14. Where is your spouse's father's home village?

<table>
<thead>
<tr>
<th>Hamlet</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15. Where is your spouse's father's father's home village?

<table>
<thead>
<tr>
<th>Hamlet</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16. Where do your father and mother live now? (If deceased, where are they buried?)

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamlet</td>
<td>Hamlet</td>
</tr>
<tr>
<td>Village</td>
<td>Village</td>
</tr>
<tr>
<td>District</td>
<td>District</td>
</tr>
<tr>
<td>Province</td>
<td>Province</td>
</tr>
</tbody>
</table>

17. Where do your spouse's father and mother live now? (If deceased, where are they buried?)

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamlet</td>
<td>Hamlet</td>
</tr>
<tr>
<td>Village</td>
<td>Village</td>
</tr>
<tr>
<td>District</td>
<td>District</td>
</tr>
<tr>
<td>Province</td>
<td>Province</td>
</tr>
</tbody>
</table>
19. Please tell us about your father's brothers and sisters and your mother's brothers and sisters:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Relationship to Respondent</th>
<th>Place of Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hamlet</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Please tell us about your spouse's father's brothers and sisters and your spouse's mother's brothers and sisters:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Relationship to Respondent</th>
<th>Place of Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hamlet</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
20. Please tell us about your brothers and sisters:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Age</th>
<th>Sex</th>
<th>Hamlet</th>
<th>Village</th>
<th>District</th>
<th>Province</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

21. Please tell us about your spouse's brothers and sisters:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Age</th>
<th>Sex</th>
<th>Hamlet</th>
<th>Village</th>
<th>District</th>
<th>Province</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(End of Demographic Section)
**Economic Data**

22. How many ha. of rice land did you cultivate last year?

<table>
<thead>
<tr>
<th>Crop</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st crop</td>
<td></td>
</tr>
<tr>
<td>2nd crop</td>
<td></td>
</tr>
</tbody>
</table>

23. What was your yield in paddy?

<table>
<thead>
<tr>
<th>Crop</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st crop</td>
<td></td>
</tr>
<tr>
<td>2nd crop</td>
<td></td>
</tr>
</tbody>
</table>

24. How many ha. did you cultivate in crops other than rice last year?

<table>
<thead>
<tr>
<th>Crop</th>
<th>Amount</th>
<th>Type of crop</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st crop</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd crop</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. How many ha. did you own last year?

26. How many ha. did you rent last year?

27. How many ha. did you rent to the others last year?

28. How many ha. did you not cultivate last year?

29. If you rented land last year, who did you rent it from?

   Names 1)_________________________________
   2)_________________________________

30. Where do these landlords live:

   Hamlet 1)__________________________ 2)__________________________
   Village _______________________________________________________
   District _______________________________________________________
   Province _______________________________________________________
31. Did your landlord personally collect the rent?
   Yes    No

32. How much rent did you pay last year?
   1st crop________ Yield from rented land?
   2nd crop________ Yield from rented land?

33. If you rented out land to others last year, who did you rent it to?
   Names

34. How much rent were you entitled to receive?
   1st crop________
   2nd crop________

35. How much rent did you actually receive?
   1st crop________
   2nd crop________
36. What was the total gross income of your household last year?

______________________ Piastras

37. Approximately what percentage of this income came from each of the following sources?

- Rice production (include value of rice consumed by household)
- Other crops and fruit (include value of other crops consumed by household)
- Livestock and poultry
- Fishing
- Wages
- Rent
- Other

38. How much did your household pay in taxes last year?

<table>
<thead>
<tr>
<th>Tax Type</th>
<th>GVN Collections</th>
<th>Front Collections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production or land tax</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income tax</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Market tax</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchaser tax</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special contributions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
39. How many of the following items do members of your household own?

- Plow
- Wagon
- Car of truck, tri-lambretta
- Rowboat
- Motor-powered boat
- Motorbike
- Bicycle
- Cattle
- Buffalo
- Horse
- Pig
- Chickens
- Ducks
- Fishpond (estimated annual yield of fish
- Power water pump
- Power rice mill
- Fruit trees
- Large fishnet
- Sewing machine
- Pressure lamp
- Radio
40. Does your household presently have any debts?

How much

Reason for debt

Name of creditor

Place of residence of creditor

(End Economic Data Section)
(Socio-Political Data)

41. Have you or your spouse participated in any voluntary mutual aid groups?

Yes

No

What was the date of the last one?

What other villagers participated with you?

Names


42. Have you or your spouse ever participated in any cooperatives?

Yes

No

What cooperatives?

When?

What other villagers participated with you?

Names
43. Have you or your spouse ever participated in a loan society (hội)?
   ____________________________________________
   Yes
   ____________________________________________
   No

   When did you last participate? ____________________________________________

   What other people were members of your hội?
   Names ____________________________________________
   ____________________________________________

44. Do you ever attend the pagoda (or church)?
   ____________________________________________
   Yes
   ____________________________________________
   No

   Which pagoda (or church) do you attend? ____________________________________________

   How often do you attend?
   ____________________________________________ times a year

45. Are you or your spouse on the cult committee?
   ____________________________________________
   Yes
   ____________________________________________
   No
46. Were you ever a member of any Front Association (e.g., peasants association, women's association)?

- Yes
- No

If yes, list associations:

- 
- 
- 

47. Were other members of your household ever members of any Front Association?

- Yes
- No

<table>
<thead>
<tr>
<th>Name</th>
<th>Association</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

48. During the Resistance War did the Việt Minh give or take land away from you?

- No
- Gained
- Lost
Before this land reform took place how many ha. of land did you have?
How many ha.? ______________________________

49. During the Diq'a period did the government give or take away land from you?

<table>
<thead>
<tr>
<th>No</th>
<th>Gained</th>
<th>Lost</th>
</tr>
</thead>
</table>

Before this land reform took place how many ha. of land did you have?
How many ha.? ______________________________

50. Under the Front did you receive or lose the use of land?

<table>
<thead>
<tr>
<th>No</th>
<th>Received</th>
<th>Lost</th>
</tr>
</thead>
</table>

Before this land reform took place how many ha. of land did you have?
How many Ha.? ______________________________
51. If you were to face difficulties of any sort and needed help or advice, who would you go to first?

- Religious leader
- Hamlet Chief
- Elders
- Village Chief
- District Chief
- Relatives
- Neighbors
- Other

52. How do you evaluate the current security situation of this hamlet?

- Complctely secure
- Usually secure
- Insecure

53. Why do you say this?


54. How has the security situation changed since this time last year?

- Improved
- No change
- Worsened

55. What factors have caused this change?


(End Socio-Political Section)
APPENDIX C: ENGLISH TRANSLATION OF QUESTIONS ON VALUE ORIENTATIONS EMPLOYED IN THE TAXONOMY OF CONCERNS QUESTIONNAIRE (TCQ)

The questions are presented here, for the convenience of the reader, grouped according to values orientation and content area. In the actual questionnaire the questions are randomly mixed.

I. Relational Orientation

A. Economics and Business Content

R432 When a person has to buy something which will cost a lot of money, he should ask the opinion of:

1. People who are older and more experienced than he is.
2. Friends and acquaintances.
3. No one, but should rely primarily upon himself and just go ahead and do it.

R442 If a strange merchant arrived and wanted to buy all the rice he could in a particular locality, the best thing for the local farmers to do would be to:

1. Let an older farmer, rich in experience, represent the others in dealing with the buyer so the rice may be sold at a high price.
2. Go together to meet the buyer so the rice may be sold at a high price.
3. Each go alone and himself deal with the buyer, to sell his rice at a high or low price according to his own ability and cleverness.

R472 A private business firm is best organized when:

1. One family is the owner, and the father makes most of the decisions.
2. One family or one group is the owner, and all involved have a chance to participate in the making of decisions.
3. One individual is the owner and runs the business himself.
B. Personal and Social Content

R577 It is most important that virtue be practiced by:

1. People of high rank.
2. Everyone.
3. Oneself.

R572 The most important friends a person has are those:

1. Whom his parents have chosen for him.
2. Who have chosen him to be their friend.
3. Whom he himself has chosen to be his friend.

R689 Whenever someone is viewed as behaving in a somewhat improper manner (for example: drunkenness, laziness), he may be corrected most effectively by:

1. People whom he respects, such as his parents, the teacher, or a higher ranking person who has everyone's confidence.
2. Friends, coworkers or brothers or sisters who point out to him that his behavior bothers everyone.
3. Realizing himself that by his behavior he is doing himself harm.

C. Government and Community Content

R626 When people act badly, in ways which deserve to be viewed as shameful, the criticism which they feel the strongest comes from:

1. Those older persons whom everyone respects.
2. Their friends, relatives and neighbors.
3. The judgment and gnawing of their own conscience.

R666 Speaking in general, people should vote for:

1. The oldest candidate, richest in experience.
2. The candidate who is most like themselves.
3. The smartest candidate.
The changes in a society which are most harmful are those which:

1. Destroy the old ways of life which are worthy of respect.
2. Destroy good relationships between people.
3. Destroy the right of each individual to make his own decisions.

II. Time Orientation

A. Economics and Business Content

If a person lost something, or had it stolen, the thing they would most regret losing is:

1. Something that has been handed down in the family for a long time.
2. Something that was used every day.
3. Something important for some future need or for the fulfillment of obligations.

When women want to do work that is not considered to be women's work, people should:

1. Disapprove, feeling that old concepts should not be violated.
2. Understand that even though old ways should be respected, times have changed.
3. Welcome this as a sign of progress and an up-to-date outlook.

Merchants should know that:

1. It is best to do business in established ways.
2. Sometimes conditions change and this also affects business practices.
3. The important thing is to be progressive and keep improving business methods.

B. Personal and Social Content

The traditional feeling of hospitality of a number of people is undergoing change. Faced with this fact, people should feel:

1. That this is regrettable because such good characteristics should not be changed.
2. That this is natural, because everything must change according to the times.

3. That this change is a sign of a new way of life.

T561 When decisions are to be made which will affect the people of a hamlet, these decisions should be made by:

1. The older people, those who understand clearly the traditional ways.

2. The middle-aged adults, those who are in good health and at the height of their abilities.

3. The younger people, those whose lives will be most influenced by the decisions.

T581 The most meaningful ways of punishing offenses are:

1. Those that have long been in use.

2. Those appropriate to the circumstances of the offense and the offender.

3. Those aimed at preventing the recurrence of such offenses.

C. Government and Community Content

T624 Local officials should be more concerned with:

1. Building and organizing those things which have traditional meaning.

2. Those things of immediate use which are advantageous in the present.

3. Building schools and other things which will be beneficial in the future.

T658 Educational organizations which receive government assistance should teach:

1. Subjects and technology available from the past.

2. Subjects and technology which are suited to present needs.

3. Subjects and technology which are important for the future.

T659 A government should rule the people:

1. Under those forms which have existed for a long time.

2. Under those forms which are best suited to the present situation.
3. Understand those forms which will in the future bring a good life to the people (even if these forms are not good at present).

III. Man-Nature Orientation

A. Economics and Business Content

M544 Making a big profit in business is usually due to:
1. Luck, and nothing more.
2. Good fortune which Heaven grants to those who have virtue.
3. Hard work and alertness.

M364 Whether or not a person can find a job largely depends upon:
1. Circumstances which are beyond his control.
2. Whether he lives in accord with his environment or not.
3. His ability to use his skills and wits intelligently in order to get good results.

M376 People usually work together for mutual profit because:
1. It is better to even out the good and bad luck, rather than for one person to have to bear it all.
2. That way it is easy to achieve a balance of activities.
3. They can control the situation by combining their capabilities.

B. Personal and Social Content

M554 Honors and reward in one's work usually depends upon:
1. Fate.
2. One's way of life.
3. Ability.

M556 Certainly wealth will come to those people who:
1. Do not strive for it, but frequently are lucky.
2. Live a life of moderation.
3. Know how to handle money, work hard and try to get rich.
Attitudes of improper social behavior (such as disturbing public order):

1. Appear regularly in all societies.
2. Appear when people act in abnormal ways.
3. Should be controlled by appropriate punishments and rewards.

C. Government and Community Content

Whether one has a high or low position in society usually depends upon:

1. Destiny or good or bad luck.
2. Whether he lives in accord with the prevailing situation or not.
3. Planning for the future and being willing to work hard.

The main reason which causes people to give money or commodities to the poor is that:

1. They feel guilty because they are so rich.
2. They feel they are creating good fortune for themselves in the future.
3. They feel proud to have that much money.

If there is someone in the hamlet who has a grievance against another person, he should:

1. Keep quiet and let it pass.
2. Raise the issue at an appropriate moment after careful thought.
3. Go ahead and speak out clearly and request corrective action.
APPENDIX D

SELF-ANCHORING STRIVING SCALE (SAS)
(Adapted from Cantril: 22-74)

1. All of us want certain things out of life. When you think about what really matters in your own life, what are your wishes and hopes for the future? In other words, if you imagine your future in the best possible light, what would your life look like then, if you are to be happy?

2. Now, taking the other side of the picture, what are your fears and worries about the future? In other words, if you imagine your future in the worst possible light, what would your life look like then?

Here is a picture of a ladder. Suppose we say that the top of the ladder (POINTING) represents the best possible life for you and the bottom (POINTING) represents the worst possible life for you.

```
<table>
<thead>
<tr>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>0</td>
</tr>
</tbody>
</table>
```

3. Where on the ladder (MOVING FINGER RAPIDLY UP AND DOWN LADDER) do you feel you personally stand at the present time? Step number __________

4. Where on the ladder would you say you stood five years ago? Step number __________

5. And where do you think you will be on the ladder five years from now? Step number __________

6. Now, what are your wishes and hopes for the future of our country? If you picture the future of Việt-Nam in the best possible light, how would things look, let us say, five years from now?

7. And what about your fears and worries for the future of our country? If you picture the future of Việt-Nam in the worst possible light, how would things look about five years from now?
8. Now, looking at the ladder again, suppose your greatest hopes for Viêt-Nam are at the top (POINTING); your worst fears at the bottom (POINTING). Where would you put Viêt-Nam on the ladder (MOVING FINGER RAPIDLY UP AND DOWN LADDER) at the present time? Step number

9. Where did Viêt-Nam stand five years ago? Step number

10. Just as your best guess, where do you think Viêt-Nam will be on the ladder five years from now? Step number
ENGLISH TRANSLATION OF SELECTED RESPONDENTS QUESTIONNAIRE (SRO)

1. Name ________________________________
2. Number ______________________________
3. Hamlet _______________________________
4. Sex: Male __ Female ___
5. Age _________________________________
6. Current occupation ______________________
7. Education (No. of grades completed) __________________________
8. Religion ____________________________
9. Ancestor worshipper: Yes ___ No ___
10. Where is your home village? Hamlet __ Village __ District ____________ Province ____________
11. Is your home village a:
   - autonomous city ______________________
   - province capital _____________________
   - district capital ______________________
   - rural village _________________________
12. What is (was) your father's principal occupation? ________________________________
13. How many brothers and sisters do you have? _______
14. Rank order in the family ____________
15. Are you married? Married _______ Separated or divorced _______ Single _______
16. How many children do you have? ______
17. How often have you been to Cà-Mau?
   - Never _______ Once _______ 2-10 times _______ Visit regularly __________
18. How often have you been to Can Tho?
   - Never _______ Once _______ 2-10 times _______ Visit regularly __________
19. How often have you been to Saigon?
   - Never _______ Once _______ 2-10 times _______ Visit regularly __________
20. How often do you read a newspaper?
   - Never _______ Once _______ 2-10 times _______ Visit regularly __________
   - Once a week _______ Several times a week __________
21. How often do you listen to the radio?
   - Never _______ Once a month __________
   - Once a week _______ Several times a week __________
22. How often do you see television?
   - Never _______ Once a month __________
   - Once a week _______ Several times a week __________
ENGLISH TRANSLATION OF REVOLUTIONARY DEVELOPMENT (RD) CADRE QUESTIONNAIRE

1. When did you join the RD Cadre?

2. Why did you join the RD Cadre?

3. Where did you receive your original RD training?

4. How many weeks of training did you receive at that time?

5. (If cadre was not originally trained at Vũng Tàu, ask:) Have you been to the Vũng Tàu Training Center?
   Yes  No

6. (If so) How many weeks were you at Vũng Tàu?

7. When do you think the war will end?

8. What was your occupation before joining the RD Cadre?

9. If peace comes, what work do you think you will do?

10. If peace comes, where do you want to live?
APPENDIX C

ENGLISH TRANSLATION OF BÔI CHÂNH QUESTIONNAIRE (BCQ)

1. What date did you rally? ___________ Month ___________ Year

2. Where did you rally?

3. Why did you decide to rally?

4. What date did you join the Front? ___________ Month ___________ Year

5. Did you volunteer for the Front or were you conscripted?

6. Why did you join the Front?

7. Had you or any members of your family been members of the Việt Minh during the resistance war? ___________ Yes ___________ No

8. What Front organizations did you serve in?

9. What were your duties in the Front?

10. What was the maximum number of people that you directed?

11. Were you a member of the People's Revolutionary Party (PRP)? ___________ Yes ___________ No

12. When did you join the PRP? ___________ Month ___________ Year

13. What training and education did you receive in the Front?

14. When do you think the war will end?

15. Occupation before joining the Front?

16. If peace comes, what work do you think you will do?

17. If peace comes, where do you want to live?
APPENDIX H: TRANSLATION OF THREATENING LETTER SENT BY NLF TO GVN HAMLET CHIEF IN TÂN LỘC

SOUTH VIỆT-NAM

PEACE—REUNIFICATION—INDEPENDENCE—NEUTRALITY

STATEMENT OF INDICTMENT

BY THE PROVISIONAL REVOLUTIONARY COMMITTEE OF AN XUYÊN VILLAGE

TRÀN VĂN CÁN is indicted as follows:

Article 1. Volunteer to serve as hamlet chief of Cai-Giua, received salary, attended enemy's political training course in Vũng-Tàu and now becomes a notorious traitor.

Article 2. Forced youths to join defense organization, and upgraded (self) defense members into the ranks of Popular Forces to oppose the Revolution.

Article 3. Organized and operated political setups which are reactionary and designed to squeeze the people, such as:

- Ordered people to comply with enemy laws and regulations.
- Ordered people to report themselves when leaving the hamlet or coming back. Anybody who came back late was suspected as maintaining contact with VC.
- Suspected of giving information to the Field Police to search houses and arrest people.

Article 4. Since appointed hamlet chief to-date, Can raped 6 women in Cai-Giua hamlet. Among them were wives of cadres who defected to join the revolutionary cause. When these women resisted, he intimidated and tried to arrest them.

Article 5. Can took bribes from the people, such as 200$ to certify an ID card application. Exacted 9,500$ from a peasant who was accused as a VC contact.
THE PROVISIONAL REVOLUTIONARY COMMITTEE OF AN XUYÊN VILLAGE

Based on the notorious actions of this hamlet chief who voluntarily served as henchman of the American imperialists to squeeze the people and oppose the revolution

Based on the above crimes and in accordance with the people's aspiration of destroying the controlling setups so that they can be liberated.

THE PROVISIONAL, REVOLUTIONARY COMMITTEE DECIDED:

1. That the crimes deserve death penalty.

2. That military forces everywhere must hunt down Can at all costs. However, if he surrenders himself early, the death sentence will be cancelled.

3. If Can abandons his post immediately, turns his gun to kill tyrannizing traitors and flees into liberated areas, he will enjoy the Front's clemency. If rendering meritorious services, he will be commended and rewarded by the Front.

Provisional Revolutionary Committee of An-Xuyên

19 August 1969
APPENDIX I: A VIETNAMESE VIEW OF THE HISTORY OF
CAY TRÁM HAMLET FROM 1940 UNTIL 1969

Compiled and written by Trần Văn Tâm

Cay Trám is a hamlet which lies on National Route 4 in the village of
Dinh Thanh, Quan Long District, An Xuyen Province. It is bordered on the
East by Dinh Thanh Hamlet Number One, two kilometers from the Tae Van market.
To the West it is bordered by the hamlet of Tan Hoa. It is twelve kilometers
from the capital of An Xuyen. It is bordered to the North by the village of
Tan Thanh, and to the South by the village of Hoa Thanh. The Bac Lieu canal
divides the hamlet into two parts.

In 1940 the hamlet of Cay Trám was called Xom Lo, and was part of the
village of An Trach in Gia Rai District, Bac Lieu Province. At that time
only about two hundred families were there, sparsely scattered from Van Cai
Ngang to Cua Chêt Hau. The total population of Xom Lo came to about two
hundred people. They were all farmers and extremely poor.

In 1944 the Japanese overthrew the French. But this change of masters
had not the slightest effect upon the life of the people in Xom Lo. They
did their best to endure the life of a dominated people.

In August of 1945, the Revolution succeeded. The Việt-Minh attacked
the French, and the people of Xom Lo were as delighted as at the opening of
a festival. A number of youths heeded the call of Ho Chi Minh to kill the
enemy and save the nation, and they set out with their small sacks of
possessions. Those who remained behind enthusiastically participated in
the Resistance Movement. 1

As the Franco-Vietnamese war became more fierce, its ravages began to
reach Xom Lo. The plan to eliminate the Resistance was implemented. The
people of Xom Lo left their homes, abandoned their gardens and rice fields,
abandoned the graves of their ancestors, and departed; leaving behind a
scene of uncultivated gardens and empty houses.

In 1954 the Geneva agreement on Viet-Nam came into being, and the nation
was divided. The people of Xom Lo were disappointed. Their dream of lib-
erating the Fatherland had been shattered. So much work, so much blood,
which they had contributed to the Resistance, was now without meaning.

After the anti-French Resistance Forces had regrouped in the North, a small
number of the inhabitants of Xom Lo decided to return to work their old
fields, now lying fallow and stagnant, in order to eke out a day-to-day
existence. But they did not yet dare. Uncertainly, they settled temporarily
around the Tạc Vạn market, to await an opportunity.

Finally, in 1955, when the National authorities established their
government in the countryside, the people returned to Xom Lo in fairly
large numbers.

1Other sources suggest that support for the Việt-Minh was not as
unanimous among the people of Cây Trầm as Mr. Tam believes. The Cao Đài
element in the population sided with the French and furnished militia
forces that defended the hamlet from Việt-Minh incursions. (Note added
by the authors based on their interview with Lt. Nguyễn Tâm Phát, former
Việt-Minh and Cao Đài company commander, now commanding officer of
Regional Forces in Tân Lộc.)
In 1963, when the Việt Cộng occupied almost all of the countryside, the government of Ngô Đình Diệm led people from the surrounding, insecure areas into Xóm Lợ to establish a (Strategic) hamlet. The name Xóm Lợ was abandoned, and the new hamlet was called Cây Trâm because there is a large Trâm tree in the hamlet.

Even during the fighting during Tết Mậu Thân (1968), the hamlet remained peaceful, so after the fighting, refugees from communism from many places arrived here in large numbers. Now the hamlet of Cây Trâm has 272 households, including 1,860 people. Most of them are farmers, and a few plant vegetables or operate small vehicles. There are also some refugees who have no land and must go to work as laborers. Now the life of the people here has greatly improved. In the hamlet there are a pagoda, a school, a brick factory, and a militia post to provide security. The People's Self-Defense Force is also well organized.

Like all Vietnamese people, the people of Cây Trâm are peace-loving (hiền hòa, gentle and peaceful), rich in mutual love and affection. They pray that peace and reunification will soon come to their land, so they may be spared the pain that comes from seeing a band of mourning on the head of a child, or upon the heads of widows. They hope soon to be able to participate in the task of rebuilding the countryside, which has been ravaged by war for more than a quarter of a century. They are happy when they think of a future when Việt-Nam will be strong and prosperous, and inferior in no way to the more advanced countries in the world.