

# CULTURE VALUE AND FAMILY CONNECTIONS IN VIETNAMESE ADVERTISING

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**Abstract:** Family connections were used in advertising. Numerous research has also uncovered the significance of cultural values and familial feelings in advertising. As a result, advertisers exploit a variety of cultural and familial links in their advertisements and rely on cultural values to arouse this feeling in viewers. Diverse cultures have explored this model. The use of this strategy in advertising in Vietnam, a collectivist country, has received little research, nevertheless. In order to support the idea that advertising that actively integrates Vietnamese cultural values has an effect on audiences' families, we looked at pertinent case studies. The study focuses on demonstrating how advertisers use cultural elements to sway the emotions of their target audiences. Content analysis is employed in our study to demonstrate the impact of cultural influences. Additionally, we evaluate how advertising pictures affect Vietnamese consumers' feelings about their families using real-world case studies. In particular, MV Di De Tro Ve seasons 1 and 5 were made to advertise Biti's Hunter, and MV Di Ve Nha was made to advertise Honda. We will also look at the perspectives of university students on the relationship between cultural values and family connections in Vietnamese advertising. The acquired data were evaluated with SPSS utilizing descriptive analysis and reliability testing. The findings demonstrated the influence of culture on the advertisement's mood component. The use of collectivist culture in Vietnamese advertising can evoke family connections evoked by collectivist society. These studies show that the above methods can be used in practice and have an impact on advertising with a wide audience.

**Keywords:** emotion, emotional appeal, advertising, cultural value, Vietnamese advertising, collectivist culture

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## Introduction

Researchers have extensively studied the relationship between advertising and cultural values, yet there is limited research on this topic in Vietnamese advertising. The deep bond between cultural values and commercial advertising is intriguing to consider. However, this topic in Asia is still very limited, especially in Vietnam - the country where we study the relationship of culture value and family connections in terms of advertising. Many advertisements in Vietnam

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capitalize on the idea of family ties but fail to produce the desired emotional impact or financial results. This may be due to the difficulty in connecting emotional evolution of family dynamics with cultural values and applying it to advertising content. This study aims to explore the unique emotions found in family connections and their connection with cultural values, specifically collective culture, in Vietnamese advertising.

Cultural value and family connections were well-known as a result of numerous results and the advertising campaign's use of family connections. Cultural value and family connections were well-known as a result of numerous results and the advertising campaign's use of family connections. Numerous researchers examined first in Europe, US then expanded to Asia, Japan to compare variations in customer attitudes. Numerous researchers examined this meaningful association in Asia because of its limitations, for instance, the link between the mother, the target demographic, and the marketing message that included a mother-daughter bond in a Nido Fortigrow Nestle television

advertisement. As a result, it has been suggested that cultural values have a significant impact on family relationships.

In order to show and explain the effectiveness of advertising in Vietnam, the goal of our research article is to highlight prior instances in which family and cultural components have been successfully included into Vietnamese advertisements that use this in marketing. Here, we specifically examine and clearly express the outcomes of three Tet holiday music videos: "Di De Tro Ve 1" and "Di De Tro Ve 5", Biti's brand promotion, and MV with rap music "Di Ve Nha" is used to promote the Honda. In this article, appeals include both rational and intuitive reasoning. The two arguments are predicated on the idea that a consumer's decision-making process might be thought-based (logical) or feeling-based (emotional) (Hoyer & Macinnis, 2004). After reviewing earlier studies on cultural values and marketing appeals, literature on cultural values and commercial appeals, in particular family relationships, is reviewed. The second part of the research involves a content analysis of Vietnamese commercials related to family ties and cultural values. The implications, limitations, and potential future directions of the study are discussed in the final section.

### **Literature review**

The first one is HR Markus, S Kitayama (1991) - the cultural viewpoints on oneself, others, and their interconnectedness is strikingly different, as shown by him. These interpretations can shape a person's experience and, frequently, define its fundamental qualities, such as cognition, emotion, and motivation. In many Asian cultures, interconnectedness is emphasized, and

individuals prioritize getting along with others and being considerate. The focus is on being considerate of others, blending in, and getting along well with them. It is not appreciated nor acceptable in American culture that there is such a strong sense of interpersonal kinship. People, on the other hand, aim to maintain their independence from others by taking care of themselves and discovering and expressing their special inner attributes.

Such concepts have significantly higher potential than was thought previously, as was initially noted. The distinction between a construct of the self as autonomous and a build of the self as interconnected is clearly expressed by merging self-theories from both anthropology and psychology. The consequences for cognition, emotion, and motivation are given for each of these alternative construals, and the relevant empirical study is assessed. It is possible to explain seemingly incongruent empirical findings by focusing on differences in self, which also calls into question previously accepted globally invariant traits of cognition, emotion, and motivation.

In addition, James Georgas, Sophia Christakopoulou, Ype H. Poortinga, Alois Angleitner, Robin Goodwin, and Neophytos Charalambous (2016) investigated the connection between family ties and family structure and function in five different cultures: Greece, Cyprus, the Netherlands, Britain, and Germany. They did this by using a contextual approach. The creation of measurements of family structure and functioning that are helpful in cross-cultural study is its long-term objective. Concerning members of the nuclear family, there were no differences among the five cultures in terms of their emotional intimacy, proximity to relatives, or frequency of phone calls and meetings. In contrast, collectivist societies (such as Greece and Cyprus) exhibited greater intimacy and contact with their extended families than individualist cultures (such as Britain, the Netherlands, and Germany). According to the study, family structure and function are significant backdrop factors that can account for cultural variation in psychological characteristics.

James Georgas, John W. Berry, Alex Shaw, Sophia Christakopoulou, and Kostas Mylonas (2016) bring together two areas of current interest in cross-cultural psychology: acculturation and values. In particular, to what extent do people's values shift when they experience acculturation? The cross-cultural study of values frequently examines a broad array of values, particularly immersed in Greek family values as the family is a meaningful cultural institution in Greece. It was anticipated that Greek family values would last more after immigration to Canada, where integration is the policy, than they would after immigration to European nations, where assimilation is prioritized more, because policies of the host society affect the process of acculturation. It was also predicted that older people and males would subscribe to these values

to a greater extent than would younger people and females. A total of 16 samples (N= 951) from Greece, Canada, the Netherlands, and Germany were drawn for the study and were administered a 65-item questionnaire. The findings showed a considerable shift in values related to acculturation between generations and between nations. Support was given to the collaborative "culture shedding" and "culture learning" process.

## **Advertising Appeals and Hofstede's Cultural Dimensions**

### ***Rational/logical and emotional appeals in advertising***

Advertising often uses both logical and emotional appeals, and research in marketing and advertising has studied the effectiveness of these strategies. Consumers may base their decision to purchase a product or service on either rational or emotional reasoning. Copeland's (1924) work highlights the contrast between rational and emotional appeals in advertising execution strategies. The emotional attachment to family relationships is an example of how advertising can appeal to consumers' emotions.

We shall go into more information about emotional appeal in advertising. Emotional appeals in advertising aim to evoke happy or sad feelings to encourage people to make purchases. Positive emotional appeals like love, patriotism, affection, nostalgia, comedy, pride, and joy can help build positive brand awareness. However, emotional appeals based on fear, guilt, and shame can also persuade people to do or not do things. Family connections can be seen as a branch of love, but their effectiveness in advertising may vary depending on the product, category, and culture. While family connections can lead to a more favorable attitude toward the campaign and the business, they may not be effective in every circumstance.

### ***Advertising appeals in Hofstede's cultural dimensions***

#### ***Collectivism and Individualism in relation to advertising appeal***

In the field of cross-cultural advertising, several cultural models have been proposed, such as those by Trompenaars and Hampden-Turner (1997). Hofstede's research on national cultures is often cited as a theoretical framework for understanding the impact of cultural values on the emotional elements of Vietnamese advertising, given its clear theory, comprehensive methodology, and high level of accuracy in identifying cultural dimensions.

According to Hofstede's research, culture may be classified into six different categories. However, we exclusively examine the effects of the Individualism-Collectivism Dimension on family connections in advertising, as classified by Hofstede's research. Individualism refers to cultures where individuals have loose connections and are expected to care for themselves and

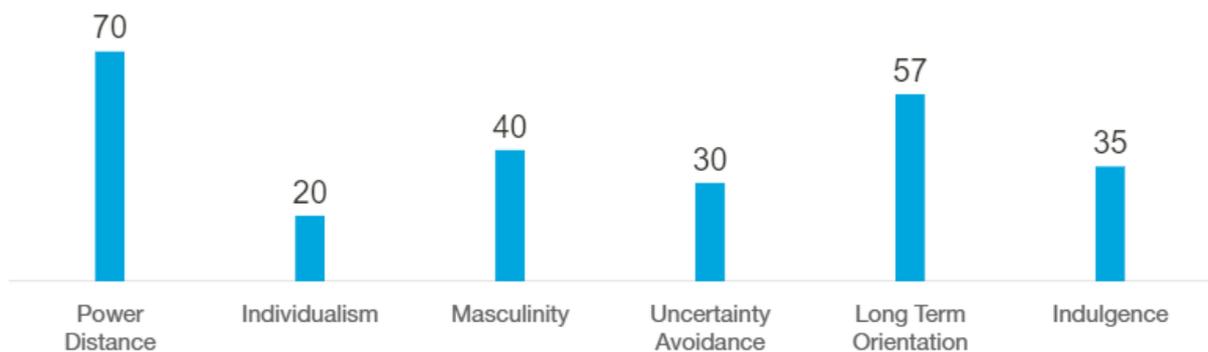
their immediate family. Collectivism, on the other hand, is the opposite, where individuals are raised as members of strong,

cohesive in-groups that provide lifelong protection in exchange for unwavering loyalty (Hofstede and Hofstede, 2005:76).

Individualism is described as "pertaining to cultures in which the links between individuals are loose: everyone is expected to care for himself or herself and his or her immediate family." In civilizations where people are raised as members of powerful, cohesive in-groups that protect them throughout their lives in exchange for unwavering devotion, collectivism is added as its opponent (Hofstede and Hofstede, 2005:76).

Collectivism, in contrast, has a good relationship with the family. "Country ratings on the individuality dimension are inversely connected with the relative frequency of family appeals." (Albers-Miller and Gelb 1996), indicating that family appeals and collectivist culture are compatible. Anh Loan Nguyen claims that there are connections between patriotism, collectivism, and popularity. This demonstrates once more how family ties are a type of collectivism.

#### *Analyzes Vietnam's cultural dimensions*



*Hofstede Insights. (n.d.). <https://www.hofstede-insights.com/>*

Hofstede claims that Vietnam has a high power distance index score (70). Vietnam ranks as a collectivist society with a score of 20 next. Additionally, this country received a score of 40,

making it a feminine civilization. With a score of 30 in this area, Vietnam has a poor propensity for avoiding ambiguity. With a score of 57, it is a long-term-focused country with a pragmatic culture. Vietnam has a culture of restraint, according to its low score of 35 on this dimension.

Vietnam, which ranks between 56 and 61 among all nations, is a collectivist nation with a low score on Hofstede's Cultural Dimensions Assessment from 2005. Past research has typically revealed that Vietnam has a communal culture. Yet, little research has examined the significant socio-cultural setting of Vietnam and identified the cultural traits that are most distinctively manifested there. Additionally, these studies do not address the connection between these cultural characteristics and familial ties or how they are applied in Vietnamese advertising. In order to comprehend collectivism in Vietnam in terms of family cohesion, we shall concentrate on examining family links with collectivist culture.

### ***Family connection***

#### *Emphasis on some kinds of emotions in family love*

The New Psychology of Love (1990) revealed that collectivism can be broadly defined to include civic (neighborhood or community) or other working organizations as well as groups with which an actual or symbolic blood bond exists (families, tribes, races/ethnicities, faiths, nations, and peoples). Each social unit appears tangible and real from a collectivist viewpoint, and group members are bound to and dependent upon one another. In this perspective, group affiliations and the connections they entail are unchangeable, obligatory aspects of life. It takes heightened sensitivity to interpersonal contextual cues, such as feelings of dependency, empathy, and reciprocity rules, as well as assuming the proper position within the relationship hierarchy, to maintain harmony in relationships with ingroup people.

Psychological collectivism may have effects on both the perceived level of intimacy in family connections as well as the actual manifestation of love, as seen in the level of care provided to family members. The preceding study focused on individuality and explored Pyke and Bengtson's (1996) research on family belief systems and eldercare. Pyke and her coworkers also examined collectivism as a way of thinking that influences family-related attitudes and actions. Families with a more collectivist or communal outlook emphasized the value of strong family ties, the necessity of helping one another, and the interdependence of family members. They frequently portrayed other family members favorably.

This understanding of the family has ramifications for how love is seen in ways that depend more on affection and attachment than on obligation. Here, we discuss some additional ramifications of this viewpoint.

If one's fundamental conception of the self is that it is distinct from other people, then one of love's functions is to create bonds and ties with others and, ultimately, to break down the sense of isolation and disconnection inherent in this view of self. But making this connection is a challenging process that necessitates intentional, continuous bargaining over the duration of a relationship. Speaking about oneself and one's needs, feeling understood by others, and hearing the other person express their love verbally are likely to be significant components of this continuous process in this situation. Verbal disclosure may be especially important for the development of love when forming close relationships must be negotiated on an ongoing basis, since interdependence cannot be assumed to be a basic property of the self. Love serves as a link between two lonely selves. It develops as a result of ongoing attempts to forge bonds with others and with oneself.

Simultaneously, if the self is shown as a distinct entity from the other, maintaining the link between the two is discretionary and only happens to the extent that each person's needs and objectives are satisfied. In relationships where the self is viewed as separate from the other, the connection between self and other is optional and based on meeting each individual's needs and goals. This applies not only to peer relationships but also to parent-adult child relationships, despite assumptions of their permanence. Family belief systems that view family members as separate selves may lead to love being contingent on the less needy not being a burden to the more needy. If this condition is not met, love and support may be withdrawn, as suggested by Pyke and colleagues' research.

*Emphasis on family connection in Collectivist countries*

Societies that promote individuality, such as the United States, value people who are ambitious and responsible for their own needs. Contrarily, in a collectivist culture, members of strong, cohesive

ingroups, frequently extended families, continue to defend them in return for unwavering allegiance culture's consequences: *International differences in work-related values* (p.4). Sage Publications.

Hofstede's quote underscores how much a collectivist society values the importance of belonging to a group. Because the family is the first group a person belongs to, it is especially important in a collectivist society to keep the group and not the individual in mind.

A person's identity resides in the family, their triumphs and their failures as they learn, depending on the parenting style they grow up with.

Example factors	Collectivist culture
Discussing important decisions	Children are allowed to say what they think, only parents will have the final say in the matter
Get married	Not a light matter and requires everyone in the family's input
Future plan	Parent's approval of plans is crucial

The study on individualism, collectivism, and love highlights the general components of psychological collectivism, which are labeled as "Belongingness." (K.L Dion and Dion, 2005). In collectivistic cultures, individuals are viewed in the context of the groups they belong to and in terms of their connections with particular others. Group memberships are considered stable, impermeable, and central to self-concept. The function of love is to create bonds and ties with others, ultimately breaking down the sense of isolation and disconnection inherent in this view of self. This study supports the idea that there is a strong relationship between collectivism and family love.

Psychological collectivism, as has been mentioned, may have an impact on both the declared level of intimacy in family relationships and the actual manifestations of love. It is reasonable to expect that the connection between collectivism and love for one's spouse will fluctuate in response to both quality and changes in the larger family system.

To establish and maintain connections in collectivistic cultures, behavior such as providing assistance and taking care of others is crucial to acknowledge and validate the existence of the presumed link. Spousal and parent-child relationships have strong bonds, and engaging in collectivism-appropriate relationships requires that one's values, goals, and thoughts about the self align with these relationships. In collectivistic cultures, relationships with others are not just connected to one's self-concept, but are central to it.

#### *The embracement of family values in advertising during the Tet holiday in Vietnam*

Among other family values in Vietnam and in collectivist society in general, Tet has long been regarded as the most significant custom. Every year, when Tet arrives, regardless of your occupation or location, you will wish to be reunited with your loved ones for the three days of Tet. When talking about family, people always refer to love - the emotional foundation; When going away, people often lament the homesickness, in fact it is the nostalgia for the people in

that house. Tet is an occasion for family reunion and advertising from brands has partly helped to strengthen family bonds. Along with the trend of putting a nation's cultural materials into advertising, Tet campaigns are definitely the most appropriate time to exploit these values to impress and create sympathy for consumers. In return, through the emotional advertisements, what makes viewers remember and think of the company is its product.

### **Research Questions**

The paper examines case studies to demonstrate how family connections influence viewers when advertisements are created with Vietnamese cultural values in mind. Content analysis is used to reveal how cultural characteristics impact people's emotional responses to advertisements, with specific emphasis on commercial songs and imagery. The study aims to investigate how advertisers leverage cultural factors to appeal to the emotions of audiences in a collectivist country like Vietnam, without using any reaction measurement techniques. The authors explore the influence of culture on familial relationships in advertising in Vietnam by examining the following research questions:

RQ1: Whether famous ads include culture and family connections in order to evoke family connections of the audiences?

RQ2: How do Vietnamese audiences react to the advertising tactic that uses the culture of family to evoke family connections of audiences through the selected case studies?

### **Methodology**

#### ***Case studies of Vietnamese media campaigns using family connections***

A method of case study is deployed for the goals of the study is to use MVs using family connections. The reason why the article chooses the case studies of Biti's - "Di de tro ve", Fami - "Nha la noi vo ve yeu thuong" and KOVA - "Ngay con cai hoa tren nguc ao" is because these 3 MVs have used factors related to culture value and family connections to trigger the audience's emotions.

The successful Biti's Hunter ad campaign "Di de tro ve" evoked happy feelings from the audience by emphasizing the importance of returning home to see family during Tet. The campaign included two phases: first, a social media debate on whether to stay home or go on vacation during Tet, and second, a music video featuring Soobin Hoang Son with the slogan "Di De Tro Ve" and tagline "Going is experience." The film's theme centered on memories made during the journey and the worn-out shoes left behind. A social media contest called

"Sharing the Most Meaningful Journey of the Year - Start your 'Go to Come Back' Journey with 'Biti's Hunter'" was also promoted and received positive participation.

Fami's advertising campaign, "Nha la noi vo ve yeu thuong" (Home is a place of love and support), first launched in 2015, encourages viewers to contemplate the meaning of home. The campaign's central message, "Home is the place...", is updated annually with new slogans such as "Home is a place for sharing various emotions" (2016) and "Home is a place for lifelong forgiveness" (2018). In

2019, Fami emphasized the idea that "home is a place to soothe love," aiming to reconnect consumers with traditional family values in modern society. The campaign seeks to promote and reinforce the importance of family love and has become a platform for helping consumers feel and strengthen family connections.

KOVA - "Ngay con cai hoa tren nguc ao" was also an effective campaign in the Vu Lan Festival to emphasize family relationships. The campaign started teasing with photos in Vu Lan Festival, then through the viral clip, the brand call-to-action of the people to care about their parents. The campaign's result helped the brand achieve top 1 in Share of voice.

### ***Content analysis***

In order to analyze the selected case studies, content analysis is used as a research technique used to analyze and describe the content of media texts, including advertisements. It involves making replicable and valid inferences from texts to the contexts of their use. This method is often used to describe communication content, test hypotheses of message characteristics, assess the image of particular groups in society, or establish a starting point for studies of media effects. Content analysis identifies and quantifies significant categories of content within a text, including verbal and visual elements, and investigates the relationships between those categories.

An advertisement is a complex art object that carries a combination of verbal (ad copy, voiceover and lyrics in music), visual (the story line and other visual), and sonic (music, sound effects) features (Anisimova, T., & Mullern, T, 2014). In our study, we examine the relationship among advertising, culture and emotion in Vietnamese context, as well as analyze how those components interact with the storyline of the commercial, main characters, brand associations, and the product itself to create moods, to tap in on specific subcultures and target groups, and to get consumer attention. Therefore, content analysis is the method of choice as falling in line with the purposes of this study.

### ***Discourse analysis***

Discourse analysis is used in this research to analyze the meaning of advertising through content, context, dialogue, character shaping, gestures, facial expressions of characters,... Therefore, determining the ad's implication and advertiser's purpose.

### ***Survey***

Survey is the method we applied in this study to collect data (specifically, the perspective) of University students at institutions across the country on family connections and culture value in advertising in Vietnam. The study uses SPSS to be able to analyze the results and give accurate indicators and uses qualitative variables for the results based on the values of conventional qualitative variables boy is 1 - girl is 2.

380 students around the country responded to the poll. Boys made up 50.5% of the survey respondents, while girls made up 49.5%. All of the students who responded to the survey were enrolled in one of the school's majors, such as Business Administration (Communication, Hospitality Management, Digital Marketing, International Business,...), Technology Information (Digital Art Design, Information Security, IOT,...), or Languages. (English, Japanese, Korean, ..).

### **Analysis and Results**

*RQ1: Whether famous ads include culture and family connections in order to evoke family connections of the audiences*

1/ For the first research question, the authors deploy content analysis and discourse analysis. The results are as follows.

#### ***THE CASE STUDY OF Di de tro ve | Soobin Hoang Son x Biti's Hunter |***

Di de tro ve is another Tet holiday video that uses audience emotion to passively deliver the message of the product rather than using it for promotion.

The first Di de tro ve case study was picked because of how well-received it was in the media:

First off, the MV remained in the YouTube Trending category for 21 straight days before being named the No. 1 Youtube Ads Leaderboard Tet in 2017. Additionally, it was tracked by Zing for a period of six months. It is also notable because it created 1.7 million social media engagements, with brand mentions making up more than 10% of those. Other accomplishments include the 2017 PR Asia Awards' Best Use of Video Gold Award and Asia's Best Media

Campaign Bronze Award. After a week of publication, the video's sales earnings exceeded its 300% goal.

*Comments found below the video clip are mostly positive:*

## 26,019 Comments



**Thao Duong** 1 year ago

Bài này tôi nghe từ nhiều năm trước rồi nhưng nghe lại vẫn rất hay và ý nghĩa ❤️

22 **Reply**

*"No matter how many times I listen to the song, the meanings and emotions remain the same."*



**Đào** 1 month ago

Mỗi lần nghe lại đều cảm thấy háo hức , rạo rức trong lòng, cảm giác tết đang đến, mùa xuân đang về 🥰

37 **Reply**

*"The feeling of excitement and nostalgia runs through everytime I listen to this song. It feels like spring and Tet is coming so close!" - Đào*



**exiledvg** 5 years ago

I came across this song a few days ago while browsing Top Viral Songs on Spotify (I can't remember which country it was in the top 50 of). I instantly fell in love with the melody and voice of the singer despite not understanding the language. I've been listening to it non stop. It's so good. Thank you to all the wonderful people who give an English translation so I can understand this song better.

364 **Reply**

The study will demonstrate how the elements indicated in the theory relate to the case study Di De Tro Ve | Soobin Hoang Son x Biti's Hunter. Specifically, the MV incorporates the collectivism component of Hofstede's cultural dimensions, which has a positive association with family in Vietnam. The video also highlights the connection between emotions and advertising, which is a crucial factor in influencing beliefs and behavior (as described in A Cognitive Psychology of Mass Communication).

### *Context*

Di De Tro Ve video tells the story of a young man who travels to different parts of Vietnam, experiencing new cultures and meeting new people. During Tet, he decides to return to his family, where he is warmly welcomed. The video taps into the theme of family and collectivism in Vietnamese culture, which is especially relevant during the Tet holiday. Biti's 2017 survey found that there were over 87,000 social media conversations about "Di or Ve" during Tet, indicating the popularity of the theme. The video also uses beautiful natural scenery and friendly characters to create an emotional connection with the audience, demonstrating the

power of emotions in advertising, as discussed in the book "A Cognitive Psychology of Mass Communication."

### *Dialogue*

There are not many lines in the MV for the supporting characters and main characters to interact with, with the majority of them being eye contact, smiles, warm hugs, or nonverbal language through rhythms. set of characters' interests, curiosity, and excitement However, in the final scene of the MV, the father's line "It's back, let's celebrate Tet!" is like a bright spot throughout the long journey of the story, and it greatly contributes to highlighting the message. The MV's message is that no matter how far you travel, Tet remains a time when people turn to family. This clearly activates the family affection element in this line.

### *Visual aspect*

The story's characters are warmly colored and correctly sculpted for their parts. Young actors have lively, vivacious builds. The character line in middle age has a warm, tranquil appearance with darker colors, but not mournful. Use dark colors to create the father and mother of the young man. Every Tet holiday in the cold weather, the mother's sweater and the father's shirt bring back the same scene, the sensation of just being with the family since New Year.

### *The character's facial expression*

Through their expressions and facial expressions, each character in the drama gives remarkable performances. from the friendly smiles and warm glances of strangers. The Highland children's shining, cherished appearance and the teacher's friendly smile. Particularly the eyes are brimming with parental love and family love.

Additionally, the MV's concluding message, "Go to become more mature, cherish the place where you can always return," highlights the tenderness of family that runs through the entire narrative. The aforementioned elements have all strongly triggered thoughts of family.

### ***The case study of Di De Tro Ve 5 | Huong Tram x Tien Cookie x Biti's Hunter |***

Unlike the previous four seasons of Biti's, season 5 arrives to us specifically after the first Covid pandemic breakout, making it more difficult for expats to return home for Tet, especially kids who are studying overseas. That served as the inspiration for Di De Tro Ve 5, which was split into "Tet just needs to return" parts 1 and 2 in accordance. The voyage to the brother's native

place is covered in Part 1. We just analyze part 1 in order to understand the emotional component of the brother's family connection in Vietnam, whereas part 2 is the voyage of a sister studying overseas.

Di De Tro Ve, released as part of Biti Hunter's promotion, has garnered over 10 million views on YouTube in just a week. While the numbers speak to the campaign's success, the real impact lies in how it has touched the audience's emotions and reminded them to appreciate the present and value

time spent with loved ones. The campaign encourages people to go home and experience heartwarming reunions, leaving them feeling grateful and appreciative. Biti's Hunter has successfully connected with its audience through emotional resonance rather than just numbers or awards.

Trữ Thanh 1 năm trước

1 bài hát thực sự ý nghĩa, bên ngoài còn rất nhiều người con tha hương, vì tình hình dịch bệnh Covid-19 mà k thể trở về quê hương của mình để đón Tết cùng gia đình. Tôi đã khóc khi xem video này vn

*Observations from YouTube song viewers include:*

*The Covid-19 epidemic scenario prevents them from going back to their hometown to celebrate Tet with their families, which makes the song extremely poignant.*

Liing Ling 2 năm trước

12h đêm ở Yokohama.....còn đang trên tàu về , nghe bài hát mà thổn thức .  
Sống xa nhà không phải điều dễ dàng , giờ muốn về lại càng khó hơn 🙄🙄

*It's difficult to want to return home after living away from home for a while.*

In addition, the study will demonstrate how the factors indicated in the theory in the previous section are related to the research situation Huong Tram x Tien Cookie. First, this MV explains this using the collectivist component of cultural dimensions by Hofstede and Study about Collective culture perspectives: Within a collectivistic perspective, each social unit appears tangible and fundamental from a collectivist viewpoint, and group members are bound to and dependent upon one another. As previously said, collectivism is favorably related with family ties in Vietnam, demonstrating how clever advertisers are to incorporate family elements. Additionally, the advertiser connects emotion with advertising in this film, which is frequently the first step in shaping beliefs and ultimately behavior in consuming (Cognitive Psychology).

*Context*

The time this song was released was after the 1st Covid epidemic (2020) that affected and somewhat disturbed the lives of each of us, unlike the past 4 seasons, season 5 is more special with two parts bringing The message "Tet only needs to be returned" is the wish of all children who are far away, are in epidemic areas, quarantine, social distance and blockade prevent them from returning to reunite with their loved ones. While Tet is a time for family reunions, Tet itself suffices. Additionally, Biti's pulled off a pretty smart move with the release of two parts when it was able to depict for viewers two separate trips taken by the older and younger brother as they traveled back home and experienced nostalgia. It is also conceivable to advance Biti's place in the meticulous US nation skillfully while maintaining the sense of attachment that serves as each person's family connection's driving force.

### *Dialogue*

The conversations between the brother and younger brother are a significant aspect of the MV, beginning from when the older brother buys the bus ticket to his hometown until he returns home. These conversations include discussions on their journeys home, train station stops, being late, walking, and greeting their parents, which are the most sincere and emotional parts. The video and audio calls between them also add intrigue and interest as viewers want to empathize with the characters. The elder brother's journey home is the emotional high point of the MV, and the final line,

"What a great thing, at least my brother can go home to celebrate Tet with my parents, I have where to go?" emphasizes the importance of being able to return home.

### *Visual aspect*

In *Di de tro ve 5*, the male protagonist's route home has a sequence of transformations, going from loud, busy, to calm, and finally ending in all the surrounding peace. The actors that play the two children are created with a vibrant and happy image, yet there are also times of stillness and silence. Characters in the story are middle-aged parents with a strong, protective demeanor who constantly love and mourn their distant children. The characters' outfits evoke a sense of intimacy, and the serene hues evoke a pleasing mood.

### *The character's facial expression*

The brother character in the MV displays a range of emotions, including introspection, helplessness, despair, and joy. Despite facing every obstacle in the name of joy, he never loses

sight of his brilliance. His immense joy for his sister is evident, but she consistently displays bright, joyous emotions, shielding him from the difficulties of their situation. However, the brother's face plainly displays the sense of reconnection. The expressions of each character are crucial components of their family, and their faces in various settings make this point very evident.

The commercial and song about returning home were released during a difficult year marked by illnesses, natural disasters, and anxiety. Despite the challenges, the message of the MV is that every Tet trip home is worthwhile, and the holiday needs to be celebrated with family. Biti's Hunter advises everyone to go home to their parents and family, experience love, and create special memories, no matter how difficult the journey may be. By promoting the idea of returning home and strengthening family bonds, the commercial and song contribute to the unique culture of the nation.

### ***Di ve nha - Cùng Honda chở hạnh phúc trên mọi nẻo đường***

The MV "Di ve nha" was released at the end of 2020 to prepare for Tet 2021. The video effectively conveys the emotional significance of family connections to viewers through captivating materials. It captures the deep emotions of people looking forward to the next Tet holiday when they can reunite with their loved ones. Moreover, Honda utilized the song to promote its Winner X product range through the Honda Youth Fest - Happy journey campaign.

Due to its level of media success, the Di Ve Nha was selected as one of the case studies: The MV Di Ve Nha officially entered Top 1 Trending Youtube Vietnam after 37 hours of release, garnering 7.2 million views, 500,000 likes, and tens of thousands of supportive comments. Additionally, the song attained position #39 on the concurrent global top trending list.

And finally, no Tet hit has ever amassed a viewership of nearly 100 million by the end of March 2021, just one month after the song's premiere, with only 50 million viewers. Not to forget to mention Di Ve Nha's honors, which include "Favorite Song on Radio," "MV of the Year" award at Cong Hien,... And lastly, within two weeks after the MV's release, the rate of brand mention (Brand mention) grew by 19%, with more than 100 news stories and more than 5 million online interactions fast triggering a storm in the network.



Artists and vloggers discuss *Di ve nha* with favorable comments and memories of their undergraduate years, the previous Tet, and the joy of the new year.

Observations from YouTube song viewers include:

Fujioka Sei 3 tuần trước

Tết vừa về quê vừa nghe bài này là chuẩn luôn. Đi làm xa nhiều lúc buồn chỉ muốn chạy về nhà thôi. Nhà có thể nhỏ, có thể không đẹp nhưng vẫn là nhà, là nơi an yên nhất trên đời. Đúng như từng câu hát, ở nhà mới có thể cho phép bản thân được ngây thơ.

Linh Đỗ Trung 3 tuần trước

Một bài hát chứa đựng nhiều tâm tình, như gửi gắm tâm trạng của tất cả những người con xa quê. Hôm nay trên đường từ ND-HN, thấy những không gian trung cây cảnh, hoa lá đã bày sẵn, Tết lại cận kề rồi! Hạnh phúc - đi về nhà

*I occasionally feel depressed and want to flee home when I commute far for work. Even though the house may not be large or expansive, it is still home and the most tranquil place on earth.*

*A song that contains many emotions, like conveying the mood of all children far from home.*

The study will analyze the relationship between the case study JustaTee ft Den Van and the factors mentioned in the previous theoretical section. Firstly, the MV emphasizes the collectivist component of cultural dimensions by Hofstede and psychological collectivism, which is termed "Belongingness" by K.L. Dion and Dion (2005). This is in line with the strong emphasis on family ties in Vietnam. The advertisement cleverly incorporates family-related qualities such as taking care of parents or children, which is relatable to the audience. Additionally, the ad links emotion with marketing, which is a common technique to influence consumers' views and purchase behavior. (Cognitive Psychology of Mass Communication).

### Context

In 2020, after the first Covid outbreak in Vietnam, Honda faced a number of challenges, as people's lives were greatly impacted. The pandemic brought the population together to fight against it, and everyone longed for reunion. To enhance competitiveness and sales, Honda collaborated with rapper Den Vau in an advertising campaign for Winner automobiles. The

song's basic lyrics provide company and comfort to children who are away from home. The song emphasizes that even while away from home, "home is always in the heart." For those who are still waiting to go home, the song serves as inspiration for them to keep trying. Despite the challenges of the past year, the message of the song is to return to being one's parents' "little kid."

#### *Dialogue*

The MV mainly showcases non-verbal communication between the supporting and main characters, such as eye contact, smiles, and warm hugs. The main character and their parents are depicted performing everyday tasks together, like washing the car or packaging cakes. The use of simple materials and the "mother's letter" scene emphasize the importance of family and sharing during Tet. The message of the MV is that no matter how far one travels, Tet is a time to reunite with family, highlighting the familial affection component throughout the MV.

#### *Visual aspect*

The character is shaped warmly because Di Ve Nha, the hometown of the male singer, is a serene and comfortable place all year long. The cast has a vibrant and amusing image. The character is a middle-aged couple with a protective, strong but flexible, warm image that gives their kids a sense of security. Each character in the MV wears a costume that evokes warmth, kindness, and tranquility, just as the region's natural beauty, during every Tet when it's chilly outside.

#### *The character's facial expression*

The MV showcases the emotions of reunion and togetherness during the joyous spring season through each character's expressions and interactions. Despite the challenges faced in the past year, such as illnesses and natural disasters, Honda Vietnam's "Happy journey, all ways of love" commercial encourages a positive outlook and emphasizes the importance of returning home to one's parents. The MV highlights the familial love and bond that brings people together, and reinforces the cultural value of family in Vietnamese society.

In short, these MVs use the family element to express the emotional aspects of Vietnamese and Asian cultures, in order to evoke cohesion in the members' family relationships.

*2/ RQ2: How do Vietnamese audiences react to the advertising tactic that uses the culture of family to evoke family connections of audiences through the selected case studies?*

To answer the research question, a survey is deployed for two months via google forms. Based on the responses of 380 respondents, we separated the data into multiple responses and likert to surveyed the viewpoints of university students around the country about cultures and the advertising's reference to family relationships.

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Collective culture	305	1	5	1.71	1.101	

Figure 1 "What culture do you think Vietnam belongs to?"

Data from the first question reveals that up to 305/400 respondents provided accurate responses, or 3/4 of the survey forms. The fact that many people accurately answer demonstrates that they are knowledgeable and aware of the local culture, which will greatly aid and increase the persuasiveness of this research report.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	45	12,1	12,1	12,1
	Used to	326	87,9	87,9	100,0
	Total	371	100,0	100,0	

Figure 2 "Have you ever heard about rational appeals and emotional appeals in advertising?"

The survey's final findings were 371/380. In which 326 persons, or 87.9% of the survey's participants, indicated that they had heard of it. This demonstrates how advertisers and academics in this field can fully take use of the element that links product functions and piques interest emotions in advertising. Many individuals are knowledgeable about and aware of the country's culture.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	255	83,6	83,6	83,6
	Few	47	15,4	15,4	99
	No	3	1	1	100,0
	Total	305	100,0	100,0	

*Figure 3 "How frequently do you favor seeing advertising themes involving families in day-to-day life, a weekend, or a particular Tet holiday?"*

With the aforementioned survey, respondents are broken up into 3 groups: group 1 is "yes," which accounts for the largest share with 255 accounting for 83.6%; group 2 is "very few," which comes in second with 47 accounting for 15.4%; and group 3 is "no," which accounts for an extremely small proportion, almost none with 3 and accounts for 1%. This demonstrates that researching the subject of family ties is a wise choice for advertising because a lot of people are interested in it.

		Responses		Percent of Cases
		N	Percent	
Collective cultures	Sympathy	281	15.0%	92.1%
	Social norms	279	14.9%	91.5%
	Family connections	270	14.4%	88.5%
	Angry	249	13.3%	81.6%
	Pride	253	13.5%	83.0%
	Patriotism	249	13.3%	81.6%
	Ashamed	246	13.1%	80.7%
	Funny	49	2.6%	16.1%
Total		1876	100.0%	615.1%

*Figure 4 asks, "Based on what you know, which emotions are typical in collectivist cultures?"*

To be able to mold the above sensations, which are partially tied to the fact that they have seen earlier advertising, the study's objective is to ascertain the proportion of people who are aware of or emotionally responsive to the particular emotions of the collective culture. The majority of responders clearly have the correct understanding of the feelings of the collective culture, as evidenced by the figures gathered in figure 2. In particular, humor only accounted for 2.6% of all characteristics, leaving out sympathy (15%), social standards (14.9%), anger (13.3%), pride (13.5%), patriotism (13.3%), and angriness (13.1%). Thereby, we find that everyone has the right feeling or understanding about the above emotional aspects. In which, the family connections factor - the main research topic ranked third in the total votes with 14.4%. This

will help the research become more grounded when including family connections in advertising research.

	N	Minimum	Maximum	Mean	Std. Deviation
Empathic	305	1	5	1.71	1.101
Feeling	305	1	5	1.87	.980
National	305	1	5	1.90	1.012
Valid N (listwise)	305				

Figure 5 “summarizing the answers of the likert part”

According to the information gathered from three questions in the likert area, including "Ads, MVs about family usually bring empathy to you?" and "In your opinion, emotional aspects concerning family cohesion? Does it actually foster the feelings that the advertisers hope to evoke in you? Does it genuinely inspire those feelings?" "Do you believe that advertisements about family ties will lose their effectiveness when viewed from the perspective of other nations' levels of empathy and motivation?" On a scale of 1 to 5 (strongly agree, disapprove), left to right, the number of respondents on scale 5 accounts for The highest (strongly agree) and 1 (disagree) have the lowest percentage and the average score in 3 questions is 1.71, 1.87, 1.90, respectively, this proves the element of family connections in the advertisement. The audience feels a lot of empathy from the advertisement, the family connections element can help advertise jobs, and the degree of empathy for this component differs from one country to another. In conclusion, the study is on the correct track when looking at how different cultures affect family ties and how they affect people's feelings and behaviors.

In short, From the aforementioned examples, it is clear that Vietnamese advertisers mostly rely on emotional appeal linked to cultural values to arouse consumers' emotions. Family ties and humanistic values are frequently used as topics for commercials in many of these; the primary characters are frequently members of the family, often members who may live in other locations, and occasionally, on special occasions, they all return home together.

Advertisers purposefully exploit the context, the acting and conversation, and—most importantly—the cultural values of their products to elicit different emotions in viewers. For instance, utilizing Tet as a metaphor for a year-rare reunion for someone away from home might have an impact on family ties while also triggering empathy in the general population. It also verifies the veracity of emotional appeals that represent cultural values like family ties and are

expressed in advertising. However, not all commercials that appeal to culture to evoke emotions are effective; in this aspect, our case studies excel.

## **Conclusion**

The relationship between cultural values and emotional appeal in Vietnam advertisements is demonstrated and stressed in this research through analysis and case studies. In the Vietnamese advertising sector, this technique was widely used. Family bonds were the primary subject of the Vietnam advertisements, which created a strong affinity among viewers, particularly those from collectivist cultures. Finally, this article can be utilized to explain the phenomenon of Vietnamese advertising employing cultural values impacted by kinship ties. This thesis can be used by foreign corporations to comprehend this sector in nations with diverse cultures.

When the team conducted its research, they discovered several restrictions in the Vietnam area about the possibility of provoking even more emotions than those already present. Further research on the subject is required to see whether advertising with cultural aspects like familial ties may genuinely

elicit an emotional response from the public. This stem of cultural factors and emotional involvement in Vietnam has to be thoroughly examined. Additionally, a statistical method must be used to analyze well-known commercials in the business, as well as actual analyses from FPT University students, in order to provide better and more comprehensive records for subsequent research.

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