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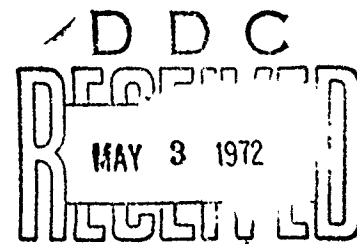
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A STUDY OF VALUES, COMMUNICATION
PATTERNS AND DEMOGRAPHY OF
RURAL SOUTH VIETNAM

Martin Sternin
Robert J. Teare
Peter G. Nordlie



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GENERAL INTRODUCTION TO AND OVERVIEW OF THE VALUES PROJECTS

This is one of four research studies in support of U. S. efforts in Vietnam. They provide information about the Vietnamese people, their culture and values, and suggest uses in communications and military assistance programs. Information on American values is presented also. The detached observer can view his subjects as a biologist observes an insect under the microscope, only making sure that his reports are "objective" and systematic. But once the observer of a foreign political scene becomes also an actor, attempting to influence things, he needs insight into his own predispositions and values. Our values set our goals. In decision-making they constrain and reduce the alternatives we seriously consider, usually without awareness. Thus, ingrained American values and institutionalized practices directed our efforts in Vietnam, and they did not always serve us well.

But some wisdom may be gleaned retrospectively. In 1955, the U. S. committed itself to support a newly formed Asian country in a task that required--concurrently--social, political and economic development, and defense against an insurgent strategy patterned after Communist precepts and tested and refined in China (1940-47) and Indochina (1947-54). We became involved with a people with great ethnic pride but little experience in self-government; a people with a Chinese-Southeast Asian set of values and beliefs--values and beliefs alien to Occidentals. A more difficult task could hardly be imagined.

Retrospectively, we didn't appreciate what we were getting into. And our immediate precedents were more misleading than helpful. The Marshall Plan had successfully resuscitated Western Europe after World War II. In a more qualified success, with Korean help, we had stopped the North Koreans at the 38th parallel. But the Western Europeans had the knowhow to apply U. S. funds and capital equipment and thrive; and the Korean War was basically a conventional conflict, not a counterinsurgency operation.

Other experience was available that could have served us better--the anti-Huk experience in the Philippines, the successful British counterinsurgency operations in Malaya, and the immediate experiences of the French in Indochina. But these were not much called on. There was no institutional memory in the military for the strategy, tactics, and detailed techniques needed to address the struggle we would face. Worse, no superior monitor told us we needed to know! Our closest doctrinal approximation was the Marine Corps Small Wars Manual, prepared in 1940 but never published.

Given this scenario, our approach followed our own American values and, in the military, a set of precepts and organizational practices institutionalized in conventional conflict. We strove to pattern the Vietnamese military after our own, and--largely ignoring the Communist stimulated and supported insurgency in rear areas--set the defense of the 17th parallel as the mission. On the civilian side, we supplied a wealth of materiel and some training in public administration--American style. We hoped that from all this assistance there would emerge a politically and economically viable national polity.

Combining military and civilian efforts we built bridges, roads and schools, and formed strategic hamlets and ringed them with barbed wire. But in the far more difficult job of helping to develop communities--communities that would give meaning to these physical artifacts, communities with the will and unity to defend themselves--we often failed. As Kissinger has pointed out, "...our military strength had no political corollary."¹

The inherent complexity of the situation, and our own brand of institutional wisdom, acquired from experience in traditional wars, in combination, were formidable obstacles. But man is intelligent; he can learn. Thrown into a strange situation he begins to recognize the insufficiency of existing guides, and to feel for better answers. A general officer, hearing that the Viet-Cong were superstitious, had his G-2 make a staff study. The intelligence officer recommended

¹Henry A. Kissinger, "The Viet Nam Negotiations," Foreign Affairs, Vol. 47, No. 2 (January 1969), p. 230.

that we fly out in our choppers and drop owls and aces-of-spades on the hapless Viet-Cong, and that the Advanced Research Projects Agency should check this further. These suggestions struck a responsive chord at the ARPA compound on Ben Bach Dong. Seeing everywhere the impact of the massive American presence, ARPA civilians and military began talking about syncretism and the need for a more compatible mix of American and Vietnamese ways. While his specific suggestions may be naive, the general was on the right track.

It began to be seen that communications are far more important in counter-insurgency situations than in traditional warfare, and that they must address a greater variety of audiences--friendly and fence-sitters, as well as enemies. We began to appreciate that to communicate credibly, one must know not only the language of his audience, but his own values and beliefs as well. Problems of cooperative effort came to be better appreciated: Vietnamese and Americans could readily agree on generalized, abstract goals. But when, working together, Americans tried to translate these goals into ways and means, cross-cultural differences became major obstacles. We could not just superimpose an American modus operandi on a South Asian people (Vietnamese disagree politely--they smile and nod their heads). Obviously then, there was a need to know more about the Vietnamese culture and people. Such knowledge could improve psychological operations, help advisor-advisee relationships, and help with the many tasks that fall under the rubric of nation- or institution-building.

Such thoughts were the genesis for requirements which were translated into the research described here. HSR efforts to date have resulted in four reports, produced under ARPA contract.

The first report² describes the collection and integration of information on the values and demography of rural Vietnamese in the Mekong Delta and an

²M. Sternin, R. J. Teare, P. G. Nordlie. A Study of Values, Communication Patterns and Demography of Rural South Vietnamese (McLean, Va.: Human Sciences Research, Inc., February 1968).

extensive treatment of the methodology used. Anticipating uses in psychological operations, we also collected information on formal and informal communications practices.

A second report³ is designed to show how the information developed may be used in psychological operations. The hypotheses as to how it may be used are untested.

Recognition that values between cultures are relative rather than absolute, and that Americans need a better understanding of their own values, gave rise to the work reported in a third report.⁴ Data collected on American value orientations were compared with data on Vietnamese collected earlier. Inferences from these data and other source materials gave rise to a treatise on problems to be expected when people of these two different cultures attempt to work together to accomplish common goals. Approaches that might help resolve some of these problems are suggested. Finally, technical problems of measurement of values are treated in an appendix.

The latest report in this study area⁵ is an account of HSR's attempt to test certain of the findings on value orientation in a field situation in Vietnam, at the same time providing assistance to psyop programs in RVN. Guiding concepts were set forth and preliminary testing was just beginning when project funds were expended; the report is thus incomplete and is being distributed only to a limited audience.

³M. D. Havron, M. Sternin, R. J. Teare. The Use of Cultural Data in Psychological Operations Programs in Vietnam (McLean, Va.: Human Sciences Research, Inc., February 1968).

⁴John S. Parsons, Dale K. Brown, Nancy R. Kingsbury. Americans and Vietnamese: A Comparison of Values in Two Cultures (McLean, Va.: Human Sciences Research, Inc., November 1968).

⁵E. Frederick Bairdain, Edith M. Bairdain, Neil L. Jamieson, III. Psychological Operations Program Assessment: Vietnam Field Study June-October 1968 (U) (McLean, Va.: Human Sciences Research, Inc., December 1968). CONFIDENTIAL.

In spite of a lack of closure, certain generalizations stand out.

- An intelligent approach to Vietnam-type situations requires knowledge of the people and culture. Such knowledge can be obtained in spite of many operational and technical problems, by methods and techniques known to the social sciences.
- Translating this knowledge into guiding concepts and into operations is as difficult as obtaining it. Nonetheless, it appears that this can be done for a variety of critical programs and tasks.
- To work effectively with people whose values and beliefs are different from ours, it is necessary to be conscious of one's own values and beliefs.
- To have real impact, work of the kind described here needs continuous support over a considerable time span. The state-of-the-art supporting this work provides useful concepts and methods, but considerable trial and error is required. Research of this sort must compete for support with hardware development programs which stem from American values which incline us to give priority to research in hardware technology. Often work such as that described does not fare well in this competition for priorities.

-- M. Dean Havron, President
Human Sciences Research, Inc.

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CHAPTER I: INTRODUCTION AND SUMMARY

Background and Rationale

The requirement for the study arose from the growing recognition that psychological operations play a most significant role in the Vietnamese conflict and that our ability to conduct such operations effectively is hampered by a lack of knowledge of cultural characteristics of the peoples to whom the operations are addressed. Culture, as the term is used here, denotes the body of values, symbolic meaning, and particular ways of perceiving the events in the world around them which characterize the people of a society. To communicate effectively with people of cultures different from our own, U. S. forces must know how they think, what they value and consider important, and what their assumptions are about the world around them. Cultural information is critically important since psychological operations are primarily acts of communications, the effectiveness of which depends largely upon the compatibility of certain tacit assumptions in the communication with those of its intended recipient.

Specific Objectives

Given this general requirement, this project was broadly designed (1) to gather information about the cultural values and communications habits of the rural population of South Vietnam, (2) to analyze and interpret these data explicitly in terms of their potential applications for psychological operations and (3) to present the data and the findings in such a way as to reveal their more general implications for intercultural communications.

The following six specific research objectives were identified and form the framework around which this study was built:

1. To develop techniques for the collection of information about pertinent aspects of Vietnamese culture and communication activities;
2. to demonstrate and document suitable data collection procedures;
3. to describe theoretical and operational problems associated with such data collection;
4. to synthesize data findings into a form usable as inputs to psychological operations programs;
5. to construct the rationale by which cultural information can be utilized in the psychological operations process;
6. to demonstrate through specific examples how these findings may be used in field situations.

This report covers steps 1-4 above. The latter two steps are described in the companion report.⁶ While collection of information on communications patterns and demography is relatively straightforward, the approach to values orientations is more difficult and is given special emphasis.

Approach

The choice of the kinds of data to be collected depended on certain assumptions about the nature of systems of beliefs and values and the way in which they are related to communications habits. Beliefs and values are assumed to form the essential component of the cultural tradition which, in any society, is passed from one generation to the next in the process of socialization. They not only differ to a greater or lesser extent from one society to another, but they may also vary within a given society as they reflect differences in the activities and experiences of particular classes or groups of people who make up the society. Hence, if value patterns show any significant variation within any community, these must in some way be associated with socio-demographic differences in that community.

⁶ Havron, et al, op. cit.

By the same token, it was assumed that an individual's social background, and what he believes and values, would have a direct bearing on his communications habits; that individuals of similar social position and holding similar values would tend to be exposed to and utilize similar channels of communication for similar reasons. Conversely, socio-demographic classes and groups showing significant differences in their values may be expected to rely on different channels.

In light of these assumptions, the study focused upon three major categories of data:

1. Values data: information about beliefs and values in certain areas of life and the various orientations these values may take.
2. Demographic data: descriptions of the people who hold these values--data on age, sex, education, occupation, income, religion, place of residence, etc.
3. Communications data: data relating to the sources from which these people obtain information and the various channels through which it passes, including both formal and informal modes and patterns of communication.

The data were collected from selected samples in three rural hamlets in the Mekong Delta, and their applicability to other areas of the Delta remains untested. However, since the data exhibit similar patterns across the three hamlets, there is evidence that the findings may be characteristic of Dinh Tuong Province and perhaps even other areas of the Delta.

The data were analyzed to test various hypotheses as to the relationships among these categories of data. Some of these hypotheses were built into the selection of the sampling units--for example, the hypothesis that differentiation of the three hamlets by religion would be associated with variations in value response. Others, based on similar theoretical expectations, were anticipated in the data collection--for example, that gross differences in educational level would be associated with differences in value responses, and that differences in occupational role would be associated with differences in the kinds of sources of information used.

Because the study of values and attitudes is young even in the social sciences, the development of appropriate methodology became a critical component of the project. Similarly, a significant task of the research effort was to further the rationale and technology associated with the application of its findings to psychological operations.

Other reports produced during this study are oriented primarily to the relevance and utility of the findings to psychological operations. The present report is primarily a technical report: it includes the rationale for and description of the instruments used to collect the data, the data collection procedures and a detailed presentation of the findings.

Chapter I discusses the rationale for the study and provides a general overview. Chapter II focuses particularly on the concept of value orientations and describes the conceptual development of the two instruments which were used to collect values data. Chapter III describes the data collection phase of the study in the field. Chapter IV describes how the data was analyzed and Chapter V presents the findings of the study.

Principal Findings

The principal findings of the study are summarized on pages 87-91 of the report. In general, the findings revealed the existence of a number of value orientation patterns with particular implications for cross-cultural communications and psychological operations. Differences in value orientations were found to be associated with certain differences in demographic characteristics. The communications findings help illuminate the sources of information, exposure to mass media, and perceived credibility of different information sources among the population studied.

CHAPTER II: THEORETICAL BACKGROUND AND DEVELOPMENT OF INSTRUMENTS

This chapter discusses, in the following order, the concept of values, the derivation and structure of the particular instruments used to measure values, and the rationale and instruments for the collection of socio-demographic and communications data.

The Concept of Values

In this study, values have been defined as a set of implicit criteria for determining relevance, criteria that allow the people who share them to identify which of the many events and actions composing their experience are important, that permit them to see the world in meaningful and related units.

The sharing of values by the members of a culture or subculture is necessary if they are to maintain efficient social intercourse and communication. It is because people agree--quite unknowingly--to use the same forms of logic, the same kinds of premises and criteria, that their reactions to others and to the world about them are coherent and integrated. Like language, values inculcated in youth tend to persist throughout one's lifetime and to be among the least changeable elements of the culture that is passed from one generation to the next. Hence, values provide one of the principal elements of cultural and social continuity.

The set of shared values which characterizes a culture, be it Vietnamese or American, affects the perceptions and behavior of its people in a manner very similar to the way in which grammar affects speech: just as a speaker is unaware of how his native grammar is guiding his thoughts and their presentation, he is also unaware of how his values are guiding his perceptions, logic, and judgments. People from different cultures frequently and mistakenly accuse each other of irrationality simply because they do not share a common basis of rationality.

If we, as Americans, wish to have our acts and ideas attended to, understood, and accepted, we must present them to the Vietnamese people in terms of Vietnamese values--i.e., in terms to which their criteria of relevance, meaning,

and acceptability can be applied; such sophistication must be based on a knowledge of the values held by the Vietnamese people, and it is to the development of this knowledge that the present study is addressed.

State-of-the-Art

The study of cultural values is still in its early stages. Von Mering⁷ has traced an historical overview of its development since the 1930's through Durkheim,⁸ Mannheim,⁹ Weber,¹⁰ Parsons,¹¹ and C. Kluckhohn.¹² The heavy role of sociological theory is evident in these names, but these men were themselves conversant with anthropology. Anthropological thinking in this area has been more influential than is apparent, because the discipline has not--until recently--addressed itself to "values" as a differentiated subject matter. In prior work such terms as "culture," "ethos," "national character," "world view," or "culture themes," were more commonly employed. Psychologists, too, have been concerned with values with special emphasis on their measurement. Wilson and Nye¹³ have reviewed the literature associated with the empirical side of the theoretical lineal development,

⁷Von Mering, Otto. A Grammar of Human Values (Pittsburgh, Pa.: University of Pittsburgh Press, 1961).

⁸Durkheim, Emile. Elementary Forms of Religious Life (Glencoe, Free Press, 1947).

⁹Mannheim, Karl. Ideology and Utopia, New York, Harcourt, Brace, 1936).

¹⁰Weber, Max. The Protestant Ethic and the Spirit of Capitalism (New York, McGraw-Hill, 1937).

¹¹Parsons, Talcott. Structure of Social Action (New York, McGraw-Hill, 1937).

¹²Kluckhohn, Clyde. "Values and Value Orientations in the Theory of Action," in Parsons, T., and E. A. Shils (eds.), Toward a General Theory of Action (Cambridge, Harvard University Press, 1951).

¹³Wilson, W. J., and F. I. Nye, "Some Methodological Problems in the Empirical Study of Values," Wash. Agr. Exp. Sta. Bulletin 672, July, 1966.

again since the 1930's starting with Spranger¹⁴ through Allport and Vernon¹⁵ and up to the present, including Cantril,¹⁶ Morris,¹⁷ Christy and Merton,¹⁸ and Osgood, Suci and Tannerbaum¹⁹ among many others.

The cross-cultural use of test instruments holds promise of greater scientific rigor. However, a review of over 150 such studies (conducted during the past five years alone) revealed among other things a slight regard for the difference in meaning which test procedures and stimuli are likely to have in foreign contexts. Quite sophisticated in this respect, however, appears to be the work of several linguists in the development of the technique of componential analysis. The interested reader is directed particularly to the works of Frake,²⁰ Conklin,²¹ Goodenough,²² and Pike.²³

¹⁴Spranger, Edward. Types of Men: The Psychology and Ethics of Personality (Halle, Germany: Niemeyer, 1928).

¹⁵Allport, Gordon, and Philip Vernon. A Study of Values (Boston: Houghton, Mifflin, 1931).

¹⁶Cantril, Hadley, and Gordon Allport, "Recent Applications in the Study of Values," J. Abn. Soc. Psychl., 1933, 28, 259-273.

¹⁷Morris, Charles, "Axiology as the Science of Preferential Behavior," in Lepley, Ray (ed.), Value: A Cooperative Inquiry (New York: Columbia University Press, 1949), pp. 211-222.

¹⁸Christie, Richard and Robert K. Merton, "Procedures for the Sociological Study of the Value Climate of Medical Schools," J. Medical Educ., 1958, 33, 10, 125-53.

¹⁹Osgood, Charles, Goerge Suci, and Percy Tannerbaum. The Measurement of Meaning (Urbana, Ill.: University of Illinois Press, 1957).

²⁰Frake, Charles, "The Ethnographic Study of Cognitive Systems" in Anthropological Society of Washington, Anthropology and Human Behavior (Washington D.C.: Author, 1962).

²¹Conklin, Harold, "Comment (on Frake's Ethnographic Study of Cognitive Systems)", in Anthropology and Human Behavior, Ibid.

²²Goodenough, Ward, "Componential Analysis and the Study of Meaning," Language, 1956, 23, 1, 195-216.

²³Pike, Kenneth. Language in Relation to a Unified Theory of the Structure of Human Behavior, The Summer Institute of Linguistics, Glendale, Calif., 1954.

The Concept of Value Orientation

Certain unique problems adhere to the study of values cross-culturally. The componential analysts, whose work is noted above, have turned their energies mainly to the investigation of the networks of concepts which characterize individual cultures. These networks are derived empirically by asking native informants to give examples of common objects, actions, reasons, etc.; those are grouped into classes, from which the criteria for their formation are then derived. Such taxonomies necessarily vary from culture to culture, and the criteria needed in one may be altogether inapplicable, even incomprehensible, in another.

Kenneth Pike has distinguished intracultural and intercultural taxonomies, pointing out that categories appropriate to one are not necessarily appropriate to the other. The bases of such classes must, necessarily, differ from those appropriate to a single culture.

One intercultural system is that proposed by F. Kluckhohn and F. Strodtbeck,²⁴ holding as its basis the proposition that there are certain universal life problems: problems for which all people, of all times, have had to find some manner of solution. They have identified five classes of such problems to which they have applied the concept of value orientations. Within each class they identify particular value positions which can be taken. Discussed below are the five value orientation areas: "Human Nature," "Man-Nature," "Time," "Activity," and "Relational."

Human Nature

People everywhere have had to deal with the moral qualities of their fellow men, to develop some framework within which to judge each other's behavior. Within that framework may be several options. Kluckhohn and Strodtbeck have called this domain of basic concerns the Human Nature orientation, and the array of options within it they have called its "variations." Among the possible variations they have selected three as most prominent: Men may be seen as good or as doers of good acts, or evil, or some combination of the two.

²⁴Kluckhohn, Florence and Fred Strodtbeck. Variations in Value Orientations (Evanston, Ill.: Row, Peterson & Co., 1961).

They have illustrated the functioning of these variations in our own culture, as follows:

Few will disagree that the orientation inherited from Puritan ancestors and still strong among many Americans is that of a basically Evil but perfectible human nature. According to this view constant control and discipline of the self are required if any real goodness is to be achieved, and the danger of regression is always present. But some in the United States today, perhaps a growing number, incline to the view that human nature is a mixture of Good-and-Evil. These would say that although control and effort are certainly needed, lapses can be understood and need not always be severely condemned.²⁵

Man and Nature

In all times men have had to come to terms with their physical environment. Whether that environment was endowed with supernatural qualities or not, some form of relationship had to be established with it. Within this context Kluckhohn has identified three kinds of relationships: harmony with nature, submission to nature, and control over nature. These cover the range of options which men have chosen to apply with varying degrees of satisfaction.

The Spanish-American Indian comes to mind as one who, in the face of poverty and generations of bare existence, feels that there is nothing he can do to avert calamity. Indeed all the events of nature come and go for him as good or bad luck; he sees himself to be fortunate or unfortunate as fate decrees. Contrast this with the pioneer of European extraction who "conquered" the wilderness, who fought and worked perpetually to raise crops and livestock, to irrigate dry land, build roads, houses, businesses, hospitals, power lines, who seized every opportunity to make the world a better place to live in. Contrast this again to Tibetans or Chinese who seek to find the "way," the course of least resistance, the kind of cooperation which works both ways, which keeps intune with events both natural and

²⁵Ibid., p. 12.

social. These variations--submission, dominance, and harmony--offer alternative ways of acting upon or in response to life's events. From the minutiae of daily life to the policies of governments such variations exert their influence.

Time

All people have evolved a way of dealing with the occurrence of events within the framework of time. Time, in this case, does not refer to measurable units but rather to a direction toward the past or toward the future or to a point which would be the momentary present.

Christian cultures generally, with their concept of preparation for an after-life, are predisposed to a futuristic outlook; American culture in particular, rooted in puritanism, has developed and thoroughly integrated this outlook. The notions of planning, saving, and investing are highly futuristic. In contrast, the Chinese's veneration of their ancestors, or their great respect for precedent and tradition, reflects an orientation toward the past. Other people, however, are oriented toward the present, and they deal with reality as it happens, taking what they can when the opportunity arises and relinquishing what is necessary when the times demand it. Often these people are members of the so-called "peasant" cultures of today.

A people's relationship to time acquires special meaning with respect to the ways in which they approach change. In traditional societies, change is, by our standards, virtually nonexistent. Ingrained habits and beliefs prevent new ideas and methods from being adopted, and the American in such a society usually endures great frustration without experiencing the benefits of security and the sense of the-rightness-of-things which such people often enjoy. In the present-oriented society, change is always incipient, but it goes nowhere: every revolution can be reversed and every gain can be as quickly lost. Americans often describe such people as being either "philosophical" about life or at times "opportunistic." We ourselves are known for our assuming that the new is better and that the future will be brighter if we plan properly for it today. And while change, for us, is usually desirable, we have sometimes been described as being insecure

and unable to enjoy what we have precisely because we work and plan and save for a future which never arrives.

These examples have been extended to draw attention to the way in which variations in the Time orientation can influence the perceptions. It is important to notice that such perceptions feel "appropriate," even "obvious," to the observer just as a speaker's own grammar sounds right and natural to him.

Kluckhohn and Strodtbeck have used the terms "past," "present," and "future" to describe these variations; we have chosen the terms "traditional," "situational," and "goal-oriented" to describe them simply because these terms seem to better denote the concepts.

Activity

Various qualities or kinds of satisfaction have always been associated with man's activities. The pleasure-bent hedonist who quickly and joyously consumes his resources; the religious devotee who gives years to the development of his inner potentialities; the architect who devotes his energies to bigger and finer achievements--each derive satisfaction of a different kind. While one savours the moment, the other becomes a more perfect man, and the third leaves tangible evidence for posterity.

Kluckhohn and Strodtbeck have identified these variations as respectively, "being," "being-in-becoming," "doing." They define them as follows:

In the Being orientation the preference is for the kind of activity which is a spontaneous expression of what is conceived to be "given" in the human personality.

In the being-in-becoming orientation,

... The idea of development... is paramount... [It] emphasizes that kind of activity which has as its goal the development of all aspects of the self as an integrated whole.²⁶

²⁶Ibid., pp. 16-17.

The doing orientation has as

...its most distinctive feature...a demand for the kind of activity which results in accomplishments that are measurable by standards conceived to be external to the acting individual.²⁷

Abstract as these may seem at first, anyone who has had the experience of working with or supervising Spanish-speaking laborers or Orientals of upper-class extraction, and compared their work habits with those of middle class Americans, will immediately recognize the relevance of these motivational modes. To make them seem closer to the everyday affairs which they so strongly influence, the writers have renamed them as the "expressive," "inner-development," and "achievement" variations of the Activity orientation.

Relational

The last area of human problems with which Kluckhohn and Strodtbeck have dealt concerns man's relations with other men, particularly with respect to the appropriate allocation of authority and responsibility for the making of decisions. They have identified three variations and called them "lineal," "collateral," and "individualistic."

If the Lineal principle is dominant, group goals again have primacy, but there is the additional factor that one of the most important of these group goals is continuity through time. Continuity of the group through time and ordered positional succession within the group are both crucial issues when Lineality dominates the relational system... And wherever Lineality is dominant, roles are also representative,... they always relate to a definite position in a hierarchy of ordered positions.²⁸

One clear example of a lineal system is that of England's aristocracy, where emphasis upon continuity and succession is based upon hereditary factors such as primogeniture and assimilation into a kinship structure. The difficulty which we, as Americans, experience in understanding how marriage can be contracted on the basis of position illustrates how foreign a truly lineal system is to

²⁷Ibid., p. 17.

²⁸Ibid., p. 19

ours. The arranged marriages of India and the Middle East, though based upon other factors, again reflect lineality in everyday practice.

A dominant collateral orientation calls for the primacy of the goals and welfare of the group above other considerations. The Israeli kibbutz is exemplary of a modern-day variant of this case. Within such units, decision-making functions which in lineal societies might be the responsibility of persons holding certain positions are the responsibility of the group or its representatives. The decision to marry, the kind of work a man may do, the number of children he may father are of intimate concern to those about him, who maintain the right to regulate these processes.

It is important, if difficult, to realize that people participating in these systems do not feel uncomfortable, just as the average American does not feel uncomfortable about being severely restricted in the number of wives he may have.

Our culture, as is already evident, is highly individualistic.

... When the Individualistic principle is dominant, individual goals have primacy over the goals of specific Collateral or Lineal groups.... [This] means simply that each individual's responsibility to the total society and his place in it are defined in terms of goals (and roles) which are structured as autonomous, in the sense of being independent of particular Lineal or Collateral groupings. ²⁹

For example, the man who joins a business firm is not expected to remain with that firm if another offers him a better position, and this in no way interferes with his functioning in a cooperative way with his co-workers and for the company's benefit.

The terms "lineal" and "collateral" have been replaced in this study with "formalistic" and "peer-oriented"; the term "individualistic" has been retained.

These five orientations and their variations are not presumed to encompass the entire image of human experience in dealing with life's basic problems. Yet they are, obviously, extremely broad in scope--broad enough to have cross-cultural

²⁹ Ibid., p. 18.

relevance--and organized in a manner which permits comparisons to be made between people whose commitments may take one direction or another. In addition, although they are highly abstract in their initial formulation, they have a very real and down-to-earth connection with events of everyday life. Stated more formally, they are connected, as constructs, with operations having an intrinsic face validity.

Criteria for Selection of Values Instrumentation

The selection of field data collection instruments for use in the present research was based upon several considerations. Such instrumentation had to be grounded in sufficiently encompassing theoretical constructs to permit coverage of the very diverse positions likely to be represented in the American and Vietnamese cultures. It had to be open, however, to modification and expansion should circumstances warrant it. It had to be designed for cross-cultural use and tested as a field operational technique; yet it could not be so complex in design that lengthy or costly training would be required for its administration. Of the alternatives considered, the schedule originally designed by Kluckhohn and Strodtbeck for measuring value orientations came closest to fitting these requirements. This schedule was designed specifically to tap the value constructs in the Kluckhohnian framework. It consisted of a subset of items for each of four orientation areas. Each item consisted of a stem in the form of a brief story which raises a question followed by three alternative responses to the question. Each alternative was designed to be indicative of a particular value orientation. Respondents are asked to rank the alternative responses in order of their preference. A sample item is given below:

CHOICE OF DELEGATE

Relational: Item R4

A group like yours (community like yours) is to send a Delegate--a representative--to a meeting away from here (this can be any sort of meeting). How will this delegate be chosen?

B Is it best that a meeting be called and everyone discuss
(Coll) things until almost everyone agrees so that when a
 vote is taken, almost all people would be agreed on
 the same person?

- A
(Lin) Is it best that the older, important leaders take the main responsibility for deciding who should represent the people since they are the ones who have had the long experience in such matters?
- C
(Ind) Is it best that a meeting be called, names be put up, a vote be taken, then send the man who gets the majority of votes, even if there are many people who are still against this man?
-

Development of the Value Orientation Schedule (VOS)

After examination of the schedule developed by Kluckhohn and Strodtbeck, it was decided to modify the original version slightly for administering in Vietnam. In order to keep the original and the modified version distinct, the latter will be referred to hereinafter as the Value Orientation Schedule, or VOS.

Where the original schedule contained twenty-two questions, tapping four of the five orientations, the VOS contained twenty-seven questions tapping all five orientations. Four of these questions were created for the Human-Nature orientation which had not been represented in the original. In the original version the inner-development (being-in-becoming) response alternative for questions in the Activity orientation were omitted; they were developed and included in the VOS. On the original instrument, a respondent could be scored on eleven orientations and on the VOS, he could be scored on fifteen. The two instruments are compared in Table II-1 in terms of the orientations on which they can be scored.

Certain shortcomings and difficulties are inherent in the Value Orientation Schedule. Theoretically, each value orientation is conceptually autonomous; thus, each, essentially, constitutes a subtest of the values instrument. Given this autonomy, only a few items should be necessary for each orientation area. Since the values of an individual are described in terms of his responses to each of the separate subtests it is important that each of these subtests be as reliable as possible. Increasing the number of items in each subtest and insuring that all items dealing with a given orientation are conceptually equivalent should increase reliability.

Table II-1. VALUE ORIENTATIONS IN THE ORIGINAL
INSTRUMENT AND THE MODIFIED VOS

<u>Orientation</u>	<u>Kluckhohn's Original Instrument</u>	<u>Modified VOS</u>
Human Nature		
Good	0	X
Mixed	0	X
Evil	0	X
Man-Nature		
Submission	X	X
Dominance	X	X
Harmony	X	X
Time		
Traditional	X	X
Situational	X	X
Goal-Oriented	X	X
Activity		
Achievement	X	X
Expressive	X	X
Inner-Development	0	X
Relational		
Formalistic	X	X
Peer-Oriented	X	X
Individualistic	X	X

0 = No Items

X = Items Included

Kluckhohn and Strodtbeck were cognizant of the fact that their instrument did not resolve the problems of inter-item correlation within orientations³⁰ or of variation due to manifest content differences between items.³¹ Our own review of the VOS items before field testing suggested, on a purely logical basis, that a good deal of variability in responses was likely to result from the heterogeneity of item content.

On the basis of these reservations about the role of item content in shaping responses, the items were re-examined. It was found that they were written at different levels of abstraction; that is, some of the items dealt with very specific descriptions of activities while others were phrased in very general terms. In addition, from orientation to orientation there were considerable differences in the number of items whose stems and alternatives dealt with different kinds of human activities. Consequently, if item content did affect the way in which respondents selected their preferences, there was no systematic "control" built into the instrument to identify and examine this phenomenon.

In addition, even before the VOS was administered in the field, certain difficulties were anticipated. Since most of the population was functionally illiterate, the items had to be given orally. More often than not, the length of items introduced complexities in terms of the content of the stems and their response alternatives. It was feared that the items would (a) tax the memory of the respondents when given orally, (b) result in lengthy administration time because of the need to repeat questions, and (c) be difficult for uneducated respondents to follow. (Each of these problems was in fact encountered.)

These methodological and practical difficulties seemed of sufficient importance to warrant the exploratory development of another values instrument which would attempt to compensate for them.

³⁰ Ibid., p. 173.

³¹ Ibid., p. 172.

Development of the Taxonomy of Concerns (T/C)

If the assumption is not made that value orientations are independent of item content, it then becomes necessary to identify and incorporate manifest content in a systematic manner.

The search for an appropriate basis upon which to classify item content led to the same source which Kluckhohn and Strodtbeck had used in preparing the original instrument. This was Murdock, et al., Outline of Cultural Materials.³² This "Outline" comprises an extremely comprehensive filing system which was devised by anthropologists for organizing and classifying cultural information in a manner permitting cross-cultural comparison and using data accumulated in all areas of the world. The system constitutes the basis of the Human Relations Area Files (HRAF). A sample of its contents is given below:

66 POLITICAL BEHAVIOR

- *661 Exploitation
- 662 Political Intrigue
- 663 Public Service
- 664 Pressure Politics
- 665 Political Parties
- 666 Elections
- 667 Political Machines
- 668 Political Movements
- 669 Revolution

- *661 EXPLOITATION--exercise of their powers by holders of political office to further personal goals, whether materialistic, psychological, or ideological; perquisites of office (e. g., exceptional income and material comforts, special sexual or marital privileges, unusual honors or deference); use of office for self-aggrandizement (e. g., exhibitionism, extortion of bribes, protection of vice, acceptance of commissions for services rendered); employment of power to force others to conform to personal, ethical or religious convictions; suppression of rivals (e. g., purges), opponents; nepotism; protection of vested interests; etc. See also:

Organized vice	548
Political machines	667
Religious persecution	798

³²Murdock, George, P., et al. Outline of Cultural Materials (New Haven, Conn.: Human Relations Area Files, Inc., 1961).

Of the 631 subtopics in the file, a total of 118 were selected based on their relevance to the overall objectives of pacification, economic development, and nation-building. Preference was given to topics bearing on matters of social equilibrium, such as social mobility, political behavior, law, etc., and matters of sustenance and welfare, such as prices, wages and individual enterprise. For each of these 118, a set of five items were written, one for each of the five value orientation areas of the Kluckhohn and Strodtbeck framework. In this manner, 590 items were generated whose manifest content was linked to specific areas of activity. The format of these items was designed to follow that of the VOS with the special exception of being considerably shortened. In fact, no stem or response alternative exceeded two sentences in length. A typical item is given below:

A natural disaster such as an epidemic or a flood should be met by:

- (a) quiet resignation to the powers of nature.
 - (b) attempts to compensate for its occurrence through prayer and good acts.
 - (c) quick steps to minimize damages and correct the situation.
-

The 590 items were sorted into three major content areas, described with paired terms--personal/social, economic/business, and government/community.

Items in the personal/social area were concerned with the ways in which human beings related to each other as people. These items typically involved activities and expectations, etc., having to do with friendship, kinship, neighbors, and co-workers. Items associated with the government/community area focused primarily upon the functioning of individuals as members of an organized collectivity other than business organizations or family. Relations with formal and informal institutions such as law and politics, etc., and the activities associated with them, such as crime, taxation, voting and the like, were the foci of these items. The economic/business area dealt with people or processes involved in the production, distribution or consumption of goods and services. Business

practices, labor relations, medium of exchange, and the relations between merchant and customer, employer and employee, etc., were among the kinds of inquiries with which this area was concerned.

Common to all 590 items were certain characteristics permitting identification of the content area with which they were associated. The first of these is role, explicit or implicit, as portrayed through the persons (and their actions) which an item depicts. Father, boss, priest, laborer, and voter are examples of such roles. Items may be recognized as belonging to the personal/social, government/community, or economic/business areas depending upon the key roles or role figures involved in them.

Associated with these roles are numerous processes, actions, or functions, such as trading, voting, farming, disciplining, which also serve to identify the content area in which any given item rightly belongs.

Associated with these roles and their functions are relationships: between parent and child, electorate and official, worker and employee; and these relationships are likewise suited as bases for content identification.

Finally, there are objects, real and symbolic, which are related to the relationships, processes and roles which can be used to assign items to content areas. Examples of these would include insignia, implements of work, products of trade, etc.

Specification of these identifying characteristics has particular importance for purposes of comparison between parallel instruments and for monitoring the kinds of changes which occur when items are revised during successive translations.

These formed the basic item pool which was later reduced in the field. This process is described in Chapter III.

Demographic Data

Certain basic demographic characteristics have been found, traditionally, to be useful in describing large populations. They tend to be linked to primary biological and institutional phenomena present in all societies and, consequently,

permit widespread comparisons to be made. Examples of such are age, sex, education, wealth, marital status, etc. Information on such variables has usually been accumulated in detail in the more complex societies as it is needed for various government functions.

One group of demographic characteristics had particular relevance in this study, and constituted the primary bases upon which the communities studied were selected. It was assumed, initially, that values were likely to vary as a function of religion, area of geographic origin, length of time in locale, occupation, etc., and sampling was carried out so that this possibility could be tested.

A critical difference between the two kinds of demographic characteristics described above rests in the fact that one set depicts bases upon which communities can be expected to differ and the other depicts bases upon which they are likely to be similar. The relationship between these and other variables, such as value commitments, consequently, carries important implications for the generalizability of findings to populations beyond the immediate sample.

Other characteristics were chosen for study due to their possible relevance to psychological operations functions. Examples of these include exposure to battle, Viet-Cong contact, contact with and exposure to foreign nationals, etc.

Lastly, a degree of inter-instrument redundancy seemed advisable both for purposes of cross-checking and in the event of premature termination of data collection. Thus several basic areas also tapped in the communications questionnaire were also included in the Socio-Demographic Questionnaire (SDQ). Among these were questions involving media use, local and distant travel, urban and rural visiting, etc.

Nine general areas of inquiry were pursued in the SDQ; briefly, these were as follows:

Personal information was gathered about such matters as age, sex, place of birth, home town, religion, parents' ethnic origins and the like.

Family data included marital status, children, prior marriage and family, the age, sex, occupation and education of all household members over twenty, the home towns of mother and father or if deceased, their places of burial, the name of their tôc or clan leader (if known), etc.

Information about residence was gathered, including such things as type of house construction (which is a measure of wealth), length of stay in hamlet, other residences, patterns and reasons for prior moves, etc.

Occupational data concerned present, primary, and secondary occupations, past occupations, length of experience, number of months spent at each, yearly income, etc.

Educational data included general household level of education, number of years of school attendance, kinds of schools, diplomas received, etc.

Media use concerned place and frequency of use of radio, newspaper, magazines and books, movies, etc.

Inquiries regarding travel included such things as frequency and reasons for visiting My Tho, Saigon, other places in the locale, the district, province, south region, highlands, and elsewhere.

Experience with Viet-Cong included such inquiries as residence before 1945, nature of prior allegiance, length of time under communism, family members with communists, exposure to propaganda, exposure to battle, etc.

In all, a total of 115 characteristics were specified and prepared in questionnaire format. These then were sent into the field for pretesting and translation.

Communications Data

Information is assumed to be transmitted via two basic sources. These are media, such as radio, television, printed materials, etc., and agents, including any human source who serves to communicate with another. While media are taken to be fairly consistent in their coverage of certain kinds of content and to draw from sources rarely known directly to the recipient of their content, agents,

on the other hand, are seen to be involved in various kinds of transactions and relationships with the recipients of their communications.

Within communication networks are key figures who, for a variety of reasons, receive and/or distribute certain kinds of communications. Their role is taken as being not only fairly specific in character but their respective sources and recipients are also taken to have certain identifiable characteristics. These figures, the kinds of information which flows to and through them, their relationship to their "users" and the sequence of transfer of information from original to final recipient are all of importance in the analysis of any communications process.

The present study has attempted to tap a portion of the above domain by means of its Communications Questionnaire (CQ), an instrument of considerable length, designed to be administered in two or more sessions. It was composed of numerous sets of contingency questions; a negative response to an opening question would mean that the remaining items in that section would not be used. In actuality no respondent was called upon to answer all the questions in the instrument's potential maximum complement of 636 inquiries.

Formal Communications: Media. Item sets were designed to tap the use of public or mass media. Questions were devised to investigate the places in which a given medium was used, the frequency of its use, the respondent's choices of major channels, i. e., choices among different newspapers or radio stations, and choices of subchannels, i. e., different articles or programs, the assumed accuracy of each medium and the reasons for these choices. Areas covered were exposure to and use of radio, newspapers, magazines, government movies, commercial movies, television, posters and notices, leaflets, speeches, loudspeaker broadcasts and live entertainment.

Informal Communications: Agents. Item sets were designed to identify networks of contacts established directly or indirectly through visiting and correspondence. Inquiries here concerned frequency, distance, relationships between senders and recipients, kinds of exchanges, reasons and accuracy.

Items were designated to identify key communicators, or persons to whom individuals turned for information and for advice. The kinds of information or advice sought and provided, its perceived accuracy and the assumed source of the key figure's information were among the inquiries used.

A number of hypothesized key communicators whose roles in the community would likely place them in unique positions as transmitters or recipients of information were identified for study and inquired after. They included: village chiefs, hamlet chiefs, religious leaders, teachers, Information Services Cadre, Popular Forces, merchants, peddlers, truck, bus, and Lambretta drivers, and returning travelers. In each case the kinds of information exchanged, the reasons for the exchange, the informant's assumed or known sources of information, and the credibility of the informant and his sources were studied.

Word-of-mouth dissemination or the "gossip network" was also examined. Here, inquiries were about recent events, the frequency with which they were discussed, when and where they were first heard, the relationships between recipient and his source, the second person's source, time between receipt and retelling of the event, places of exchange, other persons present, etc.

The CQ was not sent into the field in questionnaire form but as a list of sets of questions to be developed as the characteristics of the situation seemed to warrant. In particular, the development of response categories for the scoring of answers had, of necessity, to be contingent upon Vietnamese habits and thus could not be created a priori (see Chapter III, pp. 31-32).

CHAPTER III: FIELD RESEARCH ACTIVITIES

Sampling

Since this study was designed to collect cultural data which would have the widest applicability to psychological operations programs, the sample should be representative of large numbers of those South Vietnamese who were likely targets of psychological operations and pacification efforts. These conditions initially dictated that the sample include (1) ethnic Vietnamese rather than other ethnic groups such as the Chinese or the Montagnards, and (2) residents of rural rather than urban areas. Secondly, in order to examine the relationship between differences in religion and differences in values, it was decided to sample three subgroups representing different religious affiliations characteristic of South Vietnamese-- Buddhist, Cao Dai or Hoa Hao, and Catholic.

In collaboration with ARPA, it was decided to conduct the study in the Mekong Delta. The Delta was chosen because: (1) it contained the largest homogeneous rural population (almost half of the rural ethnic Vietnamese population); (2) the area's population included representatives of the several major religious groups; (3) the area was the subject of more published ethnographic research than any other region; (4) it offered relatively good security and ease of road travel, and (5) it had felt the least impact from American military presence and operations.

Headquarters were established in the town of My Tho, the province capital of Dinh Tuong Province. The Vietnamese census indicated the presence here of all groups needed for the sample, and the area was relatively secure. In addition, a number of other studies had been carried out in this area so that more relevant background data were available here than elsewhere. HSR was also known to and had previously established rapport with local GVN and U. S. officials.

The town of My Tho also had the advantages of being readily accessible by road to Saigon, of being a relatively large town which could serve as the base for field operations, and of being the province seat of government.

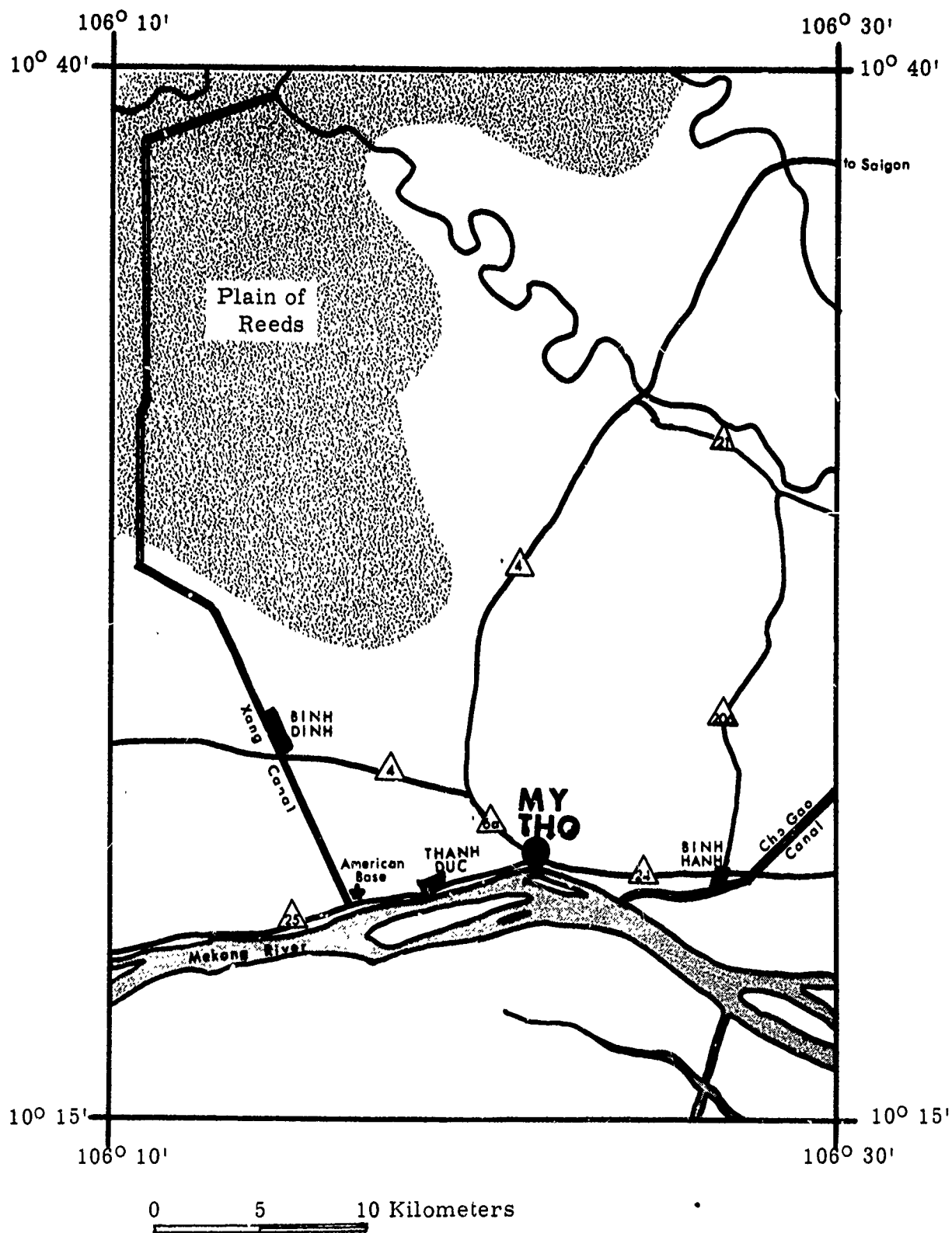
In selecting the hamlets for study the following criteria were employed:

1. Closeness to My Tho--limitations of time and resources required the hamlets to be within a maximum of one hour's travel time from My Tho and accessible by two-wheeled vehicles during the rainy season.
2. Distance from each other--communities that were sufficiently far apart so that inter-hamlet communications were minimized.
3. Religious homogeneity within the communities.
4. Contrast characteristics--hamlets provided the desired contrast groups in respect to religion and place of origin but as similar as possible in other respects.
5. Typical population size--between 330-750--and neither unusually wealthy nor unusually poor.
6. Willingness of local officials and hamlet inhabitants to co-operate.
7. Security--it was necessary that the hamlet be located in fairly secure areas, especially because the interviewing was to be carried out over a long period of time.

Considerable time was spent with province officials, senior U. S. military advisors and USAID personnel in selecting three hamlets. Numerous potential sites were visited and three were finally chosen.³³

The first, Binh Hanh, just east of My Tho, was a traditional southern hamlet in which more than eighty per cent of the population practiced Buddhism and/or ancestor worship. The second, Binh Dinh, located to the northwest of My Tho, was composed almost entirely of Catholics who had migrated from North Vietnam in 1954. The third hamlet, Thanh Duc, to the west of My Tho, was primarily Cao Dai, a variant of Buddhism, and had been resettled by refugees from more insecure areas of the Delta. The map on page 27 indicates the location of the three hamlets in relation to the province capital of My Tho.

³³A demographic description of the residents is given in Chapter V.



Source: Army Map Service, Corps of Engineers 12-65, 1965.

The initial steps undertaken in all three hamlets were to make accurate maps of the communities and to take a complete census.

It was necessary to have a map of each hamlet and a numbering system that would allow easy location of the households during the study. Maps provided by the provincial office were found to be inaccurate, so new ones were made based on the existing maps, aerial photographs and ground observations.

The household census was undertaken to provide a basis for selecting a random sample for the administration of the main instruments, and to obtain complete, current demographic data for the study hamlets. The administration of the census also served to introduce the study team to everyone in the hamlets and to allay the fears of individual householders by having the team visit every household.

After each household was assigned a number, all members of a given household were recorded on one census card. Information concerning each person's name, age, sex, occupation, relationship to the head of household, education and religion were recorded. The name of the clan chief of the household's inhabitants was also recorded when known. The cards had spaces to record the inter-family and household numbers that are assigned in hamlets under GVN control as well as the "respondent" and "household" numbers that were assigned by the study team for the purpose of locating the respondents for the administration of the main questionnaires.

The interviewers attempted to contact the head of household when obtaining the required information. If he was not available, the oldest adult that was a member of the family was asked to supply the necessary information.

After the census was complete for a hamlet, all people younger than fourteen years were eliminated on the grounds that they were less likely to be able to answer the kinds of questions being asked.

A table of random numbers was used to select from the total population of each of the hamlets one hundred and twenty respondents in each hamlet. A disadvantage of choosing respondents on a random basis was the possibility of sampling more than one member of a family; this duplication would, however, affect only a few demographic variables such as household size and income.

Selection and Training of Interviewers

Three general criteria were used in selecting Vietnamese interviewers to administer the instruments. The potential interviewers had to be:

1. acceptable to respondents--they had to be ethnic Vietnamese, who spoke the language and were sensitive to cultural and social differences;
2. familiar with local customs and not condescending toward the rural population;
3. readily trainable either because of prior experience or because of demonstrated intelligence.

On the basis of these criteria, the field team finally chose a group of sixteen young Vietnamese known as Students for Social Research (Sinh-Vien Nghien-Cuu Xa-Hoi or SNX). Most of the group were teachers who had done community studies as undergraduates and who were at the time teaching in local schools and taking part-time graduate work in sociology at the University of Saigon. The remainder were undergraduates, majoring in sociology. All appeared to be seriously interested in the social sciences, all had some field experience and almost all had some experience in interviewing.

Several sessions were held with the Vietnamese staff in which the mechanics of the study and the theories underlying it were explained to them in Vietnamese. Later, the pretesting work served as additional training experience for the project.

Instrument Pretesting and Revision

Socio-Demographic Questionnaire (SDQ)

The SDQ was originally designed in Washington and underwent numerous revisions before being sent to the field. The questionnaire as received in Saigon contained a list of one hundred fifteen items. These were translated into questions and provided with response alternatives in Vietnam with the assistance of the team's Vietnamese personnel.

Before administration the completed questionnaire was re-examined to determine whether each question conformed to the following criteria:

- (a) translation clarity and accuracy;
- (b) comprehensiveness of content coverage;
- (c) relevance of questions to response alternatives;
- (d) comprehensibility of questions and responses for Delta peasants.

Although it would have been desirable to pretest all instruments in Dinh Tuong Province, the field team had not yet moved to its field headquarters in My Tho. Consequently, pretesting was carried out in the hamlet of Go Vap, not far from Saigon in Gia Dinh Province, which was readily accessible and familiar to the Vietnamese interviewers who had worked there during their undergraduate and graduate studies at the university.

The results of the pretest were reviewed, questions were modified in keeping with the above four requirements and the questionnaire was reproduced.

Value Orientation Schedule (VOS)

Three independent Vietnamese translations of the VOS instrument were completed in Washington and sent to the field as a series of twenty-seven questions with response alternatives.

The three translations were consolidated into a fourth version which was further modified by several Vietnamese in places where they thought the translation was vague or the questions difficult to comprehend. One of the Americans on the team then re-examined the resulting version to see that the meaning of the questions did not depart from the concepts represented in the original English version. On those questions that had to be revised to conform to the original meaning, the American worked with several other Vietnamese until all agreed on the final version.

The questionnaire containing twenty-seven items was pretested in Go Vap. The pretest sample consisted of eighty respondents, including both Buddhists and Catholics and men and women in two age brackets--the young adults, age twenty to forty, and the elderly, age sixty and above. Here it was found that administration of the VOS took from two to three hours. The instrument was then divided into two parallel forms of fourteen and thirteen questions each. Because of difficulties

8

experienced by the pretest sample, the questions in each part were then rated either easy, average, or difficult; the difficult words and phrases were noted.

The final questionnaire consisted of two parts with the questions ordered with some easy ones first and last and with the more difficult ones in the middle. Items tapping the same orientation were separated, and the sequence of alternative responses for each item was randomized.

Communications Questionnaire (CQ)

The CQ arrived in Saigon as a list of items in four general information categories. These were then translated by a Vietnamese graduate student into a form of Vietnamese that would be easily understood by the Delta peasant. The items were converted into question form by other Vietnamese and were put into their final form for pretesting.

Because it had been impossible to predetermine the response alternatives for the questions, it was decided to use the pretest responses as a basis for writing the alternatives for the final questionnaire. Pretesting was conducted in the hamlet of Long Thanh, adjacent to the Buddhist study hamlet of Binh Hanh. The pretest sample consisted of ten randomly chosen respondents.

The main difficulty experienced in administering the instrument was its extreme length. There were 636 questions in all. Interviewing time varied from forty-five minutes to three hours, depending on the amount of contact the respondent had with various media and channels of communication. For example, if the respondent answered "Yes" to a question such as "Do you read newspapers or ever have them read to you?", then the respondent would be asked where he read the newspaper, how often he read them in the past week, what newspapers he read, how accurate he considered the news, what papers he liked the best, etc. If the respondent answered "No" to the original question, all subsequent questions relating to newspaper reading were skipped.

It was decided to divide the questionnaire into two parts. The first part, consisting of 184 questions, related to mass media; the second part, with 452

questions, included sections on extra-village communications, key communicators, and informal communications channels.

Taxonomy of Concerns (T/C)

Some 590 items in English keyed to five value orientations and to the HRAF content areas were prepared in Washington and sent to the field for screening and translation. While it was originally intended to construct a questionnaire of one hundred eighty items divided into ninety-item sections, the shortage of time and the difficulties encountered in item selection and translation forced a decision to limit the questionnaire to a total of ninety items in two sections of forty-five items each.

Given this decision, 163 English-language items were selected for translation into Vietnamese and for initial administration to Vietnamese respondents. The criteria for final selection were the comprehensibility and meaningfulness of the items for rural Vietnamese.

Pretesting for the first forty-five questions was carried out by the Vietnamese interviewers in hamlets near My Tho (not the three hamlets of the final sample). Each day several interviewers were given five questions. They traveled to nearby hamlets, asking the questions of as many people as possible, and then discussing the questions with the respondents to discover how well the questions were understood and any ways in which the questions seemed offensive or threatening. At the end of each day, each question was rated easy, average, or difficult to administer, and alternative wordings were suggested. Each evening the questions asked that day were revised, and the following day they were given to a different interviewer who repeated the pretesting procedures.

On the basis of the second pretest, forty-five questions were selected and put in their final form. There were nine questions for each of the five orientations distributed equally across the three content areas of personal/social, economic/business, and government/community activities. Again, questions tapping similar value orientations were separated and response alternatives randomized.

As the second forty-five items were translated, they were pretested in a similar way and put into final questionnaire form. The second set contained most of the more difficult items and because of time limitations did not receive the same amount of attention in preparation as did the first set.

Additional Interviewer Training

Once the final formats for each questionnaire were constructed, and before pretesting was undertaken, additional training was given to the interviewers.

For the SDQ and the informal communications section of the CQ the interviewers took turns playing the roles of interviewer and respondent--the interviewer asking the questions and the respondent answering according to a predetermined set of responses. The session allowed the interviewers to see the kinds of problems they would meet when administering the questionnaire. It made possible the standardization of recording techniques, and it permitted last-minute errors to be discovered and corrected. No special training was needed for the mass communications section of the CQ, as it was very similar to the SDQ in form.

For the VOS and T/C additional training took the form of reviewing with the interviewers the instruction sheet attached to the front of the questionnaires and answering the interviewers' questions about the instructions.

Data Collection

Assignment of Respondents to Interviewers

For the SDQ, the VOS, and the CQ, interviewers were assigned respondents in the order that the respondents were listed in the hamlet notebooks compiled during the census of each of the hamlets. This geographic clustering made the most efficient use of the interviewer's time, since random assignments would have resulted in interviewers having to walk up to 1.5 kilometers between respondents' houses. An interviewer was assigned three or four respondents each day so that valuable time would not be lost if one of the respondents were not home. Usually only two respondents could be reached each day so that the remaining respondents would be reassigned the following day.

Each day the clusters of respondents would be assigned to interviewers on a random basis as a security precaution. No interviewer would know in advance who his, or others', respondents would be or where they would be located. A separate interviewer register of assignments was kept with the purpose of assuring that interviewers divided their time equally between each of the three hamlets. Generally, the younger male interviewers were sent to the more remote parts of the hamlet and females were assigned respondents near the main road.

Because the T/C was administered only in the hamlet of Binh Hanh, interviewers were assigned their respondents by the use of a table of random numbers. Full-time interviewers were assigned ten respondents, and part-time interviewers were assigned a lesser number depending on the number of days they worked per week. A system of reassignment was also devised so that remaining respondents could be assigned to those interviewers who had completed all of their assigned respondents.

Instrument Administration

All questionnaires were given orally by the Vietnamese interviewer. Responses for the SDQ and CQ were recorded verbatim and then these responses were coded according to the categories determined by the pretests. Those response alternatives which did not conform to the pretest categories were then relegated to the general rubric of "other." In the VOS and T/C, respondents were asked to rank in order of preference the three response alternatives.

The SDQ was the first instrument to be administered and Binh Hanh was the first hamlet chosen. As work neared completion in this hamlet, work was begun in Binh Dinh and then in Thanh Duc.

After a respondent was contacted and agreed to answer the questionnaire, the interviewer would continue the interview until it was complete, if this were agreeable to the respondent. If the respondent were busy, appeared to tire, or did not seem to be concentrating on the question, the interview would be terminated, and a date would be made for continuing at a later time.

Usually four to eight interviewers worked in a hamlet at a time, except during weekends, when there were as many as twelve interviewers. Interviewing was conducted in one hamlet each day, with the exception of weekends. Although it was hoped to complete the SDQ shortly after the administration of the VOS had begun, it proved impossible to contact a few people until almost a month later. In some cases, people had died or moved away since the administration of the census; replacements were chosen by using a table of random numbers.

In the case of the VOS, interviewers were instructed never to proceed past the fourteenth question on the first sitting, but if necessary they could terminate the interview before the fourteenth question. The interviewers were cautioned to end the interview for that day if they felt the respondent was not giving the questions his full attention. If the first sitting resulted in the completion of more than seven items, then the interviewer could complete the entire questionnaire (of twenty-seven items) at the second sitting. If less than seven questions were completed on the first day, then they were to stop at the fourteenth question the next day, and finish the instrument on a third day.

The administration of the first part of the CQ was begun while the second part was still being refined. Thus people often had the second part of the questionnaire administered to them two to three weeks after the first part. Unlike the VOS, where it was mandatory for the same interviewer to administer both parts, different interviewers were allowed to administer different parts of this instrument.

The sample size for the CQ was set at fifty people per hamlet. As it was desired to administer the questionnaire to respondents who had received the SDQ and the VOS, a table of random numbers was used to select fifty people from the original one hundred twenty people selected for questionnaire administration.

After the CQ had been completed in a hamlet, a hand tally was made of all key communicators identified in the second part of the instrument. Originally, it was anticipated that ten to fifteen people would be so identified. However, in all hamlets, only two or three people were consistently singled out by the respondents as the key communicators. These were usually the hamlet's most important people, such as village and hamlet chiefs and religious leaders. The plan had been to

administer the four instruments to the key communicators unless they already had received them. Unfortunately, because these people were extremely busy and could not be persuaded to take the time to submit to the entire battery of questionnaires, the plan had to be abandoned. In addition, only limited time remained for field work, and there was pressure to complete as many questionnaires with as many people as possible.

The administration of the first part of the T/C questionnaire in Binh Hanh was completed before the second part had reached the field. The decision was made to start administering the first part in Thanh Duc. However, several days later the second part of the T/C questionnaire arrived and further work in Thanh Duc was terminated. After the questions in the second part of the questionnaire had been prepared for administration, work began in Binh Hanh. However, by the middle of September most of the Vietnamese interviewers had to return to their commitments in Saigon which meant that only one hundred twelve out of a possible one hundred twenty respondents could be reached by the end of the project.

Acceptance of the Taxonomy of Concerns by the respondents was not as much of a problem as was expected. Most respondents answered all questions if they were repeated a number of times. In only a few cases respondents could not choose between the alternatives. The interviewers had been instructed to try to resolve ties by probing. Even so, a few ties were recorded.

Throughout the administration period, the interviewers were instructed to record all difficulties they had in giving the tests, all problems and irregularities. They were told to watch for fatigue in their respondents so that meaningless and irrelevant answers could be avoided. They were also told not to answer respondent questions, particularly on the VOS and T/C, but rather to stick to predetermined procedures, which were designed to eliminate as far as possible variations in the way instruments were administered.

Special Problems

Some special problems arose during the administration of the various instruments. Problems encountered in the administration of the SDQ instrument

were related primarily to the fear that the rural people have about answering questions concerning their life histories, which they likened to a police investigation. Some thought the questionnaire would be used to determine what kind of relations the respondent had with the Viet-Cong. They were also afraid of increased taxation and the military draft. One person indicated that he thought the Americans were doing the interviewing in preparation for moving the families out of the area so that a new base could be constructed there. (These seemed related to a Viet-Cong propaganda offensive at the time of the construction of the American base near Thanh Duc. The Viet-Cong claimed that people's land was being taken without payment.) On the whole, however, the frequency of occurrence of these problems was low; respondents, in general, appeared quite open.

The main difficulty in the administration of the VOS questionnaire was the inability of the respondents to remember the stem and all alternatives. Older people, especially, asked to have the question and alternatives repeated numerous times. Another difficulty encountered was that respondents wanted to ask the interviewers about the questions, and they had been instructed only to repeat the question when it was not understood, and to avoid all discussion.

A number of difficulties not related to the T/C questionnaire itself arose which handicapped its administration. Many of the people in Binh Hanh were involved in rice transplanting at this time, and were seldom home. A good deal of time had to be spent locating respondents. Also, at this time a number of interviewers had to leave because of previous commitments.

Checks for Accuracy

For the SDQ and the CQ there were a number of checks run to determine content consistency. Most of these checks took place at the same time the responses on the questionnaire were copied on the coding sheets by the office staff. The checking procedures were carried out by both Americans and Vietnamese personnel. Checks on interviewing and coding procedures were done by determining if logical consistencies existed both within and between questionnaires.

Within questionnaires checks would be made to see that a person's age agreed with the total number of years that a respondent had lived at various residences, that age agreed with marriage status and number of children, etc. Both questionnaires were designed such that most items were interrelated with several other items in the same questionnaire. When discrepancies were found, they were usually due to the respondent giving incorrect answers and to the interviewer not remembering previous responses sufficiently enough to realize the answer was illogical.

Errors found were discussed with the responsible interviewer and could usually be resolved immediately. On only a few occasions was it necessary to revisit a respondent to correct mistakes. Coding errors could usually be resolved by returning to the original questionnaire where respondents' answers were written out long-hand before coding was undertaken. It was felt that this method was considerably more efficient than repeating interviews since time limitations indicated that interviewers should concentrate on original interviewing rather than repeating interviews if goals were to be met.

In the case of the T/C, as in the VOS, no system of interviewer checking was devised. Since time was rapidly running out, each repeat interview conducted would have resulted in one less new interview. However, incidents did occur which made check interviewing a necessity. During the administration of the Taxonomy, a number of new interviewers were hired to replace the original interviewers who had to leave for their regular teaching jobs. Some of these new people were suspected of writing answers in their questionnaires without interviewing respondents. All of the houses visited by these interviewers were revisited by a Vietnamese who was not a member of the interviewing team. As a result, one interviewer was dismissed for having cheated, and the data he collected were discarded.

General Problems

One of the most time consuming tasks was the translation of each instrument into a style of Vietnamese comprehensible to an average Delta peasant. Although both of the Americans on the team were fluent in Vietnamese, a great deal

of difficulty was encountered in translating the various instruments, particularly the values instruments, into Vietnamese in such a way as to preserve the original English meaning. While equivalent words in Vietnamese were available, equivalence of meaning was often hard to obtain. Consequently, each translated version had to be tested on a number of Vietnamese, and the questions discussed with them in order to identify ambiguities of meaning and poor wording.

Within Vietnam itself a number of day-to-day problems arose. While the three hamlets studied had been chosen, among other things, because of their relative degree of security, in reality the situation was quite fluid, particularly in Binh Dinh, the Catholic hamlet. Data collection in that hamlet had to be postponed for a number of months because of the Communist threat. In addition, the second-hand vehicles available for transportation needed almost continuous maintenance and repair. The main effect of these practical problems was to reduce the time and effort which could be spent resolving purely research problems.

Data Base

Table III-1 indicates the data obtained from the various instruments.

Table III-1. VALUES STUDY DATA BASE

Data Collection Instrument	Number of Items	Numbers of Respondents			
		Binh Hanh	Binh Dinh	Thanh Duc	Total
1. Hamlet Census	8	151*	257*	343*	751*
2. Socio-Demographic Questionnaire (SDQ)	115	120	120	120	360
3. Kluckhohn Value Orientation Schedule (VOS)	27	120	120	120	360
4. Communications Questionnaire (CCQ) Part I Part II	184 452	50 50	50 50	50 50	150 150
5. Taxonomy of Concerns Part I Part II	45 45	120 112	-- --	-- --	120 112

* Numbers (for Census only) refer to households.

CHAPTER IV: ANALYSIS OF DATA

Before presenting the findings of this study in Chapter V, we consider, in this chapter, a number of methodological and practical problems which influenced the ways in which the data were collected and analyzed.

Factors Affecting the Data Analysis

The two values instruments (VOS and T/C) were quite different in kind from the Socio-Demographic (SDQ) and Communications Questionnaire (CQ). The CQ and SDQ were typical questionnaires; they consisted of a series of questions, response to which provided information about the respondents, and they generated data nominal in form.

The VOS and T/C, on the other hand, are not questionnaires but instruments in a psychometric sense. They constitute attempts to measure certain qualities of individuals (i. e., values); they yield data that have metric properties. Since in both values instruments respondents were asked to rank alternatives in terms of order of preference, the values data were ordinal in form. The formal properties of the data determined the methods and forms of the data analysis.

The second important set of factors stemmed directly from the very practical problems encountered in attempting to carry out systematic data collection in a foreign language, in a foreign culture, in a none-too-secure field situation. In such a situation, where normally routine tasks are often time-consuming and difficult, one is continually confronted with the differences between how one would like to do a particular task and what one must settle for under the exigencies of the situation. There is no way to minimize the extent to which practical difficulties inherent in the field research situation affected the design of the research study, characteristics of the data collecting instruments, and ways in which the data could be meaningfully analyzed.

Under different circumstances, far more extensive pretesting would have been done during the instrument development phase. A number of pretests would have been desirable to provide data for item analyses and to give greater opportunity for improving the translations, relevance, and semantic equivalence of items. Repeated item analyses could have permitted further improvement in the equivalence of items within a given orientation and in the cultural relevance, clarity, and conceptual purity of alternatives.

As it was, under the field conditions of this study, only limited pretesting was feasible and this was more for the purpose of training interviewers and eliminating the most obvious inadequacies of the items than for providing data for systematic item analyses. When the data analysis began, therefore, there was no systematic knowledge of: (1) item equivalence within orientations, (2) correlations between orientations, and (3) scale properties of items. The lack of this kind of information heavily influenced the kind of analysis performed.

The first step in the analysis was to establish the method for scoring responses from the VOS and T/C. A number of alternatives were considered. It was concluded that, in view of the many unknowns concerning the psychometric properties of the data, the most prudent initial approach would be to categorize an individual's response in terms of the consistency with which he selected a particular orientation as his first choice. By "consistency" is meant the tendency to choose the alternative reflecting the same orientation for the questions within a given orientation area. For example, in the Man-Nature orientation area on the VOS, there were five questions, each with three response alternatives: one alternative reflected a dominant orientation; one, a harmony orientation; and one, a submissive orientation. If a respondent chose the dominant alternative for at least three of the five questions, he was considered consistent and was categorized as dominant.

This procedure assumes that if (a) the response alternatives were, in fact, indicative of the orientation they were intended to reflect, and (b) a respondent had a predominant orientation, then the respondent would tend to choose alternatives reflecting the same orientation for every question of a given orientation area. To the extent these assumptions hold, one should be able to place each respondent in

a category, for each orientation area, as determined by the consistency of his responses.

Determining Consistency of Response Patterns

The number of items for each orientation area in the VOS and T/C is indicated in Table IV-1.

Table IV-1. CLASSIFICATION OF ITEMS ON THE VOS AND T/C

Instrument	Number of Items for Each Orientation					
	Human Nature	Man-Nature	Time	Activity	Relational	Total
VOS	4	5	5	6	7	= 27
T/C { <u>Content Areas</u> Economics & Business Personal & Social Government & Community	3	3	3	3	3	
	3	3	3	3	3	
	3	3	3	3	3	
	<u>9</u>	<u>9</u>	<u>9</u>	<u>9</u>	<u>9</u>	= 45

In every item, there were three response alternatives, one for each of the three orientations defined for each of the five orientation areas. A respondent was asked to rank the three alternatives, a rank of 1 indicating the alternative most preferred. If he could not discriminate between two alternatives, his response was recorded as a tie which could be between any two alternatives or among all three. Thus, there were seven possible ways for his first choice response to occur for every item. Given three alternatives (A, B, C), he could give a rank of 1 to A, B, or C, or he could have given any of the following tied responses: $\overline{AB}$, $\overline{AC}$, $\overline{ABC}$. On the basis of his pattern of responses to all items for a given orientation

area, he was designated as being in one of five categories. If the majority of his first ranks were the A alternatives, he was designated as being in the A category; if the majority were B alternatives, he was classified as being in the B category; and if the majority were C alternatives, he was assigned to the C category. If the majority of his responses were ties, he was assigned to the "Uncommitted" category and if he had no majority in any of these four categories, he was classified as "Variable." Table IV-2 (page 45) shows the specific rules that were established for categorizing the responses in terms of consistency criteria.

The T/C responses were categorized in the same way. Since the T/C had the same number of items (three) for each orientation area in each content area, the consistency criteria was the same in every case, i. e., 2 out of 3.

The Uncommitted and Variable Categories

While the response patterns for these two categories are clearly different from the value orientation categories and from each other, it is difficult to interpret their meanings. Response patterns classified as Uncommitted may be consistent, but the repeated tied responses indicate that respondents are consistently unable to discriminate among alternatives. Those in the Variable category are inconsistent in that no orientation is consistently ranked first. An Uncommitted pattern could indicate a failure of the instrument to provide clearly different alternatives, or if one assumes that the respondent understood the differences among alternatives, the Uncommitted response could mean that he did not, in fact, prefer one orientation over the other, i. e., he adhered to both orientations about equally. We have no way to determine which of these explanations is most likely.

While the data presented in Chapter V does include the Uncommitted and Variable categories, pending further detailed analyses, particularly of Uncommitted responses, no extensive effort has been made to interpret the data in these categories.

Table IV-2. CONSISTENCY CRITERIA FOR CATEGORIZING
RESPONSES ON VOS

Orientation Area	No. of Items	Rank 1 Response Alternative	Consistency Criteria	Assigned Category
Human Nature	4	Good Mixed Evil Tied Response	3 out of 4 items 3 out of 4 items 3 out of 4 items 3 out of 4 items None of Above	Good Mixed Evil Uncommitted Variable
Man-Nature	5	Submission Dominance Harmony Tied Response	3 out of 5 items 3 out of 5 items 3 out of 5 items 3 out of 5 items None of Above	Submission Dominance Harmony Uncommitted Variable
Time	5	Traditional Situational Goal-Oriented Tied Response	3 out of 5 items 3 out of 5 items 3 out of 5 items 3 out of 5 items None of Above	Traditional Situational Goal-Oriented Uncommitted Variable
Activity	6	Achievement Expressive Inner-Development Tied Response	4 out of 6 items 4 out of 6 items 4 out of 6 items 4 out of 6 items None of Above	Achievement Expressive Inner-Development Tied Response
Relational	7	Formalistic Peer-Oriented Individualistic Tied Response	4 out of 7 items 4 out of 7 items 4 out of 7 items 4 out of 7 items None of Above	Formalistic Peer-Oriented Individualistic Uncommitted Variable

The Consistency of Response Patterns

Although the original study plan included provision for collecting test-retest and equivalent forms reliability data, time constraints prevented carrying out the plan in the field. Thus no reliability data on Vietnamese samples are available.

The consistency of the responses, however, can be examined. The method by which respondents were assigned to one of five categories on the basis of the consistency of their choice of like alternatives has been described above. The question can be asked: "What evidence is there that the respondents were giving other than random responses to the questions asked?" If the responses obtained could not be shown to be different from what one would expect on a chance basis, there could be little certainty that the data are meaningful.

The hypothesis that the respondents gave essentially random responses on the two values instruments can be tested. By assuming that an individual responds in a purely random fashion to each question, the probabilities of his being classified into each of the five categories can be calculated. Since there are seven possible responses he can give for any item, under a chance hypothesis, the probability of giving any one response is one in seven. The probability of his giving a particular pattern of response--for example, a pattern which would be classified as an A category on a set of items for a given orientation area--can be calculated. In Table IV-3 the frequency for each of the five categories which would be expected if respondents were giving random responses was calculated and compared with the actual frequencies obtained. Since our interest here is primarily in the three value orientation categories, the frequencies in the Uncommitted and Variable categories are combined in Table IV-3.

The hypothesis that the particular responses obtained can be attributed to chance is clearly not supported. There is a clear-cut tendency for the obtained frequencies to pile up in the first three categories of every orientation area, an occurrence which is the reverse of what would be expected by chance. The difference between the two distributions, tested by Chi-Square, for each of the five

Table IV-3. COMPARISON OF ACTUAL AND EXPECTED FREQUENCIES
FOR THE VALUE ORIENTATION CATEGORIES-- VOS DATA

Orientation Category	Frequency	
	Expected	Actual
a. HUMAN NATURE		
Good	4	115
Mixed	4	78
Evil	4	18
Uncommitted & Variable	342	143

n=354

Orientation Category	Frequency	
	Expected	Actual
b. MAN-NATURE		
Submission	8	74
Dominance	8	106
Harmony	8	72
Uncommitted & Variable	335	107

n=359

Orientation Category	Frequency	
	Expected	Actual
c. TIME		
Traditional	8	110
Situational	8	102
Goal-Oriented	8	29
Uncommitted & Variable	336	119

n=360

Orientation Category	Frequency	
	Expected	Actual
d. ACTIVITY		
Achievement	2	112
Expressive	2	87
Inner-Development	2	1
Uncommitted & Variable	351	157

n=357

Orientation Category	Frequency	
	Expected	Actual
e. RELATIONAL		
Formalistic	4	65
Peer-Oriented	4	31
Individualistic	4	161
Uncommitted & Variable	341	111

n=353

The expected frequency for a category was calculated by the formula:

$$\sum_{k=\chi}^n \theta^k (1-\theta)^{n-k} \binom{n}{k}$$

where: θ = probability of meeting consistency criterion for a given category (see Table IV-2. for criteria)

n = number of items (trials)

χ = number of choices of a particular alternative necessary for assignment to a particular category.

orientations is statistically significant far beyond the .001 level of confidence. The fact that such large frequencies were obtained for the first three categories is indicative of a degree of consistency in the response patterns. At least a majority of respondents were giving consistent response patterns which could not be attributed to chance.

On the T/C, the same phenomenon is apparent. Table IV-4 compares the actual and expected distributions for the five orientations and the three content areas of the T/C. As in Table IV-3, the Uncommitted and Variable categories are combined.

Data Analyses

All of the analyses for the findings presented in this report were based on frequency data. For presentation purposes in Chapter V, frequencies were sometimes converted to proportions of the sample.

It was not possible to analyze all the data collected nor perform all the analyses desired within the limitations of this study. Decisions, therefore, had to be made about what data was most critical to analyze and what analyses were most relevant to the objectives of the study. The decisions resulted in the four kinds of data presented in Chapter V.

1. Demographic characteristics of respondents (from Socio-Demographic Questionnaire);
2. Value orientations (from the Values Orientation Schedule and the Taxonomy of Concerns);
3. Relationship between demography and values (cross-tabulations of above); and
4. Communication data (from Communications Questionnaire and Socio-Demographic Questionnaire).

The demographic findings are a straightforward presentation of the per cent of the sample in each of the three hamlets and of the combined total sample which had the various demographic characteristics. For the value orientations

Table IV-4. COMPARISON OF ACTUAL AND EXPECTED
FREQUENCIES OBTAINED ON T/C

Orientation Area	Category	Expected Frequency	Actual Frequency		
			Content Area		
			Personal & Social	Government & Community	Economics & Business
a. HUMAN- NATURE	Good	4	20	38	31
	Mixed	4	75	26	45
	Evil	4	7	27	10
	Uncommitted & Variable	108	18	29	34
		n=120			
b. MAN- NATURE	Submission	4	26	19	21
	Dominance	4	60	27	64
	Harmony	4	3	39	0
	Uncommitted & Variable	108	31	35	35
		n=120			
c. TIME	Traditional	4	38	4	38
	Situational	4	48	72	38
	Goal-Oriented	4	11	18	15
	Uncommitted & Variable	108	23	26	29
		n=120			
d. ACTIVITY	Achievement	4	22	17	94
	Expressive	4	5	35	3
	Inner-Devel.	4	48	26	6
	Uncommitted & Variable	108	45	41	17
		n=120			
e. RELATIONAL	Formalistic	4	25	57	59
	Peer-Oriented	4	15	8	14
	Individualistic	4	22	29	19
	Uncommitted & Variable	108	58	26	28
		n=120			

findings, the data from both the VOS and T/C are presented together. The VOS data is given in bar diagrams showing proportion of sample occurring in each of the five orientation categories. Data from the three hamlets are distinguished and the total sample proportions are indicated. The T/C data are given in similar bar diagrams. The T/C data came from one hamlet only, but the three content areas are distinguished for each of the five orientation categories.

The relationships between values data (VOS) and demography is shown by a number of Chi-Square tables. This analysis establishes the fact that there are several relationships between values and demography and indicates the nature of the relationships. It would appear desirable to analyze these relationships further in order to be more specific about their nature and extent. In this report, however, establishing the statistical significance of certain relationships is as far as the analysis was carried.

Only part of the communications data collected is presented in Chapter V. The attempt was made to select those particular data which appeared most significant in terms of the objectives of the study.

CHAPTER V: FINDINGS

This chapter presents findings in three areas: (1) demographic characteristics, (2) value orientations, and (3) communication practices.

Demographic Characteristics

Demographic data were collected by means of the Socio-Demographic Questionnaire (SDQ).³⁴ The first step in the analysis of this data was the elimination of certain unsatisfactory items which:

1. were apparently not considered appropriate by the respondents in the study (i. e. , high proportion of "no response" recordings;
2. did not show variability in the alternatives chosen;
3. were not basic variables, in that they did not help to show fundamental similarities and/or differences among the people and the hamlets.

Eight major demographic variables were retained: (1) religion, (2) type of ancestor worship, (3) place of origin, (4) occupation, (5) yearly household income, (6) age, (7) sex, and (8) education level.

The data for each of these variables are presented in the following sections, with a number of cross-tabulations between selected pairs of variables. The data in most of the tables are given in percentages; they do not always add to exactly one hundred per cent because of rounding error or unanswered questions.

³⁴ Condensations of the Socio-Demographic Questionnaire and the Communications Questionnaire are reproduced in the Appendix to this report.

Table V-1. RELIGIOUS AFFILIATION AND
ANCESTOR WORSHIP ADHERENCE

<u>Religion</u>	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
None	4%	11%	1%	1%
Buddhist	22	56	1	10
Cao Dai	29	4	0	82
Catholic	34	4	97	2
Ancestor Worship only	9	22	0	4
Others	2	3	1	2
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>101%</u>
<u>Ancestor Worship*</u>				
Non-worshippers	40%	9%	95%	15%
Worshippers	60	91	5	84
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>99%</u>

* Ancestor worship is frequently cited together with other religions. The bottom part of the table shows the prevalence of ancestor worship either as the sole religion or in addition to another.

These data verify our original identification of villages as being of different religions. Binh Hanh is Buddhist; Binh Dinh is Catholic; and Thanh Duc is Cao Dai. Ancestor worship of some form is cited as part of their belief system by a majority in Binh Hanh and Thanh Duc, but is essentially absent in the Catholic village, Binh Dinh.

Table V-2. PLACE OF ORIGIN

<u>Place of Origin</u>	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
Present Hamlet	17%	50%	0%	1%
Present Village	1	3	0	1
Present District	13	35	0	5
Present Province	7	3	4	12
Southern Region	29	7	1	81
Central Region	1	0	2	0
Northern Region	31	0	93	0
Other	0	1	0	0
	<u>99%</u>	<u>99%</u>	<u>100%</u>	<u>100%</u>

The differences among hamlets in terms of place of origin of residents are also marked. Binh Hanh residents are primarily natives of the immediate area; Binh Dinh residents are mostly from North Vietnam; Thanh Duc residents came largely from other areas of the southern region.

Table V-3. TYPES OF OCCUPATIONS

Occupation	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
None	7%	5%	6%	9%
Student	8	13	7	2
Housewife	9	19	2	7
Laborer	3	5	0	5
Farmer	26	21	0	57
Merchant	8	16	5	4
Soldier	9	9	12	3
Professional (teachers, civil servants)	4	7	9	1
Other (mat weavers)	25	4	63	8
	99%	99%	104%	96%

Residents of Binh Dinh, which is a relatively new community, are primarily craftsmen and small merchants; before their move from the North, they were mostly rice farmers, but few have obtained land in their new location. The majority are now engaged in weaving and marketing reed mats.

In contrast, the majority of residents of Thanh Duc, also a newly settled community, are engaged in vegetable farming. This difference is undoubtedly related to the fact that Thanh Duc was surveyed prior to settlement and plots suitable for vegetable growing were laid out throughout the hamlet.

Binh Hanh, the oldest of the three hamlets, has the greatest variety of occupations. The largest single occupational group is that of rice farmers. The next largest is merchants, who travel to the nearby province capital to sell their products.

Table V-4. AVERAGE YEARLY INCOME OF HOUSEHOLD
(in Piasters)*

<u>Income</u>	Total Sample (n=330)	Binh Hanh (n=98)	Binh Dinh (n=114)	Thanh Duc (n=118)
Low (0-23,999)	23%	22%	11%	36%
Low-Middle (24,000-59,999)	50	49	45	57
Upper-Middle (60,000-119,999)	19	19	33	5
High (120,000 or more)	7	9	11	2
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

* At the time of the study, the import exchange ratio was 117 piasters per U. S. dollar.

In terms of income, Binh Dinh would appear to be the most prosperous of the hamlets. However, Binh Dinh residents must sell their merchandise to purchase food, whereas much of the food consumed in the other two hamlets is grown by the residents of the communities themselves. Furthermore, land ownership in Binh Dinh is virtually nonexistent. In Binh Hanh, and to a lesser extent, Thanh Duc, residents owned the land they farmed. Another factor which casts doubt on the apparent higher prosperity of Binh Dinh is that its housing is of the poorest type of construction of the three hamlets. Binh Hanh, in terms of its overall appearance and the existence of more opportunities for continuous income and employment, seemed to the researchers to be the most prosperous of the three hamlets.

Table V-5. AGE DISTRIBUTION

<u>Age</u>	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
Youth (14-19 yrs)	22%	21%	23%	21%
Young Adult (20-29 yrs)	19	19	21	18
Adult (30-39 yrs)	20	20	19	23
Mature Adult (40-60+)	38	40	37	38
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

Persons younger than fourteen were excluded from the sample. On the recommendation of Vietnamese advisors, age in years was converted into four age categories to more nearly conform to the way Vietnamese perceive age.

The age distributions of the three hamlets are virtually the same. In all three, there is a large proportion of older residents.

Table V-6. SEX DISTRIBUTION

<u>Sex</u>	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
Male	38%	38%	38%	39%
Female	62	62	62	61
	100%	100%	100%	100%

The ratio of males to females is similar in all three hamlets, with females outnumbering males by about twenty per cent. This imbalance probably reflects the general country-wide drain on manpower occasioned by the many years of continuing conflict.

Table V-7. EDUCATION LEVEL

<u>Education Level</u>	Total Sample (n=360)	Binh Hanh (n=120)	Binh Dinh (n=120)	Thanh Duc (n=120)
Low (0-2 years)	48%	46%	49%	50%
Middle (3-5 years)	41	38	37	47
High (6-12+ years)	11	16	14	2
	100%	100%	100%	100%

The last category contains those persons who have gone beyond the elementary school level (an elementary school diploma is received at the end of the fifth year of school), including those who have attended high school or technical schools, whether or not they have earned degrees. Few residents in any of the

hamlets have gone beyond elementary school; from a quarter to a third of the hamlet population have had no schooling at all.³⁵

Table V-8. AGE GROUPING BY SEX DISTRIBUTION

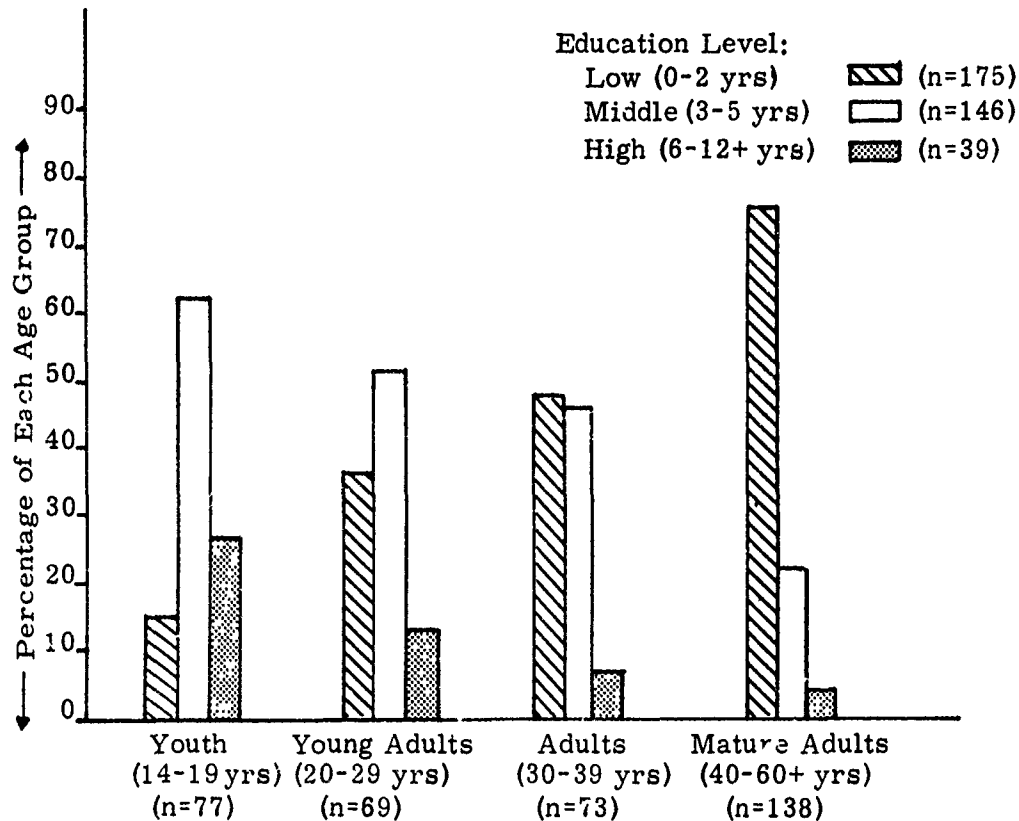
	Total Sample		Binh Hanh		Binh Dinh		Thanh Duc	
	Male (n=137)	Female (n=223)	Male (n=45)	Female (n=75)	Male (n=45)	Female (n=75)	Male (n=47)	Female (n=73)
Youth (14-19 yrs)	23%	21%	22%	20%	26%	22%	21%	21%
Young Adults (20-29 yrs)	14	22	20	19	21	20	2	29
Adults (30-39 yrs)	21	20	11	25	21	18	32	16
Mature Adults (40-60+ yrs)	42	37	47	36	32	40	45	34
	100%	100%	100%	100%	100%	100%	100%	100%

The total sample base rates for sex are not radically different as a function of age in any hamlet. A few significant differences³⁶ were found, however. In Thanh Duc, there was a higher proportion of adult males than would be predicted from the base rates. Even more striking is the small proportion of young adult males in Thanh Duc.

³⁵ As part of the preliminary hamlet census, questions about literacy were asked. Between thirty and thirty-five per cent of the population stated that they could neither read nor write. In all likelihood, the "functional" illiteracy rate is higher than this. Since no literacy tests were given, however, this statement is speculative. Corroboration of the relatively high illiteracy seems to be reflected in the findings on "media use" in the hamlets discussed later in this chapter.

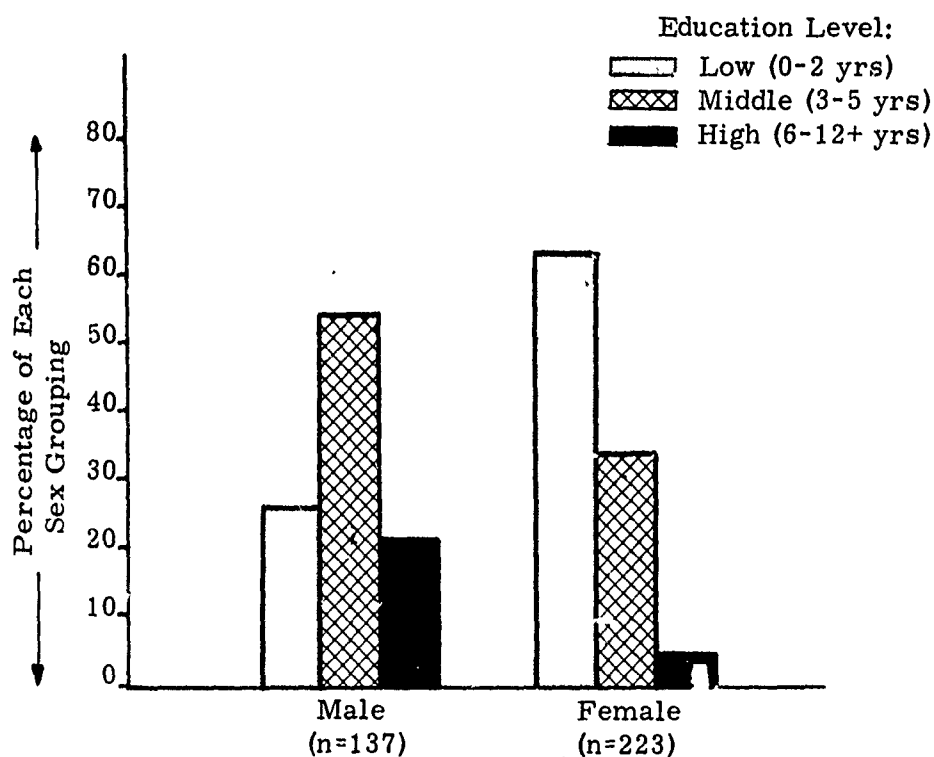
³⁶ Unless otherwise indicated, differences were tested by Chi-Square and the term "significant" is used only when the obtained $p < .01$.

Figure V-1. AGE GROUPING BY EDUCATION LEVEL
(n=357)



This relationship is strong and consistent among hamlets. "Low" education levels were found significantly more often in the older age group than in the younger groups. "Middle" and "high" education levels were far more characteristic of the youth and young adult categories.

Figure V-2. SEX GROUPING BY EDUCATION LEVEL
(n=560)



Educational levels are strongly related to sex differences. In the total sample males have a significantly higher level of education than do females. When the data from each hamlet were analyzed, this relationship was found in two hamlets. In Thanh Duc, no difference in education level existed between the male and female residents. This finding may be an artifact of the age distribution for males in Thanh Duc, because young males were almost totally absent from the sample of Thanh Duc's residents, and it is young males who tend to have the highest education level.

Value Orientation Findings

The instruments providing the data from which the following findings were generated are described in Chapter II. An individual's responses to the 27-item

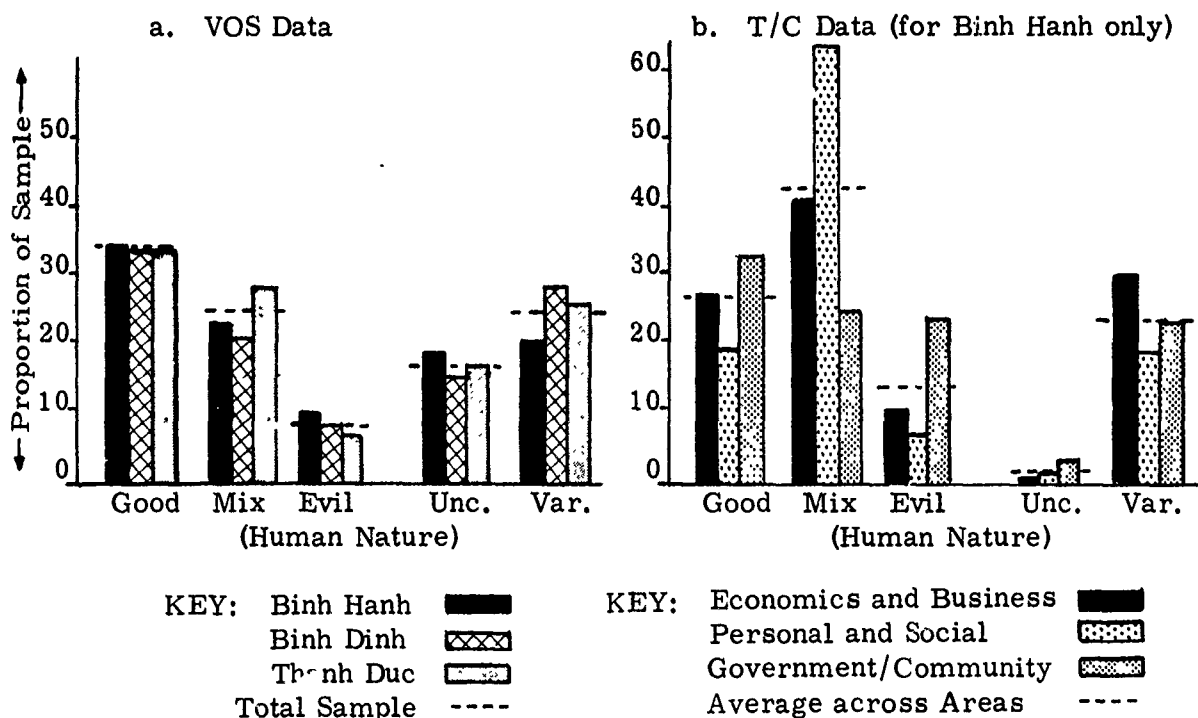
Value Orientation Schedule (VOS) and the 45-item Taxonomy of Concerns (T/C) placed him in one of three alternative positions within each value orientation area, or, if his responses could not be clearly classified, into one of two additional categories: "uncommitted" or "variable." (See Chapter IV for explanation of categorization.)

In the following sections, the findings from both instruments are presented. It should be recalled that the T/C data were obtained on residents from only one of the three hamlets from which VOS data were obtained: the total sample for the VOS data is 360; for the T/C, 120.

Human Nature

This orientation dealt with judgments about the innate character of human nature or of the moral nature of man. This was assessed by determining the respondent's verbal reactions to socially unacceptable acts and his evaluations of the motives of people. Within this framework, man could be seen as basically good, intrinsically evil, or as a mixture of good and evil.

Figure V-3. HUMAN NATURE VALUE ORIENTATIONS



VOS Findings. The patterns of responses for the three hamlets are similar. Very few people saw man as inherently evil; the largest number saw man's moral nature either as inherently good or as a mixture of good and evil.

T/C Findings. If there were no differences of value orientations in terms of different content area the bars in each triplet in Figure V-3.b would have been equal in height. They clearly are not.³⁷ There was fairly high consensus that in the personal and social area man's nature was a mixture of both good and evil. The same is true to a somewhat lesser extent for the area of economics and business. The most significant departure from this pattern was found in the area of government and community. On this issue, the sample is far more sharply divided and the pattern of commitment groups has a "flatter" shape. More people viewed human activity in government as inherently good, but more also saw it as evil. It is evident that in this area a more clear moralistic distinction was being made, but no single value position best characterized the sample of villagers.

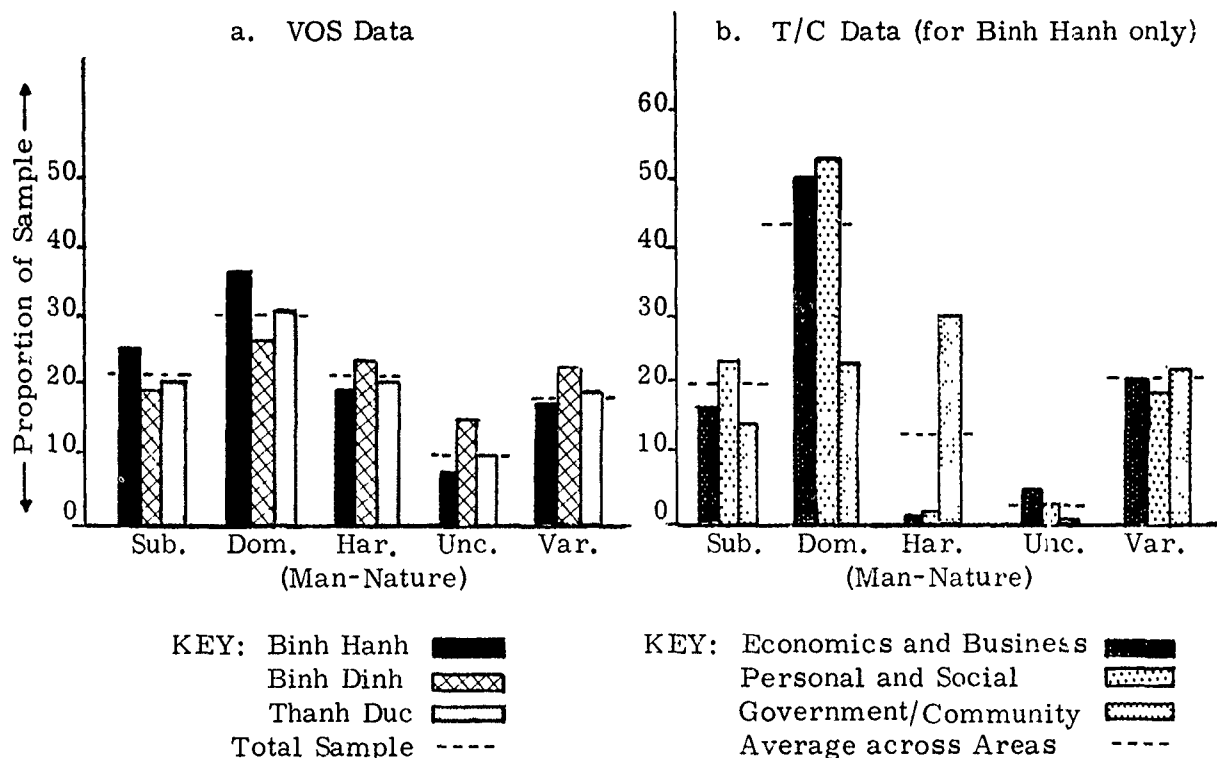
VOS and T/C Findings Compared. There is clear agreement on the VOS and T/C regarding the "man is evil" orientation: both show low frequencies. Both are also similar with respect to the "man is good" orientation. However, the proportion of people in the "mixed" category on the T/C is considerably higher than on the VOS. The disparity may be accounted for, in part, by the relative lack of individuals in the "uncommitted" category on the T/C. Since on the T/C interviewers probed in an attempt to resolve tied responses, ambivalent respondents may have tended to select the "mixed" category when pressed to make a single choice. The effect of such a resolution would be to reduce the uncommitted category and increase the mixed category.

³⁷ Tests of the significance of the differences in responses for the three content dimensions for each of the value orientations were carried out. For each of the three content areas, patterns were significantly different from each other ($p < .001$ in all cases).

Man-Nature

This orientation was concerned with the respondent's judgments about the relation of man to nature and, in general, to the environment that surrounds him. If one felt that one's situation or circumstances had to be accepted as inevitable, this fatalism was characterized as submission. The feeling that one should live in a balanced union with his environment, with conflict reduction as a primary motive, was called harmony. An approach to life characterized by control and mastery of the environment was described as dominance.

Figure V-4. RELATIONSHIP OF MAN TO NATURE VALUE ORIENTATIONS



VOS Findings. All three hamlets preferred dominance over one's environment to submission or harmony.

T/C Findings. The findings here are of special interest in their clear indication that dominance applies mainly in the areas of economics/business and

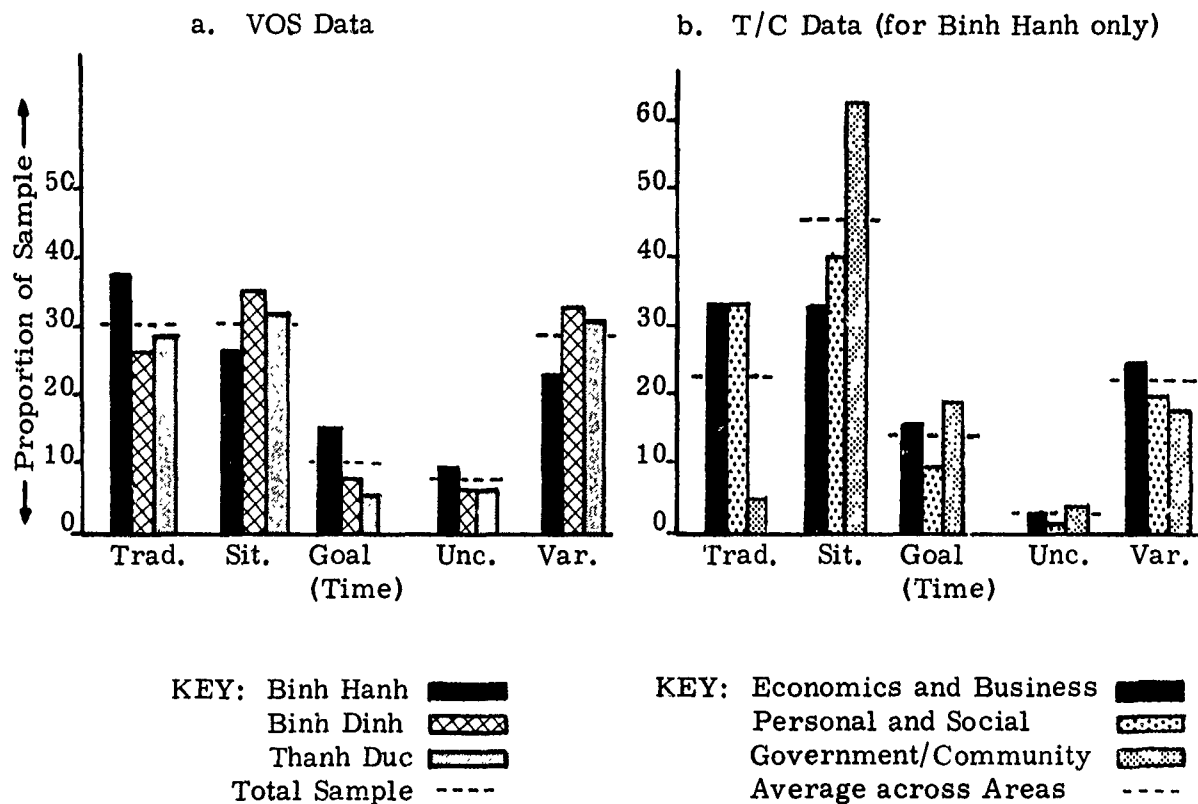
personal/social, while harmony is not only the preferred alternative in government/community but is relegated almost exclusively to this area of activity. If it is so, as this data would suggest, that very few people feel man should attempt to dominate or control his environment by means of political activity and institutions, then this finding would seem to have far-reaching implications for efforts to get the Vietnamese involved in nation-building programs.

VOS and T/C Findings Compared. Both instruments are in high agreement. Dominance is the most characteristic response, submission second, and harmony least. The importance of distinguishing content dimensions in the measurement of values is especially highlighted by the comparison of the harmony responses in the VOS and T/C.

Time

This orientation dealt with the temporal focus of the respondent, particularly with reference to his perspective for deciding on courses of action. If he placed great value on the things of the past and/or drew heavily on precedent or tradition for guidance, he was characterized as traditional. An individual characterized by a "timeless ahistorical present," reacting on the basis of cues and factors contained in immediate conditions, was described as having a situational orientation with respect to "Time." An individual who focused on present conditions only insofar as they could be used to shape the future or who felt the importance of setting goals and planning to reach them was goal-oriented.

Figure V-5. TIME VALUE ORIENTATIONS



VOS Findings. No single value position best characterizes the total sample. While there were about equal proportions of traditional, situational, and variable responses, perhaps the most important finding is the small number of people who feel it is important to respond to situations in terms of planning and goals. It can be expected, therefore, that the concepts of long-range goals and goal-oriented

planning, so natural to the American mind, are either unimportant to Vietnamese or else they lack faith in the utility of planning.

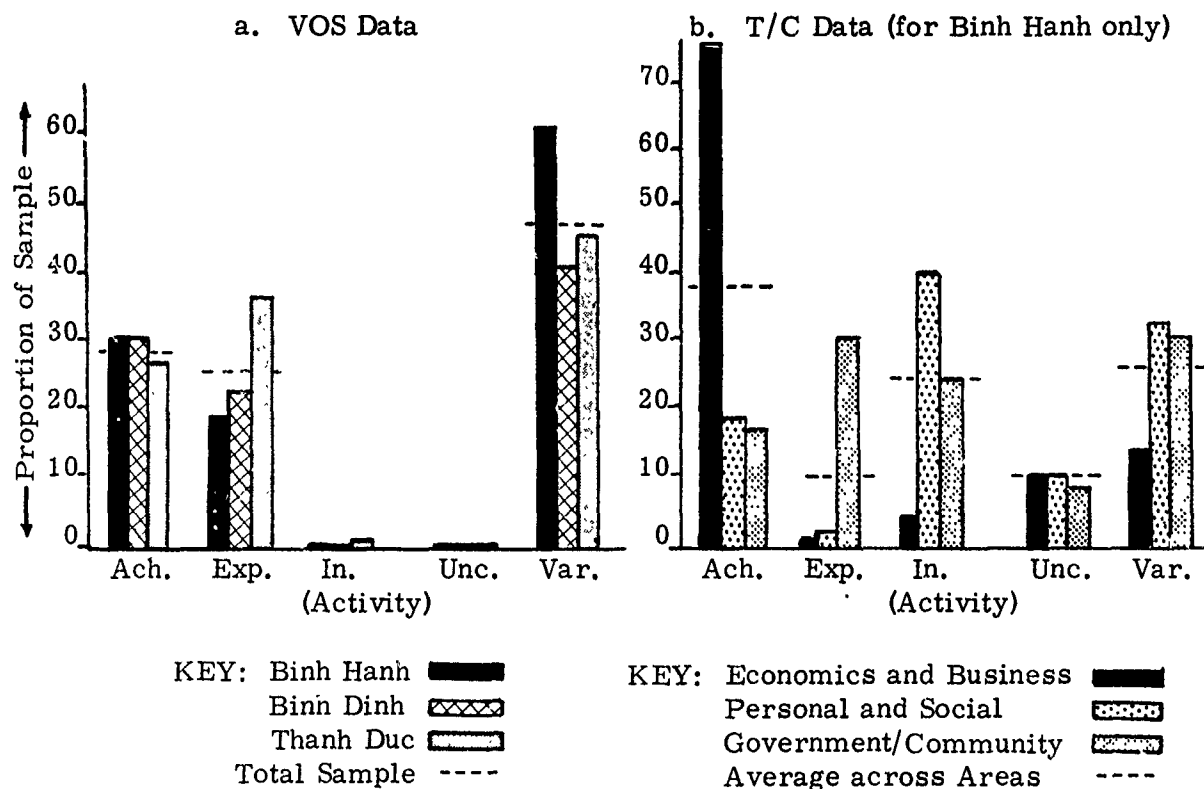
T/C Findings. Once again, the importance of distinguishing content dimensions is underscored. Note, in particular, the area of government/community, in which the situational orientation predominates almost to the exclusion of traditional and goal-oriented positions. The low number of goal-oriented people in all three content areas suggests a general lack of inclination to plan for the future; the high situational response suggests a general tendency to cope with events only as they arise. It appears that in the government/community area, circumstances of the moment are critical as guides to behavior.

VOS and T/C Findings Compared. The T/C and VOS profiles on this orientation differ considerably with respect to the proportions associated with traditional and situational orientations. However, the government/community items in the T/C account for most of the difference between the findings of the two instruments.

Activity

This orientation dealt with judgments about the basic sources of satisfaction and, consequently, the possible motives that one might have for carrying out the activities of life. An individual who placed great value in taking action for the sake of accomplishment was considered to be oriented toward achievement. A person who derived satisfaction from the action itself, regardless of its outcome, as a means of self-expression, was characterized as expressive. Finally, an individual who engaged in activity for the purpose of evolving as a person and developing as an individual was described as oriented toward inner-development.

Figure V-6. ACTIVITY VALUE ORIENTATIONS



VOS Findings. The high proportion of variable responses and the absence of any responses in the inner-development and uncommitted categories suggest that the Activity items in the VOS presented special difficulties to respondents. This is confirmed by interviewer experience and item analysis results indicating that the VOS items for this orientation were poor. They suffered from the characteristics of lengthiness, excessive and confusing qualifications, and the failure of the

inner-development alternatives to reflect what was intended. These difficulties were not present in the T/C which, we believe, provides a more satisfactory treatment of the Activity orientation.

T/C Findings. Achievement is the highest single response category in data but only for the area of economics and business. In contrast, achievement motivation is not seen as relevant to the government/community or personal/social areas. Also interesting here is the relatively high expressive orientation in the government/community area. The inner-development orientation is seen as applying primarily in the personal and social area. In sum, achievement appears to be a pertinent motivational base only in business affairs; inner-development only in personal and social matters; and expressiveness only in government and community affairs.

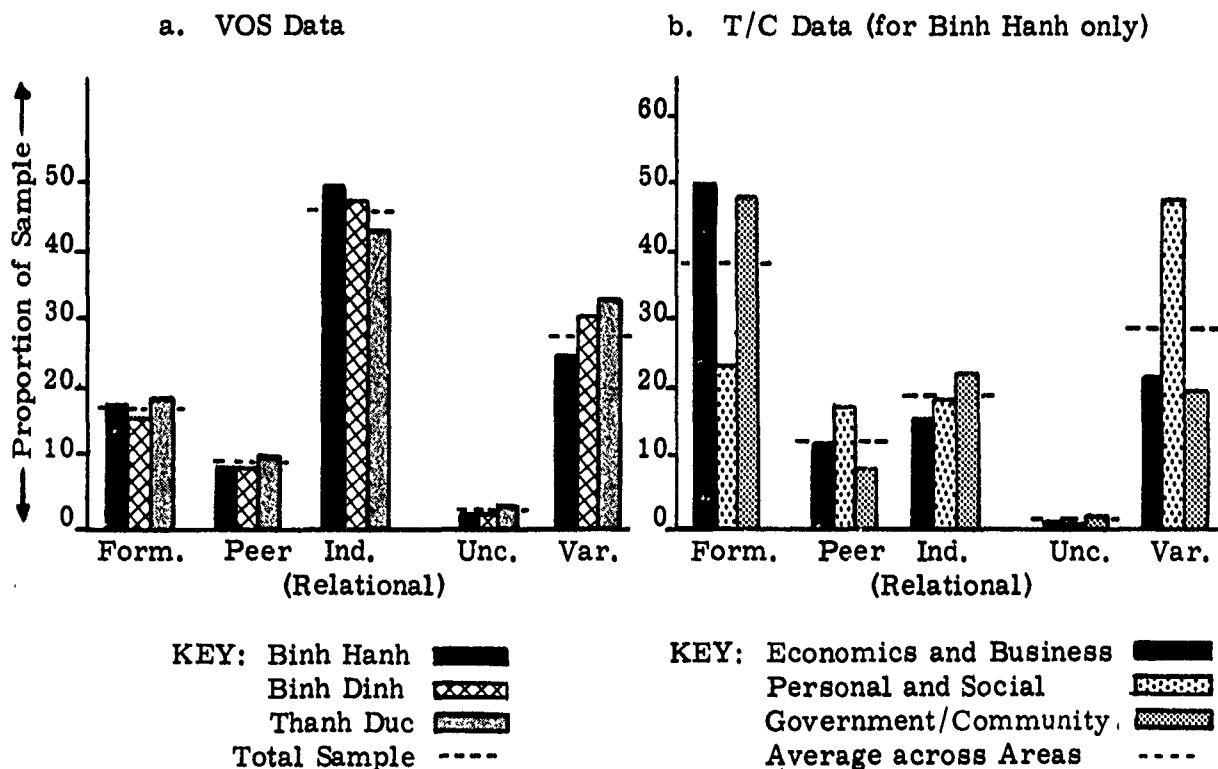
VOS and T/C Compared. We attribute the differences in the data obtained on the two instruments to failure in developing satisfactory items for this orientation in the VOS. The inner-development response alternatives were not included in the original VOS instrument and were developed specifically for use in this study.³⁸ We believe the item alternatives tended to be too abstract or ambiguous, with the result that the variable response was the largest category. The T/C items, on the other hand, with their shorter format, may have been more readily translated, more clearly remembered when read aloud, and, consequently, easier to make a choice among.

³⁸ See Chapter II for discussion of original VOS instrument developed by Kluckhohn and Strodbeck.

Relational

This orientation had as its principal focus the concept of authority relationships and the locus for making decisions. An individual who felt that decision-making should take place on the basis of strict lines of authority, with emphasis on superior-subordinate relationships, was characterized as having a formalistic orientation. A peer-oriented value commitment was attributed to those respondents who felt that the exercise of power and the making of decisions should be rooted in the group process--for example, group discussion for the purpose of reaching consensus. An individualistic orientation was one in which a respondent felt that each person should make his own decisions and act in a manner relatively independent of other people.

Figure V-7. RELATIONAL VALUE ORIENTATIONS



VOS Findings. An individualistic orientation is given as the predominant basis for decision-making. Very few respondents indicated that they looked to peers for their standards of conduct or frames of reference for decision-making. There was a low reliance on the formalistic orientation.

T/C Findings. The T/C findings show a pattern distinctly different from the VOS pattern. The high individualistic orientation is not reflected in the T/C data and the formalistic category is considerably higher at least in the government and economic activity areas.

VOS and T/C Findings Compared. The two instruments agree with respect to the low value placed on peer-oriented decision-making. The reversal, however, in predominance of the formalistic and individualistic orientations is clear-cut. At least part of this difference may be accounted for by certain inadequacies observed in the VOS items for this orientation. Content analysis of these items suggests that while three of the six items appear satisfactory, in the three others, clear distinction among alternatives became blurred or lost in the translation process in such a way that alternatives intended as and scored as individualistic were actually not indicative of that orientation. To the extent that this distortion of the alternatives was in the direction of really reflecting a formalistic response (as did appear to be the case), the responses scored as individualistic may have been indicative of a formalistic orientation. This would account for the reversal in predominance of the two orientations between the VOS and T/C data.

Hamlet Differences

The distributions of orientations are similar from hamlet to hamlet on four out of the five orientations. A significant difference ($p < .01$) does occur on the Activity orientation. Because of the previously described difficulties discovered in the Activity items on the VOS, the observed significant difference cannot meaningfully be attributed to differences in the Activity orientation among the hamlets.

Content Area Differences

The T/C was developed on the hypothesis that the expression of various orientations would differ as a function of content area. To test this hypothesis for each orientation, the differences of the response patterns in the three content areas were tested by Chi-Square. If content area made no difference, the proportion of

respondents for each content area should be the same. This was clearly not the case. For every orientation, the differences among content areas were significant ($p < .001$). This supports the conclusion that content area needs to be taken into account in the measurement of value orientations.

Highlights of the Value Orientation Findings

The value orientations expressed in the government/community content area show a rather distinctive pattern compared with the other content areas, and one which is, perhaps, unexpected and particularly interesting. The pattern consists of relatively high harmony, situational, expressive, and formalistic components and relatively low dominance and submissive, traditional, achievement, and peer-oriented components. The high expressive orientation indicates that it is the process or act of participating in the political process which is seen as important, not the result. The high harmony emphasis tends to indicate a readiness to minimize discord by shifting positions as changing conditions seem to dictate. The high formalistic component suggests a readiness to accept direction from whatever governmental machinery exists. This combination of value orientations would appear uniquely suited to adaptation to and survival in a constantly changing political environment. It would appear particularly ill-suited as a basis on which to institutionalize political stability.³⁹

A different pattern emerges for the personal and social content area. The pattern suggests that the social realm provides opportunities for inner-development and for exercising control over one's environment. The combination of high dominance and low expressive orientations suggests that an undercurrent of psychological stress may be present in interpersonal relationships--an inference also supported by the virtual absence of the harmony orientation in this area.

³⁹ Special caution should be exercised in interpreting the implications of these findings. They are based on a relatively small sample of rural ethnic Vietnamese. Persons actively involved in regional and national politics were not represented in the sample and, consequently, generalizations to this level of political affairs may not properly apply.

The value patterns for the economic and business area reflect a relatively clear picture in which achievement predominates. Dominance over environment and reliance on formalistic decision-making are seen as relevant in this area. Expressiveness and harmony, on the other hand, were seen to have no relevance to economics and business.

One general observation which can be made without reference to content areas is that, in all instances, neither goal-oriented behavior nor peer-oriented decision-making were frequently preferred by respondents. For this reason, the concept of cooperative planning for future outcomes appears peculiarly in conflict with the values of the people in this sample--and in conflict with, or certainly presenting difficulties for, nation-building efforts.

Relationships between Value Orientations and Demographic Characteristics

One of the reasons for collecting demographic data was to test the hypothesis that variations in value orientations are associated with variations in demographic characteristics. This is to say, for example, that the young might be expected to have different values than the old; the less educated would differ from the more educated; males would differ from females, etc. To test for the existence of such relationships, a series of Chi-Square tests were carried out for both the VOS and T/C data.

For each orientation area, the distributions of demographic characteristics for respondents in each of the five orientation categories were compared. If there were no association between demographic characteristics and value orientations, there should be no significant differences among the distributions. If a significant difference existed, it would mean that the demographic variable and the value orientation variable were related.

All tests of the relationships between the VOS and demographic data were based on the total sample ($n = 360$). Distributions of eight demographic variables

were examined for each of the five value orientations. Table V-9 shows that ten of the forty relationships were significant beyond the .01 level of confidence.

Table V-9. SIGNIFICANCE OF THE ASSOCIATION
BETWEEN DEMOGRAPHIC CHARACTERISTICS
AND VALUE ORIENTATIONS

<u>Demographic Characteristics</u>	<u>Human- Nature</u>	<u>Man- Nature</u>	<u>Time</u>	<u>Activity</u>	<u>Relational</u>
Sex		X	X		
Age		X	X	X	X
Education		X	X		X
Religion					
Ancestor worship					
Place of origin					
Occupation		X			
Income					

X = χ^2 significant beyond $p < .01$

Four of the demographic variables--sex, age, education, and occupation--are significantly associated with at least one of the value orientation areas with the exception of the Human Nature orientation.

In Table V-10, the Chi-Square tables for the ten significant relationships are shown.³⁵ Age, more than any other demographic variable, is associated with differences in commitment to value orientations. The younger age groups show

³⁵ For the purpose of presenting these analyses, the Uncommitted and Variable categories were eliminated. In every case, the effect of including these categories is to increase the Chi-Square, but they are not important to the point being made here and tend to make the tables more cumbersome and difficult to read. The differences between the n's in the Chi-Square tables and the total n of 360 is largely accounted for by the Variable and Uncommitted categories. The small differences in n's between Chi-Square tables for the same value orientation occur because of missing data on one of the demographic variables.

Table V-10. ASSOCIATIONS BETWEEN VALUE ORIENTATIONS
AND DEMOGRAPHIC CHARACTERISTICS

a. MAN-NATURE

SEX	Sub	Dom	Har	
Male	28	53	18	104
Female	46	48	54	148
	74	106	72	252

$$\chi^2 = 16.1 \quad df = 2 \quad p < .001$$

b. TIME

SEX	Trad	Sit	Goal	
Male	31	37	19	87
Female	77	65	10	152
	108	102	29	239

$$\chi^2 = 13.4 \quad df = 2 \quad p < .01$$

c. MAN-NATURE

AGE	Sub	Dom	Har	
Youth	6	35	9	50
Young Adult	12	27	12	51
Adult	22	18	10	50
Mature Adult	33	25	41	99
	73	105	72	250

$$\chi^2 = 37.1 \quad df = 6 \quad p < .001$$

d. TIME

AGE	Trad	Sit	Goal	
Youth	5	22	10	37
Young Adult	14	26	11	51
Adult	48	36	4	88
Mature Adult	43	16	4	63
	110	100	29	239

$$\chi^2 = 44.7 \quad df = 6 \quad p < .001$$

e. ACTIVELY

AGE	Ach	Exp	In.	
Youth	12	28	0	40
Young Adult	27	20	0	47
Adult	42	27	0	69
Mature Adult	31	10	0	41
	112	85	0	197

$$\chi^2 = 18.1 \quad df = 6 \quad p < .01$$

f. RELATIONAL

AGE	Form	Peer	Ind	
Youth	10	6	33	49
Young Adult	7	8	43	58
Adult	7	8	37	52
Mature Adult	41	9	55	105
	65	31	168	264

$$\chi^2 = 20.9 \quad df = 6 \quad p < .01$$

Table V-10. (Continued)

g. MAN-NATURE

EDUCATION	Sub	Dom	Har	
Low	39	22	33	94
Middle	32	59	24	115
High	3	25	2	30
	74	106	59	239

$$\chi^2 = 37.6 \quad df = 4 \quad p < .001$$

h. TIME

EDUCATION	Trad	Sit	Goal	
Low	88	34	6	128
Middle	21	54	14	89
High	1	14	9	24
	110	102	29	241

$$\chi^2 = 69.2 \quad df = 4 \quad p = .001$$

i. RELATION

EDUCATION	Form	Peer	Ind	
Low	45	10	70	125
Middle	17	18	71	106
High	1	3	20	24
	63	31	161	255

$$\chi^2 = 20.4 \quad df = 4 \quad p < .001$$

j. MAN-NATURE

OCCUPATION	Sub	Dom	Har	
Students	2	13	5	20
Housewife	7	7	8	22
Laborer	28	30	21	79
Merchant	5	7	8	20
Soldier	4	18	2	24
Professional	1	13	0	14
Mat Weaver	20	15	23	58
	67	103	67	237

$$\chi^2 = 40.1 \quad df = 12 \quad p < .001$$

decidedly different patterns than the older groups, and the differences are along the lines one might expect. With respect to the Man-Nature orientation, the young tend to be more frequently dominance oriented and less frequently submission and harmony oriented, while the old tend to be rarely dominance oriented and more commonly submission and harmony oriented. On Time orientations, the young seem to be less frequently traditional oriented and the old more commonly so. There is a slight tendency for the young to be more often situationally oriented than the old. With respect to the Activity orientations, achievement motivation seems more associated with the old than with the young, who tend to be more expressive oriented. On Relational orientations, the young appear less formalistic oriented than the old.

Education appears next in importance to age in association with differences in value orientations. On the Man-Nature orientation, the less educated tend more often to be submission and harmony oriented while the more educated tend more often to be dominance oriented. On the Time orientation, the less educated one is the more likely he is to be tradition oriented, while the better educated seem more situation oriented. With respect to the Relational orientation, the poorer educated are more often formalistic while the better educated seem to be more often individualistic.

Sex appears to make a difference in two orientations. Males tend to be more often dominant in the Man-Nature orientation and more often situation and goal-oriented in the Time orientation. Females on the other hand, appear to be more often submissive and harmony oriented in the Man-Nature orientation, and tradition oriented in Time.

Occupation is related to values only in the Man-Nature orientation. Students, soldiers, professionals, and civil servants frequently tend to choose the dominant option. Professionals and civil servants are rarely harmony oriented.

These patterns, together with the systematic associations presented earlier between age and education, sex and education, and sex and occupation, tend to reveal the existence of a subgroup within the total sample--the young, more highly educated males--which has a distinctly different pattern of value

commitments than the remaining larger portion of the sample. The value patterns of this subgroup as contrasted with that larger sample is characterized below.

The young, educated males more commonly value control or domination over the environment in which they live. They reject the idea of harmonizing with or submitting to their environment. They take their cues for action from each situation as it arises, perceive little utility in the traditional modes of response, and, more than any other group, see some value in the formulation of goals. They are the only group that indicated that they derive satisfaction from the process of self-expression (as opposed to the outcome) in their daily activities.

The remainder of the sample can generally be characterized as being older and more poorly educated. For the most part, these people are rarely dominant and more commonly try to live in harmony with the world. Where necessary, they will submit to the "forces" that determine the events in it. They are also highly disposed toward relying on tradition and precedent to meet and cope with various situations. They rely quite heavily on established lines of authority in decisions involving the determination of roles and goals. Unlike the very young respondents in the sample, they seem to place noticeable emphasis on the achievement of results in certain areas of life.

Communications Findings

In addition to data on demography and value orientations, data were collected in this study on communication practices and patterns among the residents of the three hamlets. The uses of both formal (media) and informal (agents, word-of-mouth) communications were explored. Communications data were collected with both the Socio-Demographic Questionnaire (SDQ) and the Communications Questionnaire (CQ). Since it was decided to administer the CQ to fifty respondents in each hamlet, the n's are different for data from the two instruments (for CQ, n=150; for SDQ, n=360).

Formal Communications

Data on media usage, media credibility, and topic preferences were collected with regard to eleven media.

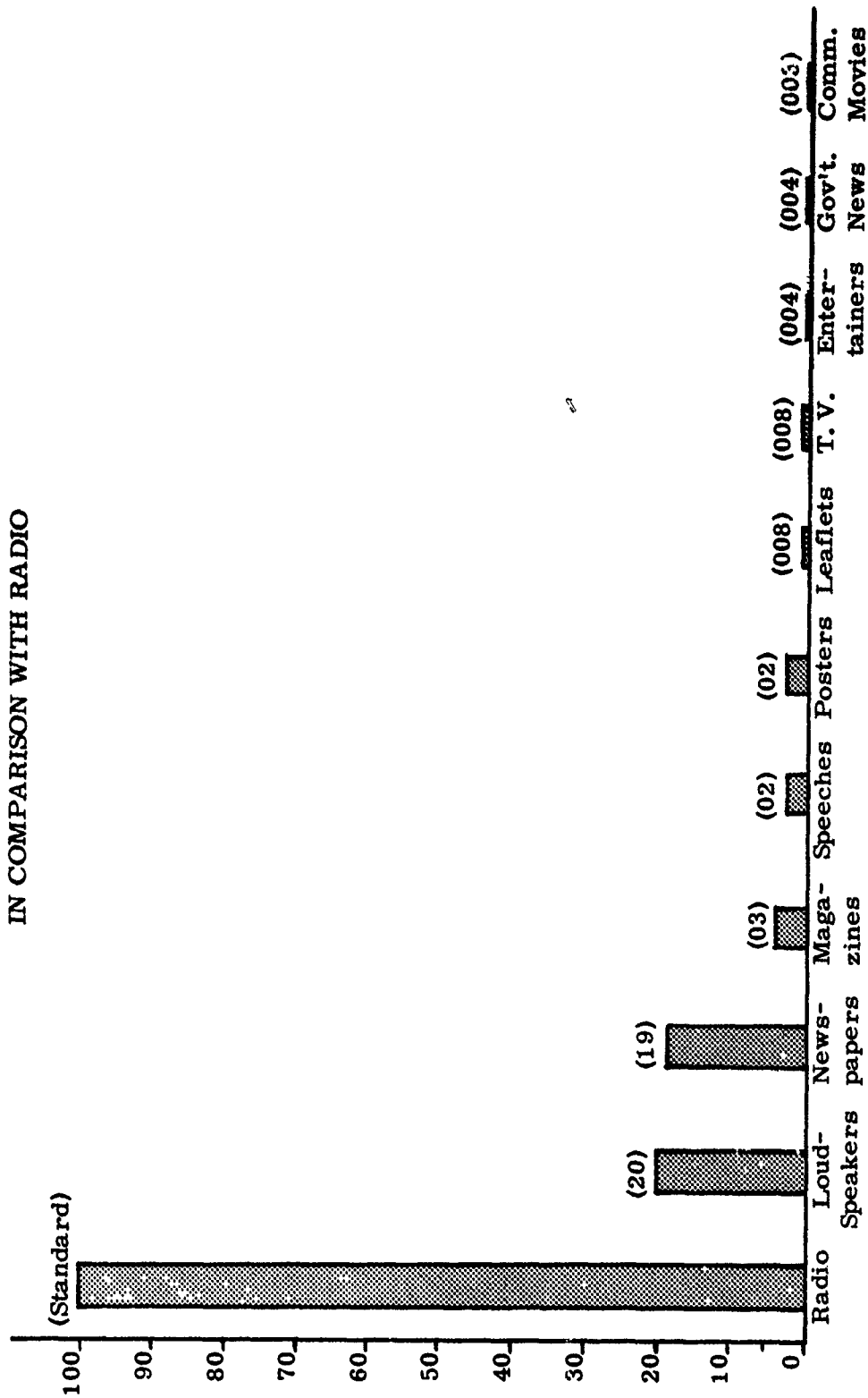
Media Exposure

Two factors reflect the extent of media exposure: the proportion of the population reached by each media, and the frequency with which media are used in a given time period. To combine these factors, an exposure index was created by multiplying two numbers together. The first of these numbers was derived by determining what percentage of those reached by radio were also reached by each of the remaining media. Radio was established as the criterion against which all other media were compared, since radio had the greatest exposure (eighty-eight per cent of the sample were reached on an average of eight times a week). The second number in the formula was determined by dividing the average number of times a week that people reported listening to the radio into the average number of times per week that people reported using each of the remaining media. The two resulting numbers were then multiplied to give a relative exposure index number for each media compared to radio. Figure V-8 presents those indices of relative media exposure.

Expressed as a proportion of radio exposure, media exposure for loudspeakers is twenty per cent, newspapers nineteen per cent, magazines three per cent, and speeches and posters two per cent each. It should be clear that these measures are indicative only of exposure to different media; they do not reflect the effectiveness of the different media in imparting information to people.

With only one exception, media usage was similar in all three hamlets for the six most used media. The exception was Binh Dinh, where speeches were reported with greater frequency. This may have been due to the sermons which occurred in this Catholic community.

Figure V-8. RELATIVE SATURATION OF TEN MEDIA
IN COMPARISON WITH RADIO



Media Credibility

In response to a question concerning the accuracy of different media, no respondents used the "inaccurate" category. It is possible, therefore, to discriminate only between the "accurate" response and the "fairly accurate" response, Figure V-9 compares the accuracy responses for seven different media in each of the three hamlets.

As is shown by Figure V-9, respondents appear to discriminate among media and there are hamlet-to-hamlet differences in how accurate different media are perceived to be. One implication of this finding is that the blanket use of particular mass media for disseminating news and information would likely be met with different degrees of receptivity in different communities.

Topic Preferences

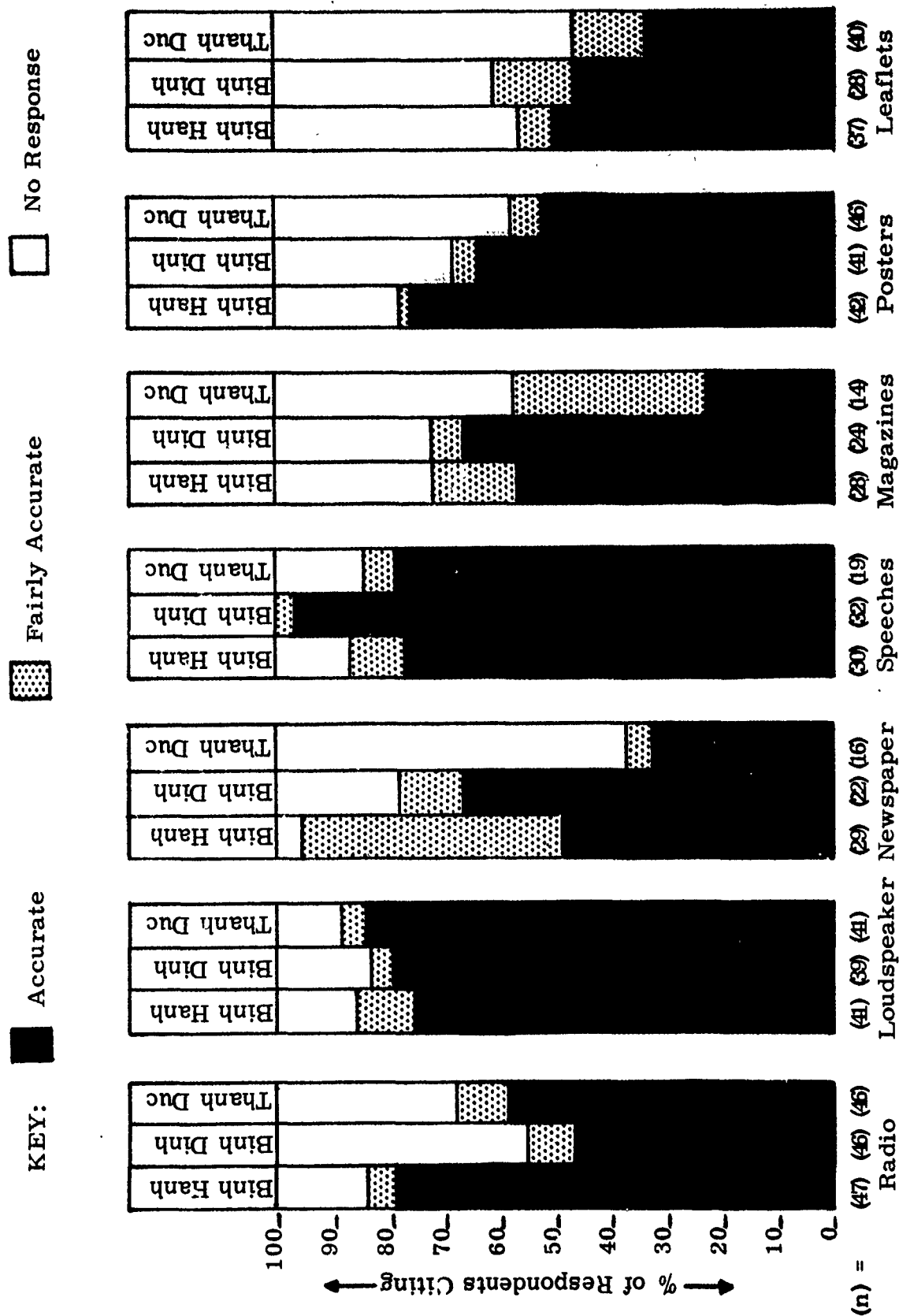
It was also possible to examine the different kinds of information the respondents were exposed to by the different media. Preference for various topics (except for loudspeakers, where exposure frequency was employed) were examined for the five most used media. These data are presented in Figure V-10.

On the radio, Vietnamese music, particularly classical or traditional music, was by far the most preferred subject. News was mentioned by only eleven per cent; in Binh Dinh, news was cited two to three times as frequently as in the other two hamlets.

The loudspeaker, which has the second highest usage, is used primarily for government announcements. This is much more true in Binh Hanh, which is near the city of My Tho, than in Binh Dinh, which is the most distant from the capital and least secure. Binh Dinh's loudspeakers are used primarily for religious material. The loudspeaker is sometimes used to broadcast radio news or radio music programs. A few people in Binh Dinh reported that they heard Viet-Cong propaganda over the loudspeaker.

Newspapers are actually used by only one-half of the total sample. Fiction and news were the topics most preferred in newspapers. The relatively large other

Figure V-9. PERCEIVED ACCURACY OF DIFFERENT MEDIA IN THE THREE HAMLETS



TOPIC PREFERENCES ON MOST FREQUENTLY ATTENDED TO MEDIA
(Percentages may not total 100% because of "no preference" response)

RADIO	Per cent of Responses				Per cent of Responses			
	Total	Binh Hanh	Binh Dinh	Thanh Duc	Total	Binh Hanh	Binh Dinh	Thanh Duc
Preference	60%	72%	38%	70%	27%	38%	9%	38%
Classical Music	3	4	2	2	14	0	39	15
Plays	17	13	29	11	16	15	13	23
Modern Music	11	6	18	9	3	4	4	0
Editorials	1	0	0	2	8	12	9	0
Other	6	4	7	7	0	0	0	0
	n=138 n=47	n=45	n=46		n=62 n=26	n=23	n=13	

NEWSPAPERS				Per cent of Responses			
Preference	Total	Binh Hanh	Binh Dinh	Thanh Duc	Preference	Total	Binh Hanh
Regional News	0%	0%	0%	0%	Fiction	27%	38%
National News	36	32	48	29	News	14	0
Internat'l News	0	0	0	0	Humor	16	15
Editorial	5	4	10	0	Editorials	3	4
Fiction	35	46	10	50	Science News	8	12
Science News	2	4	0	0	Advertisement	0	0
Other	11	7	24	0	Women's Work	1	4
	n=63 n=28	n=21	n=14		Other	19	23

MAGAZINES				Per cent of Responses			
Preference	Total	Binh Hanh	Binh Dinh	Thanh Duc	Preference	Total	Binh Hanh
Fiction	0%	0%	0%	0%	Fiction	27%	38%
National News	36	32	48	29	News	14	0
Internat'l News	0	0	0	0	Humor	16	15
Editorial	5	4	10	0	Editorials	3	4
Fiction	35	46	10	50	Science News	8	12
Science News	2	4	0	0	Advertisement	0	0
Other	11	7	24	0	Women's Work	1	4
	n=63 n=28	n=21	n=14		Other	19	23

LOUDSPEAKER	Per cent of Responses			
	Total	Binh Hanh	Binh Dinh	Thanh Duc
Government Announcement	38%	54%	13%	47%
Administrative Message	5	12	0	3
Radio/News	13	15	5	18
Radio/Music	2	0	5	0
Religion	23	0	71	0
Advertising	2	0	3	5
VC Propaganda	0	0	3	0
Other	12	17	0	16
	n=177 n=41	n=38	n=38	n=38

* Preference of loudspeaker topics heard was not asked of the respondents.

SPEAKERS	Per cent of Responses			
	Total	Binh Hanh	Binh Dinh	Thanh Duc
Society	3%	1%	0%	67%
Education	8	11	6	17
Security	0	0	0	0
Politics	9	22	0	6
VC Propaganda	0	0	0	0
Health	0	0	0	0
Gov't. Corruption	0	0	0	0
Religion	49	0	91	50
Other	3	47	0	6
	n=77 n=27	n=32	n=18	

TOPIC PREFERENCES ON MOST FREQUENTLY ATTENDED TO MEDIA
(Percentages may not total 100% because of "no preference" response)

RADIO	Per cent of Responses				Per cent of Responses				Per cent of Responses			
	Preference	Total	Binh Hanh	Binh Dinh	Thanh Duc	Preference	Total	Binh Hanh	Binh Dinh	Thanh Duc	Preference	Total
Classical Music	60%	3	72%	38%	70%	Regional News	0%	0%	0%	0%	Fiction	27%
Plays	17	13	4	2	2	National News	36	32	48	29	News	14
Modern Music	11	6	13	29	11	Internat'l News	0	0	0	0	Humor	16
News	1	0	18	9	9	Editorial	5	4	10	0	Editorials	3
Editorials	6	0	0	2	2	Fiction	35	46	10	50	Science News	8
Other		4	4	7	7	Science News	2	4	0	0	Advertisement	0
						Other	11	7	24	0	Women's Work	1
											Other	19

n=138 n=47 n=45 n=46 n=63 n=28 n=21 n=14 n=62 n=26 n=23 n=13

LOUDSPEAKER	Per cent of Responses			
	Topics Heard*	Total	Binh Hanh	Binh Dinh
Government Announcement	38%	5	54%	13%
Administrative Message	13	15	12	0
Radio/News	2	0	15	5
Radio/Music	23	0	0	5
Religion	2	0	0	71
Advertising	0	0	0	3
VC Propaganda	12	17	0	0
Other				

n=177 n=41 n=38 n=38

Preference of loudspeaker topics heard was not a function of the respondents.

SPEAKERS	Per cent of Responses			
	Preference	Total	Binh Hanh	Binh Dinh
Society	3%	8	1%	0%
Education	8	0	11	6
Security	0	0	0	0
Politics	9	22	0	0
VC Propaganda	0	0	0	6
Health	0	0	0	0
Gov't. Corruption	0	0	0	0
Religion	49	0	0	0
Other	3	47	91	50

n=77 n=27 n=32 n=18

Table V-11. KEY COMMUNICATIONS AS SOURCES OF DIFFERENT TYPES OF INFORMATION

	% of Sample Citing Com- municator as Source of Information	Type of Information Obtained from Key Communicator*									
		Military	Security	Political	Economic	Technical	Religion	Cultural	Social	Other**	
1. Hamlet Chief	66			41		17				42	
2. Religious Leader	55						73	8		14	
3. Drivers (Lam- bretta, truck)	46		75							25	
4. Merchants	44				93					7	
5. Popular Forces	43	57	30							13	
6. Returning Travelers	43		48							52	
7. Teachers	42							92		8	
8. Peddlers	39	12			59			12		17	
9. Village Chief	32		75							25	
10. Information Service Cadre	13	7		48	7					38	

*Percentages are of the total responses of those who cited a given communicator, e.g., figures given for types of information obtained from the hamlet chief with total 100% of the responses of the 66% who cited him as communicator.

** Includes other information types plus negligible percentages (5% or less) of the types listed.

a source of information. For example, sixty-six per cent of the sample indicated that they obtained information from the hamlet chief. In the columns on the right of Table V-11, the type of information provided by a key communicator is indicated.

The connection between a communicator's role and the type of information obtained from him is relatively straightforward. Religious figures were turned to for religious information, teachers supplied cultural information, and returning travelers provided security information.

Information Sources of Key Communicators. Another relevant question about informal communications is what the respondents perceive as the key communicator's source of the information he provides. The responses to this question are summarized in Figure V-11, in which the pie-diagrams show the perceived sources of information of each hypothesized key communicator.

The perceived information sources varied considerably. Personal observation and word-of-mouth are the most frequently cited sources. Mass media are seen as used very little by anyone except the Information Service Cadre, but even in this case, word-of-mouth is seen as a more prominent source.

Shortcomings in present survey techniques prevented full exploration of the large "other" category cited as the religious leaders' source of information.

Credibility of Information Sources

Respondents were also asked to rate the accuracy of the ten key communicators. Since no one used the "inaccurate" category, comparisons in Figure V-12 are only between "accurate" and "fairly accurate." Four individuals are cited as being accurate. Eighty-five per cent or more of the respondents cited religious leaders, village and hamlet chiefs, and teachers. Information Cadre and Popular Forces are considered accurate by between sixty-five and sixty-eight per cent of the respondents.

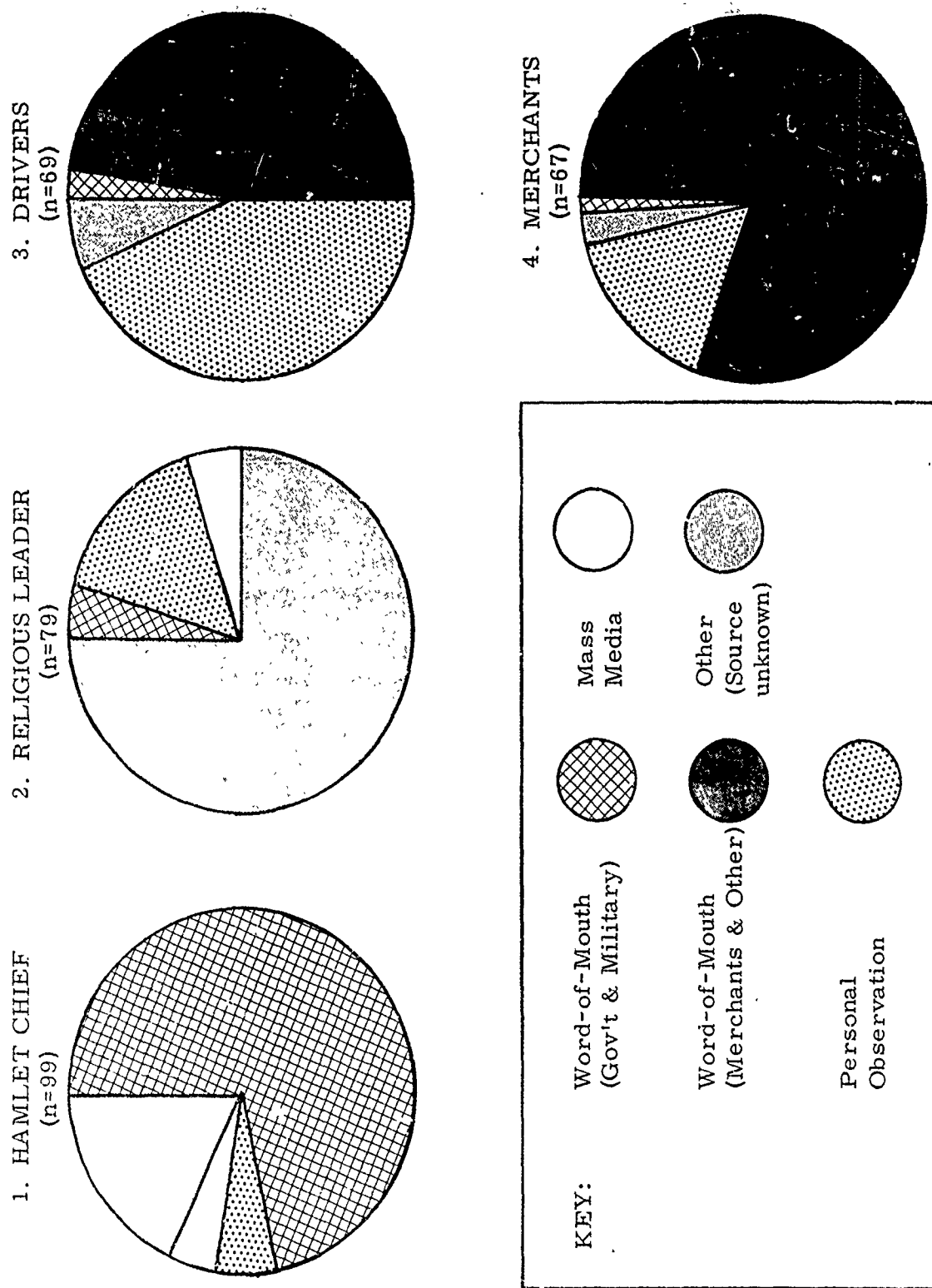
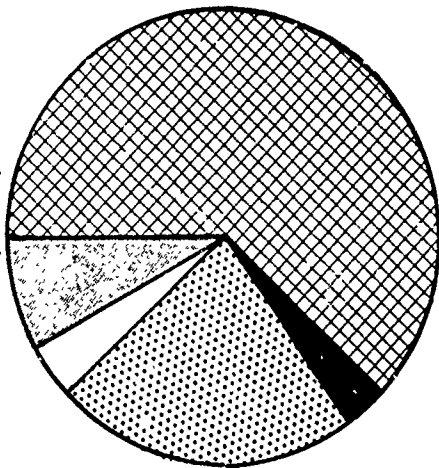


Figure V-11. SOURCES OF INFORMATION (KEY COMMUNICATORS)

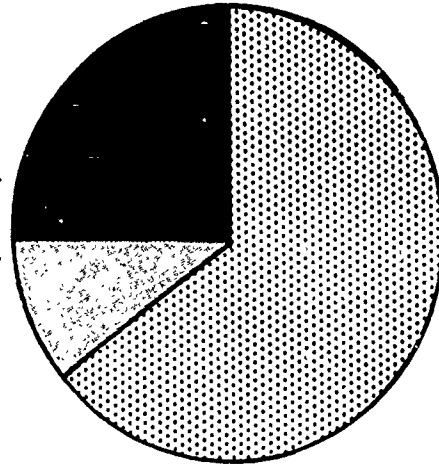
5. POPULAR FORCES

(n=67)



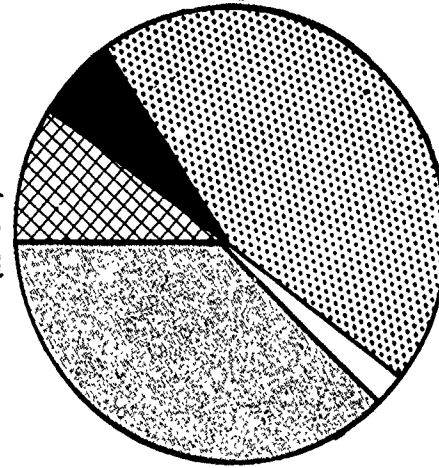
6. RETURNING TRAVELERS

(n=64)



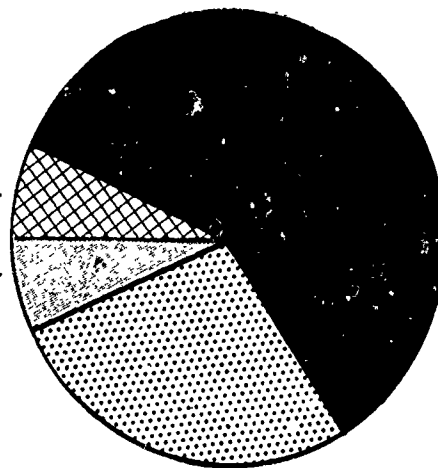
7. TEACHER

(n=64)



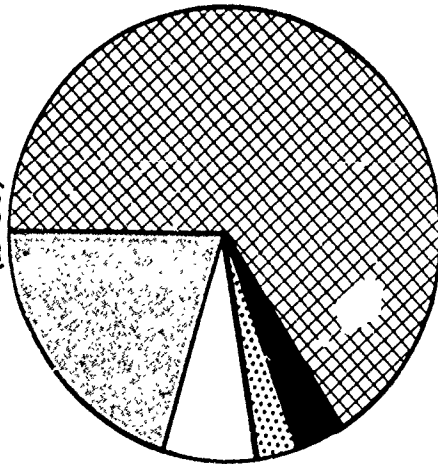
8. PEDDLERS

(n=52)



9. VILLAGE CHIEF

(n=50)



10. INFO. SERV. CADRE

(n=23)

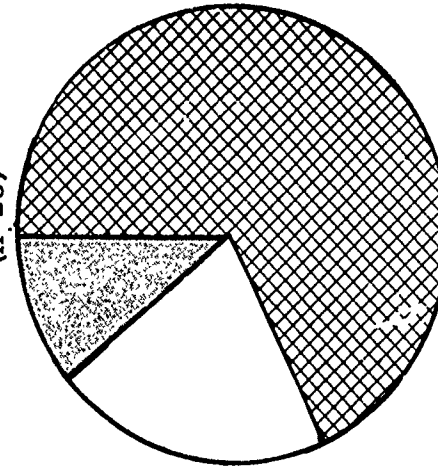
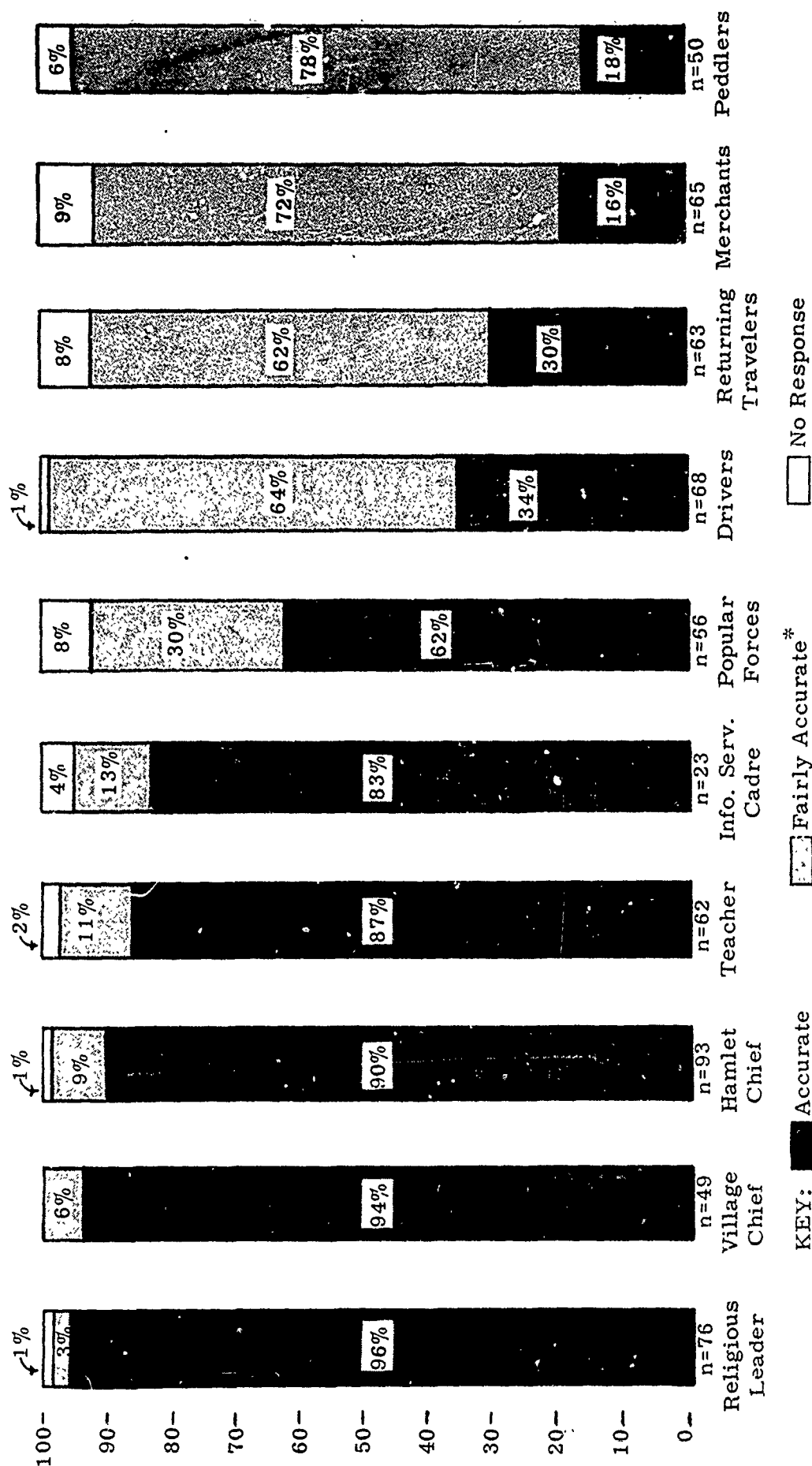


Figure V-11. Sources of Information (Continued)

Figure V-12. PERCEIVED ACCURACY OF KEY COMMUNICATORS



NOTE: Since there were only a negligible number of "inaccurate" responses, they were combined with the "fairly accurate" category.

Extra-Hamlet Information Networks

Effort was made to study the means and extent of extra-hamlet communications. The findings were quite clear that, other than travel, such practices were confined to letter and this was infrequent. In almost all areas the reported content of letters was almost exclusively family matters.

Communications Practices and Demography

Just as it was found that certain demographic characteristics are associated with particular value orientations, it was also found that certain demographic characteristics are associated with particular communications practices. Age, sex, and education were examined with respect to radio listening and newspaper, magazine, and book reading.

Radio reaches by far the most people regardless of age, sex, or education level. Newspapers, by contrast, are generally limited to the younger and better educated males. The same is true for magazines and books.

Highlights of Substantive Findings

It should be remembered that values findings for different content areas are based on only one hamlet--Binh Hanh. However, because the variations in value orientation are associated with differences in universal demographic characteristics--age, sex, and level of education--there is some evidence that these value differences may well be manifest in other hamlets throughout the Mekong Delta.

In some cases the terms "high" and "low" precede the stated value commitment options; it should be kept in mind that the terms refer to the high or low frequency of commitment and not to intensity of commitment.

DEMOGRAPHY

- The religious beliefs of the three hamlets were distinctly different: Binh Hanh was predominantly Buddhist; Binh Dinh, Catholic; and Thanh Duc, Cao Dai.
- Two of the hamlets, Binh Dinh and Thanh Duc, were recently developed refugee settlements, while the third, Binh Hanh, was a well established community of long standing.
- Binh Hanh and Thanh Duc were predominantly agrarian in contrast to Binh Dinh, in which income was derived from the manufacture and sale of goods.
- The majority of residents of Binh Hanh were native to the immediate area, while Binh Dinh residents were mostly natives of North Vietnam and Thanh Duc residents were predominantly natives of the southern region of Vietnam.
- The distributions of age, sex, and to a lesser extent, educational level were similar in all three hamlets.
- In all three hamlets, the younger people were also the more highly educated.
- In all three hamlets, males tended to be more highly educated than females.

VALUES

- The distributions among the three alternatives for each orientation were similar among the three hamlets in four out of the five orientations in responses to the VOS.
- Content area was shown to make a significant difference in value orientation in each of the five orientations.
- The value orientations expressed in the government and community content area show a distinctive pattern compared with the other content areas. The pattern consists of relatively high harmony, situational, expressive, and formalistic components and relatively low dominance and submissive, traditional, achievement, and peer-oriented components. The frequent commitment to the expressive orientation indicates that it is the process or act of participating in governmental processes which is seen as

important, not the result. The frequent commitment to harmony tends to indicate a readiness to minimize discord by shifting positions as changing conditions seem to dictate. The frequent commitment to the formalistic component suggests a readiness to accept direction from whatever governmental machinery exists. This combination of value orientations would appear uniquely suited to adaptation to and survival in a constantly changing political environment; it would appear particularly ill-suited as a basis on which to create institutionalized political stability.

- A different pattern emerges for the personal and social content area. The pattern suggests that the social realm provided opportunities for inner-development and for exercising control over one's environment. The combination of a high proportion choosing dominance and low proportion choosing expressive orientations suggests that interpersonal relationships are apt to be characterized by stress--an inference also supported by the virtual absence of the harmony orientation in this area.
- The value patterns for the economic and business area reflect a relatively clear picture in which achievement predominates. Dominance over environment and reliance on formalistic decision-making are seen as relevant in this area. Expressiveness and harmony, on the other hand, were seen to have no relevance in this content area.
- One general observation which can be made without reference to content areas is that in all instances, neither goal-oriented behavior nor peer-oriented decision-making were common value commitments of these respondents. For this reason, the concept of cooperative planning for future outcomes appears peculiarly in conflict with the values of the people in this sample.

VALUES AND DEMOGRAPHY

- The younger age groups show decidedly different patterns than the older groups, particularly in the Man-Nature and Time orientations. A very small proportion of the young chose submissiveness, the old, a high proportion; the young commonly chose dominance and the old rarely did so; the young rarely chose the traditional, the old did so frequently. In addition to these distinct contrasts, more of the young tend to chose the situational option than the old,

while the old tended to choose the harmony, achievement, and formalistic and to be lower on expressiveness than the young.

- Education appears next in importance to age in accounting for differences in value orientations. Low education tended to be associated with frequent choice of submission, harmony, traditional, and formalistic orientation options. In contrast, high education tended to be rarely associated with submission, dominance, harmony, and traditional options and frequently associated with the situational and goal-oriented positions.
- Sex makes a difference in the Man-Nature and Time orientations. Males tend to be frequently associated with dominance, situational, and goal-oriented commitments. While females frequently share the situational, they also tend to be associated with traditional options.
- Occupation appears related to values only in the Man-Nature orientation. Students, soldiers, teachers, and civil servants commonly chose the dominance option. Teachers and civil servants rarely chose harmony.

COMMUNICATIONS (Formal)

- Radio is alone in reaching these people on a broad and frequent basis. Over eighty-five per cent of the sample were exposed to it almost daily.
- Loudspeakers and newspapers, though second to it, were far, far behind it both in frequency of exposure and range of audience.
- The credibility of the information received in each mass media varied from hamlet to hamlet and from media to media for reasons which could not be clearly identified.
- Blanket use of mass media should be expected to be received with varying degrees of credibility in different communities.
- Topic preferences also vary from media to media and from hamlet to hamlet. However, with respect to radio, with its high usage, music--traditional music followed by modern music--is generally preferred to all other material. News, however, does take third place.

COMMUNICATIONS (Informal)

- Key figures, or those having clear roles and functions in the community, such as village or hamlet chiefs, religious leaders, teachers, merchants, Popular Forces, etc., are generally approached for information related to their roles.
- Credibility of information gleaned from these sources varies considerably and appears to be related to the inherent prestige of the roles themselves, prestigious figures being more readily believed.
- The perceived information sources used by these key figures also vary, apparently in relation to role functions; merchants are perceived as receiving information from other merchants, government persons from government sources, etc.
- In almost all cases, word-of-mouth was the primary source of transmission (with direct observation having considerable importance in matters of security).
- Communications networks by letter were apparently undeveloped and the medium was reportedly used almost exclusively within the family and for family business.

COMMUNICATIONS AND DEMOGRAPHY

- While radio reached all segments of the population regardless of age, sex, or education, this was not the case for newspapers and magazines. These media reached far more young, relatively educated males than those of any other group.

APPENDIX A
CONDENSATION OF QUESTIONNAIRES

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APPENDIX A
CONDENSATION OF QUESTIONNAIRES

Condensation of the Communications Questions

Part I. Mass Media

Radio

Do you ever listen to the radio?
Where do you usually listen?
Do you ever listen anywhere else? Where?
Have you listened to the radio in the past seven days?
-How many times?
What stations do you listen to?
-How frequently do you listen to each?
[For each station:] Do people generally consider the news and
information broadcast on Station ____ as accurate, fairly
accurate, or inaccurate?
What kinds of programs do you listen to, and how frequently?
What kinds of programs do you like best? Why?
Do you discuss news and information you hear on the radio
with anyone? Who?

Newspapers

Do you ever read newspapers, or have them read to you?
Where do you usually read them?
Do you ever read them anywhere else? Where?
Have you read a newspaper in the past seven days?
-How many times?
What newspapers do you read?
-How frequently do you read each?
[For each newspaper:] Do people generally consider the news
and information in _____ as accurate, fairly accurate,
or inaccurate?
Which newspaper do you like best? Why?
What kinds of articles do you usually read, and how frequently?
Do you discuss the news and information you read in the newspaper
with anyone? Who?

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Magazines

Do you ever read magazines or have them read to you?

Where do you usually read them?

Do you ever read them anywhere else? Where?

Have you read one in the past thirty days?

-How many times?

What magazines do you read?

-How frequently do you read each?

[For each magazine:] Do people generally consider the news and information in _____ as accurate, fairly accurate, or inaccurate?

What magazines do you like best? Why?

What kinds of magazine articles do you read, and how frequently?

What kind of article do you like best? Why?

Do you discuss the news and information you read in magazines with anyone? Who?

Government Movies

Do you ever go to see government-sponsored movies in your hamlet or nearby ones?

Where do you usually see them?

Have you ever seen them anywhere else? Where?

Have you seen a government-sponsored film in the past six months?

-How many times?

What kinds of government films have you seen?

-How frequently have you seen each?

Do people generally consider the information provided by these films (other than fiction) as accurate, fairly accurate, or inaccurate?

What kinds of government-sponsored films do you like best? Why?

Do you discuss these films with anyone? Who?

Commercial Movies

Have you ever gone to see movies at a commercial movie house?

Where do you usually go?

Have you ever seen a commercial movie anywhere else? Where?

Have you seen a commercial movie in the past twelve months?

-How many times?

What kinds of movies have you seen and how frequently?

What kind do you like best? Why?

Do you discuss these films with anyone? Who?

Television

Have you ever watched television? Where?

Do you ever watch it anywhere else? Where?

Have you watched television in the past six months?

-How many times?

What television stations have you watched and how frequently?

[For each station:] Do people generally consider the news and information televised on station _____ as accurate, fairly accurate, or inaccurate?

What station do you like best? Why?

What kind of television programs do you watch and how frequently?

What kinds of programs do you like best? Why?

Do you discuss the news and information that you hear on television with anyone? Who?

Posters and Notices

Have you ever read any posters or notices, or has anyone read them to you?

Where were they located?

Have you ever read posters or notices anywhere else? Where?

Have you read one in the past six months?

-How many times?

What kinds of posters have you read, and how frequently?

Do people generally feel that the news and information in these bulletins are accurate, fairly accurate, or inaccurate?

What kinds of posters and notices are you most interested in? Why?

Do you discuss the news and information that you read on these posters with anyone? Who?

Leaflets

Have you ever read any leaflets, or has anyone read them to you?

Where did you find and read them?

Have you ever found and read them anywhere else? Where?

How were they distributed?

Have you read one in the past six months?

-How many times?

What kinds of leaflets have you read, and how frequently?

Do people generally feel that the news and information in these leaflets are accurate, fairly accurate, or inaccurate?

What kinds of leaflets do you find most interesting? Why?

Do you discuss the news and information that you read on these leaflets with anyone? Who?

Speeches

Have you ever listened to anyone give a speech in person? Where?

Have you ever heard people give speeches anywhere else? Where?

Have you heard a speech in the past six months?

-How many times?

What subjects have you heard speakers talk about?

-How frequently have you heard each subject?

Do people generally feel that the news and information given in speeches are accurate, fairly accurate, or inaccurate?

What kinds of speeches are you most interested in? Why?

What kinds of people have you heard give speeches?

-How frequently have you heard each?

What kind of speaker do you like the best? Why?

Do you discuss the news and information that you hear at these speeches with anyone? Who?

Loudspeaker Broadcasts

Have you ever heard a broadcast from an outdoor loudspeaker? Where?

Have you ever heard a loudspeaker broadcast anywhere else? Where?

Have you heard such a broadcast in the past seven days?

-How many times?

What kinds of things have you heard on these broadcasts?

-How frequently have you heard each?

Do people generally consider the news and information broadcast as accurate, fairly accurate, or inaccurate?

Do you discuss the news and information that you hear broadcast from loudspeakers with anyone? Who?

Live Entertainment

Have you ever watched singers or other live entertainers perform?
Where?

Have you ever seen them perform anywhere else? Where?

Where else have you seen live entertainers or singers?

Have you watched them in the past six months?

-How many times?

What kinds of live entertainment have you seen?

-How frequently have you seen each?

What kind do you like best? Why?

Do you ever discuss these performances with anyone? Who?

Part II. Informal Media

Indirect Communications

Have you kept in touch with anyone by correspondence in the past twelve months?

What people, and how frequently?

[For each person:] By what means did _____ communicate with you?

-What is _____'s relationship to you, occupation, age, sex, residence?

-How often and why does _____ communicate with you?

-What kind of information does he give you, and how accurate do you consider it?

Does anyone outside the village ever communicate with you by cable or any other means besides writing letters?

What people, and how frequently have they communicated with you in the past twelve months?

Direct Communications

What places have you visited most frequently in the past twelve months?

How many times and why did you visit each?

[For each place visited:] Did you ever talk with anyone that provided you with information you later told to people in your home hamlet?

Which three people provided you with the most information?

[For each of these three:] What is _____'s relationship to you, age, sex, occupation?

-What kind of information does _____ give you, and how accurate do you consider it?

-What is the source of this information?

Seeking of News and Information

What people would you go to in order to find more detail about some information you heard?

[For each person:] What is _____'s occupation, relationship to you, age, sex?

-What kind of information does _____ provide, what is its source, and how accurate do you consider it?

-Why do you ask _____ for news and information?

Seeking of Advice and Opinions

What people would you go to in order to obtain advice, or opinion on some matter that is important to you, and how frequently?

[For each person:] What is _____'s occupation, relationship to you, age, sex?

-What kinds of advice or opinion does _____ give you, and why do you consider him especially qualified?

Providing News and Information

What people usually come to you and ask for news or information, and how frequently?

[For each person:] What is _____'s relationship to you, occupation, age, sex?

-What kinds of news and information does _____ ask you about, and why?

Providing Advice and Opinions

What people usually come to you and ask for your advice or opinion on some matter, and how frequently?

[For each person:] What is _____'s occupation, relationship to you, age, sex?

-What kinds of advice or opinion does _____ ask you for, and why?

Contact with Hypothesized Key Communicators

[Ten "Key Communicators" were hypothesized; the questions were asked concerning each of them.]

Traveling peddler

Lambretta, bus, or truck driver

Hamlet chief

Information Services Cadre

Teacher

Religious leader

Merchant

Popular force (Nghia quan)

Village chief

Returning travelers

Do people ever ask the _____ for news or information?

What kind of news or information does _____ usually provide you with?

Why do people ask _____ about this kind of news?

What do people think _____'s source of information is?

Do people usually consider news and information obtained from _____ to be accurate, fairly accurate, or inaccurate?

Reception of Informal Communications

Please tell me about several important events that you talked about during the last four weeks (month). Please tell me about the ones that you discussed the most frequently first.

[For each event:] How did you first hear about it?

-What was the relationship to you of the person that first told you about it, occupation, age?

-Was the person that told you about it a man or a woman?

-What was the source of the information of the person that told you about it?

-About how long after the event took place did this person tell you about it?

Reception of Informal Communications (Continued)

- Where did he tell you about this event?
- Were there other people around when he told you of it?
- Who were these other people?

Dissemination of Informal Communications

Did you pass news of the event on to anyone else?

If the first person you told was not a member of your household,
what relationship was this person to you?

- What age, sex, and occupation?
- About how long after you first heard about the event, did you tell this person about it?
- Where did you tell this person about the event?
- Were there other people around when you told him of this event?
- Who were these other people?

Condensation of the Socio-Demographic Questions

Personal

What is your name?
What is your father's race?
What is your mother's race?
When were you born?
Where were you born?
Where is your home village?
Do you have any religion?
What is your religion?
Do you worship your ancestors?
Have you ever attended a class or school organized by any religion?
What religious schools or classes have you attended?
How long did you attend?

Family

At present, do you have a wife/husband?
What is your wife's/husband's name?
Have you ever been married previously?
How many times have you been married?
How did your last marriage end?
How many children have you had?
How many of your children are living now?
Is anyone who lives in your house over twenty years old?
If so, please tell me the names, the occupation and the length of schooling for each.
Where is your father's home village?
Where is your mother's home village?
Is your father still living? If not, where was he buried?
Is your mother still living? If not, where was she buried?
Who is the head of your extended family?

Residence

[Interviewer note and describe kinds of materials respondent's house is constructed of.]

How long have you lived in this hamlet?
What other places have you lived in for longer than six months?
What was your reason for each time you moved from one hamlet to another?

Occupation

Are you now working or attending school?

At other times of the year do you ever work or go to school?

What is your occupation?

In one year, how many months are you engaged in this occupation?

Are you engaged in any other kinds of occupations during the year?

What kinds, and how many months each?

Which one do you engage in for the longest length of time during the year?

How many months a year is that?

In the past, have you ever been engaged in any other occupations for longer than a year?

What occupations are they?

What is the total yearly income of each of the people living in your house? What is the source of that income?

Education

Can you read and write?

How many people in your household have attended school?

Have you ever attended school?

What schools have you attended?

What is the total number of years you attended school?

What is the highest diploma or degree that you have received?

Mass Media Use

Do you ever listen to the radio?

In the past seven days, how many times have you listened?

Do you ever read the newspaper?

In the past seven days, how many times have you read one?

Do you ever read magazines or books?

In the past thirty days, how many have you read?

Do you ever go to the movies?

In the past thirty days, how many times have you seen one?

Does anyone in your house listen to the radio one or more times in four days?

Does anyone in your house read a newspaper one or more times in four days?

Does anyone in your house read more than two books or magazines a month?

Does anyone in your house go to the movies more than once a month?

Travel

Have you ever traveled away from this village?

In the past twelve months, have you ever visited:

- Other places in this district? How many times? Why?
- Other places in this province outside of this district or My Tho? How many times? Why?
- My Tho? How many times? Why?
- Saigon? How many times? Why?
- Any other places in the southern region, outside of this province and Saigon? How many times? Why?
- Any place in the Central Highlands? How many times? Why?
- The Central Lowlands? How many times? Why?
- Another country in Southeast Asia? How many times? Why?
- Anywhere else? How many times? Why?

Associations

Do you belong to any organizations?

What are the names of these organizations?

Do you communicate with anyone living outside the village by letter, cable, or any other method?

How long have you done this?

What do you usually communicate with this person about?

Have you ever worked for or had other contact with a Frenchman?

-For how long? By what means?

Have you ever worked for or had other contact with an American?

-For how long? By what means?

Have you ever worked for or had other contact with any other foreigners?

-For how long? By what means?

What kind of foreigner have you had the lengthiest contact with besides Americans and Frenchmen?

-For how long was that?

Contact with the Viet-Cong

Where did you live before 1945?

When the resistance began, did you flee from your original residence because of the war?

Who controlled the area to which you fled, or where you lived during that period?

During that period, which side had your allegiance?

Have you ever lived under the control of the communists?

How long did you live under their control?

Has anyone in your family gone with the communists?

How long has that person been with them?

Do you now have any relative living in a communist-controlled area?

How many times have you heard communist propaganda in the past twelve months?

Contact with the Viet-Cong (Continued)

What is the usual subject of such propaganda?

How do the people around here feel about it?

Have you ever been involved in a battle between the
Viet-Cong and GVN forces?

-How many times?

Which of the following statements concerning how the war
will end do you feel is most correct:

The Vietnamese government will win the war in one year's time;

The Vietnamese government will win the war in five years' time;

The war will last a long time and will probably not end for at
least 15 years;

The war will be ended by agreement within two years;

The communists will win the war in five years' time;

The communists will win the war in one year's time.

APPENDIX B

TAXONOMY OF CONCERNS

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Form I

(Second translation. Alternatives same
order as Vietnamese version.)

BN 433 (EB)

If one person finds new methods for planting and caring [for his fields] and receives a high income for that season, then most people would react:

- ☐ A. with jealousy and envy.
- ☐ B. in different ways, [ranging] from jealousy to admiration.
- ☐ C. with admiration and good wishes for the person that had good fortune.

MN 621 (CG)

Whether a person has a high or low position [in society] depends on:

- ☐ A. fate, or good or bad fortune.
- ☐ B. if a person lives in accord with the circumstances or not [lives the right kind of life].
- ☐ C. if a person has the ability to plan for the future and work hard or not.

T 574 (PS)

The feeling of traditional hospitality of a number of people is being changed. Before that happened, people felt:

- ☐ A. regret, for such good feelings should not be changed.
- ☐ B. that it is a natural matter, because everything must change according to the times.
- ☐ C. that the change signals a new way of life.

A 422 (EB)

People hold that one of several important matters is the matter that:

- ☐ A. brings one satisfaction and enjoyment.
- ☐ B. reflects and enhances one's personality.
- ☐ C. is useful for achieving one's purposes.

R 626 (CG)

When a person does something wicked or evil, that is looked upon as shameful, the kind of criticism that would make a person feel the worst comes from:

- ☐ A. the elders that have the respect of all people.
- ☐ B. friends, relatives, and neighbors.
- ☐ C. the person's own conscience.

BN 565 (PS)

In the majority of communities, a number of people have more privileges and rights than other people. They will:

- ☐ A. usually use other people.
- ☐ B. sometimes they will use and sometimes they will assist other people.
- ☐ C. usually they will assist other people.

MN 441 (EB)

Successful business is usually attributed to:

- ☐ A. only luck.
- ☐ B. good fortune provided by the gods (God) to people who live virtuously.
- ☐ C. hard work and paying attention (to details).

T 624 (CG)

Local officials should pay attention most to:

- ☐ A. constructing and organizing things that have traditional meaning [historically most meaningful].
- ☐ B. things that can be used immediately, and that will have advantage in the present.
- ☐ C. the construction of schools or other things that will have advantage in the future.

A 555 (PS)

A person who knows how to use his ability to the best advantage should:

- ☐ A. profit with more enjoyment as a result of his ability.
- ☐ B. develop and study for further advancement.
- ☐ C. obtain additional property, influence, and position.

R 432 (EB)

When a person has to purchase an object of considerable value, he should ask the opinion of:

- ☐ A. people who are more experienced or older than himself.
- ☐ B. friends and acquaintances.
- ☐ C. one's own opinion and follow it--do not ask anyone else's advice.

BN 628 (CG)

When a stranger from another hamlet arrives, the wisest thing to do when dealing with this person:

- ☐ A. is to be cautious, because it is rare that one can trust a stranger.
- ☐ B. is to try and wait to see what their behavior is, because sometimes strangers are good and sometimes they are bad.
- ☐ C. is to greet them warmly, because if one is good to them, they will be good to us.

MN 554 (PS)

Fame or renown in one's profession is usually because of:

- ☐ A. destiny.
- ☐ B. one's way of life.
- ☐ C. one's ability.

T 425 (EB)

If a person loses or has something stolen from him, the kind of object that he will regret the loss of most is:

- ☐ A. something that had been passed down by his ancestors.
- ☐ B. something that he uses every day.
- ☐ C. something that is necessary in the future or something that will help him fulfill his duties.

A 663 (CG)

The government service employees for the people in the authoritative agencies should be people who have a thorough knowledge of:

- ☐ A. the method of greeting guests cordially and pleasantly.
- ☐ B. working with complete sincerity and honesty.
- ☐ C. working carefully, rapidly, and obtaining results.

R 577 (PS)

It is most important that virtue be practiced by:

- ☐ A. those that have a high position.
- ☐ B. everybody.
- ☐ C. ourselves.

BN 441 (EB)

When dealing with tradesmen:

- ☐ A. one should be careful and suspicious.
- ☐ B. one should deal with only those people who can be trusted.
- ☐ C. one can usually deal openly.

MN 747 (CG)

The main reason that people will give money or goods to a poor person is:

- ☐ A. because of guilt feelings, because they are so rich.
- ☐ B. because they believe they will have good fortune in the future by doing so.
- ☐ C. because they feel proud they are so wealthy.

T 561 (PS)

If one wants to have decisions made that will influence the people of a hamlet, these decisions should be made by:

- ☐ A. the old people, who understand the traditional ways.
- ☐ B. the people of the correct age, who are of good form and have reached their highest abilities (people who are at the height of their strength and capabilities).
- ☐ C. the young people whose life will be most influenced by these decisions.

A 465 (EB)

If a person has surplus funds after purchasing the necessities (that he requires) he should:

- ☐ A. use this money to enjoy life.
- ☐ B. consider how this money could be best used in the matter of further education.
- ☐ C. use this money in a manner that will be gainful (for example: as capital to gain interest or to help the family, etc.).

R 666 (CG)

Speaking generally, people should vote for:

- ☐ A. the oldest and most experienced candidate.
- ☐ B. the person who is most nearly like themselves.
- ☐ C. the best (most intelligent) candidate.

BN 686 (PS)

When people do not fulfill their obligations or keep their promises, then they should be:

- ☐ A. dealt with strictly.
- ☐ B. dealt with strictly or leniently, depending on the reason they had for doing such things.
- ☐ C. reminded of their obligations or promises, and appeal to their honor and goodness.

MN 464 (EB)

Whether a person can find work or not depends on:

- ☐ A. things that one cannot control.
- ☐ B. whether or not a person has lived in accord with his surroundings [lived with the right kind of life].
- ☐ C. whether or not a person knows how to use his skill and wisdom to achieve his goals.

T. 658 (CG)

Educational institutions supported by the government should teach:

- ☐ A. the subject matter and techniques of the past.
- ☐ B. the subject matter and techniques that would be useful in the present.
- ☐ C. the subject matter and techniques that are important in the future.

A 565 (PS)

People having a high position in society need to distinguish themselves:

- ☐ A. by leading a free and enjoyable life.
- ☐ B. by living as an example, and increasing their value.
- ☐ C. by fully using their ability to produce, and at the same time assisting all those who request it.

R 442 (EB)

If a strange tradesman arrives, and wants to purchase all the rice that is available in the area, it is best that the people of the area:

- ☐ A. appoint one farmer with considerable experience to meet with such people and bargain with him to sell [the rice] at a high price.
- ☐ B. meet together with the buyer and bargain with him to sell [the rice] at the highest possible price.
- ☐ C. individually bargain with the buyer, and whether or not a high price is obtained will depend on one's own cleverness.

BN 691 (CG)

Usually there are local conflicts because:

- ☐ A. people have a bad character.
- ☐ B. in daily events, there naturally will be some that will result in the loss of confidence.
- ☐ C. of misunderstandings and mistakes, although everyone has good intentions and wants to trust each other.

MN 556 (PS)

Wealth will definitely come to those people who:

- ☐ A. do not strive [for wealth], but who have good fortune.
- ☐ B. live a moderate life.
- ☐ C. understand the use of money, work hard and industriously, and do everything they can to gain wealth.

T 462 (EB)

When a woman wants to do a certain kind of work, but that work is not the kind a woman usually does, one should:

- ☐ A. not approve, and hold that old customs should not be violated.
- ☐ B. understand that although old customs should be respected, the present is different from the past.
- ☐ C. applaud and look at it as a sign of development of a contemporary outlook and advancement.

A 671 (CG)

The majority of people know and respect laws because:

- ☐ A. they feel the most comfortable when they live within the law.
- ☐ B. they feel that by imitating the law they will have proper conduct.
- ☐ C. they feel that following the law is the easiest way they can realize their ambitions.

R 572 (PS)

A person's most important friends are:

- ☐ A. those who one's mother and father have chosen.
- ☐ B. those who have themselves chosen us as friends.
- ☐ C. those who one chooses himself.

BN 461 (EB)

If there is not anyone there to watch, usually a worker will:

- ☐ A. work as little as possible, just enough to avoid being fired.
- ☐ B. average, the more the better, but not using all of his ability.
- ☐ C. as much as possible, he will do anything to have good results.

MN 627 (CG)

If there is a person in the hamlet who is dissatisfied with another person, he should:

- ☐ A. be silent and put the matter aside.
- ☐ B. after giving the matter careful thought, speak out at the correct moment.
- ☐ C. present the matter clearly and ask for remedial action.

T 681 (FS)

Methods of punishing offenses which are the most meaningful are:

- ☐ A. those methods which have been used in the past.
- ☐ B. those methods which are in accord with the circumstances of the offense, and the individual concerned.
- ☐ C. those methods which have the purpose of preventing the crime from happening again.

A 468 (EB)

When workers have disputes with their bosses, it is usually because:

- ☐ A. the workers do not like their work, and they are unhappy.
- ☐ B. they do not feel that their work is meaningful, or useful (in furthering) their knowledge.
- ☐ C. the work does not give them enough wages, or the necessary credit.

R 669 (CG)

The changes that do the most damage to society are:

- ☐ A. the destruction of the old and respected modes of living.
- ☐ B. the destruction of the good relationships of the people.
- ☐ C. the destruction of the right to make decisions of the individual.

BN 683 (PS)

Acts of physical violence:

- ☐ A. show the evil nature of most people.
- ☐ B. are sometimes because of provocation, and sometimes because of circumstances.
- ☐ C. usually are because of misunderstandings or other reasons, not because of man's evil character.

MN 476 (EB)

People usually work together for mutual profit because:

- ☐ A. it is best to distribute the good and bad luck so that one person will not have to bear the entire burden [in the case of bad luck].
- ☐ B. this method can result in a better balance of activity [work].
- ☐ C. they can control the situation easier by combining both of their skills and abilities.

T 659 (CG)

The government should govern the people:

- ☐ A. according to the forms of past generation.
- ☐ B. according to the forms most in accord with present conditions.
- ☐ C. according to the forms which will be to the best advantage of the people tomorrow (although will not be good for the people at the present).

A 571 (PS)

Most people usually belong to groups because:

- ☐ A. they enjoy the activities that groups have.
- ☐ B. they want to find a way to develop spiritually and morally.
- ☐ C. they feel that groups can help them realize their own ambitions.

R 472 (EB)

A private company is best organized when:

- ☐ A. a family is the owner, and the father holds most of the control.
- ☐ B. a family or group is the owner, and in that group everyone has equal opportunity to make decisions.
- ☐ C. each individual is an owner and makes his own decisions.

BN 659 (CG)

When the government engages in activities to guarantee public security, perhaps it is because:

- ☐ A. it is necessary to control the people, if they do not they will become dangerous to others.
- ☐ B. when some people respect the safety of others, other people have a different element which is very dangerous and must be controlled.
- ☐ C. the situation demands that the people be protected (although the truth is that people usually respect the safety of others).

MN 689 (PS)

Social behavior lacking correctness (such as disturbing public order):

- ☐ A. occurs uninterruptedly in any society.
- ☐ B. occurs when people act abnormally.
- ☐ C. should be controlled by the appropriate punishment and rewards.

T 444 (EB)

Merchants should know that:

- ☐ A. it is best to carry on business according to the established order.
- ☐ B. when conditions change, business practices should also be changed accordingly.
- ☐ C. it is important to progress in regard to the methods of business.

A 747 (CG)

Private charity organizations should:

- ☐ A. find a way to help the people live the happiest possible life.
- ☐ B. find a way to restore everyone's confidence and pride.
- ☐ C. find a way so that everyone has an occupation (work), and live a useful life.

R 689 (PS)

When a person is seen to be lacking [in social conduct] (for example: drunkenness, indolence, etc.) the most effective method for correcting him would be by:

- ☐ A. the people who he respects the most, such as his parents, teacher, or someone with high rank that has influence over everyone.
- ☐ B. friends, the people he works with, or brothers and sisters. They should let him know clearly that by doing these things he makes everyone feel uncomfortable.
- ☐ C. himself. He should realize by doing these things he only harms himself.

Form II

BN 464 (EB)

After choosing someone for a job, people should:

- ☐ A. be cautious and carefully attentive, because frequently the person just can't be used, just wants to get one's money.
- ☐ B. be ready to provide guidance, but only when necessary.
- ☐ C. believe that the person is good, and await results.

MN 668 (GC)

When a great many people begin to agree to a new way of life, and a small number of people doubt this new way, those who are dubious should:

- ☐ A. cast off their doubts in order to follow the new way.
- ☐ B. pretend to follow the new way, but not change in their hearts.
- ☐ C. believe in themselves and resist the new way.

T 571 (PS)

Those groups in which almost everyone wants to participate are those groups which:

- ☐ A. are thoroughly traditional in their operation.
- ☐ B. attach importance to resolving pressing matters.
- ☐ C. achieve universal goals and have new objectives.

A 428 (EB)

The most important thing inheritance can bring is:

- ☐ A. a happy and comfortable life.
- ☐ B. a feeling of association between the living and the dead.
- ☐ C. a chance to build a useful and more productive life.

R 662 (GC)

If he wants to succeed, a leader should listen to the suggestions of those who:

- ☐ A. understand many matters traditional in nature.
- ☐ B. represent the majority of the people.
- ☐ C. have special abilities in many different areas.

BN 554 (PS)

Almost everyone, if lucky enough to gain power and prestige, would probably:

- ☐ A. get so they wanted to boss and bully everyone under them.
- ☐ B. act conceited toward some people, but help old friends.
- ☐ C. become more generous and more likable than before.

MN 444 (EB)

The success of people who live by selling things depends largely upon:

- ☐ A. the luck and destiny of that person.
- ☐ B. whether or not that person is honest in his dealings, and receives the blessings of Heaven or not.
- ☐ C. the person must be clear sighted, must figure cleverly and work hard, only then will he get results.

T 627 (GC)

When the members of a group want to resolve a dispute, or an unfairness, etc., they should:

- ☐ A. do as their grandfathers and fathers (those who have gone before them) have done to resolve matters like that.
- ☐ B. seek the most just way of resolving the matter under present circumstances.
- ☐ C. strive to resolve the matter in the way most appropriate to the goals of the organization.

A 554 (PS)

If a person devotes himself to working and achieves a high and good position in society, perhaps he shall:

- ☐ A. thoroughly enjoy the conveniences and every pleasure which this position brings to him.
- ☐ B. develop his abilities and behave better so as to be worthy of the high position.
- ☐ C. become even more ambitious and strive to achieve an even higher position.

R 474 (EB)

The decisions of a cooperative should be:

- ☐ A. entrusted to those members who are older and rich in experience.
- ☐ B. entrusted to guidance committees.
- ☐ C. left to a vote of all of the members.

BN 657 (GC)

If the authorities have the idea of providing a sum of money to those who don't have enough to eat, this means that:

- ☐ A. it will make many people become lazy and irresponsible and live like parasites.
- ☐ B. it will make some people irresponsible, but on the other hand, it will help some other people have the opportunity to work, helping their homes and their nation.
- ☐ C. it will permit the majority of the people to lead happy, productive lives.

MN 555 (PS)

A person who has talent:

- ☐ A. must also be lucky in order to succeed.
- ☐ B. will succeed if the talent is in accord with local needs.
- ☐ C. must use the talent wisely in order to succeed.

T 426 (EB)

People usually borrow money in order to:

- ☐ A. pay off accumulated debts.
- ☐ B. meet current expenses.
- ☐ C. invest in some sort of property (such as land, livestock, or tools).

A 661 (GC)

Leadership becomes most deficient, unskillful, and is hardest to accept, whenever it affects:

- ☐ A. festival days, and happy times of the people.
- ☐ B. opportunities to expand schools and develop education.
- ☐ C. opportunities to increase profits and raise the standard of living.

R 557 (PS)

In order to have a higher social position and stronger influence, people should seek ways of:

- ☐ A. marrying someone in a powerful aristocratic family.
- ☐ B. participating in organizations or movements which have power.
- ☐ C. developing their own abilities.

BN 465 (EB)

When there are wage disputes, people usually feel that:

- ☐ A. each side wants to exploit the other.
- ☐ B. one side has a legitimate point of view, and the other side refuses to accept its legitimacy.
- ☐ C. each side has a legitimate point of view, but they are different.

MN 628 (GC)

The best way for a stranger to live in a different locality is to:

- ☐ A. keep in the background, and don't do anything out of the ordinary to cause people to pay attention.
- ☐ B. strive to harmonize himself with the lives of the people living around him.
- ☐ C. strive to attract people's attention, and let them know who he is.

T 683 (PS)

If one wants to advise a friend who is angry not to be violent, it is wisest to say that:

- ☐ A. these cruel actions are contrary to our ancient teachings of conduct.
- ☐ B. these cruel actions are not appropriate in the present situation.
- ☐ C. these cruel actions will have harmful consequences, and there will be many difficulties.

A 461 (EB)

A worker will be most enthusiastic about his work because:

- ☐ A. working conditions are pleasant and gay.
- ☐ B. he has pride in his skills.
- ☐ C. he has money to spend and rice to eat.

R 671 (GC)

People usually respect the law because of the influence of:

- ☐ A. older people, and superiors.
- ☐ B. neighbors, friends, and fellow workers.
- ☐ C. the gnawings of their own conscience.

BN 571 (PS)

Those people who have their foot in this group and that organization:

- ☐ A. are usually looking for a chance to exploit people.
- ☐ B. sometimes have goodwill, and sometimes have the idea of exploitation.
- ☐ C. usually have much goodwill and are prepared to sacrifice for the public good.

MN 461 (EB)

People work because:

- ☐ A. only if they work can they eat.
- ☐ B. work is part of life.
- ☐ C. they want to acquire the means of living as they wish to live.

T 655 (GC)

Most people think that in business matters, the government should:

- ☐ A. remain within the limits in which government has always operated.
- ☐ B. respond to the demands of the people's needs and desires.
- ☐ C. seek new ways of helping the people.

A 557 (PS)

A person who has many powerful or influential friends, should:

- ☐ A. expect them to treat him nicely, or invite him to some good times.
- ☐ B. expect them to have words of reasonable and virtuous advice and guidance.
- ☐ C. expect them to help him, too, to gain power and influence.

R 464 (EB)

If they want to find a job, people should:

- ☐ A. go to elders or leaders, and look to them for help.
- ☐ B. cooperate with each other in order to find work.
- ☐ C. find a job by themselves for themselves.

BN 748 (GC)

Those who express a desire to help the unfortunate:

- ☐ A. may very well be dangerous, deceitful people.
- ☐ B. may be generous people, or they may be dishonest.
- ☐ C. may very well be people of great virtue.

MN 688 (PS)

Punishment for offenses against religion:

- ☐ A. is something which cannot be avoided.
- ☐ B. appears when people go beyond the natural order.
- ☐ C. can be avoided only when people thoroughly follow the law.

T 463 (EB)

The important thing in choosing an occupation is:

- ☐ A. will that occupation bring one satisfaction and pleasure or not?
- ☐ B. will that occupation give one an opportunity to develop one's abilities, to become a talented person, or not?
- ☐ C. will that occupation bring concrete benefits or not?

A 675 (GC)

Everyone wants to fulfill their contracts and keep their promises, for no other reason than:

- ☐ A. the feeling of satisfaction for having remained trustworthy.
- ☐ B. following morality and developing one's virtuous nature.
- ☐ C. increasing one's prestige, which has its benefits.

R 578 (PS)

When someone at a meeting is angry, the person who might be able to calm him would be:

- ☐ A. a leader of the meeting.
- ☐ B. anyone at the meeting.
- ☐ C. someone who understood him best.

BN 474 (EB)

Most people think that organizing a cooperative:

- ☐ A. is useless, because no one can believe that someone else is going to be concerned with their interests.
- ☐ B. may work out, if the people [involved] are good people.
- ☐ C. can be done, because people can rely on one another under such circumstances.

MN 666 (GC)

If someone wished to be elected to a public office, in front of the people the attitude they would have to have would be to:

- ☐ A. follow and accept the conditions of life.
- ☐ B. strive to resolve things between people with conflicting points of view.
- ☐ C. be strong and in control, so as to achieve whatever is right and necessary.

T 565 (PS)

The people most worthy of having power and the respect of other people are those who:

- ☐ A. know how to live according to that which has been for a long time, and is still respected by everyone.
- ☐ B. know how to cope with the situation.
- ☐ C. know how to strive to achieve that which has been decided for the future.

A 476 (EB)

There are those who like to work in mutual assistance work groups. The thing they like the most is:

- ☐ A. the pleasure they receive from working with other people, the fun of working in a crowd.
- ☐ B. that means of working helps them develop a virtuous character.
- ☐ C. that method helps them get results from their work.

R 746 (GC)

If a government organization must provide money or work for people who earnestly need assistance, the wisest way of helping them is:

- ☐ A. dealing with family heads or elders.
- ☐ B. dealing with representative organizations or all of the people.
- ☐ C. dealing with the individuals themselves according to their needs.

BN 688 (IS)

Religious offenses:

- ☐ A. usually arise from man's sinful nature.
- ☐ B. may be intentional, or unintentional, or due to some mistake.
- ☐ C. rarely occur, and if they do occur are due to a mistake; certainly no one wants to go against the will of God.

MN 462 (EB)

The division of men and women when determining each person's share in the common work. People should:

- ☐ A. accept this as a natural fact.
- ☐ B. be satisfied with this division, because each sex does a different part of the work, and each part supplements the other.
- ☐ C. know that this division is not reasonable, and strive to overcome every obstacle sexual divisions create.

T 666 (GC)

The best reason for voting for a candidate is:

- ☐ A. that candidate still maintains the traditional, correct ways.
- ☐ B. that candidate is suited to the realities of the current situation.
- ☐ C. that candidate may well be able to achieve the desired goals and ideals.

A 578 (PS)

In a group if a member is causing a disturbance, the best way of solving the problem is to point out that:

- ☐ A. this will disturb the other members.
- ☐ B. this will show he's getting very peculiar.
- ☐ C. this will damage the success of the group.

R 428 (EB)

When a person's belongings must be divided after his death, one should follow:

- ☐ A. traditional, habitual methods.
- ☐ B. the needs of the family, as agreed to by the majority.
- ☐ C. the will, or the wishes, of the dead person.

BN 666 (GC)

Speaking in general, people may think of the results of an election that:

- ☐ A. the results are wrong, not correct with the selection of the voters.
- ☐ B. the results are fair in part, and dishonest in part.
- ☐ C. the results are fair, and in agreement with the selection of the voters.

MN 574 (PS)

The sense of hospitality of a number of people is changing. In the face of this fact, one feels:

- ☐ A. it is regrettable, because a good characteristic should not be changed.
- ☐ B. that it is natural, because everything must change according to the times.
- ☐ C. that this change signals a new way of life.

T 437 (EB)

Whenever people bargain, they should pay attention to:

- ☐ A. rely on habit and custom.
- ☐ B. be in keeping with the situation (for example: need, value and supply of goods, etc.)
- ☐ C. aim at preserving good relations, so that other good communications can be created in the future.

A 626 (GC)

In order to train children to have correct behavior, people should teach them to know that:

- ☐ A. correct behavior will bring them happiness.
- ☐ B. correct behavior will make them proud and content.
- ☐ C. correct behavior will bring them privileges and merited rewards.

R 565 (PS)

People who have high social positions must:

- ☐ A. follow rules of conduct which have been respected since antiquity.
- ☐ B. follow rules of conduct followed by other people of the same position.
- ☐ C. follow rules of conduct, each according to his belief.

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