

LINGUISTICS AND VIETNAMESE LINGUISTICS

CONCEPTUAL METAPHOR “MEDIA IS FORCE/POWER” IN VIETNAMESE NGUYEN LUU DIEP ANH*

ABSTRACT: This paper analyzes the metaphorical concept of MEDIA AS FORCE/POWER in Vietnamese to explore how Vietnamese people perceive media in terms of FORCE/POWER. The study employs the theory of conceptual metaphor in cognitive linguistics along with descriptive and semantic analysis methods, as well as statistical and classification techniques to establish and analyze the mapping from the source domain of FORCE/POWER to the target domain of MEDIA. By investigating 167 samples of metaphorical expressions related to press texts, the research identifies patterns in language usage in media discourse. Through this metaphorical model, the research uncovers various underlying cognitive models, including: media as domination, media trick as manipulation and a media activity as a force-generating activity. These findings contribute significantly to language teaching, learning, and translation studies, providing valuable insights into the Vietnamese perception of media.

KEY WORDS: conceptual metaphor; mapping; media; power; force;; source domain; target domain.

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1. Introduction

Force is a fundamental concept in science in general and physics in particular. Force, which exists ubiquitously and resides within all objects, serves as the source, the initial point, and the underlying factor driving every impact, movement, trend, stimulation, and transformation of matter across the vast expanse of the universe. The term "force" typically denotes violent physical action or physical strength exerted to acquire or accomplish something, often demonstrated through collisions or impacts. It involves the application of physical energy or strength in specific situations. On the other hand, "power" is defined as the ability to control people or things. It encompasses an individual's inner capacity and can be seen as a specific manifestation or embodiment of force. Power extends beyond physical strength and includes the ability to exert control, influence, or authority over others or situations. Therefore, the relationship between force and power can be understood as follows: Force represents the physical strength or action used to achieve desired outcomes, while power refers to the broader ability to control or influence others, derived from the inner capacity and embodiment of force.

In the cultural subconscious of humanity, the concept of power has been extended to non-material, non-mechanical domains, such as willpower, spiritual power, the power of purity, the power of the unconscious, and more. The domain of FORCE/POWER is widely utilized in metaphorical concepts related to the ability to alter values, attract and appeal to others, persuade and lead, instill fear or face negative consequences if not followed, and the ability to transition from one state to another (Vi Minh Hien, 2015). Lakoff and Johnson (1980) categorize the concepts of power and strength as one of the thirteen common source domains. During our research, we came across a study on the conceptual metaphor of Force/Power titled "Conceptual Metaphor of Force/Power in Vietnamese" (Vi Minh Hien, 2015). However, no study has yet explored the idea of MEDIA AS FORCE/POWER from the perspective of cognitive linguistics. This paper aims to delve deeper into the analysis of this conceptual metaphor.

2. Theoretical background and previous studies

2.1. Conceptual Metaphor

Metaphor, central to cognitive semantics, contrasts with the traditional literary perspective. While

* University of Foreign Language Studies, Danang University; Email: nldanh@ufl.udn.vn

typically perceived as a literary ornament in poetry, cognitive linguistics defines metaphor as a cognitive tool, extending beyond language to shape our thoughts and actions in everyday life. The Conceptual Metaphor Theory, first introduced in "Metaphors We Live By" by Lakoff and Johnson (1980), provides a foundational framework for further research on metaphors. They view metaphors not solely as linguistic expressions but as cognitive phenomena deeply rooted in our experiences. The essence of a conceptual metaphor lies in understanding a concept in terms of another through cross-domain mappings, which represent the primary mechanism for transferring meaning in metaphor. According to Lakoff and Johnson, through metaphors, people perceive the objective world as consisting of the physical world, the mental world, and the emotional world. Kövecses (2010) suggests that metaphors are often constructed upon a specific source domain, which is typically clearly depicted, easily recognizable, or already familiar in the human mind. In contrast, the target domain is abstract, challenging to define, or relatively new in perception and experience. Therefore, projecting from the source domain through visual image schemas can facilitate an easier understanding of the target domain.

In the conceptual metaphor of "MEDIA IS FORCE/POWER", FORCE/POWER is the source domain and MEDIA is the target domain. For example, the language expression *Truyền thông đang 'tung hô' Angela Phương Trinh quá đà?* (*Is the media excessively praising Angela Phương Trinh?*) is a metaphorical expression in which "praise" is the term used to describe FORCE/POWER. This is also the metaphorical expression that we will focus on and clarify in this paper.

2.2. Media and Force/Power

Media is a multifaceted concept with numerous definitions and perspectives, each offering its own rational understanding. In "Media - Theory and Basic Skills" by Nguyen Van Dung and Do Thi Thu Hang (2018, p.14), Media is defined as a continuous process that involves the exchange of information, ideas, emotions, skills, and experiences between two or more individuals. The primary objective of this exchange is to foster mutual understanding, alter perceptions, adapt behavior and attitudes, and align with the evolving needs of individuals, groups, communities, and society.

According to Oxford Learner's Dictionaries, "Power" is defined as the capacity to exercise control over individuals or objects. On the other hand, "Force" is described as the application of physical strength or violence to achieve or accomplish something, particularly evident during collisions or impacts. It is noteworthy that the General Vietnamese Dictionary by the Institute of Linguistics in 2002 defines Force in terms of "Power." Consequently, Force and Power can be viewed as synonyms.

3. Research methods

To meet the research criteria, a total of 167 samples of metaphors related to Force/Power were gathered from 150 Vietnamese articles obtained from different websites. The conceptual metaphor of media as force/power was analyzed using the theoretical framework of cognitive linguistics. The analysis employed descriptive and semantic analysis methods, complemented by statistical analysis and classification techniques.

With the collected data, the authors identified the metaphors according to the Metaphor Identification Procedure (MIP) proposed by Pragglejaz Group (2007) through the following four steps: (i) Reading to understand the content related to media; next, (ii) identifying words/ phrases that describe or relate to force/power; then, (iii) examining the words preceding and following it to determine if it has any figurative meaning, contrary to its literal meaning. If so, (iv) that is a metaphorical expression. This study was conducted based on the descriptive method to analyze, classify, and identify implicit meanings using statistical and inference methods to identify the source and target domains projected onto each other, creating implicit cognitive structures regarding Media. Through the use of these methods, the paper presents discussions on the implicit cognitive structures of Media that were identified.

4. Findings and discussions

Media, akin to force/power, wields substantial influence and can exert a profound impact on both individuals and society as a whole. The source domain of "force/power" encompasses attributes such

as "change", "transformation", "value", "impact", "promotion", "connection", "interaction", "manipulation" and "domination". In the process of mapping, specific attributes from the source domain are activated and subsequently mapped onto the target domain, adhering to the principle of partial mapping. The target domain, represented by the recipient "media," selectively assimilates certain attributes from the source domain, thereby acquiring knowledge associated with the "force/power" source domain. The mapping schema that connects these two source-target spatial domains can be illustrated through the concept of media as force/power, exemplified in Table 1 below.

Table 1. Statistics of allegories in the domain of the concept of Force/Power

FORCE/POWER source domain	MEDIA target domain	Metaphorical expressions	No. of appearances
Domination	Media	Thôi miên (Hypnotise)	6
		Thông trị, chiếm lĩnh, chi phối (Dominate)	7
		Chiếm lĩnh (Take over)	2
		Điều khiển (Control)	2
Manipulation	Media Trick	Tung hô, tâng bốc, tô hồng (Praise)	27
		Bóp méo (Distort)	14
		Thổi phồng (Inflate)	7
		Lôi kéo, câu (Entice, attract)	20
		Bôi nhọ, bôi xấu, bôi đen (Smear)	28
		Thao túng (Manipulate)	7
		Tây nảo (Brainwash)	2
		Đìm hàng (Drown)	2
A Force-Generating Activity	A Media Activity	Tung (Toss)	16
		Giật (Pull)	10
		Đìm (Crush, Drown)	4
		Đẩy lùi (Push back)	7
		Hút (Suck)	1
		Đào bới (Dig)	5

The analysis examined 167 metaphorical expressions, highlighting the most frequently used ones: "smear" (28 occurrences) and "praise" (27 occurrences).

Both Force/Power and Media have the ability to manipulate. Force coerces or compels through physical impact, while Media manipulates perceptions and attitudes through strategic communication techniques. Force/Power involves domination and control, exercising authority over others. Similarly, Media dominates by shaping discourse, setting agendas, and controlling information flow. Force/Power and Media can exercise control by shaping narratives and directing attention. Media influences understanding and perception, just as Force establishes dominance and regulates actions.

Activities such as praise, distortion, exaggeration, smearing, and boycotts have parallel outcomes in the media domain. Media celebrates, distorts, exaggerates, and smears, influencing public perception and behavior. Force/Power and Media can both exaggerate. Force instills fear or control, while Media employs sensationalism and hyperbole to shape public sentiment. Activities generating force and media-related actions gain attention and influence others. They create power and can shape views and actions.

Based on the analysis of metaphorical expressions, the conceptual metaphor of MEDIA IS FORCE/POWER reveals that attributes like "domination," "manipulation," and "force-generating activity" are associated with the domain of Media. Media possesses the ability to generate significant power, leading to its association with force and power. The mapping schema presented in Table 1 reflects the naming of Thing A, irradiating to Thing B, representing Domination, Manipulation, and Force-Generating Activity.

Based on the Statistics of allegories in the domain of the concept of Force/Power in Table 1, we establish the cognitive metaphor models of Media whose source domain is Force/Power as follows:

Table 2. Mapping structure of conceptual metaphor MEDIA IS FORCE/POWER

Cognitive metaphor models	Number of expressions	Frequency	Total number of metaphorical expressions
Media is Domination	4	17	167
Media Trick is Manipulation	8	107	
A Media Activity is a Force -Generating Activity	6	43	

The conceptual metaphor of MEDIA IS FORCE/POWER includes a set of corresponding mappings from the source domain of FORCE/POWER to the target domain of MEDIA. From the textual source, we synthesized and classified 167 metaphorical expressions into three low-level cognitive models: (1) Media is Domination; (2) Media Trick is Manipulation; (3) A Media Activity as a Force-Generating Activity where the target concepts include press, social media, fake news, rumors, advertising, media, etc.

In order to comprehend the semantic characteristics of these metaphorical expressions, we specifically observed the keywords associated with media and the terms within the domain of force/power. These keywords include "manipulate," "hypnotize," "dominate," "acquire," "take over," "subjugate," "control", "praise", "distort," "inflate", "attract," "toss", "pull," "smear", "dig" and "throw". Among them, the metaphorical expressions were most prominently categorized under the model of "Media Trick as Manipulation" (107 occurrences), followed by the model of "A Media Activity as a Force-Generating Activity" (43 occurrences), and the model of "Media as Domination" (17 occurrences).

4.1. Conceptual metaphor "Media is Domination"

According to Oxford Learner's Dictionaries, the word "thống trị" (dominate) in Vietnamese means to control or have a significant influence over someone or something, often in an unpleasant manner. "Domination" refers to the state or act of controlling, influencing, or dominating other entities in a given situation or relationship. The dominant individual or group typically possesses power, superiority, and the capacity to control or govern the behavior, decisions, or resources of others in a particular domain.

The conceptual metaphor of "Media is Domination" is evident in the examples (1-5), illustrating the perception of media as a powerful force capable of dominating, controlling, and influencing individuals' lives:

(1) *Vì sao mạng xã hội lại thống trị cuộc sống của nhiều người? (Why do social networks dominate the lives of many people?)*

The metaphor "thống trị" in example (1) draws a parallel between the concept of dominance, typically associated with power, control, and authority, and the role of social networks in people's lives. It reflects how extensively and profoundly social media platforms shape and govern various aspects of individuals' daily routines, communication, and behaviors. Just as an entity or force that dominates exerts control or a prevailing influence over a situation or environment, social networks

have become pervasive and influential in shaping how people communicate, gather information, form opinions, and conduct their social interactions. They dictate the way individuals connect, obtain news, consume content, and even perceive themselves and the world around them. The metaphor "dominate" captures the overwhelming presence and influence that social media holds in the lives of many, indicating its commanding role in shaping behaviors, opinions, and societal norms.

(2) *Mạng xã hội đang chi phối chúng ta như thế nào? (How is social media dominating us?)*

The use of the metaphor "chi phối" in the context of social media and its influence on us reflects a strong, pervasive control or influence that social platforms have over our lives, behaviors, and perceptions. The word "dominating" is likened to the idea of control, power, and influence associated with dominance. In this context, it describes how social media platforms have become an overwhelming force in shaping our thoughts, actions, and interactions. These platforms exert an immense level of control and influence, similar to how a dominant force or entity would influence and shape its environment.

(3) *Khi người trẻ bị mạng xã hội "thôi miên" (When young people are "hypnotized" by social media)*

The metaphor of "thôi miên" symbolizes the captivating nature of social media. It indicates that, akin to how a dominant force can influence and control, social media possesses a similar capacity to captivate and dominate the attention and actions of individuals. Users can become so engrossed in these platforms that they might lose control over the time spent, their focus, and sometimes even their emotions or beliefs due to the content they encounter. The transfer of meaning from "dominance" to "media" occurs due to the shared attribute of control, influence, and power. Social media's ability to captivate and engage users to the point of losing control or agency in their actions is likened to the dominion that an authoritative force may have over others. The metaphorical usage of "thôi miên" helps in understanding the immense power that social media holds over individuals in today's digital age.

(4) *Mạng xã hội đã chiếm lĩnh mọi sinh hoạt cộng đồng qua cái điện thoại thông minh (Social media has taken over all community activities through smartphones)*

The term "chiếm lĩnh" in the sentence "Mạng xã hội đã chiếm lĩnh mọi sinh hoạt cộng đồng qua cái điện thoại thông minh" embodies "dominance" or "taking control". This metaphor underscores how social media, akin to dominance, profoundly influences and controls community activities through smartphones. In this context, both "dominance" and "media" share the attributes of control and influence. Social media, much like dominance, now controls and influences nearly all community activities through smartphones. Using the "chiếm lĩnh" metaphor illustrates that social media has overwhelmingly dominated and directed community activities via widespread smartphone usage, signifying its extensive influence and control over various facets of community life..

(5) *10 cách Facebook điều khiển cuộc sống của chúng ta (10 ways Facebook controls our lives)*

The metaphor "điều khiển" in "10 cách Facebook điều khiển cuộc sống của chúng ta" implies that Facebook exerts control, shaping various aspects of our lives, similar to how dominance governs a specific domain. It suggests that the platform not only influences but also dictates and molds our behaviors, thoughts, and daily activities, akin to how dominance controls a particular area.

Media is metaphorically understood as domination, with the power to control and influence both society and individuals' lives. This concept acknowledges the ability of media to shape behavior, decisions, and information flow. It is crucial to critically assess the power dynamics in media, adopting a balanced approach to navigate its influence effectively. The association of "Domination" with "Media" presents social media as a potent force that shapes behavior, decisions, and information flow, with potential negative consequences such as privacy loss, addiction, and biased narratives. Recognizing this association prompts critical examination and navigation of media's influence,

fostering media literacy and a balanced approach. Understanding this association enables individuals to be aware of media's impact and develop strategies to mitigate negative effects.

4.2. Conceptual metaphor "The Trick of Media is Manipulation"

The word "thao túng" (manipulate) means to control or influence somebody/something, often in a dishonest way so that they do not realize it, according to Oxford Learner's Dictionaries. The conceptual metaphor "The Trick of Media is Manipulation" is evident in these examples. They collectively illustrate how media can manipulate information, opinions, and behaviors.

(6) *Truyền thông đang 'tung hô' Angela Phương Trinh quá đà? (Is the media excessively praising Angela Phương Trinh?)*

In example (6), the term "tung hô" is used to describe the act of excessive praise or adulation given by the media to Angela Phương Trinh. It reflects the metaphorical association between the manipulative behavior of the media and their deceptive tactics. The connotation of "tung hô" implies that the media may intentionally promote or praise Angela Phương Trinh in an exaggerated or biased manner, potentially for their own purposes or agenda. This metaphorical parallel highlights the role of media in shaping public perceptions through selective or exaggerated presentation of information. It suggests that the media has the power to influence public opinion through strategic manipulation of narratives and individuals, mirroring the manipulative nature of media in controlling and shaping public discourse.

(7) *Dàn mỹ nhân Việt được truyền thông Trung Quốc 'tâng bốc' vì quá nóng bỏng (The Vietnamese beauties are praised by the Chinese media for being extremely hot)*

In example (7), the term "tâng bốc" describes the Chinese media's excessive praise or flattery towards Vietnamese beauties. It reflects the manipulative behavior of the media and their deceptive tactics. The connotation of "tâng bốc" implies intentional and exaggerated promotion or praise by the Chinese media, potentially driven by their own agenda. This metaphorical parallel highlights the media's role in shaping public perception through selective and exaggerated information. It indicates the media's power to influence public opinion by strategically manipulating narratives and individuals, reflecting the manipulative nature of media in controlling public discourse.

(8) *Thao túng tâm lý" từ mạng xã hội (Psychological manipulation" from social media)*

In example (8), "Thao túng tâm lý" ("Psychological manipulation"), the term "thao túng" refers to the act of manipulating or influencing someone's thoughts, emotions, or behaviors. This metaphorical association reflects the manipulative behavior observed in psychological manipulation and the tactics used by the media. It suggests that social media platforms have the power to intentionally manipulate individuals' psychological well-being and behaviors through techniques like targeted messaging and information manipulation. This highlights the media's role in shaping public opinion and behaviors through psychological manipulation, indicating their ability to control and influence individuals' thoughts, emotions, and actions.

(9) *Quảng cáo "thổi phồng" công dụng của sản phẩm trên mạng xã hội (Advertising that "inflates" the benefits of a product on social media)*

"Thổi phồng" in Vietnamese means "inflate" or "exaggerate." In this context, it describes how advertising on social media amplifies a product's benefits. This metaphor signifies the intentional exaggeration, akin to how media distorts reality. Both manipulation and media alter information to influence perception, whether through intentional data handling or the presentation of exaggerated information. This metaphor links manipulation's act of exaggeration to the way media, especially on social platforms, operates. It reveals the parallel between distorting facts and presenting amplified information in social media marketing.

(10) *Truyền thông Trung Quốc đang bôi đen Việt Nam (Chinese media is smearing Vietnam)*

"Bôi đen" in Vietnamese means "smearing." It describes how the Chinese media negatively portrays Vietnam. The semantic transfer connects the act of damaging reputation (manipulation) to

the dissemination of negative information by the media, specifically the Chinese media. Both manipulation and media share the attribute of intentionally presenting false or negative information to influence public opinion. The connection between manipulation and media lies in their shared power to shape perceptions by altering information. This metaphor illustrates how intentional reputation damage (manipulation) is mirrored in the negative portrayal of a country (media). The Chinese media's negative depiction of Vietnam aligns with the deliberate distortion or negative representation associated with "bôi đen."

(11) *Mạng xã hội 'rần rần' review 'đìm hàng' quán ăn, TikToker có vi phạm Luật an ninh mạng? (Social media 'buzzing' reviews 'drowning' restaurants, did TikTokers violate the Law on Cybersecurity?)*

In example (11), the term "đìm hàng" refers to intentionally undermining a restaurant's reputation through negative social media reviews, reflecting manipulative behavior. It suggests that some users deceive and manipulate public opinion, harming businesses or individuals. This metaphor highlights how social media, employing deceptive tactics, influences public perception and opinions, emphasizing its role in shaping views through biased practices.

(12) *Báo chí không nên một chiều ca ngợi, tô hồng (The media should not unilaterally praise and embellish)*

In example (12), "tô hồng" refers to excessive praise or embellishment in the media, reflecting manipulative behavior. It suggests the media might engage in biased or exaggerated praise to shape public perception. The metaphor emphasizes the media's power to influence opinion by selectively highlighting positives and downplaying negatives. It underscores how media manipulation through embellishment mirrors the influential role of media in shaping public sentiment.

(13) *Các trang mạng xã hội chứa nội dung xấu độc hại, dụ dỗ, lôi kéo người tham gia (Social networking sites contain harmful content and entice participants)*

The metaphor "lôi kéo" (translated as "entice") transfers the concept of "dominance" to "media" based on their shared attribute of persuasive power. Conceptually, "dominance" implies control and influence, which, when applied to "media," suggests social networking sites' ability to attract and influence users. This metaphor illustrates that, akin to dominance, social media platforms have the power to attract and influence individuals through captivating content, actively engaging users. It highlights the significant impact these platforms have on their users by transferring the attribute of dominance to the realm of media.

(14) *Một số cá nhân đã phải trả giá cho việc livestream bôi nhọ danh dự, chửi bới, lăng mạ, công kích, kết án người khác, thách thức dư luận, coi thường pháp luật (Some individuals have paid the price for livestreaming that smears honor, curses, slanders, attacks, incriminates others, challenges public opinion, and disregards the law)*

The term "bôi nhọ" in example (14) refers to the act of tarnishing someone's reputation through livestreaming or other means. It reflects the manipulative behavior of defamation and the tactics employed by individuals in online activities. This includes actions such as smearing honor, cursing, slandering, attacking, incriminating others, challenging public opinion, and disregarding the law. The metaphorical parallel between "bôi nhọ" and manipulation highlights how individuals can manipulate public perception and influence public opinion through deliberate defamation and attacks. It reveals the power of these individuals to shape public sentiment by spreading false or damaging information, similar to the manipulative nature of media in terms of defamation and the manipulation of public discourse.

(15) *Đừng để mạng xã hội "tẩy não" công chúng (Don't let social media "brainwash" the public)*

The term "tẩy não" in example (15) refers to the act of "brainwashing" the public through social media. It implies that social media has the power to manipulate and influence people's thoughts, beliefs, and opinions through strategic messaging and content. This metaphorical association reflects

the manipulative nature of social media platforms, highlighting their ability to shape public perceptions and opinions through persuasive techniques and selective information dissemination. It suggests that social media can have a significant impact on individuals' minds and can be used as a tool for controlling and manipulating public discourse, similar to the manipulative tactics employed by the media in influencing and shaping public opinion.

(16) *nhiều nội dung tin, bài giật tít phản cảm, chưa coi trọng chức năng tuyên truyền, giáo dục, định hướng, vẫn chạy theo xu hướng "giật gân", câu khách (Much sensational and provocative content, disregarding the functions of information dissemination, education, and guidance, still chase after the trend of clickbait and attracting viewers)*

The term "câu khách" in example (16) refers to the use of clickbait or sensational headlines to attract viewers or readers. It reflects the manipulative behavior of the media in prioritizing sensational and provocative content over informative and educational functions. This manipulation aims to capture public attention and engagement. The metaphorical parallel between "câu khách" and manipulation highlights the media's role in shaping public engagement through strategic use of attention-grabbing tactics. It demonstrates the media's ability to influence audience behavior and capture their attention, similar to the manipulative nature of media in terms of attracting and captivating viewers.

The examples provided reveal the manipulative nature of media, highlighting how media outlets can shape public perceptions, opinions, and behaviors through tactics such as exaggerated praise, biased portrayals, psychological manipulation, inflated advertising claims, smearing, defamation, and clickbait. These examples emphasize the power of media in influencing and controlling public discourse, often disregarding objectivity and truth. Recognizing these manipulative tactics is crucial for individuals to become critical consumers of media.

4.3. Conceptual metaphor "A Media Activity is A Force-Generating Activity"

The conceptual metaphor "A Media Activity is A Force-Generating Activity" is evident in these examples. They highlight the metaphorical understanding of media activities as powerful and influential forces that shape opinions, challenge narratives, and exert pressure.

(17) *Xử lý mạnh tay hơn nữa đối với hành vi tung tin giả (Take stronger measures against tossing fake news)*

The term "tung" in example (17) refers to the act of forcefully spreading fake news. It implies intentional and aggressive dissemination of false information through various media channels. This metaphorically associates the force-generating activity of spreading fake news with the media's role in disseminating information. It highlights the manipulative nature of media in generating and spreading fake news, emphasizing the importance of stronger measures to combat this deceptive practice. This demonstrates the significant impact media activities can have on the dissemination of false information and their influence on public discourse.

(18) *Báo chí đẩy lùi bóng tối, lấy cái tốt để khắc phục cái xấu (The press pushes back the darkness, highlighting the good to address the bad)*

In example (18), the term "đẩy lùi" describes the media's effort to counteract negativity and address negative aspects. It implies a force-generating activity aimed at pushing back darkness. This metaphorical association highlights the media's proactive role in combating negativity by emphasizing positive aspects and solutions. It reflects the manipulative nature of media in shaping public discourse and promoting positive change through intentional framing and highlighting of information. The media's ability to generate positive forces and influence public perception is evident in this metaphorical parallel.

(19) *Truyền thông Hàn Quốc 'dìm' Trung Quốc, cổ vũ ĐT Việt Nam giành vé dự World Cup (Korean media 'drowned' China, cheered Vietnam team to win tickets to the World Cup)*

In example (19), the term "dìm" is used to describe the act of undermining or discrediting China through the media, while simultaneously showing support for the Vietnamese team. This conveys a force-generating activity that aims to weaken China's reputation. It reflects the metaphorical association between "dìm" and the media's role in shaping public perception. The Korean media intentionally engages in biased or negative portrayals of China to manipulate public sentiment. This metaphorical parallel highlights the media's ability to influence public opinion through selective presentation of information.

(20) *Truyền thông phương Tây tìm cách "dìm" Tổng thống Nga Putin (Western media seeks to drown Russian President Putin)*

The term "dìm" in example (20) refers to the act of undermining or discrediting Russian President Putin through Western media. It conveys a force-generating activity aimed at weakening Putin's reputation or position. This metaphorical association reflects the manipulative nature of media in shaping public perception and opinions. It suggests that Western media intentionally engages in biased or negative portrayals of Putin to manipulate public sentiment. This highlights the media's role in generating a forceful impact on public opinion and shaping narratives through selective presentation of information. It emphasizes how media activities can influence public sentiment and discourse by strategically framing and highlighting specific events or perspectives.

(21) *Một số tờ báo đã đi quá xa trong việc "đào bới" thông tin, đăng tải tin tức khi chưa được kiểm chứng (Some newspapers have gone too far in "digging" information and publishing unverified news)*

The term "đào bới" in example (21) describes the aggressive act of extensively searching for and publishing information without proper verification. It reflects the force-generating activity of media outlets in acquiring and disseminating information. This suggests that some newspapers engage in a manipulative behavior by aggressively pursuing and publishing unverified news. This highlights the media's role in shaping public discourse and narratives through the extensive search and dissemination of information. It indicates that media activities can influence public perception by selectively presenting unverified news or resorting to sensationalism, reflecting the manipulative nature of media in exerting influence through forceful tactics.

In conclusion, the examples (17-21) reveal the metaphorical association between A Force-Generating Activity and A Media Activity. They illustrate how media activities can generate a forceful impact on public opinion and shape narratives through techniques such as spreading fake news, countering negativity, undermining or discrediting individuals or countries, and aggressively pursuing and disseminating information. These examples emphasize the manipulative nature of media in shaping public perception, influencing public discourse, and exerting influence through forceful tactics. The metaphorical understanding of media activities as force-generating activities highlights their significant power and influence in shaping public opinion and discourse.

5. Conclusion

From the above analysis, it can be seen that the means to implement thinking is language. Examining the metaphor of the concept of MEDIA IS FORCE/POWER, we have provided more proofs to clarify the metaphor of the concept of FORCE/POWER in Vietnamese. In the conceptual metaphors of media, the basic attributes of the FORCE/POWER domain are mapped onto the MEDIA target domain. From the collected source of 167 metaphorical expressions of Media with Force/Power domain, the paper has established, described and analyzed 3 lower metaphorical models including: (1) Media is Domination; (2) Media Trick is Manipulation; (3) A Media Activity as A Force-Generating. From there, we can see the popularity and tendency to use force/power words to describe issues related to Media on websites and provide more basis for Vietnamese people's way of thinking about Media. It is hoped that the results achieved will contribute to further shedding light on the thinking base and processes of perceiving spiritual symbols and the world of Vietnamese people. The

scope of this article is limited to the cognitive aspect of metaphors with the source domain of FORCE/POWER on electronic news websites. Therefore, we also hope for further research on the use of force/power metaphors in media discourse in other languages for comparison and correlation with Vietnamese, which will undoubtedly bring more intriguing insights.

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Ẩn dụ ý niệm “TRUYỀN THÔNG LÀ LỰC/SỨC MẠNH” trong tiếng Việt

TÓM TẮT: Bài viết tập trung phân tích ẩn dụ ý niệm TRUYỀN THÔNG LÀ LỰC/SỨC MẠNH trong tiếng Việt nhằm tìm hiểu cách tri nhận của người Việt về Truyền thông thông qua miền ý niệm LỰC/SỨC MẠNH. Để tiến hành việc nghiên cứu, bài viết sử dụng lý thuyết ẩn dụ ý niệm trong ngôn ngữ học tri nhận cùng với các phương pháp phân tích miêu tả và ngữ nghĩa, kết hợp với thủ pháp thống kê và phân loại để xác lập và phân tích ánh xạ từ miền nguồn LỰC/SỨC MẠNH đến miền đích TRUYỀN THÔNG. Dựa trên mô hình ẩn dụ ý niệm TRUYỀN THÔNG LÀ LỰC/SỨC MẠNH, bài viết đã khảo sát 167 mẫu biểu thức ẩn dụ liên quan các văn bản báo chí được dùng trong các diễn ngôn báo chí, truyền thông. Dựa trên mô hình ẩn dụ ý niệm "TRUYỀN THÔNG LÀ LỰC/SỨC MẠNH", nghiên cứu đã khám phá được ba mô hình tri nhận cơ bản, bao gồm: Truyền thông là Sự thống trị; Chiêu trò Truyền thông là Sự thao túng và Hoạt động truyền thông là Hoạt động tạo Lực. Những kết quả này đóng góp quan trọng cho sự hiểu biết về cách người Việt hiểu về truyền thông trong tiếng Việt và có ý nghĩa đáng kể trong lĩnh vực giảng dạy, học tập và nghiên cứu dịch thuật ngôn ngữ.

TỪ KHÓA: ẩn dụ ý niệm; ánh xạ; truyền thông; lực/sức mạnh; miền nguồn; miền đích.