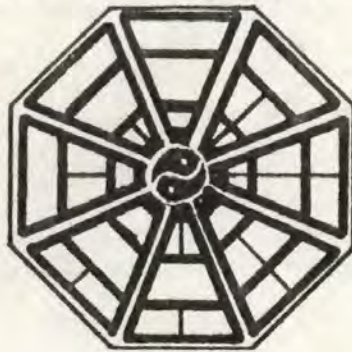


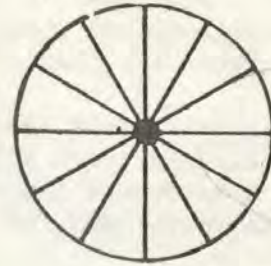
DO YOU KNOW WHAT THESE MEAN?



A



B



C

In South Vietnam, the American encounters many different religions, symbols, customs, languages, attitudes, clothing styles, and ways of doing things. Look at the drawings. What are they? What do they mean? How much do you know about them? (The answers are on the back of this page)

These are only a few of the things that should be familiar to each American serving in Vietnam. Through knowledge, you can become more understanding. These will help you to know more about this land and its people. Through understanding, respect, and acceptance of the right of others to be different, which is a part of the American way of life, you can begin to see the Vietnamese in a "new" way.

What does this mean for you as an American military man? It means that you can learn how the actions and attitudes of the Vietnamese people are consistent with their customs and religious beliefs just as yours are. It means the possibility of a more sympathetic and friendlier attitude on your part. In turn, this could mean saving your life and the lives of others, including the Vietnamese. It could mean help when you need it. It could mean friendly instead of hostile people. It could mean better rapport which will save both American and Vietnamese lives as we cooperate in the spirit of friendly understanding toward each other. It could even shorten the war!

We, as Americans, certainly have the best intentions when we do things for other people. However, sometimes these actions are misunderstood because of the way we do them. Then instead of friendship, we earn the suspicion and even hatred of potential friends.

How can we overcome this? Keep an open mind and be willing to learn. Don't hesitate to ask sincere questions to better understand your Vietnamese friends. REMEMBER: you're ahead with a friend!

E



D



F



## ANSWERS:

A. CHU VAN: To many Americans the swatika is a symbol of the worst which man can do for his fellow man. However, to many of the Vietnamese, the identical sign is one of the most sacred of all symbols. The CHU VAN has a history that predates the Buddha. However, this symbol has been adopted by Buddhism and may adorn pagodas, Buddhist holy metals, on the chests of the various statues of the Buddha, etc. The Buddhists are taught that this sign will appear spontaneously on the chest of the "Enlightened", i.e. those who reach the Buddhist stage of Nirvana.

B. bat quai: This Taoist symbol is widely used as a talisman in Vietnam. Its circular core with the curved line and two dots, the "ying" and the "yang", represent the male and female principle of creation and maintenance of the universe. The eight spokes and associated figures symbolize the law of change.

C. WHEEL OF LIFE: This is one of the earliest symbols of Buddhism, and consists of a circle (wheel) with eight or twelve divisions or spokes). The endless circle which forms the rim is a reminder that existence is endless and has countless deaths and rebirths. The eight "spokes" signify the Eightfold Path by which one may reach Nirvana. The twelve spokes may denote either the twelve "Principles" of Buddhism or the twelve year calendar which continually repeats itself within the endless cycle of time. Incidentally, this concept of time is radically different than the American concept of time which has a beginning with fixed events and an end.

D. ANCESTOR SHELF: The ancestor shelf forms an essential part of nearly all Vietnamese homes. The respect and devotion toward one's ancestors was encouraged by Confucius as an extension of filial piety. Because of the religious beliefs of the presence of the spirits of one's deceased ancestors, the little shelf with its portrait of the deceased, its joss-sticks, its candles and perhaps a bowl with rice, fruit or wine, is widely spread throughout Vietnam. On special occasions extra attention is given to the shelf and what it means for its adherents. In Vietnam, many of the Roman Catholic homes may also have this shelf as the bishops allow it as an extension of the Commandment, "Honor thy father and thy mother. . ."

E. LOTUS: Rooted in mud and mire, in pools of muddy and stagnant water, the lotus develops into a lovely and useful plant without being stained by its lowly environment. The Buddha used it as a teaching device for his followers, and it thereby became one of the more favored symbols of Buddhist teachings. The Buddha used the plant to symbolize the point that the human spirit can strive for purity regardless its circumstances, and the four stages of the lotus growth were compared to various people in their relationship to the individual nearness to or distance from Enlightenment. The blossom is appropriate as a gift to a Buddhist monk, and may be sculptured on pagodas and graves.

F. GASSHO or "LAY" (Pronounced "Lie") is a form of greeting or an act of worship. For this, the hands are placed palms together, finger pointing upward, with the hands in front of the lower chest, the upper chest, the face or just above the forehead. The degree of respect to be rendered determines the height of the folded hands. In the hot humid climate of Vietnam, the gassho with a slight blow is often used in lieu of the western handshake. The gassho is the ideal position of the hands which worshippers hold while listening to sermons in the pagoda or listening to the advice and counsel of a Buddhist monk. The gassho or lay is also used when the faithful come to the temple or pagoda to worship. For this, some hold the joss sticks in hand as they lay three times. Some light the joss sticks, place them in the container and then lay three times.

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
15 November 1967

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-2

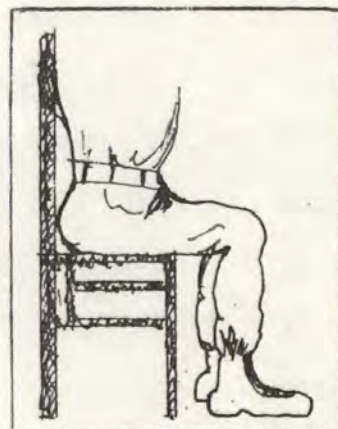
1. The enclosed Handout is for distribution to all hands. It is anticipated that as American sailors learn more of Vietnamese values-beliefs-behavior patterns a more effective trans-cultural responsive inter-action will result.
2. The widest possible distribution is greatly desired as the attitude, actions and speech of the individual sailor stands out as prominently as the coconut palm does in the rice paddy. This applies to both duty assignment and conduct on liberty, when the latter is possible. If each sailor learns one thing to do better or one undesirable act to omit, the cumulative effect of the American presence in Vietnam will be good.
3. Your support in this deeper dimension will be much appreciated by the U. S. Navy and by the Vietnamese. It is anticipated that the effort to understand the Vietnamese will have side effects promoting their attempt to understand us and other citizens of the Vietnamese culture.
4. Reaction from you regarding content, number, suggestions will be very much appreciated. Please help to make this project effective on all levels so we can fulfill the obligations of our assigned Naval mission here in Vietnam.

ROBERT L. MOLE

# WHEN YOU TALK WITH VIETNAMESE FRIENDS:

## DO:

- KEEP YOUR FEET  
FLAT ON THE DECK
- SMILE A LOT
- TALK SOFTLY (Almost  
in a whisper)



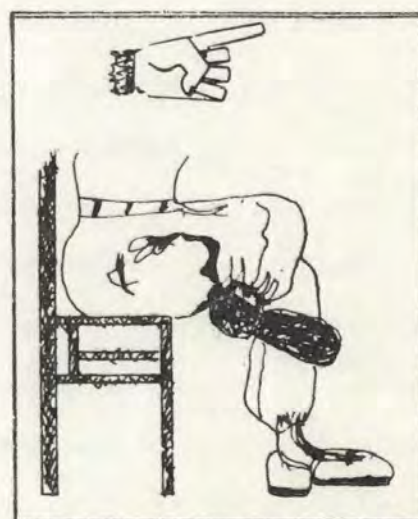
## DON'T:

- POINT
- CROSS YOUR LEGS

(That is, don't have the bottom of your shoe pointed toward the Vietnamese. It may be interpreted as an insult. It's almost as bad as thumbing your nose at people! If you cross your legs, try crossing them at the ankles.)

- TALK LOUDLY  
OR SHOUT

Vietnamese people cannot really understand each other in a whisper. How do they then communicate? By gesture, facial expression and using imagination. You can, too! Language barriers aren't as tough as we think. Of course, every Vietnamese word helps. Let's learn them one at a time - just like we did English.



"MOM: WILL THE COMPANY EVER LEAVE?"

Ever hear that phrase used at home when you were a youngster? Maybe you even used it. The occasion may have been when some "shirt-tail" relatives were visiting in your home. As their stay continued, you wondered if they were ever going to leave.

At first you had been happy to see them. They even brought you a small gift. It was interesting to learn about them, and what they were like. They certainly talked differently than your own family and friends.

But now, it seemed as if they owned the place. They ate like they were starved. Why, they almost demanded that you make your daily schedule fit theirs. Sometimes they even made snide remarks about your furniture and the poor condition of your car. Then they gave you advice on how to mow the lawn and fix your T. V. set.

Before long, you got the idea that they felt superior to you. They kept talking about how they did things in their hometown; how much better their school was, how much more their father made than you father did, how their climate was better than yours, etc. It got so bad that you could hardly wait to say "goodbye" to those people as you were so angry you wanted to punch one of them in the mouth. Especially when they began to take your "girlfriends"!

Perhaps we can remember how we felt when we are talking with the Vietnamese. Of course our climate, our culture, our ways of doing things are different. Sure, our fathers made more money! Consequently we have modern schools - Why, we even have LAWNS. Ever stop to consider what a luxury a well-kept lawn is?

What do you remember about especially "good company"? They were quiet, weren't they? They expressed sincere compliments about your home. They were tactful if they had any suggestions to make. They did not fuss about your food, complain about the television reception. You felt that they actually liked you. You were sorry to see them leave and anxious to have them come back. You missed them when they left as they just seemed to belong.

OK - There is a war on - But this is the sort of thing that will win it  
It's a WAR FOR PEOPLE. WIN THEM and a lot of Americans can go home alive.

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
30 November 1967

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-3

1. The enclosed Handout is for distribution to all hands. Maximum distribution is greatly desired. Americans traditionally exhibit good will and compassion toward local populations. However, efforts to help people are frequently diluted unless accompanied by a genuine effort by American personnel to understand and communicate concern for people as individuals. Because of the differences in western culture compared to that of Vietnam, it is difficult to establish and maintain rapport. Even though language barriers create obstacles in transcultural understanding, communication based on attitudes is a constant process. Therefore, understanding and respect based on knowledge of local value systems, customs and religious beliefs can speak volumes. These handouts are designed to assist Naval personnel of all rates and ranks in achieving effective constructive relations on a daily basis by bridging the cultural differences through understanding.

2. Your endorsement, support and activities in this area of human relations will be deeply appreciated by those whose lives are involved. Perhaps by application of this deeper dimension of our present task, life may be both better and longer for Americans and Vietnamese.

3. Both negative and positive reaction from you or your people is very respectfully encouraged. The involvement of all hands is essential if ultimate success is to be achieved.

ROBERT L. MOLE



## WHILE IN VIETNAM

**DON'T** DISTRIBUTE CANDY, CIGARETTES, MONEY, ETC.  
AMONG CHILDREN AT RANDOM OR IN A HAPHAZARD  
MANNER.

**WHY?** AMERICAN ABUNDANCE UNWISELY GIVEN TO CHILDREN  
BUILDS ATTITUDES OF DEPENDENCE AND THE  
HABITUAL EXPECTATION OF SOMETHING FOR  
NOTHING. THESE ATTITUDES ARE RESENTED BY  
BOTH VIETNAMESE AND AMERICANS.

**ANY DISTRIBUTION** OF GIFTS TO VIETNAMESE  
CHILDREN OUGHT TO BE CAREFULLY PLANNED  
AND ADMINISTERED IN COOPERATION WITH  
VIETNAMESE LEADERS AND/OR VILLAGE ELDERS.  
WHILE CHILDREN ARE THE HOPE OF THE  
FUTURE, THE TRADITIONS OF THEIR PARENTS  
OUGHT TO BE CONSIDERED!

(OVER)

REMEMBER THAT RESULTS MAY BE AS IMPORTANT AS MOTIVES IN GIFT GIVING!

American sailors are generous in helping those less fortunate than themselves. Sometimes, however, while the motives behind the gifts and kindly actions may be excellent, methods and techniques can be misunderstood so that harm instead of good is the ultimate result.

The casual giving of simple "goodies" - candy, chewing gum, money, miscellaneous food items, etc., to children - can quickly create a habit of "begging" which is then resented by both the Vietnamese who see their children "degraded" and by those to whom appeals are addressed. Recent measurement of attitudes in Vietnam disclose that citizens of both cultures resent the effects created by the normal American impulse to respond to the friendliness of Vietnamese children. Maybe it is because we think of our own young ones or of small brothers and sisters, we tend to share whatever we possess with the little children who suffer most from the cruelties of war imposed on South Vietnam by her communist neighbor. However such impulse giving tends to destroy the dignity of those we fight to save; it may destroy the close-knit Vietnamese family structure by creating a loss of "face" and prestige of the parents in the eyes of their children. The art of "begging" can quickly destroy that dignity which accompanies manual labor as the East has always looked down on those who work with their hands. It certainly can create havoc in the value systems of youthful Vietnamese who are exposed to harmful influences created in spite of the best intentions.

On the other hand, gifts and services that are carefully planned and administered in close cooperation with the respected Vietnamese leaders and village elders can aid to bring about self respect, personal esteem, a sense of pride and "progress" so vital to Vietnam as a developing nation.

Both individual Americans and the various organizations need to give very careful consideration to a determination of what practical help is needed; to what the Vietnamese can - or prefer to - do for themselves, and how much valid mutual help can be achieved. Americans must not do for the Vietnamese what they can do for themselves. Instead, worthy goals beyond the reach of the individual or collective Vietnamese group ought to receive that help which will promote the success of the endeavor. Both material help and technical "knowhow" are worthy contributions when given in the spirit of mutual cooperation. Many Vietnamese want help only to achieve an opportunity to earn their own living. Don't allow emotional judgments to spoil individuals and deprive them of the dignity we Americans deem as precious as life itself. Treat Vietnamese children as kindly as you would desire others to do for American tots.

THE FINEST GIFT THAT CAN BE GIVEN IS THAT ONE WHICH HELPS A PERSON, OR A PEOPLE TO HELP THEMSELVES!

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
11 December 1967

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-4.

1. The enclosed Handout is for distribution to all hands. Americans are often disappointed and mystified by the "unfriendly" attitude of many Vietnamese and sometimes accuse the Vietnamese of being ungrateful. The Vietnamese also express concern at what they feel to be American attitudes. It is essential to see, understand and accept people as they are, and not just as we would have them be. Likewise, we Americans must be understood as we are and not as "purified saints" or the other extremes so often described in movies and publications.
2. It does not serve any useful purpose for one side to attempt to prove the other wrong. Only a thorough understanding and ready acceptance of each other's cultural-belief-value-behavior backgrounds and reactions can lead to a wholesome atmosphere and a productive cooperation. The Navy Personal Response Project is a systematic effort in this direction. However, successful intercultural rapport can be achieved when all hands become aware of the differences and similarities of the two peoples and act accordingly.
3. It is anticipated that you will accept the efforts of the Navy Personal Response Project as helpful, yet recognize the necessity of each Command and every individual becoming involved. Feedback from you and your people is essential if success is to be an achievable goal.

ROBERT L. MOLE



DO YOU KNOW  
THE ANSWER?

Have you ever stopped to consider how much religious beliefs are involved in the "AMERICAN WAY OF LIFE"? How much does the belief in a Living SUPREME BEING undergird the foundations of America? Remember the Declaration of Independence and the Gettysburg Address? How about the various oaths of office, court oaths, the terms used in "swearing", or the belief in the dignity and inherent rights of man. These are but a few of the evidences of religion in American daily life even yet.

The Vietnamese people - like human beings of every race, language, creed and geographic location - have the same basic needs that we Americans do. These needs include food, shelter, security, reproduction, etc. They fear, despair, bleed, hope and love in much the same manner and for the same reasons we do. However, while having the same needs, the combination of geography, economics, religious beliefs, etc., formulate a Vietnamese culture that cause the Vietnamese to satisfy their needs in manners different than those most normal to us.

For instance, many Vietnamese are born, grow up, marry, have their children, and if fortunate grow old and die without ever having left their village environment. Somewhere between 70 and 80 percent of all Vietnamese are rural villagers so their life is encompassed by the village. They therefore know little about so many of the things you take for granted. Thus, they view your actions through the eyes and minds that are village oriented. You are the stranger in town. You may have to prove yourself ! It is not safe to trust you too quickly you have to prove yourself.

Remember, religious beliefs affect almost everything the Vietnamese villager does. These beliefs determine his value systems, his ways of thinking, habits, customs, taboos and often the manner in which he proceeds to earn his living. Unless you are willing to try and understand this,

it may be impossible for you to reach through the villager's natural reserve and be of any permanent help.

IF THE VIETNAMESE ARE WORTH DYING FOR, THEY MUST BE WORTH UNDERSTANDING! They too have a sense of dignity, of quiet pride and a desire to have friends. However these qualities are influenced by a culture that is about 2,000 years old.

Most Americans tend to compartmentalize their "religion" into a limited part of each week - often less than a hour. On the other hand, Vietnamese religious beliefs do not lend themselves to precise exact statements or creeds which the American can readily understand. I'LL BET YOU CAN'T GIVE YOUR BELIEFS EITHER!

But you - as an individual American - must attempt to understand the reasons why the Vietnamese act and react as they do. If you don't, success will not be the result of your tour here. Only by understanding what makes other people "TICK" can effective cooperation be a fact instead of a dream.

If you attempt to understand your Vietnamese friends, they may even try to understand you. And believe you me, that will be a difficult task!

WANT TO UNDERSTAND THE VIETNAMESE BETTER? Find a friend, and ask sincere questions. They will be delighted to help you if you are sincere. If your friends don't know the answers to your questions, then ask your chaplain or even this office.

#### ANSWERS TO QUESTIONS:

Joss sticks are burned as acts of worship. The ascending smoke of the scented sticks is thought to be pleasing to those to whom worship, respect or veneration is offered.

The use of three joss sticks, based on Buddhism's teaching, signify the three basic elements of this religion. One stick represents the Buddha, a second stands for the Sangha or Order of Monkhhood while the third one signifies the Dharma or Teachings of the Buddha. However, other Vietnamese also use the joss sticks so that the use of this number does not mark an individual as a Buddhist.

In the Delta and throughout Vietnam, you may see someone using five joss sticks at one time. These folk will be members of the Cao Dai religion. The five joss sticks stand for the five levels of initiation possible for the truly devout believer. These five levels are - purity, meditation, superknowledge, wisdom and freedom from the Karmic cycle. The Karmic cycle is the belief that existence is a constant round of birth, death and rebirth until by one's works, release is experienced. When this happens, Enlightenment becomes a fact, and the individual becomes a Buddha.

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
26 December 1967

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-5

1. The enclosed Handout Series A-5 is for distribution to all hands.
2. The Vietnamese are a very proud people. They are proud because they have succeeded in preserving their identity as a people for over two thousand years in spite of numerous adversities. At the same time, they are very sensitive and suffer from an inferiority complex when confronted with the bigger, better fed and bustling hustling Americans. This emotional feeling is compounded by over a thousand years of foreign domination and an awareness that Vietnam cannot yet offer the material comforts many foreigners take for granted. Thus the two cultures clash and citizens of both recoil with misunderstanding, resentment and sometimes hostility. Only by keeping "one's cool" and acting in a rational manner can there be a valid hope for a better tomorrow.
3. It is hoped that your personnel will pause long enough to seriously ask themselves: "If I were a Vietnamese here, what could I do?" "What would I do in view of my place in society?" Eventually, we hope the Vietnamese may begin to study the American "way of life" as a result of our attempts to understand them. When this happens our big battle of trans-cultural rapport will be won.

ROBERT L. MOLE



**RESIST**



**SURRENDER / SUBMIT**



**FLIGHT**



**IGNORING THE PROBLEM**

**( OVER )**

1. FIGHT OR RESIST
2. SUBMIT, ACCEPT OR SURRENDER
3. FLEE OR TAKE FLIGHT
4. IGNORE THE PROBLEM; PRETEND THE PROBLEM DOES NOT EXIST; "STICK ONE'S HEAD IN THE SAND".

Men of all cultures - including the Vietnamese - seem to respond to the serious problems of life in one of the four ways mentioned.

The best course of action in each instance must depend on one's value-belief systems, on the opportunities which each course of action presents, on the probable risks involved and what may be the long time results.

Recall for a moment one of your past serious problems - how did you solve it? Why was a particular course of action or inaction deemed to be the best solution at the time? Was it, or if you could relive the event, would you choose a different course of action?

Now look at the situation confronting the average individual Vietnamese. With the war in progress, his situation is rather rough. He too desires peace: he may know that the communists bring destruction and chaos instead of their promised PEACE! Which of the four basic courses seems best for him in view of his situation?

Before rapidly answering, pause and ask yourself what you would do if you were in the sandals of the Vietnamese? This means trying to blot out what you know about the power and opportunities granted to each American. As an individual, if you resist the communist, you and/or your family may be killed by terrorists. You cannot submit to communism without denying everything good which you have been taught from babyhood. You cannot flee, for where would you find refuge and safety with a livelihood? Maybe by ignoring the problem, you won't be caught up in its terror and heartache. NO! Any solution open to you is very difficult and dangerous. NO WONDER YOU ARE CAUTIOUS IN MAKING REAL FRIENDS - LIFE IS AT STAKE!

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RIM:em  
P1730/664.2  
8 January 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

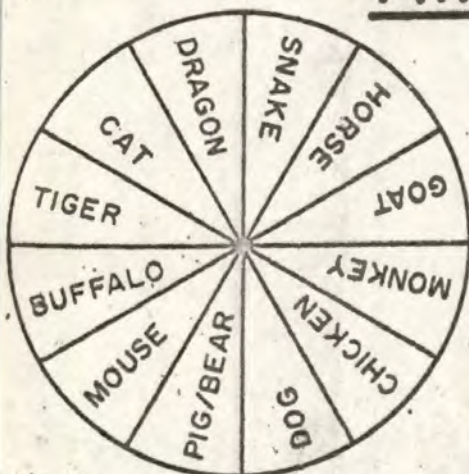
Subj: Navy Personal Response Project "Handout" Series A-6

1. The enclosed Handout Series A-6 is for distribution to all hands.
2. The idealized "American" concept is that time is valuable and ought not to be wasted. This attitude is in harmony with the thought that time is a commodity. Within this reference of mind, time can be measured, earned, saved, spent, wasted, lost and bought. Thus, time talks. Man's understanding of his universe and his place in the universe determines attitudes toward time. Time for Americans has a sense of urgency due to the fact that we are ACTION oriented. This requires a monochronic attitude in which ideally we center the full attention just on one thing before switching interest, attention and effort on something else.
3. Due to historic traditional religio-ethical beliefs, Vietnamese culture is HARMONY oriented. This requires one not be too abrupt, direct or impatient. Inasmuch as both evil and good co-exist with neither to ultimately triumph (in the non-Christian concept), the ideal is to quietly, patiently, carefully move with caution and resignation. Be prepared to shift position or to remain quietly in the same place. Karmic Law declares man to be the result of his own actions so that action or inaction must be studied for its effect on past, present and future generations and existences.
4. The contrasting attitudes toward TIME is a factor that must be understood by all Vietnamese and Americans who are to work effectively together.

ROBERT L. MOLE

# DO YOU KNOW ABOUT:

## TIME CONCEPTS IN VIETNAM?



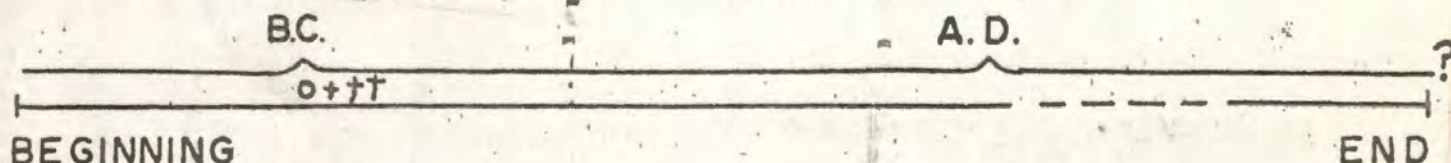
CIRCULAR TIME

### YEAR OF THE

|      |                |          |      |             |         |
|------|----------------|----------|------|-------------|---------|
| 1967 | <u>Dê</u>      | GOAT     | 1973 | <u>trâu</u> | BUFFALO |
| 1968 | <u>Khỉ</u>     | MONKEY   | 1974 | <u>Cọp</u>  | TIGER   |
| 1969 | <u>Ngã</u>     | CHICKEN  | 1975 | <u>Mèo</u>  | CAT     |
| 1970 | <u>Chó</u>     | DOG      | 1976 | <u>Rồng</u> | DRAGON  |
| 1971 | <u>Lợn/Heo</u> | PIG/BEAR | 1977 | <u>Rắn</u>  | SNAKE   |
| 1972 | <u>Chuột</u>   | MOUSE    | 1978 | <u>Ngựa</u> | HORSE   |

THE TWELVE-YEAR CALENDAR RUNS ITS COURSE AND THEN REPEATS ITSELF. THIS CONCEPT OF AN END-LESS REPEATING CYCLE IS IN TAOISM-CONFUCIANISM-HINDUISM AND BUDDHISM. TIME HAS NEITHER END OR BEGINNING!

### LINEAR CONCEPT OF TIME!



THE JUDEO-CHRISTIAN CONCEPT HAS TIME AS A NON REPEATING STRAIGHT LINE WITH A BEGINNING, AN END AND FIXED IMPORTANT HISTORICAL EVENTS.

The-Judeo-Christian concept of time prevails in the "American way of life". Only this concept has time as a linear measurement with a beginning, a span that has fixed important historical events, and a definite end. Such a time concept encourages the importance of events, motivates change, improvements and promotes "progress". In this concept, man has but a limited time to achieve "his mark", to accomplish his goals before the opportunity disappears forever. Thus the American with a high protein diet, full of energy, vaccinations and desirable goals, drives himself and others with a sense of urgency and necessity of immediate productive action.

In Vietnam, many of the historical religious beliefs, which permeate nearly all of the Vietnamese culture, think of time as an endless circle without end or beginning. Combined with other religious beliefs, many think that they will live many existences before they achieve Nirvana or complete reunion with the basic force of the universe. If time repeats itself as symbolized by the 12-year calendar, what is the need to rush? Why try to "kill" one's self by attempting to do the impossible all at once? This "year" will come again! As the calendar continually repeats itself so will the historical opportunities and events.

Within an endless circle, "progress" does not seem so imperative. History doesn't make too much difference as events do not constitute unique marks in the total existence of the universe or one's "repeated" existence. Moreover the ideal of many Vietnamese is to suppress one's desires in order to escape the cycle of repeated births and deaths due to the circular concept. When this philosophy of time is combined with insufficient diet, diseases and climatic conditions, it is to the credit of the Vietnamese that this nation has achieved so much as it has.

(Your unit's Navy Personal Response Project Officer has additional information on this subject in case you have questions. Ask him, your chaplain or write to the address on this paper.

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
22 January 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-7.

1. The enclosed Handout Series A-7 is for distribution to all hands.
2. TET is the special holiday that affects all Vietnam. With a history of more than 2,000 years, TET has special significance for almost all Vietnam citizens. Appreciation of just what TET means to our Vietnamese allies depends upon understanding the customs, traditions and ceremonies.
3. Americans are proud of their heritage; so are the Vietnamese. Through consideration and courtesy, citizens of each culture can form more effective partnerships in their common struggle.



"LONGEVITY"



"RICHES"



"HAPPINESS"

ROBERT L. MOLE

30 JAN 1968

**T E T**

5 FEB 1968



## VIETNAM'S SPECIAL HOLIDAY

- MARKS CHANGE OF YEAR.
- SPECIAL OCCASION TO VENERATE ANCESTOR SPIRITS.
- WHEN HOUSEHOLD GOD GIVES YEARLY ACCOUNT OF FAMILY ACTIVITIES TO HEAVENLY EMPEROR.
- OPPORTUNITY TO GATHER AS FAMILIES.  
RENEW FRIENDSHIPS; PAY ALL DEBTS.
- HAS MANY SECULAR AND RELIGIOUS FEATURES.
- RESPECT YOUR VIETNAMESE FRIEND WISH HIM A HAPPY NEW YEAR!

"CHÚC MỪNG NĂM MỚI"  
(CHOOK MUNG NAHM MOYEE)

(OVER)

### The Meaning and Importance of TET

The full name of this three to seven day Vietnamese holiday period is TET NGUYEN DAN (TET NGUYEN DAN). The dates for TET, like those of the Chinese New Year are determined by the time of the Spring Equinox. This Vietnamese National Holiday marks the end of the Vietnamese Year of the Goat and the beginning of the Year of the Monkey. Vietnam has a cyclic twelve-year calendar with each year named after some animal.

Due to the combination of religious beliefs and age-old traditions and customs, TET is the most important holiday season in Vietnam. TET provides opportunity for the renewing of communion between the dead with those who are yet to be born through the veneration offered by those living at present. TET is the time when Vietnamese families want to be together much as do Americans at Christmas. It is the opportunity for the renewal of family bonds, the settling of all material, financial and spiritual accounts. TET is the time when the "God of the Hearth" must go and render a yearly account of each family to the Heavenly Emperor who dwells in the Jade Palace. To insure good reports, some families may place honey or other sweets on their paper Gods before these are sent on their way by burning. Sometimes, gifts of fruit, a new paper coat, a paper sacred carp for riding, or other animals may be added as extra inducements for a good report.

TET is the high point of the year for special Vietnamese foods. It is also a time for the exchange of gifts and special visits. The first visitor of the New Year is vitally important as this establishes a precedent for the whole year.

TET combines many of the secular features of American holidays and the religious features of Christmas, All Souls' Day, etc., with concepts of animism, Buddhism, Confucianism and Hinduism. Each may contribute conflicting features and ideas, but all combine to make a valid holiday for our Vietnamese allies.

(If you want to know more about TET, ask your unit's Navy Personal Response Project Officer, your chaplain, or write a note to the address at the top of this handout.)

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RIM:em  
P1730/664.2  
5 February 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-8

1. The enclosed Handout is for distribution to all hands.
2. The ordinary American, filled with good intentions and natural generosity, has difficulty realizing that much of the Vietnamese animosity or friendship and participation or lack of involvement may be generated by the way Americans act. In this oriental world with its clashing ideologies and confused motives, it is imperative that Americans pause long enough to see themselves as other people see us. This does not mean that we must give up either our virtues or our vices. Instead, it does infer that we become aware of just how these are interpreted by others and what are the beneficial or detrimental effects. Most of our actions spring from ignorance rather than malice, but the total effect is often the same.
3. These Navy Personal Response Project Handouts are part of the Navy's attempt to create an environment of awareness, understanding and appreciation of the culture of both societies. Your help is solicited in efforts to promote effective cross-cultural rapport as a "two-way street" for the benefit of all peoples involved in our current role in Vietnam.

ROBERT L. MOLE

BE CONSIDERATE



OR BE IGNORED



TO HAVE FRIENDS



ONE MUST BE FRIENDLY



CONCERN TODAY — FREEDOM TOMORROW

( OVER )

## COMMUNICATION

"I can't hear what you are saying because your actions speak too loudly!" Man does not communicate just by the spoken language. In fact, the spoken word is just one means of communication. People often relate or "talk" to one another without ever uttering a word. Tradition, taboo, custom, habit, environment, etc., often determine the ways by which one human being conveys to others his wishes, desires, concerns and interests. Because all of these form a part of one's culture, it is quite easy to be totally unaware of the message we are communicating to others who may have a culture quite different than ours.

The driver of a vehicle who recklessly and carelessly speeds through mud puddles and pools of water so that these splash bystanders, really communicates! He says that such people don't count - that they are insignificant - that they aren't worth the energy of applying the brakes or letting up on the throttle. Can there be any wonder that these people react as they do? How do you feel about someone splashing you and then driving on or even laughing at you plight? Do you wonder why such people don't want to get involved with you when your jeep, truck, etc., is either wrecked or blown up? Are the Vietnamese so much different than the Americans who don't want to get involved in accidents or violence because of the inconvenience which these may cause?

Sailors like to get mail from their loved ones. These letters are not so important because of the words they convey, but because someone cares enough to write. Likewise, when we care enough about others to become personally involved in their life, their needs and the problems too big for them to handle, we communicate. The MESSAGE is loud and clear - Some Americans are still alive and many Vietnamese have hope in a better tomorrow due to the fact that some unknown and unnoted Americans understand and care enough to communicate in ways that can be understood and appreciated in spite of language barriers.

HOW ABOUT YOU?

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214

NPRP:RLM:em  
P1730/664.2  
19 February 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-9

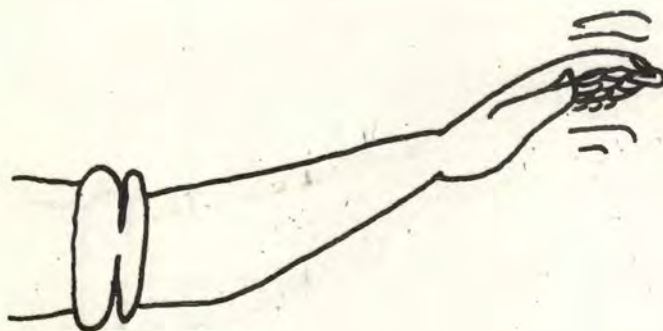
1. The attached Handout is for use on bulletin boards, possible insertion into Plans of the Day and for general distribution to all hands.
2. It is amazing how an apparent insignificant incident can be misinterpreted by individuals of a different culture. Inasmuch as the intent of the gesture is to have the Vietnamese approach the one who beckons, why not adjust to the method best understood by them? As long as no moral principle is involved adjustment to one's current cultural environment is an ideal. We advocate this for those who come to America. Should we do less when in other countries?

ROBERT L. MOLE

IN VIETNAM:  
WHEN SIGNALING SOMEONE TO APPROACH



DON'T BECKON  
WITH YOUR INDEX  
FINGER AS OFTEN  
DONE IN AMERICA



DO STRETCH OUT  
YOUR ARM WITH  
THE PALM DOWN  
AND SIGNAL BY  
OPENING AND  
CLOSING YOUR  
FINGERS IN A  
PADDLING MOTION

THE VIETNAMESE THINK THAT:

THE AMERICAN GESTURE COMMUNICATES A KIND  
OF "BIG BOSS" ORDER

LET'S KEEP A FRIEND FEELING FRIENDLY

(OVER)

## WHAT'S THE MEANING?

In America, it is acceptable to sometimes use the index finger to beckon one another. This is not true in Vietnam. The unconscious use of the "American custom" infuriates all classes of Vietnamese.

In Vietnam, this gesture is used for very small children and for animals such as dogs. To the Vietnamese it denotes superiority, a patronizing attitude, a downgrading of "face" and value to the one who is so called. A recent experiment verified that nearly all Vietnamese resent and object to the one finger motion. This feeling is in harmony with the Vietnamese use of the whole hand when pointing at people while the finger may be used to designate objects or directions.

Remember, people are what they are, not what they should be. It is nonproductive to argue who is right. Progress is made by awareness of similarities and differences, of emotional and logical reactions and problems confronting citizens of different cultures. Effective trans-cultural bridges can be constructed only when both knowledge and concern are present.

"Đi đến nước Lào phải ăn mắm ngóe": When in Laos you must eat pickled frogs.

"Nhập gia tùy tục": When you get into a house, follow the rules of that house. (Provided no violation of moral principles is involved.)

REMEMBER! "Đục nước béo cò": When the water is muddy (because fish are fighting) the stork will get fat.

If the Vietnamese and Americans do not attempt to understand each other the communists are the ones who benefit most. TREAT OTHERS AS YOU WOULD DESIRE TO BE TREATED for a VIETNAM VICTORY!

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/664.2  
4 March 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants

Subj: Navy Personal Response Project "Handout" Series A-10.

1. The attached Handout is for distribution to all hands.
2. Because so many sailors drive in Vietnam sometime during their tour of duty here, you may see wisdom in publicizing items of traffic such as:
  - a. In Vietnam, the vehicle on the right has the right of way at a traffic circle; different than in America, the first vehicle in the circle does not have the right of way:
  - b. In Vietnam, two-wheeled vehicles have the right of way over the four-wheeled ones; the two-wheeled ones must keep to the right except to turn left at an intersection. This can be an unnerving practice so be prepared.
3. Many Vietnamese are concerned and even upset at the way American drivers will crowd the smaller Vietnamese vehicles and sometimes even nudge the handlebars to the extent that there may be a minor or serious accident. When the American is involved in an accident and drives away, he causes the Vietnamese to feel humiliated and angry. Moreover, he violates the law and more importantly he creates emotional conditions that preclude an effective cross-cultural partnership between the Vietnamese and Americans.

*Robert L. Mole*  
ROBERT L. MOLE

IN VIETNAM, Ở VIỆT-NAM

BLOWING YOUR HORN DOES NOT SEEM  
TO HELP ! TIẾNG CŨI XE KHÔNG CÓ Ý-NEĨA GIÚP-DŨ !



WHO LIKES AN IMPATIENT SHOWOFF ?

CÓ AI THÍCH NHỮNG HÀNH-DÔNG KIÊU-NGAO VÀ NÓNG-NÂY ?



EXCESSIVE SPEED KILLS !

TỐC-ĐỘ QUÁ-NHANH SẼ GIẾT NGƯỜI !

ARE YOU HELPING TO WIN OR TO PROLONG THE WAR?

The American who fails to understand how the Vietnamese and the American cultures meet the same problem with different solutions can rapidly create havoc. The Traffic Problem is an ever present example of this. The difference in the use of a vehicle horn is a glaring example of this difference to the Vietnamese, and creates needless problems to add to those inherent in war.

Most Americans think the sound of a horn is a polite warning to get out of the way, and react by either moving out of danger or staying out of the roadway. The Vietnamese, strongly influenced by religious ideals of patience, humility and restraint interpret the horn to mean "Continue doing what you are doing; I see you, so do not panic!"

Some young Vietnamese men see too many movies from the west and try to imitate them by becoming "Saigon cowboys". Most Vietnamese are intensely annoyed by the excessive horn blowing and apparent excessive speed and disregard shown by military drivers. The American who does not understand the differences in cultural patterns of behavior can quickly create confusion, hostility, lingering resentment and pain. Shouting, swearing and excessive blowing of horns can only add insult and "loss of face" to an already difficult situation.

Even in America, where we are accustomed to the automobile and its speed, many dislike the driver who takes needless risk endangering lives without valid cause. We become extremely annoyed at the driver who thinks that his horn is connected to his motor and ought to be used all the time. How much more true is this in Vietnam! SLOW DOWN YOUR VEHICLES TO A SAFE SPEED: WIN FRIENDS AND STAY ALIVE AND HELP THEM ALSO LIVE!

The American who thinks he must drive at "neck-breaking speed" to avoid being "bushwacked" doesn't know the score. More people are killed through loss of vehicle control than "Charlie" can "pick off" in a long time. REMEMBER - TREAT OTHERS AS YOU WOULD HAVE THEM TREAT YOU - THEN THEY MAY WANT YOU TO STAY ALIVE BECAUSE YOU ARE A FRIEND!

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:em  
P1730/6642  
18 March 1968

MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-11

1. The enclosed Handout is for your bulletin boards, possible insertion into the Plans of the Day and for distribution to all hands.
2. The Vietnamese are a tradition-minded people. The teachings of Confucius is a basic force in all Vietnamese society except among the Montagnards. This pervasive force has made the Vietnamese family conscious to a degree unknown in most societies, consequently planned marriages or at least family approval is essential for most Vietnamese. Therefore, many take violent exceptions to public display of strong emotions. Buddhism also encourages detachment and non-involvement so public conduct should be "correct" to maintain the family name. This is one reason displays of temper association with "bar-girls" etc are all resented as gross attempts to "defile" the Vietnamese culture. The excessive number of bars and the mannerisms sometimes displayed in their areas would even make some Americans fearful of raising their children in a similar environment.

ROBERT L. MOLE

# WHEN IN VIETNAM



KHÔNG NÊN  
TỎ TÌNH YÊU  
NƠI CÔNG CỘNG

DON'T

PUBLICLY DISPLAY EMOTIONS



KHÔNG  
NÊN  
NỔI GIẬN

DON'T

LOSE YOUR TEMPER

"Suy bụng ta ra bụng người;  
Hồ ta chẳng muốn thì người chẳng ưa".



"Lười người độc quá đuôi ong".

NEVER MAKE FUN OF OR MAKE "FOOLS" OF YOURSELF OR OTHERS

"Có đi có lại mới toại lòng nhau".



"REMEMBER"

THE SPIRIT AND METHOD OF  
GIFT GIVING IS IMPORTANT.



"ALWAYS"

TRY TO WIN APPROVAL OF SENIOR  
CITIZENS WHEN HELPING VIETNAMESE  
CHILDREN

"Kính già,  
già để  
tuổi cho".



The culture of Vietnam, like that of other Southeast Asian countries, disapproves of the public display of strong emotions. From babyhood onward, most Vietnamese are taught that the ideal behavior requires self-control, refraining from the demonstration of anger when things go badly, to be quiet and dignified, and the avoidance of loud or exaggerated behavior in public. Therefore, it is particularly offensive for a man to hold hands with a Vietnamese woman or to place his arm around her in public regardless of their relationship. Incidentally, our culture also deplores public display of excessive emotions.

The Vietnamese often associate physical strength with the lower economic laboring class inasmuch as Confucianism is interpreted as making a virtue of education and the avoidance of heavy labor or other great exertion. Therefore, the serviceman does not improve the American image by public fights with someone about half his size. This is particularly true when violent disagreements occur in the vicinity of bars with mini-skirted girls as onlookers for these "professionals" are not considered to be the ideal of Vietnamese womanhood by the Vietnamese.

Attempts to impress people or to prove one's "manhood" by shouting at women, by making fun of the women at hard labor, or acting as all women can be bought, create a continuing stream of criticism within Vietnam. The ethics of the religions of Vietnam stress the ideals of correct conduct so that the foregoing displays are objectionable. The same is true in America also; why violate obvious behavior patterns of both cultures when the loss of esteem, respect, "face" is the result?

Give genuine help if you are to give any. Involve the Vietnamese elder citizens in your efforts to improve the lot of children. Vietnamese respect age as this is a dominant feature of their society. Gifts presented with both hands symbolize the giving of self and not just the transfer of an object.

(Ask your unit NPRP Officer for additional details or guidelines!)

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:ltl  
P1730/664.2  
1 April 1968

MEMORANDUM

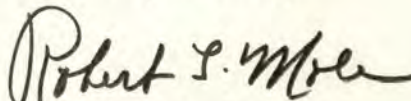
From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants  
Unit Navy Personal Response Officers

Subj: Navy Personal Response Project "Handout" Series A-12

1. The enclosed Handout is for your bulletin boards, possible use in Plans of the Day and for distribution to all hands.

2. The Buddha refused to define Nivana which is the ultimate goal of Buddhist adherents. He did say that anyone who achieves it "will be no more seen by men or gods." Such a person thereby becomes totally and completely inaccessible to all so that their prayers are unheard. Yet most Buddhists do not accept this as a visit to any pagoda can verify. Therefore the various postures and hand positions of the Buddha statue can have significant value to the worshipper. The presence of Buddhism in Vietnam since 195 A.D. has a definite effect on the culture of this land which ought to be recognized whether one is a Buddhist or not.

Very respectfully,

  
ROBERT L. MOLE

DO YOU KNOW THE ROLE OF THESE BUDDHA STATUES IN VIETNAM ?



1. "MEDITATION"

VIETNAMESE : THIỀN

SANSKRIT : DHYĀNA

PALI : SAMĀDHI or JHĀNA



2. "DISPELLING FEAR"

VIETNAMESE : VÔ ÚY ÂN

SANSKRIT : ABHAYA MUDRĀ

PALI : ABHAYA



3. "VICTORY OVER MĀRA"

VIETNAMESE : HÀNG MA ÂN

SANSKRIT : BHŪMISPARSĀ MŪDRA

PALI : BHŪMIPHASSA MŪDRA



4. "THE BUDDHA PASSING INTO NĪRVĀNA"

VIETNAMESE : PHẬT NHẬP NIẾT BÀN

SANSKRIT : BUDDHA MĀHĀPARINIRVĀNA

PALI : BUDDHA MAHĀPARINIBBĀNA

## THE ROLE OF THE BUDDHA STATUES

Statues of the Buddha in Vietnam seem to occupy a role somewhere between a statue and an idol. Many Buddhists declare that they do not worship the statue anymore than Roman Catholics and some Protestants worship images of Christ, Mary or any of the "saints". Instead, they claim the statue is a means of devotion which serves as an aid to clearer thinking of the teaching which the particular Buddha statue represents.

Gotama, the Buddha, (C. 560-480 B.C.) did not wish any statues of himself so that prior to about 80 B.C., stone deer, a wheel or a chair were used to symbolize major Buddhist beliefs. But due to strong Greek influences in Northwest India, statues with curly hair, smooth faces and distinctive folds of robe, became popular. As the statues came to symbolize particular teachings, they became formal and standardized.

The traditional statue-maker has no desire to be original so that any originality is in spite of himself as he seeks to be a faithful copyist. Statues are made of stone, plaster or terra cotta, crystal, metal, ivory, wood, jade, etc., and in order to be acceptable must have the 32 or 33 features of "supernatural anatomy" considered to be the physical markings of "divinity".

These statues are normally in one of four positions; sitting, standing, walking or reclining with the seated Buddha apparently most popular in South Vietnam. The statue's monastic robe may either cover both shoulders or leave the right one exposed. The legs of the seated Buddha may be in one of three positions: (a) as one sitting in a chair European fashion; (b) the "hero posture" which has the legs folded one on the other; and (c) the "adamantine posture" with legs so crossed that the feet rest on the opposite thigh with the soles of the feet turned upward.

The hand positions are indicative of the Buddhist principle being stressed. Although the hands may be in a number of positions, the major ones are few and most popular. The standing or walking Buddha statue has two common gestures with the first being that of "DISPELLING FEAR" or "CALMING TURBULENT PEOPLE" with either one or both hands extended having the palm facing the viewer and the fingers pointing upward. The second hand position is that of TEACHING or GIVING INSTRUCTIONS which has the thumb and forefinger of one hand touching as though the discussion is about the Wheel of Existence or the Endless Cycle.

The seated Buddha has two common positions for the hands also. The first and favorite in Vietnam is with one hand on top of the other lying palm upward in the lap. This is MEDITATION and is found in most pagodas here inasmuch as the more popular Vietnamese Buddhist school of Buddhism is that of Dhyana in Sanskrit, Chan in Chinese, Zen in Japanese and Thien in Vietnamese. The second position of the seated Buddha has the left hand in the lap with palm up, while the right hand is placed on the right leg at or near the knee with the fingers pointed downward. This is known as the "VICTORY OVER MARA" in which the Buddha called on the Earth Goddess "Torani" to testify that Gotama, as prince Vessantara in a previous life, had made sufficient merit to achieve Buddhahood.

The Reclining Buddha statue is that symbolizing the BUDDHA PASSING INTO NIRVANA since this figure represents the position which the Buddha held at the time of his demise and entrance into Nirvana.

**TREATMENT OF BUDDHA STATUES:** Never use them as door-stops, bar decorations; make them into lamps, coffee-tables, hatracks, or place them on the floor; they should not be draped with clothing except for appropriate religious ceremonies; never allow children to play with them, nor should they be carried in the pants' pockets or worn into places of ill-repute; only those who believe in the protective power of the Buddha should ever wear small images inasmuch as they are not jewelry for the non-Buddhist adherent.

Normally Buddha images should be placed at eye level or higher and always in positions of honor according to the Buddhist. Because of the significance to so many people, images ought to be treated with care even as Christians would expect their sacred objects to be handled. Mistreatment in either case creates resentment, hostility and other unfavorable attitudes.

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:ltl  
P1730/664.2  
15 April 1968

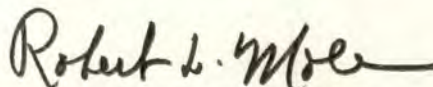
MEMORANDUM

From: Navy Personal Response Project Officer  
To: Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants and Unit PRP Officers

Subj: Navy Personal Response Project "Handout" Series A-13

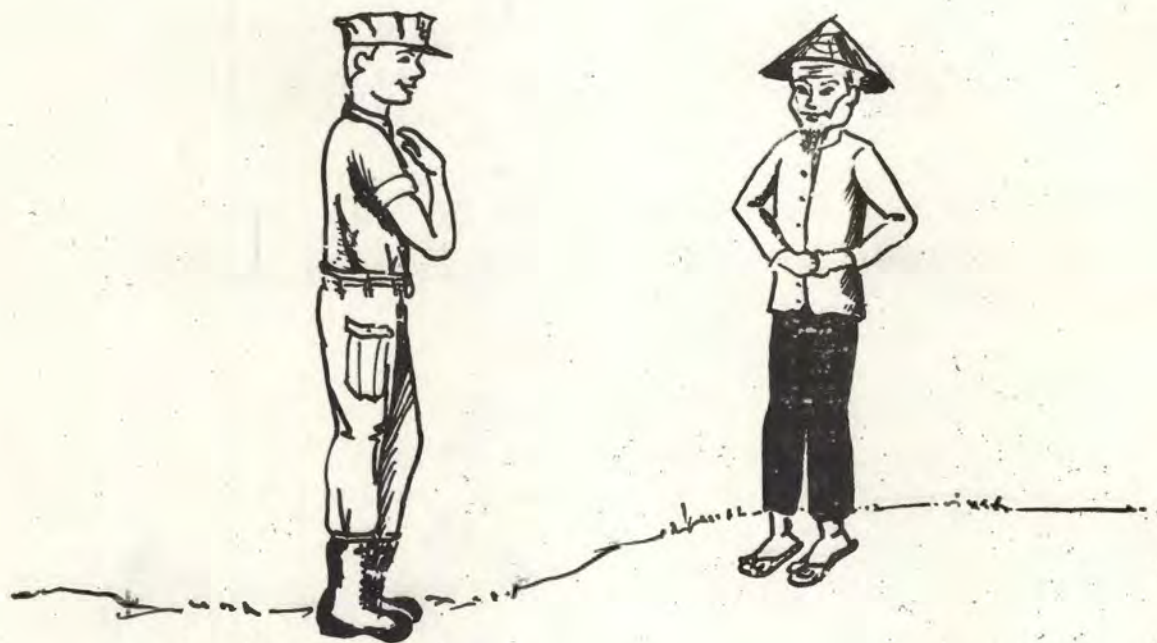
1. The attached handout is a sample of materials sent to you or your representatives for distribution to all hands. Through the Plan of the Day, Bulletin boards and mess desk distribution or any other manner, which you approve, it is hoped that these handouts will be seen, read and informally discussed by all personnel.
2. Even a few words in Vietnamese do much to establish some sense of rapport with the people among whom we serve. The Vietnamese seem to be very pleased when we Americans care enough to try to use even simple phrases. The use of even poorly spoken Vietnamese while shopping encourage more reasonable prices also. After all, it may reveal you have been around long enough to know the right values. Why not consider utilizing a Vietnamese employee to hold short classes in Vietnamese? If these are oriented to the learning of every-day phrases, 15 to 30 minutes a day can achieve excellent results.

Very respectfully,



ROBERT L. MOLE  
Chaplain, U.S. Navy

DO YOU KNOW THESE USEFUL VIETNAMESE EXPRESSIONS ?



Chào Ông. (to a man)      Chào Ông.

Chow Ong. (Phonetic)  
Hello.

Tôi là bạn.

Toy là bạn. (Phonetic)  
I am your friend.

Có phải không ?

Is that right ?

Phải.

Phi. (Phonetic)  
Yes.

Tên cô là gì ?

Tun co la chee? (Phonetic)  
What is your name?

Tôi tên là \_\_\_\_\_.

Toy tun la \_\_\_\_\_ (Phonetic)  
My name is \_\_\_\_\_.

Tôi là hân hạnh gặp ông.

Toy la hun han gap um. (Phonetic)  
I am glad to meet you.

Ông có nói tiếng Anh không? Không. Tôi nói kém lắm.

Um caw may theen um come? (Phonetic) Cone  
Do you speak English? No.

Toy noy came lum. (Phonetic)  
I don't speak it well.

Ông nói gì? Tôi không hiểu. Xin Ông nói chậm.

Um noy yee? Toy come hayo.  
What did you say? I don't understand.

Sin om nay cham. (Phonetic)  
Please speak slowly.

Xin ông nhắc lại. Cám ơn ông. Có đúng không?

Sin um nyuck ly. (Phonetic) Come on um!  
Please repeat again. Thank you!

Is that correct?

Đúng. Không đúng. Không có chi.

That's correct. That's not correct.

Come co chée. (Phonetic)  
Don't mention it. / You are welcome.



Cô  
(Miss)



Bà  
(Mrs)



Ông  
(Mr.)



Em  
(child)

If you learn and use five Vietnamese words a day during your tour (omitting R&R!) you will learn about 1800 words. Just eight hundred words, well learned and used, will allow you to hold conversations easily in Vietnamese. The Vietnamese say that their language is easy as even babies can use it. How about you?

NAVY PERSONAL RESPONSE PROJECT OFFICER  
COMNAVSUPPACT, SAIGON  
APO San Francisco 96214  
Phone: Tiger 4618

NPRP:RLM:ltl  
P1730/664.2  
29 April 1968

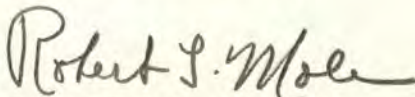
MEMORANDUM

From: Navy Personal Response Project Officer  
Commanding Officers  
Officers in Charge  
Department Heads  
Special Assistants  
Unit Navy Personal Response Officers

Subj: Navy Personal Response Project "Handout" Series A-14

1. The attached Handout is for your bulletin boards, Plan of the Day, and for mass distribution to all hands.
2. Perhaps no single complaint is voiced by American servicemen, or about them, more than that of "impossible prices in Vietnam." The cry is often raised that Americans pay higher prices than do the Vietnamese for the same article or service. Yet in many ways, the Americans permit and even encourage the rising price levels by over-payment of routine items. Each time we overpay for anything, it serves as an encouragement to the Vietnamese to charge all Americans a similar or higher price.
3. Instead of grumbling and growling about high prices, why not work out agreements with responsible Vietnamese authorities/merchants, and then post these agreed prices in English and Vietnamese? Moreover, such lists of routine items could be given to all hands. By refusing to shop where higher prices are paid, all would benefit. It might even be necessary for local Commands to repeatedly express a desire that close heed be given to the agreed price list and that all violations of over-pricing by Vietnamese, or over-payment by Americans, be brought to Command attention for corrective action. Then the Vietnamese would not feel their economy is being ruined by foreigners and Americans would no longer have a "gripe" about "runaway prices".

Very respectfully,

  
ROBERT L. MOLE  
Chaplain, U. S. Navy

## (SHOPPING IN VIETNAM)



**Tôi muốn mua cái này.**

I want to buy this.

**Bao nhiêu (tiền)?**

How much money (money) ?

**Không. Đắt quá, sao đắt thế!**

No. That's too much, why so much?

**Tôi trả cô một trăm đồng.**

I will pay you one hundred dong.

**Dạ được**

O. K.

**Cám ơn bà.**

Thank you Mrs.

**Cái này rẻ lắm!**

It is very cheap!

**Giá hai trăm đồng.**

The price is two hundred dong.

**Cho tôi một trăm năm mươi đồng.**

Give me one hundred and fifty dong.

**Tôi trả một trăm**

**hai mươi lăm đồng.**

I will give you one hundred and twenty-five dong.

**Không có chi.**

You are welcome.

(over)

The Vietnamese expect to bargain for almost everything that is purchased in Vietnam. Therefore the initial asking price is usually much higher than the value of the item or service. If Americans pay such prices, these soon become the base price and the asking price soars. This helps to explain why inflation is a problem in Vietnam for the laws of supply and demand work in this country even as they do in America.

It is wise to start your bargaining much lower than you expect to pay and then slowly and gradually move toward a price acceptable to both parties. If your initial price is too low, the merchant won't even trouble to bargain so that you may either offer a slightly higher price or go elsewhere. Don't be in a rush to purchase items and pay several times too much. This practice hurts you, your fellow servicemen and the many Vietnamese who cannot pay so much. The end result is a dis-service to everyone. Shop around - start your bids low enough to gradually discover the actual market values. You will save money while also enjoying encounters with the Vietnamese in everyday life.

Never bargain an item down to your price offer and then not complete the transaction. This is considered to be very wrong and creates anger, resentment, lingering hostility and even desires to get even with "the Americans". This can hurt your buddies, your replacement, or even you on the rest of this tour and your next one, should you be needed here.

The golden rule, "Do unto others as you would have done unto you." found in Taoism, Buddhism, Judaism and Christianity applies in shopping just as much as it does in church.

How about giving it a try?