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GROUP SELF-CRITICISM RITUALS AND DEVIANCE DETERRENCE
IN THE PEOPLE'S REPUBLIC OF CHINA

By

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ABSTRACT

GROUP SELF-CRITICISM RITUALS AND DEVIANCE DETERRENCE
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This study explores the role group self-criticism plays as an informal or extra-judicial process in the People's Republic of China, and investigates the perception of effectiveness of group self-criticism in deterring deviance or crime. The survey research was done on a population of Chinese persons from the PRC who are temporarily residing in the U.S.

The findings suggest that various kinds of problems are settled in an informal group setting, ranging from work mistakes, thought problems, sex/family related problem, to certain types of criminal actions. Among the latter, adultery and small theft (bike, watch, etc) are the most serious types of deviances which can be settled outside of the formal criminal justice system. Collectivistic values, group cohesiveness, and voluntary self-criticism were found to have an impact on the perception of deterrence as affecting group self-criticism, while frequency of group self-criticism does not impact on this perception.

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I think of my parents,
who are waiting for another degree -- Ph.D.

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CHAPTER 1. INTRODUCTION

Many publications show that, with various terms and forms in many different places, self-criticism in a group has been used as a device for religious and political conversion, group-therapy treatment, as the medium for absolution from sins, and as a deviance deterrence or crime prevention strategy, and so on (Kanter, 1968; Lifton, 1961; Mowrer, 1964; Sargent, 1957; Sherrod, 1982).

In the Catholic church, confessing of sins is done to obtain forgiveness, and to show repentance for wrongdoings or sins. A penitent person can receive direct forgiveness for his/her sin through voluntary Catholic confession (the Sacrament of Reconciliation). It may be a device to reconcile the sinner to the church after he/she has fallen into sin (Encyclopedia Americana, 1985, V.7:534). According to the New Catholic Encyclopedia (1976), in the first four centuries, confession commonly occurred in public, and Christians did not insist on their right to absolute secrecy. The early Christians, in their closely knit-communities, were willing to admit many of their sins in public and accept public penances gradually, even for some of their secret sins.

However during the fifth century, the church began to seal confession, and in the twelfth century, private confession had become absolute and universal (New Catholic Encyclopedia, 1976; Kurtscheid, 1927). Mowrer (1964:20) describes some religious groups which try to take personal guilt seriously and make active use of confession, testimony, witnessing in small groups, and restitution in its attempt to free people personally and restore them to the community.

In his study about utopian communities in nineteenth century America, Kanter (1968) also found that public confession and mutual criticism existed as a commitment-producing organizational strategy in successful (enduring) communities, but did not exist or were rarely present in unsuccessful (short-lived) communities. According to Kanter, commitment to social control or norms involves securing a person's positive evaluative orientations, redefining his symbolic environment so that the system's demands are considered right in terms of his self-identity, and obedience to authority becomes a moral necessity. Mortification and surrender are among the components of evaluative-control commitments. Mortification can be a sign of trust in the group, a willingness to share weakness, failing, doubts,

problems, and one's innermost secrets with others. It thus facilitates commitment of the evaluative-control type and generates loyalty, binding the evaluative components of the personality system to the norms of the social system, through the system's invasion of phenomenological privacy. Kanter's findings indicate that confession, self-criticism, and mutual criticism are components of promoting mortification, enhancing social bond, group survival, and commitment to community. Personal testimony is also used in groups such as the evangelical Christian groups, Weight Watchers, Alcoholic Anonymous, and certain group-therapy groups as an effective means for audience commitment or behavior change (Sherrod, 1982: 138-139).

In regard to public confession in the early Catholic Church, Mowrer (1964:19) posits that transformation from its originally public form to complete privacy weakened the integrity and vitality of the Church. He also argues that it has left the Protestant world without clear, effective means of dealing with personal guilt - and personal disturbance. In addition, he compares the Christian Church with the Communist society in that "contemporary Christianity's worst enemy is employing techniques and dynamics of the early Church and has

put them to work in a perhaps perverted but astonishingly powerful way. The communist cell is a modern variant on the Christian cell or house-church. There is a striking similarity in the underground character of both movements. 'Brainwashing' is an inversion of primitive Christian 'group therapy,' involving a total ideological metamorphosis. In both instances there is a marked sense of 'community' and tremendous camaraderie. And the willingness to sacrifice time, money, and even life itself for sake of a higher cause - in a word, commitment - explains to a great extent the rapid growth, in each case, of the idea and the institution."

Criticism and group self-criticism in the People's Republic of China have been used as a device for ideological reform, and as a potent instrument or medium of political education. Political education for all Chinese is part of the drive to mobilize collective effort in building a socialist society, but raising political consciousness is also the tool for correcting deviance (Johnson, 1986: 451). It is not surprising then that most Chinese people spend thousands of hours in small group study sessions so that small groups will help formulate official norms and communicate these norms to all members. In the sessions, all members are supposed to

point out other members' error or wrongdoing, or practice self-criticism about their own error or wrongdoing, based on official norms. Through such a process, a certain level of error or wrongdoing is forgiven by other group members, and thus is settled in a group without recourse of the formal criminal justice system. Consequently, criticism and self-criticism among group members, in theory, strengthen group solidarity (Li,1977; Whyte, 1974).

It is often said that American society has fixed ideas about the institutions and techniques which should be employed to control and correct deviant behavior. According to Li (1977: 140), the very use of the terms "criminal law" and "penology" evokes images of prisons, probation officers, parole boards, and so on, focusing one's attention on the formal criminal justice process. This emphasis is misdirected for the study of criminal justice in American society and is improper for that in China. He argues that the entire field of comparative legal studies needs to be reformulated into broader and less Western-oriented terms.

Figure 1-1 is a simplified graphic representation of the judicial process in the case of an individual violating an

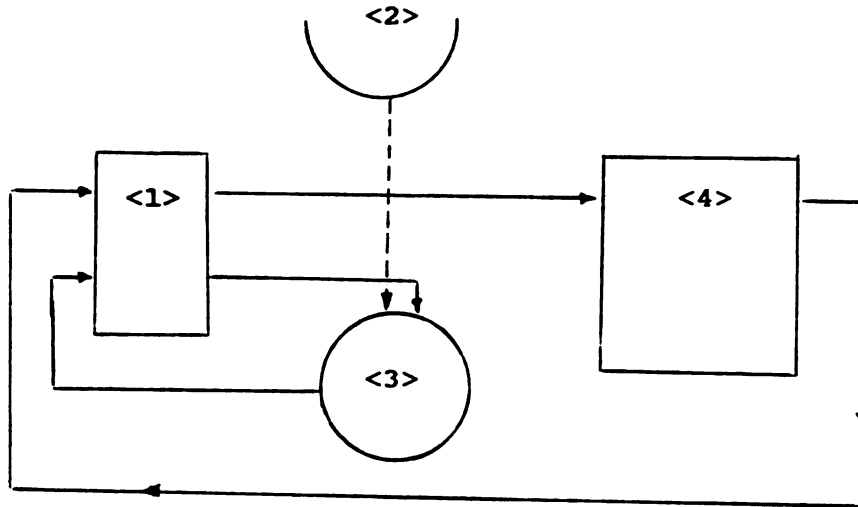


Figure 1-1. Group Self-Criticism Ritual and the Criminal Justice System in the PRC.

- <1>: An individual
- <2>: Official norm
- <3>: Group self-criticism ritual
in the small group (Xiao-Zu)
- <4>: The formal criminal justice system

official norm or law in the PRC. In most societies, including American society, when an individual's certain criminal activity is known to the public, the individual must face the formal criminal justice system or escape. However, the PRC has an extra-step as <3> in Fig 1-1, which may be referred to as an informal or extra-judicial process. <1> presents an

individual, <2> is an official norm, <3> is a group self-criticism ritual, and <4> represents the official criminal justice system. Except for severe criminal violation, most deviant acts are settled through group self-criticism activity based in accordance with an official norm, and outside of the formal criminal justice system. Group self-criticism ritual in the PRC, along with political education, is one of proactive strategies of deviance or crime prevention. Prevention would be achieved by mobilizing individuals or groups outside the span of justice bureaucracies through an exercise of political power.

As described earlier, a sinner in the early Catholic Church and a deviant in the PRC can be forgiven through public confession and public self-criticism, by the public (ultimately, by God and the State). We may say that public confession and public self-criticism play a bridge-role between a sinner and the public or God, and between a deviator and the group or the society, respectively, when a person deviates from God's teaching or from the official norms of society.

Western scholars have extensively studied the relationship between induced commitment, role-playing, or cognitive dissonance on the one hand, and attitude or behavior change on the other. Although these studies have mostly used American subjects, similar research conducted in Hong Kong in the 1950s featured Chinese or ex-Western prisoners of war as subjects. However, these studies focused frequently on the relationship between making a public statement and attitude or behavior change. Regretfully, there has been little research on the relationship between public self-criticism and deviance deterrence or crime prevention. This study attempts to explore the effectiveness of group self-criticism ritual on deviance deterrence and crime prevention based on Chinese respondents' perception.

The purpose of this study is to the kind of role group self-criticism ritual plays as an informal judicial process in the PRC. Specially, the study intends to examine how Chinese respondents perceive the relationship between deterrence of deviance, crime prevention, and group self-criticism ritual in the PRC. The study examines the following research questions:

1. What type of mistake, wrongdoing, deviance, or crimes

is exposed in group self-criticism rituals, and settled in it without intervention of the formal criminal justice system?

2. Do the frequencies of a) group self-criticism, b) criticism, and c) individuals observing group self-criticism or criticism sessions, influence group cohesiveness and the individual's perception of these sessions as effective in deterring deviance?
3. Does group cohesiveness have some relationship to the perception of the effectiveness of group self-criticism in deterring deviance?
4. What values of the People's Republic of China (PRC) have an impact on the perception of effectiveness of group self-criticism in deterring deviance?
5. Are there any differences in the effectiveness of group self-criticism ritual in deterring deviance between those who have practiced self-criticism voluntarily and those who have been forced to practice

self-criticism?

List of Terms

This section provides definitions or explanations of terms to help readers' conceptual understanding.

PRC -- People's Republic of China.

Small group -- "Xiao-zu" in Chinese. The Chinese sources consulted: Hong, Fu-chuan, 1952; Tsou, Shu-min, 1951; Zhou, Yuan-ping, 1950.

Self-Examination -- "Zi-wo jian-cha" in Chinese. In this study, it refers to "writing a self-examination before or after self-criticism in a small group."

Life Meeting -- "Sheng-huo hui" in Chinese. this meeting is most common in any part of the PRC. It is usually held once a week, sometime more than once, in a small group. In the meeting, members discuss various problems, ranging from new instruction from the Party, work performance, work

discipline, to private conflict between members.

Criticism and Self-criticism -- "Pi-ping yu Zi-wo Pi-ping" in Chinese. In this study, they refer to "criticizing others (or their faults) and criticizing oneself (or one's fault) in a group meeting." Self-criticism is often used as "group self-criticism." Group self-criticism ritual refers to "activities in a small group including criticism, self-criticism, and observation of criticism and self-criticism." The Chinese sources consulted: Liu, Chi, 1982; Long, Chien, 1952; Wu, Lan, 1950; Ying, Lin, 1956; Zao, Xian-yung, 1984; Xue-xi Pi-ping yu Zi-wo Pi-ping (Study on Criticism and Self-criticism), 1952; Lun Pi-ping yu Zi-wo Pi-ping (Discussion on Criticism and Self-criticism), 1950.

Party representative (secretary) -- "Shu-ji" in Chinese. In this study, it refers to "a secretary of the Party committee in a work or school unit." It is called "Jiao Tao Yuan" or "Zhi Tao Yuan" in the military unit.

Cultural Revolution (1966-1976) -- "Wen Hua Da Ge Ming" in Chinese. It was initiated by Mao, Tse-Tung, the former

chairman of the Chinese Communist Party. As defined by Mao, the aims of the Cultural Revolution were to consolidate the dictatorship of the proletariat, to prevent capitalist restoration, and to build socialism. It was designed to shake up an increasingly self-conscious and conservative party-government-military-power elite and to replace it with more revolutionary elements. Bureaucrats and managers at all levels of government and industry were sent out to do manual labor, and millions of students were sent down to the farms or factories, leading to a new spirit of egalitarianism. Primary emphasis was on the restoring of ideological purity, the reinfusion of revolutionary fervor into the Party and government bureaucracies, and the intensification of class struggle. Political education and group self-criticism ritual were especially emphasized during the Cultural Revolution.

Informal and Formal Judicial Process -- Article 32 of the Criminal Law of the PRC (1979) shows that:

where the circumstances of a person's crime are minor and do not require sentencing to punishment, an exemption from criminal sanctions may be granted him, but he may, according to the different circumstances of each case, be reprimanded or ordered to make a statement of repentance or formal apology, or make compensation for losses, or be subjected to administrative sanctions

by the competent department.

According to Cohen, there were three types of sanctions in Mao's China: informal, administrative, and criminal. The informal sanctions imposed by work and residential units (small groups) ranged from criticism to struggle meetings. The administrative sanctions imposed by the police included formal warning, fines and short detentions, supervised labor without segregation from society, and reeducation through labor in camps. The major criminal sanctions imposed by the courts were control, similar to supervised labor; imprisonment for a fixed term; imprisonment for life; death sentence, and so on. Mediation and persuasion are employed by individuals or a small group to resolve disputes between neighbors or spouses. Struggle, criticism, and self-criticism before a group are used to deal with minor criminal cases, such as gambling and petty theft. For more serious wrongdoings or repeat offenders, administrative sanctions are imposed by public security organs (Cohen, 1968, 1977: Leng, 1985).

Mao advocated two types of sanctions. According to Mao's "theory of contradiction," there are two types of

contradictions: "Contradictions between ourselves and the enemy" (antagonistic contradictions) and "contradictions among the people" (nonantagonistic contradictions). Mao defined in broad terms "the people" as the "social groups which approve for the cause of socialist construction" and "the enemy" as "the social forces that resist the socialist revolution, and are hostile and try to wreck socialist construction." Conflicts among the people are to be dealt with by the "method of democracy" and conflicts with the enemy by the "method of dictatorship." In settling the former, "reliance should be on education and persuasion," while in dealing with the latter, such as "reactionaries, exploiters, counterrevolutionaries, landlords, bureaucrat-capitalists, robbers, swindlers, murderers, arsonists, hooligans, and other scoundrels who seriously disrupt social order, measures of dictatorship and severe sanctions must be employed" (Mao, 1977:363-366).

CHAPTER 2. LITERATURE REVIEW

This chapter has two parts. The first part addresses the previous empirical studies on the relationship between the process of Chinese thought reform and its effectiveness, which were conducted by western scholars in Hong Kong. The second part provides the theoretical basis for the present study. Because the present study is exploratory in nature, there have been very few studies concerning group self-criticism and its effect in deterring deviance. Therefore, the second part includes indirect evidence such as the effect of message repetition or induced commitment on attitude or behavior change, with the hope that it will bear some theoretical basis on the deterrent effect of group self-criticism in the PRC.

Previous Empirical Studies

Many western analysts concur that in the PRC, criticism and self-criticism in a group have been introduced as one of the primary categories of political action and ideological reform. Many western scholars in the field of social

psychology also have been interested in the process of Chinese thought reform and its effectiveness, especially since the beginning of 1950s, when the Korean War ended. Most of such research has been done through interviews with American soldiers or some other Westerners who have experienced the ideological reform in Chinese prison in 1950s, or with the Chinese refugees from Mainland China. (Hinker, 1969; Lifton, 1961; Schein, 1956; Whyte, 1974).

Schein (1956) made intensive interviews with 20 United Nations prisoners of the Korean War in 1953 and concluded that "the Chinese were succesful in eliciting and controlling certain kinds of behavior in the prisoner population. but, they were less successful in changing the beliefs of the prisoner." During the 1950s in Hong Kong, Lifton (1961) also interviewed with 15 Chinese refugees and 25 Westerners expelled from China after they served their prison terms. He had a similar conclusion that, while Chinese thought reform succeeded in the extraction of a lucidly incriminating confession of guilt, it did not reform the Western prisoner. In addition, his study showed that the thought reform technique was more successful with Chinese than with

Westerners, largely because of the immense appeal of nationalism among the former, their sense of belonging to a group within their society, as well as other historical and cultural influences.

In 1964, Hinker (1969) conducted an experimental research with 50 Chinese refugees in Hong Kong. The purpose of his study was to explore the attitudinal effect on Chinese of making a public statement contrary to private opinion under inducement of an authority figure. He examined the psychological effect on the participants under a "forced compliance" by applying two theories such as dissonance theory and the characterological theory about Chinese. The result of the study indicated that, "for Chinese subjects, the increased inducement produce increased compliance; but that neither increased inducement nor consequent increased compliance has any observable effect on internalized attitudes under the conditions tested" (P.173). It also indicated that there exists a real cross-cultural difference between Americans and Chinese in their attitudinal reactions to forced compliance. These cultural differences were as follows: (a) the subjective definition of the self-concept in terms of family and group loyalties rather than in terms of

universalistic principles of identification; (b) the ingrained habit of exhibiting submission before figures of authority; and (c) the accepted practice of maintaining a cognitive distinction between one's overt formal behavior in a situation and one's covert emotional feelings (P.174). He also argued that the cultural elements that mediate the relationship between private beliefs and public behavior for Chinese are the same as those that bred overt compliance without accompanying internalized attitude change in the experimentally forced compliance situation (P.174).

Whyte (1974) interviewed 101 Mainland Chinese refugees in Hong Kong. Instead of testing previously derived hypotheses from the literature on Western organizational behavior, small group, and attitude change, he examined the organizational and ideological basis of the Chinese thought reform mechanism through a thorough examination of "political study" and "mutual criticism" in the "small group". He concluded that "even in organizations which are not working as they are supposed to, hsiao-tsu (small group) and political rituals still make important contributions to organizational effectiveness" (P. 234). He also showed that the different organizational contexts caused different responses to the

effect of group consolidation and attitude change. In government offices and schools, small group activities seemed to be more effective in creating consolidation and official norm than in factories or communes. Even among the inmates of corrective labor camps, the activities prevented the emergence of a hostile counter-culture.

Theoretical Bases of the Study

As mentioned in earlier chapters, group self-criticism has played various roles in different settings. In order to understand the role of group self-criticism as an extra-judicial process, understanding of the role of law in the PRC and Mao's influence on it may be required. Most authors seem to agree that two models of law have coexisted and competed with each other in the PRC (Cohen, 1968; Johnson, 1986; Leng, 1977; Leng & Chiu, 1985; Lubman, 1969; Tao, 1974). According to them, there have been the jural (formal) model and the societal (informal) model.

Leng points out that just as Fa (positive law) and Li

(moral code) coexisted in traditional China to regulate human behavior and social order, so do the jural and societal models of law coexist in contemporary China. The jural model stands for formal, elaborate, and codified rules enforced by a centralized and institutionalized bureaucracy. The societal model, on the other hand, focuses on socially approved norms and values, implemented through political socialization and enforced through social pressures. The informal mode represents a distinctly Maoist approach to law. The proper modes of conduct based on the collective ethics of an egalitarian society are communicated to the people through education and mass participation in the political-legal process. Compliance is secured by the individual's internalization of social norms and by community pressure and coercion. The formal sanctioning process of the state comes into play only in serious cases of deviance (Leng, 1977: 356-357; Leng & Chiu, 1985: 7-8)

According to Dittmer's (1974:337) account, the process of criticism and self-criticism was meant not only to facilitate the open airing of differences between Party members and to encourage the discussion of alternative policies. It was also meant but to provide a forum for the

expression of grievances and a small-group disciplinary technique. Whyte (1974:233-234) also made similar conclusions that the small group (xiao-tzu) contribute to preventing deviance and maintaining social control, and provide a forum for bringing personal disputes into the open and resolving them.

Zao's (1985:42-43) statement implies an informal judiciary role of group criticism and self-criticism. He mentioned that " if a potential criminal is not corrected in right time, he will fall into a miserable stage, will receive legal punishment. If the Party organization functions effectively, attaches great importance to criticism and self-criticism, and thought education and organizational control, when a person faces dangerous situation, the Party organization can wake him by slapping a his face, and at least save him from becoming a criminal."

Leng (1977) gives us more specific information on the informal process of law enforcement and dispute resolution. According to Leng's description, meditation and persuasion are employed by individuals or a small group to resolve disputes between neighbors or spouses. Criticism, and self-criticism before a group are used to deal with minor cases of

misbehavior, such as gambling and petty theft. For more serious wrongdoings or repeat offenders, administrative sanctions are imposed by public security organs.

Based on previous empirical studies, this study will attempt to garner more insight and information on the judicial role of group self-criticism ritual in the PRC.

There are many studies about the effect of repetition on attitude change, and the relationship between repetition and cognitive response. Communicators have often used repetition to gain the acceptance of an idea. Repetition was an instrumental part of propaganda campaigns in Nazi Germany and in "brain Washing" attempts in Chinese and North Korean prison camps (Sawyer, 1981; Zimbardo, 1974). In schools, the military, or advertising industry, it has been also used for persuasion purposes or as a teaching tool.

Mere exposure theory hypothesizes that familiar objects and people are more liked than less familiar ones, and that through repetitive exposure, something initially unfamiliar will be looked upon more favorably (Zajonc, 1968). Zajonc found that mere exposure of an object was sufficient to

produce increased affect toward that object. Zajonc's exposure effect have been replicated under many conditions by different scholars (e.g., Harrison, 1968; Harrison, Tutone, and Mcfadgen, 1971; Harrison & Zajonc, 1970; Matlin, 1970,1974; Saegert & Jellison, 1970; Schick, McGlynn, & Woolam, 1970). These researchers examined the effects of repeated exposure to a message and what effects last when the exposure has ceased.

Cacioppo and Petty (1979) tested the effects of repetition of audio messages that advocated a position that was either consistent with or contrary to the subject's initial attitude. Their study showed that with more presentations of the good arguments, the subjects generated more favorable and fewer unfavorable implications of the arguments. However, at a certain high level of message repetition, tedium and/or reactance may have set in, motivating the subjects to cognitively attack the now offensive communication. McCullough and Ostrom (1974) also reported a direct test of the effects of repetition on cognitive response. The study found that repetition significantly decreased the negativeness of the net response. They did not find a tedium effect, however, probably because

unlike the Cacioppo and Petty study (1979), the study showed slightly different ads at each exposure. According to Swab's study (1973), there is no evidence that mere exposure of the topic of a message has persuasive effect. He varied the nature of a persuasive message (positive, negative, and neutral) and the number of times the object of the persuasive message was mentioned within the message (1, 5, 25 times). He found no effect of repetition. It seems that the effects of repetition are far from uniformly and infinitely positive.

Mao (1965:160) also emphasized the importance of repetition of self-criticism and thus argued that " We should check our complacency and constantly criticize our shortcomings, just as we should wash our faces or sweep the floor every day to remove the dirt and keep them clean".

Based on previous studies, this study posits that there are some relationships between frequency or repetition of message or exposure and its effectiveness on liking, learning, attitude or behavior change, and cognitive response. Accordingly, this study posits that there is a relationship between the amount or frequency of practicing or observing criticism and group self-criticism and people's

perception of effectiveness of group self-criticism in deterring deviance or not.

In regard to the relationship between group cohesiveness and its influence on the attitudes of group members, many studies have shown a positive relationship between the two (Cohen, 1964; Stanley, 1951; Thibaut and Strickland, 1956). Thibaut and Strickland's study shows the positive relationship between pressure and conformity in cohesive groups, and vice versa in stranger groups. Kelly and Volkhart (1952) found that persons who are strongly motivated to retain their membership in a group are less likely to accept communications which advocate positions counter to the norms and values of the group. Cohen (1964) also mentioned that those who place a high value on their membership in a group tend to change their attitudes depending upon the relation of the change to the group's standards. There are also many studies that found a positive relationship between the degree of group cohesiveness and the strength of conformity to group norms (Festinger, 1950; Festinger, Schachter, and Back, 1950; French, 1956; Hovland, Janis, and Kelley, 1956). Stanley (1951) defined "cohesiveness" as the total field of forces acting on members to remain in the

group. He posits that if we assume all groups are attempting to induce the same amount, we can derive that there will be fewer deviates from a group standard in highly cohesive groups than in less cohesive groups.

These previous studies support the writer's assumption that there may be difference in future perception of deterrence effect between those who have a strong bond to the group and those who have a weak group bond to the group.

The capitalist market economy fosters individualism and in turn depends on it. On the other hand, various socialist types of economic order foster collectivism and in turn depend on it, although to various degree (Hofstede, 1980). The Chinese Communist Party leaders have emphasized social order and value consensus to establish a new social system since the country was communized in 1949.. It was designed to create new people to fit into new social system.

The present study divides the values respondents ranked as most important in the PRC into two: politically approved values and non-politically approved values. Politically approved values includes collectivity-oriented values such as

patriotism, group spirit, and compliance to authority, while non-politically approved values include self-oriented values such as individualism, making money, and entering higher class.

A number of studies show that individualism-collectivism is the major dimension of cultural variability isolated by theorists across disciplines which affects intergroup process. According to Hofstede's study (1980), in individualistic cultures, individuals take care of themselves and members of their immediate family; while in collectivistic cultures, the ingroups to which individuals belong take care of them in exchange for loyalty. Triandis (1986) also argues that collectivistic cultures emphasize goals, needs and views of the ingroup over those of the individual; the social norms of the ingroup, rather than individual pleasure; shared ingroup beliefs, rather than unique individual beliefs; and a value on cooperation with ingroup members, rather than maximizing individual outcomes. Noesjirwan (1978) found that the rule guiding concerning the ingroup in collectivistic culture (Indonesia) is that members of the group should adapt to the group so that the group can present a united front. On the other hand, in individualistic

culture (Australia) members are expected to do their own thing even if they must go against the group. Similarly, Argyle and his associates (1986) also discovered that rules regarding ingroups such as maintaining harmonious relationships are endorsed highly in collectivistic culture (Japan and Hong kong), but not in individualistic cultures (England and Italy).

The norm prevalent in a given society as to the degree of individualism/collectivism expected from its members will strongly affect the nature of the relationship between a person and the organization to which he or she belongs. The level of individualism/collectivism in society will affect the organization's member's reasons for complying with organizational requirements (Hofstete, 1980).

Referring Etzioni's study (1975), Hofstete also assumes more "moral" involvement with the organization where collectivist values prevail, and more "calculative" involvement where individualist prevail. According to Etzioni, pure moral involvement tends to develop in vertical relationships, such as those between teachers and students, leaders and followers, while social involvement tends to develop in horizontal relationships like those in various

types of primary groups. Hofstete relates Pure moral involvement to the values of the subordinate in a high power distance society, and social involvement to the values of the organization member in a collectivist society.

Based on the previous studies, this study concludes that there may be some differences between those with collectivistic values and those with individualistic values in attitudes or behaviors in a group. This study attempts to examine if there are some differences between collectivism oriented-values (politically approved) and individualism oriented-values (non politically approved) in perception of group self-criticism ritual in deterring deviance.

Festinger's theory of cognitive dissonance has been used to test the effect of induced commitment, such as making a public statement, and changing behavior or attitude in many different settings. According to Festinger's theory (1957), two cognitive elements are in dissonant relation, if the obverse of one element follows from the other. One element may follow from another because of logical inconsistency, cultural moral, or past experience, etc. These discrepant

cognitions produce an uncomfortable psychological state called dissonance that people are motivated to reduce or eliminate. He proposed that individuals have at their command three ways of reducing dissonance: changing their cognitions regarding their own behavior; changing their cognitions regarding the environment; adding new consonant cognitive elements. The following propositions have been supported by many different experiments with American subjects (Brehm, 1960; Brehm and Cohen, 1962; Cohen, Brehm and Flemming, 1958; Brock and Blackwood, 1962; Janis and King, 1954, 1956; Kelman, 1953; Rabbie, Brehm, and Cohen, 1959): (1) making a public statement contrary to one's private opinion produced attitude change in the direction expressed in the public statement; and (2) the greater the inducement to perform such an act, the less the consequent attitude change.

That certain type of role-playing experience can facilitate changes in personal opinions has been supported by many different areas of studies. (Bavelas, 1947; Janis and King, 1954; Lippitt, 1943; Maier, 1952; Myers, 1921; Zander and Lippitt, 1944)

Janis and King (1954) proposed that one of the main

values of the role-playing device is that it has a corrective influence on various beliefs and attitudes which underlie chronic difficulties in human relations. According to their research, the active participants who played the role of a sincere advocate of the given point of view shows significantly more opinion change than the passive controls who silently read and listened to the same communication. Their main findings support the hypothesis that overt verbalization induced by role playing tends to augment the effectiveness of a persuasive communication. Myers' study (1921) also showed the improvement in moral attitudes produced by participation in an Army public-speaking course. It would appear that public statement in conformity to social demands will influence the individual's private opinion.

Based on the previous studies, this study posits that there are some relationships between induced commitment/role playing experience and attitude change. This study examines whether or not there are some difference in deterrence effect of group self-criticism between those who have practiced group self-criticism voluntarily and those who have forcibly been made to practice self-criticism in a group.

Based on the findings of such studies, it is expected that there may have some relationships between the variables of frequency of group self-criticism, group cohesiveness, collectivistic/individualistic values, and voluntary/forced group self-criticism, and the variable of the perception of effectiveness of group self-criticism in deterring deviance. Furthermore, it is also hoped to find interrelationships among those variables.

**CHAPTER 3. CONCEPTUAL UNDERSTANDING OF
GROUP SELF-CRITICISM
IN THE PRC**

We may say that a series of such behavior as exposing one's own fault, criticizing the fault and oneself before a group, asking the group to forgive the one's fault, and being forgiven by the group, is not usual in any places of modern American society. However, in the People's Republic of China (PRC), such group self-criticism rituals have been done by all Chinese people as an official activity during the last forty years. Group self-criticism and criticism have been described in many ways, such as "one of the primary categories of political action in China", "a major mechanism of inner-Party decision-making and discipline among Chinese Communist members", "a forum for the expression of grievances and a small-group disciplinary technique", "a form of mass mobilization and rectification", or "a device of correcting individual" by many scholars.

In this chapter, overall information about group self-criticism ritual is presented in an attempt to provide a

conceptual understanding of group self-criticism in the PRC.

This chapter presents process, official norms, purpose, origin of group self-criticism in the small group, and its relationship with the criminal justice system.

GROUP SELF-CRITICISM RITUAL IN THE SMALL GROUP As mentioned earlier, most Chinese citizens have practiced or have at least observed group self-criticism ritual in their daily life through regular or special small group activities. During the last four decades, since China was communized in 1949, the Chinese Communist Party has organized the vast Chinese population into small groups, instituted all over the country, in schools, government offices, factories, urban neighborhoods, military units, forced labor camps, and prisons, etc. The small group, called "xiao-zu," commonly consists of about eight to fifteen members, and this meeting is usually held once or twice a week. However, the number of members and the frequency of meeting vary according to each organization and political situation over time. In this small group, members basically carry out their normal activities, and they are also convened for extra activities, such as

political study, life-exam meeting, and special education, etc.. In political study, which is commonly a weekly meeting, members study and discuss political documents, current critical issue, newspapers, or the Party leader's proclamation, etc, assigned by the group head, and they also engage in criticism and self-criticism. Although criticism and self-criticism are not always practiced in every meeting, each member of the group is expected to compare his or her attitudes and behaviors critically with the ideals expressed in the study materials (Liu.1968; Whyte, 1974; Zhou,1950).

In the small group meetings, including those for political study, a member typically first exposes or criticizes other members' mistakes or shortcomings in work or life, then the member criticized criticizes oneself before a group. In another case, a member exposes one's own fault voluntarily and criticizes oneself. In the case of serious problems, the associated person first consult with the Party secretary of the work unit about the one's problem, then generally the Party secretary (or group leader in work unit) decides to hold criticism and self-criticism meeting for the specific problem. In the meeting, the responsible person practices self-criticism generally according to the

followings; what one did, how one did, why one did, what the source of one's problem was, how one's problem affected other people, and how one will do in future. During the process of self-criticism, other members defend or criticize the one or the one's fault, and analyze the one's problem. Usually after self-criticism, they write "self-examination" (zi-wo jian-cha), and read it in a group. If one's writing is not accepted by the other members, that person must write again more sincerely until all members accept it. Such processes are quite different depending on the kinds and severity of the problems, whether the self-criticism was voluntary or not, and the political situation or nature of organization (Whyte, 1974, 1979; Zhou, 1950; Liu, 1968).

GROUP SELF-CRITICISM AND OFFICIAL NORM In theory, through dynamic interaction among the criticized, the critic, the observer, and the self-critic, group members are expected to learn to evaluate their doing in the light of the official norm, and to enhance their group cohesion by adopting the dialectical method: "start from the desire for unity , distinguish between right and wrong through criticism or struggle, and arrive at a new unity on a new basis" (Liu, 1968: 8 ;Liu, 1982: 67; She, 1984: 98).

According to Kwant's (1967) analysis of the functions of "critique," criticism presupposes a query as to whether the object in question is as it should be. He who exercises critique cannot be satisfied with merely knowing the facts, the actually existing situation. For he must try to determine whether what is is as it should be. He must know, therefore, how that which is should be. The "should be" in question is generally referred to as the "norm". For this reason we can say that critique is the evaluation of the facts in the light of a norm. Critique, then, presupposes that there exist norms and that these norms are intersubjective. Mutual critique is a general phenomenon in human society, and this phenomenon indicates that norms are always posited in man's dealing with his fellowmen. Critique of others is more frequent than self-critique, and thus those who criticize others assume that the norms they have in mind apply also to others; in other words, they take it for granted that these norms are intersubjective. If someone thinks that certain norms that are valid for himself do not apply to others, it becomes impossible for him to criticize the others according to those norms.

Then, in the case where any member displays deviant attitudes or actions from official norms, what kinds of relationships are ideally established among the critics, the criticized, the self-criticizer, and the observers, in the hsiao-tsu? Figure 3-1 and 3-2 present these relationships.

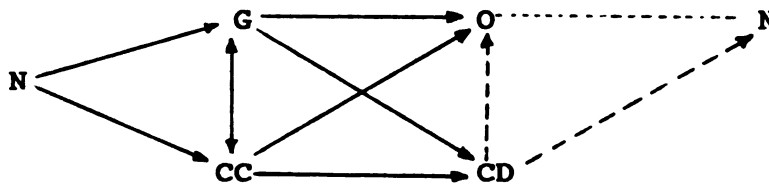


Figure 3-1 Process of Criticism in a Small Group

G : Group members
 CC: The critic
 CD: The criticized (Ex: The deviator)
 O : The object of criticism
 (Ex: The deviance CD committed)
 N : Official norms

As shown in Figure 3-1, the critic (CC) confronts the criticized (CD) with one's error(O) and calls upon him to fulfill certain demands to rectify the error, while also leaving the one free not to fulfill them. Then CD is placed in a position of moral obligation. This moral obligation implies that both CC and CD know how O ought to be. This

"ought to be" is the norm of the self-criticism. CD has a relationship of responsibility to O, and a relationship of obligation to N; the relationship between O and N is a logical one of contrariety. Criticism is CC's evaluation of CD's responsibility for O in the light of N (Dittmer, 1974: 298-300). In diagram, a solid line indicates the communication flow, a broken line a moral relationship, and a dotted line indicates logical entailment.

Theoretically, when CD violates the official norm, CC and the group members(G) should be unanimous in criticizing CD in the light of N. Both CC and G criticize CD as well as O. CD should not be able to find social support for continued deviance, either from within the group or from without. CD should be made to feel that the only way regain group favor is to change his attitude and behavior in the ways indicated by CC through sincere self-criticism (Whyte, 1974: 52-53).

Figure 3-2 shows the process of self-criticism. When CD practices self-criticism sincerely, there occur interactions directly between CD and G because CD has taken the place of CC. In the case of voluntary self-criticism, more cordial ties are established between CD and G. CD criticizes CDself

and O. G also criticizes O rather than CD. Through this process, certain demands to rectify one's error in the light of official norm are fulfilled and a new relationship between CD and G are established.

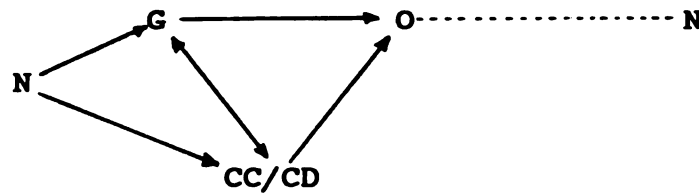


Figure 3-2 Process of Group Self-Criticism

G : Group members
 CC: The critic
 CD: The criticized (Ex: The deviator)
 O : The object of criticism
 (Ex: The deviance CD committed)
 N : Official norms

The primary function of criticism and self-criticism is rectification of the O-N hiatus and redemption of CD. The secondary function is the education of G (Dittmer, 1974: 300).

Liu (1969: 65) also mentioned about the relationship between group self-criticism and new relation with other members after group self-criticism.:

Experience proves that whenever a comrade in a responsible position seriously practices sincere and necessary self-criticism before the Party memberships and the masses,.. their internal solidarity will develop, their work will improve and their defects will be overcome, while the prestige of the responsible comrade will increase instead of being undermined.

Schurmann's description (1968: 57) of the relationships between group members, the critic, and the criticized, in the process of group self-criticism ritual in the PRC, also shows that:

essentially, the technique consists in the usually temporary alienation of a single member from the group through the application of collective criticism. One member is singled out for criticism, either because of faulty ideological understanding, poor work performance, or some other deviance. He is not only subjected to a barrage of criticism from the members, but also joins in and begins to criticize himself..... The avowed purpose is to correct the individual. Under normal circumstances, the individual is reintegrated into the group after the temporary alienation. The experience of temporal alienation of the one criticized and collective criticism by the group members is, in theory, supposed to have the general effect of maintaining the group's cohesion and effectiveness. Great fear exists on the part of those potentially criticized that they may become victims of a more permanent alienation. Fear of such permanent alienation serves to strengthen the bonds within the group.

THE OFFICIAL NORMS. Then, what kinds of official norms have been emphasized in the PRC? In China, the content of

official norms varied with the different historical periods. According to Houn (1961: 58), the following thoughts and attitudes were to be confessed and "washed away" from the minds of the intellectuals in the 1950s :

- a. Political - distrust of the Party, antagonism to the Soviet Union, ..., worship of America, indifference to the People's revolutionary struggle, reformism, conservatism, and bureacratism.
- b. Social - opportunism, lack of sense of duty, purely technical viewpoints, employers' viewpoints, contempt of labor, and desire to exploit fellow human beings.
- c. Academic - intellectual sectarianism, subjective dogmatism, formalism, pragmatism, and purely professional interest.
- d. Person - egotism, selfishness, arrogance, extravagance, and emotionalism.

According to Chin's study (Chu and Hsu, 1979: 301-302), which examined changes of values themes in short stories in the middle of 1970s, the primary core value is

ideological correctness and the next core value is willingness to work hard, to engage in physical labor, and not to shirk public responsibility collectively. Besides, activism, speaking out, affection and caring for others, 'honesty, trustworthiness, and sincerity' are described as major values .

Chang (Chu and Hsu, 1979: 244-249) also identified the following major themes that were relevant to China's political culture in his study, surveyed children's literature during the period of 1967-1977.

- a. Support for the new system -- the objectives of devotion ranged from institutions (e.g., the Party, the commune, and so on) to policies (e.g., collectivization, communization) to worthy individuals.
- b. Collectivism -- group interests must always be put ahead of individual interests.
- c. Struggle -- to struggle against anyone whose actions harm the cause of revolution.
- d. Activism -- taking an active role politically
- e. Self-reliance
- f. Violence and pro-social aggression -- violent behaviors

in battles against the capitalistic countries and aggression against "bad people," in action or attitude, were approved and rewarded., etc.

Munro (1979) describes the ideas that heavily influence the individuals: selflessness, understanding how your work fits in with that of others, the desirability of being a jack-of-all-trades, self-reliance, and a set of values that attach to society as a whole: equality of status, order, listening to the views of the people, struggle, peer respect.

Whitehead (1977) presents the features of the Maoist lifestyle: plain living and hard struggle, anti-individualism, self-reliance, community life, a sense of class hatred, basic honesty and anticonsumerism, criticism and self-criticism, ritual and remembrance.

Meisner (1979) demonstrates ideal picture of "new communist man" in china. The individual is not only inspired by a deep sense of mission " to serve the people" but also burdened by a self-imposed feeling of guilt and sin. Thus he must continually employ " the weapon of self-criticism" to examine his consciousness " for the presence of bad thoughts," and always struggle against " shortcomings and

mistakes." He must carry out " a life-long revolution in his mind," for he has an eternal obligation to serve the Party, society, and the "thought of Mao Tse-tung." He also embodies unselfishness, which means " the selfless spirit of heroic struggle for state and collective interests," and " the communist spirit of altruism." He subordinates all personal pleasures to the duty of service, for the only true source of happiness is strggle on behalf of, and together with, the people. He lives " the frugal and simple style" of life of the masses of workers and peasants, for he knows that self-denial and thrift are virtues, where indolence, luxury, and waste are sins. Thus, what is demanded is a highly activistic and methodical patterning of one's life, based on ascetic Maoist moral values.

Arai's study (1984) presents that the official norms have been changed rapidly since 1976 - the death of Mao. He examined the norms of citizen behavior from the elementary school text books printed in 1951 and 1981. In textbooks published in 1951, the emphasis falls both on instilling a sense of belonging to China and giving the child a positive set of orientations toward the symbols, institutions, and personalities valued by the political system. In textbooks

published in 1981, the norms, such as "love for China", "love of labor", and "communist spirit" are comparatively less emphasized. It implies that official norms for criticism and self-criticism in a small group have been changed after Mao's death. Consequently, importance of criticism and self-criticism in a small group also has been weakened.

PURPOSE OF SELF-CRITICISM The role and purpose of self-criticism in the PRC are described well in "Selected Works of Mao Tse-Tung" and "The Constitution of the Communist Party of China". Mao's statements about criticism and self-criticism have been principal in explaining their role and application in all concerned publications:

we must have in mind two purposes: first, "learn from past mistakes to avoid future ones", and second, "cure sickness to save the patient". The mistakes of the past must be exposed without sparing anyone's sensibilities; it is necessary to analyze and criticize what was bad in the past with a scientific attitude so that work in the future will be done more carefully and done better. aim in exposing errors and criticizing shortcomings, ... is solely to save the patient and not to doctor him to death. So long as a person who has made mistakes does not hide his sickness for fear of treatment or persist in his mistakes until he is beyond cure, so long as he honestly and sincerely wishes to be cured and to mend his ways, we should welcome him and cure his sickness so that he can become a good comrade. .. In treating an

ideological or a political malady, one must never be rough and rash but must adopt the approach of "curing the sickness to save the patient", which is the only correct and effective method (Mao, 1965: 50).

We should check our complacency and constantly criticize our shortcomings, just as we should wash our faces or sweep the floor every day to remove the dirt and keep them clean (Mao, 1965: 160).

To check up regularly on our work and in the process develop a democratic style of work, to fear neither criticism nor self-criticism, and to apply such good popular Chinese maxims as "Say all you know and say it without reserve", "Blame not the speaker but be warned by his words" and "Correct mistakes if you have committed them and guard against them if you have not" ---- this is the only effective way to prevent all kinds of political dust and germs from contaminating the minds of our comrades and the body of our Party (Mao, 1965: 316-317).

The Constitution of the Communist Party of China also describes self-criticism as major part of duty and task of the Party and the Party member:

"the members of the Communist Party should serve the people whole heartily and pursue no private interests either for themselves or for a small number of people".

"earnestly practice criticism and self-criticism, be bold in correcting their shortcomings and mistakes, and dare to struggle against words and deeds that run counter to Party principles".

"...to promote inner-party democracy, practice criticism and self-criticism, expose and get rid of shortcomings and mistakes in work, and wage struggles against violations of the law and breaches of discipline, against corruption and waste, and against bureaucracy and all

other undesirable tendencies..".

Some scholars state that the Chinese Communist Party has developed criticism and self-criticism as means of thought reform in their own unique way. (Lifton, 1961; Dittmer, 1974; Whyte, 1979) Lifton (1961: P.22) argued that Western psychology had not influenced Chinese technique, and that even the Chinese psychologists trained in Soviet Pavlovian Psychology had no direct role in formulating thought reform procedures. He, in concern with self-criticism, also mentioned that confessions in Russia have generally been associated with the purge - the "ritual of liquidation," while confession in China has been the vehicle for individual re-education. Ditter (1974: 338) also argues that confession in China differs from the pattern of external control networks and occasional "show trials" based on extraction of false confessions that has prevailed in the Soviet Union and Eastern European Communist states.

ORIGIN OF GROUP SELF-CRITICISM. To what does China owe this unique development? It seems plausible to argue that criticism and self-criticism have been developed as a unique type through the integration of the influences from both

Communism and Chinese traditional culture. (Lifton, 1961; Whyte, 1979; Dittmer: 1974) Lifton mentions that many authors have similar points about the Confucian influence and argues that lingering Confucian ethics have played a vital role in the Chinese Communist emphasis upon "re-education." According to the Ching code, if confession is voluntary (i.e., an antecedent to demonstration of guilt), punishment must be waived or mitigated. But if the accused refuses to confess in the face of evidence proving his guilt, application of torture to extract confession is sanctioned. (Bodde and Morris: 97-98)

The Chinese Communist Party publications and leaders have often quoted the Confucian principles or Chinese classics to introduce or explain self-criticism. Mao used Chinese classical maxims in discussing self-criticism such as "Say all you know and say it without reserve", "Blame not the speaker but be warned by his words", and " correct mistakes if you have committed them and guard against them if you have not". (Mao, 1965: 316-317) Another Chinese Communist Party leader, Liu Shao-chi quoted " I reflect on myself three times a day", from the Analects of Confucius, also quoted the following from the Book of Odes: one cultivate

oneself " as a lapidary cuts and files, carves and polishes", and also referred the following quotation from the The Great Learning: "...Wishing to order well their own states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to rectify their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost, their knowledge. from the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides" (Lifton, 1961: 390).

Chinese scholar, Zao (1984: 21, 44) defined criticism as "advancing an opinion to comrades or work, analyzing the cause of shortcoming and mistake, pointing out its danger", and self-criticism as "examining the shortcoming and mistake of self's thought, life, and work, etc", in other word, as "self-consciousness, self-remolding, and struggle self with self's shortcoming and mistake". Chinese Communist does of course distinguish self-criticism in traditional culture from that in Communism. Liu Shao-chi emphasized the Communists' needs to stress materialism rather than classical idealism,

and to achieve their self-cultivation not through passive meditation but rather by means of active participation in the Communist movement (Lifton, 1961: 390). Zao (1984:22) also mentioned that while "criticism, reflection, or self-examination" in the Chinese classics means individual moral training, "criticism and self-criticism" in the proletarian party and revolutionary is a sort of self-conscious behavior based on marxism.

CRIME DETERRENCE AND GROUP SELF-CRITICISM Zao (1984:

42-43) describes the role of criticism and self-criticism for crime deterrence: "generally speaking, potential criminal firstly has ideological fault, he is corrupted by capitalist thought, after that, if he is not corrected in right time, he will be fallen into miserable stage, and will be received legal punishment. If the Party organization works well, attaches great importance to criticism and self-criticism, and thought education and organization control, when potential criminal faces dangerous situation, the Party organization can wake him by slapping a his face, and at least save him from being fallen into criminal".

Then, why do they think crime or deviance can be prevented through the process of group self-criticism? It has often been said that Maoist political philosophy is based on the assumption that human nature is malleable and that, when shown the way, people will correct their mistaken attitudes and behavior and remake themselves into useful citizens of the social society. The Party Constitution presents that "the correctness or incorrectness of the ideological and political line decides everything." An editorial of The People's Daily (Lifton, 1961: 14) shows the relation between crime and ideology:

"All crimes have definite sociological roots. The evil ideology and evil habits left behind by the old society, calling for the injuring of others for self-profit and seeking enjoyment without labor, still remain in the minds of some people to a marked degree. Thus if we are to wipe out all crimes from their roots, in addition to inflicting on the criminal the punishment due, we must also carry out various effective measures to transform the various evil ideological conceptions in the minds of the people so that they may be educated and reformed into new people."

The Chinese Communist Prison Regulation (Lifton, 1961: 17) describes that:

"in dealing with the criminals, there shall be regularly adopted measures of corrective study classes, individual interviews, study of assigned documents, and organized discussions, to educate them in the admission of guilt and obedience to the law, political and current events,

labor production, and culture, so as to expose the nature of the crime committed, thoroughly wipe out criminal thoughts, and establish a new moral code."

What kinds of self-criticism are practiced and how does self-criticisms proceed in the hsiao-tsu?

CASES OF GROUP SELF-CRITICISM The following four actual examples are case histories based on personal interviews with Chinese who have practiced or observed criticism and self-criticism in the small group (some details have been altered or omitted to prevent identification).

CASE 1: Minor Violations of Official Norms

- A Middle School in Peking, 1970 -

Four small group meetings are held in a class under a class teacher's supervision. Each group consisted of 7-8 students. Each member confesses in turn her fault or wrongdoing. After approximately two hours, the teacher chooses three students to repeat their self-criticism before all classmates. They are selected by the teacher as the students who practiced good self-criticism.

The first student confesses: "I went to a restaurant

with my family twice last month. I was not that hungry and had a poor appetite, and thus left my dish half-finished. Since then, I have felt really sorry to farmers. I forgot how hard farmers had worked to produce the food in the countryside. I must remember that I am able to study well because of their hard work".

Another student stands up and talks: "Yesterday, in a public bus, I found an old woman was standing without seat, but ignored it unconsciously. Other person offered his seat to the woman. Since that time I have felt uncomfortable. I should have offered my seat to her earlier than the other person"

The third student confesses: " I have made my weekly study plan, but I did not keep my schedule last week. I was really lazy in reading my books. I forgot my status as a student and the people's support which allow me study under this good circumstance. I will study really hard from this time."

CASE 2: Minor Misappropriation and Adultery

- A University in SSu-Chuan Province, 1965 -

Misappropriation of public money by a student in charge of financial work in a class is known to all classmates. The money was collected from some students for a food fee and was supposed to pass to the school finance department. It is also known that these kinds of misappropriations have been done several times by this student. He is about 23 years old and is of a poor peasant family. The Party secretary (Shu-ji) decides to hold a "self-examination meeting."

This class consists of 30 students, and is divided into three small groups. This day, all students of the three small groups participate in the meeting. After the Party secretary explains the reason why the meeting is held, the responsible student stands up and confesses what he has done, why he has done it, what has influenced him, how he has damaged his classmates, and what he will do about it. According to his account, he has spent the money for fun, such as going to movie or a good restaurant. He criticizes himself, "I forgot my debt to the State, the Party, and the People, and also forgot my parents' and family's expectation of me, and sought only my private pleasure. I was temporarily influenced by the bourgeoisie thought of Capitalism. These things caused damage to other people... I will accept any punishment you give

me....". Some classmates defends his self-criticism and others analyze his faults. The majority of the participants agree that his faults result from the influence of outside of the world, such as Western culture or Capitalism, andnot from that of bourgeoisie or feudal thought of his family, because he come from a poor peasant family. After two more smaller meetings, he is not punished in any way. However, he is never nominated again for the same position in the class.

A few years later, just before graduation, he committs adultery with a female student who had already been engaged with a soldier. The soldier is serving in the army. The adultery with any soldier's wife or fiancée had been in general treated more seriously. The Party secretary and the department leaders met with him several times to resolve this problem. Finally, they decided to hold a criticism and self-criticism meeting. In the meeting, the student criticizes himself: " I was really lonely. whenever I saw someone who had a wife, I wanted to have a girlfriend. ...to have sex with ... I feel very sorry toward the State, the Party, and the People. ..I was contaminated by western culture...". After graduation, he was sent to his hometown for his job. This punishment is better than others expects.

Later the soldier's fiancée asks the Party secretary to let her follow him, but is rejected.

CASE 3: Theft

- An Army Headquarter in Guang-Dong Province, 1975 -

One day, a soldier who is a Party member is condemned seriously by a group of high-ranking officials, including a regimental commander, because of his low shooting score. The soldier has had a bad feeling toward the commander for another reason, so he stole a pistol. He thought that the pistol theft in the barrack under the commander's control would cause the commander much trouble. However, later he found that the theft was causing trouble for his fellow soldiers as well, because the commander had ordered them to find the pistol. He felt guilty to other comrades and thus confessed his stealing to the Party branch representative (Jiao dao yuan). The representative decides to hold the Party small group meeting.

The Communist Party small group is held to settle the pistol theft. This small group consists of about 10 Communist Party members. This day the regimental commander also

participates in the meeting, because the incident is associated with him. The soldier who stole the pistol stood up and criticized himself, "... I stole a pistol to give the commander trouble. But later I found it gave trouble to the commander as well as to other people. My private problem harmed to others. I have felt guilt very much and shame..". Most of the participants accept his sincere and voluntary confession. Some members point out that the commander should be more generous to the men under his command. Later the commander also practices self-criticism about his attitude to the soldier, and admittes he should find better ways to treat soldiers. Finally, their self-criticisms is well-accepted by all participants, and the soldier is not punished.

CASE 4: Minor Thought Problem

- A university in Ssu-Chuan Province, 1981 -

A student of a class has a good relationship with an American visiting scholar in this University. The American scholar often lend the student the Wall Street Journal, and the student have read the paper about two months. One of his

classmate reports the fact to the Party secretary of the department. The Party secretary decides to hold criticism and self-criticism meeting to settle the problem.

The class consisted of 22 students, and is divided into three small groups. Each small group has about 7 or 8 students. However, this day, the political study, which was supposed to be held every Thursday afternoon, is canceled, and instead a criticism and self-criticism meeting is held. All 22 students participate in this meeting together. In the meeting, the secretary criticizes the student's ideology, which admired the Capitalism and Western culture, and let him practice self-criticism before the classmates. However, this student refuses it and goes out of the classroom. After the student leaves, a couple of classmate criticizes his ideology and rude attitude and the rest of them kept silent. After this meeting, this fact is recorded in his file. But, even after the meeting, he reads the newspaper continuously, because he thinks reading American newspaper does not reflect his wrong ideology. Mainly because of this problem, he is not assigned to the good job he expected. Later, he performs well in his workplace, and receives a good position.

CHAPTER. 4 RESEARCH DESIGN AND PROCEDURE

The study is descriptive and exploratory in nature. Ideally, an empirical study of this kind should be done through on-the-spot observations or direct intensive interviews with people, and should be evaluated through longitudinal study. However, it was almost impossible for the writer, a South Korean, to do this, mainly due to the political situation. Therefore, the study was done partly through mail questionnaire surveys, and partly through interviews. Preparation began in 1986; however, actual work was completed during Winter and Spring of 1988 in a United States university. This chapter contains the data collection and procedure, demographic features of the research subjects, research design, and the limitations of the study.

Data Collection and Procedure

The questionnaire was written on the basis of the interviews with the subjects and the previous studies. Approximately twenty face-to-face interviews with Chinese students or scholars who resided temporarily in the U.S, were

conducted informally from January, 1986 to February, 1988. The informal interviews were used for gathering baseline information for a future study. The interviewees were asked about general information and their actual experiences of "political study," "small group meetings," "criticism and self-criticism," and the criminal justice system of the PRC. Formal format for the interview was not used, because the purpose was to obtain general information to cross-check with what the writer had already learned from materials published in Mainland China and the United States, and thus draw up a questionnaire closely reflecting their actual past life. After completing the final questionnaire, this was translated into Chinese by a Mainland Chinese.

The sample was Mainland Chinese students, visiting scholars, and their spouses. Most of them resided in the Michigan area, some in New York and California. The names, addresses, and phone numbers of the sample were obtained mainly from the directory of Chinese students and scholars of a university, some from an informal group in which many Mainland Chinese participated, and some from the writer's private Chinese friends. Finally, about 330 names

and addresses were obtained. However, about 100 addresses were not correct, because in many cases, three or four (in some cases, more than four) students shared one apartment, and they were inclined to move frequently. Thus, 180 out of 230 persons who had one or two roommates were randomly selected as an initial sample.

After the sample was drawn, a twelve-page, self-administered questionnaire, was mailed out or distributed directly to 180 persons along with a cover letter and a stamped return envelope. A follow-up letter was also sent to each respondent about two to three weeks later. During the first two weeks, about thirty questionnaires (16.6 %) were returned. Three weeks later, after the first 180 copies of questionnaires were sent, another fifty copies were mailed or distributed directly to other Chinese students and scholars with another introductory letter of the study. Along with the second questionnaire distribution, a male and female American and a female Chinese interested in the study called the Chinese samples to ask them to return the questionnaire. About twenty out of fifty who received the phone calls refused to return the questionnaire, mainly because of reluctance to answer some politically sensitive questions.

Some of them pointed out that the questionnaire was too long. About thirty promised to return the form later, but only half of them (about 15) actually complied.

The writer also contacted with the Mainland Chinese person-to-person, and participated in an informal meeting, where the majority of regular participants were Mainland Chinese, and persuaded them to return the questionnaire. More than 90% out of the persons (about 20) who promised the writer directly to return the questionnaire, returned the questionnaires.

Six weeks later, when other ten Chinese questionnaire respondents were contacted by phone, most of them refused to return the form. Finally, ninety-four copies of the questionnaire were returned, with a responding rate of 40.9 per cent. Among the ninety-four returned questionnaires, four copies were excluded due to incompleteness and late return. Final sample size was 90.

Demographic Features of the Research Subjects

The following represents general sample characteristics, such as gender, age, marital status, educational level,

hometown, occupation, and the past experience of military, farm, and factory.

Table 4-1 Demographic Features

Gender (Valid case = 87)

Male	66 (75.9%)
Female	21 (24.1%)
Unknown	3

Age (Valid case = 80)

Mean	28.11
25-35	61 (76.3%)
35-49	19 (23.7%)
Unknown	10

Marital Status (Valid case = 85)

Single	16 (18.8%)
Married	67 (78.8%)
Divorced	1 (1.2%)
Separated	1 (1.2%)
Unknown	5

Educational Level (Valid case = 87)

Over College	85 (97.7%)
Below Collge	2 (2.3%)
Unknown	3

Home Town (Valid case = 66)

Beijing	24 (36.4%)
Jiangsu Province	13 (20.7%)
Ssuchuan Province	10 (15.1%)
Hubei Province	9 (13.7%)
Guangdong Province	5 (7.6%)
Shanghai/Zhejiang	5 (7.6%)

Others (5 provinces) 9 (13.7%)
 Unknown 24

Former Occupation (before coming to the U.S)
 (Valid case = 80)

Student 24 (30.0%)
 Professor/Teacher 33 (41.2%)
 Researcher/Technician 11 (13.8%)
 /Engineer
 Medical Doctor 3 (3.8%)
 Government Officials 3 (3.8%)
 Others 6 (7.5%)
 (Journalist, Translator, Musician, etc)
 Unknown 10

Duration in the U.S (Valid case = 83)

Mean 2.22
 Mode 1.00
 1-2 years 57 (68.7%)
 3-5 years 21 (25.2%)
 6-8 years 5 (6.1%)
 Unknown 7

Military Experience (Valid case = 83)

Yes 3 (3.6%)
 No 80 (96.4%)
 Unknown 7

Farm Experience (Valid case = 83)

Yes 28 (33.7%)
 No 55 (66.3%)
 Unknown 7

Factory Experience (Valid case = 86)

Yes 23 (26.7%)
 No 63 (73.3%)
 Unknown 4

As shown in Table 4-1, out of 87 of valid cases, 66

(75.8%) were male, 21 (24.2%) female. 3 were unknown. With regard to age, the average age was 28.11, ranging from 22 year old to 49 years old. Out of 80 valid cases, 61 (67.8%) belongs to 25-35 age group. Of the sample, 16 (17.8%) were single, 67 (74.4%) were married, separated and divorced are 1, respectively, and 5 (5.6%) were unknown. Concerning education level, 85 (97.7%) out of 87 valid cases received at least a college degree, and only 2 of them received no more than high school level of education.

Of 75 valid cases, 24 (32.0%) are from Peking, 13 (17.3%) from Jiangsu province, 10 (13.3%) from Ssuchuan province, 9 (12.0%) from Hubei province, 5 (6.7%) from Guangdong and Shanghai/Zhejiang separately, and 9 (12.0%) from five different provinces. In connection with former occupation before coming to the U.S, of 80 valid cases, 24 (30%) were students, 33 (41.3%) were professors or teacher, 11 (13.3%) were researchers, technicians, or engineers. The rest of them were composed of medical doctors (3), government officers (3), journalist, translator, editor, musician, etc. Of 83 valid cases, 57 (68.7%) had been in the United States for 1-2 years, 21 (25.2%) for 3-5 years, and 5 (6.1%) for 6-8 years.

Only 3 (3.6%) of 83 have had military experience, while 23 (26.7%) of 86 and 28 (33.7%) of 83 have had work experience in the factory and the farm respectively. Average working-years in the factory and the farm are 3.75 years and 3.5 years.

Research Design

This study is a survey research. Mail questionnaire and interview were used as the tools to obtain data. The questionnaire of this study was designated to explore five research questions. First, what types of deviances were revealed and settled in an informal group setting outside of the formal criminal justice system in the PRC?

Respondents were asked to write for what problems they most often practiced self-criticism before a group (question 30), what kinds of problems were most often revealed when one group member criticized other member (question 31), and what kinds of problems were most serious among the self-criticisms that they had seen (question 32). The problems respondents

indicated were classified into six categories: work problem, thought problem, life style problem, deviance problem, human relation problem, and sex problem. Work problem includes work mistake, poor work performance, and disciplinary violation of work unit. The thought problem is composed of lack of group spirit, individualism, selfishness, arrogance, having Capitalist ideas, and being contaminated by Western culture. The life style problem consists of undisciplined deeds in private life (for example, luxury clothings) and family affairs (for example, not caring one's parents or wife well). The deviance problem contains stealing, gambling, vandalism, fighting, etc. The human relation problem refers to conflicts associating with co-worker, leader or teacher. The sex problem is concerned mainly with extra-marital sex, such as adultery.

Question 38 asked them to indicate what types of deviants can be settled in a small group without intervention of the formal criminal justice system. It let them to circle all that apply among the following items: stealing clothes, stealing wrist watch, stealing T.V, anti-government remark, receiving bribe, gambling, assaulting upon others, damaging to imported machine, traffic violation, prostitution, and

adultery. In order to see what kinds of punishments are given to the deviant in case of first and repeated deviance, respondents were asked to circle all that apply among the following five items: self-criticism, criticism, writing "self-examination," being sent to another work place, and being sent to the police (question 36, 37). Respondents also were asked to indicate all that they have experienced among the following sex-related deviances: watching pornography, premarital sex, sex with a person besides the spouse, and sex with prostitute (question 29). In this question, they were asked to answer whether or not they practiced self-criticism about them. In addition, they were asked to answer, in which place among middle & senior high school, college, military, farm, factory, and workplace, group self-criticism most frequently happened (question 26) and was most effective (question 35).

Second, do the frequencies of a) group self-criticism, b) criticism, c) individuals observing group self-criticism or criticism sessions, influence 1) group cohesiveness, and 2) the individual's perception of these sessions as effective in deterring deviance?

Respondents were asked to write approximately how many times they practiced self-criticism, criticized others, and observed other's criticism and self-criticism in each of the following places: middle & senior high school, college, workplace, farm, factory, and military.

Total frequency of group self-criticism ritual (TSC) was made by computing three variables: FSC (total frequency of group self-criticism), FC (total frequency of criticism), and FO (total frequency of observing group self-criticism session).

FSC was made by computing the frequencies of group self-criticism in the following places: middle & high school (question 18-2), college (question 19-3), military (question 20-3), workplace (question 21-2), farm (question 22-3), and factory (question 23-3). FC was made by computing the frequencies of criticism in the following places: middle & high school (question 18-4), college (question 19-5), military (question 20-5), workplace (question 21-5), farm (question 22-5), and factory (question 23-5). FO was made by computing the frequencies of observation of group self-criticism & self-criticism in the following places: middle & high school

(question 18-4), college (question 19-5), military (question 20-6), workplace (question 21-5), farm (question 22-6), and factory (question 23-6). Namely, Each variable (FSC,FC,FO) was computed as the sum of the frequencies of occurrence in each of the following places: middle & senior high school, college, workplace, farm, factory, and military.

Factor analysis was conducted to identify if TSC can be represented relationships among three frequency variables. When internal consistency of the three variables was also measured, value of Cronbach's alpha was .8717. Based on two results, in the study, TSC represents the three variables (FSC,FC,FO).

The dependent variable, which is "perception of effectiveness of group self-criticism ritual in deterring deviance (TSCD)," was established by computing four variables from questionnaire questions 39-42. These questions also were measured on a modified Likert scale (See Appendix).

The reason only one instead of four separate variables was used is that each of the four values was highly correlated to each other. Firstly, factor analysis was conducted, and later internal reliability was measured

(Cronbach's alpha = .8694). The variable of group cohesiveness is explained in next part.

Third, does group cohesiveness have some relationship to perception of the effectiveness of group self-criticism in deterring deviance?

Group cohesiveness (TGC) was measured by computing five variables of questions 5 to 9 through factor analysis and reliability analysis (Cronbach's alpha=.8374). In the questions, respondents were asked to indicate the extent to which they completely agree or completely disagree with six-likert scale items.

Fourth, what values of the People's Republic of China (PRC) have an impact on perception of effectiveness of group self-criticism in deterring deviance?

The respondents were asked to rank 1 -8 with one being most important social value in their society among the following values: group spirit, individualism, filial piety, compliance to the authority, making money, getting into higher class, altruism, and patriotism (question 25). Seven values except filial piety were divided into two group:

politically approved values (VAL-A), non-politically approved values (VAL-B). Politically approved values (VAL-A) was made by combining four values of patriotism, group spirit, altruism and compliance to the authority, while non-politically approved values (VAL-B) was made by combining three values of individualism, making money, and entering higher class. The values were classified into VAL-A and VAL-B on the basis of the author's interviews with the subjects and Hofstede's cross cultural study (1980) on the values of individualism-collectivism.

Fifth, are there any differences in the effectiveness of group self-criticism ritual in deterring deviance between those who have practiced self-criticism voluntarily and those who have been forced to practice self-criticism?

Voluntary self-criticism (SCVO) and Forced self-criticism (SCFO) refer to "practicing self-criticism about one's fault voluntarily before a group" and "practicing self-criticism about one's fault forcibly". They were drawn from questions 11 and 12. These questions also were made with six-likert question from "completely agree" to "completely disagree". In addition, in order to see attitude change after

forced self-criticism, respondents asked to indicate if they changed attitude consistently with what they said before a group after forced self-criticism (FSCPO) and if they did not trying to change the attitude as what they said before a group after forced self-criticism (FSCNE). FSCPO was drawn from question 14 and FSCNE from 15.

The last part of questionnaire is composed of general demographic questions. They were asked to answer age, gender, marital status, educational level, occupation, length of duration in the United Staes, home province, present status, and whether they had been the head of the small group more often than others.

Research Limitations

It may be said that any research contains certain limitations. In fact, this study also faced many restrictions, because of the nature of the study. The several restrictions are discussed.

First, the subjects were those from the PRC, a Communist country. Although much attention was paid to minimizing problems caused by sensitive political questions, the issue of political nature could not be entirely eliminated. As seen in the process of data gathering and final responding rate (40.9%), the present political situation in the PRC was not mature enough to conduct through research on many topics, especially in the field of criminal justice. In fact, more than half of all returned questionnaires were obtained by the writer's personal/ direct contacts with the subjects.

Second, most of the subjects were those who received a high level of education. 97.7 percent of the respondents received at least a college degree. Accordingly, most of them belong to the elite group in their society, as seen in the distribution of their occupations.

Third, this study depended upon retrospective self-reports of the respondent's experiences. Therefore, it does seem likely to have produced a systematic bias, possibly derived from selective memory or reporting, etc. The impact of declining effects with the passage of time could not be

eliminated.

Fourth, regarding the translation of measures in the crosscultural study, it is hard to ignore the impact of possible misperception and misunderstandings between the researcher and the respondents as well as possibly between the researcher and the readers. That may be due to cultural and ideological differences between the East and the West as well as between the Capitalist society and the Communist society. .

CHAPTER 5. DATA ANALYSIS AND FINDINGS

The primary purpose of this study, as mentioned in an earlier chapter, is to examine perceptions of Chinese respondents about the relationship between deterrence of deviance and group self-criticism in the PRC. Furthermore, the study explores the kind of role group self-criticism plays as an informal judicial process in the PRC. The findings of the study are:

Research Question #1. What type of mistake, wrongdoing, deviance, or crimes, is exposed in group self-criticism rituals, and settled through it without intervention of the formal criminal justice system?

The data showed that various kinds of problems are exposed and settled within an informal group setting, ranging from private or family problems, thought problems, work problems, life style problems, to certain types of criminal behavior.

Work problems and thought problems are most frequently

handled within a group, the three problems of human relations, deviance, and life style are less frequently handled, and sex-related problems are the least frequently revealed. The thought problem and deviance problem, respectively were most frequently ranked as the "most serious problem." In the case of sex problem, it is not often exposed in group criticism and self-criticism; however, it is regarded as a serious problem (see Table. 5-1). The results seem to imply that group self-criticism in the PRC has been deeply involved in people's life although its effectiveness is not clearly identified.

Table. 5-1
Type and Frequency of Problems in
Group Self-Criticism and Criticism

Type \ Question	(A)	(B)	(C)
1. Thought Problem	40 (43%)	36 (34%)	21 (32%)
2. Work Problem	33 (36%)	22 (21%)	9 (14%)
3. Human-Relation Problem	9 (10%)	11 (10%)	8 (12%)
4. Deviance Problem	4 (4%)	8 (8%)	15 (23%)
5. Life Style Problem	5 (5%)	10 (9%)	5 (8%)
6. Sex Problem	0	0	8 (12%)
Total:	92	106	66

Firstly, three open-end questions were asked to find out what kinds of problems are settled in a group setting through group self-criticism (question 30,31 32).

- (A) For what problem did you most often practice self-criticism in a group?
- (B) What kind of problem was most often revealed in your group?
- (C) What kinds of problems were the most serious among the self-criticisms you have seen in a group?

Table. 5-1 illustrates the results of the three questions. The respondents indicated 92, 106, and 66 cases for questions (A), (B), and (C), respectively. As seen in (A) and (B) of Table 5-1, thought problems and work problems are the items most frequently revealed in group self-criticism and criticism. The (C) of Table 5-1 also shows that thought problems and deviance problems are most frequently handled as serious problems in a group setting. However, the interviewees whom the writer met pointed out that criticism & self-criticism for thought problems had been often revealed in a group, especially during the Cultural Revolution (1966-

1976), the period which Mao's political thought was strongly emphasized, and since then it has gradually disappeared.

Work problem was the second most frequent item in criticism & self-criticism, behind thought problem; however, most cases are not serious problems. Private affair-related problems, such as human-relation problems, life style problems, or sex problems, are less often appeared in group criticism & self-criticism.

Regarding sex problems, as seen in Table 5-1 and 5-2, even though sex-related deviances exist in their society, they are not revealed through voluntary self-criticism. Twenty seven out of 32 male respondents and 6 out of 9 female respondents answered that they had seen pornography. Eleven out of 32 male respondents and 2 out of 9 female respondents answered that they had had pre-marital sex. Two out of 32 male respondents and 2 out of 9 female respondents answered that they had had extra-marital sex. 2 out of 32 male respondents answered that they had had sexual relationships with prostitutes. However, no one exposed such sex-related problems through group self-criticism. When Table 5-1 and 5-2 are considered, they seem to indicate that sex-related deviance is not often exposed in a group session. If it is

exposed and becomes a problem, then it is treated as serious problem.

Table 5-2
Frequency of Sex-Related Problems by Gender
and of their Disclosure in Group Self-Criticism

Type of Problem	Frequency of Sex-Related Problem			Disclosure of Sex-Related Problem in Voluntary Self-Criticism	
	Male	Female	Total	Male	Female
Pornography	27/32 (84.4%)	6/9 (66.7%)	33/41 (80.5%)	0/32	0/9
Pre-Marital Sex	11/32 (34.4%)	2/9 (22.2%)	13/41 (31.7%)	0/32	0/9
Extra-Marital Sex	2/32 (6.3%)	1/9 (11.1%)	3/41 (7.3%)	0/32	0/9
Sex with Prostitute	2/32 (6.3%)	0/9 (0.0%)	2/41 (4.8%)	0/32	0/9

Valid cases: 41 (Male=32, Female=9)

Among serious problems in group self-criticism & criticism, the most frequent two single items were adultery (12 out of 12%) and stealing (11 out of 23%). It seems to indicate that adultery and stealing are the most serious deviances which can be settled in a group setting outside of the formal criminal justice system (see Table 5-1).

Secondly, respondents were asked whether the person

should be sent to the formal criminal justice system in the following two cases: 1) when a person steals a bike and admits his stealing (question 36), 2) when the same person repeats by stealing something later (question 37).

In the first case, as seen in Table 5-3, only 7 respondents (8.4%) indicated that the person should be sent to the police, while most of them (91.6%) answered that it can be settled by practicing self-criticism, criticism, or by writing self-examination without involvement of the police. On the other hand, in the second stealing case, 51 (63.8%) of 80 respondents indicated that the person should be sent to the police, as compared to 29 (36.2%) who thought that the stealing can be solved in a group through practicing self-criticism, criticism, or writing self-exam. Table 5-4 shows more detailed information about what type of deviance the respondents think can be settled within a group without the intervention of the formal criminal justice system.

These data indicate that, in the case of small theft, such as stealing clothes, watch or bike, and violation of traffic law, more than 70% of respondents answered that they can be settled within an informal judicial setting in the PRC, while in the cases of assaulting, anti-government

Table. 5-3

Frequency and Percentage of Respondents' Perception toward 1st & 2nd Stealing a bike Can Be Settled Outside of the Formal Criminal Justice System (Police).

	Self-criticism	Criticism	Writing self-exam	Other unit	Police
1st stealing	53 (63.9%)	49 (59.0%)	69 (83.1%)	2 (2.4%)	7 (8.4%)
2nd stealing	24 (30.0%)	37 (46.3%)	44 (55.0%)	11 (13.8%)	51 (63.8%)

Valid cases: 1st= 83, 2nd= 80.

Table. 5-4

Frequency and Percentage of Respondents' Perception of the Types of Deviances That Can Be Settled Outside of the Formal Criminal Justice System.

Type of Violation	Frequency	Total Cases:90 Valid Cases:81 Unknown: 9
Stealing Clothes	66 (81.5%)	
Stealing Watch	60 (74.1%)	
Traffic law	59 (72.8%)	
Assaulting	45 (55.6%)	
Anti-government remark	40 (49.4%)	
Gambling	40 (49.4%)	
Adultery	31 (38.3%)	
Stealing T.V	29 (35.8%)	
Damaging imported machine	27 (33.3%)	
Bribe	22 (27.2%)	
Prostitution	20 (24.7%)	

remark, and gambling, about 50% of respondents indicated that they can be settled outside of the formal criminal justice system. In the cases of adultery, stealing T.V, damaging imported machine, bribe, and prostitution, about 30% of respondents made the same answers.

Table 5-3 and 5-4 seem to imply that, in the PRC, small theft or violation of traffic law have not been treated seriously, and thus settled in informal group setting, while sex-related deviances, such as adultery or prostitution, repeated theft, bribe, and damaging imported goods, and so forth, have been treated more seriously.

Research Question #2.

Does the frequency of: a) group self-criticism, b) criticism, c) individuals observing self-criticism sessions, influence 1) group cohesiveness, and 2) the individual's perception of group self-criticism as effective in deterring deviance?

The data indicated that the amount of group self-criticism or criticism, or observation of self-criticism

session does not affect group cohesiveness, and also does not influence the individual's perception of these sessions as effective in deterring deviance.

The variable (TSC) is the sum of the frequencies of group self-criticism (FSC), criticism(FC), observation of self-criticism session (FO), as explained in Chapter 4. TSC represents represents the three variables of FSC, FC, and FO in this study.

Table 5-5 shows that there is no relationship between total self-criticism (TSC) and respondents' perception of effectiveness of group self-criticism ritual in deterring deviance (TSCD) ($r=.22$). Therefore, the data seem to show that there no any significant correlations between the frequency of self-criticism (FSC) and TSCD ($r=.18$), between the frequency of criticism (FC) and TSCD ($r=.17$), between the frequency of observation of self-criticism session (FO) and TSCD ($r=.24$). In regard to group cohesiveness (TGC), no relationships were found between the frequency variables of FSC, FC, FO, and TSC, and group coheviveness (TGC) ($r=.16$, $.12$, $.18$, $.18$). Even when TSC was crosstabulated with TGC and TSCD, respectively, after being divided into the three groups, which are the highest 15%, middle, and the lowest

15%, there also were not any significant differences between the three groups and group cohesiveness (TGC) as well as perception of effectiveness of group self-criticism in deterring deviance (TSCD).

Table 5-5
Correlations among the Variables of the Frequency of Group self-criticism (FSC), the Frequency of Criticism (FC), the Frequency of Observation of Group self-criticism (FO), Total Sum of FSC, FC, FO (TSC), Group Cohesiveness (TGC), and Perception of Effectiveness of Group self-criticism in Deterring Deviance (TSCD).

	1	2	3	4	5	6
	TSC	FSC	FO	FC	TGC	TSCD
1. TSC	1.0000					
2. FSC	.9108**	1.0000				
3. FO	.9569**	.8413**	1.0000			
4. FC	.8290**	.5964**	.7073**	1.0000		
5. TGC	.1814	.1697	.1842	.1298	1.0000	
6. TSCD	.2267	.1876	.2443	.1708	.5419**	1.0000

N of Cases:	90	1-Tailed Signif:		* - .01	** - .001	

TGC and TSCD were operationalized for crosstabulation. For group cohesiveness (TGC), respondents were divided into two groups by dichotomizing 6-likert scale: group with strong group cohesiveness and group with weak group cohesiveness. The variable (TSCD) was also divided into two groups with the same way: groups with positive or negative perception of effectiveness of group self-criticism rituals in deterring deviance.

Research Question #3.

Does Group Cohesiveness Have Some Relationship to the Perception of Effectiveness of Group self-criticism in Deterring Deviance?

The data showed that there was a significant difference between group with strong cohesiveness and group with weak cohesiveness in perception of effectiveness of group self-criticism in deterring deviance (TSCD). It may be said that, in regards to the effectiveness of group self-criticism in deterring deviance, those who have strong cohesiveness to the group have a more positive perception than those who have weak cohesiveness to the group.

The variable of group cohesiveness (TGC) was made by computing five variables of questionnaire questions 5 to 9. as explained in Chapter 4. TGC and TSCD were divided into two groups, respectively, as seen in earlier section.

As seen in Table 5-6, 68 percent out of the respondents displayed strong group cohesiveness, as compared to 32 percent of them demonstrating weak group cohesiveness. When group cohesiveness (TGC) is cross-tabulated with TSCD, the result shows that there is a significant relationship between

group cohesiveness (TGC) and perception of effectiveness of group self-criticism in deterring deviance (TSCD), as seen in Table 5-6 (chi-square=22.93, d.f=1, signif=.000). Table 5-5 also shows that there is strong positive correlation between TGC and TSCD ($r=.5419$, $p=.01$). However, there was no relationship between the frequency of criticism, group self-criticism, or observation of group self-criticism session (TSC) and group cohesiveness (TGC).

Table 5-6
Comparison of perception of effectiveness of
Group self-criticism in deterring deviance
between Group with Strong Cohesiveness and
Group with Weak Cohesiveness.

\TGC TSCD	Group with Strong Cohesiveness	Group with Weak Cohesiveness	
Group with Positive Perception	47 (77%)	7 (24%)	54 (60%)
Group with Negative Perception	14 (23%)	22 (76%)	36 (40%)
	61 (68%)	29 (32%)	90 100.0
Chi-Square	22.93	D.F 1	Significance .000

Research Question #4

What values of the PRC have an impact on perception of effectiveness of self-criticism in deterring deviance?

Table 5-7

Rank of the Value in the PRC

Value\ Rank	Frequency (%)			
	No.1	No.2	No.3	Total (1,2,3)
1. Patriotism	42 (51.9)	5 (6.2)	7 (8.6)	54/81 (66.7)
2. Group spirit	9 (11.4)	28 (35.4)	16 (20.3)	53/79 (67.1)
3. Filial Piety	9 (11.7)	20 (26.0)	20 (26.0)	49/77 (63.6)
4. Making money	9 (11.3)	5 (6.3)	10 (12.5)	24/80 (30.0)
5. Altruism	5 (6.6)	9 (11.8)	9 (11.8)	23/76 (30.3)
6. Higher class	6 (8.1)	5 (6.8)	6 (8.1)	17/74 (23.0)
7. Compliance to authority	5 (7.4)	4 (5.9)	6 (8.8)	15/68 (22.1)
8. Individualism	2 (2.6)	3 (3.9)	4 (5.3)	9/76 (11.8)

Table 5-7 illustrates the frequencies and percentages of social values or norms that respondents ranked as the most important 3 (No.1 to No.3) out of 8 items. The respondents were asked to rank from 1 to 8, with one being most important in the PRC. According to the table, the respondents think that the most important values in the PRC are patriotism, group spirit, and filial piety. Forty two (51.9%) of 81 respondents ranked patriotism as the most important value, while only 2 respondents ranked individualism as No.1. Thus,

it implies that collectivity-oriented values are more dominant than individual-oriented values in the PRC.

Table 5-8

Comparison of Perception of Effectiveness of Self-Criticism on Deterring Deviance (TSCD) between Official Politically Approved Values Group (VAL-A) and Non-Politically Approved Values Group (VAL-B).

TSCD\VAL	VAL-A	VAL-B	Total
Positive Perception	45 (74%)	5 (30%)	50 (64%)
Negative Perception	16 (26%)	12 (70%)	28 (36%)
	61 (78%)	17 (22%)	78 (100%)
	Chi-Square 11.37	D.F 1	Significance .0007

The seven values shown in Table 5-7 (with the exception of filial piety) were divided into two groups: (VAL-A) politically approved values (patriotism, group spirit, compliance to authority, altruism), and (VAL-B) non-politically approved values (making money, higher class, individualism). VAL-A is the group that respondents ranked four politically approved values as No.1, while VAL-B is the

group that respondents ranked three non-politically approved values as No.1. When the two groups were cross-tabulated with TSCD, there was a significant difference regarding perception of effectiveness of group self-criticism in deterring deviance by one value group over the other, as seen Table 5-8 ($\chi^2=11.37$, $d.f=1$, $p=.0007$). The respondents who ranked politically approved values as most important have a more positive perception toward the effectiveness of group self-criticism in deterring deviance than those who ranked non-politically approved values.

In addition, when the two value groups were crosstabulated with voluntary participation in group self-criticism and forced participation in group self-criticism, as seen in Table 5-9, significant differences also were found ($\chi^2=5.52$, $d.f=1$, $p=.018$). It may be said that those those who ranked politically approved values as most important tend to practice self-criticism more voluntarily than those who ranked non-politically approved values. However, there appeared no relationship between the two value groups in total frequency of group self-criticism, criticism, and observation of group self-criticism session

(TSC).

Table 5-9

Cross-Tabulation of Politically-Approved Values Group (VAL-A) and Non-Politically Approved Values Group (VAL-B) with Voluntary and Forced Self-Criticism (SCVO vs SCFO).

	VAL-A	VAL-B	Total
SCVO	34 (56%)	4 (24%)	38 (49%)
SCFO	27 (44%)	13 (76%)	40 (51%)
	61 (78%)	17 (22%)	78 (100%)
	Chi-Square 5.52	D.F 1	Significance .018

- * SCVO : voluntary self-criticism
- * SCFO : forced self-criticism
- * VAL-A: politically-approved values group
- * VAL-B: non-politically approved values group

Research Question #5

In regard to their perception of the effectiveness of group self-criticism ritual in deterring deviance, are there any differences between those who have practiced self-criticism voluntarily and those who have been forced to practice self-criticism?

Table 5-10

Correlations among Voluntary Self-Criticism (SCVO), Forced Self-Criticism (SCFO), Changing Attitude after Forced Self-Criticism (FSCPO), Not Changing Attitude after Forced Self-Criticism (FSCNE), Total amount of FSC,FC,and FO (TSC), and Perceptions toward Effectiveness of Self-Criticism as Deviance Deterrence (TSCD).

	SCVO	SCFO	FSCPO	FSCNE
SCVO	1.0000			
SCFO	-.1585	1.0000		
FSCPO	.0388	.0435	1.0000	
FSCNE	.0095	.2508*	.1655	1.0000
TSC	.0201	-.0836	.1019	-.0177
TGC	.6799**	-.1017	.1460	-.0695
TSCD	.5419**	-.1010	.0863	-.0937

N of Cases: 90 1-Tailed Signif: * -.01 ** -.001

Table 5-10 shows that there are strong positive correlations between voluntary self-criticism (SCVO) and perception of effectiveness of self-criticism in deterring deviance (TSCD) ($r=.5419$, $p=.001$). It may be said that the respondents who practiced self-criticism voluntarily tend to have more positive perception of effectiveness of self-criticism in deterring deviance than those who practiced self-criticism forcibly. The data also indicated that there is a strong positive relationship between voluntary group self-criticism (SCVO) and group cohesiveness (TGC) ($r=.6799$, $p=.001$).

However, the data indicate that there is no significant relationship between voluntary or forced self-criticism (SCVO/SCFO) and the frequencies of group self-criticism, criticism, and observation of group self-criticism session (TSC) ($r=.0201$, $-.0836$).

In addition, the table shows that there is no relationship between SCFO and FSCPO ($r=.0435$), but between SCFO and FSCNE ($r=.2508$). It seems to imply that those who practiced forced self-criticism (SCFO) tend not to change their attitudes after self-criticism (FSCNE). This outcome is consistent with one of the propositions of theory of cognitive dissonance which has been supported by many experiments with American subjects. It posits that the greater the inducement to perform an act, the less the consequent attitude change. It is also consistent with the result of Hinker' study (1964), that, for Chinese subjects, the increased inducement produces increased compliance. However, neither increased inducement nor consequent increased compliance has any observable effect on internalized attitudes under the conditions tested.

Another interesting finding was that changing or not changing one's attitude after forced self-criticism

Table 5-11

Comparison of Willingness to Change One's Attitude After Forced Group Self-Criticism (FSCPO) with Type of Values Ranked as Most Important in the PRC (VAL-A vs VAL-B).

FSCPO\VAL	VAL-A*	VAL-B*	Total
Willingness To Change	39 (64%)	7 (41%)	46 (59%)
No Willingness To Change	22 (36%)	10 (59%)	32 (41%)
	61 (78%)	17 (22%)	78 (100%)
	Chi-Square 2.85	D.F 1	Significance .09

- * FSCPO : trying to change attitude consistently with what one said before a group after forced self-criticism.
- * VAL-A : politically approved values group
- * VAL-B : non-politically approved values group

(FSCPO/FSCNE) has some relationship with the values that respondents ranked as most important. When the variable of SCPO was cross-tabulated with (VAL-A) politically approved value group and (VAL-B) non-politically approved values group. As seen in Table 5-11, the difference approached .05 significant level (chi-square=2.85, d.f=1, p=.09). We may

say that those who ranked the politically approved values (patriotism, group spirit, and altruism, compliance to the authority) as ranked most important are more inclined to change their attitudes after forced self-criticism than those who ranked the non-politically approved values (individualism, making money, and higher class).

Additional Analysis and Results

In this section, the relationships between demographic variables and dependent variables, and some other findings are discussed.

There were no significant relationships between the perception of effectiveness of group self-criticism ritual in deterring deviance and the variables of gender, marital status, former occupation, hometown, and duration in the United States in correlation analysis and crosstabulation. However, the data showed that there is strong relationship between age and the perception of effectiveness of group self-criticism ritual in deterring deviance ($r=.3704$, $p=.001$). Older respondents tend to perceive the effectiveness of group

self-criticism ritual in deterring deviance more positively than younger respondents. respondents do. There were also no any differences between those who have working experiences in military, factory, or farm and those who not, in group cohesiveness as well as in their perception toward effectiveness of group self-criticism in deterring deviance. Based on the findings of research questions, it may be interpreted that perception of deterrnece effect or group cohesiveness is more influenced by one's quality of past experience of group self-criticism ritual or value than by the demographic factors.

Question 26 and 35 asked in which places group self-criticism rituals most frequently occurred and were most effectively done. The data showed that the respondents think that group self-criticism is most frequently practiced and most effectively done in middle and senior high schools and in the military, It was supported by t-test results on the amount of group self-criticism was measured between military experienced group and non-military experienced group (t -value=2.55, $d.f$ =81, p =.013). Respondents explained that it is easier to control and impose discipline on young students and military personnel than on other individuals because of the

nature of school and the military requirement.

In addition, when the respondents were asked to rank the most important causes of crime, out of 90, 47% ranked poor education, 22% ranked poverty, 14% ranked individualism, 11% ranked unequal opportunity, 10% ranked unemployment, as the most important cause. Only seven respondents ranked the influence of Western culture or capitalism as the No.1 cause of crime. In the years immediately after China was communized in 1949, criminals were told that they were products of the old society (Li,P.150). It was maintained that all errors were due to past or external influences rather than internal or subjective factors. However, almost forty years later, the data show that most respondents do not seek for cause of crime any more in external factors such as influence of Western culture or capitalism. It may imply that as revolutionary ardor cools and the political situation becomes more settled, old fashioned way of propaganda becomes less effective in persuading the people in the PRC. However, there was no difference in frequency, group cohesiveness, and perception between those who ranked each item differently as the most important cause.

THE SUMMARY OF THE FINDINGS

The findings of the study are summarized in this section. Table 5-12 illustrates all correlations among the variables of this study.

Table 5-12
Correlations Among All Major Variables

	1	2	3	4	5	6	7	8
	TSC	TGC	SCVO	SCFO	SCNE	SCPO	TSCD	VAL
1. TSC	1.00							
2. TGC	.18	1.00						
3. SCVO	.07	.67**	1.00					
4. SCFO	-.05	-.10	-.15	1.00				
5. FSCNE	-.08	-.06	.01	.25*	1.00			
6. FSCPO	-.05	.04	.03	.04	.16	1.00		
7. TSCD	.22	.54**	.45**	-.10	-.09	.08	1.00	
8. VAL	.04	.27*	.29*	-.18	-.07	.26*	.20	1.00

1-TAILED SIGNIFIT: * - .01 ** - .001

1. TSC : The total frequency of group self-criticism, criticism, and observation of group self-criticism session.
2. TGC : Group cohesiveness.
3. SCVO : Voluntary group self-criticism.
4. SCFO : Forced self-criticism.
5. FSCPO: Trying to change attitude consistently as what one said before a group after forced self-criticism.
6. FSCNE: Not trying to change the attitude as what one said before a group after forced self-criticism.
7. TSCD : Perception toward effectiveness of group self-criticism in deterring deviance.
8. VAL : Politically approved values (patriotism, group spirit, altruism, and compliance to the authority)/ Non-politically approved values (individualism, making money, and entering higher class).

The following important findings were arrived at:

1. Various types of problems are exposed and settled within a group session through such a series of rituals such as group self-criticism, criticism, or writing self-examination, outside of the formal criminal justice system. The problems vary from small mistakes in work, unorthodox political thought, family/sex-related deviance, individual life style, human relation problem, to certain types of criminal behavior. Work problems and thought problems are most frequently handled within a group. Thought problem and deviance problem, respectively are most frequently ranked as the most serious problems. In addition, sex problem is not a frequent group self-criticism and criticism topic. However, it is treated as a serious problem when it occurs.

2. The frequency of group self-criticism does not have any significant relationships with other variables. For example: (a) The frequencies of group self-criticism does not impact on group cohesiveness or on the perception of deterrence effect of group self-criticism; (b) there is no difference in frequencies of group self-criticism activity

between those who have practiced self-criticism voluntarily and those who have been forced to practice self-criticism; and (c) the frequency of group self-criticism is not related to the types of values ranked as most important in the PRC.

3. Those who express strong group cohesiveness tend to perceive positive effectiveness of group self-criticism in deterring deviance.

4. Compared to those who have non-politically approved values group (individualism, making money, and higher class), those who ranked politically approved values as most important (patriotism, group spirit, altruism, and compliance to authority) tend to: (a) have stronger group cohesiveness; (b) practice group self-criticism more voluntarily; (c) change their attitude even after forced self-criticism; and (d) have more positive perception of effectiveness of group self-criticism in deterring deviance

5. It was also found that : (a) those who have practiced group self-criticism voluntarily tend to have more positive perception of effectiveness of self-criticism in deterring

deviance than those who have been forced to practice self-criticism; (b) those who have practiced group self-criticism tend to hold more strong group cohesiveness than those who have been forced to practice self-criticism; (c) those who have been forced to practice self-criticism tend not to change their attitudes as to what they said before a group than those who have practiced group self-criticism voluntarily; and (d) after forced group self-criticism, those who have the politically approved values (patriotism, group spirit, and compliance to the authority) are more inclined to change their attitudes than those who have the non-politically approved values (individualism, making money, and entering higher class).

CHAPTER 6. CONCLUSION

Self-criticism in a group has been used as a tool of religious or political conversion or reconciliation in many different places. Group self-criticism ritual in the PRC, which includes a series of behaviors such as criticizing one's self concerning faults before a group, criticizing others' fault within a group, or writing down one's faults has been a means to remold individuals' values and attitudes to suit the needs of the socialist revolution. Therefore, group self-criticism ritual has existed with various purposes all over the country, in school, government office, factory, military, and prison, etc. Chinese people are usually taught official values or norms through regular political study in a small group. They are supposed to assess their own values or attitudes and practice self-criticism or criticize other's fault, on the basis of the official values or norms.

In the Catholic Church, a confession plays a role as a medium to reconcile a sinner with God, when an individual commits a sin, and thus is temporarily distanced from the God. In the PRC, in theory, group self-criticism is a medium

to connect a deviator with the group, ultimately to the State, when an individual is distanced from official norms or values which the State approves.

The question of the study was whether Chinese respondents think this public confession process has played a role in deterring deviance or not. Even though this study has limitations in generalizing all findings of the study to all the Chinese population or other society, some findings may be worth considering for further research.

Figure 6-1 presents the important correlations found between the variables of this study. In the study, the relationship between those who have practiced group self-criticism and those who have never practiced it was not analyzed, because 98 percent of the subjects have practiced it, while only 2 percent of them have not. In this diagram, the frequency variable (TSC) was ignored in the diagram, because, the data show that the frequencies of "practicing self-criticism publicly", "criticizing other's fault", or "observing group self-criticism session" have no impact on variables of group cohesiveness, the subjects' values, and, perception toward effectiveness of group self-criticism in deterring deviance.

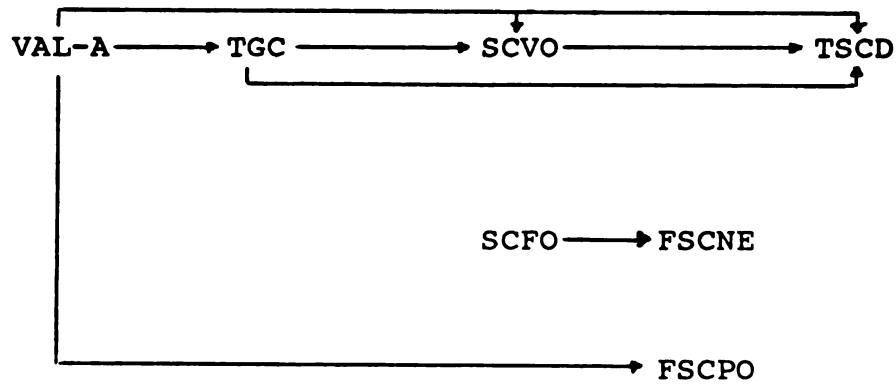


Figure 6-1

Diagram For Correlations Among Major Variables

1. TGC : Group cohesiveness.
2. SCVO : Voluntary group self-criticism.
3. SCFO : Forced self-criticism.
4. FSCPO: Trying to change the attitude as what one said before a group after forced self-criticism.
5. FSCNE: Not trying to change the attitude as what one said before a group after forced self-criticism.
6. TSCD : Perception of effectiveness of group self-criticism in deterring deviance.
7. VAL-A : Politically approved values (patriotism, group spirit, altruism and compliance to the authority).

VAL-B : Non-politically approved values
(individualism, making money, and entering
higher class).

Overall, the diagram represents the following findings:

those who have strong group cohesiveness (TGC) tend to practice group self-criticism voluntarily. They also perceive the effectiveness of group self-criticism in deterring deviance (TSCD). Those who have practiced group self-criticism voluntarily (SCVO) tend to perceive effectiveness of group self-criticism in deterring deviance (TSCD). Those who expressed values of patriotism, group spirit, altruism, and compliance to the authority tend to have a strong group cohesiveness (TGC), practice self-criticism voluntarily (SCVO), and perceive the effectiveness of group self-criticism in deterring deviance (TSCD).

On the other hand, those who have been forced to practice group self-criticism (SCFO) tend not to change their attitudes concerning what they said before a group after group self-criticism (FSCNE). However, even in the case of forced group self-criticism, those who expressed values of patriotism, group cohesiveness, altruism, and compliance to the authority, tend to change their attitudes concerning what they said before a group (FSCPO), and also tend to perceive the effectiveness of group self-criticism in deterring

deviance (TSCD).

The findings seem to imply that there are some relationships between group-oriented values, group self-criticism, and deterrence of deviance, that is, if individuals have similar values to the larger group, self-criticism could be a means of deterring deviance in those individuals. A suggestion for further study, would be to investigate and identify specific values which are effective in deterring deviance.

It is hoped that the findings of the study can provide a basic framework in structuring a deviant deterrence intervention in other cultures.. However, the study is basically of subjects' perception, and the population of the study was confined to a small portion of Chinese people. Therefore, more detailed and systematic experimental research in different cultural settings are needed to understand the effectiveness of group self-criticism in deterring deviance or even more serious criminal actions.

APPENDIX

- 1. Questionnaire in English**
- 2. Questionnaire in Chinese**

Dear Colleague,

We are trying to learn about optional forms of deterrence which may positively affect behavior. Deterrence as related to the relationship between public self-criticism and group unity seems to have been important in the People's Republic of China. Western culture little understands this relationship nor its importance to deterrence. If it were understood better in the West, it could be applied to help people in their behavior.

Through the accompanying questionnaire we are asking you to help us both understand public self-criticism and its relation to deterrence. This small study we are doing may also be of interest to you.

We request that you take the time to fill out the questionnaire. It will be of some trouble to you but your input will promote understanding and hopefully, the implementation of self-criticism program as a educational tool in positively affecting behavior.

Of course, we will not identify you in any way. Confidentiality will be fully protected. But if you would like, we will later make available to you the results of the study.

For any questions please contact me, Baik-Chul Lee at 355- or Dr, Vincent J. Hoffman at 355- . Please find the stamped envelope and send the filled out questionnaire to me by Feb. . 1988.

I appreciate your cooperation and wish you succeed in your study and work.

Sincerely,

Baik-Chul Lee
Research Supervisor

Vincent J. Hoffman
Professor

I

In this section, we want to know the extent to which you agree or disagree with the following statements. Please circle the number which most nearly reflects your opinion after referring the explanation below..

- 1) "SA" refers to "strongly agree".
- 2) "MA" refers to "moderately agree".
- 3) "SLA" refers to "slightly agree".
- 4) "SLD" refers to "slightly disagree".
- 5) "MD" refers to "moderately disagree".
- 6) "SD" refers to "strongly disagree".

1. Political study is very useful for the people in my country.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

2. Self-criticism is one of important parts of group session activities.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

3. We should work for the people's interest rather than for

the individual's interest.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

4. Self-criticism in a group is needed for everybody included criminal or non-criminal.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

5. I think that my wrongdoing or deviance was mostly forgiven by group members through self-criticism.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

6. I generally felt more comfortable after self-criticism than before self-criticism.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

7. I have kept better relationship with other members after criticism and self-criticism in a group.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

8. I have felt that I was really a part of the group I

belonged to.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

9. Criticism and self-criticism ultimately strengthen the relationship between group members.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

10. I have changed my wrong thought after self-criticism.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

11. I mostly practiced self-criticism in a group voluntarily.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

12. In most cases, I was forced to criticize myself in a group under external pressure.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

13. Many people changed their political thought through public self-criticism.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

14. Even though I practiced self-criticism in a group by

external pressure, I have tried to behave consistent with what I said before a group.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

15. I did not try to change my behavior or attitude after forced self-criticism in a group, because it was not my intention.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

16. Criminal or deviant person can mostly be corrected by thought reform.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

II.

In this section, we want to know approximately how many times you experienced practicing or observing "criticism and self-criticism" in several different situations. Please answer the followings as accurately as you possibly can.

17. Have you ever observed or participated in criticism and

self-criticism ? Yes___ No___

(If your answer is No, please go to next section III)

18-1. How long were you in middle & senior highschool?
(___)years

18-2. Approximately how many times did you practice self-criticism when you were in middle & senior highschool?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___

if more than 51, then about how many times? ()times.

18-3. From what you can recall, what were your reasons you did self-criticism? (please write 3 reasons if possible.)_____

18-4. Approximately how many times did you criticize others in a group when you were in middle & senior highschool?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___

if more than 51, then about how many times? ()times.

18-5. Approximately how many times did you observe other's criticism & self-criticism in a group when you were in middle & senior highschool?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___

if more than 51, then about how many times? ()times.

19-1. Have you ever been in college? 1) Yes___ 2) No ___

(If your answer is no, go to # 20-1)

- 19-2. How long were you in college? (____)years
- 19-3. Approximately how many times did you practice self-criticism in a group when you were in college?
 1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
 if more than 51, then about how many times? ()times.
- 19-4. Approximately how many times did you criticize others when you were in college?
 1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
 if more than 51, then about how many times? ()times.
- 19-5. Approximately how many times did you observe other's criticism & self-criticism in a group when you were in college?
 1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
 if more than 51, then about how many times? ()times.
- 20-1. Have you ever served in the military? Yes___ NO___
 (If your answer is no, go to # 21-1)
- 20-2. How long did you serve in the military? (___) years
- 20-3. Approximately how many times did you practice self-criticism in a group when you were in military service?
 1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
 if more than 51, then about how many times? ()times.

20-4. From what you can recall, what were your reasons you did self-criticism? (please write 3 reasons if possible.) _____

20-5. Approximately how many times did you criticize others when you were in military service?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

20-6. Approximately how many times did you observe others' criticism & self-criticism in the military?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

21-1. Have you ever worked after graduation from your last educational institution? 1) Yes___ 2) No___

21-2. How many years did you work ? (___)years.

About how many times did you practice self-criticism about your mistake or wrongdoing in your workplace?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

21-3. From what you can recall, what were your reasons you did self-criticism? (please write 3 reasons if possible.) _____

21-4. Approximately how many times did you criticize other's mistake or wrongdoing in your workplace?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

21-5. Approximately how many times did you observe other's criticism & self-criticism in your workplace?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

22-1. Have you ever worked as a farmer in the country side?

Yes___ No___ (If your answer is No, please go to #
23-1).

22-2. How long did you work as a farmer in country side?

(____)years

22-3. Approximately how many times did you practice self-criticism in a group when you were in country side as a farmer?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

22-4. From what you can recall, what were your reasons you did self-criticism? (please write 3 reasons if possible.)_____

22-5. Approximately how many times did you criticize others when you were in the country side as a farmer?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

22-6. Approximately how many times did you observe other's criticism & self-criticism in the country side as a farmer?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

23-1. Have you ever worked in a factory? Yes___ No___

(If your answer is No, please go to # 24)

23-2. How long did you work in a factory? (___)years

23-3. Approximately how many times did you practice self-criticism in a group when you worked in factory?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

23-4. From what you can recall, what were your reasons you did self-criticism? (please write 3 reasons if possible.) _____

23-5. Approximately how many times did you criticize others when you worked in factory?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

23-6. Approximately how many times did you observe other's criticism & self-criticism in the factory?

1) none___ 2) 1 - 10___ 3) 11 - 30___ 4) 31 - 50___
if more than 51, then about how many times? ()times.

24. If you have any experience about criticism and self-criticism in other place besides the places mentioned above, please write the place, approximate numbers, reasons, etc. _____

III.

In this section, we want to know your opinion and experience in your country. Please write your idea or experience as much as you can.

25. Which of the followings do you think are major norms or values in your society? Please rank 1-8 with one being most important.

1) group spirit___ 2) individualism___ 3) filial piety___ 4) compliance to the authority___ 5) making

money___ 6) getting into high class___ 7) altruism___ 8)
patriotism___9) others (Please specify:_____)

26. In which of the following places do you think people most often practiced self-criticism? Please rank 1-6 with one being most frequent.

- ___1) middle & senior highschool
- ___2) college or graduate school
- ___3) workplace(office, laboratory, etc)
- ___4) factory
- ___5) farm
- ___6) military
- ___7) others (Please specify:_____)

Please write why in the place self-criticism most often happened? _____

27. Which of the followings do you consider are the major causes of crime or deviance? Please rank 1-8 with one being most important.

- 1) unemployment___ 2) poverty___
- 3) individualism___ 4) poor education___
- 5) western culture___ 6) unequal opportunity___
- 7) influence of the Capitalism___ 8) mental disease___

9) others(Please specify: _____

28. Which of the following have you ever committed? Please circle all that apply.

- 1) getting drunk in public place___ 2) gambling___
- 3) fighting___ 4) not offering the seat to old man___
- 5) traffic law violation___ 6) using vulgar language to others___
- 7) wasting lots of money___
- 8) wasting time in trifling activities___
- 9)others(Please specify other violation of public order or official norm)_____

Did you practice self-criticism for above you indicated? Yes___ No___ . Whatever your answer is yes or no, please explain why you did or not? -----

29. This question is concerned about sexual problem. We would really appreciate if you answer earnestly. We remind you again this questionnaire is anonymous and confidential. Which of the following have you ever experienced? Please circle all that apply.

- 1) watching pornography___ 2) premarital sex___
- 3) sex with the person besides spouse___

4) sex with prostitute____ 5) others(Please specify:____
_____)

Did you practice self-criticism for above in a group?
Yes____ No____

30. For what kinds of problems have you most often criticized yourself voluntarily in a group? Please describe them as specific as you can (3 or more)_____

31. What kinds of problems were most often revealed by others in self-criticism in a group? Please describe them as specific as you can (3 or more)._____

32. Please write the 3 most serious "criticism and self-criticism" cases you have seen in group meeting.

33. Have you ever taken private or government property, even those were things of little value such as office supplies? Yes____ No____ (If your answer is No, please go to # 34) If yes, what were those things?_____

Did you practice self-criticism for above in a group?

Yes___ No___ If yes, please explain why you did. _____

If no, also explain why you did not. _____

34. Have you ever practiced self-criticism in a group even when you did not want to do it? Yes___ No___ (If your answer is No, go to #35) If yes, after self-criticism, did you commit the same thing you already practiced self-criticism in a group? Yes___ No___ Whatever your answer is (yes or no), please explain why you committed it again or not. _____

What were your problems? _____

35. In which of the following places do you think self-criticism was most effectively practiced? Please rank 1-6 with one being the most effective.

___1) middle & senior highschool

___2) college or graduate school

___3) workplace(office, laboratory, etc)

___4) factory

___5) farm

___6) military

___7) others (Please specify:_____)

Please write why you think that self-criticism in the place is most effective?_____

36. Assuming that one of your group members stole a bike and he confessed his stealing voluntarily, do you think which of the following would generally happen to the person in a group? Please circle all that apply.

1) self-criticism___ 2) criticism___

3) writing "self-examination"___

4) being sent to other workplace___

5) being sent to the police___

7) others(please specify:_____)

37. In the same situation with #1, if the person repeated stealing, what would in general happen to the one? Please circle all that apply.

1) self-criticism___ 2) criticism___

3) writing "self-examination"___

- 4) being sent to other workplace_____
- 5) being sent to the police_____
- 7) others (please specify:_____)

38. In your opinion, which of the following would be settled in a group without intervention of the criminal justice system, when the person practiced sincere self-criticism? Please circle all that apply.

- 1) stealing clothes___ 2) stealing wristwatch_____
- 3) stealing T.V_____ 4) anti-government remark___
- 5) receiving bribe ___ 6) gambling_____
- 7) assaulting upon others_____ 8) damaging to imported
machine_____ 10) traffic violation_____
- 11) prostitution___ 12) adultery___

IV.

In this section, we want to know the extent to which you agree or disagree with the following statements. Please check only one which best closely reflects your opinion after referring the explanation below.

- 1) "SA" means "strongly agree".
- 2) "MA" means "moderately agree".
- 3) "SLA" means "slightly agree".
- 4) "SLD" means "slightly disagree".
- 5) "MA" means "moderately disagree".
- 6) "SD" means "strongly disagree".

39. Public self-criticism about work mistake deters future mistake.

- 1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

40. Criticizing other's wrongdoing in a group deters my future wrongdoing.

- 1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

41. Observation of criticism and self-criticism deters my future wrongdoing.

- 1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

42. Public self-criticism about small mistake or deviance deters my future big mistake or more serious deviance.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

43. Self-criticism in a group about small mistake or unintentional wrong-doing in school or workplace little influence my future behavior or attitude.

1)___ 2)___ 3)___ 4)___ 5)___ 6)___
 SA MA SLA SLD MD SD

V.

In this section, we will ask general information about you.
 Please answer all questions.

44. 1) male___ 2) female___

45. Age _____

46. Marital Status 1) Single___ 2) Married___
 3) Divorced___ 4) Seperated___

47. What is the highest level of formal education you have completed?

1) Primary school _____ 4) College _____
 2) Junior middle school _____ 5) Higher than college _____

- 3) Senior high school ____ 6) Others (please specify other education you received: _____)
48. What was your occupation before you came to the U.S?

49. Which province are you from? _____
50. How long have you been in the U.S? ____ years ____ months
51. Presently, I am a 1) student ____ 2) visiting scholar ____
3) spouse ____ 4) immigrant ____
52. Do you think you have been the head of the small group more often than others? 1) yes ____ 2) No ____

- THANK YOU VERY MUCH FOR YOUR COOPERATION -

亲爱的朋友：

我们正在研究对我们行为会有正面影响的克制的多种现象。作为与公开自我批评和团体关系有关的克制在中华人民共和国似乎是很重要的。西方文化界很少了解这种关系及克制的的重要性。在西方，如果人们更多地了解它，或许对人们的行为有所帮助。

我们邀请您花费时间来完成这份问卷表虽然有点麻烦，但您的信息会促进理解，有希望促成这项对人们行为有正面影响，作为一种教育形式的自我批评研究的完成。

当然这是不记名的，也是完全保密的，如果您乐意，今后还可以索取这项研究的结果。

如果有什么问题，请与我联系：Baik Chul Lee，
电话：；或 Vincent Hoffman 博士，电
话：；

月 日之前将填好的问卷表寄给我，谢谢您的合作，祝您工作、学习成功。
您忠实的朋友，

Baik-Chul Lee
Research Supervisor

Vincent J. Hoffman
Professor

第一部分

在下列问题中,我们想知道你同意或不同意的程度。据下面的解释,请圈出最接近你看法的答案。

- | | |
|-------------|--------------|
| 1. A表示完全同意。 | 4. D表示部分不同意。 |
| 2. B表示基本同意。 | 5. E表示基本不同意。 |
| 3. C表示部分同意。 | 6. F表示完全不同意。 |

1. 在我们国家,对人民来说政治学习是非常有用的。

A ___ B ___ C ___ D ___ E ___ F ___

2. 自我批评是小组会议活动的重要部分。

A ___ B ___ C ___ D ___ E ___ F ___

3. 我们应该为人民的利益工作,而不是为个人的利益工作。

A ___ B ___ C ___ D ___ E ___ F ___

4. 在小组内的自我批评对每个人都是必需的,其中包括犯罪和非犯罪方面。

A ___ B ___ C ___ D ___ E ___ F ___

5. 我认为通过自我批评,我的错误或不良行为会得到团体成员的大部分谅解。

A ___ B ___ C ___ D ___ E ___ F ___

6. 一般说来,在自我批评后,我感到比之前要轻松一些。

A_____ B_____ C_____ D_____ E_____ F_____

7. 通过小组批评与自我批评,我同其他成员建立了更好关系。

A_____ B_____ C_____ D_____ E_____ F_____

8. 我感到我的确是我所属小组的一分子。

A_____ B_____ C_____ D_____ E_____ F_____

9. 批评与自我批评最终加强了小组成员间的关系。

A_____ B_____ C_____ D_____ E_____ F_____

10. 通过自我批评,我改变了我错误的想法。

A_____ B_____ C_____ D_____ E_____ F_____

11. 在小组里,大多数时候我都自觉地进行自我批评。

A_____ B_____ C_____ D_____ E_____ F_____

12. 在小组里,大多数时候我都是在外部压力下被迫作批评与自我批评。

A_____ B_____ C_____ D_____ E_____ F_____

13. 通过公开的自我批评,很多人都改变了自己的政治思想。

A____ B____ C____ D____ E____ F____

14. 虽然在外来压力下我进行自我批评,但我在后来极力作到言行一致。

A____ B____ C____ D____ E____ F____

15. 在小组里我被迫作了自我批评,我并不尝试去改变我的行为和态度,因为那不是我的真实想法。

A____ B____ C____ D____ E____ F____

16. 通过改造,犯人和行为不良的人大部分都得到了纠正。

A____ B____ C____ D____ E____ F____

第二部分

在这部分,我们想知道大概多少次你经历了,进行和观察了各种情况下的“批评与自我批评:请尽可能准确地回答下列问题。

17. 你是否观察或作过批评与自我批评?

是____; 否____ <如果你的答案是否定,就请作第三部分>

18. 你在初中或高中读了几年?____年。你在中学时大概作了几次自我批评?

没有 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次____次?请尽可能回忆。如果超过101次,那么有多少次?____次。据你回忆,进行自我批评的理由是什么?〈如果可能,请写出三条理由〉

19. 在中学时,在小组里你大概批评了别人多少次?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过50次,那么有多少次?____次。请尽可能回忆。

20. 在中学时,在小组里你观察了大概多少次别人作的批评与自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次。请尽可能回忆。

21. 你在大学多少年?____年。在大学时,你在小组里作了大概多少次自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次?请尽可能回忆。

22. 在大学时,你大概批评别人多少次?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次。请尽可能回忆。

23. 在大学时,在小组里你观察过多少次别人作的批评与自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次?请尽可能回忆。

24. 你在部队多少年?____年。在服役时,你在小组作过多少次自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次。请尽可能回忆。

25. 在服役时间,你大概批评过别人多少次?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次。请尽可能回忆。

26. 在服役时,你观察了大概多少次别人作的批评与自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次

如果超过51次,那么有多少次?____次。请尽可能回忆。

27. 你从最后的学校毕业后,工作了多少年?____年。

在工作单位,你就你的错误与缺点作过大概多少次自我批评?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次.请尽可能回忆。

28.在工作单位,你大概批评过别人的错误和缺点多少次?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次.请尽可能回忆。

29.在工作单位,你大概观察过多少次别人作的批评与自我批评?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次.请尽可能回忆。

据你回忆,你进行自我批评的理由是什么?

<如果可能,请写出三条理由>

30.你在农村当过农民吗? 是 ; 否 .

如果你的答案是否定的,请作第33问。

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次.请尽

可能回忆。据你回忆,你进行自我批评的理由是什么?〈如果可能,请写出三条理由〉

31. 在农村当农民时,你批评过别人多少次?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次。请尽可能回忆。

32. 在农村当农民时,你观察了大概多少次别人作的批评与自我批评?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次。请尽可能回忆。

33. 你是否在工厂工作过? 是___, 否___。

如果你的答案是否定的,请作第36问。

你在工厂工作了多少年?___年。

在工厂时,你在小组里作过多少次自我批评?

没有___, 1-10___次, 11-30___次, 30-50___次

如果超过51次,那么有多少次?___次。请尽可能回忆。

据你回忆,你作自我批评的理由是什么?

<如果可能,请写三条理由>

34. 在工厂里,你大概批评过别人多少次?

没有____, 1-10____次, 11-30____次, 30-50____次
如果超过51次,那么有多少次?____次.请尽可能回忆.

35. 在工厂里,你观察过大概多少次别人作的批评与自我批评?

没有____, 1-10____次, 11-30____次, 30-50____次
如果超过51次,那么有多少次?____次.请尽可能回忆.

36. 除了上述提到的地方外,如果你在其他地方有批评与自我批评的体会,请写出地点,大概次数,理由等等.

第三部分

在这部分里,我们想知道在你们国家,你的观点与体会.请你尽可能地写出你的看法和

观点。

37. 在你们国家, 你认为下面那些是主要的社会规范和价值? 请按其重要性排队 1 到 8。

- 1> 团体精神 _____ 2> 个人主义 _____
 3> 尊长爱幼 _____ 4> 依附权威 _____
 5> 赚 钱 _____ 6> 进入高层社会 _____
 7> 为他人服务 _____ 8> 爱国主义 _____

9> 其它 <请明确指出: _____

38. 在下列那些地方, 你认为人们最常进行自我批评? 按频度从 1-6 排队。

- 1> 初高中 _____ 2> 大学或研究生院 _____
 3> 工作单位 _____ 4> 工 厂 _____
 5> 农 场 _____ 6> 军队 _____

39. 你认为下列那些是产生犯罪和不良行为的主要原因? 请按其重要性排队, 从 1 到 8。

- 1> 失 业 _____ 2> 贫穷 _____
 3> 不良教育 _____ 4> 个人主义 _____
 5> 西方文化影响 _____ 6> 不均等机会 _____
 7> 资本主义影响 _____ 8> 大脑疾病 _____

9> 其它 <请明确指出: _____

40. 你作过下列那些事? 请圈上你作过的几项。

- 1> 在公共场所醉酒_____ , 2> 睹博_____ ,
 3> 打架 _____ 4> 对老人不让座____ ,
 5> 违反交通法 _____ 7> 奢侈 _____
 6> 对别人说脏话 _____ 8> 碌碌无为 _____
 9> 其它 _____ , <请明确指出其它违反公共

秩序及国家规定> _____

你是否对上面所提的进行过自我批评?

是 _____ , 否 _____ 。 无论是或否, 请说明为什么你那样作?

41. 此问题是涉及性问题的, 我们会特别感谢你严肃的回答。我们再次申明这个回答是不记名保密的。

你曾经经历过下面那些事情? 请圈上你经历过的全部项目。

1> 看黄色的东西 _____ 2> 偷看他人的性生活及性秘密 _____

3> 婚前性关系 _____ 4> 婚外性关系 _____

5> 去过堂班与妓 _____ 6> 其它 <请明指 _____

女同过床 _____

就上面你所选的, 你是否在小组内进行过自我

批评？是____，否____。

42. 就哪几类问题，你在小组里最经常地主动批评自己？请尽可能详细地描述出三类或以上更多。

43. 在小组内的自我批评，人们最经常谈及那几类问题？请尽可能详细描述出三类或更多。

44. 请写出在小组会议上你所见的三个最严肃的“批评与自我批评”的例子。

45. 你是否拿过私人或国家的财产，包括小到办公用品之类？

如果没有，请作第46问，如果有，是那些东西？

就那些东西，在小组里你是否作过自我批评？
是____，否____。

如果是，请说明你为什么作：

如果否，请说明你为什么不作：

46. 在小组里, 甚至当你不愿意时, 你也进行自我批评吗?

是____, 否____, <如果是否定的请作第47问>

如果你作过, 在自我批评之后, 你又重犯过你已经在小组会进行批评的事吗? 是____, 否____.

不管你的答案是与否, 请解释你又犯的或不再犯的原因.

你的毛病是什么?

47. 你认为你在小组里比别人作自我批评要多吗? 是____, 否____.

不管你答案是肯定或否定, 请你作得多少的原因:

48. 你认为在下列那些地方, 自我批评进行得最有效? 请按其重要性排队, 从1到6.

1> 初、高中_____

3> 工厂_____

2> 大学或研究生院_____

5> 农场_____

4> 工作单位<办公室、实验室>_____

6> 部队_____

7>其它 <请明确指出: _____
 请写出你认为为什么在这些地方自我批评进行得最有效?

49. 假设一位你们小组的成员偷了一部单车, 而他又主动地坦白了, 你认为在小组里对这人下列哪些情况会发生? 可选择多项。

1> 批评 _____

2> 自我批评 _____

3> 写检查 _____

4> 被送往其它单位 _____

5> 被送警察 _____

6> 被送法庭 _____

7> 其它 <请明确指出 _____

50. 同第49问的情况一样, 如果这人再偷, 对他会怎么处理呢? 可选择多项。

1> 批评 _____

2> 被送警察 _____

3> 写检查 _____

4> 被调往其它单位 _____

5> 自我批评 _____

6> 被送法庭 _____

7> 其它 <请明确指出 _____

51. 在你看来, 当此人诚意地进行了自我批评, 下面哪些可以在组内解决而不用惊动法律部门, 可选择多项。

- | | |
|-----------------|-----------------|
| 1> 偷衣服 _____ | 2> 偷表 _____ |
| 3> 偷电视 _____ | 4> 反政府言论 _____ |
| 5> 接受行贿 _____ | 6> 赌博 _____ |
| 7> 侮辱别人 _____ | 8> 损坏进口机器 _____ |
| 9> 违反交通规则 _____ | 10> 玩姑女 _____ |
| 11> 通奸 _____ | |

请写出你的看法, 哪种情况要被扭送法庭?

第四部分

在这部分, 我们想了解就下列问题你同意或不同意的程度, 请看下面的说明后, 选择最能反映你看法的一个答案。

- | | |
|--------------|---------------|
| 1> A 表示同意。 | 4> D 表示不同意。 |
| 2> B 表示基本同意。 | 5> E 表示基本不同意。 |
| 3> C 表示部分同意。 | 6> F 表示不同意。 |

52. 对工作中的错误的公开自我批评会减少未来错误发生的可能性。

A____ B____ C____ D____ E____ F____

53. 观察批评与自我批评可能减少我未来错误的发生。

A____ B____ C____ D____ E____ F____

54. 在小组内对其他人的错误的批评可能会减少我以后的错误。

A____ B____ C____ D____ E____ F____

55. 公开自我批评小错误和不良行为会克制我将来犯大错误和不良行为的可能。

A____ B____ C____ D____ E____ F____

56. 对在学校、工作单位出现的小错误和不良行为的自我批评对我将来的行为和态度影响很小。

A____ B____ C____ D____ E____ F____

第五部分

在这部分, 我们想询问关于你个人的一般性问题。

57. 1> 男 _____ 2> 女 _____
58. 年纪 _____ 岁
59. 婚姻 1> 单身 _____ 2> 已婚 _____
 3> 离婚 _____ 4> 分居 _____

60. 你所受的最高教育是
 1> 小学 _____ 2> 初中 _____ 3> 大学 _____
 4> 高中 _____ 5> 大学以上 _____ 6> 其它 (请明指): _____

61. 你来美国之前的职业是什么?

62. 你从那个省来?

63. 你来美国多久了? _____ 年 _____ 月

64. 现在,我是 1> 学生 _____ 2> 访问学者 _____
 3> 家属 _____

65. 在你们小组里,你是比别人更常当小组长?

是 _____, 否 _____.

谢谢你的合作!

我们非常希望收到你对批评与自我批评的看法和其它建议。请写在下面。

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