

**Impact of *Zhongguo Baixing*, an Entertainment-Education Television Series, on Gender Equity and Family Planning in China.**

by<sup>1</sup>

**Arvind Singhal, Ph.D.**  
Principal Investigator  
School of Interpersonal Communication  
Ohio University  
Athens, OH 45701, USA  
Telephone: 740-593-4903  
Fax: 740-593-4810  
Email: singhal@ohio.edu

**Peter Vaughan, Ph.D.**  
Macalester College

**Li Ren**  
Ohio University

and

**Jianying Zhang**  
Ohio University

Final Report Submitted  
to  
Ford Foundation, Beijing

July, 2001

---

<sup>1</sup>Vaughan served as consultant to the present project. Li Ren is, and Jianying Zhang was, a graduate student at Ohio University's School of Interpersonal Communication. We thank Dr. Nagesh Rao of Ohio University for his help to the present project.

### Introductory Note

This report presents the research findings on *Zhongguo Baixing*<sup>2</sup>, an entertainment-education television series broadcast in China in 1999, which addressed such themes as gender equality, small family size, and others.

The present research was mainly funded by the Ford Foundation in Beijing (Grant Number 0950-0847), and was led by Dr. Arvind Singhal, Professor of Interpersonal Communication, Ohio University.

This report is divided into four parts:

Part 1 presents the storyline of *Baixing*.

Part 2 presents the quantitative research results from two interview surveys (pre and post-broadcast) conducted with a sample of *Baixing* respondents.

Part 3 presents the qualitative research results from *Baixing* viewers' letters, dairies, and in-depth and focus group interviews with involved viewers of the television series.

Part 4 includes all the appendices of the present report, including the pre and post-broadcast survey questionnaires and the data tables.

The executive summaries of the quantitative and qualitative reports are provided at the beginning of Part 2 and Part 3, respectively. The table of contents page, which follows, lists the beginning page numbers for each of the four parts of the present report.

---

<sup>2</sup> Mostly referred to simply as *Baixing*.



## Table of Contents

Part 1: Storyline of <i>Zhongguo Baixing</i>	4
Part 2: Quantitative Analysis of <i>Zhongguo Baixing</i>	8
Part 3: Qualitative Analysis of <i>Zhongguo Baixing</i>	39
Part 4: Appendices	55

**Part 1**

**Storyline of *Zhongguo Baixing***

The story of *Baixing*<sup>3</sup> is set in China in the early 1980s in village Li Jiazhou, located on the banks of Yellow River, the cradle of the Chinese civilization. Here Li Laowan, a poor farmer, and his wife, live with their three daughters, Greenleaf, Greenstem, and Greenpetal, and son, Jinliang. Their eldest daughter, Greenbud, is married and lives in another village with her husband and two daughters.

The story begins with Li Laowan making arrangements to engage his 8-year-old son, Jinliang. Greenleaf, his second daughter, vehemently opposes her young brother's child engagement. However, Li Laowan's is adamant about engaging Jinliang, so as to ensure the continuance of the family line. The family of the little girl who is being engaged to Jinliang asks Li Laowan for 1,000 Yuan in dowry. Li Laowan is short by 800 Yuan, which he promises to pay later. But how will the poor Li Laowan raise the 800 Yuan?

Li Laowan's daughter Greenleaf is in love with Autumn, who hails from a poor family. Autumn's father is dead and his mother, whom Autumn looks after, is blind. During the Spring Festival celebration, Greenleaf and Autumn lead the traditional Yangge dance in the village. Here a local, rich, rogue Ershui, is enamored by Greenleaf's beauty, and goads the local matchmaker to approach Li Laowan to propose Greenleaf's marriage with him. Ershui promises a generous dowry for this marriage.

In order to raise the dowry-money needed to engage his son, Li Laowan accepts Ershui's proposal. The strong-willed Greenleaf, already in love with Autumn, is dead against this marriage proposal. However, Greenleaf reluctantly submits to the marriage proposal, when her father forces her younger sister, Greenstem, who is in high school and aspires to go to college, to marry Ershui. Greenleaf and her parents agree, however, that if Autumn can earn the 800 Yuan needed for Jinliang's engagement, Greenleaf's wedding to Ershui, fixed for three months later, can be cancelled.

Autumn goes to the town to earn the needed 800 Yuan to prevent the marriage of Greenleaf with Ershui. He is cheated by urban folks and loses his money in gambling. With the help of a kind-hearted policeman, Autumn finds a well-paying job and saves 800 Yuan in three months. But when a co-worker urgently needs 50 Yuan to treat his mother's sickness, Autumn

---

<sup>3</sup> This story is of the first 18 episodes of *Baixing* (broadcast during 1999), which is the primary concern of the present study. A sequel, *Baixing 2* was produced in 2000-2001, and was slated for broadcast later in 2001.



generously loans him the money. To make up the 50 Yuan shortfall, Autumn undertakes menial work, but faints because of tiredness. His hard-earned money is spent covering hospital expenses. When Autumn returns, he sees the wedding procession of Greenleaf and Ershui departing the village.

Sad and disappointed, Autumn returns back to the town and finds work in a lantern factory. Yuanyuan, the urban-bred daughter of the owner of the lantern factory, falls in love with Autumn. However, Autumn can not forget his love, Greenleaf. Meanwhile, Greenleaf works day and night in Ershui's oppressive home, and soon is pregnant with Ershui's child. Around the same time, Greenleaf's eldest sister, Greenbud, also becomes pregnant. Her male-chauvinist husband kicks Greenbud out of his home, and tells her not to come back if she delivers a girl (Greenbud already has two daughters). With no where to go, Greenbud delivers her third child, a daughter, in a hut by the Yellow River. Finally, Li Laowan locates her and takes Greenbud and her daughters back to his home in village Li Jiazhou.

Meanwhile Greenleaf also gives birth to a baby girl. Ershui is very upset about not having a male child and ill-treats her. Greenleaf decides to leave Ershui and brings her baby-daughter to her father's home, where her elder sister Greenbud takes care of it, while Greenleaf goes to town to find work. She also finds a job in the town's lantern factory, where she meets Autumn. Ershui follows Greenleaf to the town and beats her up, suspecting that she had eloped with Autumn. Jealous of Greenleaf and Autumn's love, Yuanyuan asks her mother to fire Greenleaf, and lies to Greenleaf about being pregnant with Autumn's baby. Greenleaf is sad about losing her job but does not despair. With her grandmother's encouragement and support, she looks for a new future in the city.

Autumn is very angry with Yuanyuan when he learns about Greenleaf's dismissal. He goes to the city to look for Greenleaf. Meanwhile, in the city, Greenleaf meets a kind-hearted rural-to-urban migrant woman, Wang Meiling, who knows her way around the city. She helps Greenleaf find a job. Greenleaf saves 800 Yuan so that her family could payback Ershui in order to annul their marriage, but her money is stolen. Once again, she does not despair. With support from Wang Meiling, Greenleaf begins to sell hand-woven embroidered bags, which are greatly liked by foreign tourists. Her technical skill is purchased by a factory manager for 1,800 Yuan, and she begins work at his textile factory. Meanwhile, Autumn finds a job in a porcelain factory in the city. He makes a good career, but keeps looking for Greenleaf. Finally, Autumn finds her

at the textile factory. Ershui and Yuanyuan come to the city to look for Greenleaf and Autumn, and they both get arrested for carrying a gun illegally. Greenleaf and Autumn bail them out. Ershui finally agrees for a divorce with Greenleaf.

During the next Spring Festival, Greenleaf and Autumn return to Li Jiazhou, where they learn about Ershui's marriage with Lanzhi. Autumn's mother sells her wooden coffin to raise money for Greenleaf and Autumn's much awaited wedding.

**Part 2**  
**Quantitative Analysis of *Zhongguo Baixing***



## Quantitative Analysis of *Zhongguo Baixing*<sup>4</sup>

### Executive Summary

The results of (1) a 1998 baseline, and (2) a 1999 post-test personal interview surveys designed to measure the effects of the entertainment-education television soap opera, *Zhongguo Baixing*, are presented. There were only 61 viewers of the soap opera in the second survey (4 percent of the total respondents), which limits the potential impact of the program and our ability to measure any impact statistically. Of 98 dependent variables measured, 57 percent showed either no change during the study, or a negative change during the study. Some 43 percent of our dependent variables showed some positive change that might be attributable to *Baixing* broadcasts, although there are serious limitations in being able to draw inferences about causation. The variables for which there is most support for a positive *Baixing* effect are (1) the attitude that a daughter in-law should sacrifice her happiness for her mother-in-law, (2) the ideal spacing period between children, (3) the belief that both the husband and wife should decide on the use of a family planning method, and (4) the belief that female sterilization will make women weak.

Viewers of the program largely identified with the positive characters and reported that they were the characters that they could learn from. Viewers were able to accurately describe key scenes from the program, and identify what educational themes the program had dealt with. Most viewers were also able to identify the negative characters, although for both positive and negative characters, there were some viewers who made oppositional interpretations of the characters. Transitional characters were poorly identified with, contrary to entertainment-education theory. Fifty-four percent of the viewers reported talking to others about the soap opera, and mostly they identified the key gender equity and family planning themes as the topics of discussion. Relatively few listeners believed that they had been influenced in their attitudes or behaviors by *Baixing*.

---

<sup>4</sup> This quantitative report was mainly prepared by Dr. Peter Vaughan, Biology Department, Macalester College, who served as a consultant to the present project, with the assistance of Principal Investigator Arvind Singhal, Professor at Ohio University, and Ms. Li Ren, a graduate student at Ohio University. Vaughan collaborated with Principal Investigator Arvind Singhal on prior research on *Baixing*, including (1) the formative research to design the soap opera in 1995, (2) the 1997 pre-testing of the soap opera in three provinces, including Shandong Province, the location of the present research, and (3) serving as a consultant to the questionnaire design for the present study.

*Zhongguo Baixing* (Ordinary Chinese People) is an entertainment-education<sup>5</sup> television soap opera that was produced cooperatively by China Population Information Service (CPIS), a non-governmental affiliate of the State Family Planning Commission, with Population Communications International (PCI), an non-governmental agency that is based in New York City. Funding for *Baixing* came from a number of private sources, including the Ford Foundation. *Baixing* was broadcast on Channel 8, a relatively new dedicated channel for soap operas, from June 21 to July 1, 1999. Two 45 minute episodes were broadcast each night for a total of 18 episodes.

Educational themes that were emphasized in the first 18 episodes of *Baixing* included:

(1) Son preference was shown in a variety of ways, for example through the fact that Greenleaf, the central female character, is forced to drink a potion to help her conceive a boy, but she still gives birth to a daughter, much to the disappointment of her husband, Ershui. Greenleaf's older sister, Greenbud, is put out of her home by her husband for having a third daughter. Son preference is closely related to the issue of only sons passing on the family line, which Greenleaf's father, Li Laowan, is very concerned about.

(2) The economic advantages of having fewer children are shown by the relative prosperity of Ershui's family with only one child and the relative poverty of Greenleaf's family with five children. The concept of "Women as baby machines" is shown negatively throughout the storyline.

(3) The education of girls is emphasized through the character of Greenstem, Greenleaf's younger sister, who aspires to go to university and fights to do so.

(4) The advantages of a love-based marriage, as opposed to arranged marriages, are central to the entire plot of the first 18 episodes as the story begins when Li Laowan needs money to arrange a marriage for his only son, and so he agrees to marry Greenleaf to Ershui to obtain the bride price even though Greenleaf is unwilling and she is in love with another man, Autumn. Bride price is discouraged through the demonstration of the unhappiness it brings to Greenleaf and her family.

---

<sup>5</sup> Entertainment-education is a mass media-based strategy to utilize the power of entertainment to attract a large audience and social learning theory to educate audience members by providing role models of alternative behaviors and their consequences (Singhal and Rogers, 1999).

(5) Gender equity in access to food is addressed by showing gender-segregated eating in the traditional family of Greenleaf.

(6) Family inheritance for women is shown.

(7) Economic development, especially for the rural poor and women is a theme in the first 18 episodes. *Baixing* promotes the idea that farmers can do more than just agricultural activities to improve the quality of their lives, and that women should be able to join the economic labor force equally with men.

(8) Other educational issues dealt with in the program include the problems associated with gambling, domestic violence, and respect for elder family members.

This evaluation of *Baixing* was conducted independently of both the producer (CPIS) and the promoter (PCI) and was funded by the Ford Foundation independently of the production grants. This section presents the results of a quantitative survey data; other qualitative findings are reported in the next section.

### Methods

Two personal interview surveys were conducted in Shandong Province (Ren, 2000). Appendix A and Appendix B, respectively, include the survey questionnaires for both the personal interview surveys. The baseline survey was conducted from April 8th to 16th, 1998, about 14 months prior<sup>6</sup> to the broadcast of *Baixing* with 1,003 randomly selected respondents between the ages of 14 and 60. The post-test evaluation was conducted from July 15 to 20th, 1999, immediately after the broadcast of *Baixing* with a sample size of 1,563 respondents. The samples were drawn from (1) the city of Dongying (N = 247 in 1998 and 400 in 1999), (2) two towns, Linqu (N = 141 in 1998 and 286 in 1999) and Songshan (N = 137 in 1998 and 153 in 1999), and 16 villages in 1998 (N = 478) and in the same 16 villages plus eight additional villages in 1999 (N = 724). The post-test survey re-interviewed 331 respondents from the baseline survey, so the post-test evaluation consisted of 1,232 independent interviews and 331 repeat interviews. Personal interviews were conducted by employees of the Center for Integrated Agricultural Development (CIAD), a social science research institute based in Beijing, with technical assistance provided by Ohio University.

---

<sup>6</sup> *Baixing* was first slated to be broadcast in mid-1998, a reason why the pre-broadcast survey was conducted in April, 1998. It was then delayed by about 13 months.



Data were analyzed using SPSS 9.0. To test for differences in categorical variables between the 1998 and 1999 surveys, Chi-Square tests were calculated for the frequency distribution of the dependent variables using survey period as the independent variable, and significant differences between the frequency distributions measured at the two time periods were assessed using a critical value for  $X^2$  ( $p < .05$ ). One-way ANOVA was used in a similar manner to test for differences between the two survey periods for continuous variables using a critical value of  $F$  ( $p < .05$ ). The 331 repeat interviews in the post-test were excluded from these analyses to assure that both the baseline and post-test samples were independent of each other. To test for differences between viewers of *Baixing* and non-viewers in the post-test sample, Chi-Square tests for categorical variables and one-way ANOVA for continuous variables were used with viewership as the independent variable ( $N = 61$  viewers and 1,502 non-viewers). All data in the post-test sample, including repeat interviews, were used in these analyses.

## Results

### Comparison of the Baseline and Post-Test Surveys (Data in Appendix C):

The first 26 variables in Appendix C provide frequency and mean data for independent variables that assess respondent socioeconomic status (SES) and access to media by baseline and post-test sample. Half (13) of these independent variables show no differences between the 1998 baseline and the 1999 post-test surveys including important SES variables such as (1) place of residence, (2) household size, (3) gender, (4) age, (5) education, (6) marital status, (7) number of sons, (8) number of daughters, (9) number of children, (10) income, (11) television ownership, (12) viewership of television soap operas, and (13) and the best time to watch a soap opera. Important to note is that respondents report about 0.10 more sons than daughters in both 1998 and 1999, giving a ratio of about 1.25 boys for each girl. This ratio would be expected to be closer to 1.0 in the absence of any gender bias, and likely reflects a variety of processes which have led to the skewed ratio, such as higher mortality for daughters, selective giving up for adoption of girls and perhaps selective abortion of female fetuses (Liu, 1995). The 13 variables which do show a statistically significant change between the baseline and post-test are (1) there were relatively more agriculturalists (26 percent versus 16 percent) in the baseline and relatively more salaried employees in the post-test (38 percent versus 34 percent;  $X^2 = 53$ ,  $p < .01$ ), (2) respondents in the post-test reported visiting towns more often than in the baseline ( $X^2 = 311$ ,  $p$

< .01), (3) radio ownership increased from 72 percent to 84 percent ( $X^2 = 45$ ,  $p < .01$ ), (4) VCR ownership increased from 26 percent to 37 percent ( $X^2 = 30$ ,  $p < .01$ ), (5) VCD ownership increased from 16 percent to 49 percent ( $X^2 = 252$ ,  $p < .01$ ), (6) frequent television viewership increased from 85 percent to 92 percent ( $X^2 = 30$ ,  $p < .01$ ), (7) frequent radio listenership increased from 35 percent to 44 percent ( $X^2 = 23$ ,  $p < .01$ ), (8) frequent newspaper readership increased from 55 percent to 62 percent ( $X^2 = 30$ ,  $p < .01$ ), (9) viewership of CCTV news increased from 91 percent to 96 percent ( $X^2 = 28$ ,  $p < .01$ ) (10) viewership of local news increased from 70 percent to 81 percent ( $X^2 = 36$ ,  $p < .01$ ), (11) viewership of talk shows increased from 74 percent to 82 percent ( $X^2 = 20$ ,  $p < .01$ ), (12) viewership of television music shows increased from 50 percent to 66 percent ( $X^2 = 59$ ,  $p < .01$ ), and (13) viewership of television educational programming increased from 16 percent to 29 percent ( $X^2 = 50$ ,  $p < .01$ ). Television ownership was nearly universal in 1998 at 98 percent, so nearly everyone had in-home access to television at the time of the *Baixing* broadcasts. These differences between the baseline and post-test sample suggest that respondents in the study area were undergoing an important expansion in access and exposure to the mass media during the time of the study, but do not suggest that the two surveys sampled different types of people in terms of their important SES characteristics.

#### Exposure to *Zhongguo Baixing* (Data in Appendix C):

Appendix C indicates that exposure to *Baixing* in the post-test sample was only 4.1 percent (61 respondents). Further, the exposure question was asked in the baseline survey, and significantly more respondents (6.3 percent) wrongly reported having watched *Baixing* at the time of the baseline. This erroneous reporting of exposure to *Baixing* at baseline provides an estimate of the magnitude of reporting error caused by respondents not being sure, or being mistaken and raises concern over the validity of the 61 viewers in the post-test. To verify whether or not these 61 individuals were real viewers, we looked at their ability to recall three key plot developments, and these viewers did very well, for example 47 (77 percent of the total, 100 percent of the 47 viewers that responded to the question) were able to recall that it was Autumn that played the flute when he saw Greenleaf leaving on her wedding boat, and 41 (67

percent or 93 percent of the 44 viewers who responded to the question) were able to recall that it was Greenleaf who scratched the number of days into the wall to mark time until Autumn returned (Appendix D). Forty-eight respondents (79 percent) were able to answer at least one of the three situation questions correctly. Of the 13 viewers who did not answer one of these questions correctly, 12 answered other questions which indicated that they had watched at least some of the episodes. Only one viewer did not answer any other questions about the program. We conclude that there were 61 viewers in our sample and use these as our "viewer" sub-sample in the remainder of the paper.

Audience ratings data collected by CCTV calculated the national viewership at more than twice our figure, or about 10 percent, or approximately 120 million people (Singhal and others, 1999).

#### Comparison of *Zhongguo Baixing* Viewers and Non-Viewers in the Post-Test Survey (Data in Appendix C):

Appendix C provides frequency and mean data for 26 independent variables by viewer and non-viewership of *Baixing*. Eleven of these independent variables show a significant difference between viewers and non-viewers, including (1) viewers are much more likely to be city-dwellers (80 percent) than non-viewers (23 percent) ( $X^2 = 105$ ,  $p < .01$ ), (2) viewers lived in smaller households than non-viewers by about half a person ( $F = 6$ ,  $p = .01$ ), (3) viewers had more education, with nearly half of viewers attending college ( $X^2 = 43$ ,  $p < .01$ ), (4) viewers were twice as likely to be employed in a salaried job as non-viewers ( $X^2 = 31$ ,  $p < .01$ ), (5) viewers reported about twice the level of income per year as non-viewers ( $F = 15$ ,  $p < .01$ ), (6) viewers were much more likely to travel to town more often or be a town resident than non-viewers ( $X^2 = 81$ ,  $p < .01$ ), (7) viewers were more likely to own a radio (93 percent) than non-viewers (82 percent) ( $X^2 = 5$ ,  $p = .02$ ), (8) viewers were less likely to listen to the radio regularly (36 percent) than non-viewers (43 percent) ( $X^2 = 11$ ,  $p = .01$ ), (9) viewers were more likely to read a newspaper regularly (75 percent) than non-viewers (63 percent) ( $X^2 = 9$ ,  $p = .03$ ), (10) viewers were more likely to own a VCD (69 percent) than non-viewers (46 percent) ( $X^2 = 13$ ,  $p < .01$ ), and (11) viewers were (surprisingly) less likely to report watching soap operas on television (67 percent) than non-viewers (84 percent) ( $X^2 = 12$ ,  $p < .01$ ). Appendix C also



provides data on viewership of four other nationally broadcast Chinese soap operas. In all four cases, *Baixing* viewers were equally likely to have watched these popular soap operas as non-viewers of *Baixing* which is inconsistent with the self reports by viewers that they are less likely to watch soap operas than non-viewers.

There were no differences between viewers and non-viewers in 15 variables, including (1) gender, (2) age, (3) marital status, (4) number of sons, (5) number of daughters, (6) number of living children, (7) television ownership, (8) VCR ownership, (9) television viewership, (10) viewership of CCTV news, (11) viewership of local news, (12) viewership of television talk shows, (13) viewership of music shows, (14) viewership of educational programs, and (15) the best time to watch a soap opera.

These data suggest that there were important differences between viewers and non-viewers in terms of their socioeconomic status with viewers being of generally higher SES than non-viewers, and that while viewers may have had more access to mass media, there is conflicting evidence about whether they were exposed to less mass media programming or not.

#### Perception of *Zhongguo Baixing* by Viewers (Data in Appendix D):

Appendix D presents data on viewer perceptions of *Baixing*. Most viewers (56 percent) watched 6 or fewer of the 18 episodes, and only about 21% reported watching more than 13 episodes. Thus, relatively fewer episodes of *Baixing* were watched than the four other Chinese soap operas on CCTV for which respondents typically reported that about 80 percent watched half or more of the episodes. Nearly all viewers watched *Baixing* in their home (93 percent) with either their entire household or their spouse.

All viewers reported liking the soap opera at least somewhat with nearly half saying that they liked it a lot. Characteristic of the entertainment-education genre, viewers found *Baixing* to be emotional and educational, with fewer viewers reporting it to be suspenseful, exciting, or humorous. About 26 percent of viewers reported that they felt it was propagandistic, a finding that did not surface in the 1997 pretest (Vaughan, 1997). Viewers liked the story, the plot, and the characters the most, and felt somewhat less favorable about the dialogue and songs. Only 39 percent of viewers reported finding any "special meaning" in the theme song. Fewest people liked the length, but it is not possible to tell whether they wished it had been longer or shorter. Nearly all viewers said that they would watch the soap opera again where they given the chance.

About two-thirds of the viewers reported being able to recall some of the program, with about a quarter of viewers recalling a lot. The most common themes that viewers reported perceiving in the soap opera were the various gender-equity themes that were stressed by *Baixing*, including the education of girls (96 percent), the right of girls to choose their own spouse (96 percent), the right of girls to choose their own career (91 percent), the ill-treatment of wives by husbands (86 percent), and family planning (80 percent). HIV/AIDS was perceived to be a theme of the program by 41 percent of the viewers even though it was not a theme that was developed in the first 18 episodes and HIV/AIDS was not described as a health problem at the time at which these episodes were set.

The characters with the highest salience were Greenleaf (96 percent), Autumn (91 percent), Greenleaf's mother (82 percent) and Ershui (80 percent), but every character except Ershui's mother was recalled by more than 58 percent of the viewers. Further, Greenleaf and Autumn were the most liked characters, and the characters most viewers felt they could learn from. Autumn and Greenleaf's mother were the two characters that most viewers felt that they knew someone like the character, but all characters seemed like someone that at least a third of all viewers new.

A critical part of social learning theory is that viewers perceive the characters' moral position correctly. Greenleaf, Autumn, Greenleaf's grandmother, and Autumn's mother were all designed by the writers to be positive characters, and by-and-large they are perceived as being positive by the viewers, but for each character, there was some "oppositional" reading of the character. This oppositional reading was highest for Greenleaf, with 11 percent of viewers perceiving her to be negative. Interestingly, five out of six of these viewers were male, suggesting that men were more likely to misinterpret the Greenleaf character than were women. Greenleaf and Autumn were the two primary characters mentioned that viewers felt were worth imitating and with whom they might like to form a friendship. Consistent with findings from previous entertainment-education programs (Rogers and others, 1999), 92 percent of the viewers who identified with Autumn were male and 73 percent of the viewers who identified with Greenleaf were female, suggesting that gender homophily is very important in the character identification process.

The transitional characters are the characters in social learning theory that are supposed to evolve during the story line to provide role-models of behavior change for viewers to emulate.

To facilitate this role-modeling, the transitional characters should be the most homophilous, or similar to, the audience. However, of the four transitional characters, Li Laowan, Greenbud, Greenstem, and Greenleaf's brother, the latter three received some of the lowest frequencies for the question as to whether the viewer knew someone like the character (about 35 percent for each of these transitional characters, Appendix D), and none were identified as a character with whom the viewer felt closest to, which suggests that these characters may have seemed less real to the viewers than would have been ideal according to entertainment-education theory. Fifty-three percent of viewers felt that they knew someone like Li Laowan, but 25 percent of viewers named him as being the character they felt furthest from, although at the end of the first 18 episodes, he had not begun his transformation and had been portrayed as being quite negative and the source for all his family's problems.

Ninety-one percent of viewers said that they looked forward to watching *Baixing* and 79 percent adjusted their schedule so that they could watch it. These are measures of parasocial interaction, or the degree to which the viewer interacted with the program. Other measures of parasocial interaction were similarly high, for example, 86 percent of viewers would like to have seen their favorite character in their home, 84 percent said they felt the story depicted real life in rural China, and 83 percent said they felt upset when their favorite character made a mistake, Fifty-four percent of viewers reported discussing *Baixing* with others, mostly with their spouse, children, coworkers and friends. This compares with about 75 percent of viewers of other Chinese soap operas who say that they had discussed the soap opera with others. The most common themes that viewers reported discussing were the various gender-equity themes that were stressed by *Baixing*, including the right of girls to choose their own spouse (74 percent), the right of girls to choose their own career (72 percent), the ill-treatment of wives by husbands (72 percent), , and family planning (70 percent), the education of girls (68 percent), and divorce (66 percent).

One viewer reported writing a single letter to *Baixing*.

#### Emotional Response to Hypothetical and Portrayed Situations in *Zhongguo Baixing* (Data in Appendix E):

An important aspect of using soap operas for entertainment-education, as opposed to some other genre such as a situation comedy, is the inherent emotional nature of soap operas



which facilitate the identification process for viewers. We hypothesized that respondents who were posed with a hypothetical situation would respond with less strong emotions than viewers who had seen a portrayal of an actual situation by characters in *Baixing*. In Appendix E, we show paired situations; the “a” row represents responses to a hypothetical situation, such as “A husband criticizes his wife for disagreeing with his mother”, and the “b” row represents responses to the actual situation as portrayed in *Baixing*, e.g. “Ershui criticizes Greenleaf for disagreeing with his mother”. The hypothetical questions were asked in the 1998 survey and the portrayed situation questions were asked in the 1999 survey and responses are only shown for the 61 viewers. For each situation, respondents were asked to express what their emotion was (from a list of 23 emotions) and how strongly they felt that emotion (intense, moderate or slight). We expected that viewers of the *Baixing* scene would (1) choose a more strong emotion (such as “angry” rather than “upset”) and that they would react more strongly to the situation by indicating that their emotional response was more intense.

1a/b. For the “criticism of a wife” situation, the hypothetical situation was more likely to get the response of “angry” (65 percent versus 59 percent) or “upset” (18 percent versus 11 percent) whereas the portrayed situation was more likely to be recorded as being “afraid” (7 percent versus 0 percent) or even “happy” (6 percent versus 1 percent) ( $X^2 = 54$ ,  $p < .01$ ). There was no difference in the intensity of the emotions recorded.

2a/b. For the “girl quitting school to help out at home” situation, the hypothetical situation was less likely to get the response of “pity” (44 percent versus 46 percent) or “upset” (26 percent versus 31 percent) but more likely to get the response of “angry” (11 percent versus 2 percent) or “disappointed” (7 percent versus 0 percent) ( $X^2 = 107$ ,  $p < .01$ ). Six percent of the viewers of the actual situation felt ‘inspired’ by the situation, an oppositional reading of the scene. The hypothetical situation got a much stronger emotional score (62 percent) than did the portrayed scene (26 percent) ( $X^2 = 29$ ,  $p < .01$ ).

3a/b. For the “woman being ill-treated by her husband and in-laws” situation, the hypothetical situation got stronger responses for “angry” (64 percent versus 60 percent) and “upset” (19 percent versus 9 percent), but the *Baixing* scene scored higher for “sad” (11 percent versus 7 percent) and “hostile” (11 percent versus 3 percent) ( $X^2 = 24$ ,  $p = .04$ ). The emotional intensity scale was not different between the two situations, with the hypothetical scoring 77

percent intense and the *Baixing* scene scoring 79 percent intense. These were the highest intensity scores measured for the 15 situations.

4a/b. For the “woman being paid respect for her contribution to the family’s well-being” situation, the *Baixing* scene scored higher for “happy” (69 percent versus 65 percent) and for “inspired” (9 percent versus 5 percent), while the hypothetical situation scored higher for “proud” (21 percent versus 7 percent) ( $X^2 = 26, p = .06$ ). The hypothetical situation was given an intense rating by 47 percent of respondents versus only 25 percent for the *Baixing* scene ( $X^2 = 10, p < .01$ ).

5a/b. For the “woman being married against her wishes” situation, the *Baixing* scene scored higher for “angry” (22 percent versus 20 percent), and “pity” (24 percent versus 20 percent) while the hypothetical situation scored higher for “upset” (29 percent versus 22 percent) and “sad” (17 percent versus 13 percent) ( $X^2 = 42, p < .01$ ). There was no difference between the emotional intensity scales, with the hypothetical situation getting 63 percent “intense” versus 71 percent for the *Baixing* scene.

6a/b. For the “lovers who were separated coming back together” situation, the hypothetical situation was more likely to report being “happy” (81 percent versus 59 percent) while the *Baixing* scene was more likely to report being “excited” (15 percent versus 9 percent) or “inspired” (13 percent versus 1 percent) ( $X^2 = 79, p < .01$ ). There was no significant difference between the two situations in the intensity of the emotional response evoked.

7a/b. For the “boy being given better treatment” situation, the hypothetical situation was more likely to elicit “angry” (46 percent versus 20 percent) while the *Baixing* situation was more likely to elicit “upset” (35 percent versus 19 percent) and “sad” (24 percent versus 4 percent) ( $X^2 = 78, p < .01$ ). The *Baixing* situation received slightly more strong emotional intensity score (46 percent versus 44 percent) ( $X^2 = 9, p = .01$ ).

8a/b. For the “woman excelling more than her husband in her career” situation, the hypothetical situation was more likely to elicit a “happy” (45 percent versus 22 percent) or a “proud” (33 percent versus 15 percent) while the *Baixing* scene was more likely to elicit “relieved” (17 percent versus 4 percent) or “inspired” (11 percent versus 7 percent), but also “afraid” (9 percent versus 1 percent) and “attentive” (9 percent versus 1 percent) ( $X^2 = 180, p = .01$ ). There was no significant difference in the emotional intensity scores.

9a/b. For the “woman sacrificing her happiness for her family” situation, the *Baixing* scene was more likely to elicit a response of “pity” (48 percent versus 31 percent) or “sad” (17 percent versus 8 percent) while the hypothetical situation was more likely to elicit “upset” (24 percent versus 17 percent) and “proud” (5 percent versus 0 percent) ( $X^2 = 36$ ,  $p = .01$ ). The *Baixing* scene elicited a much stronger emotional intensity score of 61 versus 37 for the hypothetical situation ( $X^2 = 13$ ,  $p < .01$ ).

10a/b. For the “husband forcing his wife to have sex” situation, the hypothetical situation was more likely to elicit “angry” (48 percent versus 37 percent) while the *Baixing* scene elicited “sad” (22 percent versus 3 percent) ( $X^2 = 72$ ,  $p < .01$ ). The *Baixing* scene got a stronger emotional score (64 percent) than did the hypothetical situation (49 percent) ( $X^2 = 6$ ,  $p = .06$ ).

11a/b. For the “forced marriage arrangement separating two loves” situation, the hypothetical situation was more likely to elicit “angry” (38 percent versus 9 percent) while the *Baixing* scene elicited more “disappointed” (23 percent versus 5 percent), “pity” (21 percent versus 10 percent), and “upset” (26 percent versus 23 percent) ( $X^2 = 86$ ,  $p < .01$ ). There was no difference in the intensity of the emotions felt in this variable.

12a/b. For the “woman making her husband lose face in public” situation, the hypothetical situation was more likely to elicit “angry” (50 percent versus 2 percent), “upset” (11 percent versus 7 percent), “disappointed” (8 percent versus 0 percent), and “guilty” (6 percent versus 0 percent), while the *Baixing* scene was more likely to elicit “happy” (20 percent versus 1 percent), “excited” (13 percent versus 0 percent), “proud” (6 percent versus 0 percent), “nervous” (20 percent versus 1 percent), and “afraid” (13 percent versus 3 percent) ( $X^2 = 423$ ,  $p < .01$ ). There was no difference in the emotional scale for the two situations. This variable illustrates a problem with this sort of analysis, in that the respondents that were asked the hypothetical question were not given any context within which to interpret it, and so they give mostly negative emotions such as anger and disappointment, whereas the *Baixing* viewers had a context that included serious mistreatment of Greenleaf by Ershui, and so gave mostly positive emotions to describe the scene.

13a/b. For the “young people caring for their elder parents” situation, the hypothetical situation was more likely to elicit “happy” (63 percent versus 17 percent) whereas the *Baixing* scene was more likely to elicit “inspired” (43 percent versus 10 percent), “excited” (6 percent



versus 2 percent) and “guilty” (6 percent versus 0 percent) ( $X^2 = 117$ ,  $p < .01$ ). There was no difference in the emotional scale for the two situations.

14a/b. For the “previously dependent woman becoming strong and independent” situation the hypothetical situation was more likely to elicit “happy” (52 percent versus 17 percent) and “proud” (14 percent versus 9 percent) while the *Baixing* scene was more likely to elicit “strong” (20 percent versus 6 percent) and “upset” (6 percent versus 1 percent) ( $X^2 = 160$ ,  $p < .01$ ). There was no difference in the emotional scale for the two situations.

15a/b. For the “husband resenting his wife’s child from a previous marriage” situation, the hypothetical situation was more likely to elicit “angry” (45 percent versus 19 percent), while the *Baixing* scene was more likely to elicit “pity” (9 percent versus 2 percent) and “disappointed” (13 percent versus 9 percent) ( $X^2 = 146$ ,  $p < .01$ ). The hypothetical situation was more likely to elicit a “intense” response (50 percent) than the *Baixing* situation (23 percent) ( $X^2 = 14$ ,  $p < .01$ ).

In 14 of the 15 situations we compared, the nature of the emotional response was similar between the hypothetical situation and the *Baixing* scene, although they varied somewhat as to which emotion was stressed. The *Baixing* scene was more likely to elicit a response of “inspired” (in five out of six situations), “pity” (in four out of four situations), “sad” (in four out of four situations) and “hostile” (in two out of two situations). The hypothetical situation was more likely to elicit “happy” (in five out of eight situations), “upset” in seven out of ten situations, “angry” (in eight out of ten situations), and “disappointed” (in four out of five situations). Thus, there does appear to be a tendency for viewers of the soap opera to choose somewhat stronger emotions to describe the scene than respondents who have just been given a hypothetical situation, but it is not universally true and the context of the soap opera is very important in determining how viewers respond.

Of the 15 situations we compared, the hypothetical situation elicited a more “intense” emotional response than the *Baixing* situation three times, the *Baixing* situation was thought to be more “intense” three times, and there was no difference in the intensity of the emotional response in nine situations. Thus, the intensity of the emotional response was not generally greater for the *Baixing* portrayal, and seemed to be situation specific.

#### Attitude Dependent Variables (Data in Appendix F):

Appendix F lists the frequencies and means for attitude dependent variables by survey period and by viewership of *Baixing*. For each categorical variable, a Chi-Square analysis, and for each continuous variable a one-way ANOVA, was performed to test whether the variable differed (1) between 1998 and 1999, and (2) between viewers and non-viewers in 1999. For reasons discussed below, it is extremely difficult to infer causation, or a change in viewers that may have been caused by watching the soap opera, so noting that there has been a change between the two sampling times or that there is a difference between viewers and non-viewers should not be interpreted as implying a causal relationship.

The ideal age for marriage for girls is about 21 years old, and this variable shows no change between sampling years or differences among viewership groups. Interestingly, the ideal age for first birth for girls is about 25 1/2, or nearly 4 1/2 years after marriage<sup>7</sup>, but this variable also shows no difference between sampling periods or between viewership groups. The ideal age for boys to marry is about 22 years old, or about one year older than for girls<sup>8</sup>. Viewers' ideal age for marriage for men is about two years older (24.4) than it is for non-viewers (22.2) ( $F = 4.7, p = .03$ ). Sixty-nine percent of respondents knew that there was a law governing marriage age in 1998, and this increased significantly to 86 percent by 1999 ( $X^2 = 89, p < .01$ ), but viewers were significantly less likely to know the correct marriage age for both women ( $X^2 = 8, p < .01$ ) and for men ( $X^2 = 10, p < .01$ ).

Most respondents felt that the choice of a marriage partner should be based on shared values (65 percent) or love (23 percent), and there was no difference in these views between years or viewership groups. Between 1998 and 1999 there was a significant decline in respondents who felt that the marriage partner choice should be left to the bride and groom (from 83 percent to 72 percent), which was compensated for by an increase in the percentage of respondents who felt that the choice of a life partner should be made jointly by the bride/groom and their parents (from 13 percent to 24 percent) ( $X^2 = 53, p < .01$ ). Viewers were significantly more likely to believe that the decision should be made by the bride/groom (90 percent) than were non-viewers (72 percent) ( $X^2 = 11, p = .03$ ). These differences are reflected in the variable

---

<sup>7</sup> In some developing countries, the ideal age of first birth is typically one year after marriage.

about who made the decision in the respondent's own marriage, with a significant decline from 1998 (70 percent) to 1999 (60 percent) in respondents who claimed to have made the decision themselves. This change can only reflect perception rather than reality, as many respondents had been married for many years, and this variable could not change so much in one year.

Both the ideal number of sons ( $F = 53, p < .01$ ) and the ideal number of daughters ( $F = 29, p < .01$ ) show a significant decline from 1998 to 1999 of about 0.2 children, but viewers and non-viewers show identical child desire numbers. The ideal number of children does not reflect the male-skew in gender of actual children that people have. Further, the percentage of respondents who say that they would prefer a boy if they could only have one child declined significantly from 19 percent in 1998 to 11 percent in 1999 ( $X^2 = 31, p < .01$ ), but viewers were significantly more likely to desire a son than non-viewers (21 percent versus 11 percent) ( $X^2 = 17, p < .01$ ). Among those who said that they would prefer a boy, most said it was because of a boy's ability to do work on the farm, their love of sons, for the son's contribution to economic security in their old age, or to continue the family line. Among those respondents who said they preferred to have a girl, most said it was because of their love of daughters, the daughter's contribution to old age security, and that one has to worry less about daughters. These responses suggest that for those respondents who favor having a boy, the boy is seen as an economic asset, whereas those that prefer having a girl see her as being less trouble.

Appendix F lists the frequencies for 32 dependent variables that are attitudes about gender equity and related social issues. Of these, only three variables show statistically significant differences between the two sampling periods and between viewers and non-viewers.<sup>9</sup> The belief that a daughter-in-law should sacrifice her happiness for her mother-in-law declined from 16 percent in 1998 to 13 percent in 1999 ( $X^2 = 24, p < .01$ ), and viewers were less likely to believe this (2 percent) than non-viewers (13 percent) ( $X^2 = 9, p = .01$ ). This is the only gender-equity variable which supports the hypothesis of a *Baixing* effect with both tests. The belief that alcohol is an important source of family problems declined from 63 percent in 1998 to 59

---

<sup>8</sup> This gender gap is lower than for some developing countries where the ideal age for marriage for men may be as much as three or four years older than for women.

<sup>9</sup> The strongest evidence for an effect of *Baixing* on the viewers is if there is both (1) a positive change in the variable between 1998 and 1999, and (2) viewers show more positive attitudes than non-viewers.



percent in 1999 ( $X^2 = 20$ ,  $p = .04$ ), although viewers were more likely to believe this (80 percent) than non-viewers (59 percent) ( $X^2 = 12$ ,  $p < .01$ ). The belief that a husband should help resolve conflicts between his wife and his mother also declined from 92 percent in 1998 to 85 percent in 1999 ( $X^2 = 34$ ,  $p < .01$ ) although viewers had a more favorable belief (98 percent) than non-viewers (85 percent) ( $X^2 = 9$ ,  $p = .01$ ).

Five gender equity variables show a significant improvement between the two survey periods, but no difference between viewers and non-viewers. These include a 15 percentage point decline in the percentage of respondents who feel that the government should have a say in the number of children a couple has ( $X^2 = 49$ ,  $p < .01$ ), a 6 percentage point decline in the percentage of respondents who feel that virginity is the most important criteria in choosing a wife ( $X^2 = 11$ ,  $p < .01$ ), a 9 percentage point decline in the belief that a woman should not divorce her husband even if she is very unhappy ( $X^2 = 32$ ,  $p < .01$ ), a 4 percentage point decline in the percentage of respondents who feel that it is inappropriate for a man to restrict the movements of his daughters more than his sons ( $X^2 = 9$ ,  $p = .01$ ), and a 4 percentage point decline in the percentage of respondents who feel that it is okay for employers to treat women employees differently than male employees ( $X^2 = 15$ ,  $p < .01$ ). Five other gender equity variables demonstrate a significant deterioration between the two study periods, and the remaining 19 show no change across time or between viewers and non-viewers.

Self-efficacy has been shown to be an important determinant of health behavior change (Galavotti and others, 1995) and a variable which can be influenced through the social learning model used in developing programs like *Baixing*. The feeling that the respondent was free to move from one location to another to pursue better opportunities increased from 67 percent in 1998 to 75 percent in 1999 ( $X^2 = 21$ ,  $p < .01$ ), but viewers were less inclined to feel this way (66 percent) than non-viewers (75 percent) although this difference was not significant. The feeling that the respondent was able to deal with unexpected events also increased from 60 percent in 1998 to 71 percent in 1999 ( $X^2 = 32$ ,  $p < .01$ ), and while viewers were somewhat more likely to feel this way, the difference between viewers and non-viewers was not significant.

Collective efficacy is also thought to be important in determining a community's ability to make positive changes, and of six collective efficacy questions asked, one, whether the

government is responsible for solving community problems, showed a deterioration in the sense of collective efficacy across time (increased from 46 percent to 68 percent ( $X^2 = 118$ ,  $p < .01$ ), although viewers had a lower feeling that the government must solve community problems (62 percent) than did non-viewers (69 percent) ( $X^2 = 6$ ,  $p = .05$ ). The feeling that the respondent's community could mobilize resources to help the community develop economically declined from 69 percent to 66 percent from 1998 to 1999 ( $X^2 = 10$ ,  $p < .01$ ). The remaining four collective efficacy questions showed no difference between the sampling year or between viewers and non-viewers.

#### Family Planning Dependent Variables (Data in Appendix G):

*Baixing* did not directly deal with family planning methods, although it did deal with some of the social and economic consequences related to large family size. Responses to the family planning section of the questionnaire are found in Appendix G.

The ideal spacing between births showed a slight but significant change from 1998 to 1999 with more respondents saying "two years" and fewer being "not sure" ( $X^2 = 18$ ,  $p < .01$ ) and viewers generally favored longer spacing between births than non-viewers, more of whom were "not sure" ( $X^2 = 12$ ,  $p = .03$ ).

Belief that it is the male's sperm that determines the gender of a child increased from 36 percent to 41 percent ( $X^2 = 19$ ,  $p < .01$ ), but although viewers were more likely than non-viewers to know that the sperm determines gender (56 percent versus 41 percent) the difference was not significant.

There was a significant decline in the percentage of respondents who felt that the happiest families were the smallest families from 52 percent in 1998 to 36 percent in 1999 ( $X^2 = 65$ ,  $p < .01$ ). This decline is particularly worrisome as "small" was defined as being three or fewer children, which is large by Chinese standards. Viewers were somewhat more likely than non-viewers to believe that smaller families were happier, but this was not significant.

Approval of family planning methods was about constant at 77 percent, so family planning has wide-spread approval in Shandong Province. The percentage of respondents who believed that both the man and woman should decide about using family planning increased from 68 percent in 1998 to 73 percent in 1999 ( $X^2 = 11$ ,  $p = .03$ ) and viewers were much more likely to believe that

both individuals should make the decision to use a family planning method (85 percent) than non-viewers (74 percent) ( $X^2 = 11$ ,  $p = .03$ ). There was also a significant change in when respondents felt a couple should begin using a family planning method between 1998 and 1999, with more respondent's indicating that one should begin using family planning after one birth in 1999 and more feeling it should be after two births in 1998 ( $X^2 = 47$ ,  $p < .01$ ). There is a contradiction in attitudes indicated by this data, as the average gap between ideal age of marriage for women and the ideal age of first birth for women is about 4 1/2 years (noted above) but only about 7 percent of respondents feel family planning methods should be used prior to any births, leaving most women unprotected from pregnancy for about 3 1/2 years immediately after marriage.

Three family planning self-efficacy variables for women showed significant increases between 1998 and 1999. The believe that it would be easy to demand health care and family planning from government functionaries increased from 48 percent to 72 percent ( $X^2 = 56$ ,  $p < .01$ ), the belief that it would be easy to go to a family planning clinic increased from 78 percent to 84 percent ( $X^2 = 14$ ,  $p = .02$ ), and the belief that it would be easy to talk to one's husband about family planning increased from 85 percent to 87 percent ( $X^2 = 14$ ,  $p = .01$ ). Although viewers generally reported having higher self-efficacy on these three variables, there were no significant differences between viewers and non-viewers for any of them. For one self-efficacy variable, whether it would be easy to talk to one's husband about how many children you would like to have, viewers were significantly less likely to say they felt it would be easy (67 percent) than non-viewers (84 percent), but there was no change between years on this variable.

One self-efficacy variable for men showed a positive increase between 1998 and 1999, the belief that it would be easy to procure condoms increased from 58 percent to 60 percent ( $X^2 = 72$ ,  $p < .01$ ), and 87 percent of viewers felt that it would be easy to procure condoms as opposed to only 60 percent of non-viewers, but this difference was not significant. Two self-efficacy variables for men showed a significant decline between 1998 and 1999, including the belief that it would be easy for the man to go to a family planning clinic, which declined from 58 percent to 53 percent ( $X^2 = 82$ ,  $p < .01$ ) and the belief that it would be easy to get treated for a STD which declined from 28 percent to 23 percent ( $X^2 = 66$ ,  $p < .01$ ). Male viewers were more



likely to say they felt it would be easy to do these two activities, but neither difference between viewers and non-viewers on these self-efficacy variables were significant.

Mass media was the most important source of information about family planning for most people, but the percentage of respondents citing radio/television or newspapers declined from 50 percent in 1998 to 40 percent in 1999, while the percentage of respondents citing a family planning office increased from 32 percent to 44 percent during this period ( $X^2 = 51$ ,  $p < .01$ ). Viewers were much more likely to cite a mass media source of family planning information (57 percent) than non-viewers (40 percent) ( $X^2 = 50$ ,  $p < .01$ ).

Respondents were very aware of the various family planning methods in 1998, with more than 80 percent of respondents being aware of every method except the rhythm method. Two methods showed a significant increase between 1998 and 1999 (1) tubectomy awareness increased from 82 percent to 92 percent ( $X^2 = 42$ ,  $p < .01$ ), and (2) vasectomy awareness increased from 80 percent to 87 percent ( $X^2 = 16$ ,  $p < .01$ ), but there was no difference between viewers and non-viewers for these non-reversible methods. Viewers were significantly more aware of three reversible contraceptive methods than non-viewers (1) oral contraceptives (98 percent versus 88 percent,  $X^2 = 6$ ,  $p = .01$ ), (2) condoms (92 percent versus 85 percent,  $X^2 = 7$ ,  $p = .01$ ), and (3) the rhythm method (87 percent versus 75 percent,  $X^2 = 5$ ,  $p = .03$ ).

Current use of family planning methods was exceptionally high among respondents with about 81 percent of married respondents reporting that they were currently using a family planning method. There was no difference between sampling periods or between viewers and non-viewers. It is not possible to know how many unmarried people were using family planning methods because we did not ask unmarried people whether they were currently sexually active. The use of family planning methods is also high relative to local availability, as only 64 percent of respondents said that family planning methods were locally available in 1998 and this declined to 60 percent in 1999 ( $X^2 = 18$ ,  $p < .01$ ). The relatively low local availability of family planning may be less important of a determinant in our study because of the high use of irreversible methods, such as 27 percent of women using a modern family planning method were using a tubectomy, and 23 percent of male users were using vasectomy. Strikingly, 84 percent of respondents said that the main reason that they were using a family planning method was the government policy and there was no difference in this variable between the two survey periods.

Although viewers were somewhat less likely than non-viewers to cite government policy and somewhat more likely to cite factors such as to protect the mother's health and because they thought smaller families were happier, these differences were not significant. Most current users of family planning said that they started using family planning after they had their first child, and between 1998 and 1999 there was a slight increase in the number of respondents saying that they started at smaller parity (0 or 1 birth) than at higher parity (after two or more births) ( $X^2 = 15$ ,  $p = .04$ ).

About 13 percent of respondents felt that it was acceptable for men to have sexual relations prior to marriage and about 10 percent felt that it was acceptable for women to have sexual relations before marriage. For both variables, viewers were more likely than non-viewers to feel that premarital sex was okay (25 percent versus 12 percent for sexual relations for men,  $X^2 = 9$ ,  $p = .03$ ; 25 percent versus 10 percent for sexual relations for women ( $X^2 = 13$ ,  $p < .01$ ). About 17 percent of those respondents who felt it was acceptable for a man to have premarital sexual relations felt that it was unacceptable for a woman to have such relations, while 7 percent of respondents who felt it was acceptable for women to have premarital sexual relations felt it was unacceptable for men to have similar relations.

The belief that a trained mid-wife should be present at all births was high, but declined from 88 percent in 1998 to 82 percent in 1999 ( $X^2 = 18$ ,  $p < .01$ ). Viewers were more likely to feel that trained mid-wives should be present (89 percent) than non-viewers, but this difference was not significant.

We asked 11 attitude questions about family planning. Of these, only one showed both a significant favorable trend from 1998 to 1999 and was more favorable among viewers than non-viewers.\* The belief that female sterilization will make women weak declined from 28 percent in 1998 to 18 percent in 1999 ( $X^2 = 61$ ,  $p < .01$ ), and only 10 percent of viewers, as opposed to 18 percent of non-viewers believed this false rumor ( $X^2 = 12$ ,  $p < .01$ ).

The belief that sex education is important for young people declined from 84 percent of respondents in 1998 to 75 percent in 1999 ( $X^2 = 23$ ,  $p < .01$ ), but viewers were much more likely to believe in the importance of sex education (92 percent) than non-viewers (76 percent) ( $X^2 = 8$ ,  $p = .01$ ).

Only two additional family planning attitude variables improved between 1998 and 1999. The belief that family planning can improve the well-being of the family increased from 72 percent to 86 percent ( $X^2 = 66$ ,  $p < .01$ ), but showed no difference between viewers and non-viewers, while the belief that a vasectomy would make men weak declined from 31 percent to 19 percent ( $X^2 = 65$ ,  $p < .01$ ) but also was not significantly different between viewers and non-viewers.

Although the remaining attitude variables do not show important trends across time or between viewership groups, they do highlight important potential barriers to family planning use, especially for reversible methods. For example, only 63 percent of respondents felt that they could trust people at family planning clinics, only 50 percent felt that oral contraceptives were convenient to use, and 39 percent felt that the pill would give rise to complications. Slightly over half of respondents felt that condoms were easy and convenient to use, while 26 percent felt that condoms were difficult to dispose of. For this population to move to a higher voluntary use of reversible methods, these barriers must be lowered.

Discussion about family planning is an important predictor of family planning use (Montgomery and Casterline, 1993; Rogers and Kinkaid, 1981; Farooqui 1994; Valente and Saba, 1998). Appendix Greports ever discussions, and a very high percentage of respondents had talked to someone about family planning, especially with their spouse. There was a statistically significant increase in the number of respondents who reported talking to their spouse routinely or when a problem arose, and a decline in the number of respondents who said they rarely spoke to their spouse about family planning (data not shown,  $X^2 = 40$ ,  $p < .01$ ); viewers, however, were less likely to talk to their spouse routinely, and more likely to talk to their spouse rarely or when a problem arose than non-viewers (data not shown,  $X^2 = 12$ ,  $p = .04$ ). Discussions about family planning are also fairly common with professionals, same gender friends, and relatives and in general, frequency of these discussions tended to increase across time, and viewers tended to have the same percentage of total discussions, but were more likely to report that they had the discussions rarely or when a problem arose rather than routinely, s the non-viewers reported.

Finally, the study asked four hypothetical outcome questions. Only one of these showed a significant improvement from 1998 to 1999, the intention to "allow a daughter to move around



freely similar to a boy” increased from 41 to 43 percent ( $X^2 = 20$ ,  $p < .01$ ), but there was no difference between viewers and non-viewers. The intention to “allow a daughter to study” also showed a significant change from 1998 to 1999, but this was largely because of an increase in the number of “not sure” responses rather than due to a decrease in “yes” responses.

## Discussion

### Validity Threats and Limitations of this Study:

As with any study, this study has limitations as to the extent to which one can draw conclusions about the effect of *Baixing* on the audience’s attitudes and behaviors. We identify three limits of this study.

First, this study had no control area, so it is not possible to compare changes between a region where people had access to the soap opera and a region where they didn’t have access to the soap opera but had access to everything else, such as other mass media, family planning programs, and schools. Any correlational study, such as this one, precludes drawing causal connections between a temporal change in a dependent variable, and the soap opera. This is particularly true if there have been other important events which have occurred contemporaneously in the study area, as is the case in this study. For example, from 1998 to 1999, we documented significant changes in access to and use of mass media in our study area which may have contributed to the observed changes in many dependent variables. Theoretically, we could have computed multivariate statistical tests to control for changes in these other independent variables to help control this validity threat, but it was not deemed to be worthwhile in this particular case for reasons given below.

A second major limitation of this study was the small number of viewers in our 1999 sample, especially when compared to the viewership of other Chinese soap operas. Such a small viewership limits the amount of population-level change that could be observed by the surveys. For example the maximum amount that we could reasonably expect the soap opera to change any dependent variable was the size of the audience, or 4 percentage points, and a variable such as “approval of family planning methods” would only change by 4 percentage points if all of the viewers were opposed to family planning prior to seeing the soap opera and then all of them became convinced of the importance of family planning by watching the soap opera, an unlikely occurrence for most dependent variables. This places the likely magnitude of population-level

change at somewhat below 4 percentage points, something which would be extremely difficult to detect statistically.

Further, with only 61 viewers in our 1999 sample, making comparisons between viewers and non-viewers is problematic because of the small sample size. This is complicated by the fact that viewers were different from non-viewers in important SES variables and access to and use of mass media so that in many cases, differences between viewers and non-viewers are likely attributable to pre-existing differences rather than to exposure to *Baixing*. Again, multivariate statistics could be used to control for some of these differences between viewers and non-viewers, but does not seem to be warranted in this case because of the low probability of finding such an effect.

A third major problem with detecting the impact of *Baixing* in this study is the high level for many dependent variables at baseline. For example, the ideal age of first birth was already 25.3 years in 1998, and while there is no absolute upper limit on this variable, it is already quite high even by comparison to many developed countries. Many other variables, such as current use of family planning by married respondents (82 percent in 1998) were near upper limits, and while the respondents might be using family planning for reasons other than personal choice, they were none-the-less using the method, making it difficult to detect an increase.

#### Reasons for low listenership to *Zhongguo Baixing*:

The pretest of *Baixing* done in 1997 predicted that it would be very popular, and many participants in the pretest favorably compared it to other leading Chinese soap operas, such as *The Fence, Women, and Dog* and *Ke Wang* (Vaughan, 1997). The pretest was done partially in Shandong Province, and so should have been indicative of the future response of people in that area. We identify two reasons that could explain the low viewership (4 percent). First, the number of episodes was small (18) and because they were broadcast in a pattern of two episodes per night for nine days, the entire broadcast of the series was over in less than two weeks. This does not give such a program the time it needs to build an audience. Even though the program was broadcast in the evening, the best time for such a program, the back-to-back format leading to 1 1/2 hours of programming per night for five consecutive nights likely was too much for many people.

Second, it was broadcast on Channel 8<sup>10</sup>, which is primarily received in urban areas rather than in rural villages, yet the pretest showed that the program was most liked by rural people. The pretest indicated that *Baixing* would be more popular in rural areas than in urban areas, as rural viewers could better identify with the plight of the rural poor, as depicted in the soap opera. The fact that we had no viewers in rural villages is probably entirely the result of the choice of channel rather than some negative aspect of the program.

Regional variation in exposure to entertainment-education programs has been documented in other countries (Rogers and others, 1999), and it seems likely that exposure in Shandong was lower than in other provinces, as CCTV measured a higher (10 percent) exposure at the national level. Because of the large number of people in China, these small percentages translate into huge audience numbers, thus the program may have influenced a large absolute number of people, but this would be difficult to detect in statistical samples because the percentage is small.

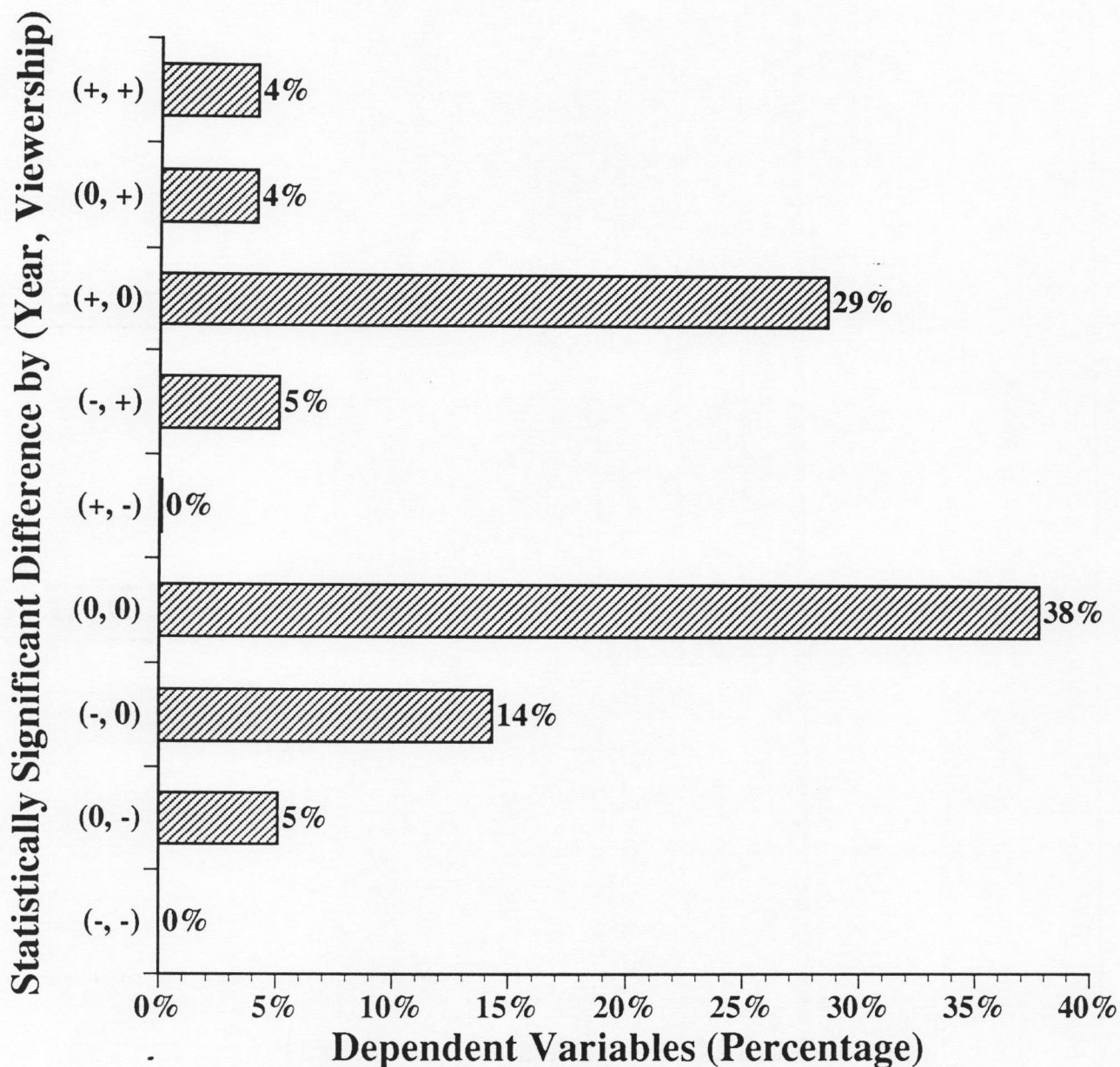
#### Impact of *Zhongguo Baixing* on Viewers:

Figure 1 summarizes the findings of the impact of *Baixing* on 98 dependent variables that were presented in Appendices F and G and for which it is possible to identify a prosocial and antisocial direction. This data summary figure indicates that 38 percent of the dependent variables showed no effect in either the analysis by year (testing for differences in the variable between 1998 to 1999) or by viewership (testing for differences between the 61 viewers and the non-viewers in 1999) (0, 0). Only 4 percent of the dependent variables show a significant positive effect in both the year and viewership tests (+, +), a finding that would most strongly support the idea that *Baixing* had a population-level effect on the variable. These variables were: (1) the attitude that a daughter in-law should sacrifice her happiness for her mother-in-law, (2) the ideal spacing period between children, (3) the belief that both the husband and wife should decide on the use of a family planning method, and (4) the belief that female sterilization will make women weak. The first of these variables was strongly emphasized in *Baixing*, and the second two variables were indirectly emphasized, while the fourth variable was not discussed in the 18 episodes. Because the critical value used in these tests was  $p = .05$ , one should expect

---

<sup>10</sup> Initial indication were that CCTV would broadcast *Baixing* on Channel 1, or one of the four national channels, rather than on Channel 8, which did not exist in 1997 at the time of the pretest.





**Figure 1.** Percentage of dependent variables (N = 98) which were classified as being statistically significant by (1) year of survey, or (2) between viewers and non-viewers. A "+" sign indicates that the variable was statistically significantly different in a positive direction, a "0" sign indicates there was no statistical significant difference, and a "-" sign indicates that there was a significant difference, but the variable showed a negative effect of time or viewership. Data derived from analyses presented in Appendices F and G.

that on each test, there is a 5 percent chance of a Type 1 error, or rejecting the null hypothesis (of no effect) and accepting the alternative hypothesis (of an effect) when in fact there was no effect. The chance that two tests will both have a Type 1 error is 0.025, thus we would expect that 2.5 percent of our dependent variables would prove to be positive on both tests just by chance, thus it is likely that only one or two of these four variables were positive as a result of *Baixing* broadcasts.

Similarly, one would expect 5 percent of our dependent variables to be positive (or negative) for one of the two tests by chance. This is almost exactly what we found for tests in which there was no effect in the year test but a positive effect in the viewership test (0, +; 4 percent of dependent variables), and for the negative effect in the year test and no effect in the viewership tests (-, 0; 5 percent). This also suggests that these results may be more related to chance probabilities than to an effect of the program.

Figure 1 does suggest an overall skew towards positive effect in our 98 dependent variables. For example, 33 percent of the dependent variables showed a positive effect for one test (mostly for the year test as the sample sizes were larger in each sample, giving a greater power to detect an effect) and no effect in the other test. Five percent of the dependent variables showed a positive effect in one test but a negative effect in the other test (+, - or -, +), while only a total of 19 percent of variables showed only negative effects combined with no effects in the other test (-, 0 or 0, -). No dependent variables showed a negative effect in both tests (-, -). What these results indicate is that there was a net improvement in the study area during the course of our study in our dependent variables of study. Directly inferring a causation from *Baixing*, however, remains problematic.

#### Interpersonal Communication and Self-efficacy:

Two major findings from other studies of entertainment-education programming are that such programs can stimulate interpersonal communication and improve viewers' sense of self-efficacy (Rogers and others, 1999; Singhal and Rogers, 1999). Slightly over half of viewers report having discussed *Baixing* with others, which is positive, but below levels of discussion reported for other Chinese soap operas. These discussions were mostly with one's spouse, children or co-workers and friends, and most were described as being at least somewhat intense and about the educational content of the program, especially the gender equity themes, but 70

percent of viewers said that they talked about family planning. Our measures of discussion about family planning did tend to increase from 1998 to 1999 for four out of five categories of discussion partners, but, viewers reported having fewer discussion about family planning than non-viewers with their spouse or with their mother-in-laws. Thus, our measures of discussion about the program, especially about the family planning educational content, are somewhat contradictory.

Half of our self-efficacy questions improved significantly from 1998 to 1999 (6 out of 12), but for the one self-efficacy question that was different between viewers and non-viewers, viewers felt that it would be more difficult to have a discussion with their spouse about how many children they would like than non-viewers. Again, it is not possible to draw clear conclusions about the effect of *Baixing* on these self-efficacy variables.

#### Viewer Perceptions of *Zhongguo Baixing*:

The perception of *Baixing* by viewers was similar to what was demonstrated in the qualitative component of this study (Singhal and others, 1999), which is discussed in more detail in Part 3 of the present report. Viewers found *Baixing* to be both emotional and educational, and for the most part liked the story, situations, and plots. Contrary to respondents in the 1997 pretest who found the music and songs to be very emotional and lovely (Vaughan, 1997), viewers in the 1999 survey liked the songs somewhat less.

Viewers in 1999 correctly identified the important educational themes that were portrayed in the first 18 episodes, including several gender equity issues which were also emphasized by respondents in the qualitative study (Singhal and others, 1999), such as the fair treatment of girls, the right of women to choose their own husbands and careers, and the importance of family planning.

Also, as in the pretest and in the qualitative studies, most viewers correctly identified the major positive and negative characters, but for each character there were some viewers who made an oppositional reading of the character. Even Greenleaf was perceived to be negative by some 11 percent of viewers, although this was mostly men who may have perceived her as being too "strong" or rebellious, a sentiment which surfaced among some males in the pretest (Vaughan 1997). To a certain extent, some of the oppositional reading may be the result of the fact that *Baixing* is expected to continue, so that the characters' fates have not all played out. For



example, Ershui would seem to have been rewarded by being married at the end of episode 18, but the writer's plan is to make that marriage worse than death, thereby punishing Ershui, but the viewers don't know this yet. The oppositional readings may also be, in part, attributable to an incomplete application of the PCI methodology by the writers, and the concerns the writers had to make the soap opera more entertaining, perhaps at the expense of strict adherence to the methodology. This may be particularly true for the transitional characters, most of whom did not "transition" during the 18 episodes but fluctuated between good and bad behaviors. Further, even positive characters, such as Autumn, had some negative traits, such as son preference, which may have sent conflicting messages to some viewers.

*Baixing* seems to have been very effective at stimulating parasocial interaction with the characters. Most viewers felt like they would like to make friends with at least one character, mostly the positive characters of Autumn and Greenleaf, and wished that they could somehow help these characters out of their troubles. Viewers seemed to feel more like they wished to help the characters in their make-believe plight than that they felt that the characters could help them with some of their real problems.

Viewers in our quantitative survey stressed how realistic the program seemed to them and that the village and the situations depicted in the soap opera were real. However, both the pretest (Vaughan, 1997) and the qualitative study (Singhal and others, 1999) suggest that viewers paid close attention to the programs and were bothered by inaccurate details, such as types of goods available in the store, the wage rates, and the seasonal changes, but that these unrealistic effects did not surface in our surveys.

It is somewhat surprising that there is not a clear difference between the respondents' emotional response to a hypothetical situation and a viewers' response to an actual depiction of a situation in terms of either the emotions expressed, or the intensity of emotion felt. Viewers of *Baixing* situations do seem to express slightly more strong emotions, and also more emotions that would seem to lead to some sort of action (such as inspired), but the main finding from these analyses would be the importance of the context within which the respondents made their emotional choice. In some contexts, the entire meaning of the event can be reversed, as in the case where Greenleaf makes Ershui lose face publicly, which for viewers came as a great and happy release, whereas respondents reacting to this as a hypothetical situation with no context, viewed a woman making her husband lose face as being very negative.

### Findings Relevant to Future Programming:

Of special interest to western scholars is the apparent support for China's strong governmental policies on family planning. Most current users of family planning said that they were using a method because of the government policy (not necessarily a sign of support for the policy), and more than half of all respondents felt that the government should have a say in how many children a couple can have, while only 20 percent felt that a couple should be completely free to have as many children as they wish. The belief that "government has the primary responsibility to solve our community problems" actually increased significantly during the study period. These sentiments are prevalent in a period of lowered ideal family size but very high absolute population size and densities. That both our qualitative (Singhal and others, 1999) and quantitative studies find popular support for the strict governmental policy on family planning suggests that the sentiments may reflect real concerns on the part of the respondents and are not just "safe" statements made in fear of governmental retribution.

Perhaps the most disturbing finding in this study is the skewed gender ratio of the number of living sons to daughters that our respondents report having. While such a skew has been reported elsewhere, it is strong evidence of past gender preference for boys. There is some indication that the gender preference has declined, because if one looks at the data by cohort analysis, one finds that younger age groups have lower ratios than older age groups. For 20-24 year olds, the ratio is 0.50, for 25-29 year olds the ratio is 1.14, for 30-34 year olds, the ratio is 1.47, for 35-39 year olds the ratio is 1.21, for 40-44 year olds the ratio is 1.25, and for 45 year olds, the ratio is 1.40. Such cohort analyses are consistent with an improved attitudes about gender equity among younger people.

This study also highlighted a number of important barriers to contraceptive use that should the Chinese family planning policy be loosened, may become important hindrances to voluntary family planning use in the future. Particularly important are attitudes about specific family planning methods, such as condoms and the pill, with large numbers of respondents expressing concern about the safety or ease of use of such reversible methods. Further, many respondents don't feel that they can trust the people who staff the family planning clinics. Such issues as these are likely to reduce voluntary use of family planning methods, and some, such as the false rumors about side effects of family planning methods, are addressable through mass media programs, such as a soap opera. There are also important gains that remain to be made in

attitudes towards female education, the freedom of women to move about in society (essential for women to go to school and take a job outside the home).



## References

- Farooqui, MNI. 1994. "Interpersonal communication in family planning in Pakistan." Pakistan Development Review 33(4): 677-684.
- Galavotti, C, RJ Cabral, A Lansky, DM Grimley, GE Riley, and JO Prochaska. 1995. Health Psychology 14(6): 570-578.
- Liu, L. 1995. Urban rural differences regarding parents' preference for a son in China. Master's Thesis, university of Massachusetts, Amherst, MA.
- Montgomery, MR and JB Casterline. 1993. "The diffusion of fertility control in Taiwan: Evidence from pooled cross-section time-series models." Population Studies 47: 457- 479.
- Ren, L. 2000. *Baixing* Data Analysis: Covering note to go along with the floppy disks. Letter to Peter W. Vaughan.
- Rogers EM, PW Vaughan, RMA Swalehe, N Rao, P Svenkerud, and S Sood. 1999. Effects of an entertainment-education radio soap opera on family planning behavior in Tanzania. Studies in Family Planning, 30(3) 1-18.
- Rogers, EM, and DL Kincaid. 1981. Communication Networks: A New Paradigm for Research. New York: Free Press.
- Singhal, A, and EM Rogers. 1999. Entertainment-education: A communication strategy for social change. Mahwah, NJ. Lawrence Erlbaum Associates.
- Singhal, A, L Ren, and J Zhang. 1999. Audience interpretation of *Baixing*, and entertainment-education television serial in China. Unpublished report, School of Interpersonal Communication, Ohio University, Athens, Ohio 45701, November 15, 1999.
- Valente, TW, and WP Saba. 1998. "Mass media and interpersonal influence in a reproductive health communication campaign in Bolivia." Communication Research 25,1: 96-124.
- Vaughan, PW 1997. China Trip Report, September 15 to September 26, 1997. Unpublished report submitted to Population Communications International, New York City, NY.

**Part 3**  
**Qualitative Analysis of *Zhongguo Baixing***

## Qualitative Analysis of *Zhongguo Baixing*<sup>11</sup>

### Executive Summary

The report in this Part 3 summarizes the key qualitative findings with respect to audience members' interpretations of "Baixing" ("Ordinary People"), an 18-episode entertainment-education television serial broadcast in China in mid-1999.

Our qualitative investigation of "Baixing" was guided by three research questions: (1) What educational messages did the viewers report learning from "Baixing"?; (2) How did the viewers perceive the main characters of "Baixing"?; and (3) What limitations of "Baixing" were identified by its viewers?

We drew upon three qualitative data-sets to answer the posed research questions: (1) daily diaries maintained by 30 viewers of "Baixing", (2) letters written by 250 viewers of "Baixing", and (3) some 15 in-depth and 4 focus group interviews conducted with heavy viewers of "Baixing".

Our findings show that "Baixing's" narrative, with its various twists and turns, raised consciousness among its highly-involved viewers about the importance of (1) raising gender equality, (2) abrogating harmful social practices, (3) boosting self-efficacy, and (4) implementing a family planning policy. The main characters of "Baixing" were perceived as being predominantly (1) positive -- such as Greenleaf, Autumn, and Autumn's mother, (2) negative -- such as Ershui, Ershui's mother, Greenbud's husband, and Yuanyuan, and (3) complex -- such as Li Laowan and Greenleaf's grandmother.

Our analysis suggests that viewers' perceptions about "Baixing's" characters were influenced by their own personal backgrounds, past experiences, and contextualized viewpoints. Several viewers of "Baixing" felt that its storyline, including some of the props, were out of sync with the time period in which the television serial was set.

---

<sup>11</sup> The present report was mainly prepared by Principal Investigator Arvind Singhal with assistance from Li Ren and Jianying Zhang. We also thank Population Communications International, New York, for partially supporting the present qualitative study.



### Qualitative Analysis of *Zhongguo Baixing*

*"I think in today's China, people should have the freedom to choose their marriage partners. When a daughter gets married, her family should not ask for dowry. Parents should not arrange their children's marriage. What I learned from "Baixing" is that parents should give children total freedom in making decisions about their marriage. They should let them marry the ones they love, and support their choices instead of opposing them".*

-- Excerpts from a letter written by a viewer of "Baixing".

*"Everybody should learn from Greenleaf and Autumn about the importance of being independent, taking control of their life, and not submitting to fate".*

-- Excerpts from a diary maintained by a viewer of "Baixing".

*"Baixing" really makes the audience think about birth control and the problems associated with having large families".*

-- Excerpts from a letter written by a viewer of "Baixing".

*"What I don't like about "Baixing" is the title of the program which means 'ordinary people'. I do not think ordinary people in China are like this. These characters are too backward!"*

-- Excerpts from an in-depth interview with a viewer of "Baixing".

The purpose of the present report is to summarize the key qualitative findings with respect to audience members' interpretations of "Baixing" ("Ordinary People"), an entertainment-education television serial in China. As noted previously, entertainment-education is the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favorable attitudes, and change overt behavior (Singhal & Rogers, 1999). Entertainment-education seeks to capitalize on the popular appeal of entertainment media in order to show individuals how they can live safer, healthier, and happier lives (Singhal & Brown, 1996; Piotrow, Kincaid, Rimon II, & Rinehart, 1997)

As noted previously, "Baixing", an 18-episode entertainment-education television serial, was consciously designed to address a variety of social issues in China: Gender equality, small

family size, freedom to choose one's marriage partner, abrogating traditional and fatalistic thinking, and others. The program was produced in China with technical assistance from Population Communications International (PCI), New York, an organization specializing in launching entertainment-education serials, both on television and radio, in such countries as India, Kenya, Tanzania, St. Lucia, and Madagascar. The production process for "Baixing", managed locally by its Executive Producer, Mr. Yan Jiande, a former official of the State Family Planning Commission, in cooperation with technical advisors of PCI, included various components: Audience needs assessment through formative research protocols, delineation of educational values promoted in the television serial, message design workshops, pre-testing of storyline and key episodes, and subsequent finalization of episodes. "Baixing" was broadcast on Channel 8<sup>12</sup> of CCTV from June 21 to July 1, 1999 (Monday through Friday); two episodes were broadcast each night, and repeated the next morning.

### **Research Questions**

Our qualitative investigation of "Baixing" was guided by three research questions:

Research Question #1: What educational messages did the viewers report learning from "Baixing"?

Research Question #2: How did the viewers perceive the main characters of "Baixing"?

Research Question #3: What limitations of "Baixing" were identified by its viewers?

### **Qualitative Data-Collection Activities**

The present report draws upon three types of qualitative data that were gathered during our research investigation<sup>13</sup> of "Baixing". These included (1) diaries maintained by viewers of "Baixing", (2) letters written by viewers of "Baixing", and (3) in-depth and focus group

---

<sup>12</sup> CCTV's Channel 8 primarily broadcasts television soap operas and serials and mostly reaches an urban audience. Our very preliminary screening of the post-broadcast survey data shows that "Baixing" had a total viewership of 4 percent in a city, township, and rural (stratified) sample survey in Shandong Province; the viewership in our city sample was higher -- about 10 percent. Audience ratings data provided by CCTV, as conveyed to us by the producers of "Baixing", place the national viewership of "Baixing" at about 10 percent or slightly lower. In the context of China, even this low audience percentage figure translate into tens of millions of viewers.

<sup>13</sup> As noted in Part 2, our research investigation of "Baixing" also included quantitative data-collection activities. Two pre and post-broadcast sample surveys of 1,000 and 1,560 respondents, respectively, were implemented in China's Shandong Province in 1998 and 1999. The quantitative results are presented in Part 2.

interviews conducted with heavy viewers of “Baixing”. What was the nature and scope of these qualitative data-collection activities?

To enhance our understanding of how viewers of “Baixing” processed the television serial’s messages on a daily basis, a diary protocol was designed and provided to 30 viewers in Hebei and Sichuan Provinces (15 diaries in each location), prior to the broadcast of “Baixing”. The diary-writers were encouraged to watch “Baixing” every night, and record their daily impressions about the program, its educational messages, the behaviors of its characters, its production attributes, and what they might have personally learned from viewing this entertainment-education serial. Amazingly, all the 30 diary-writers, who were provided with dairies, diligently recorded their daily impressions of “Baixing”, providing a highly-rich qualitative data-set for the present analysis.

To obtain another form of audience feedback, an open-ended letter-writers questionnaire was designed and mailed to 600 respondents in the Beijing metropolitan area, Pengzhou township in Sichuan Province, and Zhunhua County, Hebei Province, prior to the broadcast of the television serial. Respondents were encouraged to watch “Baixing”, and then to return the completed questionnaire in a pre-addressed, pre-stamped envelope. Some 250 letter responses were received, a response rate of over 42 percent.

In addition, to gathering data via viewers’-diaries and letter-writers’-questionnaire, we conducted some 15 in-depth interviews and 4 focus group discussions (including same-sex and mixed gender groups) with heavy viewers of “Baixing” in Zhunhua County, Hebei Province.

Here we draw upon the above three qualitative data-sets to enhance our understanding of how the viewers of “Baixing” processed and interpreted the television serial’s messages. A caveat is in order, however. Note that our three sets of respondents – the diary-writers, letter-writers, and in-depth interview/focus group participants – all represent highly-involved viewers of “Baixing” and are atypical of the general viewing audience. Thus, our purpose here is not to generalize our findings to the larger general audience of “Baixing”, but rather to gain qualitative insights on how highly-involved audience members’ interpret the television serial’s messages.



### **Educational Learning from “Baixing”**

Research Question #1 asked: What educational messages did the viewers report learning from “Baixing”? Most of our respondents generally acknowledged the entertainment-education nature of “Baixing’s” content, reflected in such statements as “I think ‘Baixing’ is entertaining and educational at the same time”. However, our respondents’ perceptions of the degree of “Baixing’s” entertainment value were somewhat varied, even though almost all of them emphasized its educational value. For instance, a letter-writer noted: “‘Baixing’ is somewhat entertaining but highly educational. It educates farmers to abandon old practices like arranged marriages and dowry, which are against the marriage law and the will of women.” The few respondents who did not perceive “Baixing” as being entertaining, still acknowledged its educational value. For instance, letter-writer noted: “I don’t think ‘Baixing’ is entertaining at all, although it has some educational message. The theme it depicts is that people should not believe in fate or be superstitious”.

Consistent with “Baixing’s” storyline, our respondents’ remarks with respect to educational learning from “Baixing” centered around four main themes: (1) raising gender equality, (2) debunking harmful social practices, (3) boosting self-efficacy, and (4) implementing a family planning policy.

#### **#1. Raising Gender Equality**

Our respondents reported that “Baixing” enhanced or reinforced their educational learning about various aspects of gender equality. For instance, A male letter-writer remarked: “What I’ve learned from the serial is that we should treat our children equally, whether it is boy or girl”. A woman diary-writer noted: “What I’ve learned is that rural Chinese women should be bolder, should not be willing to be controlled by men, and should have their own thoughts”. A respondent in our in-depth interview said: “We have to fight against the idea that men are superior to women”.

#### **#2. Debunking Harmful Social Practices**

Many of our respondents reported that “Baixing” boosted their educational learning with respect to debunking of harmful social practices such as child and arranged marriages. One respondent said: “‘Baixing’ provides a vivid example of how arranged marriages have drastically harmed rural Chinese women both physically and mentally”. A woman letter-writer noted: “I’ve learned that women have to fight against arranged marriage, and marry whomever they love”. A

diary-writer echoed a similar sentiment: "I've learned the importance of promoting marriages based on love, and preventing arranged or child marriages".

### **#3. Boosting Self-Efficacy**

Our respondents reported that "Baixing" enhanced and reinforced their view about the importance of boosting an individual's (especially a woman's), self-efficacy, the belief that one can control one's destiny (Bandura, 1995). As one letter-writer said: "I have learned from 'Baixing' the importance of people to control their fate and actively fight against old forces and traditions". Several respondents suggested certain mechanisms to boost one's self-efficacy: "Be persistent. Work hard. Never say die. I believe through these efforts, we can take charge of one's life and find happiness eventually". A diary-writer noted: "What I've learned from 'Baixing' is that you have to learn new marketable skills and be financially independent. Only then can you control your own fate".

### **# 4. Implementing a Family Planning Policy**

Several respondents reported that "Baixing" reinforced their view about the importance of implementing a family planning policy in China. As one respondent noted: "I've learned from 'Baixing' about the problems that befall a large family. Large families contribute to poverty and ignorance. We should follow the family planning policy of the country". A diary-writer echoed a similar sentiment: "In today's rural China, there are still some deep-rooted feudal thoughts, such as preference for male children. Therefore, the government should reinforce the family planning policy".

In addition to emphasizing their learning from "Baixing" about the four main educational themes (discussed above), several respondents provided a more general commentary on what they gleaned from "Baixing". For instance, a diary-writer noted: "By watching 'Baixing' I have become aware of the tremendous changes that rural China has experienced since the economic reforms began. The serial indicates that farmers can get rich as long as they work hard with both their brains and hands, and also if they follow their will. What I have learned from the serial is the following: (1) we have to respect ourselves, strengthen our abilities, and be self-reliant; (2) we have to have the spirit to endure hard work; (3) only the strongest survive; and (4) when there is a will, there is a way.

## Perceptions of Key Characters

Research Question #2 asked: How did the viewers perceive the main characters of “Baixing”? Our reading of the viewers’ diaries, letter-writers’ responses, and transcripts of the in-depth and focus group interviews suggests that our various respondents perceived the various characters of “Baixing” in various ways. Clearly, their perceptions about “Baixing’s” characters were influenced by their own backgrounds, past experiences, and personal viewpoints.

However, certain general trends with respect to our respondents’ perceived valence of “Baixing’s” characters were apparent. Characters were generally perceived as being (1) positive, (2) negative, or (3) complex (embodying positive, negative, and alternative dispositions).

### #1. Positive Characters

A close reading of our data shows that Greenleaf, Autumn, and Autumn’s mother were perceived by our respondents as “positive” characters, worthy of praise and emulation for their modeled behaviors.

Overwhelmingly, our respondents highlighted the “positive” virtues of Greenleaf and Autumn, the two principal characters in “Baixing”, whose love falls victim to cruel circumstances, but who are later reunited in marriage. As one letter-writer summarized: “Greenleaf and Autumn represent the good characters because they seek happiness in free love. They have the courage to challenge feudal and traditional authority. Moreover, both of them are straightforward and kind”.

Many of our respondents, both women and men, talked glowingly of Greenleaf, especially her ability to not despair under difficult circumstances, and her untiring efforts to master her fate. Consider the following representative statements. A female letter-writer noted: “Greenleaf moved me much. As a woman, she realized that she should carve her own path and master her fate. It inspired me”. A diary-writer echoed this sentiment: “I liked Greenleaf the most because she dared to fight against fate, and finally obtained what she wanted”. Another respondent remarked: “The character that I liked the most was Greenleaf. She is tender-hearted and virtuous. She maintained her dignity -- always”.



The widespread appeal of Greenleaf among our respondents can perhaps be attributed to the three levels of universally-appealing archetypes<sup>14</sup> that were embodied by Greenleaf's character. Archetypes are forms and images that are part of a universal and collective memory (Lozano & Singhal, 1993). First, Greenleaf represented the archetype of self-reliance, reflected in her desire for self-belonging and self-determination, while overcoming oppression and hardship. The ability of Greenleaf to endure, a strength derived from her moral superiority to those who inflicted hardship on her, made this archetypal dimension especially resonant with audience members. Second, Greenleaf also reflected the archetype of a disobedient female, where a woman reshapes her world and that of others through endurance, determination, and curiosity (Allen, 1979). The archetypal Greenleaf disobeyed the social restraints that forced her into oppression, creating a better place for herself in society. Greenleaf's disobedience was universally celebrated, rather than condemned. Finally, it seems Greenleaf embodied the archetype of the heroic struggle, a highly powerful role that resonates universally. Her struggle was waged against human monsters, ill-fortune, and poverty. Greenleaf was a hero in the classical Jungian sense because, in the final reckoning, she did not let the monster devour her. Rather, she subdued it, not once, but many times (Campbell, 1971). Greenleaf thus exemplified the counter-interpretation of Foucault's idea "where there is power, there is resistance" into "where there is resistance, there is power" (Svenkerud, Rahoi, & Singhal, 1995).

Autumn, Greenleaf's lover, was also perceived highly positively by our respondents, as reflected in the following representative comments. A letter-writer said: "I liked Autumn the most. As a farmer, he has self-respect and is independent". A diary-writer noted: "I like Autumn because he shows filial obedience to his mother, and helps his friends. I was impressed that he painted his mother's coffin every day before going to work in the city". One of our respondents, however, was critical of Autumn, precisely because he was so good: "Autumn is a good character. However, he was so kind – too kind -- to others, that he lost the opportunity to marry Greenleaf. There is no 'goodness' in this extreme kindness; it created problems for everybody, including his love, Greenleaf".

Most of our respondents applauded the uprightness, care, and concern exhibited by Autumn's mother. Many respondents found her gesture of selling her wooden coffin in order to make arrangements for Autumn's and Greenleaf's wedding as highly endearing. Other

---

<sup>14</sup> For a detailed description of these three types of universally appealing archetypes, which are common in television

respondents were impressed by her parental role, as reflected in the comments of a diary-writer: "I was very impressed by Autumn's mother....[Her] love for the younger generation is not just embodied in providing them enough food and clothes, but rather in providing them a new direction when they were facing difficult times. I was most impressed when Autumn's mother told Autumn not to come back home without any accomplishments. This guidance is highly precious".

## **#2. Negative Characters**

A close reading of our data suggests that Ershui, Ershui's mother, Greenbud's husband, and Yuanyuan were generally perceived as being "negative" characters, worthy of punishment for their repugnant behaviors.

Overwhelmingly, Ershui, the rogue who married Greenleaf by paying her father a handsome dowry, was identified as the "devil" incarnate. The following comments from viewers are representative: "Ershui is the prototype of an evil person. He is bad-hearted. To earn money, he would use any means; even break the law. And he often abused and beat his wife, Greenleaf". A letter-writer simply noted: "I dislike Ershui. He is a barbarian". A diary-writer agreed: "I think that Ershui was portrayed as a collection of all the bad characters that can exist".

Interestingly, viewers displayed a tremendous amount of emotional intensity in assessing and prescribing appropriate levels of punishment for Ershui's ill-deeds. As a diary-writer noted: "Ershui did not get the punishment he deserved. Instead, he got married in the end to Lanzhi". A letter-writer echoed this sentiment: "What I don't like about 'Baixing' is that the director got Ershui married in the end. He should have been left wifeless, so to compensate for his torture of Greenleaf".

Also, our respondents took great pleasure in describing certain scenes of "Baixing" in which Ershui faced a bad consequence. For instance, many respondents vividly described the scene in which Greenleaf's grandmother marched into Ershui's home like a military general and beat him up for ill-treating Greenleaf. Another diary-writer noted: "I was struck by the scene in which Yuanyuan got to know Ershui's misdeeds and spat on his face. After watching it, we as viewers felt happy that Ershui was treated in a way that he deserved". Another diary-writer described the following scene: "Although Li Laowan's family had seen Ershui standing on the

---

soap opera stories, see Svenkerud, Rahoi, and Singhal (1995); and Singhal and Udornpim (1997).

other side of the river, nobody went to bring him home on a boat. Then Greenbranch rowed a boat to transport him. Once aboard, Greenbranch threw Ershui into the ice cold winter water. To save his skin, Ershui had to agree to treat Greenleaf well. I remember the scene of Ershui shivering in the cold water. His expression can make viewers happy, because he deserved to be punished”.

Ershui’s mother, who was an overbearing, unkind “mother-in-law” to Greenleaf, was also perceived negatively by our respondents. The following comment by a diary-writer is representative: “I disliked Ershui’s mother the most. She is a snob, troublesome, and did not display any love. It’s hard for such mothers to have caring children. We can see her ugly characteristics in the scene in which Greenbud goes to her house looking for shelter, and Ershui’s mother shoos her away”.

Another character, greatly disliked by our respondents, was the male chauvinist husband of Greenbud (Greenleaf’s elder sister), who threw out his wife for bearing him daughters. As one respondent said: “Greenbud’s husband is a shameless man. He neither cares for his wife or his children. He exemplifies that men are superior to women”. A letter-writer prescribed: “Greenbud’s husband should be taught a lesson by having to live without a wife. Only then will he realize his fault”.

Our respondents were also repulsed by the scheming, urbane Yuanyuan, for whom self-interest was paramount. As a letter-writer noted: “I disliked Yuanyuan. As a girl, she doesn’t know to respect herself and is very casual with her relationships. I was shocked when she lied to Greenleaf about having Autumn’s baby and then forced Greenleaf to resign. She is shameless!”

### **#3. Complex Characters**

Certain characters in “Baixing” were perceived by our respondents as being neither predominantly “positive” or “negative”, but somewhat more complex<sup>15</sup> (and conflictual): That is, they embodied certain positive, negative, and alternative dispositions that were contextually determined by the situations they found themselves in. These characters struggled between the opposing pulls of tradition and modernity. They had one foot solidly anchored in the past, but

---

<sup>15</sup> These “complex” characters had certain commonalities with what Sabido refers to as “transitional” characters (Singhal & Rogers, 1999). However, unlike transitional characters, who evolve over time from negative role-



cherished the idea of forward movement. On one hand, they desired to do the “right” thing; on the other, they were obsessive about saving “face”.

A close reading of our data suggests that our respondents’ especially perceived Greenleaf’s father, Li Laowan, and Greenleaf’s grandmother as being complex and conflictual characters. Consider the following notings by a diary-writer about Li Laowan:

I remember an expression in Li Laowan’s eyes when he was selling fish and Ershui comes up to him to buy them. While he told Ershui to take all the fish, in his eyes one could see discontent. He was highly dissatisfied with the man whom his daughter was to marry. In his mind, Li Laowan really disliked Ershui. However, he still arranged for his daughter to marry him. In the fight between his conscience and his deeply-rooted feudal thoughts about the value of boys as compared to girls, the latter thoughts won. The expression in the eyes clearly showed his complex feelings. On one hand, he made people think that he was worthy of empathy. At the same time, he was worthy of disgust, even hatred.

Another respondent echoed this seemingly complex and conflictual characterization of Li Laowan in her diary: “The one character who struck me most tonight was Li Laowan. Although he is feudal and conservative, he still displays the honest and industrious nature of the Chinese people. Poverty and ignorance made it difficult for him to eradicate backward customs. You like him, on one hand. Hate him, on the other”.

In addition, there were certain respondents, mostly young, city-based individuals who intensely disliked Li Laowan: “I have never ever met people like Li Laowan who are so stubborn. They think that their wives and children must always follow their decisions, and because they are the head of the family, their words should be obeyed as ‘jade words coming from a golden mouth’. Li Laowan believed in men’s superiority. For example, he and his son sat on the bed and had dinner first. The women sat on the ground and had dinner later”. Countering such sentiments, were remarks from older, rural respondents, who feel the need to defend Li Laowan’s behaviors. Consider the remarks of a 68 year old respondent, a male farmer: “While Li Laowan believes that having a son continues the family line, he does not believe much in the idea that men are superior to women. Although the family is poor, he still sends his daughters to school”.

An important lesson from the varied reactions to Li Laowan’s complex characterization is that viewers actively determine how and what they “read” out of an entertainment-education text.

---

models to positive role-models, these “complex” characters are relatively more static, displaying positive, negative, and alternative dispositions throughout the storyline.

Viewers may negotiate multiple meanings<sup>16</sup> from a soap opera text, influenced by their varied backgrounds, past experiences, and personal vantage points (Livingstone, 1990; Fiske & Hartley, 1978).

A second complex and conflictual character in “Baixing”, according to several of our respondents, was Greenleaf’s grandmother, as illustrated by the following entry in a respondent’s diary:

My family and I mainly discussed the conflictual nature of Greenleaf’s grandmother. When Greenleaf strongly refused to marry Ershui, she said, “among so many children, only Greenleaf views things as I do.” She reinforced Greenleaf’s spirit of struggle. But when Greenleaf was waiting for Autumn to return from the city, she persuaded her to marry Ershui by saying, “The heaven, the earth, the emperor, the empress, the princess, and the intellectuals know what is right.” When Greenbud was in trouble and wished to return home to deliver the baby, her grandmother opposed her strongly, afraid that Greenbud would bring bad luck to her family. But when Greenleaf was beaten by Ershui and returned home, the grandmother led the whole family to beat Ershui. The plot reflected the contradictory nature of her role. On one hand, she was poisoned deeply by feudal values. On the other, she rebelled against feudal values and turned into a social defender. It was really miserable. I didn’t know who she was!

### Limitations of “Baixing”

Research Question #3 asked: What limitations of “Baixing” were identified by its viewers? The key limitation of “Baixing”, according to our respondents, was that its storyline was out of sync with the reality of rural Chinese life, especially in terms of the time period in which the serial was set. While the story of “Baixing” was set in the early 1980s, several respondents felt that the events that were depicted belonged to a previous era. As one diary-writer noted: “We discussed about Li Laowan’s inappropriate behavior in arranging his young son’s marriage. All of us felt that Li Laowan’s thoughts were too backward. It seems only in the 1930s or in the 1940s that such backward thoughts existed. But the story was supposedly set in the 1980s. It was confusing!”.

A diary-writer echoed a similar sentiment about the inconsistency between the plot of “Baixing” and the time in which it was set:

---

<sup>16</sup> Formative research and pretesting the episodes with audience members can help limit, but not eliminate oppositional readings of an entertainment-education text.

In the rural areas, there was almost no “child marriage” at that time [in the early 1980s]. Although Greenleaf sacrificed her happiness for her brother’s marriage, the cost was too big. I think that there is a difference between real life [at that time] and Greenleaf’s experience. By the 1980s, people’s thoughts even in rural areas had changed greatly. In the rural areas it was advocated that a family have two children. But in the soap opera, Greenbud gives birth to three children. So the real situation with respect to implementing the family planning policy was not depicted. What “Baixing” shows is that there is chaos without birth control. It was impossible for Greenbud to give birth to three children without intervention from the government. At that time, it was not permitted to have a third child.

Several respondents pointed to another situation in “Baixing” which exemplified this time-plot inconsistency. As a letter-writer noted: “I think Autumn’s salary of 7 Yuan each day in the early 1980s is too much. At that time, most officials made about 100 Yuan a month, which was considered a big salary”.

Our respondents were also quick to point out several props in “Baixing” that were inconsistent with the time in which the television serial was set. Respondents felt that the depiction of such props contributed to a perception of inauthenticity about “Baixing”. The following respondent’s statement is representative: “There were no Tide washing powder, Wahaha beverage, or Ban Dao Jing wine in China in the early 1980s. But in Ershui’s store, these products were on the shelf. This made ‘Baixing’ unrealistic”.

Several respondents were puzzled that the characters in “Baixing” always donned heavy winter clothing, despite the passage of seasons in the storyline. As one respondent noted sarcastically:

What I do not understand is that about two years have gone by in the serial, but all the characters in “Baixing” still wear the same heavy winter coats. We do not know whether all the events happened in winter, or whether the producer thought that people seemed to be experiencing a long winter with their unliberated thoughts. Only after their minds change, will the natural spring arrive? If the former reason is correct, it is too unreal. It is during winter that Greenleaf waited for Autumn. After three months, it was still winter. When Greenleaf bore her baby, it was still winter. Nobody can understand what is happening with seasons and time.

Another diary-writer echoed a similar sentiment in frustration: “Yes, it is hard to believe the reality of the story. The soap opera showed what happened over several years. Autumn worked in the lantern factory for more than half a year, but he never take off his green coat and



red shirt. While the producer focused on portraying the changing personalities of the characters, he ignored the coming and going of natural seasons. This is the biggest defect of the soap opera”.

### **Summary and Conclusions**

“Baixing” was an 18-episode entertainment-education television serial broadcast in China in mid-1999. Set in the early 1980s, its narrative, with its twists and turns, raised consciousness among its highly-involved viewers about the importance of (1) raising gender equality, (2) abrogating harmful social practices (such as arranged marriages), (3) boosting individuals’ self-efficacy, and (4) implementing a family planning policy. The main characters of “Baixing” were perceived as being predominantly (1) positive -- such as Greenleaf, Autumn, and Autumn’s mother, (2) negative – such as Ershui, Ershui’s mother, Greenbud’s husband, and Yuanyuan, and (3) complex/conflictual – such as Li Laowan and Greenleaf’s grandmother. Our analysis suggests that viewers’ perceptions about “Baixing’s” characters were influenced by their own personal backgrounds, past experiences, and contextualized viewpoints. Several viewers of “Baixing” felt that its storyline, including some of the props, were out of sync with reality, especially with respect to the time period in which the television serial was set.

To conclude, we draw upon the remarks of one of our respondents who aptly summarized the viewing experience of “Baixing”: “Personally, I think the story of ‘Baixing’ [Ordinary People] is very simple and close to ordinary people’s life. However, the issues it depicts are not so ordinary: For instance, money can not do everything, being an upright person is important, and upholding of personal dignity under difficult circumstances is worthy of admiration”.

## References

Allen, P.G. (1979). Spider woman's grand daughters: Traditional tales and contemporary writing by native American women. New York: Fawcett-Columbine.

Bandura, A. (1995). Exercise of personal and collective efficacy in changing societies. In A. Bandura (Ed.), Self-efficacy in changing societies (pp. 1-45). New York: Cambridge University Press.

Campbell, J. (1971). The essential Jung. New York: Viking Penguin.

Fiske, J., & Hartley, J. (1978). Reading television. London: Methuen.

Livingstone, S.M. (1990). Interpreting a narrative: How different viewers see a story. Journal of Communication, 40(1), 72-83.

Lozano, E., & Singhal, A. (1993). Melodramatic television serials: Mythical narratives for education. Communications: The European Journal of Communication, 18(1), 115-127.

Piotrow, P.T., Kincaid, D.L., Rimon II, J., & Rinehart, W. (1997). Health communication: Lessons from family planning and reproductive health, Westport, CT: Praeger.

Singhal, A., & Brown, W.J. (1996). The entertainment-education communication strategy: Past struggles, present status, future agenda. Jurnal Komunikasi, 12, 19-36.

Singhal, A., & Udornpim, K. (1997). Cultural shareability, archetypes, and television soaps: 'Oshindrome' in Thailand. Gazette, 59(3), 171-188.

Singhal, A., & Rogers, E.M. (1999). Entertainment-education: A communication strategy for social change. Mahwah, NJ: Lawrence Erlbaum Associates.

Svenkerud, P., Rahoi, R., & Singhal, A. (1995). Incorporating ambiguity and archetypes in entertainment-education programming: Lessons learned from "Oshin". Gazette, 55, 147-168.

**Part 4**  
**Appendices**



**Appendix A**  
**Baseline (Pre-Broadcast) Survey Questionnaire**

TV Soap Opera *Zhongguo Baixing*  
Baseline Survey Questionnaire  
*Translated from Final Chinese Version*

Respondent Code: \_\_\_\_\_

Name: \_\_\_\_\_

Postal Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

CODING DETAILS	CODE
PROVINCE	
CITY	
TOWN	
VILLAGE	

**Section A**  
**Background Information**

A.1. No. of household members:

(1) Male \_\_\_\_\_

(2) Female \_\_\_\_\_

(3) Total \_\_\_\_\_

A.2. Details of household members (14-45 YRS):  
(mention in descending order of age)

SL. No.	Household Members	SEX	AGE
1			
2			
3			
4			
5			

A.3. Name of the respondent \_\_\_\_\_

Sex: (1) Male (2) Female

Age: \_\_\_\_\_ years completed

A.4. Educational level achieved

(1) Illiterate

(2) Literate, no schooling

(3) Primary

(4) Primary graduate

(5) Junior high or equivalent

(6) Senior high or equivalent

(7) College or above

A.5. a) Whether ever married?

(1) yes

(2) No (go directly to A6)

b) If married, age at which first married \_\_\_\_\_

a) No. of living children \_\_\_\_\_  
(1) Sons \_\_\_\_\_ (2) Daughters \_\_\_\_\_

A.6. What kind of economic activity are you employed/engaged in?

- (1) Wage labor (2) Agricultural activities  
(3) Salaried job  
(4) Non Agricultural Self-employed (like tailoring, contracting business etc.)  
(5) Household work (6) Student  
(7) Any others (specify \_\_\_\_\_)

A.7. Annual household income: in Chinese RMB \_\_\_\_\_ (Including cash and agricultural products)

- (1) Not sure (2) No response

A.8. Does your household have electricity?

- (1) yes (2) No

A.9. How many times have you traveled to city/town in the past year?

- (1) City/town resident (2) Every day (3) Every week  
(4) Every month (5) Once (6) Never traveled  
(7) Not applicable (8) Not sure (9) No response

### Section B Media Habits

B.1. Does your household have a presently functional:

- a) TV (1) Yes (2) No  
b) Radio (1) Yes (2) No  
c) VCR (1) Yes (2) No  
d) VCD (1) Yes (2) No

B.2. Do you listen to/watch/read the following?

Medium	Frequency	
Radio	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never
TV	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never
Newspapers	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never

B.3. Do you watch the following TV programs regularly?



(1) CCTV evening news	(1)Yes	(2) No
(2) Local news	(1)Yes	(2) No
(3) TV soap operas	(1)Yes	(2) No
(4) Talk shows	(1)Yes	(2) No
(5) Pop Music programs	(1)Yes	(2) No
(6) Distance education programs	(1)Yes	(2) No

B.4. What is the best time for you to watch TV soap opera?

(1) Morning

(2) Afternoon

(3) Evening

B.5. Have you watched the following TV soap operas?

Name of the Soap Opera	(1) Yes (2) No	Regularity of Watching (1) all/most episodes (2) almost half of the episodes (3) a few episodes (4) Not Applicable	Did you typically discuss soaps with others	Discuss With whom ?
Ke Wang	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
The Fence, Women and Dog	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Heroes by the Waterside	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Long life and long Road	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Zhongguo Baixing	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Westbound Journey	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	

Codes for:

Whom do you discuss the soap with?

(1) spouse

(2) children

(3) parents

(4) brothers/sisters

(5) friends

(6) in -laws

(7) all household members

(8) Not Applicable

B.6. Have any TV programs influenced you in

a) adopting a family planning method (postpone the time to have children, reduce family size, etc)?

(1) Yes

(2) No

(3) Not applicable

(4) Not sure

(5) No response

If yes, which ones? 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. Can not remember

b) changing your attitudes about women's rights?

(1) Yes (2) No (3) Not applicable (4) Not sure (5) No response

If yes, which ones? 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. Can not remember

b) Changing your attitudes toward freedom of choosing one's life partner

(1) Yes (2) No (3) Not applicable (4) Not sure (5) No response

If yes, which ones? 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. Can not remember

B.7a. Do you prefer imported TV soap opera to Chinese soap operas?

(1) Yes (2) No

B.7b. If yes, your favorite TV soap operas are from

(1) Hong Kong (2) Taiwan (3) Singapore  
(4) the United States (5) others \_\_\_\_\_ (6) Not applicable

B.8. What is the main reason for you to watch TV programs:

(1) To be entertained (2) To be educated  
(3) To be entertained and educated (4) To kill the time  
(5) To get information (6) Others \_\_\_\_\_  
(7) Not sure (8) Not applicable

B.9. Which TV channel is your favorite?

(1) CCTV (2) Provincial TV channel (3) Local TV channel  
(4) Cable TV channel (5) Satellite channel  
(6) Other \_\_\_\_\_ (7) Not applicable  
(8) No response

B.10. What's your perception of credibility of news from the following media?

Code: (1) Trustworthy (2) Somewhat trustworthy (3) Not trustworthy  
(4) Not sure (5) Not applicable (6) No response

B.11. If not trustworthy, the primary reason is:

(1) Not correspond to reality (2) propagandistic  
(3) Not sure (4) No response

(5) Not applicable

Medium	Credibility (See B10)	If not trustworthy, the primary reason(See B11)
China Central Radio Station		
CCTV		
People's Daily Newspaper		

B.12. When you hear some conflicting news, normally the story from which communication channel would you trust the most?

- (1) CCTV /People's Daily (2) Local newspapers/TV stations (3) Friends/ colleagues/relatives (4) Local authorities or work unit officials (5) Not sure (6) No response

### Section C Attitude Questions

C.1. In your opinion, what is the right age at marriage for

- (1) Girls \_\_\_\_\_yrs (2) Boys \_\_\_\_\_yrs  
(3) Not sure (4) No response

C.2. Do you know that the government marriage law requires minimum age for the marriage of boys and girls?

- (1) Yes(please mention it below) (2) No (3) Not sure (4) No response

Legal minimum marriage age for girls \_\_\_\_\_yrs (1) Correct (2)Not correct

Legal minimum marriage age for boys \_\_\_\_\_yrs (1) Correct (2)Not correct

\*legal minimum marriage age: 20 for girls and 22 for boys.

C.3. While choosing a life partner, the decision about marriage should be primarily based on:

- (1) values and moral (2) Love (3) socio-economic status  
(4) Not sure (5) No response

C.4a. Who should make the decisions about choosing a life partner?

- (1) Bride/groom (2) parents (3) Bride/Broom and their parents  
(4) other relatives (5) others\_\_\_\_\_

C.4b. Who made the decision for your marriage?

- (1) you self (2) parents (3) you and your parents (4) other relatives  
(5) others\_\_\_\_\_ (6) Not applicable



C.5. If you have complete freedom to choose the number of children to have, how many sons would that be? (write down the number) \_\_\_\_\_

(1) Up to God's will

(2) Not sure

(3) No response

C.6 If you have complete freedom to choose the number of children to have, how many daughters would that be? (write down the number) \_\_\_\_\_

(1) Up to God's will

(2) Not sure

(3) No response

C.7a. If you could have only one child, which one would you like to have?

(1) a boy

(2) A girl

(3) either

C.7b. If choosing to have a son, how strong are the following factors in influencing your preference for a son?

FACTORS	INFLUENCE (Code below)
a. Son's contribution to economic security in old age	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
b. son's contribution to household and farm work	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
c. son's role in continuing the family line	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
d. only son can perform the last rites of the parents	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
e. a son has a brighter future than a daughter	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
f. your love of sons	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
g. one has to worry less about sons	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response

C.7. If choosing to have a daughter, how strong are the following factors in influencing your preference for a daughter?

FACTORS	INFLUENCE(Code below)
a. Daughter's contribution to economic security in old age	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
b. daughter's contribution to household and farm work	(1) much influence (2) moderate influence (3) No influence(4) Not

	sure (5) No response
c. daughter's role in continuing the family line	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
d. only daughter can perform the last rites of the parents	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
e. a daughter has a brighter future than a son	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
f. your love of daughters	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
g. one has to worry less about daughters	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response

C.8. Do you agree or disagree with the following statements?

- a. A groom's family must pay bride price to the bride's family.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- b. Alcohol is an important cause of family problems.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- c. A daughter-in-law should sacrifice her happiness for her mother-in-law.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- d. The happiness of life comes from a house full of sons and grandsons.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- e. A woman who is very unhappy with her husband should feel free to divorce him.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- f. Sex within marriage should always be based on love and respect for the spouse.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- g. People should wait until they are mature adults before they marry.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- h. The husband should help to settle conflicts between his wife and his mother.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- i. Even if a woman is very unhappy with the marriage, she should not divorce the husband for their children's happiness.  
(1) Agree (2) Neither agree nor disagree (3)Disagree

- j. Girls do not need to receive too many years of education.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- k. It is okay for a family to give up the girl child for adoption so they can have a boy.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- l. A woman should not make her husband lose face in the public by contradicting him even if she disagrees with him.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- m. A man has the right to beat his wife if she disobeys him.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- n. Sons should be given preferential treatment over daughters.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- o. The government should have a say in how many children a couple can have.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- p. Men and boys should eat separately from women and girls, especially if there are guests at the house.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- q. Only sons are entitled the right to inherit family property.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- r. A daughter has the right to decide when she will marry.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- s. If a woman knows that she will be giving birth to a girl, it is acceptable for her to have an abortion so that she could have a boy later.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- t. It is inappropriate for a father to give his unmarried daughter freedom to move around (such as go to movies, attending parties, etc.).  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- u. A daughter should be obedient to her father no matter what he says.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- v. It's not appropriate for a woman to be superior to her husband in terms of career development and economic advancement.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- w. A couple should be completely free to determine how many children they should have.  
(1) Agree (2) Neither agree nor disagree (3)Disagree



- x. Higher morality standards are applicable for women, not for men.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- y. It is manly for a man to curse, but disgusting for a woman.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- z. The son should use the father's family name in order to pass on the father's family line.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- aa. The parents of a married daughter should not interfere even if her husband and in-laws mistreat her.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- bb. Virginity will be the first and foremost principle for any man to choose a wife.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- cc. A housewife has no say in family decision-makings since she does not contribute to the family economically.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- dd. It is okay for employers to treat women workers differently than men.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- ee. Rural residents should pursue better opportunities in cities.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- ff. Gambling is an efficient way to make quick money.  
(1) Agree (2) Neither agree nor disagree (3)Disagree

C.9. In your opinion, do the following statements hold true for you?

You believe that.....	Agree	Neutral	Disagree
a. You can always manage to solve difficult problems if you try hard enough.	1	2	3
b. If someone opposes you, you can still find means and ways to get what you want.	1	2	3
c. You can deal efficiently with unexpected events.	1	2	3
d. You have the complete freedom to move from one place to another to pursue better opportunities.	1	2	3

C.10. In your opinion, do the following statements hold true for your community

you believe that....	Agree	Neutral	Disagree
a. Your community can rely on itself to solve your problems.	1	2	3

b. Your community can harness/mobilize local resources efficiently to develop economically.	1	2	3
c. You feel that you can freely discuss with other community members about the issues that affect you.	1	2	3
d. You have community members who can take on leadership roles to bring changes to your community.	1	2	3
e. The responsibility for bringing about change in our community lies with community members.	1	2	3
f. The government has the primary responsibility to solve our community problems.	1	2	3

Section D  
**Family planning questions**

D.1. In your opinion, what is the ideal age for a woman to have her first child?

(1) \_\_\_\_\_yrs      (2) Up to God's will    (3) Not sure    (4) No response

D.2. What should be the ideal age gap between two children?

(1) one year              (2) Two years              (3) Three years or more  
(4) Up to God's will    (5) Not sure              (6) No response

D.3. Who determines the sex of the baby?

(1) Man              (2) Woman    (3) Both  
(4) God              (4) Not sure    (6) No response

D.4. Who should be considered as the cause of infertility?

(1) Man              (2) Woman    (3) Both  
(4) God              (4) Not sure    (6) No response

D.5. Between children in smaller families (up to 2 children) and larger families (3 or more children), who do you think are happier?

(1) Small families    (2) Large families    (3) Both  
(4) Can't say              (5) Not sure              (6) No response

D.6. Do you approve of couples using a method to avoid pregnancy?

(1) Yes, definitely    (2) Yes, perhaps    (3) No

- (4) Not sure                      (5) No response

D.7. Who should be responsible for making the decision to use a family planning method?

- (1) Husband                      (2) Wife                      (3) Both  
(4) Not sure                      (5) No response

D. 8. After how many births should a couple begin using a family planning method?

- (1) Before any birth                      (2) One birth                      (3) Two births  
(4) Three births                      (5) Four or more births                      (6) After a son  
(7) After two sons                      (7) Others \_\_\_\_\_

D.9. How easy or difficult would you find the following tasks:

- Code: (1) Easy                      (2) Difficult                      (3) Impossible                      (4) Not applicable  
(5) Not sure                      (6) No response

(FOR WOMEN)

- \_\_\_\_ a. talk to your husband about how many children to have  
\_\_\_\_ b. talk to your husband about using a family planning method  
\_\_\_\_ c. go to a family planning clinic if one is close by  
\_\_\_\_ d. talk to your mother-in-law about the number of children you should have  
\_\_\_\_ e. demand for health care and family planning related services from functionaries  
\_\_\_\_ f. demand for better educational facilities for girls from functionaries

(FOR MEN)

- \_\_\_\_ a. Procure condoms  
\_\_\_\_ b. Go to a family planning clinic  
\_\_\_\_ c. Support wife against mother with regard to number of children wanted  
\_\_\_\_ d. Get treatment for sexually transmitted diseases

D.10. Which is your most important source for family planning information?

- (1) Radio/TV/Newspapers/magazines                      (2) family planning offices  
(3) Hospitals/clinics                      (4) Meetings at work unit/village  
(5) Friends                      (6) family members  
(7) Others \_\_\_\_\_                      (8) not applicable  
(9) no response

D.11. Are you aware of the following family planning methods? Which ones have you adopted, or will adopt in the future (refer codes below, read out each method and ask for details)

Code: Reasons for non-adoption

- (1) want a child                      (2) disapprove of family planning methods yourself  
(3) spouse does not want to use this family planning method  
(4) Can't obtain this family planning method locally  
(5) Concerned about side effects                      (6) Using other method  
(7) Not sexually active                      (8) Not applicable  
(9) others \_\_\_\_\_



Methods of Family planning	Awareness	Whether adopted by respondent (or spouse) presently	Future intention to adopt	Reason for non-adoption or stopping use
A1. Tubectomy	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
A2. Vasectomy	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B1. female pills	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B2. male pills	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B3. condoms	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B4. loop/copper-T	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B5. Injection	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
B6. abortion	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
C1. Rhythm abstinence	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
C2. Withdrawal	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
C3. Absence of spouse	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	
C4. breast feeding	(1) yes (2) no	(1) yes (2) no (3) NA	(1) yes, definitely (2) yes, perhaps (3) no	

D.12. Which of the following is the most important reason for why you currently using family planning methods?

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| (1) government family planning policy | (2) Economic hardship                 |
| (3) Mother's health                   | (4) Child spacing                     |
| (5) Prevent against STDs              | (6) Believe smaller family is happier |
| (7) Not applicable                    | (8) No response                       |
| (9) others _____                      |                                       |

D.13. How many living children did you have (if any) at the time you first used family planning methods?

- |              |                    |                 |           |     |
|--------------|--------------------|-----------------|-----------|-----|
| (1) Zero     | (2) One            | (3) Two         | (4) three | (5) |
| Four or more | (6) Not applicable | (7) No response |           |     |

D.14. Do you agree or disagree with the following statements:

- a. Family planning will improve the health of the mother.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- b. I can trust the people at the family planning clinics.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- c. Family planning will improve the well being of the family.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- d. Oral contraceptives are:
  - i) convenient to use.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
  - ii) cause side effects (like headaches etc.).  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- e. condoms are:
  - i) Easy to use.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
  - ii) Convenient to use.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
  - iii) Difficult to dispose off.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- e. Male sterilization will make men weak.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- f. Female sterilization will make women weak.  
(1) Agree (2) Neither agree nor disagree (3) Disagree

- g. Sex education is necessary for young people.  
 (1) Agree (2) Neither agree nor disagree (3) Disagree

D.15. Do you think it is acceptable for a man to have sexual relations before marriage?

- (1) Yes (2) No (3) Not sure (4) No response

D.16. Do you think it is acceptable for a woman to have sexual relations before marriage?

- (1) Yes (2) No (3) Not sure (4) No response

D.17. How often do you talk to the following people about using a family planning method?

- Code: (1) Only when problem/need arise (2) Routine (once a month or more)  
 (3) rarely (4) Never  
 (5) Not applicable (6) No response

- \_\_\_\_ a. Spouse  
 \_\_\_\_ b. Same gender friends  
 \_\_\_\_ c. Physician/health worker  
 \_\_\_\_ d. Family planning worker  
 \_\_\_\_ e. Mother-in-law/sister-in-law

D.18. Is a family planning method(such as condom, sterilization operation, etc.) available to you from local institutions (such as family planning offices, clinics, etc.)?

- (1) Yes (2) No (3) Not applicable (4) Not sure (5) No response

D.19. Should a trained midwife/health care worker be present at all births?

- (1) Yes (2) No (3) Can't say

### Section E Behavioral intention

Followings are some real or hypothetical situations:

Would you let your daughter...	
E1. choose her husband of her free will?	(1) Yes (2) No (3) Not sure
E2. study as long as she wants?	(1) Yes (2) No (3) Not sure
E3. Choose her career of her free will?	(1) Yes (2) No (3) Not sure
E4. Move around freely as a boy?	(1) Yes (2) No (3) Not sure

### Section F Emotion scale

Emotion Code (listen to the answer of the respondent, and then categorize according to the code):

1. Happy 2. Upset 3. Angry 4. Disappointed 5. Pity 6. Sad  
 7. Guilty 8. Excited 9. Relieved 10. Ashamed 11. Proud



12. Strong      13. Alert      14. Enthusiastic      15. Inspired      16. Nervous      17. Determined  
 18. Attentive      19. Frustrated      20. Hostile  
 21. Afraid      22. Interested      23. Distressed      24. Scared

When you see the following situations in real life or on TV, how do you feel?	Emotion code	Intensity
1. A husband criticizes his wife for disagreeing with his mother.		(1) slight (2) moderate (3) intense
2. A girl quits school so she can take care of work at home.		(1) slight (2) moderate (3) intense
3. A woman is ill-treated by her husband and her in-laws.		(1) slight (2) moderate (3) intense
4. A woman is given respect and recognition for her contribution to the family's well being.		(1) slight (2) moderate (3) intense
5. A woman is married against her wishes.		(1) slight (2) moderate (3) intense
6. Lovers who were separated by circumstance come back together at a later time through persistence.		(1) slight (2) moderate (3) intense
7. A boy is given better treatment (food, clothing etc.) than a girl in the family.		(1) slight (2) moderate (3) intense
8. A woman exceeds her husband in terms of career advancement and pay.		(1) slight (2) moderate (3) intense
9. A woman sacrifices her happiness for her family.		(1) slight (2) moderate (3) intense
10. A husband forces sex on his wife when she is not willing.		(1) slight (2) moderate (3) intense
11. A forced marriage arrangement separates two lovers.		(1) slight (2) moderate (3) intense
12. A woman makes her husband lose face in front of others.		(1) slight (2) moderate (3) intense
13. Young people take good care of old, dependent parents.		(1) slight (2) moderate (3) intense
14. A previously dependent woman becomes strong and independent.		(1) slight (2) moderate (3) intense
15. The husband resents his wife's child from previous marriage.		(1) slight (2) moderate (3) intense

### Section G HIV/AIDS Questions

E.1. Are you aware of AIDS?

(1) Yes      (2) No

(If respondent is aware of AIDS, ask the following questions)

E.2. What has been the most important source of AIDS information for you?

- |                                   |                       |
|-----------------------------------|-----------------------|
| (1) Radio/TV/Newspapers/magazines | (2) Hospitals/clinics |
| (3) Meetings at work unit/village | (4) Friends           |
| (5) family members                | (6) not sure          |
| (7) no response                   |                       |

E.3. Do you think it is possible for some one to get sick with AIDS by:

- a) Having sexual intercourse with a stranger, such as a commercial sex worker  
(1) Yes (2) No (3) Not sure (4) No response
- b) By a blood transfusion with infected blood  
(1) Yes (2) No (3) Not sure (4) No response
- c) By using condoms  
(1) Yes (2) No (3) Not sure (4) No response
- d) By a mosquito or bed bug's bite  
(1) Yes (2) No (3) Not sure (4) No response
- e) By sharing razors/needles  
(1) Yes (2) No (3) Not sure (4) No response
- f) By eating with an AIDS patient  
(1) Yes (2) No (3) Not sure (4) No response

E.4. Do you share razor blades with other people?

- (1) Yes (2) No (3) Not applicable (4) Not sure (5) No response

E.5. According to the current situation, do you think you are at risk of getting sick with AIDS?

- (1) Yes (2) No (3) Not applicable (4) Not sure (5) No response

E.6. which following groups are at risk of contracting AIDS?

Groups	1. Yes	2. No	3. Not sure
a. commercial sex worker			
b. IV drug users			
c. homosexuals			
d. heterosexuals			
e. foreigners			
f. blood donors/recipients			

### Evaluation

How would you rate the quality of the interview in terms of how willingly and honestly the person responded?

- |                   |                   |             |
|-------------------|-------------------|-------------|
| (1) Very well     | (2) Above average | (3) Average |
| (4) Below average | (5) Poor          | (6) NS      |

Investigator's observation and comments

---

---

---

---

Investigator's Name \_\_\_\_\_

Investigator's signature \_\_\_\_\_

Date \_\_\_\_\_

Checked by \_\_\_\_\_



**Appendix B**

**Impact Evaluation (Post-Broadcast) Questionnaire**

**TV Soap Opera *Baixing*  
Impact Evaluation Questionnaire  
Final version**

Respondent Code: \_\_\_\_\_

Name: \_\_\_\_\_

Postal Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

CODING DETAILS	CODE
PROVINCE	1. Shandong
CITY	1. Dongying
TOWN	1. Linqu 2.

village codes: 1. Da Dougou

4. Zhangjia-zhuang

7. Henglilu

10. Zhujiapo

13. Wongjie

16. Xiyu

19. Taiping

22. Xitan

2. Xiao Dougou

5. Gaoyuanqiang

8. Houlou

11. Jiuje

14. Nanjiang

17. Xinglong

20. Tiancunji

23. Shuimo

3. Xijun

6. Shaomen

9. Changjialiu

12. Duo Zhuang

15. Ruitou

18. Sanyuan

21. Nijiazhuang

24. Bizizhuang

a. Repeat interview: (1) Yes (2) No

b. If yes, what was the respondent code \_\_\_\_\_

**Section A  
Background Information**

A.1. No. of household members:

(1) Male \_\_\_\_\_

(2) Female \_\_\_\_\_

(3) Total \_\_\_\_\_

A.2. Details of household members (14-45 YRS):

(mention in descending order of age)

SL. No.	Household Members (did not enter)	SEX	AGE
1			
2			
3			
4			
5			

A.3. Name of the respondent \_\_\_\_\_ (did not enter)

Sex: (1) Male (2) Female

Age: \_\_\_\_\_ years completed

A.4. Educational level achieved

- |                               |                               |
|-------------------------------|-------------------------------|
| (1) Illiterate                | (2) Literate, no schooling    |
| (3) Primary                   | (4) Primary graduate          |
| (5) Junior high or equivalent | (6) Senior high or equivalent |
| (7) College or above          |                               |

A.5. a) Whether ever married?

- (1) yes (2) No (go directly to A6)

b) If married, age at which first married \_\_\_\_\_

c) No. of living children

- (1) Sons  
(2) Daughters

A.6. What kind of economic activity are you employed/engaged in?

- |  |                             |
|--|-----------------------------|
| (1) Wage labor   | (2) Agricultural activities |
| (3) Salaried job   |                             |
| (4) Non Agricultural Self-employed (like tailoring, contracting business etc.) |                             |
| (5) Household work   | (6) Student                 |
| (7) Any others (specify _____)   |                             |

A.7. Annual household income: in Chinese RMB \_\_\_\_\_ (Including cash and agricultural products)

- (1) Not sure (2) No response

A.8. How many times have you traveled to city/town in the past year?

- |                        |               |                    |
|------------------------|---------------|--------------------|
| (1) City/town resident | (2) Every day | (3) Every week     |
| (4) Every month        | (5) Once      | (6) Never traveled |
| (7) Not applicable     | (8) Not sure  | (9) No response    |

**Section C**  
**Attitude Questions**

C.1. In your opinion, what is the right age at marriage for

- |                     |                    |
|---------------------|--------------------|
| (1) Girls _____ yrs | (2) Boys _____ yrs |
| (3) Not sure        | (4) No response    |

**(two variables for this item: 1. right age for marriage for girls 2. right age for marriage for boys. Answer 3 and 4 are for both variables)**

C.2. Do you know that the government marriage law requires minimum age for the marriage of boys and girls?

- (1) Yes (please mention it below) (2) No (3) Not sure (4) No response



Legal minimum marriage age for girls \_\_\_\_\_yrs (1) Correct (2)Not correct  
 Legal minimum marriage age for boys \_\_\_\_\_yrs(1) Correct (2)Not correct

**(five variables out of this item. 1. whether know the requirement. 2. minimum age for girls. 3. whether age answered correct or not. 4. minimum age for boys. 5. whether age answered correct or not.)**

C.3. While choosing a life partner, the decision about marriage should be primarily based on:

- (1) values and moral (2) Love (3) socio-economic status  
 (4) Not sure (5) No response

C.4a. Who should make the decisions about choosing a life partner?

- (1) Bride/groom (2) parents  
 (3) Bride/Broom and their parents  
 (4) other relatives (5) others \_\_\_\_\_

C.4b. Who made the decision for your marriage?

- (1) you self (2) parents (3) you and your parents (4) other relatives  
 (5) others \_\_\_\_\_ (6) Not applicable

C.5. If you have complete freedom to choose the number of children to have, how many sons would that be? (write down the number) \_\_\_\_\_

- (97) Up to God's will (98) Not sure (99) No response

C.6 If you have complete freedom to choose the number of children to have, how many daughters would that be? (write down the number) \_\_\_\_\_

- (97) Up to God's will (98) Not sure (99) No response

C.7a. If you could have only one child, which one would you like to have?

- (1) a boy (2) A girl (3) either

C.7b. If choosing to have a son, how strong are the following factors in influencing your preference for a son?

FACTORS	INFLUENCE (Code below)
a. Son's contribution to economic security in old age	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
b. son's contribution to household and farm work	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
c. son's role in continuing the family line	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
d. only son can perform the last rites of the parents	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
e. a son has a brighter future than a daughter	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response

f. your love of sons	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
g. one has to worry less about sons	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response

C.7. If choosing to have a daughter, how strong are the following factors in influencing your preference for a daughter?

FACTORS	INFLUENCE(Code below)
a. Daughter's contribution to economic security in old age	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
b. daughter's contribution to household and farm work	(1) much influence (2) moderate influence (3) No influence (4) Not sure (5) No response
c. daughter's role in continuing the family line	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
d. only daughter can perform the last rites of the parents	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
e. a daughter has a brighter future than a son	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
f. your love of daughters	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response
g. one has to worry less about daughters	(1) much influence (2) moderate influence (3) No influence(4) Not sure (5) No response

C.8. Do you agree or disagree with the following statements?

c. A groom's family must pay bride price to the bride's family.

(1) Agree (2) Neither agree nor disagree (3)Disagree

d. Alcohol is an important cause of family problems.

(1) Agree (2) Neither agree nor disagree (3)Disagree

c. A daughter-in-law should sacrifice her happiness for her mother-in-law.

(1) Agree (2) Neither agree nor disagree (3)Disagree

gg. The happiness of life comes from a house full of sons and grandsons.

(1) Agree (2) Neither agree nor disagree (3)Disagree

hh. A woman who is very unhappy with her husband should feel free to divorce him.

(1) Agree (2) Neither agree nor disagree (3)Disagree

ii. Sex within marriage should always be based on love and respect for the spouse.

(1) Agree (2) Neither agree nor disagree (3)Disagree

jj. People should wait until they are mature adults before they marry.

(1) Agree (2) Neither agree nor disagree (3)Disagree

kk. The husband should help to settle conflicts between his wife and his mother.

- (1) Agree (2) Neither agree nor disagree (3)Disagree
- ll. Even if a woman is very unhappy with the marriage, she should not divorce the husband for their children's happiness.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- mm. Girls do not need to receive too many years of education.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- nn. It is okay for a family to give up the girl child for adoption so they can have a boy.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- oo. A woman should not make her husband lose face in the public by contradicting him even if she disagrees with him.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- pp. A man has the right to beat his wife if she disobeys him.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- qq. Sons should be given preferential treatment over daughters.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- rr. The government should have a say in how many children a couple can have.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- ss. Men and boys should eat separately from women and girls, especially if there are guests at the house.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- tt. Only sons are entitled the right to inherit family property.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- uu. A daughter has the right to decide when she will marry.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- vv. If a woman knows that she will be giving birth to a girl, it is acceptable for her to have an abortion so that she could have a boy later.  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- ww. It is inappropriate for a father to give his unmarried daughter freedom to move around (such as go to movies, attending parties, etc.).  
(1) Agree (2) Neither agree nor disagree (3)Disagree
- xx. A daughter should be obedient to her father no matter what he says.  
(1) Agree (2) Neither agree nor disagree (3)Disagree



yy. It's not appropriate for a woman to be superior to her husband in terms of career development and economic advancement.

(1) Agree (2) Neither agree nor disagree (3)Disagree

zz. A couple should be completely free to determine how many children they should have.

(1) Agree (2) Neither agree nor disagree (3)Disagree

aaa. Higher morality standards are applicable for women, not for men.

(1) Agree (2) Neither agree nor disagree (3)Disagree

bbb. It is manly for a man to curse, but disgusting for a woman.

(1) Agree (2) Neither agree nor disagree (3)Disagree

aa. The son should use the father's family name in order to pass on the father's family line.

(1) Agree (2) Neither agree nor disagree (3)Disagree

bb. The parents of a married daughter should not interfere even if her husband and in-laws mistreat her.

(1) Agree (2) Neither agree nor disagree (3)Disagree

cc. Virginity will be the first and foremost principle for any man to choose a wife.

(1) Agree (2) Neither agree nor disagree (3)Disagree

dd. A housewife has no say in family decision-makings since she does not contribute to the family economically.

(1) Agree (2) Neither agree nor disagree (3)Disagree

ee. It is okay for employers to treat women workers differently than men.

(1) Agree (2) Neither agree nor disagree (3)Disagree

ff. Rural residents should pursue better opportunities in cities.

(1) Agree (2) Neither agree nor disagree (3)Disagree

gg. Gambling is an efficient way to make quick money.

(1) Agree (2) Neither agree nor disagree (3)Disagree

C.9. In your opinion, do the following statements hold true for you?

You believe that.....	Agree	Neutral	Disagree
a. You can always manage to solve difficult problems if you try hard enough.	1	2	3
b. If someone opposes you, you can still find means and ways to get what you want.	1	2	3
c. you can deal efficiently with unexpected events.	1	2	3
d. you have the complete freedom to move from one place to another to pursue better opportunities.	1	2	3

C.10. In your opinion, do the following statements hold true for your community

You believe that....	Agree	Neutral	Disagree
a. Your community can rely on itself to solve your problems.	1	2	3
b. Your community can harness/mobilize local resources efficiently to develop economically.	1	2	3
c. You feel that you can freely discuss with other community members about the issues that affect you.	1	2	3
d. You have community members who can take on leadership roles to bring changes to your community.	1	2	3
e. The responsibility for bringing about change in our community lies with community members.	1	2	3
f. The government has the primary responsibility to solve our community problems.	1	2	3

#### Section D Family planning questions

D.1. In your opinion, what is the ideal age for a woman to have her first child?

- (1) \_\_\_\_\_yrs      (2) Up to God's will    (3) Not sure    (4) No response

D.2. What should be the ideal age gap between two children?

- (1) one year              (2) Two years              (3) Three years or more  
(4) Up to God's will    (5) Not sure              (6) No response

D.3. Who determines the sex of the baby?

- (1) Man              (2) Woman    (3) Both  
(4) God              (4) Not sure    (6) No response

D.4. Who should be considered as the cause of infertility?

- (1) Man              (2) Woman    (3) Both  
(4) God              (4) Not sure    (6) No response

D.5. Between children in smaller families (up to 2 children) and larger families (3 or more children), who do you think are happier?

- (1) Small families    (2) Large families    (3) Both

(4) Can't say                      (5) Not sure                      (6) No response

D.6. Do you approve of couples using a method to avoid pregnancy?

(1) Yes, definitely                      (2) Yes, perhaps                      (3) No  
(4) Not sure                      (5) No response

D.7. Who should be responsible for making the decision to use a family planning method?

(1) Husband                      (2) Wife                      (3) Both  
(4) Not sure                      (5) No response

D.8. After how many births should a couple begin using a family planning method?

(1) Before any birth                      (2) One birth                      (3) Two births  
(4) Three births                      (5) Four or more births                      (6) After a son  
(7) After two sons                      (7) Others \_\_\_\_\_

D.9. How easy or difficult would you find the following tasks:

---

Code: (1) Easy	(2) Difficult	(3) Impossible	(4) Not applicable
(5) Not sure	(6) No response		

---

(FOR WOMEN)

- \_\_\_ a. talk to your husband about how many children to have
- \_\_\_ b. talk to your husband about using a family planning method
- \_\_\_ c. go to a family planning clinic if one is close by
- \_\_\_ d. demand for health care and family planning related services from functionaries

(FOR MEN)

- \_\_\_ a. Procure condoms
- \_\_\_ b. Go to a family planning clinic
- \_\_\_ c. Support wife against mother with regard to number of children wanted
- \_\_\_ d. Get treatment for sexually transmitted diseases

D.10. Which is your most important source for family planning information?

(1) Radio/TV/Newspapers/magazines                      (2) family planning offices  
(3) Hospitals/clinics                      (4) Meetings at work unit/village  
(5) Friends                      (6) family members  
(7) Others \_\_\_\_\_                      (8) not applicable  
(9) no response

D.11. Are you aware of the following family planning methods?

A1. Tubectomy                      (1) Yes                      (2) No  
A2. Vasectomy                      (1) Yes                      (2) No



- |                       |         |        |
|-----------------------|---------|--------|
| B1. Pills             | (1) Yes | (2) No |
| B2. Condoms           | (1) Yes | (2) No |
| B3. Loop/copper-T     | (1) Yes | (2) No |
| C1. Rhythm abstinence | (1) Yes | (2) No |

D12. Which method have you adopted?

- |                   |                       |                    |                 |  |
|-------------------|-----------------------|--------------------|-----------------|--|
| (1) Tubectomy     | (2) Vasectomy         | (3) Pills          | (4) Condoms     |  |
| (5) Loop/copper-T | (6) Rhythm abstinence | (7) Not applicable | (8) No response |  |

D13. Which of the following is the most important reason for why you currently using family planning methods?

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| (1) government family planning policy | (2) Economic hardship                 |
| (3) Mother's health                   | (4) Child spacing                     |
| (5) Prevent against STDs              | (6) Believe smaller family is happier |
| (7) Not applicable                    | (8) No response                       |
| (9) others _____                      |                                       |

D14. How many living children did you have (if any) at the time you first used family planning methods?

- |                    |                 |         |           |                  |
|--------------------|-----------------|---------|-----------|------------------|
| (1) Zero           | (2) One         | (3) Two | (4) three | (5) Four or more |
| (6) Not applicable | (7) No response |         |           |                  |

D15. Do you agree or disagree with the following statements:

- h. Family planning will improve the health of the mother.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- i. I can trust the people at the family planning clinics.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- j. Family planning will improve the well being of the family.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- k. Oral contraceptives are:
  - iii) convenient to use.  
(1) Agree (2) Neither agree nor disagree (3) Disagree
  - iv) cause side effects (like headaches etc.).  
(1) Agree (2) Neither agree nor disagree (3) Disagree
- e. condoms are:
  - iv) Easy to use.

(1) Agree (2) Neither agree nor disagree (3) Disagree

v) Convenient to use.

(1) Agree (2) Neither agree nor disagree (3) Disagree

vi) Difficult to dispose off.

(1) Agree (2) Neither agree nor disagree (3) Disagree

l. Male sterilization will make men weak.

(1) Agree (2) Neither agree nor disagree (3) Disagree

m. Female sterilization will make women weak.

(1) Agree (2) Neither agree nor disagree (3) Disagree

n. Sex education is necessary for young people.

(1) Agree (2) Neither agree nor disagree (3) Disagree

D.16. Do you think it is acceptable for a man to have sexual relations before marriage?

(1) Yes

(2) No

(3) Not sure

(4) No response

D.17. Do you think it is acceptable for a woman to have sexual relations before marriage?

(1) Yes

(2) No

(3) Not sure

(4) No response

D.17. How often do you talk to the following people about using a family planning method?

Code: (1) Only when problem/need arise

(2) Routine (once a month or more)

(3) rarely

(4) Never

(5) Not applicable

(6) No response

\_\_\_\_\_ a. Spouse

\_\_\_\_\_ b. Same gender friends

\_\_\_\_\_ c. Physician/health worker

\_\_\_\_\_ d. Family planning worker

\_\_\_\_\_ e. Mother-in-law/sister-in-law

D.18. Is a family planning method(such as condom, sterilization operation, etc.) available to you from local institutions (such as family planning offices, clinics, etc.)?

(1) Yes

(2) No

(3) Not applicable

(4) Not sure

(5) No response

D.19. Should a trained midwife/health care worker be present at all births?

(1) Yes

(2) No

(3) Can't say

**Section E**  
**Behavioral intention**

Followings are some real or hypothetical situations:

Would you let your daughter...	
E1. choose her husband of her free will?	(1) Yes (2) No (3) Not sure
E2. study as long as she wants?	(1) Yes (2) No (3) Not sure
E3. Choose her career of her free will?	(1) Yes (2) No (3) Not sure
E4. Move around freely as a boy?	(1) Yes (2) No (3) Not sure

**Section B**  
**Media Habits**

B.1. Does your household have a presently functional:

- |          |         |        |
|----------|---------|--------|
| a) TV    | (1) Yes | (2) No |
| b) Radio | (1) Yes | (2) No |
| c) VCR   | (1) Yes | (2) No |
| d) VCD   | (1) Yes | (2) No |

B.2. Do you listen to/watch/read the following?

Medium	Frequency	
Radio	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never
TV	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never
Newspapers	(1) Frequent (5-7 days a week)	(2) Regular (2-4 days a week)
	(3) Occasionally (once a week)	(4) less often /Never

B.3. Do you watch the following TV programs regularly?

(1) CCTV evening news	(1)Yes	(2) No
(2) Local news	(1)Yes	(2) No
(3) TV soap operas	(1)Yes	(2) No
(4) Talk shows	(1)Yes	(2) No
(5) Pop Music programs	(1)Yes	(2) No
(6) Distance education programs	(1)Yes	(2) No

B.4. What is the main reason for you to watch TV programs:

- |                                    |                      |
|------------------------------------|----------------------|
| (1) To be entertained              | (2) To be educated   |
| (3) To be entertained and educated | (4) To kill the time |



- (5) To get information  
(7) Not sure

- (6) Others \_\_\_\_\_  
(8) Not applicable

B.5. What is the best time for you to watch TV soap opera?

- (1) Morning (2) Afternoon (3) Evening

B.6. Have you watched the following TV soap operas?

Name of the Soap Opera	(1) Yes (2) No	Regularity of Watching (1) all/most episodes (2) almost half of the episodes (3) a few episodes (4) Not Applicable	Did you typically discuss soaps with others	Discuss With whom ?
Ke Wang	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
The Fence, Women and Dog	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Heroes by the Waterside	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Baixing	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	
Westbound Journey	(1) (2)	(1) (2) (3) (4)	(1) yes (2) No (3) Not Applicable	

Codes for:

Whom do you discuss the soap with?

- (1) spouse (2) children (3) parents  
(4) brothers/sisters (5) friends (6) in -laws  
(7) all household members (8) Not Applicable

#### Section Q "*Baixing*"

**(input stopped here if respondent did not watch *Baixing*)**

(If the respondent says "yes" to "*Baixing*", ask the following questions)

Q.1. How many episodes of "*Baixing*" did you watch?

- (1) 0 episode (2) 1-6 episodes (3) 7-12 episodes (4) 13-18 episodes

Q.2. How much do you remember about "*Baixing*"?

- (1) Nothing (2) somewhat (3) a lot

Q.3. How much did you like "*Baixing*"?

(1) Not at all                      (2) somewhat                      (3) a lot

Q.4. Where did you usually watch “*Baixing*”?

(1) At home    (2) at a friend/relative/neighbor’s house  
 (3) At community center    (4) other \_\_\_\_\_  
 (5) Not sure    (6) No response

Q.5. Who else watched “*Baixing*” with you?

(1) Alone    (2) spouse    (3) children  
 (4) Parents    (5) brothers/sisters    (6) friends  
 (7) In-laws    (8) all household members    (9) others \_\_\_\_\_

Q.6. Did you look forward to watching “*Baixing*”?

(1) never    (2) sometimes    (3) often

Q.7. Did you regularly adjust your evening schedule to watch “*Baixing*”?

(1) never    (2) sometimes    (3) often

Q.8. If “*Baixing*” were re-broadcast, would you make time to watch it again?

(1) Yes    (2) No

Q.9. a. Did the theme song in “*Baixing*” have any special meaning for you?

(1) Yes    (2) No

Q.9. b. If yes, what special meaning did it have (note in a sentence) ?  
 (did not enter)

---



---



---

Q.10. To what extent did you find “*Baixing*” to be:

a.	Humorous	(1) Not at all (2)Somewhat (3)Highly
b.	Exciting	(1) Not at all (2)Somewhat (3)Highly
c.	Suspenseful	(1) Not at all (2)Somewhat (3)Highly
d.	Emotional	(1) Not at all (2)Somewhat (3)Highly
f.	Educational	(1) Not at all (2)Somewhat (3)Highly
e.	Propagandistic	(1) Not at all (2)Somewhat (3)Highly

Q.11. What did you think of the following aspects of “*Baixing*”?

a.	Its story	(1) Disliked (2)No opinion (3) Liked
b.	Its characters	(1) Disliked (2)No opinion (3) Liked
c.	Its dialogues	(1) Disliked (2)No opinion (3) Liked
d.	Its songs	(1) Disliked (2)No opinion (3) Liked
e.	Its situations	(1) Disliked (2)No opinion (3) Liked
f.	Its length	(1) Disliked (2)No opinion (3) Liked

Q.12a. Did you write letters about “*Baixing*” to CCTV, local TV station, or others?

(1) Yes (2) No

Q.12b. If yes, how many letters did you write? \_\_\_\_\_

Q.13. Who did you write the letter to “*Baixing*”?

(1) CCTV (2) Character (which one) \_\_\_\_\_ (3) others \_\_\_\_\_

Q.14. What were some educational lessons that you learned from “*Baixing*” about any of the followings? (First get unprompted responses, then prompt.)

		(1)Unprompted (2)Yes, Prompted (3)No
a.	Status of women-the importance of education for girls	(1) (2) (3)
b.	Status of women—freedom in selection of life partner	(1) (2) (3)
c.	Status of women—freedom in making a career	(1) (2) (3)
d.	Status of women—preferential treatment of male child	(1) (2) (3)
e.	Status of women—ill-treatment of wife	(1) (2) (3)
f.	Bride price related issues	(1) (2) (3)
g.	Divorce and separation issues	(1) (2) (3)
h.	Family inheritance issues	(1) (2) (3)
i.	Family planning issues	(1) (2) (3)
j.	HIV/AIDS	(1) (2) (3)

Q.15. Please tell us about each of these characters (Each character requires five responses).

	Name	Do you remember the character	Did you like the character	Did you learn from the character	Do you know some in real life like the character	Was the character a (1) Negative (2)neutral (3)positive character
a	Greenleaf	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
b	Li Laowan	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
c	Greenleaf’s mother	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
d	Greenleaf’s	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)



.	grandma					
e	Greenbud	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
f.	Greenstem	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
g	Greenleaf's brother	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
h	Autumn	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
i.	Autumn's mother	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
j.	Ershui	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
k	Ershui's mother	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)
l.	Xinzi	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1)Yes (2) No	(1) (2) (3)

- For questions 16 through 20, use the character key

(1) Greenleaf	(2) Li Laowan	(3) Greenleaf's mother
(4) Greenleaf's Grandma	(5) Greenbud	(6) Greenstem
(7) Greenleaf's brother	(8) Autumn	(9) Autumn's mother
(10) Ershui	(11) Ershui's mother	(12) Xinzi

Q.16. Which one of these characters from did you feel closest to and want to be like? \_\_\_\_

Q.17. Which of the characters from "*Baixing*" did you feel most distant or furthest from? \_\_\_\_

Q.18. a. Would you like to meet and make friends with any of the characters from "*Baixing*" in real life?

(1) Yes (2) No

Q.18 b. If yes, which character? \_\_\_\_

Q.19 a. Did you feel any of the characters in "*Baixing*" were worth imitating in real life?

(1) Yes (2) No

Q.19 b. If yes, which character was it? \_\_\_\_

Q.19 c. Why do you think they are worth imitating?(**did not enter**)

Q. 20. The following questions include some of the scenarios depicted in "*Baixing*". Can you tell us the name of the character from "*Baixing*" associated with each of the scenarios:

\_\_\_\_\_ a. She marks the wall, counting the number of days until her lover's return.

\_\_\_\_\_ b. He plays the flute while his lover is leaving on a wedding boat to marry another man.

\_\_\_\_\_ c. He forces his wife to have sex even though she is not inclined.

Q. 21. At the end of “*Baixing*”, Greenleaf was able to marry the man she loves and become economically successful. Why do you think such things happened to her?

(did not enter)

---

Q. 22. At the end of “*Baixing*”, Ershui has been divorced and is now involved in an unhappy marriage. Why do you think such things happened to him?

(did not enter)

---

Q.23a. Did you regularly discuss “*Baixing*” with others?

(1) Yes      (2) No

Q.23b. If yes, whom did you discuss with?

Relationship code: (1) spouse      (2) children      (3) parents  
(4) brothers/sisters(5) friends      (6) in-laws      (7) co-workers

Name of the person you discussed “ZGBX” with	Relationship	Gender
1.		(1) Female    (2) Male
2.		(1) Female    (2) Male
3.		(1) Female    (2) Male
4.		(1) Female    (2) Male

(did not enter names)

Q.23c. How intense were your discussions?

(1) not at all intense      (2) somewhat intense      (3) very intense

Q.23d. Could you describe a situation in “*Baixing*” which engendered intense discussion?

(did not enter)

---

Q.24. Did you discuss any of the following about “*Baixing*” with this person(s)

		(1)Unprompted (2)Yes, Prompted (3)No
a.	Status of women-the importance of education for girls	(1) (2) (3)
b.	Status of women—freedom in selection of life partner	(1) (2) (3)
c.	Status of women—freedom in making a career	(1) (2) (3)
d.	Status of women—preferential treatment of male child	(1) (2) (3)
e.	Status of women—ill-treatment of wife	(1) (2) (3)
f.	Bride price related issues	(1) (2) (3)
g.	Divorce and separation issues	(1) (2) (3)
h.	Family inheritance issues	(1) (2) (3)
i.	Family planning issues	(1) (2) (3)
j.	HIV/AIDS	(1) (2) (3)

Q.25. Emotion Code (listen to the answer of the respondent, and then categorize according to the code):

- |            |                |                  |                 |             |        |
|------------|----------------|------------------|-----------------|-------------|--------|
| 1. Happy   | 2. Upset       | 3. Angry         | 4. Disappointed | 5. Pity     | 6. Sad |
| 7. Guilty  | 8. Excited     | 9. Relieved      | 10. Ashamed     | 11. Proud   |        |
| 12. Strong | 13. Alert      | 14. Enthusiastic | 15. Inspired    | 16. Nervous | 17.    |
| Determined | 18. Attentive  | 19. Frustrated   | 20. Hostile     |             |        |
| 21. Afraid | 22. Interested | 23. Distressed   | 24. Scared      |             |        |

When you saw the following situations in “ <i>Baixing</i> ”, how did you feel? If they did not see this situation, ask them hypothetically.	Emotion code	Intensity
1. Ershui criticizes Greenleaf for disagreeing with his mother.		(1) slight (2) moderate (3) intense
2. Greenleaf tells Greenstem how she has quitted school to help the family		(1) slight (2) moderate (3) intense
3. Greenleaf is ill-treated by Ershui and his family.		(1) slight (2) moderate (3) intense
4. Greenleaf’s mother is given respect and recognition for her contribution to the family’s well being.?		(1) slight (2) moderate (3) intense
5. Greenleaf is married against her wishes.		(1) slight (2) moderate (3) intense
6. Greenleaf and Autumn, who are separated by circumstances, come back together in the end through persistence.		(1) slight (2) moderate (3) intense
7. Greenleaf’s brother gets to eat first with the father, while she and her mother and sisters wait.		(1) slight (2) moderate (3) intense
8. Greenleaf is more successful in her career and pay than Autumn is.		(1) slight (2) moderate (3) intense
9. Greenleaf sacrifices her happiness to marry Ershui so that a bride could be bought for her brother.		(1) slight (2) moderate (3) intense
10. Ershui forces sex on Greenleaf when she is not willing.		(1) slight (2) moderate (3) intense



11. Greenleaf and Autumn were separated because Greenleaf is married by force to Ershui.		(1) slight (2) moderate (3) intense
12. Greenleaf makes Ershui lose face on the wedding day by displaying her affection for Autumn.		(1) slight (2) moderate (3) intense
13. Autumn washes his blind mother's feet.		(1) slight (2) moderate (3) intense
14. Greenbud builds herself a hut by the river after separating with her husband, takes charge of her destiny.		(1) slight (2) moderate (3) intense
15. Autumn resents Greenleaf's daughter who was conceived when she was married to Ershui		(1) slight (2) moderate (3) intense

Q.26. Did any of the following happen when you watched "*Baixing*"?

	Did you do/feel/think any of the following dimensions	(1)Yes (2) No
a.	A character helped you make up your own mind about an issue	
b.	You felt sorry for your favorite character(s) when they made a mistake	
c.	When watching " <i>Baixing</i> ", you felt you were a part of the story	
d.	You compared your ideas with what of your favorite character on " <i>Baixing</i> "	
e.	You felt comfortable when watching " <i>Baixing</i> " as if the characters in it were your friends	
f.	You liked to see your favorite characters in your home	
g.	You cried when something bad happened to the characters in " <i>Baixing</i> "	
h.	you felt that " <i>Baixing</i> " reflected daily life in rural china	
i.	you felt that " <i>Baixing</i> " portrayed real life situations and practices that you could personally relate to	
j.	you felt like giving advice to any of the characters in " <i>Baixing</i> "	
k.	you felt that Yellow river village was a real village	
l.	you disagreed with the way a character was depicted in " <i>Baixing</i> "	
m.	you wished you could make improvements in the situations depicted in " <i>Baixing</i> "	

Q.27a. Has "*Baixing*" had any impact on you with regard to:

- |             |         |        |
|-------------|---------|--------|
| 1. attitude | (1) Yes | (2) No |
| 2. behavior | (1) Yes | (2) No |

**(did not enter following questions)**

Q.27b. If yes, describe what changes it has incurred on your attitude or behavior:

---



---

Q.28. Can you describe in brief two episodes of "*Baixing*" that had the most impact on you and explain why these episodes were so memorable?

---

---

Q.29. What did you learn from “*Baixing*” about

Women’s rights\_\_\_\_\_

About family planning\_\_\_\_\_

About rural development\_\_\_\_\_

How has this learning affected the way you think, feel, and behave?

---

---

Thank you for your cooperation!

### Evaluation

How would you rate the quality of the interview in terms of how willingly and honestly the person responded?

- |                   |                   |             |
|-------------------|-------------------|-------------|
| (1) Very well     | (2) Above average | (3) Average |
| (4) Below average | (5) Poor          | (6) NS      |

Investigator's observation and comments

---

---

---

---

Investigator's Name \_\_\_\_\_

Investigator's signature \_\_\_\_\_

Date \_\_\_\_\_

Checked by \_\_\_\_\_



## **Appendix C**

### **Independent Variables**

## Appendix C Independent Variables

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
1. <u>Place of residence</u> <sup>2</sup> :						
Respondents living in village.	48%	44%	46%	0%	48%	46%
Respondents living in township.	28%	30%	29%	20%	28%	28%
Respondents living in city.	25%	26%	26%	80%	23%	26%
2. Average number of household members (people). <sup>2</sup>	3.8 (.03)	3.8 (.03)	3.8 (.02)	3.4 (.11)	3.8 (.02)	3.7 (.02)
3. Respondents that were male.	49%	48%	49%	49%	50%	50%
4. Average respondent age (years).	29.8 (.29)	29.6 (.26)	29.7 (.19)	31.8 (1.1)	30.0 (.24)	30.1 (.23)
5. <u>Education</u> : <sup>2</sup>						
Respondents with primary or less.	5%	6%	6%	0%	6%	6%
Respondents with junior high school.	43%	42%	43%	10%	44%	43%
Respondents with senior high school.	28%	30%	29%	44%	30%	30%
Respondents with college.	24%	21%	22%	46%	20%	21%
6. Respondents that had ever been married.	67%	67%	67%	79%	68%	69%
7. Average number of living sons (boys).	0.53 (.02)	0.50 (.02)	0.51 (.01)	0.43 (.07)	0.53 (.02)	0.53 (.02)
8. Average number of living daughters (girls).	0.42 (.02)	0.40 (.02)	0.41 (.01)	0.49 (.07)	0.42 (.02)	0.42 (.02)
9. Average number of living children (children).	0.96 (.03)	0.90 (.03)	0.93 (.02)	0.92 (.09)	0.95 (.02)	0.95 (.02)
10. Average income (1,000 RMB). <sup>2</sup>	12.6 (1.4)	12.4 (0.3)	12.5 (0.6)	9.7 (1.1)	5.5 (0.2)	5.7 (0.2)

<b><u>Variable</u></b>	<b><u>Baseline</u></b>	<b><u>Post-test</u></b>	<b><u>Total 1</u></b>	<b><u>Viewers</u></b>	<b><u>Non-Viewers</u></b>	<b><u>Total 2</u></b>
11. <u>Employment or occupation:</u> 1, 2						
Employed as wage labor.	12%	13%	13%	7%	13%	13%
Employed as Agriculturalist.	26%	16%	20%	2%	19%	18%
Employed as salaried job.	34%	38%	36%	69%	37%	38%
Employed as Non-agriculture self-employed.	5%	8%	7%	7%	8%	8%
Employed as household worker.	4%	5%	5%	0%	5%	5%
Employed as student.	18%	19%	18%	16%	18%	18%
12. <u>Frequency of travel to town:</u> 1, 2						
Resident.	20%	37%	29%	89%	33%	35%
Daily.	7%	26%	18%	5%	24%	23%
Weekly.	11%	7%	9%	0%	9%	8%
Monthly	10%	7%	8%	5%	8%	8%
Once or less	13%	5%	8%	0%	6%	5%
13. Own a television in household.	98%	99%	98%	100%	98%	98%
14. Own a radio in household. 1, 2	72%	84%	79%	93%	82%	83%
15. Own a VCR in household. 1	26%	37%	32%	44%	35%	35%
16. Own a VCD in household. 1, 2	16%	49%	35%	69%	46%	47%
17. Watch television at least twice per week. 1	85%	92%	89%	97%	91%	91%
18. Listen to radio at least twice per week. 1, 2	35%	44%	40%	36%	43%	43%
19. Read a paper at least twice per week. 1, 2	55%	62%	59%	75%	63%	63%
20. Watch CCTV news. 1	91%	96%	94%	97%	96%	96%
21. Watch local news. 1	70%	81%	76%	85%	80%	81%
22. Watch television soap operas. 2	80%	83%	81%	67%	84%	83%



<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
23. Watch television talk shows. <sup>1</sup>	74%	82%	78%	87%	82%	82%
24. Watch television popular music shows. <sup>1</sup>	50%	66%	59%	59%	66%	65%
25. Watch television education programs. <sup>1</sup>	16%	29%	24%	30%	28%	28%
26. Best time to watch soap operas is evening.	93%	95%	94%	93%	95%	95%
27. Watch <i>Ke Wang</i> .	87%	89%	88%	92%	89%	89%
28. Watch at least half <i>Ke Wang</i> episodes (viewers). <sup>1</sup>	77% (N=828)	82% (N=1,086)	80% (N=1,914)			
29. Discuss <i>Ke Wang</i> with others (viewers).	73% (N=828)	78% (N=1,086)	76% (N=1,914)			
30 <u>With whom <i>Ke Wang</i> discussed (those that had discussed):</u>						
Discussed with friends.	48% (N=581)	48% (N=845)	48% (N=1,426)			
Discuss with spouse.	31%	23%	26%			
Discuss with parents.	9%	5%	7%			
Discuss with whole household.	8%	15%	12%			
31. Watch <i>The Fence, Women and Dog</i> :	91%	91%	91%	92%	91%	91%
32. Watch at least half of <i>Fence</i> episodes (viewers).	80% (N=858)	78% (N=1,118)	79% (N=1,976)			
33. Discuss <i>Fence</i> , with others (viewers).	72% (N=848)	74% (N=1,120)	73% (N=1,968)			
34. <u>With whom <i>The Fence, Women and Dog</i> discussed (those that had discussed):</u>						
Discuss with friends.	49% (N=575)	51% (N=825)	50% (N=1,400)			
Discuss with spouse.	21%	15%	18%			
Discuss with parents.	8%	7%	7%			
Discuss with whole household.	11%	16%	13%			
35. Watch <i>Heroes by the Waterside</i> :	95%	94%	94%	95%	94%	94%
36. Watch at least half <i>Heroes</i> episodes (viewers).	83% (N=888)	81% (N=1,150)	82% (N=2,038)			

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
37. Discuss <i>Heroes by the Waterside</i> (viewers).	81% (N=870)	80% (N=1,150)	80% (N=2,020)			
38. <u>With whom <i>Heroes by the Waterside</i> discussed (those that had discussed):</u>						
Discuss with friends.	60% (N=675)	61% (N=916)	61% (N=1,591)			
Discuss with spouse.	14%	7%	10%			
Discuss with parents.	5%	4%	5%			
Discuss with whole household.	10%	14%	12%			
39. Watch <i>Westbound Journey</i> .	97%	97%	97%	95%	97%	97%
40. Watch at least half <i>Westbound</i> episodes (viewers).	87% (N=900)	86% (N=1,189)	86% (N=2,095)			
41. Discuss <i>Westbound Journey</i> (viewers).	76% (N=888)	79% (N=1,189)	78% (N=2,077)			
42. <u>With whom <i>Westbound Journey</i> discussed (those that discussed):</u>						
Discuss with friends.	47% (N=638)	48% (N=943)	47% (N=1,581)			
Discuss with spouse.	8%	6%	7%			
Discuss with parents.	3%	2%	3%			
Discuss with whole household.	12%	17%	15%			
43. Watch <i>Zhongguo Baixing</i> . <sup>1</sup>	6.3%	4.1%	5.1%			
44. Watch at least half <i>Baixing</i> episodes (viewers).	49% (N=55)	46% (N=50)	48% (N=105)			
45. Discuss <i>Zhongguo Baixing</i> (viewers).	54% (N=57)	58% (N=50)	56% (N=107)			
46. <u>With whom <i>Baixing</i> discussed (those that discussed):</u>						
Discuss with friends.	62% (N=21)	41% (N=29)	50% (N=50)			
Discuss with spouse.	19%	28%	24%			
Discuss with parents.	5%	7%	6%			
Discuss with whole household.	10%	21%	16%			

**Appendix C** is based on personal interview surveys conducted in 1998 (the Baseline, N = 1,003), and in 1999 (the Post-test, N = 1,226 non-repeat interviews) by CIAD in collaboration with Ohio University. Sample sizes for the viewer/non-viewer comparisons are N = 61 viewers and N = 1,502 non-viewers in the post-test sample. Note: Total 2 does not always equal the post-test column because in the viewer non-viewer comparisons, the individuals who were interviewed

in both 1998 and 1999 were included in the analyses, but in for the baseline/post-test analyses, these repeat interviews are excluded so that the two samples are independent of each other. Values in parentheses are standard errors.

1 Indicates a significant difference between the baseline and the post-test samples using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.

2 Indicates a significant difference between *Zhongguo Baixing* viewers and non-viewers in the post-test sample using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.



**Appendix D**  
**Viewer Perceptions of *Zhongguo Baixing***

## Appendix D

### Viewer Perceptions of *Zhongguo Baixing*

<u>Variable</u>	<u>Viewers</u>		
1. <u>Number of episodes the viewer watched:</u>			
1-6.	56%		
7-12.	23%		
13-18.	21%		
2. <u>Where the viewer watched <i>Baixing</i>:</u>			
Home.	93%		
Neighbor's or relative's house.	5%		
3. <u>With whom the viewer watched <i>Baixing</i>:</u>			
Whole household	42%		
Spouse.	32%		
Alone.	7%		
Parents.	5%		
Siblings.	5%		
Friends.	5%		
Children.	2%		
In-laws.	2%		
4. <u>How much they liked <i>Baixing</i>:</u>			
Not at all.	0%		
Somewhat.	54%		
A lot.	46%		
5. <u>Whether the viewer found <i>Baixing</i> to be:</u>	<u>No</u>	<u>Somewhat</u>	<u>Highly</u>
a. Emotional.	5%	40%	54%
b. Educational.	7%	53%	40%
c. Suspenseful.	12%	56%	32%
d. Propagandistic.	18%	56%	26%
e. Exciting.	18%	72%	11%
f. Humorous.	49%	47%	4%
6. <u>How the viewer felt about <i>Baixing</i>'s:</u>	<u>Disliked</u>	<u>No opinion</u>	<u>Liked</u>
a. Story.	0%	23%	77%
b. Situations and plots.	0%	25%	75%
c. Characters.	0%	27%	73%
d. Dialogue.	2%	32%	65%
e. Songs.	4%	39%	58%
f. Length.	5%	54%	40%
7. Found a "special meaning" in the themes song.	<u>Viewers</u> 39%		
8. Would watch <i>Baixing</i> again.	93%		

**Variable****Viewers****9. Amount of *Baixing* the viewer recalls:**

Nothing.	7%
Somewhat.	67%
A lot.	26%

**10. Educational themes perceived by viewers:** **Unprompted** **Prompted** **Not noted**

a. Education of girls.	70%	26%	4%
b. Freedom of girls to choose partner.	70%	26%	4%
c. Girls freedom to choose a career.	67%	24%	9%
d. Ill treatment of wife.	60%	26%	13%
e. Family planning.	57%	23%	21%
f. Bride price.	49%	30%	21%
g. Preferential treatment of boys.	43%	28%	28%
h. Divorce.	43%	26%	30%
i. Family inheritance.	30%	28%	42%
k. HIV/AIDS.	30%	11%	59%

**11. Character Perception:**

<b><u>Character</u></b>	<b><u>Recall</u></b>	<b><u>Liked</u></b>	<b><u>Learned From</u></b>	<b><u>Know someone like</u></b>	<b><u>Perception</u></b>		
					<b><u>(-) (Neutral)</u></b>	<b><u>(+) (Neutral)</u></b>	<b><u>(+) (Neutral)</u></b>
Greenleaf.	96%	94%	93%	52%	11%	15%	74%
Autumn.	91%	84%	78%	69%	4%	12%	84%
Greenleaf's mother.	82%	60%	56%	66%	12%	52%	36%
Ershui.	80%	25%	40%	46%	69%	23%	8%
Li Laowan.	72%	30%	45%	53%	20%	70%	11%
Autumn's mother.	72%	63%	57%	45%	9%	47%	45%
Greenbud.	66%	67%	40%	40%	7%	47%	47%
Greenstem.	66%	53%	34%	36%	7%	51%	42%
Greenleaf's grandmother.	62%	56%	54%	42%	7%	50%	43%
Xinzi.	62%	39%	35%	28%	5%	87%	8%
Greenleaf's brother.	58%	38%	18%	33%	11%	47%	40%
Ershui's mother.	20%	22%	17%	35%	41%	46%	13%

**12. Character Identification:**

<b><u>Character</u></b>	<b><u>Feel closest to</u></b>	<b><u>Feel furthest from</u></b>	<b><u>Want to befriend</u></b>	<b><u>Worth imitating</u></b>
Greenleaf	55%	5%	62%	53%
Autumn	33%	0%	31%	41%
Greenstem	8%	0%	2%	3%
Li Laowan	3%	25%	0%	0%
Greenleaf's mother	3%	0%	0%	0%
Greenleaf's grandmother	0%	0%	2%	0%
Greenbud	0%	5%	2%	3%
Greenleaf's brother	0%	0%	0%	0%
Autumn's mother	0%	0%	0%	0%
Ershui	0%	59%	0%	0%
Ershui's mother	0%	0%	0%	0%
Xinzi	0%	7%	0%	0%



<u>Variable</u>	<u>Viewers</u>
13. <u>Parasocial interaction with <i>Baixing</i>:</u>	
Viewer would like to see their favorite character in home.	86%
Viewer felt <i>Baixing</i> reflected real life in rural China.	84%
Viewer felt that the village depicted was real.	84%
Viewer was upset when a favorite character made a mistake.	83%
Viewer cried when something bad happened to a character.	83%
Viewer wished they could improve the situations depicted in <i>Baixing</i> .	79%
Viewer felt like giving advice to any character.	77%
Viewer felt comfortable while watching, as if with friends.	75%
Viewer felt that <i>Baixing</i> had an impact on their attitude.	71%
Viewer compared their ideas with the story.	70%
Viewer felt as if they were part of the story.	65%
Viewer felt that <i>Baixing</i> had an impact on their behavior.	55%
Viewer felt as if <i>Baixing</i> reflected life viewer could relate to.	49%
Viewer disagreed with the way a character was depicted.	46%
A character helped the viewer to make decisions.	40%
14. <u>Whether they looked forward to watching <i>Baixing</i>:</u>	
Never	9%
Sometimes.	40%
Often.	51%
15. <u>Whether they adjusted their schedule to watch <i>Baixing</i>:</u>	
Never.	21%
Sometimes.	39%
Often.	40%
16. Discussed <i>Baixing</i> with others.	54%
17. <u>Discussed <i>Baixing</i> with:</u>	
Spouse.	36%
Children.	18%
Co-workers.	18%
Friends.	13%
Parents.	3%
Siblings.	3%
In-laws.	0%
18. <u>Intensity of Discussions about <i>Baixing</i>:</u>	
Not intense.	18%
Somewhat intense.	50%
Very intense.	32%

19. <u>What about <i>Baixing</i> was discussed:</u>	<b><u>Unprompted</u></b>	<b><u>Prompted</u></b>	<b><u>Not discussed</u></b>
a. Education of girls.	56%	12%	32%
b. Girls choosing their own spouse.	56%	18%	26%
c. Girls choosing their own career.	56%	16%	28%
d. Ill treatment of wife.	54%	18%	28%
e. Divorce.	50%	16%	34%
f Family planning.	50%	20%	30%
g. Preferential treatment of boys.	38%	18%	44%
h. Bride price.	37%	15%	30%
i. Family inheritance.	36%	16%	48%
j. HIV/AIDS.	32%	4%	64%
20. Wrote a letter to <i>Baixing</i> .	2%		
21. <u>Situation recall:</u>	<b><u>Marks days</u></b>	<b><u>Plays flute</u></b>	<b><u>Forces wife to</u></b>
<b><u>Character</u></b>	<b><u>on wall</u></b>	<b><u>for his love</u></b>	<b><u>have sex</u></b>
Greenleaf	93%	0%	0%
Li Laowan	5%	0%	4%
Greenleaf's mother	0%	0%	0%
Greenleaf's grandmother	0%	0%	0%
Greenbud	2%	0%	0%
Greenstem	0%	0%	0%
Greenleaf's brother	0%	0%	0%
Autumn	0%	100%	0%
Autumn's mother	0%	0%	0%
Ershui	0%	0%	96%
Ershui's mother	0%	0%	0%
Xinzi	0%	0%	0%

**Appendix D** is based on personal interview surveys conducted in 1999 with viewers of *Zhongguo Baixing* (the post-test, N = 61) by CIAD in collaboration with Ohio University.

**Appendix E**  
**Emotional Response to Hypothetical Situation and *Zhongguo Baixing* Situation**



**Appendix E**  
**Emotional Response to Hypothetical Situation and *Zhongguo Baixing* Situation**

**Emotional Codes**

<b>Var</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>Intensity</b>
<b>1a</b>	1	18	65	5	2	2	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	36%
<b>1b</b>	6	11	59	4	4	4	0	0	0	0	2	2	2	0	0	0	0	4	0	0	7	0	0	37%
<b>2a</b>	0	26	11	7	44	4	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	62%
<b>2b</b>	2	31	2	0	46	2	4	4	0	0	0	0	0	0	6	0	4	0	0	0	0	0	0	26%
<b>3a</b>	1	19	64	2	1	7	0	0	0	0	0	0	0	0	0	0	0	0	0	3	1	0	0	77%
<b>3b</b>	0	9	60	0	4	11	0	0	0	0	0	0	0	0	0	0	0	0	0	11	4	0	0	79%
<b>4a</b>	65	1	1	1	0	0	0	2	0	0	21	0	0	0	5	0	0	0	0	0	0	0	0	47%
<b>4b</b>	69	4	2	2	0	0	0	2	2	0	7	2	0	2	9	0	0	0	0	0	0	0	0	25%
<b>5a</b>	0	29	20	7	20	17	0	0	0	0	0	0	0	0	0	0	0	0	1	2	0	0	1	63%
<b>5b</b>	4	22	22	4	24	13	2	0	0	0	0	0	0	0	0	0	0	0	4	4	0	0	2	71%
<b>6a</b>	81	1	1	0	0	0	0	9	4	0	2	0	0	0	1	0	0	0	0	0	0	0	0	60%
<b>6b</b>	59	2	0	0	0	0	0	15	2	0	2	0	0	0	13	0	0	0	0	0	0	0	0	64%
<b>7a</b>	2	19	46	9	4	4	2	0	0	0	0	0	0	0	0	0	0	0	0	0	6	0	0	44%
<b>7b</b>	0	35	20	9	2	24	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	46%
<b>8a</b>	45	0	0	0	0	0	0	9	0	2	33	1	0	0	7	0	0	1	0	0	0	1	0	32%
<b>8b</b>	22	0	0	0	0	0	0	2	17	6	15	4	0	0	11	0	0	9	0	0	0	9	0	23%
<b>9a</b>	7	24	3	4	31	8	2	0	0	0	7	0	0	0	5	0	0	3	0	0	0	0	0	37%
<b>9b</b>	2	17	7	4	48	17	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	61%

Var	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	Intensity
10a	1	13	48	5	0	3	8	0	0	5	0	0	0	0	0	0	0	0	0	6	2	4	3	49%
10b	0	11	37	2	6	22	2	0	0	2	0	0	0	0	0	0	0	0	0	9	0	2	6	64%
11a	0	23	38	5	10	9	0	0	0	0	0	0	0	0	0	0	0	0	0	6	0	2	0	64%
11b	0	26	9	23	21	11	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	0	60%
12a	1	11	50	8	1	2	6	0	0	9	0	0	0	1	0	1	0	0	0	1	3	0	3	43%
12b	20	7	2	0	2	4	0	13	0	0	6	0	0	4	0	20	0	0	0	2	13	0	0	37%
13a	63	1	0	0	0	0	0	0	0	0	8	0	0	5	10	0	0	4	0	0	0	1	0	59%
13b	17	4	0	0	0	0	6	6	0	0	9	0	0	6	43	0	0	4	0	0	0	4	0	55%
14a	52	1	1	0	0	0	5	0	0	14	6	0	0	0	12	0	0	3	0	0	0	1	0	52%
14b	17	6	2	0	0	6	4	0	0	9	20	0	0	0	9	0	0	6	0	4	4	4	0	53%
15a	3	15	45	9	2	5	0	0	0	2	0	0	0	0	0	0	0	3	0	6	6	0	0	50%
15b	4	13	19	13	9	7	0	0	0	0	0	0	4	0	0	0	0	7	0	4	7	0	0	23%

**Appendix E** is based on personal interview surveys conducted in 1998 (the Baseline, N = 1,003) in which the respondents were asked the hypothetical situational questions designated by the letter “a” in each case and in 1999 with viewers of *Zhongguo Baixing* (the post-broadcast, N = 61) in which the viewers were asked the specific situational question based on the soap opera designated by the letter “b” in each case by CIAD in collaboration with Ohio University. The numbers correspond to the percentage of respondents who gave that emotional response for the question. Variable codes and emotional response codes are listed below. “Intensity” is the percentage of respondents who said their emotional response, whatever it was, was “Intense”.

**Variable Codes:**

1a. A husband criticizes his wife for disagreeing with his mother.

2a. A girl quits school so she can take care of work at home.

3a. A woman is ill-treated by her husband and her in-laws.

4a. A woman is given respect and recognition for her contribution to the family's

1b. Ershui criticizes Greenleaf for disagreeing with his mother.

2b. Greenleaf tells Greenstem how she has quitted school to help the family

3b. Greenleaf is ill-treated by Ershui and his family.

4b. Greenleaf's mother is given respect and recognition for her

well being.

5a. A woman is married against her wishes.

6a. Lovers who were separated by circumstance, come back together at a later time through persistence.

7a. A boy is given better treatment (food, clothing etc.) than a girl in the family.

8a. A woman exceeds her husband in terms of career advancement and pay.

9a. A woman sacrifices her happiness for her family.

10a. A husband forces sex on his wife when she is not willing.

11a. A forced marriage arrangement separates two lovers.

12a. A woman makes her husband lose face in front of others.

13a. Young people take good care of old, dependent parents.

14a. A previously dependent woman becomes strong and independent.

15a. The husband resents his wife's child from previous marriage.

contribution to the family's well being.?

5b. Greenleaf is married against her wishes.

6b. Greenleaf and Autumn, who are separated by circumstances, come back together in the end through persistence.

7b. Greenleaf's brother gets to eat first with the father, while she and her mother and sisters wait.

8b. Greenleaf is more successful in her career and pay than Autumn is.

9b. Greenleaf sacrifices her happiness to marry Ershui so that a bride could be bought for her brother.

10b. Ershui forces sex on Greenleaf when she is not willing.

11b. Greenleaf and Autumn were separated because Greenleaf is married by force to Ershui.

12b. Greenleaf makes Ershui lose face on the wedding day by displaying her affection for Autumn.

13b. Autumn washes his blind mother's feet.

14b. Greenbud builds herself a hut by the river after separating with her husband, takes charge of her destiny.

15b. Autumn resents Greenleaf's daughter who was conceived when she was married to Ershui

### **Emotion Codes:**

1. Happy

2. Upset

3. Angry

4. Disappointed

5. Pity

6. Sad

7. Guilty

8. Excited

9. Relieved

10. Ashamed

11. Proud

12. Strong

13. Alert

14. Enthusiastic

15. Inspired

16. Nervous

17. Determined

18. Attentive

19. Frustrated

20. Hostile

21. Afraid

22. Interested

23. Distressed



**Appendix F**  
**Attitude Dependent Variables**

## Appendix F Attitude Dependent Variables

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
1. Ideal age for women to marry.	20.6 (.24)	21.0 (.21)	20.9 (.16)	22.9 (.62)	21.4 (.23)	21.4 (.22)
2. Ideal age for women to have their first child.	25.3 (.07)	25.5 (.06)	25.4 (.04)	25.7 (.23)	25.4 (.05)	25.5 (.05)
3. Ideal age for men to marry. <sup>2</sup>	21.8 (.26)	22.1 (.23)	22.0 (.17)	24.4 (.75)	22.2 (.20)	22.3 (.20)
4. Know there is a law regulating age of marriage. <sup>1</sup>	69%	86%	78%	95%	85%	85%
5. Know the correct legal age of marriage for women. <sup>2</sup>	65%	69%	67%	53%	70%	70%
6. Know the correct legal age of marriage for men. <sup>2</sup>	66%	68%	68%	49%	70%	69%
7. <u>What should the choice of choosing a life partner depend on?</u>						
Values and morals	67%	64%	65%	71%	63%	64%
Love	22%	24%	23%	21%	25%	25%
Socio-economic status	1%	2%	2%	0%	2%	2%
Not sure.	5%	5%	5%	2%	5%	5%
8. <u>Who should make the choice about marriage partner?</u> <sup>1, 2</sup>						
Bride/groom.	83%	72%	77%	90%	72%	73%
Parents.	3%	2%	3%	0%	3%	3%
Bride/groom and parents.	13%	24%	19%	8%	24%	23%
Other relatives.	0%	.4%	.2%	0%	.3%	.3%
Other.	1%	1%	1%	2%	1%	1%
9. <u>Who made the decision in their marriage?</u> <sup>1</sup>						
Self.	70%	60%	65%	75%	59%	60%
Parents.	8%	9%	8%	6%	10%	10%
Yourself and parents.	21%	30%	26%	19%	29%	29%
Other relatives.	.5%	.2%	.3%	0%	.3%	.3%
Other.	.2%	.1%	.1%	0%	.6%	.6%

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
10. Ideal number of sons. <sup>1</sup>	1.4 (.03, 651)	1.1 (.02, 729)	1.3 (.02, 1,380)	1.1 (.04, 45)	1.1 (.02, 873)	1.1 (.01, 918)
11. Ideal number of daughters. <sup>1</sup>	1.3 (.03, 654)	1.1 (.02, 729)	1.2 (.02, 1,383)	1.1 (.05, 44)	1.1 (.02, 873)	1.1 (.02, 917)
12. <u>If only one child, which gender preferred?</u> <sup>1, 2</sup>						
Boy	19%	11%	15%	21%	11%	11%
Girl	11%	8%	9%	15%	7%	7%
Either	71%	81%	76%	64%	82%	81%
13. <u>For those who chose boy, which factor was moderately or much influence in choice (N = 270, 136, 406, 13, 162, 175):</u>						
a. Son's farm or house work.	69%	67%	68%	46%	70%	68%
b. Love of sons. <sup>1</sup>	61%	76%	66%	77%	76%	76%
c. Son's contribution to economic security. <sup>2</sup>	61%	57%	60%	23%	63%	60%
d. Continuation of the family line.	56%	48%	53%	39%	55%	54%
e. One has to worry less about sons. <sup>1</sup>	40%	50%	43%	54%	48%	48%
f. Son to perform last rights for parents.	38%	36%	37%	15%	40%	38%
g. Son has a brighter future than daughter. <sup>1</sup>	30%	42%	34%	46%	43%	43%
14. <u>For those who chose girl, which factor was moderately or much influence in choice (N = 197, 100, 297, 9, 108, 117):</u>						
a. Love of daughters. <sup>1</sup>	61%	86%	69%	100%	86%	87%
b. Daughter's contribution to economic security.	50%	46%	49%	56%	45%	46%
c. One has to worry less about daughters.	34%	47%	39%	67%	51%	53%
d. Daughter's farm or house work.	35%	31%	34%	44%	31%	32%
e. Daughter has a brighter future than son.	15%	20%	17%	11%	22%	22%
f. Continuation of the family line.	13%	14%	14%	11%	15%	15%
g. Daughter to perform last rights for parents.	11%	14%	12%	22%	13%	14%



**Variable****15. Agreement with certain statements about gender equity:**

	<b>Baseline</b>	<b>Post-test</b>	<b>Total 1</b>	<b>Viewers</b>	<b>NVs</b>	<b>Total 2</b>
a. A daughter-in-law should sacrifice her happiness for her mother-in-law. <sup>1, 2</sup>	16%	13%	14%	2%	13%	13%
b. Alcohol is an important cause of family problems. <sup>1, 2</sup>	63%	59%	91%	80%	59%	60%
c. The husband should help to settle conflicts between his wife and his mother. <sup>1, 2</sup>	92%	85%	88%	98%	85%	85%
d. The government should have a say in how many children a couple can have. <sup>1</sup>	65%	50%	57%	59%	52%	52%
e. Virginity will be the first and foremost principle for any man to choose a wife. <sup>1</sup>	30%	24%	27%	20%	26%	26%
f. Even if a woman is very unhappy with the marriage, she should not divorce the husband for their children's happiness. <sup>1</sup>	31%	22%	26%	16%	23%	23%
g. It is inappropriate for a father to give his unmarried daughter freedom to move around (such as go to movies, attending parties, etc.). <sup>1</sup>	16%	12%	14%	15%	11%	12%
h. It is okay for employers to treat women workers differently than men. <sup>1</sup>	12%	8%	10%	10%	8%	8%
i. Sex within marriage should always be based on love and respect for the spouse. <sup>1</sup>	90%	86%	88%	93%	85%	86%
j. People should wait until they are mature adults before they marry. <sup>1</sup>	92%	86%	88%	92%	86%	86%
k. A couple should be completely free to determine how many children they should have. <sup>1</sup>	23%	18%	20%	20%	18%	18%
l. Only sons are entitled the right to inherit family property. <sup>1</sup>	7%	9%	8%	5%	9%	9%
m. Girls do not need to receive too many years of education. <sup>1</sup>	2%	3%	3%	3%	4%	4%
n. Rural residents should pursue opportunities in cities.	79%	77%	78%	69%	78%	78%
o. A woman who is very unhappy with her husband should feel free to divorce him.	78%	74%	76%	87%	74%	74%
p. A daughter has the right to decide when she will marry.	62%	66%	64%	74%	66%	66%
q. A woman should not make her husband lose face in the public by contradicting him even if she disagrees with him.	27%	26%	26%	21%	25%	25%
r. The happiness of life comes from a house full of sons and grandsons.	22%	21%	21%	13%	21%	21%
s. The son should use the father's family name in order to pass on the father's family line.	16%	16%	16%	13%	16%	16%
t. A groom's family must pay bride price to the bride's family.	13%	15%	14%	13%	16%	15%
u. Higher morality standards are applicable for women, not for men.	7%	8%	7%	10%	7%	8%
v. Men and boys should eat separately from women and girls, especially if there are guests at the house.	5%	6%	6%	2%	6%	6%
w. It's not appropriate for a woman to be superior to her husband in terms of career development and economic advancement.	5%	5%	5%	3%	5%	5%
x. A daughter should be obedient to her father no matter what he says.	4%	5%	4%	3%	5%	5%
y. It is manly for a man to curse, but disgusting for a woman.	4%	4%	4%	5%	4%	4%
z. Sons should be given preferential treatment over daughters.	4%	4%	4%	3%	4%	4%
aa. The parents of a married daughter should not interfere even if her husband and in-laws mistreat her.	3%	3%	3%	0%	4%	4%

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>NVs</u>	<u>Total 2</u>
bb. A wife has no say in family decisions since she does not contribute economically.	3%	3%	3%	2%	3%	3%
cc. A man has the right to beat his wife if she disobeys him.	1%	2%	2%	2%	2%	2%
dd. It is okay for a family to give up the girl child for adoption so they can have a boy.	2%	2%	2%	2%	2%	2%
ee. Gambling is an efficient way to make quick money.	2%	2%	2%	2%	3%	3%
ff. If a woman knows that she will be giving birth to a girl, it is acceptable for her to have an abortion so that she could have a boy later.	2%	3%	2%	0%	3%	3%

16. Self Efficacy Questions:

a. You have the complete freedom to move from one place to another to pursue better opportunities. <sup>1</sup>	67%	75%	72%	66%	75%	74%
b. You can deal efficiently with unexpected events. <sup>1</sup>	60%	71%	66%	74%	71%	71%
c. You can always manage to solve difficult problems if you try hard enough.	89%	86%	87%	89%	87%	87%
d. If someone opposes you, you can still find means and ways to get what you want.	59%	60%	60%	57%	60%	60%

17. Collective Efficacy Questions:

a. The government has the primary responsibility to solve our community problems. <sup>1, 2</sup>	46%	68%	58%	62%	69%	69%
b. Your community can harness/mobilize local resources efficiently to develop economically. <sup>1</sup>	69%	66%	67%	61%	66%	66%
c. Your community can rely on itself to solve your problems.	65%	67%	66%	59%	68%	67%
d. You feel that you can freely discuss with other community members about the issues that affect you.	77%	78%	77%	67%	77%	77%
e. You have community members who can take on leadership roles to bring changes to your community.	65%	66%	66%	62%	66%	66%
f. The responsibility for bringing about change in our community lies with community members.	78%	78%	78%	79%	78%	78%

**Appendix 4** is based on personal interview surveys conducted in 1998 (the Baseline, N = 1,003), and in 1999 (the post-test, N = 1,226 non-repeat interviews) by CIAD in collaboration with Ohio University. Sample sizes for the viewer/non-viewer comparisons are N = 61 viewers and N = 1,502 non-viewers in the post-test sample. Note: Total 2 does not always equal the post-test column because in the viewer non-viewer comparisons, the individuals who were interviewed in both 1998 and 1999 were included in the analyses, but in for the pre/post analyses, these repeat interviews are excluded so that the two samples are independent of each other. Values in parentheses are standard errors.

1 Indicates a significant difference between the baseline and the post-test samples using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.

2 Indicates a significant difference between *Zhongguo Baixing* viewers and non-viewers in the post-test sample using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.

**Appendix G**  
**Family Planning Dependent Variables**



## Appendix 5

### Family Planning Dependent Variables

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
1. <u>Ideal spacing between children:</u> 1, 2						
One year.	.5%	1%	1%	2%	1%	1%
Two years.	15%	19%	17%	25%	19%	19%
Three or more years.	55%	55%	55%	67%	54%	55%
Up to God.	2%	1%	2%	0%	2%	2%
Not sure.	20%	15%	17%	3%	16%	16%
2. <u>Belief in who determines gender of child:</u> 1						
Male.	36%	41%	39%	56%	41%	42%
Female.	1%	1%	1%	0%	1%	1%
Both.	34%	32%	33%	30%	32%	32%
God's will.	3%	6%	5%	7%	6%	6%
3. <u>Belief in who is cause of infertility:</u> 1						
Male.	2%	1%	1%	0%	1%	1%
Female.	.4%	1%	1%	0%	1%	1%
Both.	77%	83%	80%	93%	83%	83%
God's will.	.1%	1%	1%	2%	1%	1%
4. <u>Happiest families are:</u> 1						
Small (<3).	52%	36%	43%	41%	37%	38%
Large.	7%	9%	8%	2%	9%	9%
Both.	20%	31%	26%	41%	32%	32%
Not sure/Can't say.	19%	19%	19%	16%	17%	17%
5. Approve of family planning. 1	76%	77%	77%	89%	78%	78%
6. <u>Who should decide on the use of family planning:</u> 1, 2						
Husband.	2%	1%	2%	0%	1%	1%
Wife.	7%	4%	5%	8%	4%	4%
Both.	68%	73%	70%	85%	74%	74%

<u>Variable</u>	<u>Baseline</u>	<u>Post-test</u>	<u>Total 1</u>	<u>Viewers</u>	<u>Non-Viewers</u>	<u>Total 2</u>
11. <u>Aware of family planning methods:</u>						
a. Tubectomy. <sup>1</sup>	82%	92%	88%	98%	92%	92%
b. Vasectomy. <sup>1</sup>	80%	87%	84%	89%	87%	87%
c. Oral pill. <sup>2</sup>	87%	88%	88%	98%	88%	89%
d. Condom. <sup>2</sup>	86%	87%	87%	98%	88%	88%
e. IUD.	83%	85%	84%	92%	85%	85%
f. Rhythm. <sup>2</sup>	74%	74%	74%	87%	75%	75%
12. Current use of family planning by married respondents.	82% (N = 652)	81% (N = 819)	81% (N = 1,471)	83% (N = 48)	83% (N = 1,026)	83% (N = 1,074)
13. Family planning methods are locally available. <sup>1</sup>	64%	60%	62%	69%	62%	62%
14. <u>Main reason for current use of family planning by those that were using:</u>						
Government policy.	83% (N = 536)	84% (N = 675)	84% (N = 1,211)	73% (N = 40)	85% (N = 860)	85% (N = 900)
Smaller family is happier.	8%	7%	8%	10%	7%	7%
Economic hardship.	4%	3%	4%	5%	3%	3%
Mother's health.	1%	3%	2%	10%	2%	2%
Child spacing.	.2%	.4%	.3%	0%	.3%	.3%
Prevent STDs.	0%	.1%	.1%	0%	.2%	.2%
15. <u>Number of living children at first use of family planning (those that were current users): <sup>1</sup></u>						
Zero.	13% (N = 546)	15% (N = 675)	14% (N = 1,221)	15% (N = 40)	14% (N = 860)	14% (N = 900)
One.	66%	71%	69%	70%	72%	72%
Two.	15%	10%	12%	10%	11%	11%
Three.	2%	2%	2%	0%	2%	1%
Four or more.	.4%	.1%	.2%	0%	.1%	.1%
16. <u>Acceptability of sexual relations before marriage:</u>						
a. For men. <sup>2</sup>	12%	13%	13%	25%	12%	13%
b. For women. <sup>2</sup>	9%	11%	10%	25%	10%	11%
17. Believe mid-wife should be present at all births. <sup>1</sup>	88%	82%	85%	89%	83%	83%

<b>Variable</b>	<b>Baseline</b>	<b>Post-test</b>	<b>Total 1</b>	<b>Viewers</b>	<b>Non-Viewers</b>	<b>Total 2</b>
<b>18. Agreement with the following statements:</b>						
a. Female sterilization will make women weak. <sup>1, 2</sup>	28%	18%	22%	10%	18%	17%
b. Sex education is necessary for young people. <sup>1, 2</sup>	84%	75%	79%	92%	76%	77%
c. Family planning will improve the well-being of the family. <sup>1</sup>	72%	86%	80%	87%	85%	85%
d. Male sterilization will make men weak. <sup>1</sup>	31%	19%	24%	15%	18%	18%
e. Condoms are difficult to dispose off. <sup>1</sup>	24%	28%	26%	23%	27%	27%
f. Condoms are easy to use. <sup>1</sup>	59%	57%	58%	66%	58%	58%
g. Condoms are convenient to use. <sup>1</sup>	55%	55%	55%	61%	55%	55%
h. Oral contraceptives cause side effects (like headaches). <sup>2</sup>	40%	39%	39%	41%	39%	39%
i. Family planning will improve the health of the mother.	82%	79%	80%	79%	78%	78%
j. Oral contraceptives are convenient to use.	51%	49%	50%	49%	50%	50%
k. I can trust the people at the family planning clinics.	61%	64%	63%	62%	64%	64%
<b>19. Ever discuss family planning (when needed, routinely and rarely combined):</b>						
a. Spouse. <sup>1, 2</sup>	90%	92%	91%	92%	92%	92%
b. Same gender friends. <sup>1</sup>	66%	67%	67%	72%	69%	69%
c. Physician or health worker. <sup>1</sup>	45%	56%	52%	59%	56%	56%
d. Family planning worker. <sup>1</sup>	48%	56%	52%	64%	56%	56%
e. Mother-in-law or sister-in-law. <sup>2</sup>	59%	61%	60%	50%	61%	61%
<b>20. Hypothetical behavioral situations:</b>						
a. Allow daughter to move around freely as a boy. <sup>1</sup>	41%	43%	43%	39%	44%	44%
b. Allow daughter to study as long as she wants. <sup>1</sup>	57%	55%	56%	53%	56%	56%
c. Allow daughter to choose husband.	84%	86%	85%	84%	85%	85%
d. Allow daughter to choose her career.	81%	78%	79%	80%	77%	77%

**Appendix 6** is based on personal interview surveys conducted in 1998 (the Baseline, N = 1,003), and in 1999 (the post-broadcast, N = 1,226 non-repeat interviews) by CIAD in collaboration with Ohio University. Sample sizes for the viewer/non-viewer comparisons are N = 61 viewers and N = 1,502 non-viewers in the post-test sample. Note: Total 2 does not always equal the post-test column because in the viewer non-viewer comparisons, the individuals who were interviewed in both 1998 and 1999 were included in the analyses, but in for the pre/post analyses, these repeat interviews are excluded so that the two samples are independent of each other. Values in parentheses are standard errors.

<sup>1</sup> Indicates a significant difference between the baseline and the post-test samples using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.

<sup>2</sup> Indicates a significant difference between *Zhongguo Baixing* viewers and non-viewers in the post-test sample using a Chi-Square test ( $p < .05$ ) for categorical variables and ANOVA ( $p < .05$ ) for continuous variables.