STEREOTYPING OF BLACK WOMEN IN SOUTH AFRICAN TELEVISION ADVERTISEMENTS IN POST-1994 SOUTH AFRICA

by

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DECLARATION

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I, Mokgadi Manaka, declare that **stereotyping of black women in South African television advertisements in post-1994 South Africa** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature Date: September 2019

DEDICATION

This work is dedicated to my wonderful parents Paulina Manaka and my late father Johannes Manaka and my lovely partner, Michael Moshobane as well as my dearest brothers, Khalo, Mamoremi, Michael and the late Joseph Manaka.

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ABSTRACT

This is an exploratory study conducted to assess the way in which South African Broadcasting Corporation (SABC) television advertisements are used to construct stereotypes of black women in post-1994 South Africa. This study focused on SABC*1, 2* and *3* since they are public channels where most advertisements of black women appear and most South Africans with television watch channels free of charge.

This study examines the stereotypical roles that black women are associated with in SABC television advertisements in post-1994 South Africa. Because black women prior 1994 were underrepresented in the television advertisements and portrayed with negative stereotypes by the SABC. This study further examines how the underlying latent and manifest meaning of SABC television advertisements are used to construct stereotypes about black women.

The guiding theories for this study was feminism, blackness, and social semiotics. These theories were used to assess the portrayal of black women stereotypes in SABC television advertisements, as well as the roles that black women are associated with in the SABC television advertisements in post-1994 South Africa.

The study undertook a qualitative research methodology approach and employed content analysis of advertisements derived from SABC*1, 2* and *3*

The overarching result of the study proved that black women stereotypes are still constructed as being somewhat negative and inferior in SABC television advertisements. For SABC to deconstruct stereotypes of black women, it should

portray them in all advertisement products not only those that appear in traditional settings such as house and home products.

Keywords

Advertisement, black women, blackness, broadcasting in South Africa, content analysis, feminism, gender inequality, stereotype.

LIST OF ABBREVIATIONS

TV	-	Television
SABC	-	South African Broadcasting Corporation
SA	-	South Africa
ABC	-	African Broadcasting Company
BBC	-	British Broadcasting Corporation
PSB	-	Public Service Broadcasting
NP	-	National Party
CIB	-	Campaign for Independent Broadcasting
TBVC	-	Transkei, Bophuthatswana, Venda, and Ciskei
IBA Act	-	Independent Broadcasting Authority Act
ICASA	-	Independent Communications Authority of South Africa
ASASA	-	Advertising Standards Authority of South Africa
SATRA	-	South African Telecommunications Regulatory Authority
BCCSA	-	Broadcasting Complaints Commission of South Africa

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CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

The media is a powerful tool that is used to influence people's opinions about issues. Television is the most influential one because of its audio-visual nature. Audiences can watch and listen at the same time. Most of the advertisements aired on television therefore attract a large audience. People believe what they see. In some cases, audiences believe the stereotypes portrayed in television advertisements without even realizing it. They simply regard what they see as reality. Coltrane and Messineo (2000:365) indicates that commercials exaggerate primary effects that correspond to the televised stereotypes. TV advertisements carry more stereotypes to sell their products.

There are many advertisements on television about women. Most of the advertisements about women on television are full of stereotypes (Barker 2005:14). The messages conveyed in TV advertisements are intentionally created to portray women in a stereotypical way and to sell products. One can argue that TV advertisements use women as objects rather than people of value.

TV advertisements stereotype women differently as regards their race and colour. There are stereotypes about white women as well as women of colour (in the South African context that would include blacks, Indians, Asians, and Coloureds). In most cases, black women in TV advertisements are portrayed as insignificant and overtly aggressive and divergent from the submissive image of women's sexuality (Barker, 2005:15, Coltrane 2002: 385). That means most of the black women in TV advertisements are supporters of the main characters and portrayed negatively. They do not comply with societal conventions about women. Furthermore, black women in TV advertisements are still underrepresented (Barker 2005:15). The

underrepresentation of black women on television leads to more stereotypes about them. Some of the stereotypes on TV advertisements associate black women with patriarchy.

According to O'Shaughnessy and Stadler (2012: 332), patriarchy is "a social structure in which the father or a male figure is the leader and descent is reckoned on the male line". However, O'Shaughnessy and Stadler (2012: 484) also maintain that masculine power and authority dominate social, political, and economic institutions, thereby oppressing women. This study has identified fundamental patriarchal tendencies in SABC TV advertisements and aims at demystifying these negative ideas about black women with an intention to educate marketers and all women about women as well as eradicate the stereotypes.

1.2 BACKGROUND TO THE STUDY AND MOTIVATION FOR ITS UNDERTAKING

Television uses women to advertise different products including for business, home products, beauty products, cars, insurance, or foods products. According to Coltrane, (2002:387) TV advertisements promote and protect existing social hierarchies. In most cases, women are portrayed in roles that are concentrated on the traditional occupations of housewives (Shrikhande 2003:10). In other words, TV advertisements relate to the way in which societal norms operate. That means each advertisement on television about the product contains stereotypes about the type of person that advertises the product.

In South African media, many initiatives are directed at the empowerment of women because the apartheid government oppressed most women. The media is the paramount organisation that South African women rely on to eradicate negative stereotypes portrayed about them on TV. The South African Broadcasting Corporation (SABC) is under pressure to develop initiatives and policies focus more on the place of women in the media (Pillay, 2008: 10). TV advertisements on SABC

TV are therefore expected to portray women in a more realistic way. Black women are portrayed in a stereotypical way in TV advertisements even post-apartheid (Pillay, 2008:31). The Pep Stores advertisement for a Capfin loan on SABC1, for example, associates black women with a poverty stereotype because the black lady is shouted at by a taxi driver to get a lift. The advertisement implies that black women are poor and cannot afford to buy a car of their own. They must rely on public transport or hand-outs from men.

TV advertisements will often depict men as superior and women as inferior (Holtzhausen, Jordaan & North, 2011:168). Even after South Africa became a democracy, TV advertisements still did not reflect women accurately. Black and white women in TV advertisements are also portrayed differently. This is due to the dominance of white women compared to black women on South African television (Media Monitoring Project 1999:11). Stereotypes about black women differ from that of white women in television advertising since white women in South Africa are relatively privileged (Milner, 2002:152).

Under this concept, the problem that was greatly studied was gender stereotypes in TV advertisements and the focus was on how men are portrayed in TV advertisements compared to females. After 1994, the SABC was entrusted with the mandate of ensuring that all minority groups that were excluded by the apartheid regime policies be included in all their programmes. That was when black women started to appear frequently on TV advertisements. The gap between male and female stereotypes on TV advertisements was seen as a major problem that was to be investigated in the SABC (Klokow, 2005:21). There is a need to investigate the way in which TV advertisements portray black women and on how the stereotypes about black women are created. Moreover, through analysing the importance and the role of media in creating stereotypes about certain groups within societies, this study seeks to explore how TV advertisements, which are attractive due to their audio-visual nature, construct and represent stereotypes. Specifically, the study seeks to explore the stereotypes about black women in TV advertisements, since there is a gap in this discipline. One can argue that this study is relevant because

South Africa has more black women than other races (whites, coloureds, Indians) and one may expect that the inclusion and appropriate representation of black women should take priority in the media (in this case, SABC TV advertisements). Given the above previous studies, this study seeks to explore the way in which black women are represented on TV advertisements to construct stereotypes about them as well as the roles that they are associated with, such as housewives, sex objects, and other unimportant, unconventional, unacceptable, and demeaning roles.

1.3 RESEARCH PROBLEM

The first important part of the research study is to select and properly define the research problem. More time is needed to clearly define the research problem and enable the researcher to arrive at researchable questions (Wagner, Kawulich & Garner, and 2012:15). The research problem is important and needs to be clear in the research study. Kothari (2004: 24) defines the research problem as the difficulty that the researcher experiences in the context of both a theoretical or practical situation and for which the researcher wants to obtain a solution through research. In other words, it is about the issue that bothers the researcher enough for them to want research it. This is referred to as the research problem.

Many previous studies have identified the stereotypical roles that women are portrayed as in television advertisements. However, there are a lack of published articles on the stereotypes that are portrayed by black women in television advertisements. This represents a clear gap in the literature on the topic, and this study could possibly reveal different or new stereotypical roles about black women as they are depicted in the context of negative stereotypes. Most of the advertisements on SABC TV associate black women with patriarchal tendencies. The negative stereotypes about black women on SABC advertisements could affect the initiatives of female empowerment brought about by democracy in South Africa. In addition, the patriarchal tendencies that advertisements depict about black women might also influence cultural ideologies used by the apartheid government to oppress

black women. For instance, women where denied economic empowerment opportunities and expected to do household duties and rely on their husbands for survival. Lafky et al (1996:380) indicates that advertising contributes to gender role socialization. Advertisements construct stereotypes about gender roles, and TV advertisements influence societal views about women.

Further, television commercials use women to sell their products, even though black women are underrepresented (Barker, 2005 15). In cases where black women appear in TV advertisements, they are often portrayed according to racially specific gender stereotypes. Though information given by advertisements are frequently misleading, viewers tend to believe what they see (Williamson, 2002:17). Even though TV advertisements have advantages compared to other forms of media due to their ability to combine sound, images, and movement to make the whole package interesting for consumers, viewers are intentionally or unintentionally influenced by the advertisements' stereotypes. In other words, TV advertisements promote the media's dominance in terms of shaping viewer's thoughts in the absence of reality.

Stereotypes are a belief about a group of individuals (Kanahara, 2006:311). Advertisements are expected to portray negative or positive stereotypes about a certain group since they target a specific market. That is why there are stereotypes about black women on TV advertisements. The purpose of this study is to explore the stereotypes of black women on South African TV advertisements using blackness and feminism theories, through the social semiotic research methodology of qualitative content analysis. This study will further explore the stereotypes that TV advertisements portray about black women. The study will also describe the roles that back women occupy in TV advertisements that perpetuate negative stereotypes about them.

1.4 LITERATURE REVIEW

The main area of focus in the academic literature is the stereotypes associated with women in TV commercials. According to Shrikhande (2003:6), “stereotyping of women has been a major concern with media researchers.” In most cases, the media associates women with certain stereotypes such as housewives and sex objects in the media. Women are portrayed as “having greater focus on domestic issues” (Martinez-Sheperd, 2006:2; Kim and Lowry, 2005:903). In other words, female characters appear more on the advertisements of households’ products. In this way, TV advertisements stereotype women as “happy housewives” (Shrikhande, 2003:1; Arima, 2003:82). Stereotypes about women in the TV advertisements are therefore constructed in different ways to satisfy the consumers of the products.

A previous study by Milner in 2002 entitled “sex role portrayals in South African TV advertisements” indicates that women in TV advertisements are portrayed in sex roles. Holtzhausen et al (2011:168); indicate that, “women are represented as nurturers or sex objects which does not reflect the changes in society, such as the importance of women in the workplace.” According to Chisholm (2010: 104), “sex imagery has been shown to have a stronger persuasive ability for men”. Characters of women in sexual roles are meant to attract men in TV advertisements. Shrikhande (2004:2) indicates that “people are likely to perceive the world as what is depicted through television.” Coltrane and Messineo (2000:385) emphasise that “consciously or unconsciously people rely on television imagery to interpret and understand their everyday life.” People rely on television for reality due to its audio-visual nature and regard stereotypes that are portrayed about women on the TV advertisements as true.

In South Africa, after apartheid, women of colour (blacks, Indians, Asians, and Coloureds) were used in TV advertisements. The SABC was mandated to help build a nation that is diverse in nature to align with the democratic government. The Media Monitoring Project (1999:13) indicates that “there is massive discrepancy in the

representation of white women and black women." White and black women are portrayed differently in TV advertisements. According to Baker (2005:15) "black women are portrayed as sexually aggressive and divergent from the submissive image of women's that is prominent in society" in TV advertisements. In other words, black women are portrayed as powerful and dominant compared to white women, who are often portrayed as submissive.

Black women are furthermore portrayed as housewives in TV advertisements. The Media Monitoring Project (1999:27) states that black women dominate the social role of housewives in TV advertisements. Advertisers imply that black women are portrayed as only being interested in being housewives that depend on their husbands instead of working for themselves. In addition, black women are portrayed as matriarch-mothers who are either the heads of the household with equal or more power than the fathers, or single mothers (Barker, 2005:15). One may argue that black women are portrayed as being stubborn and challenging masculinity. Holt (1998:34) indicates that advertisers depict black women in an unfavourable way to attract their target market who have the finances to buy products. Advertisers portray stereotypes about black women that will help attract the target market. Such stereotypes will not help black women grow in knowledge about themselves.

Moreover, black women in TV advertisements are not depicted in major roles but often simply used as extras (Sudbury & Wilberforce, 2006: 468). The portrayal of black women in TV advertisements are not significant. They are just used to fill the gap. In other words, black women characters are used in the background of most of the advertisements or the extras for white women as they are perceived as low achievers in comparison to the white women in TV advertisements (Punyanunt-Carter, 2008: 243). Therefore, black women characters are used as extras because of the stereotypes that portray them as having strong obnoxious personalities that repel others (Martinez-Sheperd, 2006:14). One may argue that black women are stereotyped as incompetent and unintelligent.

Common stereotypes associated with black women include housewives, being incompetent, ugly, funny, dull, immoral, uncivilised, flighty, moody, lazy, indolent, voluptuous, promiscuous, or docile, and dependent on the male head of the

household for survival (Motsaathebe, 2013:3). Historically, black women were passive and placed in the background when important activities take place (Motsaathebe, 2013:4). For instance, black women are placed in the background as the objects of pleasure for men in the advertisements of beer. According to Lawson (2012:6) a "black woman's natural beauty is underrepresented in television." This means that even post-1994, black women are still portrayed with negative stereotypes.

1.5 ROLE OF THEORY IN THE STUDY

Theory plays a significant role in the research study. This study will be grounded on mass media related theories that the researcher finds to be applicable to the study. According to Tavallei and Abu Talib (2010:573) "theory gives the researcher a chance to observe and perceive just certain aspects of the phenomenon." In other words, theory in research enables the researcher to explore characteristics of the phenomenon that some other research studies have not discovered. In addition, it helps the researcher provide a broad explanation of the issue being research. Creswell (2007: 49) states that theory provides researchers with a lens of what is looked at and the questions that are being asked. Theory makes researchers focus specifically on the issue that they are researching. The researcher in this study will use three theories, namely blackness, feminism, and social semiotics.

Blackness theory

The first author to establish the theory of blackness was the Greek poet Homer, who linked being black with a certain state of mind. In his poem, Homer positioned black as a symbol and metaphor for anger, madness, or something negative (Hrabovsky, 2013:68). The colour of black was associated with negativity from its inception which could have led to negative stereotypes about black people. Rahier (1998:421) associates blackness with "uncivilized people living in remote areas outside of the scope of modernity, where hot climates give shape to their innate laziness and violence." Blackness theory refers to places where black people can be found, and their ways of living. Black people are seen as insignificant beings and associated with dreadful things.

The media deliberately or unconsciously creates a particular image of reality. According to this theory, black women are associated with a certain culture. Johnson (2003:19) states that black identity and black authenticity are signified by skin colour, culture socio-economic, and politics. TV advertisements use attributes that are associated with black women to construct stereotypes about them.

The researcher will use blackness theory to explore the way in which TV advertisements construct the identity of black women (Nguyen& Athony, 2014:774).

TV advertisements use artefacts and objects such as clothes, foods settings and others to construct an identity for black women. According to Sudbury (2001:40) "construction of black women authenticity depends on the creation of hierarchical characteristics and behaviour including, skin colour, hair texture, non-European attire, and modest sexual conduct and food choices." In this study all the artefacts and objects that are used to construct identity and stereotypes about black women on *SABC1, 2* and *3* will be observed and analysed. Blackness theory in this study will enable the researcher to understand the status of black women in the TV advertisements, since they have been portrayed as inferior, low-class, and harsh taskmasters (Watkins, 2001:3).

Feminism theory

Another theory that will be used in this study is feminism. According to Gatwiri and McLaren (2016: 204) "feminism theory sought to improve women's experiences and promote equality between men and women". Therefore, feminism theory will be used in this study to highlight the patriarchal ideologies that are conveyed through TV advertisements in South Africa to put women in submissive roles. The researcher will use feminism theory to explore the advertisements that portray black women in a liberal and social way. According to Pillay (2008:14) "in South African media, women's issues of liberation are side-lined due to political struggle." Feminism theory will enable the researcher to identify the roles that black women occupy in the TV

advertisements that relate to the dominant patriarchal ideologies that advertisers pursue. Butler indicates that (1988:522) “feminist theory sought to understand the way in which systematic or pervasive political and cultural structures are enacted and reproduced.” Therefore, this study will reveal the political and cultural aspects that SABC advertisements use to construct stereotypes about black women.

Feminism has been seen as focusing more on self -transformation rather than social transformation (Rhode, 1995:691). Based on the former, the researcher will explore the social ways in which black women are portrayed in the advertisements to obtain independency. Their autonomy and individuality can be acquired through consumer goods (Yang, 2007:367). The researcher will therefore be able to discover which advertisements the SABC uses to demonstrate the post-1994 transformation of black women in South Africa.

Social semiotics

The study will also use social semiotics theory to explain the social meanings that are portrayed about black women in the TV advertisements. Social semiotics in this study will be used to describe and uncover the obtuse meaning produced in media text (Fourie, 2009:71). The hidden meanings that are used to construct black women stereotypes will be uncovered by using the social semiotics theory. The reasons for using social semiotics in this research study include that social semiotics reject different forms of the traditional semiotics that do not recognize the significance of the very social environments in which the social meaning is derived. Secondly, social semiotics attributes meaning within the specific social context of communication (Kress & van Leeuven, 1998:2). Thirdly, social semiotics considers the significance of societal variables, including cultural, economic, historical, and political. Lastly, the social semiotic approach reflects the ever-changing environment in which communication takes place.

1.6 PURPOSE OF THE STUDY

1.6.1 Aim of the study

The aim of this research is to assess the stereotypes of black women in South African television advertisements in post-1994 South Africa. The main issue is the portrayal of black women on SABC TV advertisements, and the focus will be on the stereotypical roles associated with them. A sample of SABC TV advertisements will be analysed to discover the way in which black women are portrayed that may lead to negative stereotypes about them. In most cases, SABC TV advertisements seem to be inconsistent with the social reality in South Africa. This study aims to identify the stereotypes that are portrayed in the concerned television and that construct negative stereotypes about black women. The emphasis will be on those advertisements that associate women with traditional roles and patriarchy.

1.6.2 Objectives of the study

The objectives of this proposed study are twofold. Firstly, the objective of this research is exploratory. The researcher wants to explore stereotypes that are portrayed by black women in *SABC1*, *SABC2* and *SABC3* advertisements. Secondly, the objective of the research is descriptive because the researcher wants to describe the latent and manifest meanings in the advertisements and whether they portray negative or positive stereotypes about black women in South Africa.

The following objectives will serve as guidelines:

- To evaluate the portrayal of black women on the South African television commercials.
- To examine the underlying latent and manifest meaning of the stereotypes of black women in the TV advertisements.

1.7 RESEARCH METHODOLOGY

This section focuses on the research methods that will be used in this study. The research design and the population that will be used is also explained. The data collection instruments, and the methods of data collection are also explained.

Research methodology serves as a science and philosophy that guides research endeavours.

1.7.1 Research approach

This study will adopt the qualitative research approach as it attempts to explain and describe the construction of stereotypes of black women in TV advertisements. This approach is considered relevant for this study because reality is a construct of each individual mind. It is, therefore, a personal or social construct and limited to context, space, time and individuals or groups in each situation (Wagner, Kawulich & Garner, 2012:56). This study aims to investigate the way in which advertisers construct stereotypes about black women and the roles that they occupy to endorse the stereotypes made about them. Moreover, this study will adopt an Interpretivism paradigm in line with qualitative methodology. The reason for the adoption of this paradigm is that Interpretivism believes that reality is socially constructed, and that people construct multiple realities (Mertens, 2010:2). In other words, this study will be able to identify the ways in which back women stereotypes are constructed in SABC1, SABC2, and SABC3 advertisements.

The study is located with the qualitative research paradigm and uses content analysis as a data collection and analysis method. Baily (1996:41, in Bornman & Lesame, 2007) explains that field (qualitative) research tries to be open and receptive to the group being studied and not enter the setting with specific hypotheses to be tested. However, Baily (1996, in Bornman & Lesame, 2001) further states that the field researcher should identify at least a few goals of the study before the research begins and refine them as the research progresses. Content analysis is most appropriate for assessing gender stereotypes in TV advertisements, as also observed by Pilane and Iqani (2016:131) who state hat “content analysis has been used successfully by feminist media researchers in the past in order to demonstrate biases in media representation”. This success of content analysis in gender studies is but one of the reasons why one should engage this technique to evaluate the TV advertisements in the study.

1.7.2 Research design

Research design is defined as the instrument that is used for gathering, analysing and interpretation of data in a logical manner which ensures that research objectives are met (Dhivyadeepa 2015:33). As briefly stated above, the research design adopted in this study is that of exploratory. The researcher will explore the way in which SABC television construct stereotypes of black women in its advertisements. Furthermore, the roles that black women portray in SABC TV commercials will be investigated to discover the stereotypes that they persuade. This research design was chosen because it will enable the researcher to interpret and analyse the content of the advertisements as well as generate the kind of data required to answer the research question (Maree, 2007:70). Furthermore, research design enables the researcher to uncover the concealed or implied meanings in the sampled SABC1, SABC2, and SABC3 advertisements.

In this study, the researcher will evaluate the portrayals of black women in SABC TV commercials and examine the latent and manifest meanings that are used to construct stereotypes. The genre of advertisements that will be looked at in this study include that of business, alcohol, home and beauty products, sports, cars, and fashion because that is where most of the black women are represented. Exploratory research design will enable the researcher to generate data to approve or disapprove the assumptions of the research study (Pilane & Iqani, 2015:130). That means, the researcher will discover negative or positive stereotypes about black women in the SABC TV advertisements and that whether their roles are associated with patriarchy or not.

1.7.3 Sampling

In Du Plooy, (2009:108) population is defined as all possible units of analysis. That means in research a population refers to the people, individuals, group's organisations or social artefacts or objects that the researcher is intending to research. Furthermore, population in the study is identified by its parameters or characteristics when selecting a type of sample. There can be a target and an accessible population in research studies. Target population refers to the actual population to which we want to generalise results while accessible population refers to the units of analysis in the target populations that researchers have access to (Du Plooy, 2009:109).

The population in this study will compromise of all advertisements on SABC1, 2, and 3 that portray stereotypes about black women. All these channels are public broadcasters and subject to public service and social representation of society.

The purposive sampling technique will be employed because the researcher has previous knowledge about the relevant information that is suitable to the research topics in SABC1, SABC2, and SABC3 advertisements. For this study, the researcher will purposively use advertisements from the three mentioned SABC TV stations since she watches it on daily basis and knows that there are many advertisements about black women that portray them in stereotypical ways. Another reason is that the above-mentioned free SABC channels' target audience is black South Africans and there are many advertisements on them with black women. In addition, most South Africans who own a television have access to the channels, as they are free-to-air.

The researcher will draw a sample of TV advertisements from 2018 to use in this study. The focus will be on the advertisements that are aired during prime time (18:00-22:00) because that is when most of the different advertisements about black women on SABC 1, 2 and 3 are aired. Insurance, cars, home and beauty products, alcohol (beers), sports and fashion advertisements will be used in this study. These are the categories of advertisements where stereotypes about black women are mostly portrayed in a negative and patriarchal way.

Only 52 advertisements that portrayed black women will be recorded from all SABC

channels for analysis. The researcher will observe and analyse the advertisements to identify the roles that are portrayed in the advertisements. Furthermore, the stereotypes that are created in the advertisements about black women will be discovered.

Qualitative researchers select those individuals or objects that will yield the most information about the topic under investigation (Leedy & Ormrod, 2005:145). That means the sample that is purposively selected in this research study will provide the researcher with the information that is required for the research study. The method that is used to draw the sample is a non-probability sample. Each unit in the population does not have an equal chance of being selected as part of the sample. Furthermore, the researcher predicts or controls the units of analysis (TV advertisements). Purposive sample cannot be generalised to the entire population (all TV advertisements that includes black women in South Africa) because it does not represent the entire population. Purposive sampling was selected with the knowledge that it is not representative of the general population (Wimmer & Dominick, 2006:92). However, the purposive sample can only be generalised if the one-time findings drawn from the non-probability sample can be replicated (Du Plooy, 2009:122). Purposive non-probability sampling therefore matched the objectives of this proposed study.

1.7.4 Data collection

The data in this study will be collected using the video recorder and content analysis. The advertisements from the video recorder will be analysed using qualitative content analysis. According to Marying (2014:17), “content analysis has been developed within communication to science to analyse huge textual corpuses.” That means content analysis as a data collection method will help the researcher to collect relevant data, in this case the advertisements in the three SABC television channels that portray black women in a stereotypical way. In other words, the advertisements that are recorded on the video will be coded and categorized using content analysis. Therefore, the content analysis and video recorder are employed in this study for data collection and are the instruments that complement the research

method adopted in this study. The data collection methods in this study are considered an essential part of research design.

1.7.5 Data analysis

In this study, textual analysis will be employed to describe the content, structure and functions of the messages contained in the advertisements. McKee (2003:2) defines textual analysis as a method that researchers use to gather information about how other human beings make sense of the world. The textual analysis method allows researchers to describe and interpret the characteristics of a recorded or visual message (Frey, Botan & Kreps 1999:115). With the textual analysis method, the researcher will be able to interpret the meanings contained in the advertisements. The two methods that will be used in data collection, namely video recorder and content analysis, are considered appropriate for this study since they are in line with the researcher's interpretive approach. The researcher will use the advertisements that will be recorded by video recorder and analyse the way in which they are portrayed to construct the stereotypes about black women. That means the advertisements will be categorized according to their genre and analysed in a systematic order.

Moreover, advertisements will be explained using social semiotics tools in the form of discourse, representation, and myth (van Leeuwen, 2005:3-4). Social semiotics in this proposed study will be used to show how the meanings are constructed in SABC1, SABC2 and SABC3 advertisements about black women in South Africa that lead to stereotypes about them. In addition, social semiotic will be used interpret how the roles that black women occupy in TV advertisements are shaped in relation to power. In other words, the social semiotics will help the researcher explain meaning making in a social context, namely the TV advertisements. The latent and manifest meaning of advertisements on SABC 1, SABC2 and SABC3 about black women will be interpreted based on the feminism ideology and the blackness theory. When analysing the data, the researcher will focus on the visual and verbal aspects of the TV advertisements. That means the images and languages used in the advertisements to construct stereotypes about black women will be analysed.

1.7.6 Quality criteria

This study will adopt a qualitative approach. The researcher will ensure that the quality criteria, namely credibility, dependability, transferability, and conformability, are met (Trochim, 2006).

Credibility

Credibility refers to the establishment of the results that are believable (Marying, 2014:107). In this study, the researcher will use the advertisements that are relevant to the research topic so that the results are appropriate for the study. In addition, the researcher will ensure that she identifies and describes the advertisements objectively without her existing knowledge, because research findings should be independent from the researcher.

Dependability

With dependability, the researcher will ensure that the research findings are consistent and can be repeated (Mertens, 2005:2). In this study, the researcher will ensure that the methods used to collect and analyse the data are relevant to the research method and topic. Each process of the study will be described in detail to enable an external researcher to repeat the enquiry and achieve the same results.

Transferability

Transferability refers to the degree to which the research can be transferred to other contexts (Trochim, 2006). The researcher in this case will do a thorough job by describing the research background and the assumptions that are central to the research study. According to Trochim (2006), “the person who wishes to "transfer" the results to a different context is then responsible for making the judgment of how sensible the transfer is”. In other words, it depends on an external view about how to

interpret research findings, since as researchers we do not have same views on one subject.

Conformability

Conformability involves the research findings being confirmed or supported by other researchers if they conduct the same study at a different time (Mertens, 2005:3) the researcher will document a procedure that will assist her to consistently check and recheck the data throughout the study and ensure that she does not deviate from the research topic. She will check if it yields the same results found in other studies, or different results to that of previous research studies.

1.8 SIGNIFICANCE OF THE STUDY

This study intends to identify the stereotypes that black women in TV advertisements are associated with, because women in mainstream media are portrayed in a stereotypical way. Therefore, this study will also create awareness about the roles that black women characters occupy in TV advertisements that portray them with negative stereotypes. In addition, this study can educate TV viewers, especially women, about the position of black women in South African TV advertisements. This particularly relates to the viewers or consumers that regard TV advertisements as real and accurate.

As regards the contribution of the study to the existing body of knowledge, it is expected that it would serve as reference material for researchers who might want to research the field of study further. Moreover, there could also be academic beneficiaries of the outcomes of this proposed study. Women researchers are some of the beneficiaries of this study because it is possible that some of these women could in future conduct related studies to improve the status of, and public views about, women as reflected in SABC TV advertisements.

The other significance of the study is to make efforts to develop the best possible strategies to safeguard the sustainable development of the studied organisations. In other words, this study could also assist the SABC in assessing its TV

advertisements an adhering to their policies and mandate especially when it comes to black women empowerment. On the other hand, this study might cause the advertisers to review the ways in which they create advertisements about black women and that may result in the negative stereotypes about them (black women). This study aims to build on the body of feminist writings and contribute empirical research findings that would support feminist arguments towards liberating black women in TV advertisements. This study will be the first study of its kind in South Africa. Previous studies concentrated on the representation of women in TV advertisements, but this one focus specifically on black women in TV advertisements.

Furthermore, this study will contribute new knowledge in the media discipline. Because it will shed light to media workers that they have responsibility of creating content that reflect reality not aspirations since people trust media as their source of information. In addition, this study will highlight the changes that might have happened in SABC TV post-1994 which will contribute positively to the issue as one will be able to see if there is a change from previous SABC TV of apartheid government system.

1.9 ETHICAL CONSIDERATIONS

The researcher will attach the advertisements that will be used as evidence. Because the researcher will be using qualitative content analysis as a method to collect data, because it is unobstructed and non-reactive, and it does not require the cooperation of participants (Du Plooy, 1996:110). In addition, the researcher will use appendices and tables to demonstrate links between data and results. That means the TV advertisements with black women will be used in this study and grouped according to their categories in a table while advertisements will be attached as appendices. The categories created in this study will provide the researcher with the means to describe the topic and increase her understanding to generate knowledge. The study will be undertaken in such a human-focused manner and the method that is used to collect data (qualitative content analysis) will adhere to the legal requirements of conducting research.

Furthermore, the researcher will ensure that the data collected for this study will be interpreted accurately and in a fair manner without modifications. To avoid plagiarism, the researcher will acknowledge all the sources in-text and in the references sections. The ethical clearance letter will be applied for at the University of Limpopo, as a way of showing that this study shall conform with the ethical codes of conduct prescribed by the institution.

1.10 SUMMARY AND OUTLINE OF CHAPTER 1

This chapter outlined the research problem and has provided the background to the study. The chapter describes the theory-forming foundation for the study. Black women in post 1994 South Africa are stereotyped in television advertisements on SABC TV. Advertisers assign them to certain roles and construct negative stereotypes about them. This chapter also presented the significance, theoretical framework, and objectives of the study. Gaps have been identified in this chapter and they will be addressed throughout the study.

1.11 OVERVIEW OF CHAPTERS

Chapter 2 provides the operational definitions of the main concepts used in this dissertation. Chapter 3 engages with the theoretical framework and the literature review concerning the subject of the research. The chapter reviews the available literature relating to the representation of race and stereotypical roles of black women in SABC TV advertisements.

In Chapter 4, the research methodology which defines the methods and procedures used in the data collection and data analysis techniques, as well as the research limitations of the study will be provided.

Chapter 5 presents the findings of the research study by analysing and describing the observation of selected advertisements for this study. Chapter 6 completes the

research and provides suggestions and recommendations for further research into communication, broadcasting media, and television advertisements.

CHAPTER 2: CONCEPTUAL AND OPERATIONAL DEFINITIONS

2.1 INTRODUCTION

This chapter will focus on the concept and operational terms, as well as a historical overview of SABC television as the main broadcasting medium used by advertisers to construct black women stereotypes in advertisements. The aim of this chapter is to create a better understanding of the entire study. The descriptions of different concepts by different scholars indicate their relation to the study and how broadcasting media has emerged in South Africa.

2.2 ESTABLISHMENT OF BROADCASTING IN SOUTH AFRICA

The first broadcasting medium in South Africa was radio, and television followed later. The first wireless broadcasting in South Africa was invented by Edward Alfred Jennings (originally from England) who was working as a telegraph engineer at Cape Town. Mr Jennings invented a wireless telegraph. He linked Morse code and a tape printer machine to form a wireless telegraph machine. Amateur wireless operators then started to produce wireless sets. In 1912, Frank Kuttel from Durban built a wireless set, which was experimented on in 1914 by communicating between Durban and Johannesburg (Baven 2008:46). Other amateurs from Cape Town, namely John Samuel Streeter and Reginald Hopkins, started with experimental broadcasts in gramophone concerts. This experimental broadcast led to two radio stations in the Karoo. Transvaal radio amateur Arthur Sydney Innes ran amateur transmitters which attracted many radio amateurs and people who owned receiver sets (Baven 2008:46). Broadcasting in South Africa therefore started with amateur radios.

According to Baven (2008:47), when the government noticed the popularity of amateur radios, they came up with measures to regulate the increasing

transmissions. In 1923, the government called for licence applications which were awarded to three urban areas in South Africa, namely Cape Town, Durban, and Johannesburg. The postmaster-general was responsible for broadcasting regulations. These were later given to the African Broadcasting Company which was owned by Isidore William Schlesinger (Baven 2008:47). The ABC's licence expired in 1937 after complaints by English and Afrikaner listeners that the station does not cater for their needs, but only focuses on making a profit (Mhlambi 2015:56).

During the time when ABC's licence was about to expire, South Africans started to show their dissatisfaction with the station because it did not cater to their needs. The Minister for Posts and Telegraphs (Senator C F Clarkson) called for the commission. Mhlambi (2015:40) indicates that "Sir John Reith of the British Broadcasting Corporation (BBC) was invited in South Africa in order to advise on the state of broadcasting." The commission was called to South Africa to check whether the country's broadcasting should be state, or government based. Later in 1934, prime minister J B M Hertzog called on the Director General of the BBC, Sir John Reith, to restructure South African broadcasting (Wake 2002:23). South African broadcasting was therefore based on Reith's recommendations for public service broadcasting. The commission further suggested that South African broadcasting should consists of six or seven board members overseeing its operations.

2.3 OVERVIEW OF SABC TV

Television was established in South Africa during the apartheid era by the then governing National Party. Television was introduced in 1976 (Baven 2008:42). During that time, television was controlled by the state. In other words, broadcasting operated under government licence or charter. Television in South Africa became an instrument of the state broadcaster to divide South African races (Baven 2008:6). The government used television to perpetuate its apartheid ideology. According to Baren (2008:24) "political divisions within National Party, technological advances that would enable satellites to transmit television signals directly to South Africa homes

and the increasing resentment that South Africans, including white Afrikaners, felt against their exclusion from international events." The above factors forced the apartheid government to introduce television in South Africa. The government used television to maintain their apartheid ideology instead of providing a public service.

2.3.1 South African Broadcasting Corporation

The government of South Africa established the South African Broadcasting Corporation as a public broadcasting service to serve its public with information about their identity, culture, politics, and socioeconomic factors, among other things. Prior to SABC TV, South Africa relied on the direct reception of television transmissions from overseas sources via satellites (Steenveld & Strelitz 1994: 38). The government realised that foreign media does not represent the country well. The government wanted to nurture and strengthen its own spiritual roots, foster respect and love for its own spiritual heritage, and project the South African way of life (Steenveld & Streltz 1994:38). SABC TV was therefore established to reflect the real life of South Africans and counteract the influence of foreign cultures promoted on foreign satellite television stations.

As a public broadcaster, SABC TV must consider the Broadcasting Act of South Africa in its operations. The public service broadcasting of South Africa was modelled on the Britain Broadcasting Corporation (Wake 2002:9). However, SABC was still expected to safeguard, enrich, and strengthen the cultural, political, social, and economic fabric of South Africa (Broadcasting Act 1999:10). In other words, SABC TV as a PSB needed to consider public values and align with the democratic values of South Africa.

The SABC have three categories of licences for comprehensive broadcasting and ensuring that broadcasting services are in line with international practices and

technological developments (Broadcasting Act, 1999:11). The SABC is expected to cover all the public with broadcasting services without compromise. The three tiers of broadcasting include the public broadcasting service, a commercial broadcasting service, and a community broadcasting service (Armstrong 2012:23). The Independent Commission Authority of South Africa issue the licences.

2.3.2 The history of SABC

The foundation of South African broadcasting was laid by Reith's commission which were advocating for democratic broadcasting. South Africa started its broadcasting body, known as the South African Broadcasting Corporation (SABC) in 1936 (Mhlambi 2015:56). The SABC was meant to focus on the public interest rather than to be a state mouthpiece. However, the apartheid government (National Party) used broadcasting as a platform to promote their language, which was Afrikaans. The SABC operated in the same way that BBC operated. Both corporations were preceded by private or commercial undertakings (Wake 2002:21).

The National Party had sole influence over the appointment of the SABC Board members and staff. Because of the power that the government had over the SABC, the licensing of broadcasters as well as the National Party controlled the editorial content and the programming. In other words, there was a lack of policy governing the SABC (Fokane 2003:5). The Broadcasting Act of 1936 and 1976 were used by the NP to advance its policies, which had little regard for the public interest. Mhlambi (2015: 102) emphasizes that "the apartheid government presumed that Africans does not have responsibility and draw conclusions about them through broadcasting". The SABC was used to promote a certain definition of South Africans without their involvement in the programmes.

The SABC was seen by media activists and liberation movements as a mechanism to transform South Africa. The Viljoen Task group was established to define purpose of the public service broadcasting and civil society met it with resistance (Fokane 2003:5). Therefore, media activists and liberation movements mobilised campaigns to formulate a media policy position that would end the NP's control over broadcasting. The independent Board of SABC was elected after the civil society

intervention that led to the Independent Broadcasting Authority Act (153 of 1993). Many people marched to oppose the state-appointed Task Group that would determine the future of South African broadcasting. Wake (2002:7) indicated that "Australian Broadcasting Corporation was contracted by Australian government in 1993 to assist in the reshaping of the South African broadcasting Corporation from the state-run broadcaster to national broadcaster for all people in the newly democratic South Africa". It can be argued that public service broadcasting systems in South Africa were modelled on systems that operate in Australia.

They came into existence following the mobilisation of media activists and liberation movements. The CIB was a coalition of civil society organisations (Fokane 2003:40). The main aim of the campaign was to ensure that the SABC does away with unilateral restructuring, appoint a representative SABC board, establish an Independent Broadcasting Regulatory Authority, and re-integrate the TBVC broadcasters into the national public broadcaster (Fokane 2003:40). The campaign was to make the transformation of South Africa from apartheid to a democratic system visible also in the broadcasting. During the country's transition, the media was part of process to empower South African citizens because of their high levels of illiteracy (Wake 2002:111). Hence there was an emphasis on the freedom of media. Most of the public rely on the news to find out about the issues that are happening in the country.

The South African legislation relating to broadcasting is made up of four sets of Acts. These include the Independent Broadcasting Authority Act, no .153 of 1993, the Telecommunications Act, no 103 of 1996, the Broadcasting Act, no. 4 of 1999, and the Independent Communication Authority of South Africa (Fourie: 2001:26). All the Acts are considered in the regulation of South African broadcasting. The Acts were also promoting public service broadcasting in relation to democracy. According to Fokane (2003:28) the "IBA Act was established to deal with the future structure and financing of all public service broadcasting services, cross media ownership and local content obligations." That means the IBA Act was the most powerful Act used in the transformation of South African media from state-run broadcaster to public service broadcasting.

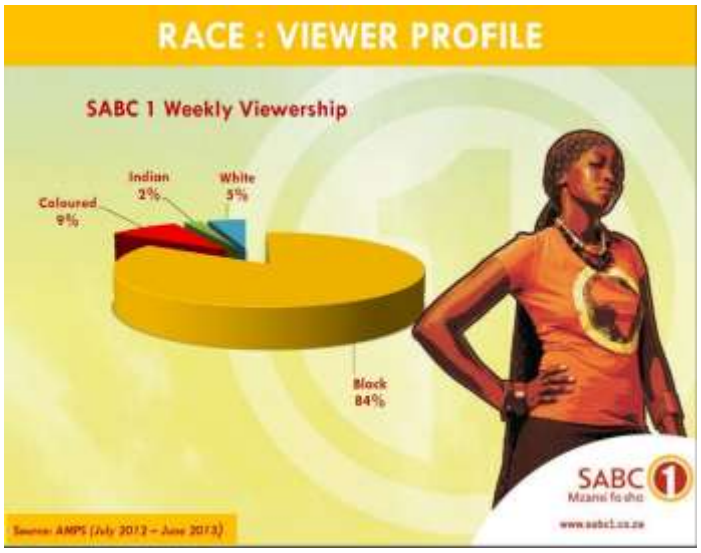
The legislation in the form of the IBA Act of 1993 and the Broadcasting Act of 1999 distinguishes between three types of broadcasting licences (Fourie, 2001:27). The licences are classified as a public broadcasting service; a commercial broadcasting service; and a community broadcasting service. These licences were meant to cater for universal broadcasting services to the diverse citizens in the country. Fokane (2003:29) argues that the IBA Act was the first piece of legislation that contained an empowerment statute. That means the IBA Act provided a platform for the public in South Africa to access information on radio and television about the issues that are happening around them. A public service broadcaster must make its services available to all South Africans in all official languages (Broadcasting Act 1999:14). The SABC therefore includes all South Africans in its programmes.

The SABC has a model that it uses to operate daily. The model is derived from the Broadcasting Act of 1999 with different implications for the organization and operation of the SABC. Fourie (2001:31) indicates four implications which indicate that the SABC is governed by a Broadcasting Charter that is monitored for compliance by ICASA. The SABC structure is made up of public and commercial broadcasting services. The commercial services are to subsidise the public broadcasting services and SABC has become a limited liability company with the state as a shareholder. One may argue that the SABC in its operations also needs to follow its mandate, since it is being watched by many organisations who would want to verify that it indeed adheres to the correct broadcasting Services policies.

The SABC consists of three television stations that are freely accessible to all citizens that own a TV. These channels are SABC 1, 2 and 3. The viewership of these channels are dominated by blacks (SABC TV Media Strategy Department 2013: 9, 19, 28). Because of that, SABC TV is expected to portray the social reality of black women. Most of them watch advertisements. Many previous scholars indicate that black women in SABC advertisements are underrepresented, even though they make up most of the viewership. The target market for SABC 1 is youth (15-35 years) and SABC 2 targets both youth and adults. The SABC 3 market consists of youth (16-24 years) and adults (25-49 years) (SABC TV Strategy Media Department 2013:5, 15, 24). It can therefore be concluded that SABC TV targets

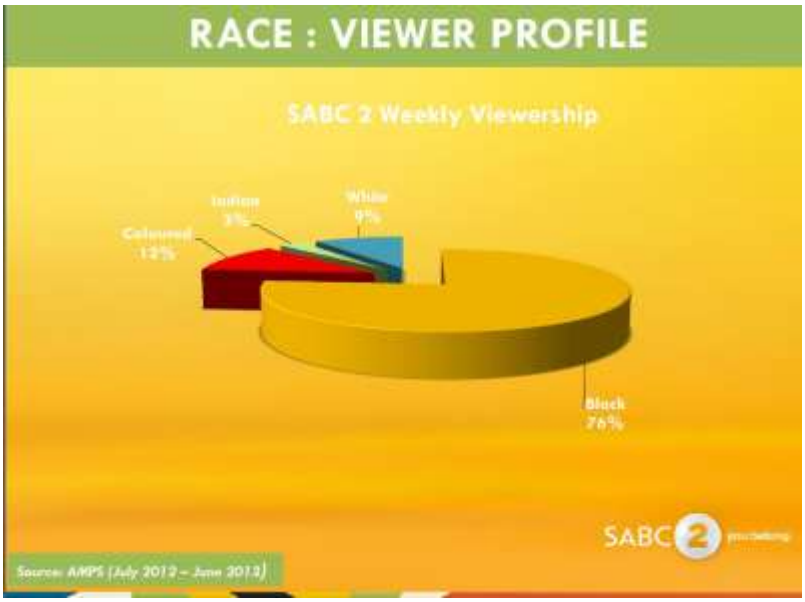
both youth and adults. That means the stereotypes that are portrayed in the SABC TV advertisements about black women affect both young and adult black women.

Figure 1 Statistics of SABC 1 race viewership



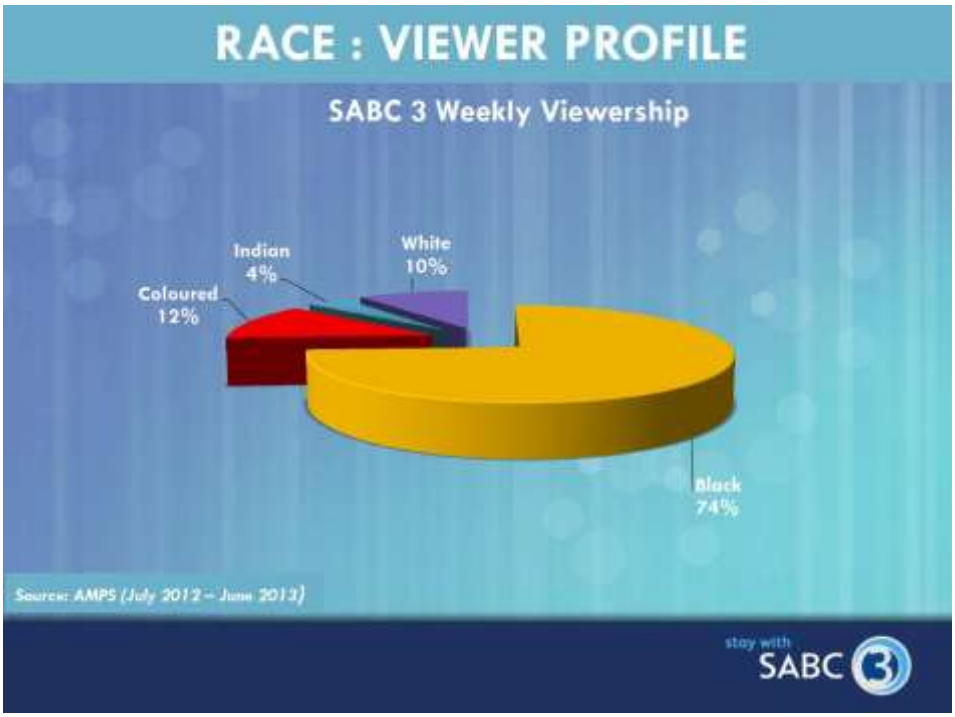
Source: SABC TV Strategy Media Department (2013)

Figure 2 Statistics of SABC 2 race viewership



Source: SABC TV Strategy Media Department (2013)

Figure 3 Statistics of SABC 3 race viewership



Source: SABC TV Strategy Media Department (2013)

The three figures above show the viewership of each channel by race. On all the channels, the black audience dominates the viewership, though they are underrepresented. It can be argued that portrayals of black women in advertisements on all channels could impact young and old black women in South Africa. Thus, it is vital for advertisers to represent the social reality of black women in advertisements and assist with the empowerment of women in South Africa.

2.4 ADVERTISEMENT

The purpose of advertisement is to attract or persuade the customer to buy a product or service. Companies use media to advertise their products. Moriarty, Mitchell, Wells, Crawford, Brennan, and Spence-Stone (2015:4) define advertising as “any form of predetermined communication that uses media or form of activity to reach audiences in the most cost-efficient way, to achieve the marketer’s objectives”. In other words, advertising is created for the purpose of influencing certain customers. That means each advertisement targets a specific market. Further, Richards and

Curran (2002:13) defines advertisement as a “paid, mediated form of communication from an identifiable source, designed to persuade the receiver to take some action, nor or in the future”. The main aim of advertisers is to sell the products, services, or ideas as they are paid to do that. Therefore, they care less about the impact that advertisements can have on the receivers. In relation to the topic of this study, SABC TV broadcasts all advertisements that are brought to them by advertisers without altering them, as they are paid for. Negative stereotypes of black women that are constructed in advertisements are thus left as they are, even though they may cause black women to become subordinated to their male counterparts and economically undeveloped. With these types of advertisements, the future generations of black women are taught to depend on men for finances instead of empowering themselves to become independent.

2.4.1 Television advertisements

Democracy in South Africa changed a lot of policies which were used by the apartheid government to oppress black people. Furnman and Spencer-bowdage (2002: 461) mention that “since introduction of democratic reforms in 1994, the state control of television become more relaxed”. In post-1994 South Africa, different races in the country who were marginalized and denied the opportunity to appear on TV, started to become visible in TV advertisements. Molebatsi (2009: 24) emphasises the former point by stating that “after fifteen years of democracy Black people’s representations in television advertisement grown immensely”. It can be argued that advertisers use black women to advertise most of their products on SABC TV since the channels are accessible freely to all citizens of the country who own a television.

Television advertisements by nature had its way of persuading the viewer to buy products and services advertised. This is made possible by the audio and visual nature of TV advertisements. Previous studies of SABC advertisements post-apartheid show that most of the advertisements on SABC shows a greater tendency towards sex role stereotyping (Furnman & Spencer-Bowdage 2002:477). In her article, Molebatsi (2009:22) indicates that the black female body is used in SABC

advertisements to construct stereotypes. That means SABC advertisements portray black women as objects rather than subjects that matter. According to Furnman and Spencer-Bowdage (2002:463) “sex role in SABC is depicted in a traditional African culture related to patriarchy.” That means the portrayal of black women is more visible in the home setting and they depend on their male counterparts, as that is what is expected in most African traditions. In its editorial policy, SABC commit to avoid images that reinforce stereotypes (SABC Editorial policy 2013:12). The SABC deviates from its editorial policy because of the profit that the organization can make from advertisements.

2.4.2 Regulation of advertisement

South Africa has codes in place to regulate advertisements. Advertisers are expected to comply with these codes when they create an advertisement**.** The advertisers are self-regulatory**.** In South Africa, The Advertising Standards Authority of South Africa (ASASA) is the body that regulates advertisements. According to ASA (2012:9) “advertisements regulatory body was established after the government realise that most of the advertisements harm or insults consumers and reduce the credibility of advertising.” Therefore, it can be argued that it is in the public and marketing communications industry’s interests that advertising be regulated. The success of the advertisements relies on the credibility and reputation of the advertiser. Consumers are interested in seeing advertisements from sources that they trust.

2.4.3 Independent Broadcasting Authority

The South African Independent Broadcasting Authority is expected to diminish all the apartheid ideas in the broadcasting system. At its inception, IBA’s primary objective was to ensure a free, fair, and open election and create a transparent broadcasting environment (Mtimde 2002:174). It can be argued that IBA was established to

ensure that democracy is realised in the broadcasting environment, since the media are very influential in nature and most South Africans rely on it for information. The IBA Act also provides for the regulation of broadcasting activities in the republic for the public interest However, Fourie (2003:151) states that “there is a decline of public service ethos against the background of growing commercial interests”. That means SABC is not strict with advertisers to ensure that their advertisements align with democratic values since they bring revenue into the organisation.

2.5 PORTRAYAL OF BLACK WOMEN IN SABC ADVERTISEMENTS

Male and female characters are portrayed differently in television advertisements. Black women are not the exception in television advertisements. They are also portrayed with the stereotypes that advertisers associate with them. The different representation of male and females in TV advertisements reflect traditional hierarchical relations in society (Luyt 2011: 356). Therefore, the SABC portrays black women with the cultural stereotypes associated with them. For instance, in an advertisement where females advertise beauty products, they use or apply product to attract male characters. In such cases, women are portrayed with cultural connotations, in this case that they depend on men’s approval for their beauty. It can be argued that advertisement exaggerate the extent that male and female’s behaviour differ based on gender stereotypes. According to Luyt (2011:358) “South Africa advertisements display a greater tendency towards traditional gender role stereotyping.” Most of the advertisements in SABC television are constructed with cultural stereotypes that place men in a dominant position and women as subordinates.

2.5.1 Factors that influence the portrayal of black women in SABC TV advertisements.

2.5.1.1 Gender inequality

The factors that determine the way black women are portrayed in television advertisements include gender inequality and race. Gender inequality resulting from apartheid system also had an influence on the portrayal of women in television advertisements. However, post-apartheid South Africa uses the constitution to reform issues that lead to gender inequalities. For the gender equality to be realised fully, women should adopt traits that are traditionally assigned to men (Yang 2007:368). When creating advertisements, advertisers use the traditional traits assigned to men and females, which leads to gender inequality. Therefore, it can be argued that to reform the gender inequalities of the past apartheid system in South Africa, advertisers should stop using the traditional traits that place men in dominant roles and women in subordinate roles.

In their paper, Matthes, Prieler and Adam (2016:316) emphasise that "gender egalitarian can be used in the television advertisements to overcome gender role stereotyping". Advertisers should not use society's beliefs about biological sex to determine roles when constructing advertisements. Black women characters in SA TV advertisements are portrayed more in home environments. Gender advertising in advertisements depends on developments related to gender equality in society (Matthes et al 2016:324). In relation to the former statement, TV advertisements in South Africa reflect the status of the country as regards gender equality.

There are many initiatives in post-apartheid South Africa that the government have taken to address and reform the injustices of the past. There are policies for broadcasting that support gender equality in advertisements, but it seems like the SABC, and its advertisers are not applying them the way they are expected to. Matthes et al. (2016:327) indicates that "current (self) regulatory efforts does not seem to be successful in implementing an unbiased representation of men and women." It can be argued that both SABC and its advertisers are not fully complying with their codes of conduct when it comes with advertisements because of financial benefit. It means that advertisers care so much about the sales of products and

services that they let the impact of stereotypes that are portrayed in the advertisements on society about black women slide.

2.5.1.2 Race

Race needs to be investigated as one of the factors that leads to the way black women are portrayed in television advertisements. The policies of the apartheid government were structured in such a way that they influence the portrayal of black and white women in television advertisements. The advertisers prefer to use white women in advertisements rather than black women (Seiter, 1990:34). In South Africa, the portrayal of blacks in television advertisements is influenced by whites' attitudes towards blacks (Cassim & Monteiro 2001:121). In other words, advertisers portray blacks in subservient roles when advertising products and services that target white customers. Advertisers are mostly interested in the sales of their products and services, regardless of the effects that their advertisements have on society.

The democratic government in South Africa uses media to unite the diverse people who are living in the country. Most of the SABC policies were revised to be aligned with democratic values that condemn racist tendencies or ideologies. According to Sengupta (2006:800) "media images may contribute to social problems such as racism." When used effectively, media can assist with ending racism in South Africa. SABC advertisements should therefore portray black women according to their social reality to eradicate the racial stereotypes that are associated with them (Cassim & Monteiro 2001:107). The advertisers would then be showing South Africans the true reality of the inequalities that are perpetuated by racism.

Exposing racism will also assist the government to reformulate media policies that can effectively deal with racism. Negative expectations as portrayed in the media images may also have an impact on the group or individual to whom the

expectations are directed (Sengupta 2006:800). It can be argued that the stereotypes portrayed about black women in SABC television advertisements should be about empowerment and independence rather than dependency and subordination. It is believed that if the same negative stereotypes are consistently associated with a minority group, those minority group members may believe that it is socially permissible, if not socially expected, for them to fulfil that stereotype (Sengupta 2006:800). The more black women in South Africa are exposed to negative stereotypes about them in television advertisements, the more they will end up reacting in accordance with those stereotypes in real life. Black women will feel inferior to white women, for instance, and depend on their male counterparts for survival.

In the television advertisements, both men and women are associated with stereotypes. It can be either negative or positive stereotypes based on the perceptions of the viewers. In addition, most of the stereotypes are aligned with the culture of a society. Murji (2006:262) states that "television contains negative stereotypes about ethnic minority groups." The nature of television (visual and audio) lends itself to be used as a medium to portray stereotypes. Most people believe what they see more than what they hear.

2.6 STEREOTYPE

Murji (2006:263) defines stereotype as "a particular cognitive representations of groups in ways that imply and a lack of variability in the conception held." The dominant group of individuals or groups impose stereotypes on people based on their perceptions, without proper information about the groups or individuals that are being stereotyped. It can be argued that the dominant groups or individuals use stereotypes to label others. Stereotypes about minority groups are usually negative.

The process of stereotyping involves a process of simplification and exaggeration. The characteristics of a few are taken to stand for all members of a group. Stereotypes may comprise of biases and be wrong, but this is due to human limitations as regards processing information (McGarty et al 2002:4). Stereotypes are formed based on the characteristics of a few members who belong to the group

that is being stereotyped. One can therefore argue that the stereotypes portrayed in SABC television advertisements do not reflect the social reality of all black women in South Africa, but only the ones that advertisers have observed.

Stereotypes may be positive or negative and result from preconceived ideas that the dominant group has about the members of the group that is being stereotyped. Murji (2006:264) states that “It is not clear that all generalizations about racialised minorities are bad; indeed, they are regarded as good when considered true or positive.” This shows that there are positive stereotypes about black women in the SABC television advertisements.

On the other hand, stereotyped representations sprang up from the feeling of how social groups are treated in cultural representation (Dyer 1993:1). Stereotypes in SABC TV advertisements are constructed based on cultural views that advertisers have about black women in South Africa. It can be argued that stereotypes exist in all groups, however they can differ in function and impact the stereotyped group positively or negatively.

2.6.1 Black women stereotypes in post-1994 SABC TV advertisements

Previous scholars showed that stereotypes about black women in television advertising were mostly negative. South Africa televisions were not an exception in portraying black women with negative stereotypes during the apartheid system government. According to McEwan (2003:753) “media portray women as secondary victims.” The media portrays women as inferior to men regardless of their colour. However, it is black women who are represented with negative stereotypes. In her article, Seiter (1990:34) indicates that “television advertisements use single black to signify minority while whites are portrayed as endlessly, varied, individuals, even quickie and idiosyncratic”. By so doing, advertisers place black women in subordinate roles. They are misrepresented.

Democracy in South Africa has brought social, political, cultural, and economic changes. It is believed that the changes affected all aspects of the media also. The post-apartheid media is expected to portray reality about all ethnic groups in South Africa, including black people. Post-1994, advertisers use black women in the advertisements to make them less threatening to whites (Carrim and Montiero 2001:110). One can argue that blacks' presence in SABC television advertisements post-1994 threatened whites. The advertisers portrayed them in subservient roles. That means black women on SABC advertisements are portrayed as inferior or with negative stereotypes to lure the white target market. Advertisers care less about the impact of their work on consumers. They are driven by profit (Mickson and Tendero 2015:1). It may be argued that SABC television advertisements, post-1994, still do not portray the social reality of black women.

Stereotypes appear in television advertisements every day. A further investigation of Pavel (2003:261) about stereotypes of women in television advertisements indicates that "women are mostly seen as emotional, delicate, weak, sensitive, attractive and dependent, they are most often seen in advertisements for cleaning products, drugs, food products, clothing, body products and home appliances." These are general stereotypes portrayed about women, regardless of race. Even though the media stereotypes women, black women are represented as unimportant (Luyt 2011:367). In other words, the media portrays black women as objects to be observed but not valued (Mickson and Tendero 2015:442). The portrayal of black women on SABC TV advertisements deviate from democratic values and do not promote women empowerment.

2.7 CONCLUSION AND OUTLINE OF CHAPTER 2

This chapter described the concepts and operational terms about media and related to the study as explained by different authors. The following chapter will focus on the literature review.

CHAPTER THREE: LITERATURE REVIEW

3.1 INTRODUCTION

In research, existing theories are used to develop assumptions that guide the researcher. This chapter reviews the literature related to the study, which will help establish an understanding of the research problem. The purpose of a literature review in research is to place the research into an historical context and demonstrate familiarity with state-of-the-art developments (Hart 2018:31). In this study, the literature review will enable the researcher to identify the way in which black women stereotypes have been constructed in SABC advertisements from 1994 until now. The researcher would have had to familiarise herself with the current research and debates on stereotypes of black women in television advertisements. The researcher will also have had to analyse the views and arguments of scholars and researchers in television advertising as it relates to black women.

Theories used in this study serve as the motivation for the realisation of research work. The study is guided by three theories, namely feminism theory, blackness theory, and social semiotics theory. These theories are discussed by briefly establishing their importance and the way in. The next section of this chapter explores the theories that have laid the foundation for this study.

Much research has been done on television advertisements as well as the portrayal of women in advertisements, however few studies have been done on the portrayal of black women in advertisements in South Africa. South African women have been

empowered since democracy but advertisers in SABC television continue to portray them with traditional stereotypes that were used in the apartheid era. In their article, Shabbir, Hyman, Reast and Palihawadana (2014: 422) mention that “overt racial images in ads have explicit stereotypical association in contrast to subtle racial images in ads and this overt-to-subtle shift in negative stereotyping often involves Blacks”. Black women are still portrayed with negative stereotypes, but it is not always clear to everyone. This research explores how advertisements with black women on SABC TV are constructed to portray negative or positive stereotypes about them.

The portrayal of women in television advertisements are assigned to distinct roles to attract the target market. Black women in advertisements are important enough to sell the products or services with their sex appeal (Heyde 2012: 257). It means that black women in advertisements are used as sex objects. The roles of black women in SABC television advertisements will be identified in this study. By exploring the roles, the researcher will find the negative and positive stereotypes that black women are associated with in SABC TV advertisements. Social meanings portrayed about black women in the TV advertisements are also explained in this chapter.

This research addresses the following theories that highlight the portrayal of women in South African television advertisements and the stereotypes that are associated with black women in TV advertisements. It analyses how the roles that black women are associated with in advertisements lead to positive or negative stereotypes about them. Further, this research explores and analyses the hidden meanings that are used in the television advertisements to construct black women stereotypes.

To consider the question of how advertisements construct stereotypes of black women in the South African television advertisements, the research focuses on the following bodies of theories: feminism theory, blackness theory, and social semiotics theory.

3.1.1 Feminism theory

Media is a powerful means for conveying ideological messages that lead to stereotypes about gender. Feminists would argue that media content to some extent was an extension of existing ideological power relations that operated consistently and continuously on a social and cultural level (Pillay 2008:20). The media creates content in a way that purposefully misrepresents one gender over another to perpetuate certain stereotypes. The attention on how media represents women in the media reached its peak United States in 1960 (Pillay 2008:18, Cifor & Wood 2017:2).

Feminism theory is relevant as one of the theories in this study. According to Marshall (2008: 26) “Feminist theory seeks to understand the nature of women’s lives, and the ways in which gender roles were played out in cross-cultural and historical perspectives”. This theory focuses on exploring the portrayal of women in the media in relation to culture how they were perceived in the past. Advertisements on SABC TV are explored in this study to see if the stereotypes that are portrayed reflect the social reality of black women in post-apartheid South Africa. Gender equality is complex for African women and requires negotiation processes (Ntseane 2011:314). Therefore, this study shed light on the inequalities portrayed in SABC TV advertisements regarding black women that resulted in negative stereotypes about them.

In her article, Norwood (2013:228) indicates that feminism is seen as a man hating ideology that rejects marriage and motherhood, and in this vein, it is inconsistent with traditional African values. In support of Norwood (2013:288) statement, Ntseane (2011:319) indicates that “women are expected to get married and be good mothers not only to their children but also to the community and society as well as be good wives to their spouse and take good care of the extended family and community”. In other words, this study analysed the advertisements of black women in SABC TV to examine whether the stereotypes about them portray foreign or Western cultural values. Furthermore, the stereotypes of black women as housewives in SABC TV advertisements was explored in this study. This theory in this study also explored the

patriarchal ideologies that are perpetuated through SABC TV advertisements to place black women in subordination roles. According to Adair (2013:12) “black women are expected to be dutiful helpmates to black men.” This means that TV advertisements of black women are associated with roles of subordination to black men. This study analysed the roles of black women in SABC TV advertisements.

The primary purpose of feminism is to encounter and repair the flaws in the traditionalism approach. Though feminism has a long history, discussion that focuses on the nature of feminist debate from the 1960s to more current debates. Feminism is influenced by stereotypes, social beliefs, and cultural situations (Simpson, 2007:162). This means that some of the stereotypes in the TV advertisements are constructed in accordance with culture and social beliefs. In support of the former statement, Norwood (2013: 234) said that “feminism must address the ‘*skewed hierarchy* between women and men, as well as women’s status and access to resources”. Henceforth, it is obvious that feminism is established to encounter the media content that misrepresent women. The theory assists women to understand their position as human beings within their societies and the way in which they are represented in the media content.

The reason to use feminism approach is derived from the three long-standing streams in feminism that includes, liberal feminism which pays attention to labour relations, unrealistic and oppressive way that women are represented by the media, radical feminism that supports the biological differences between women and men but critiques this difference being used to subordinate women and social feminism and argues towards the radical transformation of social norms, practiced as the only means to liberate and strengthen women’s position in society (Mondal 2018:235).This study will focused more on the liberal feminism and social feminism because these two streams were relevant to explore the portrayal of inferiority roles of black women in SABC TV advertisements . On the other hand, social feminism notes that advertisements of SABC TV still portrayed negative stereotypes during the

apartheid era that oppressed black women and in the post-apartheid era there is a noticeable change of black women representation that portray the social reality.

Liberal feminism advocates for equality of opportunity and legal rights for women. Furthermore, liberal feminism has traditional beliefs in the power of education as means of social reform and its importance to human fulfilment (Wendell 1987: 66, Bailey 2016:1). Liberal feminists call for equal representation, regarding the publicity that women received on the media and their portrayals to be aligned with social changes. More so, the theory emphasises the importance of education to women as the source that can assist in their development and empowerment. According to Ensling (2003:85) the liberal feminist education should comprehensively intervene within and across state boundaries to open the debate on traditional restrictions on the lives of girls and women. This means that liberal feminism wants both women and men to be treated equally in all the aspects of life that is culture, politics, economics and social. This stream of feminists indicates that there are differences to be celebrated however those supporting unequal treatment need to be revisited and exposed (Pillay 2008: 19).

Chegwe (2014:68) argues that liberal feminists believe that female subordination is not rooted in the sexual body but in a set of constitutional and cultural gender gaps. This impedes women's capacity to compete in the public domain on equal footing with the men. Apparently, most of the rights and cultural norms favours men than women. Liberal feminists call for cultural change to remove aspects of cultures that discriminate against women and retain substantial elements of the social practices that provide coherence and self-esteem (Ensiling 2003:84). It can then be argued that liberal feminists are against the cultural practices that place them in subordination roles. In South Africa, the new democratic constitution embraces human rights that recognise citizen's right to practice their own culture and outlawing gender-based discrimination. Thus, it is expected from SABC TV advertisements to portray black women in accordance with their real stereotypes not that of the colonial era. The new democratic constitution in South Africa made black women to enjoy equal succession rights to those of their counterparts and men (Chegwe 2014:75).

Social feminists argue that autonomous structures of gender, race and class contributed towards inequality and exploitation (Gordon 2013:22). The feminist theory also strives to eradicate the patriarchal structures as they lead to inequality between genders. In their articles (Eisenstein 1975:3, Brenner 2014:35) state that "social feminists are committed to understand the system of power deriving from capitalism patriarchy" which is power that arises from one's sex if not economic class position. It can be argued that social feminists stand against women' subordination to men and male domination in workplaces that is perpetuated by traditional systems. In her paper Pillay (2008: 20) discovered that "patriarchy is used to encapsulate power relations prevalent in society". Therefore, social feminists aim to eradicate the hierarchical structures that are put in place to oppress women.

Patriarchy is significant aspect in understanding the relationship between women's issues in society. In simple words, patriarchy refers to the father in male-dominated family. In her paper Mondal (2018:234) discovered that patriarchy "imposes masculinity and femininity character stereotypes in society which strengthen the iniquitous power relations between men and women." It means that the idea of patriarchy is relevant in the current studies, because women's issues in the form of freedom, oppression and equality are still applicable in research.

A study conducted by Jawroska, and Krishnamurthy (2012) looked at a corpus-based analysis of the media representation of feminism. In their study it was found that media only allowed certain feminists' idea to be represented (the gender pay gap), in such a way that they are re-located at the periphery of the media space which is instead dominated by a strong focus on the female body women (2012:402). Therefore, women are still represented with inferiority in the media and portrayals focus more on their bodies. The distinctions of people in the media are marked out through the application of signs (Marshall 2008: 27). Henceforth, the portrayal of women in the media is on their bodies since it looks different to that of men.

In contrast to the former findings Adair (2012:12) states that new scholarship has shown that modern women around the world are identified using specific commodities, which reveals their political and cultural goals. According to Adair (2012:17), the media classifies women based on products and services that they advertise or their cultures. In her paper Le Roux (2017:35) postulates that media plays a key role in the social construction of women's identity, beauty, and power. In case of this study, it can be argued that SABC TV advertisements are expected to portray black women with new identities that are aligned with democracy. This is because continuity of personhood is negotiated through objects which act to facilitate judicious management of change and transformation (Marshall 2008:41).

In her study, Davis (2008) asserts that intersectionality is one of the most important contributions to feminism scholarship. According to Davis (2008:68) intersectionality refers to the interaction between gender, race, and other categories of individual difference in individual lives, social practices, institutional arrangements and cultural ideologies and the outcomes of these interactions in relations to power. Intersectionality is relevant in studying the experiences and struggles of black women as well as acknowledgement of differences among women (Zack 2007:197). Intersectionality in this study was used to understand the effects of race, class, and gender to the stereotypes of black women in SABC TV advertisements.

Previous studies have shown that black women in the media are represented with negative stereotypes. In her research Adair (2012:9) argues that stereotypes about black women in the media content are constructed as matriarchal, dominant, or uncontrollable and sexually promiscuous. This means that the roles of black women in media content are mostly assigned to the people with characters that do not show good morals. According to Gill (2008:42) "black women's bodies in advertisements are presented as sexually active, desiring sexual objects to be sure, but in ways that differ sharply from the figure of the active." Therefore, this study explored the roles of black women in the advertisement explaining whether they are still portrayed with negative stereotypes in the Post- 1994 South Africa. Collins (2011:294) states that women appear in sexualised and subordination roles in the media. More research is

required in relation to the representation of women in the media as this could assist in reducing the negative stereotypes that women are associated with. The research findings might impact positive on the portrayal of women in the media, which will result in women participating in empowerment roles.

This study explored the portrayal of South African black women in the SABC television advertisements. The study focused on the stereotypes that black women are associated with on the SABC TV advertisements. Many researchers (Barker 2015:15, Holt 1998:34, Media Monitoring Project 1999:13 and Lawson 2012:6) found that black women are misrepresented in the media which promote negative stereotypes about them. In addition, the roles that black women are assigned to in advertisements in the apartheid era were that of subordination.

This study explored if the roles of black women in Post-1994 South Africa had changed to portray the real stereotypes that show democratic values such as women empowerment, gender equality and many more. This is because Luyt (2011:358) notes that “South African advertisements displayed greater tendency towards traditional gender role stereotyping.” The use of traditional stereotypes in South African TV advertisements is caused by the country’s massive socio-political change and restructuring (Holtmann 2007:3). It can be argued that South African media is affected by the wings of change (democracy) though it does not include all democratic values when constructing the content. This shows that SABC TV advertisements still has traits of the apartheid system.

Collins (2011) researched on the gender roles in the media and discovered that women are underrepresented in the media and when women are present, they are typically scantily dressed and relegated to stereotypical roles. In addition, the same study also identifies the differences of women’s representation in the media in line with race, sexual orientation, and nation. In her paper Collins (2011) perceived that black women are more likely to be portrayed with negative stereotypes in the media. Furthermore, it has been discovered that media have characteristics that might

influence users' attitudes and behaviours, either positively or negatively (Collins 2011:292). Content analysis was used to analyse data.

The stereotypes of women in the media are associated with stereotypical roles. However, in post-apartheid South Africa it is expected that stereotypical roles of women need to be aligned with the values of democracy so that the media can reflect social reality of the people that were marginalised by the apartheid system.

3.1.2 Blackness theory

Diawara (1990:834) states that the first manifestation of Blackness took place during the confrontation between the European slave drivers and Africans in the slave ship as a resistance to the reifying gaze of whiteness. Furthermore, Moten (2008: 179) indicates that blackness as a discourse was shaped in America by the performative acts of liberation of black people through Western arts, religion, literature, science, and revolution. The media was used to construct the authenticity of black people to better understand themselves as human in the West or in the areas under Western domination. It can be argued that blackness is a way of being an African in modernity and resistance to exclusion and silence.

Blackness can be considered as an instrument that black people use to construct their identities to counteract the identity that was formed by colonisers about them. In formation of blackness, black people consider their African traditions, history, and languages which the colonisers ignored. This is because white people considered blacks people as inferior, so they associated them with any identity that they see fit. However, that is the way in which Africans lost their identity during slavery since whites viewed them as objects than humans (Mills 1997:102).

When looking on the images of blacks in the renaissance period, Erickson (1993:499) asserts that "renaissance paintings confirm the existence of blackness as

a potent visual signifier of visual difference". This theory was used to identify blacks from whites. During sixteenth and seventeenth century paintings were used to make awareness of racial blackness (Moten 2008:186). This study explored the stereotypes in the SABC TV advertisements explaining whether they portray the real identity of black women in Post-Apartheid South Africa.

In their study of Blackness, Bold McPherson, and Shelby (2004) indicates that social identity can sometimes be a major obstacle in pursuit of an ethically successful life especially when social identity is incoherent. The incoherence of identities is caused by the set of norms that undermine one's capacity to conform to others. Social identities are one of the tools that shape and give meaning to people's lives.

McPherson and Shelby (2004:172), identifies five modes of Blackness in relation to social identity these include, (1) racial dimension whereby people are related to genetic characteristics and continental origins of human groups, (2) ethnic dimension which is based on the presumption of a shared culture and of common biological descent, (3) national dimension emphasises the territorial origins of the group or its culture, (4) cultural dimension that refers to social conceptions not tied to physical traits, descent relations or geographical origins, (5) political dimension involving commitment to a certain political values. It can be argued that one might show only a subset of the five modes of black identity. This means when analysing the advertisements in this study, the researcher identified the dimensions that are used to construct stereotypes about black women.

Hayman (2014) establishes the concept of "authentic black identity" which refers to authentic black experience portrayed in television. Blackness in his paper is seen as a visual descriptor that tells individuals something significant about the person doing the describing than the person being described (Hayman 2014:135). In other words, black people in the media need to be represented according to their real lifestyles as it reveals their real stereotypes. Televisual blackness means that the black subjects work within and against the mass-mediated iconography of blackness, deconstructing stereotypes images of blackness while simultaneously reconstructing a nuanced postmodern subjectivity that uses fragments of these popular images as

building blocks of identity (Hayman 2014:137). In case of this study, stereotypes that are associated with black women in the SABC TV advertisements were explored to see if they were still associated with apartheid or patriarchal ideologies or has been transformed to align with democratic values of Post-1994 South Africa.

The term political blackness was coined by Sway (2014) in her paper when she tries to analyse black women's organisations. According to Sway (2014:15) political blackness "operates to decentre the power and privilege distinctive to whiteness, and historically that of white Englishness." Political blackness refers to the product of social histories of enslavement and colonisation, modern forms of racist and gendered subordination, and economic exclusion. It can be argued that political blackness was created to counteract the forms of oppression that were used against black women. In case of this study, the advertisements of SABC TV were analysed to reveal if the stereotypes of South African black women are associated with apartheid ideologies -that is subordination, inferiority, dependence. This is because ideological policing of blackness centres on the preservation of black -Africaness (Sway 2014:21).

During apartheid, black youths in South Africa developed a collective identity, due to shared and common political consciousness in their resistance to racist ideologies of the era (Puttick 2012:45). This means that blackness in South Africa was counteracted through communism by black youths. However, the struggle for blackness has changed since the abolishment of apartheid system. Post-1994 black youths in South Africa have shifted from political activists to *Coca-Cola* culture whereby they are influenced by individualism, competition, and individualistic aspirations (Puttick 2013:46). Based on the latter, it can be argued that Black youths in South Africa are actively adopting aspects of white globalised identities isolating themselves from their families' social realities which are integrally more traditionally African.

Black youths in South Africa are influenced by the television representation of identity because viewers often fail to question the accuracy of racialised depictions (Bell & Harris 2017:141). Media images strengthen prejudice and racism through its representation. Bell and Harris (2017) in their study of exploring representations of Black masculinity discovered that television viewers accept unclear regular dominant stereotypes representations since they require much less thought than the encoded messages. Therefore, that lead to the people accepting the identities that are portrayed more often by the media as real.

In her study of the politics of loving Blackness in UK, Palmer (2010) indicates that visual media such as TV, online advertising promote white privilege in our everyday environment which result in Black people to viewing the world through a lens coloured by the logic of white supremacy. In addition, Western media platforms misrepresent African people to undermine the work that African people to tackle the structural forces of oppression that shape and define their daily lives (Palmer 2010:40). It can be argued that Black people need to challenge and interrogate racist ideologies of Africa and Black stereotypes portrayed by the media. By scrutinising the SABC TV advertisements for the stereotypes that are portrayed about black women can assist in decolonising one's thinking and of loving blackness.

3.1.3 Social semiotic theory

Semiotics is defined as the study of signs or knowledge science of signs (Chandler 2007, Zakia & Nadin 1987). In other words, semiotics refers to signs that we use in everyday speech and everything which stands for something else. In a semiotic sense, signs take a form of words, images, sounds, gestures, and objects (Chandler 2007:2). On the other hand, contemporary semioticians study signs as part semiotic 'sign systems' (such as medium or genre) to understand the way in which meanings are made and reality is represented (Chandler 2007:2). It can then be argued that contemporary semioticians refer to social semioticians.

According to Aiello (2006), “social semiotics originates from a synthesis of structuralism semiotics and Halliday’s systematic functional linguistics”. Structuralism semiotics representation is interested in deconstructing texts to identify codes or set of rules that are agreed upon within a given cultural system. Social semiotics analyses text to identify the elements that make up its structure. The main aim of social semiotics is to look systematically at how textual strategies are organised to convey certain meanings (Aiello 2006:90). Structuralism semiotics is valuable to the readers that intend to use semiotics as an approach to textual analysis (Chandler 2007). Therefore, social semiotics in this study was used to explore the underlying meanings that the SABC TV advertisements’ use to construct stereotypes of black women in Post-1994 South Africa.

Social semiotic theory is concerned about the way in which the media is using culture to construct social realities about people. Chandler (2007:8) states that “contemporary social semiotics has moved beyond the structuralism focus of signifying systems as languages, seeking to explore the use of signs in specific social situations.” In addition, contemporary semioticians give priority to history and social context when deconstructing texts (Chandler 2007:10). The study of semiotics can make individuals to be aware of mediating roles of signs and the roles being played and others in constructing social realities. For this study, social semiotics explored the roles that black women are assigned in SABC TV advertisements that construct stereotypes about them.

In their paper, Zakia and Nadin (1987) state that “semiotics as a science aim to understand all difference sign systems people use advertising being a prime example”. This means that semiotics is suitable in analysing the advertisements as a medium of construction of social realities. Furthermore, semiotics can assist one to establish the obvious and underlying meanings conveyed through signs. By analysing the advertisements, one can learn how it was constructed and discover its underlying message. It can be argued that to discover the message of advertisement one need to discover the way in which words and pictures work together to reinforce the message. The main concepts that semiotics uses to understand the construction

of texts or advertisement are sign, sign process, meaning, context and code (Zakia & Nadin 1987:6, Kettemann 2013:55).

Kress (2009) discovered that to use social semiotic theory in multimodality one need to use three modes (writing, image, and colour) to understand the meaning of a sign. According to Kress (2009), it is impossible to understand signs without using the above mentioned three modes because when printing names, image shows while colour frames and highlights. Modes are the result of a social and historical shaping of materials chosen by a society for representation (Kress 2009: 11). When dealing with meaning, multimodality is limited since it can only tell people about the modes used but not how signs are used differently to construct meaning. Therefore, social semiotic theory is relevant to deal with meaning in all its appearances, social occasions, and cultural sites (Kress 2009:2).

However, effects of semiotics can be recognised at the various domains and levels such as media level and the dissemination of messages. The use of social semiotics in this study was suitable for deconstructing meanings that were conveyed by advertisements. Semiotic resource or grammar is vital in analysing the way in which the meaning is represented in the image or writing. Unlike writing, the image itself and its elements are filled with meaning (Kress 2003: 4). Social resources are socially made and therefore carry the discernible regularities of social occasions, events and hence a certain stability, they are never fixed, let alone rigidly fixed (Kress 2009:8). It can then be argued that one need to take cognisant of the effect of social changes in cultures, representations and communications when using social semiotics to deconstruct the meaning of media images.

Another semiotic resource that is used to analyse image or text is mode. In their study, Bezemer and Kress (2009) indicates that “a mode is socially and culturally shaped resource for making meaning”. Examples of modes includes moving images, image, speech, writing and layout. This means that meanings are made in different modes and always with more than one mode. Semiotic modality of advertisements

needs one to have a theoretical understanding of any text or genre which demands a consideration of a range of broad elements such as medium, mode, situation, participants, functions, rhetorical techniques, co-texts, intertexts and other genres altogether (Thurlow and Aiello 2007:10). In social semiotics, mode is treated as a matter for decision by communities and their social representational needs (Bezemer & Kress 2007:171). This theory considers the way society lives and interact with each other based on their social and cultural norms. This means that mode relies on the sign makers' action in relation to the need and understanding of a community's conventional practices.

Using this theory in the context of South African TV, one can realise the way televisions portray their advertisements, using a certain gender and race to construct stereotypes. Looking at the previous studies about social semiotic theory, TV advertisements comprises social and cultural meanings. The meanings in TV advertisements are then used to construct stereotypes about a certain group of people, which in this case were black women in South Africa.

In fact, social semiotic theory uses signs as a content which advertisers use to persuade customers to buy products and services. The customers use social and cultural norms to decipher the meanings of the advertisements or content. However, lessons have been drawn in the sense that some meanings in advertisements are not clear to the customers thus construct positive or negative stereotypes about a certain group of people. However, this means that social semiotic theory, encourages customers to interpret media texts in a certain way. This also indicates the fact that consumers are influenced by the media.

3.2 RESEARCH ON TELEVISION ADVERTISEMENTS

In the South African television advertisements, there has been no formal research done on the portrayal of black women in relation to the stereotypes about them.

Further, there is few or no research that has been done to explore on how the roles that black women are assigned to in TV advertisements are used to construct stereotypes about them. There seems to be stereotypes that are portrayed through TV which some of them does not reflect the social reality of black women in post-1994 South Africa.

3.3 REGULATIONS GOVERNING BROADCASTING IN SOUTH AFRICA

The SABC TV as a public broadcaster in South Africa is regulated by laws that mandates it to serve the society. After 1994, South Africa has changed some broadcasting policies that were formed by the apartheid government system to perpetuate its colonial ideologies. Therefore, this section describes national broadcasting acts which provide the SABC with a mandate to broadcast and regulate the way the broadcaster should operate and be managed.

Democracy in South Africa brought a change in thinking from white-owned mainstream media under apartheid (Wasserman & De Beer 2005). The public's interest was put at the centre by SABC, persuaded by the new policies that are aligned with democratic values. Before 1993, SABC was regulated, owned, and controlled by the state and played part in creating and supporting apartheid structures (Lefowa 2016:54). It was therefore important for this study to investigate the laws that were put in place to regulate broadcasting in South Africa.

It was in 1990 when the SABC embarked on the massive restructuring exercise of shifting from bureaucratic corporation to an effective, commercialised and market - oriented entity (Duncan &Glenn 2010: 3). The changes caused the SABC to rely more on the profits from the advertisements compromising other services that the public broadcaster is expected to offer the citizens. It can be argued that the revenue

that SABC get from advertisers, in some cases make the corporation not to adhere to its mandate of operating in the public interest (Broadcasting Act 1999).

The Independent Broadcasting Authority Act (IBAA) contained significant elements that suggested that a progressive South African television is possible. Therefore, the triple inquiry report was established to assist with the restructuring of South African broadcasting policies in the post-apartheid era. The triple inquiry report was the most significant turning point for all the post-apartheid broadcasting-policy development (Duncan & Glenn 2010:5, Ndlela 2007:77). Duncan and Glenn further states that Triple Inquiry was held during 1994 to 1995 to conclude issues of the recognition of three tiers of broadcasting, the role and responsibility of the public broadcaster; cross-media ownership; and local content. In other words, The Independent Broadcasting Act (IBA) was charged with the key role of reforming the SABC into a public service broadcaster. The IBA Act stipulated that the IBA should monitor the public service broadcaster's Charter (Lefowa 2016:55). It can be argued that this Act allowed the IBA to play a pivotal role in safeguarding the integrity of the broadcaster.

In 1999 the IBA merged with South African Telecommunications Regulatory Authority (SATRA) to become Independent Communications Authority of South Africa (ICASA) to regulate the telecommunications, broadcasting services and postal services (Moyo & Hlogwane 2009:279). This means that ICASA became the predecessor for IBA. The SABC as a corporation derives its functions, power rights and obligations from legislation, the Charter, the licence conditions, and regulations issued by ICASA. However, from time to time and the Code of Conduct for Broadcasters is set by the Broadcasting Complaints Commission of South Africa (BCCSA) (SABC Editorial Policies: All broadcasters ensure that they adhere to the Code of Conduct to keep their audience happy by not broadcasting harmful and gratuitous violence content.

3.3.1 The SABC and advertisements

This section reviews the literature that will provide insight into the present study**.** The subtopics that will be discussed under this literature review include, the representation of race in SABC advertisements, and stereotypical roles of black women in SABC advertisements.

3.3.2 Representation of race in SABC advertisements

The advertisements of SABC during apartheid era represented Black, Indians and coloureds races as inferior or subordinates to the whites. That underrepresentation was caused by the policies that were crafted to oppress other races. However, after the country obtained democratic government, South African citizens hoped that the restructuring of the broadcasting policies will lead to the total inclusivity of all the ethnic groups that exist in the country in the media. In other words, it was reckoned that all the marginalised (women) and disadvantaged groups (Blacks) will be represented in the media with their social realistic roles. Fourie (2003: 37) emphasises the later, by saying that "South African society relies on the media for nation building and development". The media in post-apartheid South Africa is regarded as the best instrument that can be used to transform the country by representing the diversity that exist. This is because media is seen as the vehicle that gives construction, images, and representation of discourses around the issues of ethnic identity (Soobben & Rawjee 2013:697)

The advertisers in post-apartheid South Africa are faced with the dilemma of depicting Blacks in advertisements based on the moral of the company's social responsibilities or the social reality (Cassim & Monteiro 2001:107). More so, advertisers construct advertisements that attract their target market not considering the impact that the advertisements might have on the black viewers. In her study of

multi-racial advertising in South Africa, Johnson (2008) emphasises the later by stating that “marketers who want to market their brand use white or black actors so that white and black consumers can identify actors and recognise themselves as the target of the advertisement”. Many individuals in post-apartheid South Africa believe that advertisements should portray blacks according to their social reality so that they can remove inequalities between races. Furthermore, it has been emphasised that blacks must feature in the advertisements products or services that they prefer (Cassim & Monterio 2001: 109). This means, products that blacks are assigned to represent on SABC TV advertisements should act as an indicator of the markets that they favour and serve as a reflection of their social standing.

Media use racial identifiers to differentiate black and white people from each other. According to Mtwana and Bird (2006:8), South African media use Black people’s skin colour to explain their behaviour. It can be argued that in post-apartheid South Africa, racism still exist in SABC though it is subtle (Soobben & Rawjee 2013:698). Additionally, most of the SABC TV advertisements contains racism ideologies which keep on influence a dividing society. In other words, advertisements of products or services on SABC TV are constructed to attract a certain race without considering the effect that it might have on the other races.

It is believed that in post-apartheid South Africa, advertisers and marketers ensures that they are safe and politically correct in their portrayals of Blacks (Cassim & Monterio 2001: 121). The socio -political transformation in the country compel advertisers to be cautious when it comes to the portrayals of Blacks in their advertisements. Therefore, the SABC in post -apartheid South Africa need to ensure that it reflect positive diversity in its advertisements, soap operas, news, and other programmes (Milton 2011:257). By so doing the corporation will be using television to foster new South African identity and fulfilling its mandate of reflecting both the unity and diverse cultural and multilingual nature of South Africa (Broadcasting Act 1999:13)

3.3.3 Stereotypical roles of black women in SABC advertisements

Black women in the apartheid system where underrepresented in the SABC advertisements and assigned to the roles that portray them with demeaning stereotypes. However, the democratic system in the country has made the broadcasting corporation to restructure the policies covering the marginalised and disadvantages groups that the media were excluding during apartheid media legislation. Therefore, the SABC as a broadcasting corporation is expected to align its policies with the most significant document of democracy, which is Constitution. However, because the Constitution of South Africa embraces the ideals of equality, multiculturalism, non-racialism, and guaranteed (without limits) freedom of expression and access to information (Durrheim, Quayle, Whitehead & Kriel 2005:169). SABC advertisements should assist in addressing the imbalances of the past created by apartheid media legislation of depicting black women with demeaning racial stereotypes.

According to Thabethe (2008:54), “black women characters are represented as objects for male gaze in SABC.” Black women in advertisements are assigned to roles that focus more on their bodies rather than their intellectual capacity**.** Khan (2003:43) postulates that black women in advertisements are seen to be caretakers, supplemental to men ruled by nature and emotions rather than reasoning**.** Tabitha (2008) further states that black women’s bodies are used as commodities to convey a message to viewers. Black women in advertisements are showed as ‘sexy’ with the image of seductress-type, enjoying the power of their sex appeal (Khan 2002:47). However, SABC advertisements depict black women actors as sexual objects to sell products and services since advertisers are out to make money and exploit values, stereotypes, and ideologies in their attempt to be commercially successful (Khan 2002:41).

Furthermore, black women in SABC advertisements are portrayed as women nurtures, home makers, seductresses, in conventional working roles and tradition

keepers (Khan 2002, Nxumalo 2010). The portrayal of black women in SABC advertisements are that of aspirational roles instead of social realities. After 1994 it was expected of the media as influential weapon to represent black women with their social realities in advertisements. It is reckoned that the portrayal of black women in SABC advertisements should have changed based on the changes in South African landscape since 1994- especially in terms of its depictions of racial groups and gender roles (Maree & Jordaan 2016:6815).

In their recent study, (Maree & Jordaan 2016:6821) argues that the stereotypes of black women on SABC advertisements have decreased. The decrease of black women stereotyping in advertisements is important in South Africa since it is a democratic country and has policies that are in placed to deal with gender equality, race, and women empowerment. In addition, advertising plays a key role in socialisation as it defines gender roles and stereotypes through dissemination of cultural products (Mickson &Tendero 2015:439). Advertisements roles of black women that depict products which reflect social norms arising from family are predicted to be effective (Maree & Jordaan 2016:6281). The portrayal of black women with the products or services that reflect their real culture is important in creation of their real identity which was lost during the apartheid. Moreover, the depiction of social reality of black women in South Africa through SABC advertisements could assist in addressing the injustice of the past where black women was portrayed as subordinates, inferior and dependent on men for survival. On the other hand, media policies in South Africa should be stiffened to promote ethical advertisements.

3.4 SUMMARY AND OUTLINE OF CHAPTER 3

Television is a powerful medium that advertisers use to sell their products and services because of its dual nature of having audio and visual effects. It is a preferred medium for most of the people since they believe what they virtualise.

Sometimes, viewers believe stereotypes that they see on TV advertisements unaware as they regard what they see as reality. The reality is that TV advertisements exaggerate any primary effects that corresponds to the televised stereotypes (Coltrane & Messineo 2000:365). This means TV advertisements depict more stereotypes to sell products and services.

This chapter focused on the literature review of three theories that were used in this study which were feminism theory, Blackness theory and social semiotics theory. The relevance of all theories to this study has been discussed and explained. In addition, the three theories have been discussed on their relevance to this study. Moreover, this chapter presented the research of television advertisements where regulations that governs South African broadcasting have been explained and the way in which SABC TV advertisements represent race as well as the stereotypical roles of black women that are found in SABC TV advertisements. The next chapter discusses the research methodology used for data collection.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

This chapter focuses on the research methodology of this study. Kothari (2004: 7) postulates that “research methodology explains the methods researchers use in performing research operations”. Thus, this chapter outlines the procedure that was followed in the collection and analysis of data. Data collection in research is imperative because without data it would be impossible to increase one’s understanding of a phenomenon or even to add new knowledge to already existing knowledge.

This chapter further discusses the research method (qualitative) that was used to explore the way in which SABC uses advertisements to construct stereotypes about black women in post-apartheid South Africa with specific reference to the rationale for the study, the population and sampling procedures , data collection procedure,

data analysis, limitations of the study, validity and reliability as well as the ethical considerations of the study.

4.2 RESEARCH AIM AND RESEARCH OBJECTIVE

4.2.1 The research aim

Advertisers seem to continue using TV advertisements to portray stereotypes about certain group of people and that has a significant impact on the societal expectations about certain gender over the other. This challenge democracy in post-apartheid South Africa. The primary research aim of this study was to explore the way in which SABC TV advertisements portray stereotypical roles of black women in post-apartheid South Africa. Emphasis is on the SABC TV advertisements that associate women with tradition and patriarchy.

4.2.2 The research objective

The primary research objective of this study as explained in Chapter 1 was to explore the stereotypes that are portrayed by black women in SABC TV advertisements and to describe the latent and manifest meaning discovered in the advertisements that whether they portray negative or positive stereotypes about black women in post-apartheid South Africa. To do so, the study addressed the above-mentioned aim, the following objectives will serve as the guidelines.

- To evaluate the portrayal of black women on the South African television commercials.

- To examine the underlying latent and manifest meaning of the stereotypes of black women in the TV advertisements.

4.3 RESEARCH DESIGN

4.3.1 Qualitative research approach

To explore the way in which SABC TV advertisements portray stereotypes of black women, qualitative research design was chosen for this study. The qualitative research methodology is suitable for media texts as representations and not as an empirical reflection of reality (Nxumalo 2010: 35). The methodology enables the researcher to analyse a phenomenon based on his or her knowledge, experiences, and traditions. With qualitative analysis data is changed to findings whereby the destination remains unique for each enquirer (Patton 2002:432).

Furthermore, qualitative approach enables researchers to plan and implement a study in a way that will help them to obtain the intended research, increasing the chances of obtaining information that will be associated with real situations (Burns & Grove 2001: 223). In case of this study, the researcher discovered the real stereotypes roles that black women are associated with in SABC TV advertisements. Macfarlane (2010:19) postulate that “qualitative research is often framed as an inductive exploration of a problem or issue.” It is means that qualitative researcher writes in more general terms about their intention because it is important to be adaptable and spontaneous in the field (Macfarlane 2010). Therefore, qualitative research allows the researcher to be flexible in exploring the phenomenon.

According to Rich and Ginsburg (1999:372) “qualitative investigators seek to understand their subjects from the inside out “. In other words, qualitative research methods search for answers from the broader social context rather than isolating
The subject of study. It can be argued that qualitative research is relevant to study a phenomenon, group, behaviour in-depth to reach a better understanding of the world (O’Reilly & Parker: 2013:194). In case of this study, SABC TV advertisements were

explored and analysed to discover the stereotypes that are constructed about black women in post-apartheid South Africa.

Qualitative research refers to inductive, holistic, emic, subjective, and process-oriented methods used to understand, interpret, describe, and develop a theory on a phenomenon or setting (Burns & Grove 2003: 356). Babbie and Mouton (2002:53) states that “the goal of research is defined as describing and understanding rather than explaining and prediction.” The latter statement implies that qualitative research enables researchers to examine narratives, meanings, and behaviours in social context (Rich and Ginsburg 1999:372).

Research design refers to the planning of a scientific inquiry or a strategy for finding out a phenomenon (Babbie & Mouton 2004:72). When they define research design, Polit and Hungler (1999:155) said that “it is a blueprint, or outline, for conducting the study in such a way that maximum control will be exercised over factors that could interfere with the validity of the research results”. Furthermore, research design refers to the method and technique used to collect, analyse, and interpret data. (Du Plooy 2009:51).

Wimmer and Dominick (2006) further describes research design as a plan for the proposed research work. On the other hand, Polit and Hungler (1999:160) are of the view that research designs vary with how much structure the researcher imposes on the research situation and how much flexibility is allowed once the study is underway. In this study flexibility was exercised based on the context in which it was conducted. A qualitative approach was employed.

For this research, content analysis was used to explore stereotypical roles that are portrayed in television advertisements. However, because qualitative content analyses of media texts are necessary to understand their latent or deeper meanings and explanations by audiences which should be goal of analysing the media (McNamara 2005:54). This means that content analysis in this study enabled the researcher to interpret and analyse the stereotypes that are portrayed in the SABC TV advertisements about black women. In addition, social semiotics approach in this study was employed to uncover the obtuse meanings that are used in the SABC TV

advertisements to construct stereotypes about black women which associate them with tradition and patriarchy. The advertisements from *SABC 1, 2* and *3* were purposively selected during November 2018.

Qualitative research has unique features that made it a relevant methodology to study media texts. The special features of qualitative research are that it uses an inductive form of reasoning: develops concepts, insights and understanding from patterns in the data; it uses the emic perspective of enquiry; derives meaning from the participants' perspective; it is ideographic: aims to understand the meaning that people attach to everyday life; it regards reality as subjective; it captures and discovers meaning once the researcher becomes immersed in the data; it uses concepts in the form of theme, motifs and categories; it seeks to understand phenomena; it determines observations by information-richness of settings, and modifies types of observations to enrich understanding; it presents data in the form of words, quotes from documents and transcripts; it analyses data by extracting themes; and it uses words as the basis for analysing rather than numerical data (Brink & Wood 1998: 246; Burns & Grove 2003: 357).

4.3.2 Population and sampling

As indicated in Chapter 1 of this study, the population of this study consisted of all advertisements on *SABC1, 2* and *3* that portray stereotypes about black women. The three selected channels of *SABC TV* were used in this study because they fall under public broadcasting expected to serve the public due to social responsibility that is vested in the corporation. The population was selected as it uses black women in most of the advertisements. This was because high viewership for the above-mentioned *SABC TV* channels are Blacks as stated in Chapter 2. The other reason for using this population was that the above-mentioned channels of SABC are free-to air, thus South Africans that own television are exposed to the advertisements. In addition, the researcher had prior knowledge of that *SABC 1, 2 and 3 TV* advertisements portrays stereotypes about black women since she watched the channels on daily basis. The purpose of using the advertisements that portray black women was to obtain information about the stereotypes that they were associated with in TV advertisements as to whether they reflected South African democratic

values, such as gender equality, women empowerment or they were still shown with previous stereotypes stated in Chapter 1 and 3.

For this study, non-probability purposive sampling technique was employed. Van Rensburg (2000:161) indicates that sample size refers to the number of elements in a sample. There are several sampling methods available for use in research. Researchers distinguish between probability (random) and non-probability (non-random) sampling (Leedy & Ormrod 2005:99). Qualitative researchers select those individuals or objects that will yield the most information about the topic under investigation (Leedy & Ormrod, 2005:145). That means the sample purposively selected in this research study provided the researcher with the information required for the research study.

The method that is used to draw the sample is non-probability sample whereby every unit in the population does not have an equal chance of being selected as part of the sample. Furthermore, the researcher predicted or controlled the units of analysis (TV advertisements). Purposive sampling cannot be generalised to the entire population (all TV advertisements that includes black women in South Africa) because it does not represent the entire population. A purposive sampling is chosen with the knowledge that it is not a representative of the general population (Wimmer & Dominick, 2006:92). However, the purposive sample can be generalised and gives rationale only if the findings that are drawn from non-probability sample were a one-time occurrence is to apply replication (Du Plooy, 2009:122). Therefore, purposive non-probability sampling was found to be matching the objectives of this study.

The researcher drew a sample of TV advertisements from November 2018 to use in this study. The advertisements were observed from 05th till 9th of November 2018.The focus was on the advertisements that were aired on prime time (18:00-22:00) because that was where most of the different advertisements about black women on *SABC 1, 2* and *3* were mostly aired. The categories of advertisements that were used in this study were that of insurance, cars, home and beauty products, alcohol (beers), sports and fashion. The researcher used these categories of

advertisements because that was where previous studies (Chapter 1 and 3) discovered that stereotypes about black women were portrayed negatively or with patriarchal tendencies.

This section deals with the advertisements sampled from three SABC channels. It was only the advertisements that portrayed black women which were recorded. 52 advertisements from all SABC channels were recorded. However, most of the advertisements were repeated frequently. Only 27 advertisements were analysed since 24 advertisements were duplicates. The roles that were identified were 34 from 27 advertisements. The number of roles identified were higher than that of the advertisements because in some instance some advertisements contained multiple roles. The results were derived from advertisements and the data were gathered from observations, which specifically focused on broadcasting media in South Africa.

The researcher selected the design with the aim of developing a rich description of experiences regarding the broadcasting industry, rather than using sampling techniques that support general data collection. Purposive design provided cases rich in information for inclusive study.

4.3.3 Data capturing

This section deals with data collection procedures and methods of collecting data. Data refers to the information that is found during an investigation or study (Wimmer and Dominick 2011:76). Burns and Grove (2003: 373) state that “data gathering is the precise, systematic gathering of information relevant to the research sub-problems using methods”. It can be argued that data collection is essential part in every research study.

The observed phase that involves the actual collection of data, is followed by preparation of data analysis. In this study, content analysis was used to achieve the required information that is relevant to the objectives of the study. Because communication researchers use content analysis to analyse mass communication messages (Shrikhande 2003:19).

This main purpose of this study was to discover the way in which SABC TV advertisements are constructed to portray black women with stereotypes that associate them with patriarchy and tradition. This means that this study focused on the visual and text elements of the advertisements such as the character and other features.

4.3.4 Data capturing instruments

Data collection instruments are the devices that are used to collect data in the research. The instruments included contents analysis, video recorder, questionnaires and many more. This study used content analysis and video recorder to gather the information about the portrayal of black women stereotypes in the television advertisements and how they (advertisements)were constructed to associate them (black women with tradition and patriarchy.

The researcher in this study played a key role during data collection since she categorized the data on her own. The researcher recorded the advertisements using the video based on the categories that they fell under. For instance, some advertisements fell under the categories of cars, beer, house and home products and others.

4.3.5 Content analysis

The contents of advertisements on television were analysed using content analysis as a research method. Many researchers vary regarding the nature of content analysis as a qualitative or quantitative method. Content analysis is a form of qualitative research because of its tendency of being used to analyse non-numerical data (Holtzhauzen 2010:161).

According to Harwood and Garry (2003:480) “content analysis may be used in both qualitative as well as quantitative research.” For this study qualitative content analysis was used as the researcher’s intention to discover the meanings that were conveyed by advertisements that use black women characters to reflect stereotypes that associated them with tradition and patriarchy. Nxumalo (2010:36) indicates that

“qualitative content analysis is suitable to analyse media content or text as representation of reality about women on television.” Thus, content analysis was employed in this study for data collection as it complemented the research method adopted in this study.

For this study, data was collected using video recorder and content analysis. The researcher recorded the advertisements that shows black women characters in *SABC 1, 2 and 3*. The targeted advertisements were those that portrayed black women with traditional and patriarchal stereotypes, such as women using products for pleasing or attracting men or using house and home products.

When collecting data, the researcher, recorded advertisements that displayed black women characters with traditional stereotypes and looked at the products that they were promoting such as cars, food and home products, cars, insurance, sports, and beers. The researcher categorized the advertisements based on the similarities of the stereotypes that they portray.

Qualitative nature of content analysis focuses on the meaning of the content (Holtzhauzen 2010:162). It means that content analysis in this study was used to decipher the meaning that was used in the TV advertisements to construct stereotypes about black women. There was a consensus on the application of content analysis for message analysis and its widespread use in the analysis of advertisements as marketing communication elements.

4.3.6 Characteristics of content analysis

In this section, the focus is on the characteristics of content analysis as a data collection method used to conduct a study. The characteristics of content analysis for qualitative study are that:

- It provides methods for measuring characteristics of communications, both manifest and latent

- Data collection costs are minimal

- In case of missed or incorrect coding, content analysis is feasible as it allows the researcher to return to the texts to supplement the original data collection.

- Force researchers to specify category criteria and assess their success in measuring qualitative phenomena.

- It facilitates the empirical study without disrupting the research subjects (Woodrum 1984: 5-6)

- It is concerned with meanings, intentions, consequences and context (Downe-Wamboldt 1992: 314)

- It allows inferences to be made which can then be corroborated using other methods of data collection (Stemler 2001:1)

- It used to study a broad range of text such as transcripts of interview, discussion in clinical and social research, the narrative and films, TV dramas and editorial and advertising content.

- Observes the relationship between the text and its audience-derived meaning, considering that media texts are polysomic.

- Relies heavily on researcher 'readings' and interpretation of media texts (McNamara 2005: 2, 7 & 8)

4.4 DATA ANALYSIS

According to Marshall and Rossman (1990: 11) "data analysis is the process of bringing order, structure and meaning to the collected data". It means that data analysis is the essential part of the research design and a means of making sense of data before presenting them in an understandable manner (Parahoo 2006:375).

This study explored the media text or content which refers to anything that written and visual that serves as a communication. In addition, the study explored the stereotypical roles that black women characters were portrayed with in the TV advertisements. Therefore, this study used a qualitative methodological approach, which was suitable for studying media texts as representations and not as an empirical reflection of reality.

4.4.1 Analysis of qualitative data

In this study, the analysis of qualitative advertisements started when the researcher recorded the advertisements from television. For effective data analysis, data was extracted from the television using video recorder whereby advertisements were categorized before they could be analysed. In her observation the researcher identified problems and concepts that assisted in understanding of the situation. Data analysis involved determining patterns within the collected data to establish trends that point to theoretical understanding of the study (Babbie 2004: 284). This study intended to explore the way in which SABC television advertisements were constructed to portray black women with stereotypical roles in Post-1994 South Africa and how the roles were used to associate them (black women) with traditional and patriarchal tendencies.

The study also used textual analysis that was used in the TV advertisements to complement the stereotypes that appeared in the images of black women characters. Textual analysis in this study was used to describe and interpret the characteristics of the advertisements (Frey, Botan & Kreps 2000:115). The characteristics that were used in the text of the advertisements had been analysed to see if their meanings perpetuated stereotypes that associated black women characters with traditional and patriarchal ideologies. Thus, advertisements were categorized based on their genre and analysed. There is a need for categorizing because that is how one understands and comes to terms with complexity of data in everyday life (Morse & Richards 2002: 131).

Furthermore, the social semiotics analysis complemented the qualitative findings of this study and allowed the in-depth understanding of the stereotypical roles of black women characters in the sample advertisements. The advertisements were explained using (van Leeuwen 2005:3-4) three social semiotics tools namely, discourse, representation, and myth. Social semiotics in this study showed on how meanings were constructed in SABC TV advertisements that led to stereotypes of black women characters in Post-1994 South Africa. In addition, social semiotics was used to interpret the way in which the roles of black women characters in SABC TV advertisements were portrayed in relation to power. This means that social semiotics described the meaning making in a social context (TV advertisements). The latent and manifest meanings that were discovered in the SABC TV advertisements about black women were interpreted based on the feminism ideologies and blackness theory.

The comparative research of *SABC 1, 2 and 3* advertisements were conducted. This intended to give a clear indication of the different meanings that all the advertisements contained. All aspects assisted the research to convert from a descriptive structure into having a deeper understanding of categories, concepts and meaning that emanated from the data. The data had been categorised in the sense that descriptive analysis was carried out on the collected data. In terms of the results presentation, the research presented and interpreted data using tables and descriptive themes. These methods were chosen because tables facilitate the presentation of substantial amounts of data (Parahoo 2006:378). The video recorder that was used to collect data was placed in the safe place and the copy of advertisements had been saved on the researcher's computer for back-up and security purposes.

4.5 LIMITATIONS OF THE STUDY

The main limitation of this study was the sample size. Due to the small sample and the time constraints only few advertisements from each channel (*SABC 1, 2 and 3*) were purposively selected for the study. Though extensive research had been done on this platform, the focus of this research was on the stereotypes of black women in the SABC TV advertisements in Post-1994.

This study was limited to media representation of black women in the advertisements of public television and excluded investigations into similar representations on e-TV, South Africa's privately-owned television station nor on radio. Furthermore, an investigation of the portrayal of black women stereotypes on advertisements in newspapers or new media was also excluded. Within public television, focus was on the advertisements that portrays black women characters, excluding news bulletins, talk shows, current affairs, entertainment, and sports.

Qualitative research is criticised for having small samples, which means that is not necessarily representative of the broader population (Du Plooy 2006:189). Another criticism is that the findings sometimes lack accuracy, but this latter critique does not apply to this study because it is characterized by consistency and procedural nature of executing the research method, for example during data collection and data analysis processes which are reliable, credible, in-depth, unbiased, and valid.

This study could be used to generalize the state of the broadcasting industries; however, it could not be used to give an accurate measurement of the number of black women in South Africans that were affected by stereotypes of TV advertisements. Nevertheless, the roles that black women characters were assigned to in TV advertisements provided a good indication of how broadcasting media portrays women in Post-1994 South Africa.

The researcher purposively selected the population of this study whereby the sample included only Black females of all ages. Perhaps if all women from other races in South Africa were explored the results would have varied.

4.6 VALIDITY AND RELIABILITY

Researchers need to ensure that their studies are not biased or subjective to safeguard that their studies results are valid and reliable (Lefowa 2016:16). For this study, the researcher explored the stereotypical roles of black women in SABC TV advertisements that whether they were still aligned to patriarchal tendencies. Validity

and reliability in a study were vital in ensuring authentic and replicable study. Reliability and validity assess the significance of qualitative research. According to Babbie and Mouton (2005: 245) “approach of ensuring validity, reliability and objectivity in qualitative research, involves providing thick contextual descriptions with sufficient precision, so that transferability can be judged by the reader”. This is the reason validity and reliability in research are vital to ensuring genuine research results.

Validity is generally described in research texts as the degree to which a research instrument measures what it needs to measure (Leedy & Ormrod 2005:28). According to Creswell (2003:195) “validity is used to determine whether the findings are accurate from the perspective of the researcher.” To the researcher, validity means that the measuring methods should be relevant to the study. It means that validity determines whether the research truly measures that which it was intended to measure or how truthful the research results are (Joppe 2001:1). Validity is the degree to which an instrument measures what it supposed to be measuring and depends on the degree to which the sample represents the population (Wimmer and Dominick 2011:234).

There are five types of validity namely, external validity, face validity, criterion validity, content validity and construct validity (Neuendorf 2002:115–117). External validity means the generalisability of the study and is related to the sampling method used. As this study employed purposive sampling external validity did apply. It should be noted that external validity cannot exist without internal validity; this will ensure that the results can be generalised.

Internal validity refers to the extent to which the effects identified in the study are a true reflection of reality rather than the result of some other irrelevant factor while external validity on the other hand refers to the ability to generalise the results of a study to other settings (Wimmer & Dominick 2006:30). For instance, in this study the results were generalized to the *SABC TV 1, 2 and 3 advertisements*. Face validity is the extent to which the measure fits what is expected, or generally believed to be true (Krippendorff, 2004:313). Therefore, if the findings of the content analysis make general sense, they are considered valid in terms of face validity.

Content validity refers to the degree of completeness of the measure, in other words, whether it manifests everything the concept represents (Neuendorf 2002:116). For this study, content validity was measured in terms of the inclusiveness of the category descriptions. For instance, to determine the stereotypes of black women, various aspects need to be included in the analysis and the descriptions aimed at covering all aspects that may indicate stereotypical roles.

Reliability shows analysts the degree to which a measuring procedure can produce the same results on repeated trials (Carmines & Zeller 1979:11). This means that the results must be consistent over time and an accurate representation to the total population under study (Joppe 2001:1). To address reliability in qualitative research, examination of trustworthiness is crucial (Golafshani 2003:5), the researcher described the entire content of the advertisements selected for this study.

For this study, the entire methodology was documented using video recorder to ensure that replication to test the research can be conducted. Reliability was achieved through triangulation. Triangulation involves collecting data from different points of view using different methods such as video recorder and content analysis (Babbie & Mouton 2005: 262).

To avoid biases, the researcher was objective throughout the entire research process by ensuring that she did not deviate from the topic under investigation. In addition, the researcher did not use her personal experience in analysing data, but SABC TV advertisements that used black women characters. It means that, the roles and stereotypes discovered in SABC TV advertisements about black women where derived from the sample that were used for this study. The findings of this study emerged from collected data as the researcher did not use her assumptions or expectations when collecting and analysing data.

4.7 ETHICAL CONSIDERATIONS

This section explains the ethical considerations of the study. There are many reasons why it is important to adhere to ethical norms in research. Resnik (2011:3)

states that “norms promote the aims of research, such as knowledge, truth and avoidance of error.” The other reason is that the researcher needs to be ethical while conducting research to avoid harming the participants or the respondents physically or mentally, nor to expose them to risk. However, because mass media research involves observation of human beings (Dominick and Wimmer 2003:66). In this study, the researcher used qualitative content analysis as a method to collect data as it is unobstructed and non-reactive, and it does not require the cooperation of participants (Du Plooy 2006:110).

In her description of advertisements, the researcher indicated the channel (*SABC 1, 2 or 3*) where the advertisements were recorded from to make it simple for the readers to locate it. Further, the researcher used appendices and tables to demonstrate links between data and results. The researcher also created categories out of the advertisements to describe the topic and increasing her understanding to generate knowledge. This study has been undertaken in such a manner which is human and the method that is used to collect data (qualitative content analysis) adhere to the legal requirements of conducting research.

The researcher ensured that the data collected for this study was interpreted accurately in a fair manner without modifications. All sources that were used in this study had been acknowledged in the reference section to avoid plagiarism. The Harvard referencing style was used throughout the study.

4.8 SUMMARY AND OUTLINE OF CHAPTER 5

A qualitative research approach was selected as the suitable research method to explore stereotypes that black women were portrayed with in the SABC TV advertisements in Post-1994 South Africa. In this chapter the research problem was discussed with specific reference to the rationale for selecting the method, the population and sampling procedures, data collection procedure, data analysis, limitations of the study, validity, and reliability as well as ethical considerations of the research. In Chapter 5, the findings of the processed data in relation to the research objectives mentioned in Chapter 1 will be discussed to answer the research

objectives. That means Chapter 5 deals with the presentation and discussion of the findings from the data collection and analysis.

CHAPTER 5: FINDINGS AND DATA ANALYSIS

5.1 INTRODUCTION

This chapter presents the data that was collected using content analysis described in Chapter 4 (4.3.5). The data was gathered to explore the stereotypes of black women in the SABC TV advertisements. The data collection focused strongly on the roles that SABC TV advertisements portray about black women regarding patriarchal and traditional tendencies. This study determined specifically on the state of South African broadcasting in the Post-1994 that whether democratic values such as women empowerment and gender equality were catered for in the SABC TV advertisements. Thus, this Chapter presents stereotypical roles that black women were portrayed with on SABC TV advertisements in Post-1994 South Africa. These

aspects covered the problem statement of the research and helped to address it, while fulfilling the objectives that were also set out.

Moreover, these aspects formed part of the various themes for the data presentation. The themes, in some cases, were further qualitatively refined into sub-themes to put emphasis on certain details that brought a multifaceted insight into the research. Descriptions of the research findings were presented on illustrative tables and graphs, as well as on rich reports.

The aims and objectives of the study focused on the exploration of how SABC portrays stereotypes of black women on the TV advertisements in Post -1994 South Africa and the latent and manifest meanings in the advertisements that depicts black women in patriarchal or traditional roles. This meant that the findings in this chapter described whether black women were portrayed with positive or negative stereotypes in the SABC TV advertisements. To meet these aims and objectives, this chapter presents the relevant qualitative findings and analyses of the study.

The sample for all *SABC* channels (*1, 2* and *3*) comprised all advertisements that featured black women in prime time (18:00-22:00) on the week of (05-09) November 2018. Recordings were done for one week (Monday to Friday) considering time constraints. Some of the advertisements were repeated thus the sample was enough to attain the required information. Advertisements for television programmes or the channel itself, competitions, infomercials, and public service announcements were excluded from analysis as they fell outside of the study' parameters. This meant that all the advertisements that portray black women in the selected channels were analysed.

The chapter provide descriptive overview of the selected advertisements whereby the non-verbal aspects of communication such as settings, objects, dress code and human body movement were explored to see on how they were used to construct stereotypes of black women. Furthermore, with the use of social semiotics, the latent and manifest meanings of the advertisements were identified, explored, and explained. Three dimensions or tools of social semiotics that is, representation, discourse and myth were used to deconstruct the meanings of advertisements used

to construct stereotypical roles of black women in SABC TV. Lastly, the chapter identifies on whether SABC TV portrays positive or negative stereotypes about black women in Post 1994.

In using representation as a dimension of social semiotics, advertisements had been analysed to understand the portrayal of black women characters in construction of stereotypes. More so, advertisements are means of representation and meaning construct ideology within them through the intervention of external codes which are in society (Dyer 1986:129). This means advertisements represent societal norms which lead to the construction of a meaning to a certain individual or object. In his argument Saren et al (2007:31) state that "semiotic analysis of advertisements assumes that the meanings of advertisements are designed to move out from the page or screen on which they are carried, to shape and lend significance to our experience of reality." Representation as a dimension of social semiotic encourage us to see ourselves, the products or services which are advertised, and aspects of our social worlds, in terms of the mythic meanings which advertisements draw on and help to promote (Najafian & Ketabi 2011:64). Hall (2013:11) defines social semiotic dimension of "representation" as "meaning that is constructed by different social institutions such as religion; the media; education; and political and business institutions." Therefore, this study focused on the analysis of media (TV advertisements) to see the construction of meanings regarding stereotypes of black women characters.

Discourse as a dimension of social semiotic is a way of articulating and disseminating power, knowledge, and social reality, which can be presented through verbal and non-verbal in media texts (Kress and Van Leeuwen 1996). For this study discourse was used to uncover the underlying social meaning created regarding black women stereotypes in SABC TV advertisements in Post-1994. In his work Foucault (1977: 49) define discourse as a social construction of reality based on the nature of a specific knowledge and certain behaviours in a particular social context or environment. In this case it pertained to how society in South Africa should do and communicate things based on their knowledge, culture, and history.

SABC 1	*SABC 2*	*SABC 3*	**Total**

In his book Barthes (1972:117) defines myth as “an observable physical form such as the sound, word and picture, while the signified is unobservable.” In other words, myth refers to the knowledge that one has based on past experiences, ideas, facts, memory, and decisions that the signifier refers to. That means myth consists of signifier and signified. Furthermore, myth can be defined as socially constructed meaning in support of a viewpoint, approach, culture, or ideology (Hodge & Kress 1988:36).

Myth as a dimension of social semiotic in this study was used to scrutinise the media text (advertisements of black women in SABC TV) to uncover both the manifest and latent meanings that were used to construct stereotypes about black women in Post-1994 South Africa.

5.2 REPORT AND ANALYSIS OF ADVERTISEMENTS

This section deals with the advertisements sampled from three SABC channels. It was only the advertisements that portrayed black women which were recorded. 52 advertisements from all SABC channels were recorded. However, most of the advertisements were repeated frequently. Only 27 advertisements were analysed since 24 advertisements were duplicates. The roles that were identified were 34 from 27 advertisements. The number of roles identified were higher than that of the advertisements because in some instance some advertisements contained multiple roles. The results were derived from advertisements and the data were gathered from observations, which specifically focused on broadcasting media in South Africa.

5.2.1 Categories of advertisements

This sub-section provides the details of the advertisements based on the categories that they fell under.

Table 1: Categories of advertisements per channel

	Food Liquifruit,	**Food** Chicken Licken KFC crunch master	**3** **(11%)**
House & home products Doom	**House & home products** Dettol Disprin Colgate Savlon	**House & home products** Dulux paint	**6** **(22%)**
Alcohol Castle Lite Bernini Windhoek Castle		**Alcohol** Flying fish beer	**5** **(19%)**
Beauty products Soft n' Free Nivea	**Beauty products** Jet clothes Jet hair L'Oreal		**5** **(19%)**
	Cars Nissan Qashqai	**Cars** Volkswagen car	**2** **(7%)**
Insurance 1st for women Budget Clientele Assupol			**4** **(15%)**
	Finance	**Finance**	**2**

	Lotto	Allan Grey Investment	**(7%)**
TOTAL			27 **(100%)**

The findings discovered that black women appeared more in house and home products, followed by alcohol and insurance. In cases of advertisements of cars and finances black women' characters were few. It has been found that SABC 1 had more advertisements that showed black women as characters, than all three SABC channels, followed by SABC 2 while in SABC 3 the advertisements with black women as characters were few. The next table shows the number of advertisements per channel

Table 2: The number of advertisements per channel portrayed by black women in SABC TV.

SABC 1	11
SABC 2	10
SABC 3	6
TOTAL	**27**

Table 2 shows that 27 advertisements were analysed. The results revealed that SABC TV used black women characters more in *SABC 1* and *SABC2* while in *SABC 3* they were used moderately. One can argue that black women characters were used more in the above-mentioned channels of SABC TV because of high viewership of Blacks (SABC TV Strategy Media Department 2013). In other words, most of the Black people in South Africa watch SABC TV channels.

The roles that black women characters portrayed in the advertisements is stated next, in **Table 3**

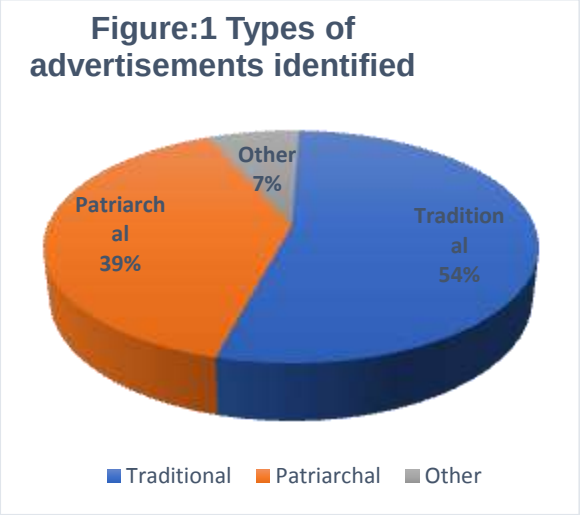
Table 3: The roles portrayed by black women characters in SABC TV

advertisements.

Roles	*Number*
Social being	5
Product user	17
Homemaker	2
Mother	4
Romantic	3
Decorative	1
Working or career woman	1
Mannequin	3
Dependent	1
Total	**37**

Table 3 indicates the roles that were identified within 27 advertisements. The roles identified (37) were higher than the analysed advertisements. The reason being that some advertisements contained more than one role. The findings showed that black women were used more as product users in the SABC TV advertisements than any other roles. Furthermore, black women were used more as mothers, social beings, romantic and mannequin. On the other hand, black women characters appeared least as homemakers, decorative, working/career woman and dependent roles in the SABC TV advertisements. It can be argued that black women characters were portrayed more in the SABC TV advertisements.

Types of advertisements that were analysed is depicted in **Figure 1**.



In the advertisements that were analysed, it was discovered that most of the black women characters were portrayed more in traditional settings. This means 54 percent of the advertisements portrayed black women in the traditional settings while 39 percent of advertisements depicted black women with patriarchal ideologies. On the other hand, the findings revealed that 7 percent of black women were portrayed in other categories (black women using technology- App for *1st for women* insurance to call for assistance) that did not fall under tradition nor patriarchy.

5.2.2 Portrayal of advertisements identified

5.2.2.1 Portrayal of black women in alcohol advertisements

The advertisements selected for examination in the study were those that portrayed black women characters with stereotypes that are linked to traditional and patriarchal ideologies. The advertisements in South African broadcasting TV's carried stereotypes that might be viewed as positive or negative based on the individual's beliefs, values, and many more factors. In addition, advertisements that were aired on the SABC television does portray certain roles.

In this study, black women characters in the advertisements of alcohol were portrayed mostly as product users and social beings. In most of the beer

advertisements, black women characters were seen drinking alcohol. It is only in one advert out of five where Black woman was portrayed with a social being role by portraying her fitness and identity within *Castle* beer. The other three alcohol advertisements of *Castle Lite*, *Bernini*, *Flying fish* portrayed black women with a product user role whereby black women are seen enjoying themselves by drinking alcohol. On the other hand, *Windhoek* advert portraits black women with a romantic role as the character was comforting his partner who admires other man drinking *Windhoek* beer.

The stereotypes that were portrayed in the alcohol advertisements of SABC TV supported the traditional and patriarchal ideologies. For instance, in the advert of *Castle Lite* beer Black woman character was seen advertising *Castle Lite* beer but the beer was drunk by the man first before the woman could drink it though she was the first to appear advertising the product. Based on that, patriarchal ideology of saying that men should be prioritized over women was prevalent because the character drunk beer after the man in the advertisement.

With *Windhoek beer* advert, one can say that Black woman character was portrayed with traditional stereotype whereby women were expected to nurture the feelings of their partners. However, because in the advertisements a woman is seen wiping the tears of her partner who admires other man that drinks *Windhoek* beer.

In a *Bernini* cider advert, women were portrayed with traditional stereotype of that they are social beings in nature whereby they were exploring a new bed with embedded fridge that had the Bernini ciders and they drunk and socialised with each other.

Castle beer advert portrayed Black woman character with traditional stereotype of being a social being as the character was narrating on how people mistaken her as a man due to her strong physique.

The *Flying fish* beer advertisements depicted black women with traditional stereotype because after drinking the beer, the woman was applauded by a man in her background. That showed the traditional tendencies whereby women were doing

things to entertain men.

5.2.2.2 Portrayal of black women in food advertisements

The advertisements for food in this study portrayed black women characters with product user roles and romantic role. With the advertisement of *Liquifruit*, the character was portrayed as a product user whereby she was seen drinking the juice. The character was portrayed with natural looks to show that the juice was made originally from the fruits and there are no additional ingredients that were added. The natural look of the character is compared to the originality of the juice.

In the *KFC Crunch Master* Advert, black women character was depicted with product user role as the character was shown holding the Crunch Master Burger in her hands explaining how the burger tastes to her colleagues. The black women character in the advert of *KFC Crunch Master* was represented as someone that had more knowledge of how the burger tastes since she was the one explaining while others were looking and listening to her.

The advert *of Chicken Licken* portrayed black women character with romantic role because the character was driving with her partner and walked holding hands with her partner. In this advert, the character was seen craving another person that looks like his partner eating meat in *Chicken Licken* store. The craving was emphasized in the advert because it was written that "*When the cravings got you, is got you*." In other words, the advert meant that when one enters *Chicken Licken* store he/she was bound to crave their food hence the black women character was seen craving people that eat in the store.

There are stereotypes that were depicted in the food advert. Stereotypes that were portrayed in the food advertisements displayed patriarchal and traditional ideologies. In the advert of *Liquifruit* the character was surrounded by men in the background that was interested in her natural beauty. Therefore, traditional stereotype was in the advertisement because a woman's beauty was meant for male gaze. The character's natural beauty attracted men in the advert.

Further, *KFC Crunch Master Advert* portrayed the traditional stereotypes of women. *In the advert of KFC Crunch Master, a* woman was shown explaining to her colleagues on how the burger tasted, this was a traditional stereotype where black women were expected to know more about food as they were expected traditionally to cook for their families.

The *Chicken Licken* advert portrayed patriarchal stereotype because the character was seen driving with her partner, but she was not the one driving but her partner. Secondly, patriarchal stereotype was seen when black women character craved the *Chicken Licken* meat, and she looked back at her man to show that she depended on him to buy burger for her. Patriarchal stereotype in this advert showed that black women' partner was in control of money because he was the one that drove a car and the woman is depended on him to buy her food.

5.2.2.3 Portrayal of black women in house and home products

In the advertisements of house and home products black women characters were seen portraying the product user and mother roles. It is noted on the advertisement of *Doom* that the woman was depicted with a *Doom* in her hand spraying the cockroaches that were disturbing men that were busy working. In this advert, black woman character was portrayed with a product user role.

Furthermore, the advert of *Dettol,* represented *a* woman with a motherly role because the character was seen providing her baby girl with a *Dettol* soap to bath after she came back from playing.

The *Disprin* advert portrayed black woman character with a motherly role as the woman was seen holding her head with two hands after the cry of a boy in her background. Thus, *Disprin* was provided to be the solution to heal a headache that the woman experienced due to the noise of a boy's cry.

The advert of *Colgate* depicted the black woman character with the product user role. In the *Colgate* advert, the lady was seen using the *Colgate* to wash her teeth and she put a smile with confidence after using the product. Furthermore, her teeth

looked white and bright which is the results of using *Colgate.*

When it comes to *Savlon* advert, the character was portrayed with a mother role because the advert depicted a mother bathing his boy with *a Savlon* soap after he came back from playing.

Lastly, the advert of *Dulux* paint portrayed *black women* character with a motherly role because the black women were seen sitting on the table with a little girl that commented about the wall of their house that looked pale whereby the granny showed the little girl a paint of *Dulux* that they would use to paint their wall.

The house and home products portrayed stereotypes about black women. *Doom* advert portrayed traditional stereotype about black women. The character was seen assisting men that were disturbed by cockroaches at their work environment by coming with *Doom* that killed all the cockroaches at the same time unlike what men were doing by trying to kill cockroaches by stepping on them with their safety shoes (boots). In this advert, the traditional stereotype of that a woman's place is in the kitchen was emphasized as the character was knowledgeable with kitchen products that killed cockroaches than men because in most cases cockroaches were found in the kitchen. The same applied to the advert of *Dettol*, a character was portrayed with traditional stereotype of being a mother because it was noted that the character offered a *Dettol* soap to her daughter to bath after she comes from playing with dirt outside. Traditional stereotype in the advert was that the mother is expected to care about her children's health and ensure that they were free from gems. The *Disprin* advert also depicted traditional stereotype about black women because the character was seen holding her head with two hands after the boy in her background cried loudly. In the *Disprin* advert, the traditional stereotype emphasized that black women had to carry children everywhere they go as the children should be with their moms.

Colgate advert portrayed patriarchal stereotype. In the advert of *Colgate,* a young lady was seen using the toothpaste which was given to her by the father that fetched the lemons that were added in the *Colgate*. In other words, *Colgate* advert portrayed the patriarchal stereotype as it is noted that the young lady depended on the father to fetch lemons that would be added to the toothpaste for her to brush teeth. This

meant that in the *Colgate* advert a man is seen to be in control of providing to a woman which falls under the patriarchal stereotype.

The *Savlon* advert, portrayed the traditional stereotype of black women as a mom. The character in the advert was seen providing her child with a soap of *Savlon* to wash hands and take a bath, after the boy came from playing with dirt. Though the character appeared with her partner in the advert, she was the one to ensure that the boy is protected from germs by bathing him with *Savlon* soap which removed dirt. Therefore, one can argue that the stereotype of that black women should take care of children was perpetuated in this advert.

In the advert of *Dulux* paint, the traditional stereotype of mom is depicted. A black woman character was advised by her grandchild to renovate a house and assisted by coming with the tools that were required to paint. After the man in the advert painted the house, the woman and little girl looked happy of the new paint on the house. The traditional stereotype presented in the advert was that black women should take care of home and ensure that it is always looks good. Furthermore, *Dulux* paint advert, revealed that black women teach young girls to take care of home from early age and that there are certain duties (painting) that women cannot do but must depend on men to do those duties for them.

5.2.2.4 Portrayal of black women in beauty products

Black women in the advertisements of beauty products are mostly depicted with product user and mannequin roles. In the advert of *Sof n'Free,* black women character was depicted with a mannequin role whereby she was just used as a vehicle to display the product. The character in *Sof n'Free* advert, was just used to display the product since the focus was on her moves and she had nothing to do with a product but only displaying it which is the role of mannequin. The *Nivea* advert depicted black woman with the role of product user. A young black lady was seen applying *Nivea* product on her face which resulted in the smooth skin which she was proud of as she was seen taking photos of her new look. The *Jet fashion* advert presented black woman character with product user role. In the *Jet fashion* advert, black woman was shown trying various kinds of clothes and shoes from *Jet* store.

Then afterwards, she selected one outfit and shoes from the *Jet fashion,* the character was seen walking on the street with confidence and looks happy. Moreover, the *Jet hair* advert portrayed black women characters with product user roles. All the characters in the *Jet hair* advert, black women were seen trying different wigs on their heads thus they used the products that were advertised. With *L'Oreal* advert, Black woman character was depicted with product user role. A Black woman in the advert was seen applying *L'Oreal Revitalift* on her eye bottom lids to remove wrinkles and restore the beauty of her skin. After the lady applied *L'Oreal Revitalift* on her face she was showing off her face which now looks smooth and beautiful.

There is one stereotype that was found in the portrayal of beauty products -that is traditional. The traditional stereotype appeared in all the advertisements of beauty products. In the *Sof n'Free* advert, the traditional stereotype was visible because one could see the hair of young Black woman looking rich and natural because of the product that she has used. On the other hand, *Nivea* advert, depicted traditional stereotype of women who always care about their looks. In this case, a black lady was seen applying *Nivea* cream on her face which resulted in her face looking young and beautiful. Then the lady on the *Nivea* advert took photos of her smooth and beautiful face which one could assume that she wanted to show her smooth and beautiful face to others. The *Jet fashion* advert portrayed traditional stereotype of that women loves fashion. This is because in the advert, black woman was seen trying clothes and shoes from *Jet* store until she found an outfit and shoes that suited her style. Then after she found the outfit and shoes that suited her style, one could notice that the black woman walked with confidence and happy face on the street. In addition, the *Jet hair advert*, depicted the traditional stereotype of that women were concerned with how their hair looks. As there is a saying of that "the crown of a woman is her hair," therefore black women were seen wearing different wigs which suited their faces. All women in the *Jet hair* advert were happy and proud of the wigs that they were wearing. The *L'Oreal Revitalift* advert presented traditional stereotype of women caring about how their facial skin looked. In the *L'Oreal Revitalift*, Black woman applied cream on her face especially on the bottom eye lids to ensure that she removes wrinkles and looks young. After she applied *L'Oreal Revitalift* presented the woman showing her bottom eye lids being free from wrinkles, revitalized by the

cream. The beauty products in this study showed traditional stereotypes of that black women cared much about their looks and in most cases, they enjoyed showing off their beauty to the world.

5.2.2.5 Portrayal of black women in advertisements of cars

In the advertisements of cars, black women were portrayed with product user roles. In the *Nissan Qashqai* advert, the character was portrayed with product user role whereby the character was driving a car and showing off the technologies (screen monitor) and the speed that made it unique. The car speed was also compared to the speed of roller skates as a man was seen in the background of the car riding roller skates competing with the car. The *Volkswagen* advert, the character was depicted with product user role. In the advert, the middle-aged black women were seen driving a *Volkswagen* car with a high-speed hitting the dustbin. The character in this advert was shown driving recklessly reckoned that she has covered her car with insurance.

The stereotype in the advert of *Nissan Qashqai* was that of traditional. Despite speed of the car, the character was still left behind by the man that rode roller skates. In other words, the stereotype in this advert was that women were not good in driving compared to men regardless of the car that they drove. The character was left behind by men that drove roller skates while she droves a car which did not require her energy compared to roller skates.

In the advert of *Volkswagen*, traditional stereotype was applied because the character in the advert was seen driving recklessly by hitting the dustbin which implied that she failed to stop the car on time. Reckless driving portrayed traditional stereotype that most black women understudy in South Africa were incapable of driving cars. This was because most of them were living in poor conditions and on necessities such that having a license to drive a car was their last priority. On the other hand, *Volkswagen* advert could be the positive example of showing that Post-apartheid South Africa provided black women with opportunities to do the things that they were unable to do in the past due to apartheid policies.

5.2.2.6 Portrayal of black women in insurance advertisements

In the advertisements of insurance, characters of black women were featured in product users, motherly and dependent roles. The *1st for women* advert portrayed the character using the App on the mobile phone to ask for roadside assistance. In the advert the Black woman was seen calming the white woman down and telling her that everything will be fine as she was going to inform*1st for women insurance* App to send the request to be assisted with a transport. Suddenly the car came to fetch them showing that the App was effective. On the other hand, *1st for women* insurance depicted Black woman in the advert with motherly role. The character was seen standing with her little girl by the side of the road when the white lady went close to them confused of what she would travel with. The little girl was seen holding white lady's' hand ensuring her that they would be assisted while her mom was busy using App to send message to *1st for women* insurance for help.

Budget insurance featured black women with dependent role. In the advert, the Black woman character was shocked and expected the man she was driving to fix things after they were involved in a car accident. After the accident scene, the character was seen being romantically involved with the driver of the other car they involved in an accident with. It could be seen that the lady in the advert stayed with her new man and looked happy. The new man ensured that the lady got everything she wanted. On another scene, the man was seen holding umbrella for the lady ushering her to the car in the rain.

With *Clientele* and *Assupol* insurance, black women characters were portrayed with product user roles. The character in *Clientele* insurance was depicted promoting the insurance by explaining how good the insurance was and the benefits of using it. Furthermore, the character in *Clientele* advert encouraged viewers to join the insurance to ensure that they their families were taken care like she had already done as a member. On the other hand, *Assupol* insurance, the character (black woman) explained the way in which the insurance worked, and the effectiveness of the *Assupol* was accompanied by the testimonies that clients provided in the advert. Therefore, traditional stereotype of women taking care of families were depicted in these advertisements.

Stereotypes presented in the advert of *1st for women* insurance were traditional and other. The traditional stereotype was visible when the Black woman character was seen with a child by the roadside. It is expected of women to nurture children and ensure that they are well taken care of since motherly role is frequently portrayed by women in advertisements (Valls-Fernández and Martínez-Vicente 2007:695). Secondly, traditional stereotype in *1st for women* advert appeared when the ladies by the side of the road were fetched by a male driver. Traditional stereotype in the advert was that women depended on men to rescue them when they were stuck because the driver was a black man, and the ladies were happy that he came to their rescue. The stereotype of other appear when a black lady in the advert used an App for *1st for women* insurance to ask for assistance. The character was depicted using technology to interact with the insurance and that showed that black women in post-1994 South Africa were educated since the mobile phone and App required one to have an educational background to understand on how it worked.

In the *Budget* insurance advert, the traditional stereotype of patriarchy was featured. The Black woman character in the advert was more depended on the men in the advert, firstly when the car she was driving got into an accident with another car and the lady looked at the man she was driving with to fix the problem that was caused. As it is always expected of black women to depend on their male counterpart to assist in resolving problems especially of cars. It seemed as if the lady realised that the driver in the other car had money to fix his car and suddenly, she was seen staying with the man in his house. Again, the traditional stereotype of patriarchy was visible because the man seemed to be owning the house and the character was depending on the man for survival. Patriarchal stereotype was stressed in this advert as it was noticed that people that came in the house was for the man, and he was the only one that opens the door. Though the lady was in the house, she did not have a say but stand behind the man and observed him speaking with people that visited their home. On the other scene the man was seen holding umbrella for the lady ushering her to the car protecting her from the rain. Patriarchal stereotype of protecting a lady from the rain with an umbrella implies that black women depend on their men for protection of any harm. The Black lady in this advert was treated like an

object because she never uttered a word instead, she was used between two males to show off their affordability.

The *Clientele* and *Assupol* insurance advertisements featured traditional stereotype because it can be noticed black women characters promoting the insurance, encouraging viewers to take care of their families in case of death. Black Women are expected to look after their families since most of the households of Blacks in South Africa are led by women (Barker 2005:15). In the Black communities of South African, women compared to men are the ones that are more involved in burial societies since they are expected to be the strong hold of their families. The Pedi proverb say “Mmagongwana o swara thipa ka bogaleng” meaning that women are expected to be strong even in demanding situations. Since death is something that requires courage and fearless character the advert stressed the traditional stereotype of black women taking care of their families until they passed on this world based on societal expectations.

Women are featured in working or career and dependent roles in the financial advertisements. *Lotto* advert portrayed black woman character in a working role. The character was presented as air hostess because she appeared wearing a uniform that have the same colours of the flight Holtzhausen (2010:152) states that “a career woman is depicted in a work setting (such as an office); her clothes (such as a uniform) signify work.” Therefore, the uniform that the character was wearing depicted her working or career role. The tray with glasses of drinks that the character was holding implied the type of work that the lady was doing that is of air hostess.

When looking in the advert of *Allan Gray* investment, black women were portrayed in the dependent role. In this advert, the husband was the only one that took responsibility of saving money for his children’s future. In the advert, the husband was seen taking money that his kids gathered trough selling vetkoeks and doing some odds jobs, putting it into saving. The husband was seen as the only one that worked in the household, and it can be noticed that the wife (black woman) was shown money by the investors that the father saved for his son since he was young. On that scene the wife was seen shocked and happy, her actions showed that she did not know about the savings that her husband was doing for his son. However,

that means the wife depended on the husband for survival since she was not working, and the husband took decisions without informing her. This was evident on the fact that she was not aware that her husband invested money for their son. Plakoyiannaki and Zotos (2009:1417) refers to dependency role as a woman who does not make any crucial decisions and who needs security and assurance. *Allan Gray* advert emphasised that the husband invested the money appear in the last text that say, “He kept it all for you,” that means in this advert of Allan Gray, Black woman was featured in dependent role.

Traditional stereotype was featured in the advert of *Lotto.* It can be seen on the character of Black woman working as an air hostess which is the job known for women and that the woman’s place is in the kitchen (Thatelo 2016:183). In this job women are expected to serve food and drinks to the passengers thus the job is associated with duties that black women are expected to do in their homes. In other words, it is common to see women working as air hostess since they are expected to be knowledgeable with food and not expected to work the jobs that require more strength, as they are weak or fragile (Pavel 2014: 261). Traditional stereotype is accentuated in that black women earn less money than their male counterpart as the man was seen in the scene cheering with his friends after he won Lotto Jackpot, and the lady was expected to serve him with drinks as part of her job.

The advert of *Allan Gray* depicted the patriarchal stereotype. In the advert, a Black woman character was seen to be reliant on her husband and son for survival. The son was seen doing odds jobs from childhood and his father working as a builder to provide for the family. The patriarchal stereotype that men was supposed to be the provider or head of the family was stressed in *Allan Gray* advert. In addition, the husband of the woman had invested money for his son without consulting or informing the mother. However, because in the scene when the son was informed about the money that his father saved for him, the mother looked surprised, and this showed that she was not aware of the investment that her husband made. That also implied the patriarchal stereotype whereby men in the families take decisions without consulting their wives (O’Shaughnessy and Stadler 2012: 484).

5.3 DISCUSSION OF THE LATENT AND MANIFEST MEANING OF

ADVERTISEMENTS

This section focused on the latent and manifest meanings that were used to construct black women stereotypes in the SABC TV advertisements. The researcher used social semiotics dimensions of discourse, representation, and myth (Chapter 4). Furthermore, the roles that black women characters occupied in advertisements were examined to see that the latent and manifest meanings were constructed to portray them with positive or negative stereotypes.

The first scholar of visual images Roland Barthes indicates that words or images (all signs) in the in semiotics can either have a denotative or connotative meaning. According to Barthes (1977:144) denotative or ("overt "or manifest) rhetorical signs are arbitrary, literal, or objective in nature. He also argues that the use of production techniques such as camera angles and shorts distance, focus, framing, lighting, settings, and speed, involved in the production of either the video or photographs. Thus, the conscious decision to use such production techniques is connotative ("covert" or latent) and ideological in nature. That means the manifest meaning in this study referred to the explicit meaning of the advertisements while the latent meaning was implicit meaning of advertisements.

In his paper, Thatelo (2016:130) define discourse as a "certain form of social knowledge used to describe the practical terms of social knowledge and certain behaviour prevailing in a defined social environment". This means that discourse as a dimension of social semiotics describe the construction of social reality from media texts, in this case was television advertisements. Discourse as a social reality consider social and cultural change, how it happens, constrained and the ways in which is it expectably unpredictable (Zienkowski, Ostman & Verschueren 2011:57). In this study, the advertisements were analysed looking on the underlying latent and manifest meaning of advertisements that were used to construct stereotypes about black women characters.

The manifest meaning of *Liquifruit* as a food advert was that the juice was made from original fruits with no preservatives, the character as well looked natural with her original hair without make-up while men in the background held placards that

were written “Give me more fruit.” Therefore, the advert clearly showed that *Liquifruit* juice was made from original fruits. On the other hand, the latent meaning was that black women’ place is in the kitchen as they were expected to serve men with food or drinks because in the background of the character in the advert, men requested to be served with more juice by the character. With *Chicken Licken* advert, the couple was seen walking next to *Chicken Licken* store and it can be seen in a black women character stopping her partner to show him the man who was eating food in the store which indicated the woman craving for food. The covert meaning of the advert was that black women depended on their partners financially since they were not working. In the advert the man was seen working as a teacher, training after work, and studying while the black women was only seen dancing with the man in the club and sleeping. Thus, one can argue that black women *were* depicted as housewives that entertain their partners by dancing with their partners in the club and offering sex. This is because black women were only seen in the club and bedroom. Seemingly that meant, black women depended on their partners for survival. In the *KFC* advert the black women character was seen speaking loud with her colleagues because they enjoyed the *KFC* burger. The manifest meaning of the *KFC* advert was that KFC Master Burger was delicious and irresistible because it could be seen that all employees in the advert were enjoying it. The latent meaning of the advert was that black women are noisy in nature even in the workplace because it could be noted that people sitting on the chairs waiting to be assisted were being disturbed by the noise made by the character in the advert. In addition, the advert implied that black women were unprofessional in the workplace as the character was eating in the office instead of the kitchen.

House and home products advertisements had latent and manifest meanings that constructed black women stereotypes. In the *Doom* advert, the latent meaning was that *Doom* is effective in killing cockroaches because a black woman character was seen assisting man to kill the cockroaches that were disturbing them in their workplace. Furthermore, *Doom* advert implied that black women are knowledgeable with the products that were used in the kitchen since that is where they belong. In the advert, the black women were seen only when men were unable to kill cockroaches thus, she was useful only to do petty jobs that were related to housework duties. Furthermore, in *Dettol* advert, the meaning clearly showed that

Dettol soap is good in removing germs from skin especially for the children since they play with dirt that causes germs. The covert meaning was that most of the black women in South Africa are single parents whereby they raise children on their own. This is because in the advert, the black woman was seen playing with her girl and later providing her with a Dettol soap to bath. *Disprin* advert indicated that *Disprin* tablets heals headache within 60 seconds because the character (Black woman) was seen in the advert holding her head when a boy was crying behind her. The notion behind was that she should drink *Disprin* to heal her headache. The implicit meaning of *Disprin* advert was that black women in South Africa are single mothers that need to work and take care of their kids on their own which resulting in them having stress. In the advert, one a black woman was seen leaving the boy behind, crying because was having headache due to stress. The manifest meaning of *Colgate* advert was that it was made from fresh lemons (emphasis was made on the advert where it was written "natural extracts") and whitens teeth. The implicit meaning was that young black women in South Africa are looked after by their male - parents so that they can grow up without lacking anything. This was done to convey message to young black women to know that men are expected to provide everything for them even when they are married. In the advert the man was seen picking lemons from the lemon tree for *Colgate* to be done while the lady was shown only watering lemon tree and using the product (*Colgate* lemon). *Savlon* advert literal showed, that Savlon soap are good in healing, removing germs and healing wounds. The black woman character was seen bathing her son's wounds and dirt with *Savlon* soap after he came from playing outside. The hidden meaning was that black women that have partners in their homes were still expected to take care of their children alone since that is to be their duty as per traditions and societal norms. In the *Savlon* advert, a Black couple was seen standing together looking at their boy playing with other kids however when it came to bathing is the woman that ensured that the boy' wound was washed and the entire body. In the *Dulux* paint advert, the objective meaning was that the paint is of high quality, and it is suitable for renovations. The implicit message was that black women are expected to do house chores and transfer those skills to their younger generations of women. In the advert, black women characters were seen doing house duties, the lady brought the food to the table that means she was the one that prepared for them. On the other hand, the old black lady was seen with her grandchild providing the man in the house with the

tools (brushes, cloth, and rollers) to paint the house. At the end, the black lady took pictures of the family along the painted house, this implied the expectation of the black women, who is taking care of family.

All advertisements of alcohol (*Castle Lite, Bernini, Windhoek, Castle,* and *Flying Fish*) that had been analysed and advertised as refreshing, entertaining and to be enjoyed with friends in the parties or partners on the vacations. All the alcohol advertisements had the disclaimer that said “Enjoy Responsibly. Not for sale for Persons under the age of 18”. This disclaimer on itself suggested that alcohol was meant for enjoyment for people of a certain group-that is 18 and above. Therefore, one can argue that all the alcohol advertisements in this study displayed the element of happiness on the characters when drinking alcohol. The advertisements characters (black women) looked youthful in most of them. Therefore, the use of young black women in the alcohol advertisements implied that women in South Africa have freedom unlike in apartheid system when alcohol was not consumed by women, especially beer. Previous studies discovered that women in alcohol advertisements were used to promote, only by not showing the character drinking alcohol but just holding a glass of alcohol especially wines (Jacob & Tyree 2013: 5800). Furthermore, the alcohol advertisements for this study suggested that black women especially youth in South Africa love alcohol which is not what is expected of youth since they are the future of a country. This meant that if young women in this country consume alcohol and partying too much thus the country will have few responsible leaders (black women) in future as most of them focused on alcohol instead of education during their youthful days.

In this study, the beauty products that were analysed indicated that they are good in enhancing the natural beauty of black women through their hair, face, and body. The advertisements of hair literal showed that there are hair products or styles that are suitable for black women which does not conform to western ideas of beauty. For instance, *Sof ‘n Free* advert portrayed a character showing off the beauty of her hair curls after using the product. *Jet* advertises wigs that suited different faces of black women and that were styled in African way (braids and tangled wigs). The use of face lotions (*Nivea* and *L’Oreal* showed that it enhances the appearance on the skin by making it smooth and radiant. The characters (black women) were affected in a

positive way because after using the products they look confident about their appearance. In *Nivea* advert, the character took photos of her face after applying the lotion on her face that looked smooth and radiant. When it comes to *Jet* clothes advert, it was obvious that the store had fashion that was suitable for various occasions. The character was seen walking confident on the streets with clothes that had style that was admired by other ladies because a lady was seen standing by the road dropping her ice cream being amazed by the outfit that the character was wearing. The confidence of the character was also seen when she was wearing a swimming costume as she jumped in the water in the eyes of a bunch people. The beauty products advert in this study implied that Black used products that enhanced their natural beauty. For instance, with face lotions characters used lotions to make their skin to look smooth and radiant.

The hair products that were analysed embraced the beauty of black women's' hair. However, because in the *Sof'n Free* advert the character used the product to curl her hair while *Jet* advertised wigs that were styled in an African way because it was only black women that braided their hair to show that they have strong hair even when it is stretched it does not break. There is a statement in a *Sof'n Free* advert that said, "If you are fearless, curl your hair." This statement specified that most of black women are still conformed to western ideologies of straightening their hair instead of curling them which most of black women 'hair is curly or tangled by nature. Therefore, the advert encouraged black women in South Africa to embrace their natural beauty instead of changing their looks to that of western ideologies of beauty such as extending their eye lashes, since the character was seen in the advert taking out the eyelashes and be left with her natural eyelashes. Furthermore, *Jet* advert for clothing caters fashion for black women that dwells in the cities. This is shown by the environment that the character was walking which was surrounded by big buildings, tarred roads and many people walking on the streets which is the mostly found in cities. The swimming pool also signified that the character was a city dweller since it was rare to find villages. The *Jet* advert for clothing suggests that though black women stay in the city they are still poor and can only afford to buy clothes from *Jet* store which is cost effective compared to other clothing stores that are expensive in the city. This idea of that *Jet* fashion was for black women and is emphasized when it was noted that the person admiring the outfit that the character was wearing was

another Black lady.

The beauty products analysed in this study, showed that black women are slowly moving from western ideologies of beauty by embracing their natural beauty though they are still lacking behind economically due to unemployment. In their study, Ebrahim, Botha and Snowball (2013:181) discovered that black women in South Africa are less active economically due to patriarchal societal structure in many Black cultures whereby women are still required to fulfil traditional role. The South African national employment, education and training statistics indicates that White, Asian or Indians females have increased in comparison to the black females (Statistics South Africa 2018).

Car advertisements of this study postulated that black women could drive in Post - 1994 South Africa. The advertisements of *Nissan Qashqai* showed that the car is technologically enhanced whereby there is no need of the driver to check the mirrors for traffic behind or on the side since it has a mounted GPS that displays all sides of the car. Therefore, the statement that said “innovation that excites” on the advertisements assured the technology that has been installed in the car to boost its speed and the GPS that works like mirrors of the car. On the other hand, the *Volkswagen* advert showed that the car is suitable for all people of different ages, and it has insurance plan. People could be seen on the background being amazed to see that a woman drove the car.

In the *Nissan Qashqai* advert, black women were depicted as not yet confident in driving because the character was seen being left behind by men that used roller skates while she drove a powerful car. Furthermore, *Volkswagen* advert, implied that black women are bad drivers and need to have insurance cover when they buy a car. This is because the character in the advert drove carelessly whereby, the standby people were seen being startled by the driving and she ended up hitting the dustbin. On the other hand, the advert connoted that old black women in South Africa can drive the model of cars that are known to be driven by young people. It is anticipated that young people especially men like *Volkswagen* cars because of its speed however in this case it was driven by old black women which showed that South African women post-apartheid are developing. The other aspects that one

observed in this car advertisements were the background in the city or township. This meant that, black women that stayed in cities or townships were the only one that were capable of driving. On the other hand, all the car advertisements where black women characters appeared were of sedan cars not bakkies, that also implies that black women are still lacking behind financially thus they cannot afford big cars since they are expensive.

The insurance advertisements that were analysed in this study demonstrated that black women are active in the insurance especially funeral covers. When it comes to car insurance it has been discovered that black women depend on males. *1st for women* advert showed that it was made specifically for women thus it was always available when they required assistance and it also had Application that women could use to contact them anytime and everywhere. It was seen after the character (Black woman) sent the SMS that the car came to fetch them where they were stranded. On the other hand, *Budge*t insurance advert also indicated that it was an insurance that one could rely on since they could send a tow truck to take the car wherever the accident happens and fix it while offering the customers courtesy for their convenience. In the *Clientele* advert, the character urged other women to join the policy since she was part of it and explained the good benefits that comes with it. With *Assupol* advert, the character explained how fast the insurance releases money when there is death, and her statements were accompanied by testimonies of different customers which made one to believe that the policy was operative. All the insurance advertisements that were examined promise to provide good services to the customers at their convenient time.

The connotations meaning of *1st for women* was that the insurance was made for all women (Black, White, Indian/Asian, and Coloured) in South Africa. Furthermore, the advert implied that black women in Post-1994 are educated (Black lady in the advert using App to send SMS to insurance) unlike in apartheid were most of them were illiterate due to the government of that time. Furthermore, the advert implicitly stated that black women are now empowered and stay in the suburbs where it was previously meant for White population is South Africa. The background showed beautiful houses and tarred roads which are mostly found in the suburbs. Though the *1st for women* was specifically meant for women it still stressed that women depend

on men because the driver of the car that came to the women rescue was a man. The *Budget* advert subtly meant that black women depend on men for solutions and success. In the advert the character was seen as the passenger in the car driven by a man and after accident, she left the man for another man that drove an expensive car and stay in the mansion. The character was used in the advert as object that is exchanged between males based on their affordability. However, that means black women are lured by males that are rich so that they can be supported financially. Because the character was seen smiling in the background of the man when he receives letter from a messenger. *Clientele* advert connotes that black women are expected to take care of their families until they pass on. In the advert a black woman was seen wearing the traditional dress that black women in South Africa wear when doing their chores or when they attend functions, urging other women to join her for funeral cover that was offered by *Clientele*. The picture of the character in the advert was used to urge black women to join the policy because the dress code was that of black women in South Africa. Furthermore, the advert highlighted that in Black communities' women lead when it comes to funeral plans. The *Assupol* advert used black women that was in the middle age to convey the message of funeral policy stressing that young black women in South Africa must learn from early age that they are expected to take care of the funeral plans of their family members. In addition, colour (red) of the dress that the character was wearing is associated with emotions thus one could suggest that the character was used to different emotions that black women go through when there is death in the family.

In financial advertisements used for this study, black women characters were presented as passive beings. *Lotto* advert literally showed that one can become an instant millionaire by playing it and live a lavish lifestyle. In the advert a guy who won *Lotto* was seen owning a jet being admired by his friends and served a drink by the lady. One can bet *Lotto* once with small amount of money but win a lot of money. Therefore, the advert encouraged South Africans to try their luck by betting *Lotto*. On the other hand, *Allan Gray* advert indicated the importance of saving money as it accumulates through the years and can assist the investor eventually. The advert depicted the picture of the father that invested the money for his son since childhood until he was a grown up. However, that means *Allan Gray* advert promoted the idea of saving money among South Africans for children's future.

The financial advertisements do have the latent meanings. The *Lotto* advert inferred that black women are not involved in the gambling but are more concentrated on the jobs that does not pay much and relate to the chores that they are used to do at their homes. In the advert the character of a Black woman was seen appearing as a server serving drink to the man that won *Lotto*. In other words, the picture of a black women serving a man relates to the traditional stereotypes of that women 'place is in the kitchen. That meant black women in South Africa are good servants of men at home and at workplaces. It also highlighted that though there was a high number of black women that were employed in Post-1994 South Africa, they occupied lower positions. The picture that was presented by *Allan Gray* advert implied that black women especially in rural arrears are not in charge with the finances of their family. In other words, patriarchy was more rooted in rural villages because husbands took decision without consulting their wives. This advert attested to the patriarchal tendencies of husband in the villages, the man in the advert invested money for his son without wife's knowledge. They (mother and son) only found out after his death. The statement "He kept it all for you" uttered by the investors to the son specifies that the mother nor the son did not know about the investment. Furthermore, the advert advocated that black women especially in the villages were not involved in the finances of the family but depend on their husbands. The two financial advertisements analysed in this study stressed the dependency of black women to men when it comes to finances.

The findings of that black women can use technology as discovered in the advert of *1st for women* indicate that SABC TV adverts acknowledge liberal feminism whereby South African women are empowered by education for social reform which is imperative to human fulfilment (Bailey 2016:1). Furthermore, the findings in this study shows that black women are still portrayed as subordinate to men which is what social feminism is against since it strives for eradication of the hierarchical structures that are put in place to oppress women (Pillay 2008: 20). The findings of the study showed black women are more featured in stereotypical roles of patriarchy and traditional. In other words, SABC TV though it has changed its mandate post-1994, it has not reached shifted too much on how it portrays black women in advertisements. For instance, it was discovered in this study on advertisements of

cars and finances that black women lack education and knowledge with that regard. This confirms that media plays important role in the social construction of women's identity, beauty, and power (Adair 2012:17). The findings of this study relate to feminism theory which aim to encounter misrepresentation of women in media.

Furthermore, the findings in this study relate to blackness theory as social identities that are constructed through the SABC advertisements some of them resonate with black women. For instance, beauty products advertisements in the study encourage black women to embrace their natural beauty of hair and skin. Because prior 1994 Western beauty was appearing more in TV advertisements (Palmer 2010:40). The blackness theory is visible in the findings whereby modern forms of racism are used for economic exclusion and subordination to black women characters as they are portrayed buying and advertising clothes from stores (*Jet*) which are not expensive. This implies that black women are still not well economically as they cannot afford expensive products. Therefore, the findings resonate with theory of blackness because the analysed advertisements indicate that social identities of black women in TV advertisements is not yet authentic as expected but there are attempts made.

The findings of this study relate to the semiotics theory which looks on how textual strategies are organised to convey certain meanings (Aiello 2006:90). The findings that were discovered in this study about black women characters in SABC TV adverts are that they are dependent on men for their survival, they are loud, they are expected to be in the kitchen as housewives, they raise children alone and like entertainment than education. In addition, black women are portrayed as being emotionally as they do everything at home, such as taking care children, working, ensuring that funeral policies are in order even those that have husbands. The underlying meanings of the advertisements shows how media uses culture to construct social realities about people (Chandler 2007:8). For instance, the patriarchal stereotypes shown in financial advert, *Allan Gray* that black women depend on their husband financially and their husband do not discuss financial matters with them. Thus, the findings of this study resonate with semiotics theory as one had discovered explicit and hidden meanings conveyed by advertisements.

5.4 SUMMARY AND OUTLINE OF CHAPTER 5

Chapter 5 provided the data analysed for the research based on the information collected from the selected TV advertisements under study. The observations were made by the researcher using content analysis for each advert to analyse the roles and stereotypes portrayed about black women in SABC TV. Furthermore, three dimensions of social semiotic were used to uncover the latent and manifest meanings used within advertisements for construction of black women stereotypes. In addition, the findings of the study were explained on how they relate to three theories that were used.

The purpose of analysing advertisements was to achieve the aim of the study. These revolved around the portrayal of black women characters in SABC TV advertisements whereby they are assigned to roles that associate them with certain stereotypes, in this case traditional and patriarchy.

Finally, Chapter 6 provides the conclusions to the key objective of this study. The study conclusions are based on the findings that were analysed in this chapter.

6. CHAPTER 6: CONCLUSION

6.1 INTRODUCTION

This chapter presents the conclusion of this study by highlighting specific areas that SABC TV advertisers need to consider depicting the real stereotypes about black women in Post-1994 South Africa. This chapter also make recommendations for future research areas with regards to the stereotypes of black women and the roles that they are assigned to in advertisements of other mediums. The chapter provides conclusion to the study, which is reflective of the qualitative findings that were produced in Chapter 5. It further offers an overview of the aims and objectives of the study that were mentioned in Chapter 4.

6.2 SUMMARY OF THE STUDY

This study focused on the SABC TV advertisements and the portrayal of black women stereotypes. Based on the research it was evident that there were certain stereotypes that were associated with black women. The roles that black women characters were assigned to in the SABC TV advertisements had an impact in the construction of stereotypes of black women in Post-1994 South Africa. The expectation was that the roles assigned to black women characters in SABC TV

advertisements must reflect reality so that the stereotypes that are constructed are true reflection of democracy that has since took place Post-1994 in South Africa. Furthermore, stereotypes of black women in SABC TV advertisements had to indicate features of democracy such as women empowerment, gender equality and many more.

The purpose of analysing the TV advertisements was to achieve the aim of this study and research objectives. The emphasis of the study was positioned on how the roles that black women characters assigned to in TV advertisements portray positive or negative stereotypes about them. The observations also focused on whether the stereotypes portrayed by black women in SABC TV advertisements associated them with traditional and patriarchal tendencies. In consideration of SABC TV in Post-1994, this study on the advertisements also observed the application of democratic values such as women empowerment, gender equality and many more. Because previous studies found that black women were portrayed negatively in TV advertisements. Therefore, when analysing the advertisements in this study changes of black women characters portrayal on SABC TV advertisements were observed.

This study started by Chapter one where proposal of the topic was made, and Chapter 2, which discussed the definitions and then followed by Chapter 3 which provided a detailed literature review and theoretical framework. Furthermore, in Chapter 4 research methodology was explained and in Chapter 5 data analysis was conducted from the selected advertisements whereby the study explored the roles that were used by SABC TV advertisements to construct stereotypes about black women characters and that whether those stereotypes were positive or negative and associated black women characters with traditional or patriarchal tendencies in Post-1994 South Africa.

In conclusion, Chapter 6, the concluding chapter, provided a critical evaluation of the research with a view to concluding a study and explaining the way the goals have been achieved. Recommendations were made for further research in this area of

study. The chapter also discusses the shortcomings of the study before the final study conclusion was stated.

6.3 CONCLUSIONS

In the next section of Chapter 6, conclusion presented was drawn from the study based on the objectives that were formulated in Chapter 1. These sought to explore how SABC TV used its advertisements to constructs stereotypes of black women in post 1994 South Africa. In the past, SABC television used white woman characters in most of their advertisements whereby black women were underrepresented. In cases where black women were featured in the advert, they were portrayed with negative stereotypes that are associated with tradition and patriarchy.

The research problem in Chapter 1 specified that there is a lack of research or none on any similar topic that was covered in South Africa and that is the reason this study explored the way in which roles of black women characters in SABC TV advertisements are used to construct stereotypes that associate them with tradition and patriarchy. The Literature review in Chapter 3 assumed that black women characters are underrepresented in SABC TV advertisements. Furthermore, assumption was that black women are portrayed with negative stereotypes that are associated with tradition and patriarchy. However, after research the findings were analysed, and it was found that black women were overrepresented in *SABC 1*, *2* and *3* advertisements though they are still portrayed with traditional and patriarchal stereotypes. It proved that SABC TV has since changed after Post 1994 to include black women characters in their advertisements.

Moreover, the literature indicated that in TV advertisements black women were assigned to roles that perpetuated negative stereotypes about them. Nonetheless, in this study, most of the findings about roles proved that indeed roles used in the TV advertisements constructed positive or negative stereotypes about black women.

Therefore, in this study the findings discovered that most of the stereotypes constructed about black women were traditional than patriarchy. Therefore, it can be argued that there is a slight change of the way in which stereotypes of black women are constructed in SABC TV since Post-1994 South Africa.

This study was aimed at attaining the following objectives:

- **To evaluate the portrayal of black women on the South African television commercials.**

The research findings showed that black women characters in SABC TV were portrayed more in the house and home advertisements. The portrayal of black women on house and home products concurred with the findings of previous studies which discovered that black women appeared mostly in TV advertisements of house and home products. However, that means black women in SABC TV advertisements are still associated with tradition and patriarchy. This is because in the advertisements that were analysed, black women took care of children and home. Furthermore, it has been discovered in this study that black women appeared in alcohol and insurance products. In contrast to previous studies findings of that black women in alcohol advertisements are seen as entertainers of men whereby they do not drink but advertise alcohol only, in this study it was discovered that black women in SABC TV advertisements of alcohol were shown drinking the alcohol and used it as a form of entertainment. On the other hand, it was also found that black women lead in the insurance advertisements of SABC TV. Therefore, in the insurance advertisements black women were still portrayed as the caretakers of family members when it comes to funeral plans.

In this study it was further discovered that black women characters appeared less in the advertisements of cars and finance. This might have caused by high unemployment among the black women. The advertisements that were analysed for cars and finance in this study showed a change in the portrayal of black women in

SABC TV advertisements because they were featured driving cars while previously black women were appearing as passengers in the advertisements of cars accompanying male characters. The advertisements of cars further showed that black women in Post-1994 South Africa are literate since one must take lessons for driving to become a qualified driver. With the finance advertisements it was found that black women are dependent on their male counterparts for finance and are not knowledgeable when it comes to money investment. Other findings that were discovered about finance advertisements is that black women are still working the jobs (Waitress) that are traditional in nature and do not pay much.

In this study it was found that SABC TV advertisements use black women characters mostly, that contradict previous findings of other studies where black women are underrepresented in the TV advertisements. It was discovered that black women characters appeared more in *SABC 1*, followed by *SABC 2* and in *SABC 3* they appeared moderately. The use of black women characters in SABC TV advertisements was caused by many viewers that are Black South Africans. Thus, SABC TV constructed stereotypes of black women that attracted its market not considering the consequences of being negative or positive.

The findings of this objective identified thirty-seven (37) roles out of twenty-seven (27) advertisements that were analysed. With roles that were identified, it was found that black women characters are featured more in product user roles. The other roles that featured black women in the analysed advertisements were of social being, mother, romantic and mannequin. Black women were shown less in the roles of decorative, working or career woman and dependent. The findings discovered that black women were used to advertise variety of products such as beers, technology, cars, beauty products, house, and home products. Furthermore, black women featured less in the roles of dependency, working or career woman and decorative which contradict previous findings of other studies, where they found that black women are portrayed more in dependency role. However, the featuring of black women on the role of working or career woman confirmed the reality of the status of black women in South Africa that most of them were affected by unemployment that is rife.

After analysing all the selected advertisements of SABC TV, it was discovered that black women featured more in traditional settings. That means fifty-four (54) percent showed black women in traditional settings while thirty-nine (39) percent showed black women with patriarchal ideologies and seven (7) percent where black women did not fall under tradition nor patriarchal ideologies. The conclusions indicated that black women in SABC TV advertisements were portrayed in certain categories with the purpose of forming stereotypes about them. This is because, the more they appear in a certain category of advert than the other that cause most of stereotypes to emerge from that category. It can be argued that SABC TV depicted black women characters in the certain types of advertisements so that they can construct stereotypes about them in Post 1994 South Africa.

- **To examine the underlying latent and manifest meaning of the stereotypes of black women in the TV advertisements.**

By analysing the selected advertisements of SABC TV for this study it was found that the latent and manifest meaning are used for construction of black women stereotypes. The findings of this objective indicated that black women characters in food advertisements were depicted with traditional stereotypes whereby they were shown being more interested with food and drinks. In addition, other stereotypes that were portrayed was that black women are unemployed and depend on their partners to have food. On the other hand, black women were presented to seem like they do not respect their jobs as they made noise because of food in the workplace and eat in the offices. Another stereotype showed that black women are natural, like natural food because they were depicted drinking natural juice that does not have added preservatives. The stereotypes that were discovered in the analysed advertisements of food about black women was that they depend on their partners for survival, noisy by nature and expected traditionally to serve food and drinks to men.

The findings of house and home products showed traditional stereotype that black women are familiar with house and home products and responsible for taking care of

kids. Furthermore, it was found that black women are single parents whereby they raise children on their own. Another discovery was that black women are taught from early age to depend on men and to take care of the house chores.

It was discovered in the advertisements of alcohol that the most used characters are young black women. However, that on itself revealed the stereotype that young black women in South Africa are more focused on entertainment instead of education. Because when analysing advertisements of alcohol, there was indication of that black women drinking alcohol for entertainment purposes because they were seen among groups dancing, shouting, and socialising. The findings were that young black women in post 1994 South Africa are more interested in entertainment instead of education.

The findings of the beauty products advertisements analysed for this study showed that black women are more interested in enhancing their beauty. It was discovered that black women embrace their natural beauty such as hair. When analysing the advertisements, it was found that black women in Post 1994 South Africa are shifting from western ideologies of beauty. Other findings were that black women that dwells in cities can only afford to buy clothes at stores that are not expensive such as *Jet*. Thus, black women are portrayed as poor beings in South Africa since most of them are unemployed.

It was revealed in car advertisements that black women in Post-1994 can drive. This is because two black women were shown driving cars however there was a patriarchal stereotype that was portrayed in the car advertisements about black women. Firstly, the findings indicated that though black women are drivers they still lack experience and need some lessons compared to men drivers in South Africa. Because in both advertisements of cars black women characters were featured being unable to drive faster whereby the first driver was left behind by men that drove roller skates. On the other advert, the character was featured knocking the dustbin with a car. Another stereotype was that it is only black women that lives in

the cities and townships who can drive because the backgrounds of all the advertisements of cars are that of city and township. Therefore, car advertisements of SABC TV implied that black women in rural areas are less developed and cannot drive compared to those that lives in the cities and townships.

Traditional stereotypes were found in insurance advertisements of this study, in the sense that black women take lead when it comes to funeral plans of their family members. This is because most of the characters that were used for advertising funeral policies were black women. Furthermore, the notion that black women depend on men for survival and success has been found in the advertisements of insurance. The black women character was seen changing partners based on what they can offer her. It was also found that black women in Post-1994 are educated and stay in the suburbs where during apartheid it was only meant for White population. Though black women are shown as educated and empowered, insurance advertisements in SABC TV still portrayed them with dependency role whereby they are always expected to be assisted by men especially, for security, finance, and food. In the 1st for women advert the women were rescued by a male when they were stranded with transport. Therefore, the stereotype of that black women is not fully independent in Post-1994 South Africa prevails.

In line with the above objective when analysing the finance advertisements selected for this study, it was found that black women are featured with the stereotypes of patriarchy. It was found in the first advertisements that black women are good in serving their male counterparts and most of their occupation are related to the chores that they do at home. Black women characters were shown as a waitress serving a drink to the man that won lottery. The stereotype implied that black women are expected to know more about food and drinks and leave financial matters to men. Another emphasis of dependency of black women to men financially was featured in the advert of *Allan Gray* investment whereby black women were not involved in the financial affairs of her household but her husband-that was the stereotype of patriarchy. It can be argued that when it comes to finance, black

women in Post-1994 are not dependent due to unemployment and traditional cultures that they abide to.

6.4 LIMITATIONS OF THE STUDY

There following limitations were identified in this study.

- The literature review about the stereotypes of black women in TV advertisements especially in South Africa is limited since this study focused specifically on the stereotypes of black women in SABC TV advertisements. Previous studies focused more on the representation of women in SABC TV.

- Furthermore, there is limited literature on stereotypes of black women in television advertisements that specifically makes use of social semiotics as the main theoretical and research framework.

- The study was limited to SABC public channels only excluding other public channels such as e.tv.

- There have been no previous studies that explored stereotypes of black women in SABC TV advertisements in the Post 1994 South Africa.

- Another limitation was that this study did not conduct any audience reception studies, nor did it looked at how the advertisements impacted on consumer behaviour in this case black women in South Africa.

6.5 CONCLUDING REMARKS

Television advertisements are influential in nature due to its audio-visual nature. Therefore, it is of utmost importance for advertisers to construct real stereotypes about the characters that they use. Black women in Post-1994 South Africa have

changed on how they do things since most of them according to 2018 Statistics of South Africa are educated than males. Thus, stereotypes about black women in SABC TV portray social reality about their status. Furthermore, black women need to be assigned to real roles that they represent than aspirational roles that SABC TV advertisers use to construct negative stereotypes about them to sell products or services.

Traditional and patriarchal stereotypes about black women in SABC TV advertisements still dominates. Black women in post 1994 South Africa are empowered, developed, and no longer forced to live under tradition and patriarchy because most of them has left rural areas where culture is practised mostly and lives in urban areas because of work. It can be argued that SABC TV advertisements should reflect the social reality about black women in post 1994 South Africa to construct real stereotypes about them. Another suggestion is that SABC TV advertisers should also feature black women that lives in the rural areas in their advertisements since most of the advertisements analysed are made in townships or cities. In addition, the roles that black women are assigned to in the SABC TV advertisements should also show independence since some black women are independent.

The future research could consider comparative analysis of stereotypes of women in television advertisements between black women and White women in Post 1994 South Africa. Further, the envisaged studies could do audiences reception research studies to found out the impact or effect of the SABC TV advertisements to the black women in South Africa. Lastly, since this study used qualitative research methodology, other studies could use both qualitative and quantitative methods to see the results that it will yield.

This concluding chapter provided a discussion of the overall findings of the study. It summarised the findings based on its assumptions, goals, and objectives. It

also provided a section on the limitations of the study. Finally, conclusion highlighted potential future research projects that could be tackled.

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APPENDIX 1: ETHICAL CLEARANCE CERTIFICATE

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TURF-LOOP RESEARCH ETHICS COMMITTEE

ETHICS CLEARANCE CERTIFICATE

MEETING: 4 September 2019

PROJECT NUMBER: TREC/226/2019: PG

PROJECT:

Title:	Stereotyping of African women in South African television advertisements in post-1994 South Africa: A Case Study of the South African Broadcasting Corporation
Researcher:	MB Manaka
Supervisor:	Prof NC Lesame
Co-Supervisor/s:	N/A
School:	Languages and Communication Studies
Degree:	Master of Arts in Media Studies

PROF P MASOKO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

i) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.

ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.

iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa

APPENDIX 2: EDITOR LETTER

29 September, 2022
Pretoria, South Africa

To whom it may concern,

I hereby confirm that I undertook the language editing for the Master of Arts in Media Studies dissertation,

STEREOTYPING OF BLACK WOMEN IN SOUTH AFRICAN TELEVISION ADVERTISEMENTS POST-1994 SOUTH AFRICA

by

M. B MANAKA
Student number: [redacted]

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