LIFE BINDING
Confucianism-Inspired Gender Stereotypes for Women in Vietnam Media:
The Analysis on Entertainment Feature Interviews
& The Connection to Global Journalism Theory

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Abstract

Confucianism is the doctrine that ruled Eastern Asian countries for thousands of years. The doctrine focused on the order of the society and the dependence among individuals in the society. One critique for Confucianism is the under-evaluation of women's role and presence in the society. In the thesis, I will detect Confucianism-related gender stereotypes appearing on feature interviews in the entertainment section of online newspapers in Vietnam, one of former Confucian countries. The thesis also makes the effort to connect the global journalism theory to the solution for removing gender stereotypes from journalism. Three methods namely critical discourse analysis (CDA), conversation analysis (CA) and interviewing are employed in the thesis to address three research questions. Four Confucianism-inspired gender stereotypes are pointed out and the connection between Confucianism-related gender stereotyping and global journalism is basically sketched out in terms of journalistic style.

KEYWORDS: global journalism, Confucianism, gender stereotyping, gender stereotypes, feature interview, gender discrimination, Vietnam
Table of Contents

Glossary 5

1. Introduction 6
   1.1. Background 7
      1.1.1. Confucianism and its gender principles 7
      1.1.2. Confucianism in Vietnam 9
      1.1.3. Vietnam media landscape 10
   1.2. Scientific problems 13
   1.3. Aim of the research 14

2. Previous Research 15
   2.1. Gender stereotypes 16
   2.2. Gender stereotypes in Confucianism-affected societies 18
   2.3. Impacts of gender stereotypes 21
   2.4. Gaps in previous studies 23

3. Theoretical framework 24
   3.1. Global journalism 24
   3.2. Gender stereotyping 27
   3.3. The Relation between Global Journalism and Gender Stereotyping 28
   3.4. Journalism Interview 29

4. Methods and Materials 31
   4.1. Materials 32
      4.1.1. Materials for CDA and CA 32
      4.1.2. Choosing interviewees for interviewing 32
   4.2. Methods 33
      4.2.1. Critical Discourse Analysis (CDA) 33
4.2.2. Conversation Analysis 36
4.2.3. Interviewing 40
4.3. Critical Evaluation of Methods 41
4.3.1. Method problems 41
4.3.2. Generalizability, Validity and Reliability 43

5. Results and Analysis 44
5.1. Results of Critical Discourse Analysis (CDA) and Conversation Analysis (CA) 45
5.1.1. Successful but dependent women 47
5.1.2. Successful but unhappy women 52
5.1.3. Women who succeed thanks to their beauty, not their talent 57
5.1.4. Pure nuns 60
5.2. Interviews with journalists and editors 62
5.2.1. Journalists’ and editors’ choice of journalistic style 62
5.2.2. Confucian gender stereotypes and the job of journalists and editors 67

6. Conclusion 69
6.1. Confucian-related gender stereotypes and feature interviews’ role in their reproduction 70
6.2. Confucian influences in the selection of journalistic style when interviewing female celebrities 73
6.3. Initiative to connect global journalism theory to remove Confucian gender stereotypes 74
6.4. Limitation 75

Reference 76
Appendix A 86
Appendix B 88
Appendix C 89
Glossary

Confucius (n) Chinese name Kong Zi or K'ung Fu-tse. 551-479 BC, Chinese philosopher and teacher of ethics.

Confucianism (n) the ethical system of Confucius

Confucian (adj) of or relating to the doctrines of Confucius

Confucianist (n) a person who follows Confucianism

CHC (abbr.) Confucian Heritage Cultures
1. Introduction

A century has passed since the foot binding tradition, which was criticized by scholars for “making women more dependent on their men folk, restricting their movements and enforcing their chastity” (Lim, 2007), disappeared in China. However, unfortunately, gender stereotyping remains acting as the invisible bandage shaping women’s life in Confucian heritage countries. Despite gender stereotyping's common general definition over the world, gender stereotyping in Confucian heritage cultures (CHCs) are varied. According to Johanna Schalkwyk, gender stereotyping mostly is decided by culture: “Expectations about attributes and behaviors appropriate to women or men and about the relations between women and men – in other words, gender – are shaped by culture” (Schalkwyk, 2000: 1).

Together with China, Japan and Korea, Vietnam is one of Confucianism-affected countries and its culture is one of Confucian Heritage Cultures (CHC). One critique for Confucianism is the modest presence of women in society (Adler, 2006; Chao, nd). In history, these countries’ women have been imprisoned in four virtues (fidelity, fine appearance, appropriate speech and good skills in chores) and three dependence principles (a woman has to obey her father before marriage, her husband during the marriage life and her son in her widowhood) (Zhou, 2003; Ho, 2006).

Women are placed into the role of submitters or followers (Ray, 2008: 15). In the progress of feminism, these four virtues and three dependence principles are claimed to be outdated (Pham, nd). However, unconsciously, the society still somehow judges women according to these codes (Ho, 2006). In addition, unfortunately, the cultural roof more or less impacts on journalists; and gender stereotyping remains appearing in media.

The point is that because in these countries, the gender stereotyping on media is the consequence of Confucian culture that has rooted in their society for centuries, gradually it has been widely accepted and both journalists and audiences may hardly see the problem (Equal Opportunities Commission, 2009). It is not enough if only feminists concern about the situation. It is time for media producers themselves to think about the gender stereotyping on media.
1.1. Background

1.1.1. Confucianism and its gender principles

Confucianism was introduced by Confucius (551-479 BCE), a Chinese thinker, politician, teacher (Richey, nd).

Confucianism is a philosophy of human nature that considers proper human relationships as the basis of society. In studying human nature and motivation, Confucianism sets forth four principles from which right conduct arises: jen (humanism), yi (faithfulness), li (propriety), and chih (wisdom or liberal education). (Yum, nd: 79).

The philosophy has had its influences on politics and societies of a number of East and Southeast Asian countries namely China, Korea, Japan and Vietnam for over a millennium (Ibid: 78).

Confucianism is more about education rather than religion (Sprunger, nd). The philosophy was the curriculum for the Chinese ancient educational system as well as the foundation of the recruitment of the government in China (Yum, nd). Moreover, Confucianism appeared in daily lessons among parents and their children. There are two points that I want to notice from Confucianism.

Firstly, family was the most essential unit of the society. In the research named “More Than Relationship: Chinese Interaction and the Principle of Kuan-Hsi”, authors Hui-Ching Chang and G. Richard Holt observe that three among five most basic relationships that Confucianism cared for are family relationships namely between father and son, between husband and wife, and between elder and younger:

According to Confucian philosophy, society is possible and stable only when the five basic relationships are maintained: (1) father-son (the relation of love); (2) emperor-subject (the relation of righteousness); (3) husband-wife (the relation of chaste conduct); (4) elder-younger (the relation of order); and (5) friend-friend (the relation of faithfulness). (Chang & Holt, 1991: 253).

Secondly, dependency was considered as a nature of relationships. In comparison with Northern American culture, Confucian is said to see relationships as responsible and mandatory (Yum, nd). Dependency is glue that cements the society because
a person is forever indebted to others, who in turn are constrained by other debts. . .
Under this system of reciprocity, the individual does not calculate what he or she gives and receives. (Yum, nd: 81).

When these two points were combined under the male chauvinism (Yum, nd), women was seen as the obeying shaped in a complex of rules and norms. Adler explains their situation of women under the era of Confucianism in the following way:

Confucians argued that the family was a microcosm of the state, and just as the state was ruled by a male emperor with the mandate of Heaven, the father possessed a natural authority that legitimized the social superiority of men in any social context. The proper place for women was in the home, where they were largely responsible for the upbringing and education of children. The "woman's way (dao)" was to assume the roles of wife and mother. The chief virtue proper to these roles was obedience: first to her father, then to her husband, and finally to her grown son. (Adler, 2006).

The norm that Adler describes is known as three dependence principles for women. These three principles do not only reflect an over-emphasis on the role of men in women’s lives but also cause several criticized practices such as arranged-marriages (for the father’s wish), foot binding (for the husband’s pleasure) and “the cult of chastity” during the widowhood (for the dead husband) (Adler, 2006).

Moreover, women in these countries had been imprisoned in four virtues namely fidelity, fine appearance, appropriate speech and good skills in chores (Zhou, 2003; Ho, 2006). In the excerpt from "Confucianism’s Analects for women", Ruozhao cites major rules indicated to women in a traditional Confucian society such as: learning a proper manner, managing house chores, staying up late and getting up early to get domestic jobs done, serving husband and in-law family, teaching children, and pleasing visitors (Rouzhao, 1999). Ho comments that rules must be followed and “created a situation in which women were easily oppressed” (Ho, 2006).

In her research about the Neo-Confucianism, Alison Campion uses the word “subjugation” to describe the role of women in Confucianism’s compilation. She notes that “under this subjugated rule women were not allowed the freedom to pursue their own goals in life” or even when they escaped from the rule and had certain independence in
their lives, “for the most part they were always at the mercy of the will of others and society.” (Campion, 2005: 3).

When translating "The book of filial piety for women" from Chinese to English, Patricia Buckley Ebrey observes that the book highlights the difference between the morality standard for a man and a woman created by rules set exclusively for girls (Ebrey, 2001). For instance, these rules ordered a woman not to have social activities (Ruozhao, 1999) and even to refuse to remarry after their husband’s death (Zheng, 2001). The rule was not indicated to males.

1.1.2. Confucianism in Vietnam

Vietnam was dominated by China from 111. B.C. to A.D. 938 (Tran, 1919). During a thousand years, the Chinese developed not only their power system but also spread their culture on the country. Confucianism was exported to Vietnam under the period (Ralston et al, nd) and was valid until the last feudal dynasty in early 20th century (Tran, 1919). Confucianism was taught in Vietnamese schools and the Confucian examination style was applied along the country until 1918 (Interesting Chinese, 2007).

However, thanks to the geography, Vietnam was far from the capital of China as well as the central government. Vietnam had developed its own identity as well as being affected by Chinese civilization. Moreover, the country was a part of South East Asia, so people were influenced by the southern culture like Thai or Cambodian (Interesting Chinese, 2007). As the consequence of successive wars and the change of dynasties along the history, Confucian books and materials were destroyed or amended according authorities’ wishes (Le, nd). Therefore, Confucianism in Vietnam was slightly varied from the one in China. Besides Chinese Confucian four classics and five books, Vietnamese Confucian scholars had composed their own books in the context of Vietnamese society (Le, nd).

In terms of gender, it is necessary to note that there were several Austronesian minor ethnic groups namely Cham, Jarai, Ede, Raglai, Churu in Vietnam that were following the matrilineality (Ly, 2009). Hence, those rules set by Confucianism for women in Vietnam were somewhat more loosened than in China.

Under the Confucian system in China wives were subservient to their husbands. Any property owned by a family belonged to the husband since he was the patriarch of the
family unit. Women were treated much better under the Vietnamese legal system than that of the Chinese. In Vietnam women were allowed to inherit property along with their brothers. This was unheard of in China where all of a family’s inheritance was divided between the sons only. Vietnamese laws also ruled that the property of a husband and wife be managed equally between them and not just by the husband as it was in China. This shows the greater respect given to the role of women in Vietnamese society which is more similar to the way women are treated in other Southeast Asian countries. (Crites, nd)

However, the situation was not consistent over time. Based on the strategy of the authority, Confucianism had been blurred or restated. Accordingly, the status of women in Vietnamese society also had changed. In 1663, for example, the Le dynasty wanted to strengthen the validity of Confucianism. They issued a document named *The Forty-Seven Rules for Teaching and Changing*, which emphasized the order in the family particularly and in the country generally. According to the rule, wives must be submissive to their husbands (Crites, nd). Even in early 20th century, when Western lifestyle was brought to the country by French and women started attending social activities, many Confucian scholars and sociologists complained and longed for the era of Confucianism which had just died with the feudal government (Phan, 1929).

Moreover, based on the reality of Vietnam, authors from University of Michigan realize that the Confucianism’s gender stereotyping is different from the one in China (Knodel, Vu, Jayakody & Vu, 2004). A study of Vu (2003), which is revisited in Ha et al’s research, says that images of successful Vietnamese female politicians, diplomats, commands, and scientists during the Vietnamese history also have a positive impact on public awareness about the role of women in the social development (Vu, 2003, cited in Ha, Vo & Dao, 2008). The reason for the difference can be the Vietnam War and Communism.

One of the tenets of Communism is that a worker is a worker - regardless of gender. In both the army of North Vietnam and the Viet Cong ranks, women . . . played a key role. This gender equality among the communist soldiers was an important step toward women's rights in Vietnam” (Szczepanski, nd)
But granting all that, Confucianism had a considerable effect on Vietnamese social attitude to women and three dependence principles as well as four virtues had been seen as the social standard applied to women for centuries.

**1.1.3. Vietnam media landscape**

In Curran & Park's typology of media system, Vietnam is placed in the extra category of transitional and mixed societies (Sparks, 2000). The transition is described as the shifting from a totalitarian communist regime to an authoritarian capitalist regime (Kalithil & Boas, 2003). On the way, the country media also make its turns.

The first transformation is the capitalization of the communist media. Discussing the post-communist countries’ media, Sparks (2000) states

> It is entirely true to say that what comes after communism is capitalism, but the nature and form of the capitalism that has emerged in the former communist countries are distinctive (Sparks, 2000: 41)

Sparks explains that the distinction caused by the “close interrelationship between political and economical power” (Sparks, 2000: 41). In Vietnam case, the “interrelationship” presents as the tacit compromise between communism and capitalism. Although “Vietnam's nearly 700 newspapers and periodicals published by more than 400 publishers are all controlled by the Communist Party” (Borton, 2005), the majority of them are independent from the government subsidies (Vu, 2000). The press has experienced a boom of information business. Consequently, the phrase “publication glut” (Yin, 2009: 358) was used to image the media landscape since the 1990s.

Media organizations funded by the government such as Nhan Dan (People), Quan Doi Nhan Dan (The people military) are the government’s mouthpieces (Yin, 2009). The financial motivation is left behind because their products newspapers are distributed to the government’s offices and agencies. Meanwhile, the rest is driven by advertisement and circulation. The communist party shows the ideological direction to the media system (Vu, 2000) while organizational practices have oriented by the market (Yin, 2009).

The government claims that there is no private media in Vietnam (Nguyen, 2010). As the result, there are a group of media organizations presented as the line of “half-blooded products”. They are created by the cooperation of the private sector and the state sector
(Yin, 2009). The private media corporations have launched hundreds of newspapers and TV channels under the name of state agencies. The state agency takes responsibility of ideological issues while the corporation manages newsroom organization, production, circulation, and promotion. The same method is applied to imported magazines such as Cosmopolitan, Her World, ELLE and Marie Claire, etc.

Vietnam media shares several similarities with Chinese one (Yin, 2009). One of these similarities is the “uneven liberalization” (Ma, 2000: 23) in media. The term describes the differences of governmental authoritarian to various means of press or region levels. There are gaps of freedom level between print and electronic media, between national and local papers (Ma, 2000). The most highlighted variation is between print and online journalism. Because Internet-based stories can be edited, even removed in some seconds, editors lose the self-censorship and professional requirements while stories on print papers are tightly controlled in terms of content.

At the same time, online newspapers have become popular thanks to the rapidly expanding number of Internet users.

   Vietnam’s Internet system is growing and changing rapidly. . . From 2005 to 2006, the number of Internet users reportedly jumped from 9.2 million to 14.5 million, yielding an Internet penetration rate of 17 percent. (Deibert et al: 2008: 420)

Nguyen says that Vietnam has experienced a rocket increase of online media after 1997 when the country started opening the Internet access to the population (Nguyen, 2010). In his story about new media in Communist Magazine’s Website, he gives statistics in Vietnamese online media.

   Up to now, the whole country has had . . . 34 official online newspapers, 180 news sites of media organizations and thousands of news portals of the government, the state, the communist party’s agencies, social unions and businesses. (Nguyen, 2010)

Besides positive comments, Nguyen also points out three shortcomings of online media in Vietnam today. Firstly, because of the pressure of competition in the number of news and the speed of news producing, online stories still hold mistakes in terms of content and illustration. The content of stories are sometimes not objective. Secondly, to be affected by the commercialization, stories focus on gossips and hot topics . . . Thirdly, some news
sites . . . do not pay enough attention to . . . the communist ideology (Nguyen, 2010). It is important to note that according to the communist party’s documents, gender equality and the better social participation for women are included in the communist ideology (Ngoc Anh, 2012).

1.2. Scientific problems

From my literature review in chapter two, there are a plenty of researches dealing with the gender issues in Confucian countries by both local researchers and foreigner researchers. Many of them have shown attempts to dig into the issue in terms of media. However, there are several gaps existing within the field.

Working for several women magazines for two years, I have focused on the Vietnamese women's portrayals on media. However, the idea of the solution likely came to me recently. I started really think about the solution when learning about Peter Berglez’ theory of global journalism.

In sum, gender stereotyping divides humankind into two different groups in terms of roles in society. Additionally, the obligation in analects for women in Confucianism has framed women in the tradition of the society where they come from instead of being introduced freely from “stereotypes or prejudices about gender roles or the characteristics of men and women” (International Labour Office, 2007: 91). It means that, ideologically, they are isolated from their peers who are not judged by the Confucianism’s theory. The isolation is caused by national formation, or more specifically, national culture. As the result, Vietnamese women are doubly categorized by general gender stereotyping and Confucianism-affected gender stereotyping. Gender stereotypes have built up barriers between women in these countries and ones the rest of the world. Border is not only defined as the geographical border, but also the ideological border, which categorizes people and limit their capacity. Hence, global journalism with its weapon as the global outlook, which is indicated as “a distinctive mode of communication, which interlocks peoples and their practices worldwide” (Berglez, 2008: 848), is expected to destroy fences named national borders or national cultures to present humankind as a coherent community. In the case, fences are built up by Confucianism-affected gender stereotypes for Vietnamese women. Consequently, applying global journalism in gender issues in
Vietnam media is the attempt to prevent Confucianism-affected gender stereotypes from media. The question is - In which way can we apply Berglez's theory into the gender issues while the theory itself has not reach these issues?

Berglez’s theory about global journalism inspires me into looking at the possibility of using a different journalistic style to avoid gender stereotypes in media. According to Berglez, global journalism’s news style works for “uniting people with a similar identity across nation-state borders (in terms of class, gender, subculture etc.)” (Berglez, 2008: 852). Berglez sketches out the ideal global journalism, in which “journalists talk or write about all women in the world, or all discriminated minorities on earth” (Berglez, 2008: 852).

This master thesis, therefore, hopes to open the line to connecting Peter Berglez's theory and gender stereotyping on media. Confucianism-related gender stereotypes are identified by conducting a critical discourse analysis (CDA) and conversation analysis (CA) on feature interviews in the entertainment section of online newspapers in Vietnam. By collecting and analyzing them in terms of language and discussion direction, I expect to reveal gender stereotypes in these interviews and partially indentify gender stereotypes on Vietnam media.

Specifically, the thesis would make the initiative to find out the possibility for Berglez’s global journalism theory to apply and solve these above gender stereotypes. Journalists and editors’ opinions will be employed to enlighten advantages and disadvantages of applying the theory in reality.

1.3. Aim of the research

The research targets to detect gender stereotypes caused by Confucianism on Vietnamese media. Then the author proposes a solution for the situation through testing the implication of the theory of global journalism, the core theory of the master course, into the reality of the author’s home country media in term of gender issues. The result of the research is expected to be the reference to several future researches about global journalism, transitional countries’ media landscape, gender equality progress, etc.

It comes up with three following research questions:
- What are Confucian-related gender stereotypes on women appearing in entertainment feature interviews on Vietnamese online newspapers?

- What factors affect to journalists' selection of questions and journalistic styles when conducting interviews with successful female celebrities?

- In what extend can the theory of global journalism be applied to remove Confucianism-related gender stereotypes in Vietnamese media?

2. Previous Research

A considerable number of papers on gender stereotypes in general and gender stereotypes in Asian countries’ media in particular are selected for the literature review. The criteria for the selection are the relevance of the paper to the topic, the reliability based on the names of institutions, from which they are made and the time when they are made. Most of studies firstly show the attempt to depict the nature of stereotyping or gender stereotyping and then expose their effects, of which negative ones are dominant (Brewer, 1979, Media Awareness Network, 2010 & Anti-Defamation League, 2001, Armstrong & Nelson, 2005). In the selection of papers, I focus on the gender stereotypes set up on women. In addition, despite the existence of a variety of gender stereotypes in general, the review concentrates on women’s stereotypes found in media, specifically in reporters’ questions towards female celebrities.

In terms of methodology, the majority of the studies examined in this section use content analysis on materials from all types of media, be it print, TV or online media. However, most of them focus on newspapers while very few examine samples taken from magazines. Studies on stereotyping in Asian media in particular take new media such as Internet, TV shows and commercials as the major source of samples partly because these means of media are developing very fast in the region (Bresnahan et. al. 2001; Ha, Vo & Dao, 2008; Hong & Frith, 2006; Chen, 1997; Bu, 2005; CSAGA 2011b). A number of studies, which zoom into Japanese and Hongkong media, pay attention to the animation and cartoons, which are a widely beloved type of media in these countries (Bresnahan, Inoue & Kagawa, 2006; Chu & McIntyre, 1995). Survey is also deployed in several studies to picture the correlation between media use and attitudes of audience to gender
roles. The survey normally helps researchers to gain insight into effects of gender stereotyping (Ward and Harrison, 2005; Ha, Vo & Dao, 2008; Wu, 2010; Chan, 2004). CDA is used as well (CSAGA, 2011a; CSAGA, 2010a; CSAGA, 2009a, 2009b, 2009c). However, I realized that the method has been employed more often in studies written in local language because of the language barrier. English studies hardly apply the method when studying on non-English-speaking local media.

It is also important to note that some studies tend to raise discussions about gender discrimination generally rather than specifically gender stereotyping (Gallegher, 2010). However, reviewing these studies is still useful for me to verify several common gender stereotypes that cause gender discrimination.

2.1. Gender stereotypes

There are thousands of studies on stereotyping as a field of psychology. Most of studies reviewed within the scope of this thesis share some common points about stereotyping.

Firstly, in defining stereotyping, studies highlight that stereotypes essentially are created based on differences among categories (Brewer, 1979, Media Awareness Network, 2010 & Anti-Defamation League, 2001).

According to the Media Awareness Network, stereotyping is the building of stereotypes, which are defined as “fixed, commonly held notion or image of a person or group, based on an oversimplification of some observed or imagined trait of behaviour or appearance.” (Media Awareness Network, 2010)

A research named “How Newspaper sources trigger gender stereotypes” also defines stereotyping as:

The use of heuristics often manifests itself through schemas or stereotypes. Schema theory suggests that individuals have an internal categorization mechanism that allows them to determine attitudes and appropriate behaviors in social situations.” (Armstrong & Nelson, 2005: 822).

Secondly, some of studies point out the negative effects of stereotyping by analyzing the nature of misleading the social thought and then the social attitude towards one group or one phenomenon. Although the Media Awareness Network states that it is not true that
all stereotypes are harmful, they has to admit that stereotyping caused people to discriminate against the stereotyped group or see people as a group regardless of their separate identity (Media Awareness Network, 2010)

In these studies, stereotyping is claimed to be the result of subjective fast observation (Armstrong & Nelson, 2005). The “quick judgment” - as Armstrong and Nelson’s words – might be interpreted into the low accuracy and subjectivity. In the book “Public Opinion”, Walter Lippmann, who is the first one that brought the word to the dictionary with its current meaning (Ewen & Ewen, 2006), states that stereotyping is biased since it is “the projection upon the world of our own sense of our own value, our own position and our own rights” (Lippmann, 1998: 96). He mentions “the facts we see depend on where we are placed, and the habits of our eyes” (Lippmann, 1998: 80).

The Anti-Defamation League warns:

> even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences“ (Anti-Defamation League, 2001: 15).

More than that, studies on gender stereotyping specifically show its own social consequences as shaping human thoughts towards the gender equality.

> Gender stereotypes affect conceptualizations of women and men and establish social categories for gender. These categories represent what people think, and even when beliefs vary from reality, the beliefs can be very powerful forces in judgments of self and others, as the headline story for this chapter showed. (Brannon, 2010: 160)

In the majority of research, media is blamed as one main reason for maintaining gender stereotypes (Ha, Vo & Dao, 2008; Ray: nd).

> In theory, mass media influence the society through images and messages; and then, shape the social manners and attitudes. Therefore, studies in media and gender reach an agreement that mass media not only enhance the public awareness of gender equality but also maintain gender stereotypes, especially by depicting women’s images” (Ha, Vo & Dao, 2008: 2)

After skimming through studies, I also recognize that gender stereotypes are varied from culture to culture. However, it is interesting to know that women’s stereotypes are not
decided by the society they live in. In the thesis “Model minority stereotypes of Asian American women in American media…”, the author Yue Wu proposes one stereotype on Asian women in American society:

Asian American women’s model minority media image is strongly supported by many African American and Hispanic women, who are also empowered by “model minority” attributes such as intelligence, competency and being career-driven that break down the barrier of the stereotypes of all minority women. Minority women face unique obstacles stemming from both race and gender issues when achieving success in the United States. Therefore, the media representation of Asian American women as a model minority sets a good example of the positive media image for minority women, which gives hopes to other ethnic minority women who are eager to see the media empowerment of their groups.” (Wu, 2010: 81)

In contrast, women are portrayed in an opposite way in Chinese media. According to Chang Tianle, China mainland’s media tend to associate the image of Chinese women with that of a housewife instead of a careerwoman. Chang writes in his story on China Daily:

Linda Zhang, 25, an accountant with a leading global accounting firm, recalls how frustrated and confused she was when she turned on the TV after a hard day’s work to see most women being portrayed as being happy and proud to be housewives, both in the shows and the commercials. (Chan: 2004)

2.2. Gender stereotypes in Confucianism-affected societies

Similar to studies on gender stereotypes, studies on gender stereotypes in CHC are conducted, mostly using content analysis of news stories as the main method. CDA is hardly found in studies written in English. Besides, interviewing is applied in some studies and female voices are prioritized to hear in these studies (Chan, 2004 & Ha, Vo & Dao, 2008).

These studies about gender stereotypes on media of China, Hongkong, Japan, Korea and Vietnam are successful at pointing out CHC’s exclusive gender stereotypes that hardly appear in other cultures.

This can be an uphill struggle when there is at best only a superficial awareness of gender issues in most countries, and in most media systems. Even people who produce programmes for women often have little understanding of what needs to
be done. In their analysis of women’s programmes on Chinese television, Bu Wei and colleagues (1999) conclude that many producers assume that showing women’s images or reflecting women’s issues on screen is enough in itself. Yet such a simple ‘representation’ does not necessarily guarantee a progressive effect. . . So while it may be true that these programmes offer greater diversity of female images, they offer little in terms of women’s empowerment. According to this research, too many women’s programmes in China reflect women from the perspective of a male-defined power culture… (Wei et al 1999) (Gallagher, 2001: 173)

The first stereotype is the preference in professions. Because Confucianism kept women in house and put on their shoulders the responsibility for domestic jobs, media in these countries have the tendency to present women in private sphere. Bresnahan et. al. (2001) conducts a research on 349 Japanese TV commercials, 251 in Taiwanese ones, 120 Malaysian ones, and 170 from the United States – three of these countries are Confucianism-affected countries. The research finds out that men are introduced as social and intellectual occupations such as pilot, doctor, lawyer, business manager, executive, athlete, and manual worker while women are portrayed with service or domestic jobs such as waitress, maid, secretary, teacher, housewife, mother, and customer (Bresnahan et. al., 2001)

Ha et al (2008) also illustrates the stereotype with an example detected in a woman’s TV talk show in Vietnam called “New Energy”. Researchers make the analysis on the choice of interviewees for the show about education. Among three teachers invited, two elementary school’s teachers are female and one university teacher is male (Ha et al, 2008). According to Ha et el, the example can implicate the impression that women prefer caring but less academic jobs.

However, some other studies show that the gender stereotyping on CHC’s media does not stop in shaping women in specific jobs. It tends to place women at home and advice them to prioritize the family rather than the social career (CSAGA, 2009a).

In a research named “Cultural images and standards for women set by mass media”, the research centre in gender – family – women and adolescents gives the example in a story
on a print newspaper. The prejudice appears right in the leading of the story that discusses about the house cleaning service.

If women take care of the family, it is beneficial for not only family but also society. However, today, many women think that taking care of the family is not necessary and servants can handle it. The service is offered to each household. (Ha, Vo & Dao, 2008)

This prejudice leads to the second stereotype emerged due the modernization of the society and economic development. East Asian women join the labor force and gain achievements. However, their success is depicted by the media as an unusual thing. They either image successful businesswomen as “superheroes”, who can handle both social activities and domestic jobs (Ha, Vo & Dao, 2008) or blame the success as a reason for unhappy relationships (CSAGA, 2010d).

In Vietnamese media, women are imaged as superheroes, who play a variety of roles such as beautifying the life, contributing to the society and taking care of the family. Images make impacts on the public awareness and build up the social expectation for women. Men use images as the standard for his wife particularly and other women generally. These expectations exist in daily life. However, when being posted on mass media, they are empowered and confirmed to be the obvious expectations. (Ha, Vo & Dao, 2008: 13)

The third stereotype on East Asian women that is often mentioned in previous studies, is caused by three independence principles (Zhou, 2003; Ho, 2006). Women are expected to obey and sacrifice for men in her life such as father, husband and son. Firstly, in their marriage, they are expected to serve the husband and make themselves attractive enough to keep their marriages from falling apart (Ha, Vo & Dao, 2008). Examining the situation in Vietnam, researchers realize that media assign the responsibility of pleasing the partner and maintaining the relationship to women. Media give women advices on how to praise their husband, make themselves beautiful and cover chores; whereas, media rarely mention the same advices to men (Ha Phan & Thu Trang, 2008, cited in Ha, Vo & Dao, 2008).

Secondly, men are designated as the boss of the family. A research done by the Population Studies Center at the Institute for Social Research of University of Michigan found that men are still considered as having the ultimate decisive role in the family. The
research shows that 69 percent of men and 61 percent of women strongly or somewhat agree that men are ones that make vital decisions for the family (Knodel, Vu, Jayakody & Vu, 2004). Ha et al (2008) also give an example about one tip for happiness told by a female presenter of a lunch talk show in Vietnamese television.

One tip for you is that no matter how strong we are and how actively we control our life, be always gentle and little in front of men. It is the best way to keep his heart. (Ha, Vo & Dao, 2008: 27).

Obviously, these gender stereotypes are not popular in studies in gender stereotypes in non-Confucian societies. However, the origin of these stereotypes is not clarified enough. Journalists’ lack of gender sensitiveness is majorly blamed as the main reason for the situation (Bresnahan et al, 2006, Chu & McIntyre, 1995, Cheng, 1997, CSAGA, 2009a, CSAGA, 2009b, CSAGA, 2009c, CSAGA, 2010a & CSAGA, 2010b). None of them further discusses about Confucianism as the reason for this lack of gender sensitiveness, and consequently, gender stereotyping.

2.3. Impacts of gender stereotypes

Studies about impacts of gender stereotypes to human beings mostly are psychological studies (ILO, 2007, Ward & Harrison, 2005). These studies are based on sociological experiments and previous research in the field. For example, International Labour Organization (ILO) accuses gender stereotypes as an obstacle to gain gender equality.

Gender equality implies that all men and women are free to develop their personal abilities and make life choices without the limitations set by stereotypes or prejudices about gender roles or the characteristics of men and women.” (International Labour Office, 2007: 91)

Monique Ward and Kristen Harrison (2005) cites 120 studies and starts discussion on this matter in their article named “The Impact of Media Use on Girls’ Beliefs about Gender Roles, Their Body, and Sexual Relationships”. They insist that media with their capacity of depicting, defining and discounting the so-called reality can influence public awareness about gender. By using survey on girls and women, these authors also find the association between the media use and gender awareness of young girls (Ward & Harrison, 2005). They give three conclusions:
First, media use appears to affect girls’ beliefs about what it means to be a woman. Evidence indicates that girls with greater media use are more likely to endorse traditional beliefs about women's roles, occupations, and behaviors, are more likely to endorse the thin ideal, and are more likely to endorse more stereotypical notions about sexual relationships. Second, media use affects girls’ expectation about the real world, such that girls with heavier media use expect that greater numbers of people divorce and have affairs and that greater numbers of their peers are sexually active. Finally, media use appears to shape how girls perceive themselves and their future. Thus, girls with more frequent media use are more likely to be dissatisfied with their bodies, and with their virginity status, to be concerned about their weight, to exhibit disordered eating attitudes and behaviors, and to aspire to traditionally feminine careers. (Ward and Harrison, 2005: 14)

However, it cannot say all about the impact. The impact receivers – i.e. the public – should be listened. Therefore, some recent researchers start using the interviewing method to point out effects of media’s gender stereotypes to the public.

Firstly, Ha et al point out that gender stereotypes can enhance expectations of men and the whole society from women. The skillfulness in house jobs is defined as the basic requirement for women (Ha, Vo & Dao, 2008) and women are criticized if they choose career over family duties (Ho, 2006).

One unexpected finding from Ha et al’s research about women’s portrayals on Vietnamese media is that there is no correlation between the frequency of seeing housewives on TV and the expectation for women as housewives in the reality. The number of respondents, who agrees that women should cover domestic job, are high (91,2% of women and 84,9% of men) no matter how much they see the image of women as housewives on TV (Ha, Vo & Dao, 2008). Researchers presume that there is a strong prejudice about women’s responsibility of family work regardless of the influence of media (Ha, Vo & Dao, 2008).

The Research Centre in Gender – Family – Women and Adolescents publishes a series of studies about gender stereotypes on media. In their research about the way that media portray successful women, authors raise the concern when media tend to blame successful women, who cannot spend much time on taking care of the family, to ignore the marriage and abandon the family. In some cases, they are even appointed as the
reason for the breakup of the relationship. This thought can discourage women to gain their achievements in career and put the guilty feeling on them (CSAGA, 2010d)

Nevertheless, most of previous studies on media’s gender stereotyping women in Vietnam in particular and Confucian countries in general just discuss about stereotypes and their impacts. None of reviewed studies proposes any solution for the situation. My research is expected to fill the gap of these studies about solutions for avoiding stereotypes.

2.4. Gaps in previous studies

Firstly, in researching on Confucianism, scholars have not paid enough attention to critiques aimed to the ideology about the gender stereotyping. Whereas, the culture roof is definitely a crucial factor in forming gender stereotypes. It is not enough to warn journalists about gender sensitiveness. Because (1) they themselves are influenced by Confucianism and (2) the warning about gender sensitiveness mostly issued by Western feminists may miss CHC’s exclusive gender stereotypes that hardly appear on Western media. It will be a shortcoming if Confucianism has not been well-studied from the perspective of feminism. Moreover, researchers tend to see CHC as one research subject in spite of the difference among them in terms of history. Due to the difference, Confucianism was diversified country to country. The diversification should be concerned as well.

Secondly, in regard of media genre, most of the previous studies focus on general media as a whole including newspapers, magazines, television shows, and commercials. However, up to now, there has not been many deeper studies done on each specific type, especial online newspapers despite the development of the genre. Fewer studies pay attention to the entertainment section of content despite the fact that the content has attracted the considerable public attention.

Thirdly, regarding gender stereotyping, these studies have mostly detected problems and called for a solution. A minimal number of studies have raised some suggestions for the situation. Yet the lack of gender sensitiveness, which still exists on these countries’ media, can say that these above suggestions have not made a big improvement.
3. Theoretical framework

In this chapter, I introduce theories that account into my master thesis. The chapter is structured into four sub-chapters.

The global journalism theory is reviewed in 3.1. I especially focus on Beglez's concept of news style selection to create the global outlook for articles. The theory supports to address the third research question - In what extend can the theory of global journalism be applied to remove Confucianism-related gender stereotypes in Vietnamese media?

The definition of gender stereotyping is given in 3.2 to be the foundation to solve the first research question as well as to build up the connection between gender stereotyping and global journalism. The connection is explained in the part 3.3.

In part 3.4, the definition of interviews and media talks and their journalistic style is introduced to provide readers the knowledge about this specific type.

3.1. Global journalism

Global journalism can be seen as a new theory. Peter Berglez is one of researchers, who are interested in developing the concept.

He defines global journalism as “news styles” (Berglez, 2008: 846). According to Berglez, global journalism employs the global outlook to introduce information, which can display in the method of explanation, the choice of angle and the source selection (Reese, 2008) to attach the news with “international relations (between nation-states) and transnational processes” (Berglez, 2008: 847). Berglez also argues that regardless to the locale of the news and the national state, which the event belongs to, global journalism concentrates on globally bridging people, events and processes within the piece of news (Berglez, 2008).

Global journalism’s news stories focus on relations between people, places, and their actions, whereas traditional foreign news journalism builds its news stories on what occurs in particular spatial, political or cultural contexts . . . (Berglez, 2008: 849)
Berglez develops the theory based on Ulrick Beck’s concept called “global sense”.

Global sense, a sense of boundarylessness. An everyday, historically alert, reflexive awareness of ambivalences in a milieu of blurring differentiations and cultural contradictions. (Beck, 2006: 3)

From both concepts, we can see the global connection is highlighted and the world should be seen as a united space, in which every single person and event has the relation with each other. Berglez hopes that global journalism can be seen as “new ways of analyzing news” in the era of “the emergence of transnational crises and threats” (Berglez, 2008: 845). He observes that global journalism has appeared in a limited number of articles on climate change and transnational issues. He also claims that global journalism is a product of globalization and likely motivates the global citizenship.

Peter Berglez explains global journalism into three "journalistic representatives" (Berglez, 2008: 849) namely (1) global space, (2) global power and (3) global identities (Berglez, 2008: 849). Among them, I will go deeper into the global identity, which is defined as an illustration of global journalism.

Global journalism represents identity, and its inherent political dynamic, as something transnational and ultimately global. It covers conflicts between, as well as unites, political identities, which burst continental boundaries. (Berglez, 2008: 852)

Then Berglez explains three approaches for global identity to be inserted into a journalistic work such as

(1) news journalism representing global identity struggles… (2) news journalism representing a global public or global people (in term of defending the interests of humankind), and (3) news journalism uniting people with a similar identity across nation-state borders (in term of class, gender, subculture, etc.) (Berglez, 2008: 852)

To build up the theory of global journalism, Berglez reviews studies on the relevant concern over the last ten years. He places the study of global journalism in the field of transnational communication, in which the relation of media and globalization is the core interest.
The current research on global journalism has generated several rather disparate approaches. It could refer to surveys of the entire world’s mass media and journalism cultures (de Beer and Merrill, 2004; Herbert, 2000; Löffelholz and Weaver, 2007; van Ginneken, 2005; Weaver, 1998); to journalism ethics, and how to avoid cultural stereotypes and West-centrism (cf. van Ginneken, 2005); to the news reporting from military conflicts in different parts of the world (Seib, 2002); as well as to an emergent newsgathering practice oriented across national boundaries (Holm, 2001; Reese, 2007, p. 242) (Berglez, 2008: 846)

Based on the review of Berglez, I started searching and revising research on journalism in the era of globalization. I recognized that when searching articles on databases with the keyword “Global Journalism”, results can vary from studies about the panorama picture about media landscapes over the world to theories about the new journalistic practices for the era of globalization.

I realize that researches on global journalism take various different angles. Firstly, global journalism is discussed in term of ethics (Ibold, 2010; Al-Najjar, 2011; Hafez, 2011; Piecowye, 2011; Wasserman, 2011; Ward & Wasserman, 2010)

In the paper named “Towards an Open Ethics: Implications of New Media Platforms for Global Ethics Discourse”, Stephen J. A. Ward and Herman Wasserman gives a new definition of code of ethics, which may open the door the so-called global ethics

an open ethics is a form of ethics discourse where the guidelines are intended for a larger group of people, and it places fewer and less substantial limits on the meaningful participation by nonmembers, including the ability to influence changes to content. Open ethics encourages a more open and participatory approach to the ethics discourse in question.” (Ward & Wasserman, 2010: 277)

At the same time, Stephen D. Reese thinks that the concept of global journalism will be identified only when the concept of global journalist is classified. He questions whether a global journalist is different from a foreign correspondent (Reese: 2010). It should be food for a global thought.

The book “Global Newsrooms, Local Audiences: A Study of the Eurovision News Exchange”, Cohen et al. (1995) have exposed an example for the concept “global newsroom”. Eurovision News Exchange (EVN) is a “news terminal” which collects news from member national broadcasters and globally distributes them (Cohen, Levy, Roeh &
Gurevitch, 1995). This global newsroom runs with a team of news coordinators and news contracts who remain working in national/local newsrooms.

Most researches use the method of theorizing and studying previous researches and examining news pieces. Therefore, some of these papers raise doubts about the applicability of these concepts in reality. As Reese comments,

“Each of these approaches touches on some aspect of the global, without offering a fully satisfying conceptualization” (Reese, 2010: 348).

Moreover, sample news items are usually related to transnational concerns, global crisis or international conflicts. The gender issue is hardly found as an example by which global journalism can be seen practiced although it is referred in some discussions on stereotyping or human rights, which are favorite cases in global journalism workshops or researches.

3.2. Gender stereotyping

Stereotyping is defined as “an oversimplified generalization about a person or group of people without regard for individual differences” (Anti-Defamation League, 2001: 15).

As a sub-concept of stereotyping, gender stereotyping is defined by researchers as categorizing human beings in terms of their social roles and behaviors decided by their sexes.

A gender stereotype consists of beliefs about the psychological traits and characteristics of, as well as the activities appropriate to, men or women. Gender roles are defined by behaviors, but gender stereotypes are beliefs and attitudes about masculinity and femininity. (Brannon, 2010: 160)

Media can be considered as one arena where gender stereotypes are maintained.

It is true that media has brought to light, as never before, certain misdemeanors against women but in a very subtle manner, it also perpetuated the stereotyped image of woman as a householder and an inconsequential entity in the traditional value system (Ray, nd: 6)

Even gender stereotyping is seen as

. . . one of the most common tactics used by the media to generalize female and male characteristics, personalities and attributes” (Equal Opportunities Commission, 2009: 3)
3.3. The Relation between Global Journalism and Gender Stereotyping

The relation between gender stereotypes for women in a Confucianism-oriented society like Vietnam and the global sense and then, global journalism should be questioned. As mentioned above, gender stereotyping divides humankind into two different groups in term of roles in society. Additionally, the obligation in analects for women in Confucianism has framed women in the tradition of the society where they come from instead addressing and representing them freely from “stereotypes or prejudices about gender roles or the characteristics of men and women” (International Labour Office, 2007: 91). It means that, ideologically, Vietnamese women are isolated from women, who are not judged by the Confucianism’s principles. The isolation is caused by national formation, or more specifically, national culture. As a result, Vietnamese women are doubly categorized by general gender stereotyping and Confucianism-affected gender stereotyping.

Gender stereotypes have built up barriers between women in these countries and ones the rest of the world. Border is not only defined as the geographical border, but also the ideological border which categories people and limit their capacity. Hence, global journalism with its weapon as the global outlook, which is indicated as “a distinctive mode of communication, which interlocks peoples and their practices worldwide” (Berglez, 2008: 848), is expected to destroy fences named national borders or national cultures to present humankind as a coherent community. In the case, fences are built up by Confucianism-affected gender stereotypes for Vietnamese women. Consequently, applying global journalism to the representation of gender issues in Vietnam media could contribute to prevent Confucianism-affected gender stereotypes from media.

To emphasize again, global journalism is essentially building global connections among people and events. Therefore, it will be over-expecting when believing that global journalism can totally remove gender stereotypes. From Berglez’s definition and arguments, we expect that by choosing proper news styles, journalists can connect Vietnamese women to women from the rest of the world, and represent them without the expectations that Confucian societies place on women.
Journalists exercise many individual choices that have an impact on gender representation, from the selection of guests and interviewees, to interview locations and settings, to the style of questioning, to camera movement, to commentary and voice-over. (Gallagher, 2001: 172)

However, the problem may happen when global journalism can make the connection between Vietnamese women and other women from non-Confucianism-oriented countries but it cannot avoid the gender stereotyping. Women from other countries also are suffering from various common gender stereotypes, which may not traditionally exist in Confucianism such as

struggling with such social issues as sexual harassment, job opportunities for women and men, a continuing suspicion of men working with children and young people, and the iron-fist legislation by the media of appearance guidelines for women (dieting, cosmetic surgery, lookism.) (Turgeon, 2005: 19)

One solution for the problem may come from Stephen D. Reese’s research called “Understanding the Global journalist: a hierarchy-of-influences approach”. He suggests that

Although it is not often explicitly stated, many media scholars would share the conviction that there should be an international standard of journalistic professionalism with basic shared values. (Reese, 2001: 173)

This also hints that the definition of global journalism as journalistic style given by Berglez may be not enough to solve gender stereotypes. One beyond theory, which can cover the global journalistic code of ethics and global standard for news, is needed.

3.4. Journalism Interview

Feature interview is one type of journalism interviews, which - according to Mats Ekström - is becoming more popular in the era of "independent journalism with high claims to objectivity and ambition of offering exclusive news in an attractive format" (Ekström, 2006: 21).

Ekström explains the point through the nature of interview:

... an exclusive method that contributed to make journalism exclusive. With this method, journalists could inform the public of matters to which not just anyone had
access - reporters/newspapers were able to offer the reader exclusive exist before the interview had been conducted (Ekström: 2006: 26-27)

It may reason us why journalists pay a great attention to design a question list that can get more information from the their interviewee. The more unique the angle that they choose is, the more exclusive the information that they get is.

Three aspects of journalism interviews are figured out by Ekström as followings

(1) a concrete working method to collect raw materials for news articles;

(2) A form for social interaction. As a number of researchers have shown, the news interview evolved during the 20th century into an institutionalized form of interaction with norms, roles and rules of conduct adherent to it (Clayman and Heritage 2002);

(3) A form for presenting others' voices in the media (Ekström, 2001)

(Ekström, 2006: 23)

In an interview, there are actually three participants of the talk: the interviewer, the interviewee and the audience. The audience cannot be seen in the interview; however, they play an important role in the talk in terms of designing question and receiving messages. Audience's contribution can be seen in the interviewer's footing shift technique. Most of statements and information that interviewers bring into the interview come from the public interests and curiosity. These interviewers know that if they discuss about these public attention-catching topics, there are more readers who want to read their interview. Therefore, public interests can be seen as one factor affecting to interviewers' angle selection.

Another role of audience in the interview is the message receiver. Who is really listening to the content of the interview? The audience.

Interviewers and interviewees know that what they say will be appraised not just by their immediate interlocutor but by who-knows-how-many beyond (Montgomery, 2010: 339)

At the same time, Andrew Tolsin observes the following fact from celebrity talks that share similarities with feature interviews with female successful celebrities that the thesis choose to analyze.

. . . celebrities' articulate what it is to be a human being in contemporary society. Celebrities personify contemporary beliefs and concerns about the human condition and
their talk, in this context, is designed to construct them as representatives of this. (Tolsin, 2006: 155)

Discussing about the journalistic style in feature interviews, Tolsin references Bell and van Leeuwen:

. . . 'chat' is not so much a revelation of the real person as a fascination with the role of celebrity, from the ordinary person's perspective. But this is still seen as 'wide-eyed' rather than cynical, and it is the role of the host to orchestrate that kind of fascination. (Tolsin, 2006: 151)

4. Methods and Materials

In the chapter, the selection process of materials and the application of methods are presented. The research evaluation as well as method problems are accounted in the chapter. Therefore, the chapter has four parts namely materials, methods, critical evaluation of methods and methods problems.

The research will employ Critical Discourse Analysis (CDA), Conversation Analysis (CA) and Interviewing as main techniques. They both belong to the qualitative method. Bryman defines qualitative research is

... a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data” (Bryman, 2008: 366)

One interesting detail that I found in Bryman’s discussion about the qualitative research is the relationship between the method and feminism. According to Bryman, while the quantitative research is said to be not compatible with feminism, the qualitative research “provides greater opportunity for a feminist sensitivity to come to the fore” (Bryman, 2008: 396). He says that the qualitative research allows

- women's voices to be heard;
- exploitation to be reduced by giving as well as receiving in the course of fieldwork;
- women not to be treated as objects to be controlled by the researcher’s technical procedures; and
- the emancipatory goals of feminism to be realized.

(Bryman, 2008: 396)
The discovery is especially valuable for my research. Firstly, it confirms that three qualitative methods of my research are said to be compatible with feminism when women’s opinions are listened carefully and respectfully. Secondly, it reminds me about the gender sensitivity and balance when selecting literature and samples.

4.1. Materials

4.1.1. Materials for CDA and CA

One purposive sampling method named critical case sampling (Deacon et al, 2007) is used for selecting materials for the CDA and CA process. The strength of the sample is described as looking “for individuals representing the most "critical” or relevant cases for transfer of findings to other related cases” (Patton, 1990, cited in Barnett, 2002).

Eighteen feature interviews are picked up in four general popular online newspapers in Vietnam namely Vietnamnet (ranked 12 among Vietnamese websites in total), Vnexpress (ranked three among Vietnamese websites in total), Dantri (ranked eight among Vietnamese websites in total) and Giadinhnet (ranked 79 among Vietnamese websites in total). Among them, Vietnamnet, Vnexpress and Dantri are three most popular among online newspapers (Alexa, 2012).

According to the sampling method, I skim all feature interviews in the entertainment section of all four online newspapers and pick interviews that I can see relevant cases. However, interestingly, there are not a variety of feature interviews published on these online newspapers over the period. Therefore, these materials, which are chosen, nearly all features interviews that can be found on these sites.

The genre of stories is feature interview with publicly recognized women working in entertainment industry in Vietnam. CDA will be applied in the reporter’s questions and some answers in needed (more details in the method part). All stories are published in three late months of 2011 and four early months of 2012. Stories might have been published in printed newspapers before being re-posted on the sites. The list is shown in Appendix A.

4.1.2. Choosing interviewees for interviewing
The sampling method to choose interviewees is the snowball sampling. The sampling method brings the researcher a chance to connect to other interviewees “referred by members of the same group who have already been enrolled in this study” (Morse, 2004: 884). The questionnaire was sent to six journalists and six editors in March, 2012 (See appendix B).

All editors and journalists interviewed have to immerse into Vietnamese website newsrooms. All of them have conducted stories about women. They have experiences with interviewing women, who have the impacts on the society. They may either come from the four sample online newspapers or not but they are required to be familiar with the news production of an online newspaper.

They are named I and numbered from 1 to 12 (Appendix C). Interviews were held individually between the researcher and each respondent via emails. The invitation was sent to potential interviewees via email in February 2012. After receiving the permission, the questions list was sent to interviewees in March 2012 and answers were collected from March to May 2012. The type of interviewing is used is semi-structured interview, in which interviewees are encouraged to share their opinions.

4.2. Methods

4.2.1. Critical Discourse Analysis (CDA)

Deacon et al (2007) defines discourse as

... speech or writing seen from the point of view of the beliefs, values and categories which it embodies; these beliefs (etc.) constitute a way of looking at the world, an organization or representation of experience” (Deacon et al, 2007: 152)

From the understanding of the basic concept “discourse”, the definition of “Discourse analysis” can follow.

Discourse analysis can be understood as an attempt to show systematic links between texts, discourse practices, and socio-cultural practices” (Fairclough, 1995: 16-17)

Women’s portrayals on media, according to Margaret Gallagher, cannot be exposed with the quantitative methods. She worries that the sophistication of media’s messages, which
attaches gender stereotypes, may be missed if researchers just quantify the content (Gallagher, 2001). She suggests that

> It is usually necessary to dig more deeply to reveal the nuances that contribute to particular patterns in gender representation. One approach is to analyse the implicit assumptions that underlie the way in which events are represented. Close attention to the choice of words and images can help bring to light the values being used to construct a particular message. Sometimes known as discourse analysis, this procedure can be applied in rather complex analyses of the various layers within message construction. But the general approach can also be used in relatively straightforward ways, to move beyond the simple story told by quantitative data. (Gallagher, 2001: 123)

David Giles also agrees that the method, which can be applied to examine the media ideology, is CDA.

CDA is rooted in “semiotics” (meaning making), by which it is necessary to study more than language itself. A newspaper article needs to be understood within its context, which means taking into account the remainder of the newspaper, the position of the article within the newspaper, the use of visual information such as headlines, photography, and photo captions, and even perhaps the relevance of neighbouring material (such as strategically placed advertisement). Unlike some forms of DA, CDA does not begin with the text itself, it regards any text as an account of a real issue that exists beyond the text. As its name suggests, it takes a critical stance on these issues, with a broad commitment to “progressive social change.” (Giles, 2003: 210)

Discussing the use of CDA, Teun A.van Dijk also says that

> Words, clauses, and other textual expressions may imply concepts or propositions, which may be inferred on the basis of background knowledge. This feature of discourse and communication has important ideological dimensions. The analysis of the “unsaid” is sometimes more revealing than the study of what is actually expressed in the text. (van Dijk, 1988: 6-7)

CDA, according to Norman Fairclough (2004), can seek and unveil “non-obvious connection between language and other elements of social life” (Fairclough, 2004: 214); reflecting the participation of language in “the constitution and reproduction of social relations of power domination, and exploitation” (Ibid); and especially, use the language in “social emancipation and the enhancement of social justice” (Ibid).
Hence, gender stereotypes, which are sculptured under the use of language, the angle choice of writers, need to be detected by analyzing discourses. CDA will be used to detect the connotation of words, which moulds women into good wives, good mothers or good supporters for their partners and children; and to discover the innuendos of gender inequality hidden behind media language, which can push back the progress of feminism. Following the theory, any single word, the order of information, the choice of sources and narrative sequence of the story, which can indirectly suggesting gender discrimination via “various types of implication: entailments, presuppositions, and weaker forms, such as suggestion and association.” (Van Dijk, 1991: 7), will be analyzed.

To discuss about discourse and power, Van Dijk (1993) categorizes three steps for an impression to install into public mind. They are “reproduction” when the message (of the elites) is expressed by language, “resistance” when less strong counter arguments appear to defend the message, and “joint production” when message receivers are convinced that the message is the fact (Fang, 2011). It is the method for the dominant group to manufacture thoughts to the rest of the population. Accordingly, I can see from it the way for media’s gender stereotypes to become gender stereotypes in the society. Fang proposes that CDA is used to detect discourses that information deliverers select to attach their ideology. Consequently, “the social order” (Fang, 2011: 876), which - in the case – means gender stereotypes on women, will be naturalized (Fang, 2011).

Gallagher also thinks that CDA should be made in different levels.

... it usually requires a multi-stage development. For example, a sample of material would first be scanned so as to identify some broad propositions. Next the usefulness and relevance of these would be explored in relation to a wider body of content. This would lead to a final set of propositions to be examined in the definitive stage of the research.” (Gallagher, 2001: 125)

In “Language and Power”, Norman Fairclough gives tools for reading between lines namely (1) lexicon usage, (2) passive/active voice choice, (3) the choice of transitivity (4) the usage of noun forms of verbs, (5) the mood choice, (6) the expression of modality, (7) the theme of the text, (8) the angle choice, and (9) the conjunction devices (Fairclough, 1989). In the thesis, I will focus on these four following tools:
First tool: Examining the choice of angle: The angle of a feature interview is shown through questions given by interviewers. “The speaker, who asks questions does so from an institutionally-defined position – one in which they hold some responsibility for setting the agenda” (Montgomery, 2010: 331). Therefore, by analyzing the topic of the question, the angle selection is discovered. By choosing certain topics for questions, the interviewer can either attach or avoid gender stereotypes.

Second tool: Examining the lexicon choice: Words that are used in questions have their strong power to carry the stereotypes. The usage of gender discrimination oriented phrases or the word repetition are examined to detect any hidden gender stereotypes.

Third tool: Examining quotation techniques: Although the CDA tends to be made on questions only, headlines and subtitles of those feature interviews are analyzed as well. The reason is that in all samples, headlines and subtitles are quotes from interviewees’ answers and these quotes are subjectively selected by the interviewer or/and the editor. It is important to note that behind quoting others’ statements that are always taken out of the context (Ekström, 2006), journalists always hide the scheme (Ekström, 2006). The scheme may include gender stereotypes. Even worse, by placing quotes in headlines and subtitles, more audience’s attentions are obtained (Ekström, 2006). Then the gender stereotypes if existing will be highlighted.

Therefore, examining quotation techniques can help to expose strongly-affecting gender stereotypes that may not be seen in questions.

### 4.2.2. Conversation Analysis

The research is carried out on the set of sample feature interviews, which are the written form of conversations. The type of text is found to bring several differences from monologue stories.

Feature interviews shares similarities with media talks, of which three characteristics are identified. They are (1) media talks have the similar structures and patterns with daily talks, (2) in contrast, they can be seen as an organized form of discourse, and (3) their content aims to audience, who are watching the talk but not really participate in the talk (Hutchby, 2006). These characteristics make feature interviews more complicated to be
analyzed by CDA alone. It is the reason why the method of conversation analysis (CA) is employed.

Conversation analysis (CA) is defined as “a search for patterns in the mode of natural science. As paleontology describes the fossils to understand geological history, CA describes recordings to understand structure of conversational action and members’ practices for conversing” (Hopper & Koch, 1986: 169)

Ian Hutchby draws out five principles of CA namely

1. Talk is a principle means for accomplishing social actions.
2. Talk is produced in specific interactional contexts, and how people talk is highly sensitive to that context.
3. Talk and interaction are orderly; that is, we can find systematic patterns and structures in the ways that people use talk to interact.
4. Talk is organized sequentially; that is, by focusing on how people take turns at talking we can understand how they interpret the immediate interactional context, since turns are related together.
5. The best way to analyze this is by looking at recordings of naturally-occurring interaction, rather than using fieldnotes, as in ethnography, or intuition, as in many kinds of linguistics.” (Hutchby, 2006: 24)

As Hutchby discusses in CA’s fourth principle, the content of the talk partially depends on the way that people exchange their opinion, decide to or not to further discuss, and handle the information, I am afraid that the gender stereotypes may not appear on the language alone. They may hide sophisticatedly under the action of giving questions.

To be easy to access the method, Hutchby introduces Goffman’s categorization of interviewers' roles. As Hutchby suggests, an interviewer is not just an asker. There are three roles that he/she can act namely the animator (who mentions the word), the author (who produces the word) and the principle (who believe in those words) (Hutchby, 2006).

However, I realize that the category just limits roles of the interviewer within one question. When Hutchby says “CA places great emphasis on the immediate sequential context in which a turn is produced” (Hutchby, 2006: 24), another categorization for the interview’s roles is needed in the dialogue. From Hutchby’s suggestion, I bravely suggest
two more role categories for an interviewer that I have built up for myself: It is the follower (who follows the answer given by the interviewee) and the leader (who turns the talk to other topic).

In some cases, purposely or unconsciously, the interviewer will skip one or some of four roles. The way that they hold or skip these roles guides me to tools for CA.

First tool: Decision to further discuss.

As a natural talk, a feature interview should be a chain of questions and answers, in which, the next question is supposed to relate to the previous answer (Hutchby, 2006). Yet in several situations, the interviewer avoids him/herself to let the topic go further.

. . . journalists see it as their role to present a ‘balanced’ account of events and in the process avoid taking up positions that can be heard as partial, either on their own part or in their capacity as representatives of news organization” (Hutchby, 2006: 127)

The interviewer chooses to act either as the follower, or as the leader, or both. It means that he/she can deeper discuss the information given by the interviewee, or totally change to another topic, or open the talk to related topics. His/her choice can affect the context of the talk and the message that readers are “overhearing” from the talk (Hutchby, 2006: 24)

It is important to note that although they may choose to act as the follow, it does not mean that they support the interviewee’s point of view. They may give a chance to the interviewee to correct their point or clarify their point if the point may cause misunderstandings. You can know more when going to the second tool.

Second tool: Formulation

One of the most popular solutions that the interviewer uses when he/she acts as the follower is formulating the interviewee’s previous answer into a question. In this case, the interviewer acts as the animator, passes the authorship to the interviewee and he/she is definitely not the principle. The question usually starts with terms such as “you meant that…””, “you said that…”. Hutchby observes that formulation is the method “by which the interviewer seeks to evaluate or criticize the interviewee’s remarks.” (Hutchby, 2006: 129). Hutchby argues that the interviewee may feel challenged but it turns out that she/he has a chance to have to take the stage to explain him/herself (Hutchby, 2006). Moreover,
the trick is seen as the way that the interviewer highlights the main message to send to the
audience (Hutchby, 2006).

From my observation, if gender stereotypes appear on the interviewee’s answer, the
formulating question gives them the chance to explain him/herself. And if the interviewer
wants or does want to depict gender stereotypes, he/she also can use the technique to
achieve their purpose.

Third tool: Footing shift

Discussing about the neutralism in media talk, Hutchby submits a method named footing
shift. He describes that when shifting the footing, the interviewer will neither act as the
author nor the principle. By just fulfilling the role of the animator, he/she can build up the
neutrality in his/her interview (Hutchby, 2006). "In other words, he redistributes
authorship for the position that lies behind his eventual question" (Hutchby, 2006: 128)

When using the footing shift method, the interviewer bring the statement to the question
by opening the question with terms “it is said that”, “they say that”, or “you are said
to”…

Steve Clayman points out three sources of statement that the interview may mention.
Firstly, the interview may bring the statement from the third party. Secondly, he/she may
keep it anonymous and finally, he/she does not clearly indicate the source of the
statement (Clayman, 1988).

Clayman also states that footing shift is the method that the interviewer attributes the
statement, not embeds it (Clayman, 1988). The statement is given the interviewee (and
readers as well) to either support or object. Accordingly, if any gender stereotype is
brought to the talk by the footing shift method, I cannot say that the interviewer set the
gender stereotyping in his/her story. In fifty percent of chances, he/she may hope to
borrow the interviewee’s remarks to correct these gender stereotypes. At that time,
gender stereotypes are embedded in the answer, not in the question.

Therefore, if the footing shift method is detected, the interviewee’s answer should be
translated and analyzed as well. This is why among eighteen articles, some answers are
translated while others are not.
In summary, tools of CA that are employed in the research can be tabled as the following:

<table>
<thead>
<tr>
<th>Tools</th>
<th>The role (s) of the interviewer</th>
<th>The role (s) of the interviewee</th>
<th>Actions</th>
<th>Used terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decision to further discuss</td>
<td>The follower</td>
<td></td>
<td>Deeper discuss the information given by the interviewee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The leader</td>
<td></td>
<td>Totally change to another topic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Both</td>
<td></td>
<td>Open the talk to related topics</td>
<td></td>
</tr>
<tr>
<td>Formulation</td>
<td>The follower</td>
<td>The author</td>
<td>Formulating the interviewee’s previous answer into the question</td>
<td>“You meant that…”, “You said that…”</td>
</tr>
<tr>
<td></td>
<td>The animator</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Footing shift</td>
<td>The leader/ both the leader and the follower</td>
<td></td>
<td>Bring to the question bring the statement to the question from (1) the third party, (2) the anonymous, (3) not clear source.</td>
<td>“It is said that…”, “They say that…”, “You are said to…”</td>
</tr>
<tr>
<td></td>
<td>The animator</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 4.2.3. Interviewing

After processing the CDA and CA, results are used as the foundation for the second step, i.e. interviewing. The step is designed to answer the question about factors that affect to
journalists' selection of journalistic styles for feature interviews. Consequently, interviewing journalists and editors contributes to address the concern about the possibility of applying the theory of global journalism in removing Confucianism-related gender stereotypes.

Deacon et al explain that the structure level of questions can affect to the objectivity of the interviewing result (Deacon et al, 2007). He and his associates state that the more carefully the question is constructed, the less human influences can be attached to the results. On the other hand, less structured questions can motivate respondents to develop the topic (Deacon et al, 2007).

I will use is semi-structured interview, in which interviewees are encouraged to share their opinions. All of interviews are email-based. Questions are conducted in Vietnamese and answers are originally written in Vietnamese as well. Answers are translated into English.

From March to May, 2012, I have received eight answers among twelve sent interviews. Five reminders have been sent over time. Answers are collected and categorized into findings, which are presented in chapter five.

4.3. Critical Evaluation of Methods

4.3.1. Method problems

Some problems of CDA are figured out as well. Based on Van Dijk’s “three macro-rules of semantic transformation or mapping (suppression, generalization and substitution or construction) to the texts” (Molina, 2009: 189), Molina points out two problems may happen when researchers critically analyze the text. Firstly, according to Molina, “we give priority to the analysis of what interests us in a text, over and above the analysis of use of language. When this occurs, texts are adapted to hypotheses, due to the lassitude of the analytical techniques and the methodological problem of searching in the text for a specific item” (Molina, 2009: 190). Secondly, the problem may come when we generalize analysis results. Molina calls it “non-scientific generalizations” in CDA when he thinks that there is no constancy in meaning of linguistic factors due to media genre or the space availability (Molina, 2009). The same headline’s meaning, for example, is
modified when it occupies more or less space; or when it belongs to a print story or a TV
documentary. Molina states that

“Because the level of grammatical analysis has proved to be rich in generalizations and
has made linguistics into a modern science, the temptation to do the same by moving
from the notion of text to that of discourse is understandable, but the difficulty is
immensely greater” (Molina, 2009: 190)

These critiques are considered to minimize the mistakes.

In the specific case of the research, all materials for CDA are in Vietnamese. The analysis
is carried on Vietnamese version. Fortunately, my first BA degree is English language
translation and interpretation. One of subjects that I learnt in university is the linguistic
comparison, i.e., the relative comparison between English and the mother tongue
(Vietnamese) in term of morphology and syntax. The subject’s knowledge will be applied
to deal with the difficulty.

Unlike CDA, CA is criticized that the method cannot cover external factors that may
influence the context of the talk (Hutchby, 2006). It focuses into describing the situation
in which both the interviewer and the interviewee are presumed to be well aware of the
context. By presuming it, the method may skip factors that the interview’s participants
are actually affected by. Consequently, the context and then, the message of the talk will
be modified. Therefore, the thesis employs both methods namely CDA and CA to
comprehensively evaluate gender stereotypes that are constructed in these feature
interviews.

One more problem exists in the CA process is all feature interviews are transcripts edited
by both the interviewer and the magazine’s editors although one of CA principles is that
analysis is made on the recordings (Hutchby, 2006). CA concerns participants' non-verbal
reactions as well. However, the aim of the research is detecting gender stereotypes sent to
readers, who read processed feature interviews on online newspapers. Therefore, the
analysis on the edited version of these feature interviews is enough and appropriate to the
purpose.
The last method, interviewing, holds one difficulty as well. Because I am in Sweden and cannot meet interviewees in person, interviews are carried via email. The email-based mean seems have obstacles in conducting semi-structured interviews.

However, the problem is solved by exchanging emails between interviewees and me for further discussions. Not only one round of emailing but also several email turns are made until all these answers are clarified and the interviewees are satisfied in performing their opinions.

4.3.2. Generalizability, Validity and Reliability

Using the qualitative method, the research’s findings are extrapolated from results of the CDA process on articles and responses of interviewees instead of statistics.

Even though Linda Finlay, a British academic consultant discuss on British Journal of Occupational Therapy that “…qualitative researchers may well celebrate the richness and depth of data that can be obtained from just one participant who has been purposely approached.” (Finlay, 2006), I still believe that the generalizability of the research is more guaranteed by the large number of samples and the considerable capacity of materials in representing the population.

Eighteen articles is not a small number for CDA and CA. Four general news sites chosen are three most popular general news sites in Vietnam: Vnexpress is ranked at 3 after Google and Google Vietnam, Dantri is ranked at 8 and Vietnamnet is ranked at 13 in term of page view (others in top 10 are not general news sites) (Alexa, 2012). Two groups of interviewees are from various organizations, with different experiences and views of points. The diversity of the interviewee selection confirms the objectivity of the findings.

While Bryman et al suggest that in order to check the reliability and validity of qualitative methods, some alternative criteria should be used instead of using common criteria namely measurement validity, internal validity, external validity and ecological validity for evaluating validity and reliability of quantitative methods (Bryman, 2008). Two alternative criteria sets are trustworthy (credibility, transferability, dependability and confirmability) and authenticity (fairness, ontological authenticity, educative authenticity,
catalytic authenticity, and tactical authenticity) (Bryman, 2008). These alternatives are seen to be more appropriate to my research.

The transferability, which replaces the concept of external validity, will check if the research gives readers sufficiently arguments to examine the accuracy of the findings (Finlay, 2006); and the credibility, which alternates internal validity, will be tested by comparing with previous researches and peer check among journalism and gender scholars. The results of CDA and CA are expected to provide enough evidences about the presence of gender stereotypes. Evidences are shown clearly in the result chapter as well as the critical analyses. Moreover, CDA and CA are carried on articles of most popular news sites in Vietnam. These media organizations have the certain impact into the society and so do their products and their messages.

Kvale suggests that validity is “to check (checking for representativeness and for researcher effects, for the meaning of outliers, looking for negative evidence, checking out rival explanations and so on), to question (the relationship between the questions and the answers) and to theorize (what is investigated)” (Kvale: 1996, 242-243) That means, during the research process, researchers should examine materials critically with evidences. Therefore, when conducting the question list to journalists and editors, I give them questions about their journalistic styles in the connection to gender stereotypes without giving them aims of the research as I planned before. I avoid key words such as "gender stereotypes" or "Confucianism" or "gender discrimination"..., which hold negative meanings per se, in the question list. Hence, I can limit the probability that journalists and editors can make their answers up to protect themselves from being blamed for gender discrimination. Therefore, the authenticity of the research is warranted.

5. Results and Analysis

This chapter presents the results of my empirical study. It includes two major sections, the first of which accounts for results of the CDA and CA analysis conducted on 19 feature interviews published in four online outlets. The second section presents the analysis of interviews conducted with a sample of journalists and editors.
5.1. Results of Critical Discourse Analysis (CDA) and Conversation Analysis (CA)

Nineteen feature interviews published in the entertainment section of four online newspapers namely Vietnamnet, Vnexpress, Dantri and Giadinhnet from October 2011 to May 2012 were chosen for analysis (see chapter four). Questions of these feature interviews were examined in terms of language use, angle selection and question designing, etc. All samples are originally written in Vietnamese. I translated all questions into English. Some answers were translated as well when they were necessary to assess interviewers’ questioning strategies. Tools used for the analysis have been presented in chapter four. The presentation of the results is structured according to the most outstanding gender stereotypes detected in the examined 18 feature interviews.

The research digs into gender stereotypes caused by the Confucianism only. Therefore, the identification of gender stereotypes has been based on the three dependence principles and the four virtues (Ha et al, 2008) that I accounted for in the chapter one. Drawing on my experiences of being both a woman in a Confucian society and a journalist working in gender issues, I propose an interpretation of these principles and virtues, which relates them to a number of specific expectations that are typically placed on women:

<table>
<thead>
<tr>
<th>Three dependence principles</th>
<th>Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obeying the father</td>
<td>Following the father road in occupational preferences, suffering the father’s domination/control in the family, building the career thanks to a rich/famous father, marrying for the father’s wish</td>
</tr>
<tr>
<td>Obeying the husband</td>
<td>Leaving the career after marriage, building the career thanks to a rich/famous husband, paying efforts to please the husband</td>
</tr>
<tr>
<td>Obeying the son</td>
<td>Not remarrying during the widowhood</td>
</tr>
</tbody>
</table>

**Four virtues**

<p>| Good skills in chores       | Good cooking, taking care of the baby, covering domestic jobs |</p>
<table>
<thead>
<tr>
<th>Fine appearance</th>
<th>Responsibility of maintaining her beauty (for the marriage’s happiness), unsexy attire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appropriate speech</td>
<td>No swearing, no talking back the elders, parents, parents in law and husbands</td>
</tr>
<tr>
<td>Fidelity</td>
<td>Keeping the virginity until the marriage, not dating too many guys</td>
</tr>
</tbody>
</table>

After analyzing the twenty feature interviews, I related the stereotypes found in the examined material to the above interpretation and thereafter identified four overarching gender stereotypes:

- **Successful but dependent women**: The gender stereotype implies that women cannot achieve success by themselves without the support of powerful men. The gender stereotype is developed from these three dependence principles, which teach women to suffer her men’s influences.

- **Successful but unhappy women**: Successful women are portrayed as people who are suffering a lonely life or are neglecting her responsibilities for the family. The gender stereotype is built from the virtue of women’s skillfulness in chores.

- **Sexy marionettes**: The phrase is borrowed from Margareta Melin in her book named "Gendered journalism cultures: strategies and tactics in the fields of journalism in Britain and Sweden" (Melin, 2008). The stereotype refers that women are generally successful thanks to her beauty, not her real talent. It is the stereotype that sees women as sexy marionettes in workplaces. The gender stereotype is related to the virtue that teaches women to take care of her appearance to please people around.

- **Pure nuns**: The fidelity is understood to be not only the loyalty but also the distant attitude to men. According to the virtue for fidelity, women are supposed not to date with many men and not to have a baby
without marriage. By warning about the bad reputation that women have to suffer if they cannot preserve their fidelity, media punch into readers’ mind the conservative standard for women’s fidelity. If women do not follow the virtue, they will be criticized by the public and suffer the bad reputation for a long time. The gender stereotype appears due to the strict rule to preserve women’s fidelity in Confucian society.

5.1.1. Successful but dependent women

By over-emphasizing the role of men in women’s life and success, these interviews draw an image of women, who depend on men to achieve success or a better life. Men are seen as the resource in terms of either their finance or their successful career. The question about a rich man behind the interviewee’s luxurious life is repeated in feature interviews. An example can be seen in the question 4 and 5 of the interview I13 on Vietnamnet:

Question 4: Leaving Hanoi for Sai Gon to start up the career, you admit that Sai Gon has made you become a more dynamic, hard-working and well-behave girl. I also realize that you become more stylish with luxurious clothes. Even you drive to work?
Answer 4: I admit that I am the one that has the adaptation ability. If you cannot adapt to the new life, the life will dismiss you. When I am a student, I am Pha Le, when I am at work; I am a singer. I am aware of the fact that what I do can affect me and the surroundings. If you say that I am more stylish, so thank you because I take it as a complement. But driving car to work is normal, I have not done anything more outstanding than everyone.

Question 5: But because of that, people said that you have had a rich man sponsor you since you came to SaiGon. (I13)

In the question, the interviewer uses the technique of footing shift. The interviewer brings the statement from an unclear source to question about the interviewee’s capacity to build a luxurious life by her own. The technique of footing shift sounds objective but remains holding the 1st Confucian gender stereotype about the role of a man in her comfortable life.

The same technique and the same angle are used in interviews I10 and I9 on the same online newspaper. The question can make the impression in readers’ minds that these
successful female celebrities have their luxurious lives thanks to rich men. It also implies that it is impossible for women to build up their well-off life by themselves.

Women’s dependence on men is constructed not only in terms of finance. Women can be seen to succeed thanks to her men’s influences, not her own talent. The gender stereotype can be found in the above-mentioned interview I13:

Question 2: The only one party hinted the public about the relationship between you and Cong Vinh was you. Only insiders knew what the truth was. But I imagine if you were in relationship with Cong Vinh, you would be as popular as Thuy Tien. What do you say about it? (I13)

The interview uses the hypothesis to question if the female interviewee could have the greater success if she were together with her successful ex-partner. The interviewer may imply that the interviewee’s relationship, not her talent makes her famous.

Besides famous boyfriends or husbands, fathers are believed to make women’s success. In interview I12, the interviewer chooses an unusual way to start the interview:

Question 1: Are you fine now? How do you sing the sentence in your friend Luu Bich’s song “recover after the big storm”? [The interviewer refers to the dead of the interviewee’s father, which happened recently – my note]

Question 2: In the funeral speech, you called your father “the valuable spiritual backup” when he gave you precious advices. Which advice is the most meaningful for your important decisions such as getting married and divorced with Trinh Hoi (her ex-husband – my note) or quitting the lawyer career for working as a show-hostess?(I12)

The story opens with the question about the interviewee’s father. In the first glance, it can be seen as the concern from the interviewer to the interviewee and her family after her father’s dead. However, the concern, as usual, should occupy one question or some single sentences. Especially, in the case, the interviewee’s father is the last president of Vietnamese former state. After Vietnam War had ended, he was deposed; his family moved to the US; and in recent 10 years, the interviewee has become a famous show hostess among exile community. Until now, it has been said that the interviewee’s success in entertainment is created thanks to her father’s influence. By beginning the interview with a question about the father and further discuss about him and his life in five next questions, the writer portrayed the artist under her father’ shade. One Confucianism-inspired gender stereotype that can be identified is the role of a big man – her father, in this case - in her success.
As a result of over-emphasizing the role of men, the society will expect the acknowledgement from women for men in their life. The acknowledgement can be interpreted into the respect and the submission that women are supposed to give to men. In the same interview, in the question 3, the interviewer chooses the word “dare” in the context of father and daughter relationship.

   Question 4: Have you ever dared to ask your father about reasons for your parents’ breakup? (I12)

The lexical choice refers to the interviewee’s frightening to her father when asking her father about his marriage failures. A discussion about relationship between father and his grown-up daughter can be seen as a normal action; especially, in question 2, he is depicted as her big friend. However, the interviewer use the word ”dare”, which brings the meaning of fright and challenging, to describe the action. The interview may mean that the discussion can be seen as a rude or inappropriate action made by the daughter to the father. Firstly, the word highlights the considerable role of the father in her life. Secondly, the word also implies the Confucian hierarchy in the family. Children, especially, girls do not have right to frankly and equally discuss with their parents. The selection of word shapes one gender stereotype, which is a subordinate secondary role of women in the family (Ray, 2008).

Similarly, in interview I8, the fear of the daughter towards the father is highlighted.

   Question 7: Do you feel free because you are living with your biological parents in Saigon, not your parents-in-la in Hanoi since you got married?
   Answer 7: I have spent a plenty of time with my in-law family but the public do not notice. Anyway, my husband and I need our private time. I have my job and my husband has his one. My parents-in-law have subscribed all of my performances. Honestly, I love my small family and what I have done up to now is thanks to them.
   Question 8: It means that when deciding to get married, you had prepared yourself to be a daughter-in-law of a commander’s family? (I8)

The technique of formulation is used; however, it is irrelevant. In the answer 7, the interviewee does not mention any information about her stress to be the daughter-in-law. However, the interviewer emphasizes the high requirements for being a daughter-in-law in a commander’s family by using the term “prepare yourself”. The term “prepare yourself” hints that the action, which the interviewee will do, is seen as a challenge. The interviewer makes the impression that “to be a daughter-in-law of a commander’s family”
is a task attached with a lot of difficulties and responsibilities because of the powerful father. By doing that, the interviewer depicts the hierarchy of the family in which the father is the most powerful one and children, especially girls are supposed to respect in the threatening way.

To fulfill requirements of being a good wife and a good daughter, women in Confucian societies are expected to be skillful in chores such as cooking and taking care of the baby. In feature interviews, interviewers may consider cooking and taking care of the baby as the responsibilities for women only.

In interview I10, the interview implicitly labeled the ability of cooking as a basic criterion for a woman to get married.

**Question 3:** If you don’t like cooking, how can you think of getting marriage and being a daughter-in-law? (I10)

Each person has his/her own abilities and preferences. The interviewee admits that she does not like cooking. She may enjoy other jobs or she remains sharing domestic jobs with her husband although she does not like cooking. Her confession cannot say that she fails in acting as a wife or a daughter-in-law. However, in the case, being affected by the Confucianism, the interviewer holds the stereotype that women’s role is covering all domestic jobs and serving her husband and the in-law family. If she cannot cook or cover the domestic job, she is not qualified enough to be a wife and a daughter-in-law. The question word “how can” suggests that it is impossible for the interviewee to getting marriage and being a daughter-in-law without liking cooking. Both the angle and the lexical choice indicates that cooking or even the joy of cooking is an essential quality that women should have if they think of getting marriage.

The same point is delivered but in different strategy in the interview I3:

**Question 6:** You’re lucky because you do not have to live in the in-law family. You always have your mother and sister around… You are more relaxing than others, aren’t you? (I3)

Dealing with the information that the interviewee has her own nuclear family instead of sharing the same house with the in-law family, the interviewer chooses the angle that sees the information as a relief for the interviewee. The interviewer makes the comparison between the interviewee’s case and “others”. Based on the comparison, the interviewer comments that the interviewee’s case is a special case and more relaxing than “others”.
The word “others” implies that it is a norm to stay with the in-law family and suffer the stress. Further discussing, the question also means that when sharing the same house with the in-law family, women carry a burden of responsibilities and chores. They are expected to please the in-law family and follow stricter family rules. The stereotype about women’s dependence causes the expectation for women to quit the job to serve the family. The expectation is shown directly in two interviews.

**Question 15**: People compare getting married as a kite anchored. However, your kite is still flying. So how should we consider your marriage? (I8)

Firstly, by using the footing shift, the interviewer proposes a prejudice that married women have to sacrifice their career and dream for the marriage life. In the footing shift techniques, Clayman says that there are three sources that the interviewer can cite namely a third party, an anonymous and a source that the interviewer does not mention (Clayman, 1988). In this case, the unclear source is entitled “people”, which means the majority of community. Consequently, readers can understand that the definition of getting married as ”a kite anchored” is accepted by the society and it has become a norm. Therefore, the case of the interviewee – “the flying kite” as the interviewer says – is seen as an abnormal case. If the interviewer had chosen an opinion question such as “how do you think about the comparison?” or “Do you agree with the comparison?”, the interviewer could have given the interviewee and readers a chance to correct the gender stereotype about married women. However, the interviewer asks a challenging question: “So how should we consider your marriage?” (I8) The question obviously holds the implication that the interviewee’s marriage life does not follow the social norm. Further, it can be understood that the interviewee’s marriage life is not legitimized in the society. The interviewer uses the pronoun “we”. The pronoun selection means that not only the interviewer but also many other people cannot explain the abnormality of the interviewee’s marriage, in which, the wife still chases her career after the wedding. Even more directly, the interviewer in interview I9 makes a multi-choice question with only two choices. The interviewee is forced to choose between a good man and a good job.

**Question 21**: A good man and a good job, which do you prefer? (I9)

By requiring the choice, the interviewer suggests that it is not possible to have both choices, the interviewee has to choose one and sacrifice another for her choice. The
question results in the discursive reproduction of a gender stereotype when the interviewee answers:

**Answer 21: Of course, I will choose a man (I9)**

The phrase “of course” means that the interviewee’s following choice is obvious and popular. Moreover, the phrase choice also implies that another choice is not acceptable. The couple of question and answer punch into readers’ minds the theory that women, even successful women, have to prioritize the family and skip the career if it affects her responsibility to the family. If any women do not follow the norm and focus on the career instead, they are usually represented with the second Confucian gender stereotype, which I labeled successful but unhappy women.

### 5.1.2. Successful but unhappy women

It is interesting that among 20 feature interviews, there is no interviewee indicating about their loneliness or unhappiness although they are single or divorced women. However, by posting questions and even modifying interviewee’s answers, interviewers bring up the stereotype of successful but unhappy women. According to the portrayal that these feature interviews draw out, a women who succeeds in career may suffer tragedy in love life no matter what their status relationship are – married, divorced or single. The gender stereotype comes from the woman’s role as a wife and a mother in Confucian society (see chapter one).

The first type of unhappiness that is attached with successful women is the breakup in love. Interviewers always blame interviewee’s success for interviewee’s relationship problems.

In the interview I16, the interviewer directly asks if the interviewee’s career is one of reasons for the interviewee’s divorce.

**Question 2: Is it true that working as a lawyer partially ruined your first marriage? (I16)**

Using the footing shift method, the interviewer does not mention the source of the statement. Therefore, easily, readers can understand the statement that the lawyer career partially ruined the interviewee’s first marriage as the interviewer’s comment.

Additionally, the interviewer’s purpose of blaming is more obvious in the following question when he/she sees the interviewee’s failure in family as the price that the
interviewee has to pay for her success in career although in the answer, the interviewee insists that her job did not affect to her family.

Question 6: There is an old Vietnamese saying that “God never gives you all”. Being successful in career, you have gotten troubles in family. Do you think that it is the exchange? (I16)

Discussing about the interviewee’s success, the interviewer chooses the angle of connecting her career success to her relationship failures. The connection not only reminds the interviewee about the hurt that she tries to over come but also blames her to exchange the family happiness for the successful career.

Apart from blaming career for interviewees’ breakups, the interviewer tries to highlight successful interviewee’s loneliness.

An example can be seen in interview I5

Question 10: You said that you sacrificed love and accepted to be lonely for the career. Can the exchange make you happy? (I5)

The interviewer uses the technique of formulation in which the interviewer considers the interviewee as the author of the statement. However, when scanning the previous part of the interview, I have never seen the exact statement. In one of rare answers about love, the interviewee says

Answer 1: . . . It is not a mistake when I followed my heart. 8 months ago, my mother wanted me to go home, my boyfriend also wanted me to go back to Hanoi to settle down. We planned to get married.

I went home and it was peaceful. My mom felt good about me. I worked as a consultant for a luxurious cosmetic brand. The salary was not high but it was my favorite job. After four months, I realized that it seemed not to be my life. Seeing friends in fashion shows on TV, I felt lost something. On some nights, I could not sleep. I seemed that I sacrificed for love but the love could not make me happy. So, for whom did I live?

I realized that I could not leave my career. My boyfriend and I met everyday but I did not feel happy. I said goodbye to my love. I am such a strong person; therefore, despite the sadness, things happened. (I5)

In the answer 1, the interviewee states that she used to choose love instead of her career. The choice made her unhappy and she misses modeling and the catwalk. The word “sadness” mentions to the relationship's breakup. And the relationship could not make her happy. She has never mentioned that she is lonely when choosing to chase the modeling career. While the interviewer formulates the interviewee’s answer into the information
that the interviewee “sacrificed love and accepted to be lonely for the career”, he/she modifies the interviewee’s statement and adds the word “lonely” to comment about the interviewee’s single life. The narrative and sentimental word does not bring the sympathy to the interviewee. It even implies that happiness is the price that the interviewee had to pay for her career.

Another strategy that the interviewer uses to shape the image of successful but unhappy women is highlighting the unbalance and abnormality if the interviewee delays getting marriage. In the interview I1, the interviewer chooses the negative attitude when discussing about the interviewee’s single life in very first questions.

**Question 2:** If you say that you are not aiming to be smart, so what do you aim to?

**Answer 2:** I am targeting to spiritual values such as family, love, respect to my parents and social manners. I am not too ambitious to think that I can please everyone but definitely the less people hate me, the better it is. In summary, my personality is little conflicting, both nostalgic and modern.

**Question 3:** You say that you prioritize the family but you have not had any plan for marriage although you are about 30. Is it a conflict? (I1)

The interviewer tends to formulate the statement of the interviewee. However, the interviewer modifies the statement instead. In the answer 2, the interviewee means the love for parents when she mentions about family as one of her values. Yet the interviewer misleads the interviewee’s concept of family into marriage. Moreover, it is not a normal way to discuss about marriage with a woman in the first meeting. However, in the case, the interview brings the topic in the third question of the interview. Additionally, when discussing about the interviewee’s thirty, the interviewer chooses to say that it is late for her to get married. At the same time, the interviewer blames the interviewee for the inconsistence between what the interviewee says and what she is doing in reality. The interviewer’s blaming can show the interviewer’s opinion about the interviewee’s delay to marriage. It is just a beginning of the interviewer’s successive questions about the issue.

**Answer 3:** The older I am, the pickier I am. To me, marriage is something to worship. Therefore, I need a challenging time before deciding to get married. Moreover, I love working and do not have much time so men, who love me, also have few opportunities to access me.
Moreover, my parents’ breakup has also more or less affected to me and to my strategy for bringing up my children. To me, marriage is not only the connection between two people but it is sentimental. If I can find someone that I love so much and he loves me as much as I do, I will get married. Otherwise, I cannot get married.

Question 4: You mean that men are just for fun to you? (I1)

Once again, by employing the phrase “you mean”, the interviewer is supposed to use the technique of formulating the interviewee’s answer but the interviewer modifies it indeed. The statement “men are just for fun” is not found in the interviewee’s answer 3. In contrast, she expresses her seriousness to marriage. The modification can cause readers the negative impression about the interviewee’s lack of respect to men although the interviewee displays her respect to love and marriage. The modification in formulating the interviewee’s answers used in two successive questions shows that the interviewer is trying to interpret the interviewee’s choice being single into the arrogance to men. As the result, the interviewer highlights the guilt of a successful single woman.

Question 6: A celebrity may date even four men at the same time or a rich man can have several beauties in the entertainment industry. Working in the entertainment industry and owning both beauty and talent, why are you so picky?

Answer 6: Since I was a little girl, I have preferred quality to quantity (smile). I don’t want people have any reason to blame me to be flirty. It is not worthy to have trivial relationships for fun. It is not wise to be a playful woman.

Question 7: But obviously, being picky make you lonely? (I1)

In question 7, once again, the interviewer raises the concern about the interviewee’s marriage with a negative attitude. In this time, the interviewer decides to critically discuss the interviewee’s argument in answer 6. By referring the loneliness for the interviewee to stay single, the interviewer implies the shortcoming in the interviewee’s successful life again. The question also holds the interviewer’s attempt of convincing the interviewee to get marriage.

In the lead of the interview, the interviewee is depicted as a successful and beautiful woman that has a great deal of attention from male fans. However, the interviewer hardly asks about her success and her happiness. Interestingly, in three questions about marriage, the interviewer uses three ways to highlight the interviewee’s shortcoming when she has not married. Three ways are criticizing the inconsistence in the interviewee’s answer about her family value (question 3), blaming her for the
disrespectful attitude for men (question 4) and pitying her for her loneliness (question 7). A series of questions refer that the interviewee’s delay to getting married is an imperfect part of her life or even her guilt.
It is important to note that the way that the interviewer brings the interviewee’s marriage plan, likely reflects the gender stereotype. An illustration for the observation can be found in the interview I15

Question 5: To be busy in starring for movies, have you ever planned to get married and to have a baby? (I15)

It is quite common for the interviewer to ask about the interviewee’s plan for the future in terms of marriage. However, information that (the interviewee) “to be busy in starring in movies” is used as additional information for the question. The additional information is added only when it has the connection to the main idea of the question. When the interviewer places the question about getting married next to the comment to the interviewee’s busy life, the question holds the cause and effect relation between the phrase and the clause. The placement seems to mean that the interviewer either blames the interviewee’s busy job as the reason for her neglectfulness to marriage plan or implies the unbalance between career and relationship in the interviewee’s successful life. The example can say that not only the angle choice, the structure of the question also can hold the prejudice.

The gender stereotype about successful but unhappy seems to be attached with unmarried celebrities only. Yet unusually, interviewees, who claim to be in their happy marriage, are questioned about the contribution for the family when they are successful in career. In interview I18, the interviewer straightly doubts about the interviewee’s responsibility of being a mother in two first questions of the interview.

Question 1: You have just delivered a baby, why did you decide to fly back to Vietnam to sing?
Question 2: How can you feel good about leaving your three-month baby in the US to fly back to Vietnam for a week? (I18)

Before the interviewee’s coming show, the interviewer chooses the angle that asks about the interviewee’s irresponsibility to the family instead of asking about the interviewee’s project. In question 1, the interviewer still holds the scheme of blaming the interviewee for leaving her new-born baby at home for the show. Then in the question 2, the
interviewer frankly criticizes the interviewee about her neglectfulness to her baby and her family. The usage of the word “how can” means that the interviewer cannot excuse for the interviewee’s decision of traveling away from the new-born baby to perform in the new show.

By the critique to the interviewee, the interviewer may make the impression in readers’ minds, which is that the interviewee neglects the family and even the new born for her career and it causes her successful life uncompleted and unbalancing.

5.1.3. Women who succeed thanks to their beauty, not their talent

One of Confucian four virtues indicated to women is keeping their fine appearance. As I mention in the chapter one, women were supposed not to attend social activities. They were expected to stay home and their beauty was used to please their husband and ornament their husband’s social image. Therefore, the image of sexy marionette is seen as a gender stereotype as well. Additionally, when the gender stereotype is attached successful women, it can be understood that their success is made with their beauty instead of their talent.

The way that interviewers conduct beauty-related questions and the frequency of these questions likely hint about the gender agenda behind them.

In terms of angle choice, several interviewers directly refer that the beauty makes the interviewee’s success. In the interview I14, for example:

Question 3: You are successful in business. How many percentage of these success are the title’s [Miss Egypt Fashion 2007] contribution and your fame of being an actress? (I14)

The interviewee is a successful actress who has been awarded nationally and internationally. Her talent of acting is confirmed due to these awards. Recently, she has gained more success in her business and known as a businesswoman. Talking to the interviewee, the interviewer chooses the angle to ask about the role of beauty title in the interviewee’s career. By asking the question, the interviewer doubts if her success has been totally made by her capacity and talent in business. Then the interviewer’s doubt becomes the opinion when the interviewer revisits the angle in question 11.

Question 11: Beauty is one of strong weapons that a woman has when signing business contracts? What do you say about it? (I14)
Once again, the interviewer asks about the role of beauty in interviewee’s successful career. The angle repetition per se may hold the reference that the interviewee has succeeded mostly thanks to her beauty. Moreover, the opening statement “Beauty is one of strong weapons that a woman has when signing business contracts” seems to be stated by the interviewer because the statement’s author is not mentioned at all. The subjectivity reflects the interviewer’s prejudice about successful and beautiful businesswomen.

The same question is found in the interview I2:

Question 4: On the stage, you look gorgeous. How many percentages does it contribute to your success? (I2)

Question 2 of the interview expresses the gender role in job preference when the interviewer states that the DJ career is not a popular job for girls. It means that the job does not require a beautiful face as other performance career. However, the interviewer emphasizes on the gorgeousness of the interviewee and acknowledges the beauty as an advantage for the interviewee’s success. The interviewer’s angle selection discussing about the interviewee’s beauty can show the idea, which is that in the man-zone, a female DJ can gain success thanks to an attractive face rather than her true talent.

It is important to note that in the interview I14, the word “beauty” is repeated in seven questions although some questions do not mean to discuss about beauty. In question 12, for instance, in order to discuss about jealousy, it is not necessary for the interviewer to mention about beauty because the interviewee has more than one advantage that can make people jealous. The discussion on the interviewee’s beauty and the role of beauty in women’s life are maintained in question 13, 14, 15. The repetition in selecting angle not only shows the interviewer’s lack of sensitiveness in avoiding stereotyping successful women but also seems illogical to the theme of the interview reflected through the headline about the interviewee’s perfection in which beauty is only one of four precious qualities.

It is the overemphasis the role of beauty in women’s success that causes the stress of maintaining the beauty and youth to female celebrities. Questions that make the pressure of enhancing and prolonging the beauty widely appear in feature interviews.
In interview I6, the interviewer tries to expose the interviewee’s pressure about enhancing her beauty. To accomplish the purpose, even the interviewer violates the accuracy in quoting the interviewee’s answer in the subtitle 2.

Subtitle 2: Making-up since the 10th grade (16 years old) (I6)
The subtitle is an important part in the interview. Quotes are cited in the headline and subtitles hold key messages that the interviewer want to deliver to audiences. In this case, the subtitle 2 does not hold the accurate fact from the interview. It actually has a whole story behind. The quote is taken from the answer 12.

Question 12: Do you remember the first time when you wore the makeup?
Answer 12: Maybe when I was in 10th grade. It may be true. At that time, I had the school performance so wearing the makeup is mandatory. (I6)
The interviewee explained that it was the school performance so she was asked to make up but the interviewer picked the information to the subtitle to emphasize it. It can over-highlight the interviewee’s attempt of beauty making and maintaining even in the very early age. Additionally, it is true that the interviewee is Miss Vietnam International 2010. Therefore, among 13 interview questions, the word “beauty” is repeated in seven questions and the word “makeup” appears in four successive questions. Consequently, the interviewee’s attempt can be easily exaggerated into that the interviewee has nothing else to discuss rather than her beauty. It is the most obvious illustration for the gender stereotype that sees women as an ornament or a sexy marionette.

The gender stereotype is even more annoying to middle-aged female celebrities. When interviewees are seen to achieve their success thanks to their beauty only, they have to suffer the pressure of getting older and less popular. Oddly, instead of politely avoiding discussing about the age to middle-aged women, the interviewer in interview I12 frankly argues that the decline of the interviewee’s beauty can cause the expiration in her career.

Question 13: The word “expired” – if it happens – is a sad word. Has maintaining the beauty become your pressure? (I12)
When discussing about the (possible) decline of the interviewee’s career, the interviewer asks her about the beauty maintaining pressure. The angle choice can point out the interviewer’s prejudice that the interviewee’s success is made and maintained by her beauty. She is successful as long as she is beautiful. However, in another interview I16 to the same interviewee, another interviewer confirms about the interviewee’s talent.
Question 5: In my opinion, you have attracted audience not only because of your hostess skills. In the DVD “Thuy Nga Paris by Night”, I watched you dance and sing as well as other singers and dancers. Where do your multi-talents come from? (I16)

Obviously, according to the interview I16, the interviewee is known as a brilliant show presenter with extra talents. These qualities, not only beauty, contribute considerably to her success. When she becomes older, she definitely experiences the certain decline in her career. However, the reason for the decline should lie on a variety of factors such as her health or her capacity for quick reaction on the stage, etc. By mentioning that her fading beauty is the most top reason for the descent in her career, the interviewer may make readers the impression that the interviewee’s success is gained majorly by her beauty.

5.1.4. Pure nuns

The fidelity is one of the most important virtues for women in Confucianism. The fidelity rules women supposed not to date with many men and not to have a baby without marriage. The bad reputation can be seen as a punishment for women who do not follow these rules. No matter how their nature and personality are, disregarding these rules can make women suffer the negative reputation even for life. Media contribute to prize the conservative requirements for women’s fidelity. With these requirements and rules, Confucian societies expects women to act as nuns.

From my observation, it is not popular today for media to say women must or must not do things. However, by discussing about bad reputation as punishment aiming to women, media send the warning to women, who do not or tend not to follow conservative rules. Results from CDA and CA on following feature interviews can illustrate my point. The most outstanding example can be seen in the interview I13:

Question 1: Are you upset because up to now the public remain attaching Pha Le [her name] with scandal with Cong Vinh [her ex-boyfriend] or these big boob pictures? (I13)

Opening the conversation with an unhappy story is inappropriate even in daily social talks, especially in Asian culture, even in tabloid articles. However, the interviewer decides to open the interview with the question about scandals, which should annoy the interviewee’s life. One of scandals is the former relationship of her and another male celebrity. The opening may bring into readers’ minds the negative impression for the interviewee. Moreover, the question brings another implication that it is impossible for
the public to forget the scandal although it happened a long time ago. By highlighting the reputation as a punishment that the interviewee still suffers, the question sends the message about fidelity for Confucian women, who are supposed not to date with many guys.

It is interesting that interviewers have a number of lexical choices to imply the warning about the bad reputation. The first way is using the word “rumor(s)”. The word “rumor(s)” is used in the headline of several feature interviews and mentioned several times in questions.

   Headline: Lưu Hương Giang: “There are a lot of rumors about us” (I3)
   Headline: Thuy Tien: The number of rumors has decreased thanks to the engagement (I4)

It is necessary to notice the real meaning of the word “rumors” in these interviews. “Rumors” is a general word, which does not hold the negative meaning itself. The online Merriam-Webster dictionary defines “rumor” with two meanings as followings:

   1) talk or opinion widely disseminated with no discernible source
   2) a statement or report current without known authority for its truth
(Merriam-Webster dictionary)

The word “rumor” naturally needs a description to clarify the content of the rumor. However, in analyzed feature interviews, the word “rumor” is attached with the negative meaning although interviewers give no explanation about the content of these rumors.

Why? Vietnamese people have the saying that no fire, no smoke. Hence, in Vietnamese concept, the rumor is considered as the reflection of a part of the truth. Therefore, it is the beginning for bad comments and then the shameful reputation to women.

The second word, which usually signals bad reputation, is “burden”. The word choice can be seen in the interview I12:

   Question 11: Recently, you seem interested in the domestic market: launching a bar, acting as the face and MC for performances in Vietnam… It is because you want to refresh yourself or simply, because you have burdens on your shoulders when being a single mom? (I12)

It is fine for the interviewer to ask about the interviewee’s motivation for recent businesses. One of two suggestions given by the interviewer is “burdens … when being a single mom”. I question which kind of burdens the interviewer mentions in the question. If it is in terms of finance, which is supposed to be relevant, it is not reasonable for a
famous show hostess not to afford to feed and bring up her children alone. If it is not about finance, does the interviewer mention about public bad comments that the interviewee has to suffer. Even worse, it can be interpreted into the interviewer’s attempt to criticizing her choice of being a single parent. In the question, the word “burden” does not have a clear meaning; however, a majority of readers, who are more or less affected by the Confucian rules for women as well, will probably have their own interpretation to the interviewee’s burden of facing up with public critiques for being a single mother. Accompanying with the word “rumor(s)” which is not used as popularly, the word “burden(s)” reminds readers about negative evaluation that they will suffer if they – women – do not keep their purity, i.e. not have close contact to opposite-sex friends.

5.2. Interviews with journalists and editors

The presentation of the results of the analysis is structured in two parts. The first part responds the second research questions and the second part deals with the last research question.

For the sake of simplicity, when referring in general to the journalists and editors that I have interviewed (i.e., my interviewees), I call them ‘journalists’, or ‘journalists and editors’, and when referring to, and quoting, particular interviewees, I designate them by the abbreviations J for Journalists and E for Editors and number them from 1 to 6 as indicated in Appendix C.

5.2.1. Journalists’ and editors’ choice of journalistic style

The results of the analysis of the 19 feature interviews partially proof that in these samples, the journalistic style including the angle choice, lexical choices, grammar and sourcing that interviewers employ can be seen as tools to create gender stereotypes. At the same time, gender stereotypes are results of Confucian culture. The concern is that - is there any correlation between the Confucianism and journalists' selection for journalistic styles? To solve the concern, I start with the question - what affects to the journalists in the selection of journalistic style when interviewing women in reality. The question is addressed throughout the analysis on answers of eight among 12 journalists and editors interviewed.
Firstly, the background of the people that journalists will interview is one of the crucial factors that affect journalists’ choice of style. The finding is noticed from the answer of journalist 3 (J3)

I will find an approach based on the background information that I have researched about the interviewee.”(J3)

She clarified her point with an example.

To each interviewee, I try to find an exclusive approach and questioning style. When interviewing a photographer, for example, I will ask her about her picture. On the way, I can see the interviewee’s life principles attached in her pictures. I avoid direct questions such as ‘do you like capturing pictures of kids?’ or ‘why do you often shoot the sunset?’ I prefer indirect questions to direct questions because I feel that if I questioned them directly in the first meeting, I might cause a pressure to them. Consequently, the feature interview would become unnatural and pre-shaped. (J3)

Sharing the same point with J3, J4 shows her opinion.

Regardless their nationality, women themselves are different and their stories are different too. Therefore, the way that I choose to talk to them is diversified as well. One undiversified thing in all of my interviews is the comfortable atmosphere. I will make a research about their background, personal information and bring into the talk. Making a comment on what I observe from them is the way I use to break the ice. (J4)

J1 gives the following explanation for her practice of designing the questionnaire based on the interviewee’s background.

I always want my interviewees can be themselves. I respect all their personalities. (J1)

J1 thinks that thanks to the research that she makes in advance, she can decide not only approaches to the interviewee but also the strategy to struggle to get information from the interviewee.

I am going to have an interview with a woman. Thanks to the research on previous articles about her, I know she is quite conservative and not an open-minded person. She prefers go around the bush and pick words carefully to answer. I decide to choose direct questions for her. I want her to express herself and her personalities (J1)

One interesting that I found is that some journalists prefer the semi-structured question list when interviewing celebrities. They depend on their knowledge about the celebrity to
open the talk and hint the topic for the interview. However, according to J5, sometime they let the interview become a daily talk, in which the celebrity contributes to drive the flow of the talk.

I do not have any journalistic principles in designing questions. Questions mostly depend on the person that I am talking with. The interview should be a discussion. Designing questions aims to expose the full portrait of hers. (J5)

E2 also coaches his journalists to choose angles for the interview according to the interviewee’s background and personality.

I do not want my journalists to shape their interviewees into what they do not belong to. For example, when interviewing a woman, who claims that she wants to follow her political career, we will not ask her about household chores or cooking except she shows her preference to discuss about these topics. But when interviewing a woman, who wants to become a housewife, we will choose questions about napkins or baby powder (E2)

E1 says that she often coaches her journalists to research about the interviewee in advance.

It is good to prepare the knowledge about the person that you will interview. Sometime, I want my journalists to ask questions that are different or even opposite to common questions that the interviewee has given before. Sometime, I want journalists give the interviewee some hypotheses for the interviewee to discuss. (E1)

Secondly, the publication’s ideology also has a great impact on journalist’s practices in conducting interviews. Each media organization has its own ideological strategy and according to these interviewed journalists and editors, their organizations’ ideological strategy significantly decides their angle choice and their journalistic style in articles including feature interviews.

E3 tells that in 2006 when she started working for her current online newspaper, giadinhnet, the online newspaper set its target audience as married women. Therefore, all stories are encouraged to have angles that sentimental and family-related. However, since 2009 when the online newspaper was changed in sitemap and design, its target audience has also experienced the light turn to working married women. Accordingly, the ideological strategy of the online newspaper has changed.
I feel lucky with my online newspaper new ideological plan because it meets my personal favorite angles when I interview a woman. I prefer to ask about her career and her personal passion before asking about marriage or children (J3)

Therefore, being aware of the publication’s ideological strategy is crucial for journalists to produce any stories if they want their works to be published on the publication. As a freelance journalist, J2 sees the ideological strategy of the publication, which she sells her stories for, as the biggest factor shaping her interviewing style.

I change my writing style and the question design based on the publication’s style that I am writing for (J2)

Apart from the publication ideological strategy, J5 also suggests that the target audience is an important factor that she considers when choosing the angle for her interviews as well. She says that it is the best way to access closer to the audience and meet the audience's interests.

I think that staying close to the audience is a crucial factor for a publication to succeed. How to get closer? It depends on the target audience. For example, a publication for family women, want to read these topics. (J5)

To an editor like E2, the publication’s ideological strategy is even more solid. He introduces Sai Gon Marketing and its online version as products for ranging in age from 22 to 44 years. According to him, his publication’s target groups are both young women, who prepare to get married and middle-aged women, who have successfully managed a family. Therefore, his publication wants to say the message that “women have to decide who they are, what they do and how they live” (E2). He has shown his attempt to concrete the ideology in his publication’s stories.

I guide journalists to choose approaches to interviewees according to the publication's ideological strategy and each section’s style. Always and only the strategy. No personal preference can affect to the common products. However, I can admit that something happen out of my control. Sometimes I have to accept stories, of which styles nearly meet our publication’s ideological strategy, not totally; otherwise I do not have enough articles for the newspaper. (E2)
Thirdly, the interviewer’s personality is considered as one factor that can affect to the journalistic style of the interview. J4 says that she uses her own preference even in the selection of interviewee.

I want to talk to someone that I am interested in. They may have stylish looks, or strange behaviors. From my personal interest, only when I found them interesting and inspiring enough, I feature them on my stories (J4)

J4 continues applying her own personality in the way she chooses to communicate to the interviewee.

I always employ my own images and opinions into my feature interviews. I hate general comments and definitions. I think it is unrealistic journalistic practice. (J4)

J1 also admits that sometime she lets her personal thoughts orient her in her interview.

I let my interviewees freely express themselves in their style. I just hint them the topic to discuss and then they have the chance to raise their own voices. I try to keep my stories as objective as they can. Readers are ones that have their own conclusions. However, sometime, I cannot prevent myself from embedding my own feeling into the interviews. At that time, my stories are quite subjective and I call the interviewee ‘nang’ [means “she” in Sino-Vietnamese vocabulary – my note] (J1)

Lastly, these journalists do not deny that the interviewee’s culture will affect to their question development. J1 says that there is a slight difference in the way she conducts the interview to a foreign female celebrity and a Vietnamese female celebrity.

I think that regardless their nationality, they are all women. However, they are different in their way of thinking, their expression. The difference is caused by their living environment and their culture... (J1)

However, J1 observes that the difference has decreased recently because female celebrities that she has interviewed recently are more Western-ized. She tells that she once interviewed three Vietnamese girls about their opinion to one-night stand. One of interviewees straightly advised female readers to know their own goal and control the situation if they wanted to experience one-night stand. The interview, however, has not published because editors think that one-night stand is a sensitive issue in Vietnamese society and they should not discuss about it.
E2 explains that the difference in culture can cause the difference among interviewees’ personalities.

People, who are born in different societies and belong to different cultures, are different. They deserve an exclusive approach. However, there is one common thing among them. It is their gender. Therefore, we have some common approaches for both Vietnamese women and foreign women " (E2)

When he mentions just “some common approaches”, it means that other approaches are different between interviewing Vietnamese women and interviewing foreign women. Although E2 says that all women are connected in a common point that is their gender, he, at the same time, accept the difference in terms of angle choices that interviewers choose to interview Vietnamese women and foreign women.

There are four factors, which affect journalists’ and editors’ selection of journalistic styles.

- Knowledge of the background of the people that journalists will interview
- The publication’s ideological strategy
- Journalists’ personal character.
- The cultural context of interviewees

5.2.2. Confucian gender stereotypes and the job of journalists and editors

Analyzing results from eight responses, I realize that there is a variety in journalists and editors’ degree of alignment with the Confucian doctrine about women.

J3 confirms the validity and value of three dependence principles and four virtues although she comments that these rules have been modified in the modern society:

When I studied in school, I learned the meaning of the phrase “Tam Tong, Tu Duc” [three dependence principles and four virtues in Sino-Vietnamese vocabulary – my note]. However, since I was small, my parents educate me to act as a well-behaved girl. In my generation, three dependence principles and four virtues are modified. However, there are some points that have been unchangeable such as the responsibility of taking care of parents or following women’s basic moral principles. Some principles have changed . . . and four virtues have been loosen; for example, women are more open-minded in sex issues, more independent in their life, and have more influences into the community.
However, in my opinion, the majority of modern Vietnamese women remain trying to keep four virtues. . . (J3)

E1 also supports the existence of four virtues in the modern time and even she thinks that these virtues are important to women.

Three dependence principles do no longer make any sense today because women mostly are independent and they can make decisions for their life. However, four virtues are valid and important to women (E1)

E3 even thinks that four virtues are goals for women to try to qualify

Four virtues hold their humane values so they are goals that a woman desires to obtain . . . (E3)

In contrast, J4 strongly believes that all three dependence principles and four virtues are invalid now.

I have no comment [about “Tam Tong, Tu Duc”, three dependence principles and four virtues – my note]. The phrase is out-of-dated per se. (J4)

J2 is another respondent who claims that three dependence principles has not has any impact to her because of her personal background. J2 is the only daughter of a single mother and her mother and her grandmother brought up her. J2 thinks that four virtues are no longer valid nowadays:

I respect Confucianism’s four virtues of women. However, please do not set these virtues as standards to evaluate women’s morality and do not put on women's shoulders any pressure to obtain these virtues . . . I think that although three dependence principles and four virtues always appear in beauty contests, it does not mean that they remain being valid in reality” (J2)

One more example can be seen in E2's answer. When being asked about “Tam Tong Tu Duc”, E2, a male editor, states that all values and rules can be changed overtime.

All values and rules are set by human beings and no value is constant. They are changed over time and along with changes in human’s ideology and social context, etc; especially in the case of three dependence principles and four virtues, which were created by a political power, of which scheme was shaping each individual into the social frame. There is no reason for the constancy of three dependence principles and four virtues, which are products of the feudal society, which died during human beings’ evolution process. (E2)
However, I can observe that some of journalists and editors are unconsciously affected by these principles although they claim that they no longer support Confucian three dependence principles and four virtues. My observation is based on their answers.

Coming back to J1’s opinion mentioned in section 5.2.1. J1 states that she wants to let her interviewees “freely express themselves in their style”. However, she also notices that she sometime cannot resist herself from attaching her subjectivity in the feature interview:

I just hint them the topic to discuss and then they have the chance to raise their own voices. I try to keep my stories as objective as they can. Readers are ones that have their own conclusions. However, sometime, I cannot prevent myself from embedding my own feeling into the interviews. At that time, my stories are quite subjective and I call the interviewee ‘nang’ (J1)

It is quite interesting to note that “nang” is a Sino-Vietnamese pronoun, which means “she”. However, the word is found in Vietnamese old Confucian literature rather than daily life. The pronoun itself holds the dedication to a beautiful, gentle and well-behaved girl or woman. “Nang” also means darling in the dialogue of a couple in the past. The word hardly appears without the partner word, i.e. “chang”, which means “he” in Sino-Vietnamese. If I have to choose a linguistic symbol of Confucian gender stereotype, I will choose the word “nang” for its connotation and its dependence to the word “chang”. By using the word, J1 may unconsciously portray her interviewees as a beautiful, sophisticated women or an ideal and dream partner.

To summarize, in the interviews, journalists and editors express different levels of acceptance of the Confucian rules for women. Several respondents distance themselves from these rules. However, some of them, who declare that three dependence principles and four virtues are no longer valid, are somehow holding their expectation for woman to meet four virtues.

6. Conclusion

In this chapter, I summarize my study’s findings, answer research questions and figure out the limitation of my study. The connection between the theoretical framework,
previous studies and my results is presented in the chapter as well. The chapter is structured into three sections.

6.1. Confucian-related gender stereotypes and feature interviews’ role in their reproduction

The first main result of the master thesis is that the thesis detects significant Confucianism-related gender stereotypes on feature interviews of online newspapers. The first research question - what are Confucianism-related gender stereotypes appearing on feature interviews on Vietnamese online newspapers - is addressed clearly and explicitly.

In my observation, previous studies that are discussed in the chapter two, show general gender stereotypes, mostly from the West without considering Confucianism’s influences into the development of these gender stereotypes. The shortcoming may cause one problem, which is that gender stereotypes detected on Vietnamese media are overlapped with gender stereotypes on other non-Confucian countries' media while specific Confucianism-related gender stereotypes may be neglected. By specifically studying gender stereotyping based on Confucianism doctrine, the master thesis can point out four gender stereotypes that are derived from Confucian thoughts and beliefs:

- **Successful but dependent women**: The gender stereotype denies women’s independence in developing her career and controlling her life. The gender stereotype originates from Confucianism’s dependence principles for women. Confucianism sees women as men’s followers and play backstage roles. Therefore, the doctrine teaches women to obey men’s instruction. Unmarried women are supposed to obey father, married women are told to please husband and even widows are told to delegate their sons to decide her life until their death. This gender stereotype does not only reflect the way that the society belittles women and their capacity and role but also discourage women try to achieve their success by their own. I can see from the results that even interviewees, who are female successful celebrities themselves holds the gender stereotype. On one hand, they want to show off their real talent that makes their success. On another
hand, they doubt about their choice of chasing career success while the majority of women in the society are believed to get married and to take care of the family. The doubt may be caused by the second stereotype.

- **Successful but unhappy women**: Successful women are portrayed as people who are suffering a tragedy life of loneliness and unhappiness. They are blamed for neglecting their responsibilities for the family. The gender stereotype is built from four virtues for women. The stereotype gets women on the guilty trip when they make the choice of paying attention to the career. While media of a modern society declare that women have their rights to make their own choice and control their life, the guilty complex forces them back.

- **Sexy marionettes**: The stereotype sees women succeed thanks to her beauty, not her real talent. It can be said to exist in other non-Confucian societies as well. However, in the thesis, the gender stereotype is seen with the connection with Confucianism. Beauty is seen to the tool for women to obtain success and to please people around. Women are designated to be an ornament for men and for life. The stereotype causes the pressure on women to maintain their beauty; and at the same time, it causes the society to look down on women’s capacity.

- **Pure nuns**: The fidelity is one of the most important values to women in Confucian societies. According to the virtue for fidelity, women are supposed to have the distant contact to opposite sex. Cohabitation, single mother and girls with complicated relationships are strongly discriminated in these societies. By warning about the punishment, i.e. negative references that women have to suffer if they do not follow fidelity rules, feature interviews highlight the conservative standard for women’s life. The standard, in fact, imprisons women and limit their possibility of making their own choices and deciding their own life. They are expected to do something to please the public otherwise they
will be criticized by the public. These critiques can obsess them for life.

The CDA and CA shows that these above gender stereotypes are not presented directly. They are attached in feature interviews throughout some certain strategies:

- **Over-emphasizing the role of men in women’s life and success:** The angle implies that women cannot achieve success by themselves without the support of big men.

- **Criticizing successful women:** Instead of discussing about women’s achievements in career, interviewers choose the angle of her responsibility to the family while her schedule is fully-booked by her job. Interviewers may raise the guilty complex in interviewees.

- **Over-evaluating the role of beauty in women’s success:** The topic about beauty and beauty maintaining appears in an overwhelming frequency. Interviewers consider beauty maintaining as the pressure to women if they want to maintain their success. It means that women’s success is made by nothing else but their beautiful appearance.

- **Warning about the bad reputation that women have to suffer if they cannot preserve their fidelity:** Interviewers have a variety of ways to warn interviewees and female readers about the negative consequences that they have to gain if they do not follow the traditional Confucian fidelity rules.

Several common phenomena are detected in CDA and CA such as the angle choice, the word choice, the usage of footing shift and formulation over all feature interview samples. They are repetitively employed by other interviewers on different online newspapers.

It is also crucial to note that the reproduction of Confucianism-related stereotypes, in many cases, is not carried out by interviewers alone, but seems to be a sort of joint
project that interviewers and interviewees alike are participating in. Therefore, some answers are analyzed as well. However, I realize that these gender stereotypes caused by interviewees can be partially solved by the way that interviewers follow or further discuss these interviewees' answers. Moreover, there might be some exclusive requirements for feature interviews in the entertainment section such as entertaining, provoking, exaggerating, etc that can make influences on the reproduction of stereotypes. They should be counted when analyzing entertainment articles.

6.2. Confucian influences in the selection of journalistic style when interviewing female celebrities

The analysis of the interviews I conducted with journalists and editors shows that there are four main factors, which can affect to journalists’ choice of journalistic style for their interviews.

1. Knowledge of the background of the people that journalists will interview
2. The media organization’s ideological strategy
3. The interviewer's personality and preferences
4. The culture that interviewees belong to

To answer the third research question - In what extend can the theory of global journalism be applied to remove Confucianism-related gender stereotypes in Vietnamese media? - I pay a special attention to factors 3 and 4. Journalists and editors admit that their journalistic approaches are shaped by both interviewees’ culture, i.e. Vietnamese culture including Confucian patterns and interviewers’ personality and preferences, which can be formed by interviewers' culture as well.

Moreover, interview results present the Confucianism absorption of journalists and editors. Some of them remain supporting three dependence principles and four virtues while some of them claim that these principles are invalid in their opinion. However, even to journalists, who says that they no longer believe in these principles, interviewing results also point out that they are affected more or less by these principles.
6.3. *Initiative to connect global journalism theory to remove Confucian gender stereotypes*

Based on both the theoretical framework and results of my thesis, I have three observations as following:

- Interviewers’ journalistic style plays a role in the reproduction of Confucian gender stereotypes. In feature interviews, their choice of angle, vocabulary, expression and the technique of conducting questions are key elements of this reproduction process.
- The choice of journalistic style is determined by four factors. One of these factors is the cultural mindset of both the interviewer and the interviewee. Confucianism makes its influences on their mindset.
- The theory of global journalism posits a journalistic style that can globally connect people according to their common concerns regardless to their nationalities or origins.

In endorsing these observations, I argue that if journalists adopted the journalistic style posited by the theory of global journalism, they would learn to see Vietnamese women on a pair with women from the rest of the world in terms of gender equality. Interviewees would be questioned about their career and life without being examined as typical Vietnamese women. Therefore, they would be set free from Confucian gender stereotypes.

Journalists should be coached to relate to events and issues with a global outlook and not shape people in the location where they live, they will be aware of the problem if they keep shaping Vietnamese women in the Vietnamese social standards. When they have a common moral standard for Vietnamese women and other women from non-Confucian societies, Confucian gender stereotypes may be removed.

*How?* The key word is journalistic style selection. When designing the questionnaire in advance or editing feature interviews after they are done, journalists and editors sit
together and discuss about which angles they ask Vietnamese women but maybe not foreign women, which techniques they use but they may not use if they interview a foreign celebrity, etc. They will consult themselves if they see Vietnamese women in the connection with women around the world and see their problem in the global outlook.

The thesis is considered as a first and modest step towards establishing a connection between the journalistic style posited by global journalism theory and the mitigation of gender stereotyping in Vietnamese media.

The journey to achieve the gender equality for women around the world is a long and windy road. It may be more effective if the issue is solved globally. It is time for local journalists and editors bring themselves to the global chain.

6.4. Limitation

I totally notice of the problem of my thesis. My arguments about the application of global journalism into the solution for gender stereotyping are somehow not convincible enough.

However, I strongly believe that the global journalism theory itself is under the development process as well. The theory will be improved and clarified in the coming time. Besides detecting Confucian gender stereotypes in feature interviews, my attempt for the thesis is nominating gender stereotyping as one issue, which global journalism theorists should count on during the theory development process. At the same time, I hope that my thesis will be the reference for other researchers to study on gender stereotyping especially in the context of former Confucian societies.
References


Appendix A

Lists of materials for CDA and CA

<table>
<thead>
<tr>
<th>Code</th>
<th>Headline</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>I1</td>
<td>Dinh Ngoc Diep: 'Who loves me will very happy'</td>
<td>April 26, 2012</td>
</tr>
<tr>
<td>I2</td>
<td>Unknown things about the top female DJ in Vietnam</td>
<td>March 27, 2012</td>
</tr>
<tr>
<td>I3</td>
<td>Luu Huong Giang: 'There are a lot of rumors about us!'</td>
<td>March 30, 2012</td>
</tr>
<tr>
<td>I4</td>
<td>Thuy Tien: 'The number of rumors has decreased thanks to our engagement'</td>
<td>March 23, 2012</td>
</tr>
<tr>
<td>I5</td>
<td>Trang Tran: 'Who say that I was a prostitute has to show evidences'</td>
<td>March 9, 2012</td>
</tr>
<tr>
<td>I6</td>
<td>Diem Huong: 'Marriage? In queue, please!'</td>
<td>January 31, 2012</td>
</tr>
<tr>
<td>I7</td>
<td>Dương Mỹ Linh: ‘I have never done something silly in my life'</td>
<td>January 19, 2012</td>
</tr>
<tr>
<td>I8</td>
<td>Linh Nga tells about being a daughter-in-law in a commander’s family</td>
<td>January 29, 2012</td>
</tr>
<tr>
<td>I9</td>
<td>Ly Nha Ky: 'I am not the type of man-obsessed woman'</td>
<td>February 22, 2012</td>
</tr>
<tr>
<td>I10</td>
<td>Minh Hang: 'I am not too sexy'</td>
<td>February 1, 2012</td>
</tr>
<tr>
<td>I11</td>
<td>My Tam: 'Never might I have an wedding'</td>
<td>January 25, 2012</td>
</tr>
<tr>
<td>I12</td>
<td>Nguyen Cao Ky Duyen telling about love</td>
<td>October 21, 2011</td>
</tr>
<tr>
<td>I13</td>
<td>Pha Le: 'He made me melt down'</td>
<td>February 12, 2012</td>
</tr>
<tr>
<td>I14</td>
<td>Truong Ngoc Anh: 'I have all four virtues'</td>
<td>February 3, 2012</td>
</tr>
<tr>
<td>I15</td>
<td>Ngo Thanh Van: 'I no longer aim to getting married'</td>
<td>March 15, 2012</td>
</tr>
<tr>
<td></td>
<td>Nguyen Cao Ky Duyen: “Marriage can no longer force anyone to commit”</td>
<td>March 3, 2012</td>
</tr>
<tr>
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</tr>
<tr>
<td>I17</td>
<td>Thuy Hanh giving presents to her husband for the International Women Day</td>
<td>March 8, 2012</td>
</tr>
<tr>
<td>I18</td>
<td>Tran Thu Ha, my husband is skillful at taking care of the babya</td>
<td></td>
</tr>
</tbody>
</table>
Appendix B

Questionnaire

1. Please briefly tell me about your job in journalism now. Do you often conduct the interview to female celebrities?

2. How do you think that the three submissions and the four virtues (Tam Tòng, Tữ Đức) promoted by the Confucian school affect the life of women and men?

3. Do you think that all women should follow these? Do you think Asian women should follow these? Do you think that Vietnamese women should follow these? Why for each YES/NO?

4. Do you have an image for “an ideal Vietnamese woman”?

5. Have you ever tried to create the image in your stories?

6. Do you have any favorite angles for your interviews with Vietnamese female celebrities? (Career, family, love/relationship, lifestyle, girl/women power, fashion or other)? What and Why (your magazines’ target audience, your own style or anything else?)

7. Do you have any difference in question designing or angle choosing when conducting interviews with foreign female celebrities and with Vietnamese celebrities?

8. Do you make any effort to “Vietnam-ize” (Việt hóa) your interviews with Vietnamese female interviewees (marriage, cooking, children, the discussion on Vietnamese old idioms/sayings (ca dao, tục ngữ) about women, discussing about the traditional beauty of Vietnamese women). If so, why do you do that? If not, which angles do you apply to your interview?

9. Is there anything that you would like to change in your upcoming interviews? Which ones?

10. Have you ever asked about the role of men in her life such as her father or her husband in the female celebrity’s success?
Appendix C

List of journalists and editors

<table>
<thead>
<tr>
<th>Code</th>
<th>Name</th>
<th>Responding date</th>
<th>Position and Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>J1</td>
<td>Trang Nguyen</td>
<td>April 4, 2012</td>
<td>A freelance writer for Beauty magazine, a glossy women magazine, for four years</td>
</tr>
<tr>
<td>J2</td>
<td>Trang Ami</td>
<td>March 29, 2012</td>
<td>A freelance writer for Beauty magazine, F-Fashion magazine, My Thuat (Art) magazine, for four years</td>
</tr>
<tr>
<td>J3</td>
<td>Pham Hoai Anh</td>
<td>April 6, 2012</td>
<td>A journalist for Giadinhnet, an online newspaper for married women for six years</td>
</tr>
<tr>
<td>J4</td>
<td>Thuy Minh</td>
<td>March 28, 2012</td>
<td>A journalist for several women magazines for ten years and a newly-designated editor-in-chief of a new-born online entertainment newspaper named Viet Nam Ngay Moi (Vietnam's New Day)</td>
</tr>
<tr>
<td>J5</td>
<td>Lan Phuong</td>
<td>May 17, 2012</td>
<td>A journalist and editor for Hoa Hoc Tro (Vietnam Student Newspaper), which owns several printed publications and an online newspaper for eight years</td>
</tr>
<tr>
<td>E1</td>
<td>Nguyen My Hanh</td>
<td>April 2, 2012</td>
<td>The deputy editor-in-chief of Television magazine, also works as a journalist for 14 years.</td>
</tr>
<tr>
<td>E2</td>
<td>Ha Tan Cuong</td>
<td>March 28, 2012</td>
<td>An editor for Sai Gon Marketing, one of the biggest newspapers and online newspapers in Vietnam for 16 years</td>
</tr>
<tr>
<td>E3</td>
<td>Nguyen Thu Tam</td>
<td>May 17, 2012</td>
<td>An editor for Mua Sam &amp; Tieu Dung (Shopping and Consuming) magazine for five years</td>
</tr>
</tbody>
</table>