

**A Study of the Five Main Aspects of the Family Values of Youth-At-Risk in
a Hong Kong Home for Children and Juveniles**

by

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Abstract

The primary aims of this study were to understand the five main aspects of the family values of youth-at-risk in a Hong Kong Home for Children and Juveniles: sex, age, birth order, family structure and socioeconomic status. The study used a modified version of a questionnaire called “Family values survey questionnaire” by Zhou (2004). The subjects of the study were male and female youth-at-risk from a Hong Kong Home for Children and Juveniles, selected through random sampling. Three hundred and two effective samples were received. The data were collected and analysed using descriptive statistics, *t*-test, one-way ANOVA, cross-tabulation statistics and multiple regression.

The major findings were as follows: (1) The overall family values of youth-at-risk are non-traditional. (2) The family values “Family and marriage” (FM), “Child rearing” (CR), “Parent–child relationships” (PC) and “Gender role in the family” (GR) are non-traditional; however, the value “Family responsibility” (FR) is traditional. (3) There were significant gender differences in all five family values (FR, CR, PC, GR and FR) held by youth-at-risk. (4) There were no significant age differences in any of the five family values held by youth-at-risk. (5) There were significant birth order differences among the youth-at-risk in terms of FR, CR, PR and FR, but not for GR. (6) There were significant family structure differences in terms of GR and FR, but not of FM, CR or PC. (7) There were significant socioeconomic status differences in terms of the family values held for GR and CR, but not for FM, CR or FR. (8) The most influential factor in forming the five family values of youth-at-risk was family and the least influential factors were social and cultural values. (9) Sex was the only independent variable that had predictive power for all five main aspects of the family values of youth-at-risk.

Recommendations are made regarding research into the five main aspects of the family values of youth-at-risk, based on the findings of this study.

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Chapter 1 – Introduction

1.1 Background

The family is the first environment that every human being connects with at birth. Moreover, the family is the basic, and most important, structure in the life of a human being: survival of the individual, continuity of ethnicity, maintenance of the social stability of society and establishment of nationhood are all based on the family unit.

The family unit provides necessary and emotional support for the children in that unit. On the one hand, the family unit provides a safe place and a foundation for the establishment and development of values, such as morals and family values, in its children. On the other hand, the family provides life experiences and opportunities, both of which are essential for personal growth and development in children. Thus, the family unit fulfils the psychological and physiological needs of an individual: no matter how society changes and how culture differs, the family is indispensable in the life of a human being (Huang, 1988).

The family unit exists in different societies, nations and cultures not only because of its importance but because it has multiple functions that fulfil different needs of human beings. These needs change over time. As a result, the functions carried out by the family must also change to reflect differences in the needs of the individual. The functions of a family can be divided into intrinsic function and historical function (Bales & Parsons, 2014; Banton, 2013; Burgess & Locke, 1953; Walsh, 2012). Intrinsic functions include love, reproduction and nurture of children. Basically, these functions do not change as a result of changes in any particular era or in society. However, historical functions do change to reflect differences in era and society. Historical functions include the economy, protection, education, entertainment and religion (Bales & Parsons, 2014; Banton, 2013; Cai & Li, 2006; Gao, 1992; Lin, 1985; Long, 1989; Peng, 1996; Walsh, 2012; Xie, 1994).

A family's internalised values, such as moral and family values, affect the decisions and perceptions of all family members regarding different matters, which in turn affect their relationships with peers, friends and family members during children's development. Communication, interactions and sharing among family members can be regarded as the result of an exchange of the values of family members. Both the rights or wrongs of the family values of family members such as parents will affect the development of the personalities of younger family members, which in turn facilitates the functions carried out by the family. Thus, interactions and communication among family members, as well as the creation of a harmonious atmosphere, are all crucial factors in the creation of a good family life.

It is believed that sound family values can create a healthy and happy family; and the purpose of a healthy and happy family is to encourage its younger members to move towards a healthy and happy family life of their own. Moreover, sound family values consolidate family members' quality of life. A healthy and happy family puts emphasis on effective and efficient communication among family members, thereby creating harmonious relationships between them, encourages an effective management of family resources and a smooth carrying out of the family's functions.

Hopefully, families with different family structures such as single-parent families, families with two parents, families with grandparents and so on encourage acceptance and respect of family members. Undoubtedly, a two-parent family unit is still capable of producing family members with deviant behaviours as a result of an inappropriate parental approach or neglect. Thus, the type of family structure does not matter; the most important point is that the family members subscribe to sound family values. Four perspectives can be used to distinguish and clarify the concepts of such family values; they are meant to be: 1) problem-free (asymptomatic); 2) average; 3) normal; and 4) basic transactional processes in

family systems (Walsh, 2012). Sound family values are culturally recognized values that specify how families ought to be, by regulating and setting limits to behaviour. Particular family patterns and roles ought to be proper, desirable and essential for marriage and child rearing in accordance with the mainstream standards of a given society, religion or ethnic group (Walsh, 2012). They should be able to facilitate and maintain the happiness and satisfaction of the family to lead to the establishment of a harmonious and orderly family unit, and to preserve intact the functioning of the family, as well as the broader units of society and nation.

In the past thirty years, the institution of family in Hong Kong has undergone drastic changes, with the family structure continuing to this day. These changes are discussed below.

The first change is a result of Hong Kong's population continuing to increase. In 2011, the total population of Hong Kong was 7.07 million, with 2.37 million domestic households. The average number of persons per household, i.e. household size, dropped from 3.4 persons in 1991 to 2.9 persons in 2011 (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

The second change is that, traditionally, when men and women grow up, they get married (男大當婚, 女大當嫁). However, the rate of marriage is showing a tendency to drop. From 1991 to 2000, the raw marriage rates of both men and women decreased, to 13.6 out of 1000 for men and 14.1 out of 1000 for women in 1991, respectively. However, the raw marriage rates for both men and women increased slightly from 2001 to 2011. In 2011, the raw marriage rates increased to 17.6 out of 1000 for men, and to 15.5 out of 1000 for women. There are two reasons for this. In 2011, there were 58,369 marriages. However, 18,265 (31%) of these were re-marriages. Additionally, the number of cross-border marriages increased drastically, from 782 in 1986 to 20,488 in 2011. Therefore, if cross-border marriages and

re-marriages are not included, the overall raw first-marriage rates for men and women still decreased from 2001 to 2011. This trend shows a change in traditional family values, with more people trying to remain single or cohabiting without marrying (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

Thirdly, men and women take up different responsibilities after marriage. The concept of marrying before having children is no longer important; traditional family values seem to have collapsed. The birth rate is now decreasing from year to year. The number of births has dropped from 68,281 in 1991 to 57,124 in 2005, a decrease of 16 per cent. In 2011, however, the number of births increased to 95,387, with 43,982 babies born to mothers from mainland China (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

The divorce rate increased rapidly from 1991 to 2011. In 2011, the divorce rate peaked at 19,597 cases. The number of single-parent families increased about 2.5 times, from 34,538 in 1991 to 81,705 in 2011. Most single-parent families are headed by a woman, with a proportion of 1:36 male to female parents (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

There has been an increasingly strong connection between Hong Kong and mainland China since 1997. As a result, cross-border marriages have increased. The number of cross-border marriages registered in Hong Kong increased from 782 in 1986 to 20,488 in 2011, comprising 35.1% of the total number of registered marriages in Hong Kong. The majority of cross-border marriages in Hong Kong involve males from Hong Kong and females from mainland China. According to the Education Bureau of Hong Kong, there were over 12,865 cross-border students in 2011–2012 (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

Finally, long working hours is the topic of heated debate in Hong Kong, as it is considered to be creating problems in parenting and a lack of communication and interaction between parents and their children. From 1996 to 2005, the number of households in which one or both parents worked more than 60 hours per week increased by 30% and 42%, respectively. At the same time, the number of single parents with long working hours increased by 83%, from 4,200 persons to 7,700 persons (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009). Lack of parental care may cause children to mix with unsuitable peers and develop deviant behaviours. Hirschi's (2011) social bond theory states that youth who are strongly and closely attached to their parents are less likely to engage in delinquent behaviour (as cited in Patchin, 2006, p. 28).

The statistics show that the family system as well as the family structure in Hong Kong has been changing drastically. Most importantly, family values and family concepts have changed in Hong Kong and become self-contradictory and multi-directional. On the one hand, people in Hong Kong still hold traditional views about family values and concepts, for example, that when people grow up, they should get married and have babies. Secondly, people should not divorce once they get married. Thirdly, people should not have extramarital affairs or homosexual relationships. Fourthly, people should take care of their parents in old age. On the other hand, people in Hong Kong are gradually changing in their attitudes to divorce, remarriage, cohabitation, premarital sex, childlessness and gender equality in their own and other families (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009). This suggests that people in Hong Kong are now facing the dilemma of holding and / or practising conflicting traditional and non-traditional family values and concepts. It is a dilemma because Hong Kong as a society cannot bear the responsibility for and the consequences of losing its traditional family values and concepts. Most importantly, people in Hong Kong need to take the changes into consideration and try to help the minority of people

who deviate from traditional family values and concepts (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

While Hong Kong society continues to change, the family is still the basic organisational unit of the social system. Of course, family-related matters such as marriage, child bearing, divorce and other phenomena will gradually develop different forms and structures in line with changes in society. In a free society with diverse values, it is natural for different family structures and values to develop; however, this is likely to result in a big challenge for the functioning of existing families. Family values can be defined as an individual's perceptions of the family or family-related matters such as marriage, child bearing, divorce and other phenomena (Peng, 1996). These perceptions strongly affect the formation and organisation of family structures and ensure the family being able to carry out its functions. Family values can effect significant changes in the family and family-related matters.

1.2 Problem Statement

I have been working as a registered social worker in different homes for children and juveniles for almost fourteen years. The Hong Kong Home for Children and Juveniles that is the site of this study is a gazetted Home providing temporary custody and residential treatment service for maladjusted children and juveniles as well as for young offenders. It is a place of refuge, a remand home, approved institution and reformatory school under respective ordinances including *Protection of Children and Juvenile Ordinance*, *Juvenile Offenders Ordinance*, *Probation of Offenders Ordinance*, *Reformatory School Ordinance* and *Immigration Ordinance*. The children are at-risk youth who all to a different extent have behavioural, emotional and family problems. With regard to their family and behavioural problems, they have been observed to have poor relationships with parents during guardian

visits, and had poor relationships with their parents according to the reports on file. Many strain theorists know the importance of negative outcomes associated with negative parent–child relationships (as cited in Patchin, 2006, p. 27). Most youth-at-risk grow up in a single-parent family, do not know the whereabouts of their parents, or are taken care of by their grandparents. They may even come from an intact family with parents who both work long hours. Their parents seldom communicate or interact with their youth-at-risk. Many social learning theorists recognise the importance of parents in imitation, modelling, conditioning and positive and negative reinforcement (as cited in Patchin, 2006, p. 27). Without proper care from their parents, youth-at-risk mix with dubious peers and develop deviant behaviours. They play truant, drop out of school and play with dubious peers overnight without going home. More seriously, they commit offences such as common assault, shoplifting, claim to be triad society members, blackmail and so on. Patterson’s (1992) coercion theory strongly emphasises the importance of direct supervision and imposing discipline by parents of youth-at-risk in controlling unwanted and undesirable behaviours (as cited in Patchin, 2006, p. 28). Some of the youth-at-risk are warned by police officers under the Superintendent’s Discretion Scheme. Even worse, some are remanded by the Juvenile Court in homes for children and juveniles. The residing magistrate hopes that the youth-at-risk will learn a lesson to help them gain more insight, foreseeing possible rehabilitation through social work intervention at such a home.

The problems causing the deviant behaviours of the youth-at-risk originate within their family. As a result, their families affect the behaviours of the youth-at-risk and the outcomes of their education. The reasons for the misbehaviour and deviant behaviours of youth-at-risk are primarily incomplete family structure, values that deviate from traditional family values, dysfunctionality of families, negative modelling as well as negative verbal directions given

by their parents. The behavioural problems exhibited dominate the young people's experience at school and cause disturbance in society.

As discussed above, the relationships between youth-at-risk and their parents were observed to be poor and distant in the home for children and juveniles, with less communication and interaction between parents and children as a result. The youth-at-risk may not know the whereabouts of their parents, may come from single-parent families or even from intact families where both parents need to work for long hours. Lack of parental care and attention causes youth-at-risk to mix with dubious peers. Finally, they develop deviant and delinquent behaviours.

Our research was conducted in order to investigate and explore the family values of the youth-at-risk in a home for children and juveniles. Understanding and knowing their family values could help social workers to tailor made some appropriate family counselling groups as well as family programs for the youth-at-risk. Participation in such groups and programs could help youth-at-risk improve their relationships with their parents and guardians. Moreover, it would help youth-at-risk to reconstruct their family values to promote better functioning of their present and future families, as the family values of youth-at-risk do affect family structures and the carrying out of the functions of their family. The latter can minimise inappropriate, deviant and delinquent behaviours of youth-at-risk.

Family values are transmitted not only in the family but also in school, in society or by peers (Barni & Ranieri, 2012; Chang, Chang, & Yi, 2004; Hornby, 2011). Social workers present positive identities and images to the youth-at-risk in the home for children and juveniles. Therefore, social workers in homes for children and juveniles have an important role in helping the residents, including youth-at-risk, develop positive family values during their period of stay in the home. Through counselling, advice and assistance, social workers

at the home motivate the youth-at-risk to have right and joyful ways, concepts and attitudes in their present and future family life.

1.3 Purpose of the Study

This study is based on the assumption that family values actually affect an individual's perceptions towards their family and family-related issues. It is hoped that knowledge of their family values can help youth-at-risk them to establish correct and ideal family values, which in turn will help them develop a lucky, fortunate and wonderful married family life. It will help the youth-at-risk to reconstruct their family values for the sake of promoting better functioning of their present and future families. Doing so will also enhance communication and relationships between youth-at-risk and their parents and guardians. Appropriate implementation of the functions of family can minimise inappropriate, deviant and delinquent behaviours in youth-at-risk.

There are numerous international research studies of family values held by secondary students, university students in Hong Kong and Mainland China, primary teachers and secondary teachers (Hao, Huang, Qi, Tao, Wan, Xing & Xing, 2010; Ho, 2012; Liang, Xie, Zeng, 2012; Yau, 2012). However, little or no research has been done on family values of youth-at-risk in Hong Kong. If such research is to be undertaken, it is crucial to explore and understand the family values of youth-at-risk in our continually changing society. Gaining an understanding of the family values of youth-at-risk in Hong Kong may suggest suitable family counselling groups and family programs that will enable youth-at-risk to reconstruct their family values and enhance their family's ability to carry out its functions. This may result in improved communications between their parents and harmonious relationships. It may also minimise deviant and inappropriate behaviours. As there is little research of family values of youth-at-risk, especially in Hong Kong, it is worth exploring this aspect.

The family is at the centre of the life of youth-at-risk. Their family values significantly affect their whole life. Some of the values of modern society, such as individualism, equal rights, changes in family structure and open marriage, have significant effects on the concepts of family values, creating or leading to many family problems (Zhou, 1996). Incidents that happen in the family of youth-at-risk have significant effects on their development, especially in today's generation, with conflicts of old and new values. As a result, the conflicts of old and new family values creates endless family problems.

Assisting youth-at-risk to construct correct and appropriate family values can enable them to establish good behaviours. The modernisation of society has led to distorted concepts of values, such as open concepts of sexual attitudes and behaviour, an increase in extramarital affairs and a decrease in the age at which premarital sex starts. Given drastic changes in the family values held by youth-at-risk, it would be beneficial and effective to train and implant the right and appropriate family values from a young age. This would also train the youth-at-risk to recognise traditional marriage norms in order to consolidate and reinforce their cognitive concepts. It is hoped that youth-at-risk will not be easily affected by external factors that lead them to display inappropriate behaviours. Therefore, it is crucial to implant youth-at-risk to establish good and appropriate family values, as these will affect how youth-at-risk establish and manage their future families. Moreover, it will affect their whole life. Therefore, the topic of family values of youth-at-risk is worth studying and investigating.

1.4 Research Questions

In this study, we explore the main aspects of the family values of youth-at-risk in a home for children and juveniles, and the factors that affect the formation of their family values. To this end we carried out the following four research tasks:

1. To study five main aspects of their family values;

2. To compare these aspects of their family values in terms of different characteristics: age, sex, birth order, socioeconomic status and family structure;
3. To study different factors affecting the formation of these aspects of their family values;
4. To study the effect of various independent variables on the predictive power of the five main aspects of their family values.

1.5 Conceptual Framework

Chinese parents emphasise the obligation and responsibility of children to their families. Much local research from the 1980s and 1990s focused on the values and concepts of youth who were not at risk revealed that their family values were close to traditional (Chow, 2006; Podmore & Chaney, 1974). Moreover, the majority of youth who were not at risk (95%) agreed that they should show filial piety to their parents (Law, 1986). However, nowadays both youth not at risk and youth-at-risk are growing up in a highly developed information era, which is a more complex environment than that encountered by their parents. As a result, the knowledge and skills that they acquire may be superior to that of their parents'. Most importantly, it creates a challenge for Hong Kong families with traditional Chinese family values (Fu, Shi & Zhao, 1999). Although there is no research into the family values of youth-at-risk in Hong Kong, there is research into the family values of Hong Kong youth not at risk (Fu, Shi & Zhao, 1999). The current research shows that the family values of not-at-risk youth are also non-traditional, i.e. they deviate from the traditional family values of their parents. Therefore it is time to explore the family values of youth-at-risk in order to better understand their family values. This may enable tailoring of family counselling groups and family programs to them. Hopefully, it will also improve relationships between youth-at-risk and their parents as unharmonious parent-child relationships due to lack of

communication and interaction, long working hours by parents, lack of parental care and so on lead to deviant and delinquent behaviours in youth-at-risk.

In the past thirty years, the family system of Hong Kong has undergone drastic change, leading to changes in family structure that affects the proper implementation of the functions expected of families in Hong Kong.

The Hong Kong population is increasing, but household size is decreasing. Traditionally, when men and women grow up, they get married (男大當婚, 女大當嫁). However, the marriage rate is showing a tendency to drop. This phenomenon shows that traditional family values are changing. People are remaining single or cohabiting. Traditionally, men and women take up specific responsibilities after marriage. However, the concept of having children after marriage has diminished and faded. Traditional family values seem to have collapsed, and the birth rate is decreasing from year to year. The divorce rate is increasing rapidly. Ties between Hong Kong and mainland China increased after 1997. As a result, the number of cross-border marriages has increased. The majority of cross-border marriages involve Hong Kong males and mainland China females. The long working hours of many parents create problems with parenting and lead to a lack of communication and interaction between parents and children (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009).

Changes in family structure affect the proper implementation of a family's functions in Hong Kong families. Moreover, lack of parental care may cause children to mix with inappropriate peers and develop deviant behaviours. The long working hours of parents and thus less contact with and supervision of their children have a severe negative effect on the carrying out of family functions. As a result, it causes unharmonious and distant parent-child relationships, which lead to more conflicts between parents and children. As research on the

exploration of family values of not-at-risk youth has been conducted (Fu et al., 1999), it is time to conduct research to explore the family values of youth-at-risk. Parents seldom communicate or interact with their children. Without proper care from their parents, youth-at-risk mix with dubious peers and develop deviant behaviours. More seriously, they commit minor offences such as common assault and shoplifting, claim to be triad society members and engage in blackmail. The deviant behaviours of youth-at-risk actually originate in their family. The main reasons for misbehaviour and deviant behaviour of youth-at-risk are the incomplete structure of the family, family values that deviate from traditional values, inadequate carrying out of a family's functions, negative modelling and negative verbal directions from their parents. The behavioural problems of youth-at-risk though originate in the family. These behavioural problems dominate young people's experience at school and lead to them causing disturbance in society.

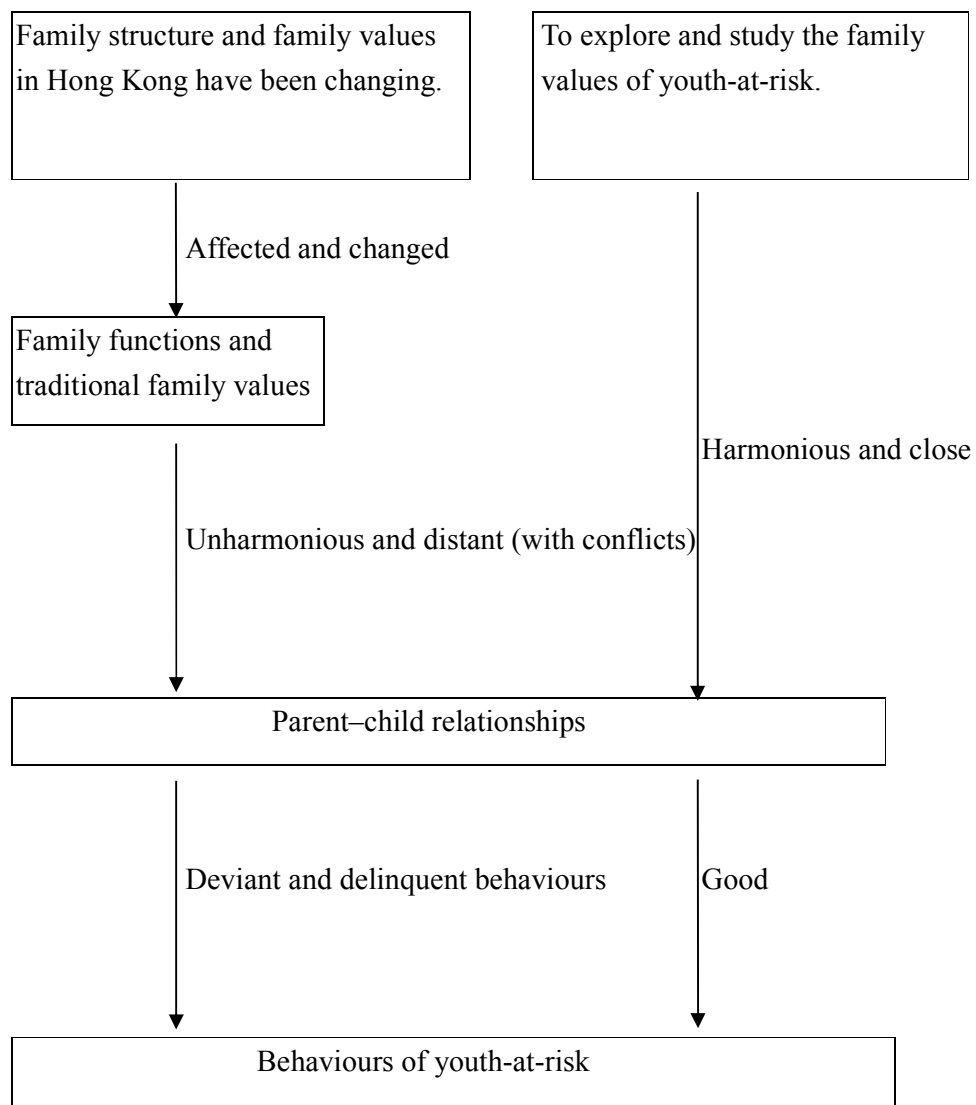


Figure 1: Conceptual framework of the research

1.6 Operational Definitions

For the purpose of this study, several common terms are used in a specific sense. The terminology used throughout the study is defined here.

Family Values

Family values help an individual to conduct an ideal family life, and manage family life and family-related matters through structured and organised attitudes and beliefs, with the ultimate goal being to help them pursue a happy and harmonious family life.

Five Main Aspects of the Family Values

Family values are comprised of a set of concepts guiding an individual in the conduct of their family life (Zhou, 1996). The five main aspects of family values, referred to in the “Family values survey questionnaire” (Zhou, 2004), are family and marriage (FM), child rearing (CR), parent–child relationships (PC), family responsibility (FR) and gender role in the family (GR).

Youth-at-risk

The population of youth-at-risk may encompass all young people, regardless of age, since all have the potential to develop at-risk behaviours, arising from issues relating to school, mental health and home (as cited in Capuzzi & Gross, 2006, p. 8).

1.7 Assumptions and Limitations

It was assumed that the youth-at-risk from the home that participated in the study were cooperative and sincere in answering the questions in the questionnaire.

The research sample is comprised of youth-at-risk living in a home for children and juveniles, and who had agreed to complete the modified “Family values survey questionnaire” (Zhou, 2004) during the period this was advertised.

1.8 Significance of the Study

Several previous studies indicate that the family system in Hong Kong has undergone drastic changes. Moreover, the family structure has kept on changing (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009). Most significantly, the family values and the family concepts have changed to being multi-directional. The change in family values subscribed to by youth-at-risk and the long working hours of their parents make their relationships unharmonious and distant. Without proper care from their parents, youth-at-risk mix with dubious peers and develop deviant behaviours. By examining the five main aspects of the family values of youth-at-risk and factors affecting the formation of these values, the results of this study should help scholars, educators and social workers gain a better understanding of how to tailor family counselling groups and family support programs to improve the relationship between youth-at-risk and their parents. Moreover, this study may help youth-at-risk to reconstruct their family values in order to enhance their family's ability to carry out its functions.

1.9 Summary and Organisation of Chapters

The primary purposes of this study are to investigate the five main aspects of the family values of youth-at-risk and to investigate the factors that affect the formation of their family values. It is anticipated that the study will call for scholars, educators and social workers to identify and distinguish the family values of youth-at-risk. It is important to explore the family values of youth-at-risk in a continually changing society. Understanding the family values of youth-at-risk in Hong Kong may lead to better target family counselling groups and family programs for youth-at-risk, to help them reconstruct their family values in order to enhance their family's ability to carry out its functions. This in turn has the potential to improve communications between youth-at-risk and their parents and help them establish

more harmonious relationships. It may also minimise deviant and inappropriate behaviours by youth-at-risk.

This chapter sets out the research questions, and provides operational definitions unique to the study and an account of the conceptual framework underlying it. Chapter 2 provides a literature review relative to the independent variables (sex, age, birth order, family structure and socioeconomic status) and the dependent variables (family and marriage, child rearing, parent-child relationship, family responsibility, gender role in the family) explored in the study. The chapter also provides definitions of youth-at-risk, values, family, family values, theories regarding the formation of values and family values and the concepts of traditional and non-traditional values. Chapter 3 provides an explanation of the research methods used: design, instruments, sample, data collection, methods of analysis and questions of reliability. Chapter 4 presents the results of the study. Chapter 5 presents a summary of findings, the conclusions, limitations and recommendations, and suggestions for further study.

Chapter 2 – Review of Related Literature

This chapter reviews the literature pertaining to the main issues of the thesis: youth-at-risk and how they are impacted by their families' and other caregivers' traditional and non-traditional family values.

The relationship of the five dependent variables to the independent variables (age, sex, birth order, family structure and socioeconomic status), family, values, youth-at-risk, the formation of values and family values.

2.1 Youth-at-risk

The population of youth-at-risk could be considered as comprising all youth (Capuzzi & Gross, 2006). All young people, regardless of age, have the potential for the development of at-risk behaviours arising from issues relating to school, mental health and home. At-risk behaviours from a school perspective include dropping out of school; absenteeism; truancy; rebellious behaviours and attitudes towards school authority, and the inability to tolerate structured activities. At-risk behaviours from a mental health perspective include low self-esteem; pregnancy; sexual abuse; drug and alcohol use and abuse; gang membership; withdrawal and isolation; violence; suicide and suicidal ideation. At-risk behaviours from a home perspective include not communicating with parents and siblings; arguing about everything; failing to comply with rules and regulations; resisting going to school; having different values, attitudes and behaviours from family; spending the majority of time alone in their room; secretiveness about friends and activities, and staying away from home and family as much as possible (Aksamit, 1990; Cohen & de Bettencourt, 1991; Grossnickle, 1986; Hahn, 1987).

2.2 Values

Values include ethical/moral values, doctrinal/ideological (religious, political) values, social values and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues. Values are enduring beliefs which are stable. They are central to beliefs and attitudes. Even a relatively small set of values can influence a large set of attitudes. However, values can change when one value is superior to another, even though values are stable (Rokeach, 1973). Values can be defined as abstract ideas or guiding principles that are used to guide people's behaviours, attitudes and thoughts. Maslow's hierarchy of needs (2004) postulated that people have basic needs and higher-order needs. Basic needs are composed of survival needs and safety needs, while higher-order needs are composed of a sense of belonging, sense of security, the need to love and to be loved, self-esteem and self-actualization. The values of Western people such as French, British and Americans have changed significantly from the start of the twentieth century, from materialistic to less materialistic, due to a rise in welfare concepts and economic development. People are now more concerned with post-materialistic needs such as quality of life and freedom (Inglehart, 1997). Values also exist in a system but not in isolated and separate entities. Inglehart also suggests that values are based on the needs of people, and that people should place values in order from least important to most important, which is similar to Maslow's theoretical concept of a hierarchy of needs (2004). Inglehart's idea to place values on a continuum important to the most important (Schwartz, 1994; Wong-On-Wing & Lui, 2013). He also suggests that values fall into two categories: instrumental values and terminal values. Instrumental values are referred to as modes of conduct such as obedience, while terminal values are referred to as end-states of existence such as wisdom. Furthermore,

he believes that there are functional relationships between instrumental and terminal values that are basic and fundamental to the study of values.

Similar to Inglehart's view of values being based on the needs of people, values can be classified into three main categories: survival needs of a group, requirements of coordinated social interactions, and general and special needs of individual human beings.

2.3 Family

There are many definitions of what a family is, most of which are from a sociological perspective. A family consists of two categories of people: parents and off-spring who form a group of people related by blood, and a place where this group lives together, i.e. a home. A man and a woman who marry to give birth to a son or a daughter or both are recognised by society as a family (Hirsch, 2012; Yang, 1987).

A family is a group of people that forms a unit. The people in this unit have relationships by marriage, blood or adoption. Moreover, family is recognised by a community as a unique group or household that nurtures sons and daughters (Lin, 1985). According to Sun (1991), a family meets three conditions: relatives who are united; two or more generations of relatives; and relatives who are living together permanently. Zhan (1996) defines a family as comprising two or more people who form a group due to marriage, blood relationships or adoption, and Zhang (1994) defines a family as comprising two or more people related by blood or marriage, or an adoptive relationship of several people who unite or cohabit to form a group.

In addition to the basic composition of a family as comprising parents and off-spring, there may be direct relatives, collateral-line relatives, or people with no relationship by blood or marriage, for example, people may become part of a family through adoption. Thus, a

family is composed of two or more members who, due to marriage, blood relationship or adoption, form a group. A family is thus a social group or organisation; however, a family is also a social system (Long, 1993), a unit that allows personal growth, marriage, nurtures sons and daughters, and whose members have emotional attachments and conflicts. A family is also a unit with long-lasting relationships between spouses, parents, sons and daughters living under the same roof who claim to have relationships (Zhang, 1994).

From these definitions of family, it can be concluded that the essence what is a family are its constituent components and the relationships between these and the functions carried out by the members of a family. The meaning of family can extend from the cohabitation of people related to each other to that of people bound by adoption. These have at least one of two characteristics in common: cohabitation and relatedness. In addition, a family is recognised by the community, and a family has responsibility for nurturing children (Hirsch, 2012; Lin, 1985; Yang, 1987). Therefore, people who live together as a family are usually related by blood or adoption and are recognised by the community as a family. This implies that people living together who are not relatives cannot be regarded as a family. Moreover, there are singletons or married couples who are childless who also cannot be regarded as a family. Therefore the single male, single female, married couples who are childless, people who are divorced or widowed, cohabiting male and female couples not in a relationship and homosexual couples cannot be regarded as a family.

2.4 Family Values

Family values are considered to guide an individual to behave according to a set of organised beliefs in a family (Zhou, 1996). Family values are also defined as individually possessed concrete perspectives, attitudes and beliefs towards one's family and family-related matters.

Family values are used to evaluate the objectives of family meaning and the standard of an

ideal family. They also affect the decisions of the individuals who have to manage their family life and decide on family-related matters (Qiu, 1999). Family values are also referred to as certain thoughts and beliefs of an individual towards the family (Chen, 2006). Family values are defined as helping an individual to conduct an ideal family life and manage family life and family-related matters through structured and organised attitudes and beliefs, in order to help them pursue a happy and harmonious family life as the ultimate goal.

2.5 The Formation of Values

When human being come into the world, they only have their sensibility and perceptions. They have no concepts and values. Values are established gradually through learning, as part of the process of socialisation. The accumulation of the experiences of every human being is one of the most important elements in determining their personal and individual values. Three factors constitute the accumulation of individual experiences: direct individual experiences, indirect individual experiences and societal situation. Human beings all have the same sensibility and perceptions. However, people have different attitudes to, and perspectives on, daily social interactions and different stimuli and reactions. They are called the individual habit and preference. At the same time, the imagination, creativity and perception of an individual increase as they pass through the developmental stages of personal learning and experience. The four components of habit, preference, imagination and creativity critically affect the formation of the values of an individual (Chen, 1990). Values also change as a result of socialisation and the accumulation of experience. Emphasis is put in the progress of socialisation on the formation of values. People gradually learn the concept of values through family education, interaction with peers and school education. Socialisation helps people develop their own values. Thus the effect of socialisation on the formation of values is regarded as crucial.

As stated above, people learn values through the progress of socialisation via family education, interaction with peers, school education and so on. Their values are established and consolidated gradually during the development of their individual personality. Moreover, their values are gradually internalised through the process of developing autonomy. Their values will change and become part of their personality and expressed in their behaviours. When people interact with others, and face the stimuli and challenges of the external environment, their internalised individual values start to operate in order to help them make decisions. Internalised values form foundational guidelines that enable people to assess and evaluate any situation they are faced with and make a decision as to how to deal with the situation. This decision will be seen as embodying a value judgment, and the actions and behaviours of an individual are expressed in their value judgment, which is equivalent to the expression of their internalised values. People want to see a person's real values in what they do, in their decisions, and the most appropriate and effective way to do this is to observe a person's expression of their values in their behaviours (Chen, 1990).

2.6 The Formation of Family Values

Family system theory regards a family as a system. When a family member initiates an event or a change in the family, it will affect the whole family. A family comprises not only all family members but also the interactions between these members. The behaviour of any family member will affect the other members. Because all interactive relationships are included, this implies that a member of a family is not just a unique individual. Any action of the member of a family not only affects other members, but will also motivate them, and affect the relationships in a family (Skelton, Buehler, Irby, & Grzywacz, 2012; Whitchurch & Constantine, 1993; Zeng, 1991). It emphasises the concept of entirety, claiming that the entirety is larger than the summation of every part. It implies that the summation of every part is not equal to the entirety, because the entirety consists of parts. If the internal parts have

no interaction, it is not a system (Klein & White, 1996; Weng, 1996). Therefore, family system theory states that the family is a system but is not the summation of individual members. It implies that a family is equal not only to the summation of all members, but also includes all interactive relationships and dynamics between family members.

Family system theory also divides the system into three levels: supra-system, system and subsystem. It states that the family level, or the unit in which individual members live, is the system. The external system of the family, for example, society, environment and culture, is the supra-system. The internal system of the family, for example, spouses, siblings, parent-child relationships, is the subsystem (Skelton et al., 2012; Whitchurch & Constantine, 1993). Family system theory claims that the interactions between supra-system, system and subsystem are mutually affected and interlocked. It also states that boundaries are defined as different members take up their unique responsibilities and behaviour categories (Zeng, 1991).

Every family member takes up different roles in a family. A family member may take different roles at the same time, such as father, son, sibling or husband. In a healthy family system, every family member should have clear and distinct boundaries: family members interact with each other without disturbing boundaries. If a family member has unclear and indistinct boundaries, this will cause the member to be overly dependent or overly interfering. As a result, communication between family members may become difficult. Their roles cannot reflect their own functions in the family, which causes unhealthy functioning of the system. A boundary explains the interactions between family members within a family and also the relationships between subsystems. It also helps explain the concepts of information interflow between the family system and the external environment. Boundaries also help to explore the relationships and interactions between the family system and the environment, and emphasise the mutual influence between systems.

The three levels of system are affected by the process of input, output and feedback. The incidents within and beyond a family, and the direct and indirect relationships of people and incidents within and beyond a family, can be regarded as input. When stimuli enter into a family system, it creates interactions with the family. This will affect the whole family system and leads to the output from the family system. The output will finally re-enter into the family system and become feedback.

Feedback is classified as positive feedback and negative feedback. Positive feedback positively changes a family member or an incident within the family. Positive feedback always promotes a positive and active response. It balances the whole family system. Conversely, negative feedback may not balance the whole family system if it results in a negative and inactive response (Klein & White, 1996; Skelton et al., 2012; Whitchurch & Constantine, 1993).

According to social learning theory, values are learnt from the life experiences of society (Ban, 1995; Guo, 2003; Miller & Dollard, 1998). The individual encounters a societal process of family education, games with peers and school education. Initially, the individual accepts the sociocultural concepts in the society, which ultimately develops into their personal value system. If the family values of an individual are not yet established and consolidated, the individual observes their parents, teachers and significant others, such as grandparents, who act as their models. Their initial family values are stored in memory in the form of visual and linguistic modes. The stored family values in their memory are gradually internalised into their concreted family values. Therefore, models are important and crucial to an individual.

Critical analysis of both family system theory and social learning theory reveals that both put emphasis on the relationships and interactions between individuals and their

environment. Social learning theory puts emphasis on the importance of observational learning in influencing the individual. And the significance of models has a strong impact on the individual. Models in the family, such as parents, and models in society, such as teachers, both have a significant effect on the family values of an individual. Thus, the family values of an individual are strongly affected by their environment. In dividing the environment of an individual into family supra-system, family system and family subsystem, the individual is affected not only by the family subsystem (parents, siblings and parent–child relationships) but also by the external environment (schools, social culture, peers and so on). This implies that the family values of the individual have strong relationships with their environment, such as family and society. It states that an individual is strongly affected by other individuals; for example, different systems of family, society and nation. At the same time, the family values of the individual are still affected by different levels of systems through continuous amendment and adjustment. As a result, it finally becomes the family values of the individual.

2.7 Traditional versus Non-traditional Family Values

The family system is the foundation of Chinese society. Confucian ethical thought deeply influences Chinese culture, with a strong focus on the concepts of filial piety and family doctrine. These concepts affect not only individuals but also group life as a whole. Most importantly, they extend to the whole societal and cultural value system. The traditional Chinese family system focussed not only on filial piety and family doctrine but also on six essential elements of traditional family values:

- 1) Extended family: The importance of labour led to many generations living under the same roof. The birth of offspring meant continuity of life, and so the compound family also strongly emphasised the importance of offspring. There were three ways

of being unfilial; having no sons was the worst (不孝有三, 無後為大) (as cited in Mencius, 2003, p. 15).

- 2) Patriarchy: The relationship between father and son was the backbone of a family. The oldest male ruled the family and passed his power and possessions to his sons.
- 3) Value of males and females: The traditional Chinese family valued males over females. Male family members used to be considered superior to female members.
- 4) Absolute obedience: When rebuked, children were meant to obey their parents absolutely.
- 5) Marriage was arranged by parents: The children had no power to refuse the arrangement; they were obliged to accept the arranged marriage.
- 6) Family property: The family's property should be given to and be in the charge of the eldest member in a family (Martin, 2015; Yang, 1995).

Filial piety was not only a part of traditional Chinese family values, it was a core value. Chinese society was an agricultural society and farming was at its centre. The inadequacy of the use of labour within family members appears in most of the time. Therefore, there was a dependence on the family as the key productive unit in society, with the family providing a variety of functions: protection, economic production, reproduction, education and love. People were both psychologically and behaviourally dependent on the family unit. The traditional concept of filial piety functioned to promote harmony, unify the family and also ensure its continuity. Therefore, the younger generation was compelled to obey their parents and follow their instructions, to financially support their parents and to produce offspring (Yeung, 1995). All in all, the traditional family values of Chinese society placed a very strong emphasis on the concept of filial piety and family doctrine.

Traditional filial piety was meant to embody both filial devotion and filial behaviour. The boundaries of filial piety were not limited to sons, daughters and parents, but extended to all related by blood. Even under the impact of recent changes in society, the concept of filial piety of Chinese people has not changed. Although the concept of “The presence of our parents, we don’t have to travel away from them” is fading, filial piety expressed towards parents has not changed, it is still firmly entrenched in Chinese people’s memory and beliefs.

Filial piety, family doctrine and patriarchy are all major concepts in the traditional family values of Chinese people. The importance of filial devotion and filial behaviour ensures the maintenance of emotional bonds between and attachment to different generations, which creates family harmony as well as gratitude towards family.

Regarding non-traditional family values, changes in family structure have led to a diminishing importance of family concepts. This has led to an openness towards practices such as the cohabitation of unmarried and unrelated persons, and to concepts such as gay and lesbian marriage, and has decreased the socialisation functions of the family, the diminished status of the older generations and so on. Moreover, many people now demand that a couple have equal power, individual freedoms and free values doctrine (Zhou, 1996). As mentioned above, in order to explore traditional and non-traditional family values, it is necessary to view them from the perspective of an integral societal structure and societal change. Many fundamentally traditional family values are worthy of maintaining the values of societal harmony. The desire for societal harmony causes people to struggle to preserve and safeguard these values. However, as a result of societal changes and modernisation, some traditional family values are on the decline, or are changing and being reconstructed. At the time of writing, the non-traditional family values of the individual are still developing, but the majority of people still hold on to the traditional family values of the past. During the time of a transition from past, traditional family values to non-traditional ones, it is common to have

conflict between the two. Undoubtedly, some people are still at the stage of merging traditional and non-traditional family values. Currently, modern society has three main attitudes towards family values: first, maintaining the superior traditional family values; second, facing the conflicts between non-traditional family values and past and traditional family values; and third, integrating traditional and non-traditional family values.

2.8 Independent Variables

This study analyses the family values of youth-at-risk using the following variables: age, sex, family structure, birth order and socioeconomic status.

Age

Age is an important factor affecting family values. Many researchers of family values state that there are significant changes in family values when the age of the respondents increases. They point out that age is a variable affecting family values. They also indicate that there is a tendency to represent older respondents, who usually have traditional family values (Cai, 1987; Chen, Yi & Lu, 2000; Kristofferson, White, & Pelozo, 2014). They state that age does have a significant effect on family values (Chen, 1996; Xie, 1997; Zhou, 1996). This shows that age is one of the variables that affect family values. Moreover, the older the person, the more traditional the family values. Youth-at-risk may display different family values at a different age, therefore age is considered an independent variable in the current study.

Sex

Sex is another variable that affects family values. Males and females display significantly different attitudes towards family values. This indicates that family values do change significantly with the variable sex. Many researchers also demonstrate that males have more traditional family values and females more modern family values (Zhou, 1996). Youth-at-risk

may hold different family values depending on their sex, therefore sex is considered an independent variable in the current study.

Family structure

Family structure is an important factor affecting family values. Many researchers of family values state that family values vary significantly with the family structures of respondents (Chen, 1996; Xie, 1997). As the family is the central unit of youth-at-risk, therefore regardless of whether the family of respondents is that of a single parent, of two parents or of grandparents, the structure of the family of youth-at-risk is considered an independent variable in the current study.

Birth order

Birth order is the rank of siblings by age (Ernst & Angst, 2012). Many researchers (Chen, 1986; Chen, 2014; Lin, 2003) indicate that birth order is significantly related to changes in family values. Further, the status of children in the family, whether they are an only child, the second or third child, or the youngest child, affects their reactions in the family (Han, 1970). Moreover, eldest children in families usually receive special attention, care and concern from their parents (Hetherington, 1978), and therefore they are expected to be more responsible, and have greater responsibilities placed upon them (Chen, 1986; Huang, 2011). Parents have lesser expectations of their middle children because they have had experience teaching their eldest children. Parents also feel less stress in caring for middle children (Huang, 1992). Youngest or only children usually receive more love, care or concern, and have less responsibility in the family (Brody & Schoonover, 1986; Huang, 2011). Thus, children receive different responsibilities, care, love or concern from their parents based on their birth order. Many researchers (Chen, 2014; Lin, 2003) believe that birth order affects the responsibility and status of each child in the family. Because birth order has an effect on family values, it is considered an independent variable in the current study.

Socioeconomic status

Socioeconomic status is an important factor affecting family values. Socioeconomic status refers to the social and economic status of an individual in society, and we expect it to be reflected in the family values held by an individual. For example, there are significant differences in the family values held by senior high school students from families with different socioeconomic status. Research by Zhou (1996) shows that senior high school students from low socioeconomic families usually hold traditional family values while senior high school students from high socioeconomic families usually hold non-traditional family values. Further, research by Xie (1997) shows that different educational levels and occupation categories affect the family values of respondents, therefore, socioeconomic status needs to take into consideration the educational levels and type of occupation of the family. As the socioeconomic status of the family of youth-at-risk may affect their family values, it is considered an independent variable in the current study.

Generally, educational background, type of occupation and income of a family are used to create an index of the socioeconomic status of an individual (Chen, 2014). Evaluation of the socioeconomic status of a young individual depends on the occupation, education and income of his or her parents (Zhao, 2012). The current study draws on work by Chen, Wang, & Li (1993) to classify levels of occupation and education standards to arrive at the socioeconomic status of the youth-at-risk in the current study.

Parental occupations are divided into five levels. Level 5 is the highest, with an occupation index of 5 points. Level 1 is the lowest, with an occupation index of 1 point.

Level 5: Judges, doctors, legislative or district councillors, university principals, professors, scientists, directors of a company and so on (occupation index 5 points)

Level 4: University-graduate professionals, principals of primary or secondary schools, teachers of primary and secondary schools, architects, accountants, managers and so on (occupation index 4 points)

Level 3: Semi-professionals and general civil servants such as professionals without university degree, police, owners of small business and so on (occupation index 3 points)

Level 2: Technicians such as sales people, drivers, supervisors or foremen and so on (occupation index 2 points)

Level 1: Semi-technicians or non-technicians such as farmers, fishers, hawkers, cleaners, waiters or waitress, housewives (occupation index 1 point)

The education standard of the parents can also be divided into five levels. Level 5 is the highest, with an education index of 5 points. Level 1 is the lowest, with an education index of 1 point.

Level 5: Graduates from graduate school, master's course, doctorate course and PhD course (education index 5 points)

Level 4: University degree or professional diploma, higher diploma, diploma and higher certificate (education index 4 points)

Level 3: Secondary school, college or tertiary institution without graduation (education index 3 points)

Level 2: Primary school without graduation (education index 2 points)

Level 1: Without formal education (education index 1 points)

The above standards can be used to calculate the socioeconomic statuses of youth-at-risk (Chen et al., 1993). The formula for calculating socioeconomic status:

Parents' occupation index x 7 plus parents' education index x 4 = socio economic status of family of youth-at-risk.

If both parents are present, the higher occupation index and the higher education index are used to calculate the socioeconomic status. For example: Andy is living with both parents. The occupation index and education index of Andy's father are 4 and 4, respectively. The occupation index and education index of Andy's mother are 5 and 3, respectively. As the higher marks are selected, the 5-points occupation index of Andy's mother and the 4-points education index of his father are selected. Therefore, the socioeconomic status of Andy's family is $5 \times 7 + 4 \times 4 = 51$.

In the current study, the socioeconomic status of a family is ranked as follows: high (41–55 points), middle (30–40 points) and low (11–29 points) (Chen et al., 1993).

2.9 Dependent Variables

This study analyses the family values of youth-at-risk, specifically the following dependent variables: family and marriage, parent–child relationships, gender role in the family, family responsibility and child rearing (Zhou, 2004).

2.9.1 Family and marriage

Family and marriage covers a wide area. The most discussed aspects of family and marriage should include the basic concept of family, choosing a spouse, the basic concept of marriage and divorce (Peng, 2004). The study divides family and marriage into two main areas for discussion: family and marriage. The questions in the “Family values survey questionnaire” that address family and marriage should be designed according to important areas under the concepts of family and marriage. These areas are discussed below.

Family

The functions of the family are divided into historical functions and native functions. Historical functions include the provision of economic support, protection, education, entertainment and the inculcation of religion. These may change along with changes in society and time. Native functions include the provision of love, engaging in reproduction, giving birth and nurturing children. These do not change due to changes in society (Burgess & Locke, 1953).

The main and traditional functions of a family are reproduction, the provision of education, providing economic support, providing protection and taking care of children. However, in modern society, owing to the division of labour and the influence of social media, equality of the sexes has become a popular goal. This has caused the traditional functions of the family to diminish gradually. For example, if the number of children born decreases, the marriage rate decreases, the rate of cohabitation increases, the number of single, unmarried males and females increases, the age at which the first child is born increases, the age at which women marry increases and the divorce rate increases, then the creation of non-traditional family values is likely to increase. The education function of the family seems to have moved from the family to the school. The function of socialisation seems to have been taken up by both school and society. In the past, the family was a productive unit. It gradually changed to become a unit of consumption, due to economic change. The family unit does not provide religion and entertainment activities. The protective function of the family has changed and is now carried out by the government and by social organisations.

As a result of changes in society, the structure of a family may take many different forms, including family with both parents, family with a single parent, reconstituted family, family with grandparents and family with double income with no children.

Marriage

An individual should have the right to choose their spouse before marriage; however, there should be some restrictions to this imposed by social norms. In traditional Chinese society, the right of choosing a spouse belonged to the parents, with them making all decisions in this matter. Their children had no right to express their preference (Peng, 1996). In modern society, an individual has the right to choose their spouse, enhancing the autonomy of the individual (Zhou, 1996).

Marriage is defined as the establishment of a husband and wife relationship according to social customs and laws (Gao, 1992). The functions of marriage include the formation of basic personality, the source of status, reproduction, the socialisation of children, the resolving of tense situations, the provision of economic resources, the enhancing of the stability of the marriage and the provision of a sense of security for the individual in the marriage, and enhancing the resource of the intimate relationship. The assumption of the individual who has a wonderful marriage is that “marriage is everlasting”. This is the philosophical concept underlying the relationship of marriage. Divorce is the last resort to choose but it is listed as the first priority (Peng, 1996).

To the ordinary person, the values of marriage are that it is an essential institution which it is necessary for everyone to experience, and that “marriage is to live together until the white hairs of old age”. As the times and society change, concepts such as “it is possible to choose marriage” and “marriage may not mean to be faithful unto death” have appeared gradually (Zhou, 1996). In addition, in modern society the rate of premarital sex for sexual gratification of the individual has increased. This weakens the value of marriage. On the other hand, as the educational standards of individuals increases, so does their autonomy. They have the right to choose their own style of living. In order to enjoy life without the bounds of marriage, they may choose not to marry, and to remain single. This weakens the importance

and necessity of marriage; the individual can still enjoy sex without the boundaries and engagement of marriage.

2.9.2 Parent–child relationships

Parent–child relationships cover a wide area. The narrow definition of a parent–child relationship simply refers to the relationships between children and their parents. A wider definition refers to not only the relationships between children and their parents, but also to relationships between children and grandparents and between children and other older relatives. Parent–child relationships are the earliest relationships that children encounter in their lives. This is the most important and crucial of their interpersonal relationships (Cai, 2003). The most discussed areas of parent–child relationships should include the concept of “the importance of parent–child relationships”.

The importance of parent–child relationships

Parent–child relationships directly affect the psychological health, attitudes and behaviours, values and achievements of children. If the interactions and communications between parents and children are good and appropriate, this enhances language development in the children. If the parents always give positive feedback to their children through verbal appreciation and encouragement, this can facilitate positive development and establish a good foundation for future learning in the children.

Many scholars (Lin, 2003; Xie, 1997; Zhou, 2004) point out that all activities related to parents-centred are beneficial to the development of the children, especially the development of their personality and values. The personality of a child develops rapidly in the period from birth to before four years of age (Ban 1995). This reflects the importance of the attachment of the children to their parents (Bowlby, 2008). Children are easily affected by an unharmonious family atmosphere and poor parent–child relationships; these lead to emotional disturbance,

easily-expressed anger, broken families, and tendencies to neurosis and delinquency. If parents maintain close relationships with their children, with mutual and interactive interaction and communications, this can assist their children to have appropriate social values, behaviours and attitudes. Their children learn how to cooperate with other people in order to maintain harmonious and cooperative relationships with others (Cai, 2003). Therefore, it is important and crucial to maintain harmonious and close relationships between parents and children, to help children to develop language fluency, healthy personalities, and enhance their interpersonal abilities.

2.9.3 Gender role in the family

Gender role in the family covers a wide area. The most discussed topics in this area should include the concepts of gender differences and gender equality (Peng, 2004). The questions in the “Family values survey questionnaire” relating to gender role in the family should be designed according to these important areas, which are discussed below:

Gender differences

Gender role concerns the appropriate and expected behaviours, attitudes and activities of males and females in a society (Schaefer & Lamm, 2005). The scholars claim that different genders should maintain different roles and perform different tasks in order to maintain harmony in society (Heinicke & Bales, 1953). Males should perform the role of an instrumentality who bears joint responsibility between family and society, and assume responsibility for maintaining the lifestyle of the family system. Females should perform the role of expressiveness to maintain the emotional harmony of the family. These Western concepts are very similar to the traditional Chinese concepts of “male works outside while female works in the family” (男主外, 女主内) and “male and female are different” (男女有别) (Peng, 2004).

Gender equality

The learning and developing of the roles of males and females is the socialisation of gender (Pang, 2003). Peng (2004) believes that the roles of gender are fundamentally based on social constructs and are the result of socialisation of gender differences. The role of the gender can be redefined and explained due to change in societal forms. In different societies, cultures and backgrounds, the role of gender has different meanings and norms (Gao, 1992). Traditionally in Chinese society, males used to work outside the home while females carried out household chores in the family. Males and females struggle to balance work and equality of status in modern society. Traditionally, females used to take care of children in the family without working outside. However, now there are a small but growing number of fathers taking care of children without working outside the home. They are gradually developing a concept of equality of gender.

2.9.4 Family responsibility

From the Chinese ethical point of view, family responsibility covers a wide area.. The most discussed topics in this area should include the concept of children in a family taking care of their parents, grandparents and senior relatives; respecting respect their parents, grandparents and senior relatives and showing filial piety towards their parents, grandparents and senior relatives. (Cai, 2003; Chen, 1996; Gao, 1992; Yang, 1995; Zhu, 1991) In this study, these three areas are included. The questions in the “Family values survey questionnaire” relating to family responsibility should be designed to reflect these areas, which are discussed below.

Family responsibilities in Chinese society mainly include those of looking after elderly parents, taking care of family members, provision of financial support and assistance to children by senior family members, provision of financial support and assistance to other family members and the showing respect and filial piety towards elderly parents and elder

relatives. Owing to traditional Chinese family values and the concepts of Confucian thought, filial piety is deeply rooted in the hearts of all Chinese people, despite changes in era and society.

2.9.5 Child rearing

Child rearing covers a wide area. The most discussed topics in this area should include the value of children; the ideal number of children and preferences about the gender of children (Cai, 2003; Gao, 1992; Lin, 2003; Martin, 2015; Yang, 1995; Zhu, 1991). This study divides child rearing into these main areas. The questions in the “Family values survey questionnaire” relating to child rearing should be designed according to these areas, which are discussed below.

The value of children

Parents’ beliefs about the value of children have a significant effect not only on their reproductive behaviour but also affect their attitudes towards their children and the nurturing of their children (Hoffman, Thornton, & Manis 1978). It is commonly believed that traditional family values, concepts and beliefs have gradually diminished and are being replaced individualism. Children still have everlasting and significant value for their parents. As a result of changes in the world, society and era, the concepts of bringing up children for the purpose of looking after their parents in old age (養兒防老) and to carry on one’s ancestral line (傳宗接代) are not as strong as they have been in the past. Parents still care about the feelings of psychological satisfaction and achievement that result from the nurture of children. Among the various reasons affecting the value of children, the education level of the parents has significant effect on the value they place on children (Gao, 1992). As the education level of the parents increases, the value they place on children decreases.

The modernisation of our society also has a negative effect on the value placed on children, because people with modernised family beliefs focus on materialistic matters to achieve their emotional satisfaction and enjoy their freedom. Conversely, people with traditional family beliefs still depend on their children to achieve their emotional satisfaction and achievement. Thus, the more modernised the parents, the less they believe in the value of children (Gao, 1992). Because of the modernisation of society, many people remain single, couple have high salaries but do not have children, and education levels have increased; these are all direct outcomes that cause the drop in birth rates in society.

The ideal number of children

In the agricultural society, every family needed a huge amount of manpower to maintain household affairs and for farming. The expected number of family members as well as the actual numbers of children was large. Owing to the importance and the high efficiency of division of labour in modern society, the importance of manpower is not a major consideration. The heavy economical and psychological burden and pressure on the parents is greater and greater, and causes the ideal and actual number of children in a family to decrease.

Preference about gender of children

The family system of Chinese is patrilineal. The common practice in Chinese family is to transfer from father to son in all aspects. The importance of males in Chinese family and society can be deduced from the succession of property by male members in a family, succession of the father's surname to their children and the status of male members after death in a family. These common practices reflect the importance of the male in the country, society and family. The traditionally vulnerable and weak role of female members in the country, society and family means that Chinese people show preference for male babies. This is an undeniable truth in Chinese society. In modern society nowadays, the preference of

parents about the gender of their children is changing gradually to “it is no different to have a baby boy or a baby girl; the importance is that they are born to be healthy”. Some people even prefer baby girls to baby boys because girls tend to be attentive and take better care of their original family than boys.

2.10 Summary

Research in this study demonstrates that the investigation of the five main aspects of family values of youth-at-risk is vital to improve their parent–child relationships. This study will facilitate and suggest some family counselling groups and family programs for the youth-at-risk to improve their parents–child relationships, which will in turn enhance their families’ functions. The improvement of parent–child relationships and the proper implementation of family functions will minimise the deviant and delinquent behaviours of youth-at-risk (Chow & Lum, 2008; Fu et al., 1999; Guan, 2010; Hirschi, 2011; HKCSS, 2012; Li, 1997; Patchin, 2006; Patterson, 1992, 1982; Xuan, 2009;). The findings presented in this literature review support the notion that the study of the five main aspects of family values can help to understand whether the family values held by youth-at-risk are traditional or non-traditional. This affects the parent–child relationship, which in turn affects the acting out of deviant and delinquent behaviours of youth-at-risk. The independent variables of age, sex, birth order, family structure and socioeconomic status of youth-at-risk are proved to have strong relationships with the family values held by youth-at-risk. The findings and theories presented in the literature review also support the view that factors such as family, schools, social culture and peers may affect the formation of the family values of youth-at-risk.

In conclusion, this study of the five main aspects of the family values of youth-at-risk, taking into account several independent variables, aims to help us to understand their family

values, to improve their parent–child relationships with the implementation of suggested family groups and programs and, finally, to minimise their deviant behaviours.

Chapter 3 – Methodology

In this study, the researcher investigates the effects of sex, age, birth order, family structure and socioeconomic status on the five main aspects of the family values of youth-at-risk. The five main aspects are family and marriage (FM), parent–child relationships (PC), gender role in the family (GR), family responsibility (FR) and child rearing (CR). The researcher also examines the factors affecting the formation of family values of youth-at-risk. The researcher has contended that the characteristics of sex, age, birth order, family structure and socioeconomic status can affect the five main aspects of family values of youth-at-risk.

The essential research questions that guide this study are as follows:

1. To study five main aspects of the family values of youth-at-risk in a home for children and juveniles;
2. To compare these aspects of family values in terms of different characteristics (age, sex, birth order, socioeconomic status and family structure) of youth-at-risk in a home for children and juveniles;
3. To study different factors affecting the formation of the five main aspects of family values of youth-at-risk in a home for children and juveniles;
4. To study the effect of various independent variables on the predictive power of the five main aspects of family values of youth-at-risk in a home for children and juveniles.

3.1 Design

This chapter deals with the methodology of choice used in the current study. It includes a description of the research design, data collection strategies and tools, instruments used, site

description, sample, procedure, data analysis, and the validity and reliability of the study. The research questions are restated and the statistical treatment of the data is included.

The structure of the research is as follows:

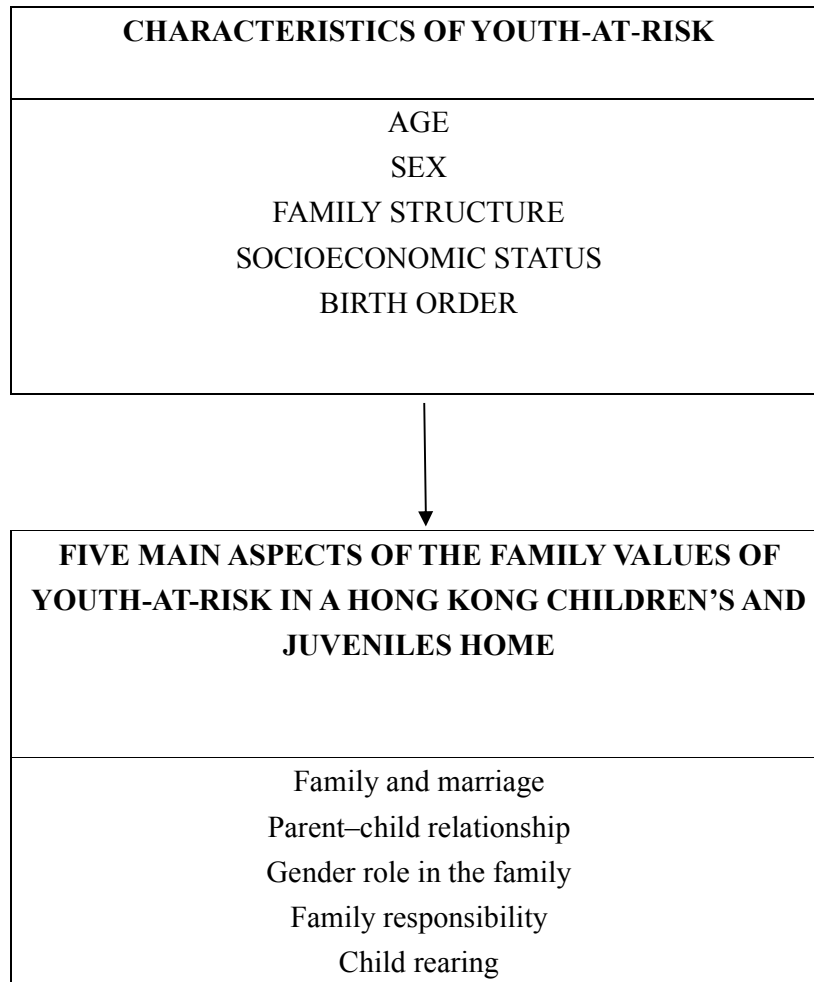


Figure 2: Lists of independent and dependent variables

3.2 Site

This study was conducted in a gazetted home for children and juveniles in Hong Kong. The home provides temporary custody and a residential treatment service for maladjusted children and juveniles as well as young offenders. At the time of this study, the home had 302 male

and female youth-at-risk, all of whom had all have different extents of behavioural, emotional and family problems.

3.3 Sample

The sample for this study is a convenience sample, consisting of male and female youth-at-risk living in a gazetted home for children and juveniles in Hong Kong. The home is a place of refuge, remand home, approved reformatory school and a place of refuge under respective ordinances including *Protection of Children and Juvenile Ordinance*, *Juvenile Offenders Ordinance*, *Probation of Offenders Ordinance*, *Reformatory School Ordinance* and *Immigration Ordinance*. At the time of the study, the home housed 302 male and female youth-at-risk who had, to different extents, behavioural, emotional and family problems. All youth, regardless of age, can be classified as at-risk according to Capuzzi and Gross (2006). All youngsters, regardless of age, show potential for the development of at-risk behaviours from the perspectives of school, mental health and home (Aksamit, 1990; Cohen & de Bettencourt, 1991; Grossnickle, 1986; Hahn, 1987).

3.4 Procedure

After approval was obtained from the Superintendent of the home (see Appendix 8), the researcher scheduled meetings with the Social Work Officer, Chief Social Work Assistant and Senior Social Work Assistant of both the boys' and girls' sections to obtain permission to survey male and female participants. Once the participants were identified, the researcher issued consent forms for youth-at-risk to participate in research (see Appendix 6). After the consent forms were returned, the researcher prepared separate questionnaires for participants in the boys' and girls' sections.

3.5 Data Collection Method

Accompanying the questionnaires was a cover letter (see Appendix 6) that included a brief description of the survey, including the purpose of the study and the amount of time it should take to complete the questionnaire. Before implementation of the pre-test, approval was obtained from the Superintendent of the home and consent forms were obtained from the participants. Data collection was then conducted. After the pre-test was completed, the data were analysed in order to test the internal reliability of the questionnaire; see Appendix 1 for the modified “Family values survey questionnaire” with internal reliability. After modifying the questionnaire, copies were distributed to a total of 302 male and female participants to collect data for data analysis.

3.6 Instrument Used

The instrument used to gather data on the independent and dependent variables is a questionnaire (see Appendix 2) with a cover letter (see Appendix 6) for male and female participants. The questionnaire contained 36 questions from the modified “Family values survey questionnaire” by Zhou (2004) and one question for factors affecting the formation of five main aspects of the family values of youth-at-risk. In total, 37 questions were taken as reference for this study. The researcher added one question for factors affecting the formation of the five main aspects of family values of youth-at-risk to the modified “Family values survey questionnaire”. Zhou’s (2004) questionnaire was chosen due to the internal consistency reliability of the scales within this instrument. Zhou (2004) “Family values survey questionnaire” was used because of two reasons. Firstly, the questionnaire has been reported as eliciting sound psychometric data on family values. Secondly, the questionnaire was designed for Asians, especially for Chinese such as Taiwanese as well as Hong Kong Chinese. The questionnaire was divided into five main aspects: family and marriage, parent–

child relationships, child rearing, gender role in the family and family responsibility. The aspects of the questionnaire were filled with Confucian ethical thought such as filial piety, filial behaviours, family doctrine and patriarchy which were especially suitable for the Chinese youth-at-risk at the Hong Kong home for children and juveniles.

The 37-item questionnaire was used to measure family values and factors affecting the family values of the youth-at-risk. Moreover, this instrument has been used to answer the four essential guiding research questions. The study is designed to examine both independent and dependent variables as follows:

1. To study the five main aspects of the family values of the youth-at-risk;
2. To compare the five main aspects of the family values with different characteristics of the youth-at-risk;
3. To study different factors that affect the formation of family values of the youth-at-risk;
4. To study various independent variables for the predictive power of the five main aspects of the family values of the youth-at-risk.

3.7 Administration of the Survey

In order to answer the research questions, the questionnaire was administered to 302 male and female youth-at-risk in a home for children and juveniles. All 302 questionnaires were collected once completed. The youth-at-risk were asked to respond to a 20-minute questionnaire that consisted of an attitude rating scale, a Likert scale and simple factors affecting the formation of the family values of the youth-at-risk. The Likert scale method of summarised rating questions included statements to which the respondents indicated their degree of disagreement or agreement on a 5-point scale (Strongly agree, Agree, Neutral, Disagree, Strongly disagree).

The researcher adapted the modified “Family values survey questionnaire” of Zhou (2004) with an additional question for factors affecting the formation of five main aspects of family values of youth-at-risk. Zhou’s (2004) questionnaire was chosen due to the internal consistency reliability of the scales within this instrument. Zhou (2004) has reported sound psychometric data on family values.

In order to represent all facets of the five main aspects of family values of the youth-at-risk, the researcher added and modified some questions in the existing survey instrument. The youth-at-risk were asked and expressed that the survey measured what it intended to measure. However, suggestions were made with regard to the wording of some of the items in the questionnaire. Most of the suggestions involved removing terms or phrases that were unclear. After the suggested changes were made, additional items were tested. Participants in the pre-test stated that the directions and strategies were clearly understandable and that no further changes needed to be made. The feedback given by the participants in the pre-test was synthesised and changes were made to some of the survey items.

3.8 Reliability

Scales based on items from the survey were tested for internal reliability. For each scale, the goal for the measure, origin of items, number of items, number of youth-at-risk in the study sample, list of items in the scale and the reliability coefficient (α = Cronbach’s alpha) were provided.

Some survey items were adapted or updated from questionnaires used in previous studies. Other items are developed specifically for this survey of youth-at-risk, including questions pertaining to parent–child relationships, child rearing, family and marriage, gender role in the family and family responsibility.

Internal Consistency Reliability

The internal consistency reliability of each instrument was tested by examining Cronbach's alpha reliability coefficients, which were reported in previous studies by Zhou (2004). A Cronbach coefficient alpha is a "general formula for estimating internal consistency based on a determination of how items on a test relate to all other items and to the total test" (Gay, Mills, & Airasian, 2011). Moreover, according to Gay, Mills, and Airasian (2011), an instrument is considered to have internal consistency reliability when the Cronbach coefficient alpha score is positive and greater than 0.70.

Data from the survey were analysed using the reliability statistical procedures to calculate item means and variance, scale statistics, item-to-total statistics and the alpha coefficient. The researcher chose scales from the instrument that produced a sufficiently high Cronbach coefficient alpha of 0.70 or better. Those scales that did not receive a 0.70 or better were dropped from the instrument.

The scale provided a detailed summary of the number of items for each scale as well as the Cronbach coefficient alpha scores.

Table 1: Matching between the elements of aspects & the questions and analysis of Cronbach's alpha (α) value of the five main aspects of family values of the modified "Family values survey questionnaire" (Zhou, 2004)

Aspects	Number of items	Reliability
Family & Marriage (FM) (婚姻與家庭)	10	0.720
Child rearing (CR) (生養子女)	7	0.750
Parent-child Relationship (PC) (親子關係)	6	0.827
Gender role in the Family (GR) (家庭內性別角色)	8	0.715
Family Responsibility (FR) (家庭責任)	5	0.765
Overall Cronbach's Alpha (α)		0.868

3.9 Data Analysis

A quantitative study design was utilised to confirm the assertions that the five main aspects of the family values of the youth-at-risk were highly correlated with characteristics such as sex, age, birth order, family structure and socioeconomic status, and to determine whether the family values of youth-at-risk are traditional or non-traditional. Additionally, the design was employed to reach a relative large body of youth-at-risk in a home for children and juveniles in a shorter and more efficient timeframe. Once the data were obtained through the questionnaires, the researcher analysed all responses in the hope that the survey data reaffirmed the conceptual frameworks to be used in the study and informed the literature on the independent and dependent variables of family values and the theories of the formation of family values. In order to answer the research questions, descriptive statistics for the research variables such as mean, standard deviation and number of participants were used, as well as *t*-test, one-way ANOVA, cross-tabulation statistics and multiple regression for the supplemental research questions.

Descriptive statistics, *t*-test, one-way ANOVA, cross-tabulation statistics and multiple regression were run on the Statistical Package of the Social Sciences (SPSS; Version 21) and used to determine whether differences between the groups were statistically significant. The vital question was whether the differences between the means in the study represented true, significant differences or were chance differences due to sampling errors (Gay et al., 2011). Gay, Mills, and Airasian (2011) state that the concept underlying ANOVA is that the total variance of scores can be divided into variance caused by the error variance. After all statistical tests were run, the researcher created tables and profiled plots to allow for easy display. Explanations were also written in order to further explain the findings (see Chapter 4).

3.10 Research Questions and Hypotheses

As mentioned above, the research questions are designed to explore the five main aspects of the family values of youth-at-risk in a home for children and juveniles and to compare them with characteristics such as age, sex, birth order, family structure and socioeconomic status. The research questions examine different factors affecting the formation of the family values of youth-at-risk and study the effect of various independent variables on the predictive power of the five main aspects of the family values of the youth-at-risk. The hypotheses listed below were formulated to explore the effects of the characteristics of youth-at-risk on the five main aspects of their family values.

1. The five main aspects of the family values of youth-at-risk in a home for children and juveniles are non-traditional.

Hypothesis 1.1: The family and marriage values held by youth-at-risk are non-traditional.

Hypothesis 1.2: The parent–child relationship values held by youth-at-risk are non-traditional.

Hypothesis 1.3: The gender role in the family values held by youth-at-risk are non-traditional.

Hypothesis 1.4: The family responsibility values held by youth-at-risk are non-traditional.

Hypothesis 1.5: The child rearing values held by youth-at-risk are non-traditional.

Hypothesis 1.6: The overall family values held by youth-at-risk are non-traditional.

2. Different ages of youth-at-risk have significant differences in their family values.

Hypothesis 2.1: Different ages of youth-at-risk have significant differences in family and marriage values.

Hypothesis 2.2: Different ages of youth-at-risk have significant differences in parent–child relationships values.

Hypothesis 2.3: Different ages of youth-at-risk have significant differences in gender role in the family values.

Hypothesis 2.4: Different ages of youth-at-risk have significant differences in family responsibility values.

Hypothesis 2.5: Different ages of youth-at-risk have significant differences in child rearing values.

3. Different sex of youth-at-risk has significant difference in their family values.

Hypothesis 3.1: Different sex of youth-at-risk has significant difference in family and marriage values.

Hypothesis 3.2: Different sex of youth-at-risk has significant difference in parent–child relationships values.

Hypothesis 3.3: Different sex of youth-at-risk has significant difference in gender role in the family values.

Hypothesis 3.4: Different sex of youth-at-risk has significant difference in family responsibility values.

Hypothesis 3.5: Different sex of youth-at-risk has significant difference in child rearing values.

4. Different birth order of youth-at-risk has significant differences in their family values.

Hypothesis 4.1: Different birth order of youth-at-risk has significant differences in family and marriage values.

Hypothesis 4.2: Different birth order of youth-at-risk has significant differences in Parent–child relationships values.

Hypothesis 4.3: Different birth order of youth-at-risk has significant differences in Gender role in the family values.

Hypothesis 4.4: Different birth order of youth-at-risk has significant differences in family responsibility values.

Hypothesis 4.5: Different birth order of youth-at-risk has significant differences in Child rearing values.

5. Different socioeconomic status of youth-at-risk has significant differences in their family values.

Hypothesis 5.1: Different socioeconomic status of youth-at-risk has significant differences in family and marriage values.

Hypothesis 5.2: Different socioeconomic status of youth-at-risk has significant differences in parent–child relationships values.

Hypothesis 5.3: Different socioeconomic status of youth-at-risk has significant differences in gender role in the family values.

Hypothesis 5.4: Different socioeconomic status of youth-at-risk has significant differences in family responsibility values.

Hypothesis 5.5: Different socioeconomic status of youth-at-risk has significant differences in child rearing values.

6. Different family structures of youth-at-risk have significant differences in their family values.

Hypothesis 6.1: Different family structures of youth-at-risk have significant differences in family and marriage values.

Hypothesis 6.2: Different family structures of youth-at-risk have significant differences in parent–child relationships values.

Hypothesis 6.3: Different family structures of youth-at-risk have significant differences in gender role in the family values.

Hypothesis 6.4: Different family structures of youth-at-risk have significant differences in family responsibility values.

Hypothesis 6.5: Different family structures of youth-at-risk have significant differences in child rearing values.

Predictive power

Hypothesis 7: Different characteristics of youth-at-risk have predictive power for their family and marriage values.

Hypothesis 8: Different characteristics of youth-at-risk have predictive power for their child rearing values.

Hypothesis 9: Different characteristics of youth-at-risk have predictive power for their parent–child relationships values.

Hypothesis 10: Different characteristics of youth-at-risk have predictive power for their gender role in the family values.

Hypothesis 11: Different characteristics of youth-at-risk have predictive power for their family responsibility values.

3.11 Summary

The primary purposes of this study were to understand the five main aspects of the family values of youth-at-risk in a home for children and juveniles and explore the effect of specific characteristics of the youth-at-risk on these family values. In this chapter, the methodology of the research has been thoroughly discussed. In order to answer the research questions and test the hypotheses, descriptive statistics, *t*-test, one-way ANOVA, cross-table statistics and multiple regression were used. Chapter 4 discusses the results of the research.

Chapter 4 – Results

Objectives of the research

The main purpose of the research is to examine the conceptual understanding of family values in relation to family and marriage, child rearing, parent–child relationships, gender role in the family and family responsibility among youth-at-risk in a home for children and juveniles. The research explores and compares these aspects of family values with different characteristics (age, sex, birth order, family structure and socioeconomic status) of youth-at-risk and their differences. The research also explores different factors affecting the formation of family values by youth-at-risk in the home. The predictive power of the five independent variables (age, sex, birth order, family structure and socioeconomic status) on the five main aspects of the family value of youth-at-risk is also analysed.

Data analysis

In this chapter, the results of the questionnaires completed by the youth-at-risk are analysed using the Statistical Package for the Social Sciences (SPSS, version 21). The results of the analysis are then used to help answer different research questions and test the hypotheses.

A total of 302 questionnaires were distributed to the youth-at-risk. After completion of the questionnaires, all questionnaires were collected and found to be valid, creating a valid sample for the study. The youth-at-risk answered the 37 questions in the modified “Family values survey questionnaire” by Zhou (2004) in order to understand whether their family values were traditional or non-traditional. The questionnaire is used with five-point Likert scales with measurements of Strongly agree, Agree, Neutral, Strongly disagree and Disagree. Higher marks indicated the tendency of the family values of youth-at-risk to be more traditional and lower marks indicated the tendency of the family values of youth-at-risk to be more non-traditional. The “3” point (Neutral) was set as the threshold value, which indicates

the mid-point of the five-point scaling of the Likert scales. Marks higher than the threshold were classified as traditional family values. Marks lower than the threshold were classified as non-traditional family values.

4.1 Overall and respective aspects of family values of youth-at-risk

The family values of youth-at-risk in the research are divided into family and marriage, child rearing, parent–child relationships, gender role in the family and family responsibility. Table 2 shows the mean values of each of these values and the overall mean family value ($\bar{x}=2.90$) of youth-at-risk.

Table 2: Descriptive statistics for the mean family values of the respective and overall five main aspects of youth-at-risk

Aspects of family values	\bar{x}	SD
FM	2.38	0.38
CR	2.70	0.62
PC	2.82	0.64
GR	2.93	0.65
FR	3.68	0.70
Overall	2.90	0.60

The overall mean family value of youth-at-risk is 2.90 ($\bar{x}=2.90$). This implies that the overall family values of youth-at-risk tend to be non-traditional. Therefore this result supports Hypothesis 1.6 (see Section 3.10, Research Questions and Hypotheses)

The mean family values of family and marriage (FM), child rearing (CR), parent–child relationships (PC) and gender role in the family (GR) are 2.38 ($\bar{x}=2.38$), 2.70 ($\bar{x}=2.70$), 2.82 ($\bar{x}=2.82$) and 2.93 ($\bar{x}=2.93$), respectively. This implies that the family values of these aspects held by youth-at-risk are all non-traditional. Hypotheses 1.1, 1.5, 1.2 and 1.3 are supported. However, the mean family value of family responsibility (FR) 3.68 ($\bar{x}=3.68$) implies that the

family value of family responsibility held by youth-at-risk is traditional. Hypothesis 1.4 is therefore not supported.

The research indicates that the descending order of the five main aspects of the family values of youth-at-risk from traditional to non-traditional is: family responsibility (\bar{x} =3.68), gender role in the family (\bar{x} =2.93), parent–child relationships (\bar{x} =2.82), child rearing (\bar{x} =2.70) and family and marriage (\bar{x} =2.38). Thus, it is noted that family responsibility is the most traditional (\bar{x} =3.68) family value held by youth-at-risk, and that family and marriage is the most non-traditional (\bar{x} =2.38).

4.2 Individual questions about aspects of family values of youth-at-risk

Analysis of the mean values of the five respective aspects of the family values of youth-at-risk helps provide a deeper understanding of these aspects and how they relate to the youth-at-risk in the home.

4.2.1 Family and marriage

Table 3: Descriptive statistics for the mean family values of individual questions about family and marriage of youth-at-risk

No.	Questions	FM	\bar{x}	SD
8	Marriage is the essential and necessary choice in every adult's developmental stage.	1	1.06	0.34
12	The legal marriage should prove and guarantee the happiness of a family.	2	3.34	1.18
14	No matter you are male or female, it should not sacrifice your family with regards to the career.	3	2.92	1.33
17	The boys and girls may be possible not to marry in respect of developing their career.	4	2.23	1.15
18	I intend to live with my wife / husband for the rest of my life.	5	3.85	1.14
23	If the marriage has problems, it is not necessary to choose divorce.	6	1.71	1.15
24	The Gay and Lesbian couples have no rights to choose marriage.	7	1.69	0.99
25	Compare with the olden days, the role of family has more important at present.	8	2.65	1.17
31	It is unacceptable to be cohabitated before marriage in order to have better understanding of each other.	9	2.06	0.84
36	He / She is not a good legal life partner who has divorced before.	10	2.33	1.15

Table 3 shows the analysis of the ten questions relating to family and marriage. Overall, this aspect of family values of youth-at-risk tends to be non-traditional ($\bar{x}=2.38$). Of the ten questions, only Question 12 (FM2) and Question 18 (FM5) demonstrate traditional family values held by youth-at-risk, with means (\bar{x}) of 3.34 and 3.85, respectively. The remaining eight questions indicate that the views of family and marriage held by youth-at-risk are non-traditional ($\bar{x} < 3$). The results for Questions 12 and 18 indicate that the family value concerning marriage of youth-at-risk is still traditional, even though the overall family value for this aspect is non-traditional ($\bar{x}=2.38$). It is undeniable that many people think that youth-at-risk have liberal attitudes towards sex and sexual behaviour such as premarital sex, relationships involving casual sex, multiple sex partners, coerced sex, premarital pregnancy and so on. The majority of the youth-at-risk came from a divorced family and out of school

(Chan, Fan, K.F. Lam, T.H. Lam, Lee, Yip & Zhang, 2013). However, these results show that they still believe that the traditional legal marriage system can guarantee them a lucky and happy family life. Unexpectedly, they still want to have one and only one wife or husband and to marry for life.

However, for Question 14 (FM3), the mean value (\bar{x}) is 2.92. This shows that youth-at-risk hold non-traditional family values about marriage and career. They think that people should sacrifice family in order to pursue a career.

The mean (\bar{x}) values for Questions 8 (FM1), 17 (FM4), 23 (FM6), 24 (FM7), 25 (FM8), 31 (FM9) and 36 (FM10) are 1.06, 2.23, 1.71, 1.69, 2.65, 2.06 and 2.33, respectively. These results demonstrate a non-traditional family value for these aspects of family and marriage. They demonstrate their non-traditional family value that marriage is not essential. Youth-at-risk are of the view that they can remain single in pursuit of a career. Moreover, they believe that it is important and possible to cohabit before marriage. Divorce is seen as one of the solutions to solve marriage problems if a marriage is unharmonious. They do not seem have the concept of “living together until white hairs of old age” (白頭到老). However, according to Question 29 (CR6) with a mean of 3.13, they think that if a couple with children has an unharmonious marriage, they should still maintain their marriage without divorce for the sake of their children. Thus, they think that people who have been divorced are still potential marriage partners. Surprisingly, youth-at-risk believe that homosexual people have the right to marry. It is clear that these youth-at-risk have non-traditional family values about family and marriage (\bar{x} =2.38).

4.2.2 Child rearing

Table 4: Descriptive statistics for the mean family values of individual questions about child rearing of youth-at-risk

No.	Questions	CR	\bar{x}	SD
5	If the couple wants to have baby, they must marry. On the contrary, they should not have baby if they don't intend to marry.	1	2.91	1.12
7	It is a big regret to have no male baby in the family.	2	2.29	1.14
10	No matter how many children that the family have, it should not affect the freedom of the parents.	3	1.83	1.17
11	To give birth and to nourish children is the greatest achievement in one's life.	4	3.52	0.99
21	It is not an intact family if the family is composed of no children.	5	2.55	1.09
29	For the sake of the future of their children, the parents should maintain their marriage even their relationships are unharmonious.	6	3.13	1.11
35	It is lonely and monotonous for people who have no children in the family.	7	2.70	1.18

Table 4 shows the analysis of the seven questions relating to child rearing. Overall, this aspect of family values of youth-at-risk tends to be non-traditional (\bar{x} =2.70). Question 11 (CR4) and Question 29 (CR6) indicate traditional family values, with mean values (\bar{x}) of 3.52 and 3.13, respectively. These results indicate that youth-at-risk think that people should maintain their marriage for the sake of their children even when it is not harmonious. Unexpectedly, even though the overall family value of youth-at-risk is non-traditional (\bar{x} =2.70), they still think that giving birth to and nurturing a baby are both significant matters that give a sense of achievement and accomplishment.

The remaining five questions indicate that the views of this aspect are non-traditional. For Question 5 (CR1), the mean value (\bar{x}) is 2.91, showing the views held by youth-at-risk are non-traditional. They think that they still can have a baby even if they are not getting married. It is very common in a Hong Kong home for children and juveniles for youth-at-risk (both boys and girls) to have a baby even if they are not getting married. Premarital sex is very common among youth-at-risk.

The mean values (\bar{x}) for Questions 7 (CR2), 10 (CR3), 21 (CR5) and 25 (CR7) are 2.29, 1.83, 2.55 and 2.70, respectively, indicating that the youth-at-risk have non-traditional family values in these aspects of child rearing. These results indicate that the youth-at-risk do not think it is regrettable to only give birth to girls. It is a very common practice in traditional Chinese families to value males and belittle females. Male members of a family used to be superior to female members. However, the result of Question 7 (CR2) shows that the youth-at-risk think that it is not regrettable to have only a baby girl. Thus, they possess a non-traditional family value in this aspect that is completely different from the traditional family value, which emphasises the importance of having male babies in the family.

Moreover, from the responses to Questions 10 (CR3), 21 (CR5) and 25 (CR7), youth-at-risk do not think that it is boring to have no children in the family. In addition, they think that having children in the family will affect the parents' freedom. This seems to imply that the youth-at-risk of this generation seem to enjoy the freedom of having no children even when they are married. The view that it is not unfilial "to have no sons is the worst" (不孝有三, 無後為大) in the family is a non-traditional one. Youth-at-risk also think that a family is still intact even if there are no children in the family. It is clear that these youth-at-risk have non-traditional family values about child rearing (\bar{x} =2.70).

4.2.3 Parent–child relationships

Table 5: Descriptive statistics for the mean family values of individual questions about parent–child relationships of youth-at-risk

No.	Questions	PC	\bar{x}	SD
13	As children in a family, they should not start quarrel with their parents.	1	2.71	1.12
15	The children should show honestly attitude to their parents without keeping any secrets.	2	2.42	0.95
16	The parents should recognize the friends of their children.	3	2.42	0.86
19	Before marriage, the children should seek consent from their parents in order to get marriage.	4	3.24	1.15
22	The children should obey their parents.	5	3.42	1.18
28	The parents should know the whereabouts of their children.	6	2.67	1.02

Table 5 shows the analysis of the six questions relating to parent–child relationships. Overall, this aspect of family values of youth-at-risk tends to be non-traditional ($\bar{x}=2.82$). Of the six questions, only Question 19 (PC4) and Question 22 (PC5) show traditional family values, with mean values (\bar{x}) of 3.24 and 3.42, respectively. The remaining four questions indicate non-traditional views. From Questions 19 and 22, it appears that the family values held by the youth-at-risk towards parent–child relationships are still traditional, even though the overall family value in this aspect is non-traditional ($\bar{x}=2.82$). It is a common belief that youth-at-risk seem to be not following their parents’ instructions, with rebellious behaviours. However, from the responses to these two questions, it appears that they do show respect towards their parents’ ideas and opinions and that they agree that they should follow and obey their parents’ instructions and opinions. As a result, they think that they should seek their parents’ consent regarding marriage. While the youth-at-risk may display deviant behaviours, they still listen to their parents regarding major turning points of life-long importance (終身大事) such as marriage.

The mean values (\bar{x}) of Questions 13 (PC1), 15 (PC2), 16 (PC3) and 28 (PC6) are 2.71, 2.42, 2.42 and 2.67, respectively, indicating non-traditional family values in these aspects of parent–child relationships. The values reflected in the responses to these questions indicate that the youth-at-risk do not want their parents to know too much about personal affairs such as their friends and whereabouts. The youth-at-risk show a rebellious attitude and behaviours and non-traditional family value towards their parents. They think that they should keep secrets about matters such as friends and their whereabouts and that it is not necessary to disclose these to their parents. They also think that they should not absolutely agree with their parents if this may lead to quarrels with them. It appears that they do not think they should display absolute obedience towards their parents. This is totally different from the view held in the past that children should obey their parents absolutely when they are rebuked. These results indicate that the youth-at-risk have non-traditional family values about parent–child relationships (\bar{x} =2.82).

4.2.4 Gender role in the family

Table 6: Descriptive statistics for the mean family values of individual questions about gender role in the family of youth-at-risk

No.	Questions	GR	\bar{x}	SD
1	Married women should not have the right to continue their study.	1	2.07	1.14
2	The girls need to help the family to do the household chores but not the boys.	2	2.27	1.14
4	The husband should have the whole responsibility to monitor the money in the family.	3	2.57	1.15
9	The wife should take family as her first priority in every circumstance.	4	3.46	0.98
27	The husband should take up responsibility of his family economy and family expenditure.	5	3.63	0.96
30	To be a good mother is the utmost, important goals and ambition of a female.	6	3.62	1.08
32	It is the sole and whole responsibility of the wife to take care of their children.	7	2.92	1.08
34	The wife should accept and obey all the decisions of her husband.	8	2.90	1.11

Table 6 shows the analysis of the eight questions relating to gender role in the family. Overall, this aspect of family values of youth-at-risk is non-traditional (\bar{x} =2.93). Of the eight questions, only Questions 9 (GR4), 27 (GR5) and 30 (GR6) indicate traditional family values held by youth-at-risk, with mean values (\bar{x}) of 3.46, 3.63 and 3.62, respectively. The remaining five questions indicate that the views held by youth-at-risk in other aspects of gender role in the family are non-traditional. The results of Questions 9, 27 and 30 indicate that the family values in these areas are still traditional, even though the overall family values for gender role in the family are non-traditional (\bar{x} =2.93). These results show that the youth-at-risk hold traditional beliefs such as females still wanting to be good mothers after marriage. They also think that females should place emphasis on their future family after marriage, and think that husbands should assume the main responsibility for the family's economic affairs and expenditure. These are aspects of the traditional gender role in the family.

The mean values (\bar{x}) of Questions 1 (GR1), 2 (GR2), 4 (GR3), 32 (GR7) and 34 (GR8) are 2.07, 2.27, 2.57, 2.92 and 2.90, indicating non-traditional family values in these aspects of gender role in the family. These results reflect a non-traditional family value in that both genders' roles should be equal, which implies that males and females in the family should share household chores equally; unlike in the past, household chores and responsibility for the family should not be placed mainly on the shoulders of the female. This view is reflected in the results of Questions 2, 4, 32 and 34, indicating a perception that males as well as females need to take responsibility for household chores. Moreover, there is a perception that females also have the right to control the use of money in the family. With the equality of gender in the family, the males also need to take responsibility for their children. Furthermore, females also have the right to make decisions concerning family affairs and not just follow the instructions and decisions of their husbands. The youth-at-risk have open

attitudes towards the right of married females to continue studying after marriage (Question 1). It is clear that they have non-traditional family values in this area.

4.2.5 Family responsibility

Table 7: Descriptive statistics for the mean family values of individual questions about family responsibility of youth-at-risk

No.	Questions	FR	\bar{x}	SD
2	The grandchildren should absolutely show respect towards their grandparents.	1	3.62	1.30
6	The parents should give their utmost effort to help their children if they encounter financial difficulty.	2	3.40	1.00
20	The adult children should take up responsibility to take care of their aged parents and grandparents.	3	4.04	0.94
26	Living close to the parents is essential and important for taking care of their daily livings.	4	3.76	0.97
33	It is undeniable and unconditional to render assistance to parents or siblings if they encounter difficulty.	5	3.60	1.07

Table 7 shows the analysis of the five questions relating to family responsibility. Overall, this aspect of family values of youth-at-risk is traditional ($\bar{x}=3.68$). The mean values (\bar{x}) of Questions 2 (FR1), 6 (FR2), 20 (FR3), 26 (FR4) and 33 (FR5) are 3.62, 3.40 4.04, 3.76, and 3.60, respectively, and reflect traditional family values for this area. These results show that the youth-at-risk believe in the traditional roles of men and women as far as their responsibility in the family are concerned.

Of all the traditional family values of Chinese society, “filial piety” is a core value. It is also deeply rooted in the hearts of the youth-at-risk, as reflected by the views of family responsibility held by them ($\bar{x}= 3.68$). The family provides protection, economic resources, reproduction, education and love. Chinese people are both psychologically and behaviourally dependent on the existence of the family unit. The traditional concept of filial piety functions to promote harmony, to unify the family and to ensure its continuity. Therefore, younger

generations are asked to obey and follow their parents' instructions, to financially support their parents and to produce offspring (Yang, 1995). The traditional family values of Chinese society place strong emphasis on the concept of filial piety and family doctrine.

Traditional filial piety should keep filial heart and filial behaviour at the same time. Moreover, filial piety should not be limited to sons and daughters and parents, but extend to all people related by blood. However, under the impact of the changes in society, even the concept of filial piety of Chinese people has changed, with even the concept of "The presence of our parents, we don't have to travel away from them" is diminishing. But the filial piety of Chinese people towards their parents has not changed. Thus, it can be seen that the concept of filial piety is firmly entrenched in our memory and beliefs.

4.3 Differences of family values by different variables

Analysis of the five respective aspects of the family values of youth-at-risk in relation to specific characteristics of the youth-at-risk helps provide a deeper understanding of these aspects and how they relate to the youth-at-risk in the home.

4.3.1 Sex

Table 8: ANOVA of the five aspects of family values against sex

Aspects	Groups	Sum of Squares	df	Mean Square	F	Sig.
FM	Between	8.10	1	8.10	67.03	0.000
	Within	48.33	300	0.12		
	Total	56.43	301			
CR	Between	20.57	1	20.57	61.59	0.000
	Within	133.56	300	0.33		
	Total	154.13	301			
PC	Between	29.70	1	29.70	86.73	0.000
	Within	136.95	300	0.34		
	Total	166.64	301			
GR	Between	43.06	1	43.06	137.20	0.000
	Within	125.55	300	0.31		
	Total	168.61	301			
FR	Between	10.96	1	10.96	23.37	0.000
	Within	187.59	300	0.47		
	Total	198.55	301			

Table 9: Mean analysis of the five aspects of family values against sex

Sex		FM	CR	PC	GR	FR
1 (male)	\bar{X}	2.49	2.88	3.03	3.18	3.81
	N	226	226	226	226	226
	SD	0.37	0.56	0.63	0.55	0.59
2 (female)	\bar{X}	2.20	2.41	2.46	2.51	3.47
	N	76	76	76	76	76
	SD	0.31	0.61	0.51	0.58	0.81
Total	\bar{X}	2.38	2.71	2.82	2.93	3.68
	N	302	302	302	302	302
	SD	0.38	0.62	0.64	0.65	0.70

In order to understand the effect of sex on the five aspects of the family values of the youth-at-risk, an ANOVA of the five aspects of family values for sex was conducted. The results are displayed in Table 8.

The results of Sig. are 0.000 ($p < 0.05$) for all five aspects of the family values of youth-at-risk. This shows that the results are all statistically significant. According to the results of the ANOVA, Hypotheses 3.1, 3.2, 3.3, 3.4 and 3.5 are all supported.

Male youth-at-risk (N=226)

In Table 9, the mean values for family and marriage (\bar{x} =2.49) and child rearing (\bar{x} =2.88) indicate that these family values of male youth-at-risk are non-traditional. On the other hand, the mean values for parent-child relationships (\bar{x} =3.03), gender role in the family (\bar{x} =3.18) and family responsibility (\bar{x} =3.81) indicate that these family values of male youth-at-risk are traditional. The average mean of family values of male youth-at-risk is slightly traditional (\bar{x} = 3.08).

Female youth-at-risk (N=76)

In Table 9, the mean value for family responsibility (\bar{x} =3.47) for female youth-at-risk indicate that this value is traditional for them. On the other hand the mean values for child rearing (\bar{x} =2.41), parent-child relationships (\bar{x} =2.46), gender role in the family (\bar{x} =2.51) and family and marriage (\bar{x} =2.20) for female youth-at-risk indicate that these values are non-traditional for them. The average mean of family values of female youth-at-risk is non-traditional (\bar{x} =2.61).

Overall, the above results demonstrate that most of the male respondents would be considered as having the traditional Chinese values with higher scores in all aspects, namely, family & marriage (FM), child rearing (CR), parent-child relationships (PC), gender role (GR), and family responsibility (FR) in comparison with their female counterparts. The findings demonstrate that the male participants were more conservative and accepted traditional family values, and were likely to take good care of the family. On the other hand,

the female respondents showed less consideration for family and romantic relationships, and distrusted the promises made by traditional social conventions.

From the related phenomenon, it was believed that the female participants perceived themselves to have suffered great hurt from their family or partners so they opted not to rely on the related relationship. Indeed, females were emotionally sensitive to the relationship, while they were easily hurt as the result of betrayal or disloyalty (Rodeheffer, Proffitt Leyva, & Hill, 2016). To defend themselves, most of the hurt women would disconnect to the social norms and traditional family values (Markey & Markey, 2013). Therefore, they expressed their discomfort at marriage and family values (Meier, Sharp, Michonski, Babcock, & Fitzgerald, 2013) with a lower score in the questionnaire-based interview. Nonetheless, their male counterparts tended to be less sensitive even when betrayed, so they kept to traditional family values without change (Ghany, 2011). Additionally, the male group in traditional society gained the supervisor advantages (Castro, Hattori, Yamamoto, & Lopes, 2013; Gonzalez-Mendez, Martín, & Hernández-Abrante, 2014), while it intensified their desire to keep to their traditional mindset.

Although the current study showed hints of the significance of the opinions by the two genders, the results may not be reliable because of the difference in the number of interviewees regarding their gender. As a result, further study or additional confirmation may be required to produce better evidence in support of the argument that there are difference in the family values held by the two gender groups.

4.3.2 Age

Table 10: ANOVA of the five aspects of family values against age

Aspects	Groups	Sum of Squares	df	Mean Square	F	Sig.
FM	Between	0.44	2	0.22	1.57	0.21
	Within	55.99	299	0.14		
	Total	56.43	301			
CR	Between	0.35	2	0.18	0.46	0.63
	Within	153.78	299	0.39		
	Total	154.13	301			
PC	Between	0.93	2	0.47	1.13	0.33
	Within	165.71	299	0.42		
	Total	166.64	301			
GR	Between	1.90	2	0.95	2.27	0.11
	Within	166.71	299	0.42		
	Total	168.61	301			
FR	Between	0.76	2	0.08	0.15	0.86
	Within	198.39	299	0.50		
	Total	198.55	301			

In order to understand the differences between different age groups (8–10, 11–13, 14–16 and above 17) and the five aspects of the family values of the youth-at-risk, ANOVA of the five aspects of family values for age was conducted. The results are shown in Table 10.

The results of Sig. are 0.21 (family and marriage), 0.63 (child rearing), 0.33 (parent–child relationships), 0.11 (gender role in the family) and 0.86 (family responsibility), which are all larger than 0.05 ($p < 0.05$) for all five aspects of the family values of youth-at-risk. This shows that the results are not statistically significant. According to the results of the ANOVA, Hypotheses 2.1, 2.2, 2.3, 2.4 and 2.5 are not supported.

From the above results it can be seen that similar opinions regarding family & marriage (FM), child rearing (CR), parent–child relationships (PC), gender role (GR), and family responsibility (FR) were held by the respondents from different age groups, while they

suggest that family value may not change with age or experience after consolidation (Kleingeld & Anderson, 2014; Knafo, 2003). Once the concept of family was formed, related concepts would persist for the whole life (Liang, Tang, & Huo, 2014). This is because the development of the concept of an individual is significantly affected by their experience in childhood (Mattheus, 2010), while the impact on the value of the person for the rest of their life was substantial. Therefore, early education and the formation of the proper family value are essential to society as they would significantly reduce the number of youth-at-risk.

4.3.3 Birth order

Table 11: ANOVA of the five aspects of family values against birth order

Aspects	Groups	Sum of Squares	df	Mean Square	F	Sig.
FM	Between	2.05	3	0.68	5.00	0.00
	Within	54.38	298	0.14		
	Total	56.43	301			
CR	Between	3.40	3	1.13	2.99	0.03
	Within	150.73	298	0.38		
	Total	154.13	301			
PC	Between	4.83	3	1.61	3.96	0.01
	Within	161.81	298	0.41		
	Total	166.64	301			
GR	Between	1.34	3	0.45	1.06	0.37
	Within	167.27	298	0.42		
	Total	168.61	301			
FR	Between	5.01	3	1.67	3.44	0.02
	Within	193.53	298	0.49		
	Total	198.55	301			

Table 12: Mean analysis of the five aspects of family values against birth order

Birth Order		FM	CR	PC	FR
1 (the eldest child)	\bar{X}	2.27	2.58	2.76	3.70
	N	79	79	79	79
	SD	0.37	0.73	0.56	0.81
2 (the middle child)	\bar{X}	2.48	2.85	2.94	3.57
	N	24	24	24	24
	SD	0.39	0.58	0.64	0.43
3 (the youngest child)	\bar{X}	2.40	2.75	2.91	3.82
	N	113	113	113	113
	SD	0.36	0.52	0.68	0.65
4 (the only child)	\bar{X}	2.41	2.69	2.66	3.55
	N	76	76	76	76
	SD	0.37	0.64	0.66	0.76
Total	\bar{X}	2.38	2.71	2.82	3.68
	N	302	302	302	302
	SD	0.38	0.62	0.64	0.70

In order to understand the effects of different birth order (eldest, middle, youngest and only child) on the five aspects of the family values of the youth-at-risk, an ANOVA of the five aspects of family values regarding birth order was conducted. The results are shown in Table 11.

Statistically significant ($p < 0.05$) results of Sig. are 0.00 (family and marriage), 0.03 (child rearing), 0.01 (parent–child relationships) and 0.02 (family responsibility). According to the results of the ANOVA, Hypotheses 4.1, 4.2, 4.4 and 4.5 are supported. However, the result of Sig. is 0.37 ($p < 0.05$) for gender role in the family, which is not statistically significant. Therefore, Hypothesis 4.3 is not supported.

The eldest youth-at-risk (N=79)

In Table 12, family and marriage, child rearing and parent–child relationships for eldest child youth-at-risk are non-traditional with mean values (\bar{X}) of 2.27, 2.58 and 2.76, respectively.

On the other hand, family responsibility of the family values for the eldest child youth-at-risk group is traditional with a mean value (\bar{x}) of 3.70. The average family value for the eldest child youth-at-risk group is non-traditional ($x=2.83$).

The middle youth-at-risk (N=24)

In Table 12, family and marriage, child rearing and parent-child relationships for middle child youth-at-risk are non-traditional with mean values (\bar{x}) of 2.48, 2.85 and 2.94, respectively. On the other hand, family responsibility is traditional with a mean value (x) of 3.57. The average family value of the middle child youth-at-risk group is non-traditional ($x=2.96$).

The youngest youth-at-risk (N=113)

In Table 12, family and marriage, child rearing and parent-child relationships for youngest child youth-at-risk are non-traditional with mean values (x) of 2.40, 2.75 and 2.91, respectively. On the other hand, family responsibility is traditional with a mean value (\bar{x}) of 3.82. The average family value of the youngest child youth-at-risk group is non-traditional ($x=2.97$).

The only child youth-at-risk (N=76)

In Table 12, family and marriage, child rearing and parent-child relationships for only child youth-at-risk are non-traditional with mean values (x) of 2.41, 2.69 and 2.66, respectively. On the other hand, family responsibility is traditional with a mean value (x) of 3.55. The average family value of the only child youth-at-risk group is non-traditional ($\bar{x}=2.83$).

From the related results, it can be seen that the middle child group yielded the highest scores on family & marriage (FM), child rearing (CR), parent-child relationships (PC), while the youngest child group gained the highest score for family responsibility (FR). This reflected the fact that the middle children were able to gain from the example of the eldest

child so as to adjust their concepts related to family value. Hence, they tended to have a better perception of traditional family values. Additionally, due to the parents' focus on the youngest child, less support and interference would be received by the middle child, so conflict between children and parents might be suppressed (Pollet & Nettle, 2009) and so the advantages of traditional family values might be highlighted (Carballo, et al., 2013). Furthermore, the youngest child most likely formed the intention of taking on family responsibilities because of the perceived care from the parents, something which they would be likely return (Blanchard, 2014; Marteleto & Souza, 2013).

Additionally, it is noteworthy that the only child group gained the lowest score for child rearing (CR), parent–child relationships (PC) and family responsibility (FR), which indicated that the only child group has weak traditional family values as they were destined to gain care and support from the family. Therefore, they would consider themselves as individuals instead of members of a family (Grinstein-Weiss, Williams Shanks, & Beverly, 2014; Singarimbun & Meyer, 1981). Furthermore, the youngest child group showed a weak perception of family and marriage (FM) because of their close relationship with parents and so they would not want to form another family with partners (Callans, Bleiler, Flanagan, & Carroll, 2016; Devaney & Byrne, 2015).

4.3.4 Family structure

Table 13: ANOVA of the five aspects of family values against family structure

Aspects	Groups	Sum of Squares	df	Mean Square	F	Sig.
FM	Between	0.37	2	0.18	1.31	0.27
	Within	56.06	299	0.14		
	Total	56.43	301			
CR	Between	0.94	2	0.47	1.23	0.29
	Within	153.19	299	0.38		
	Total	154.13	301			
PC	Between	0.49	2	0.24	0.59	0.56
	Within	166.16	299	0.42		
	Total	166.64	301			
GR	Between	4.27	2	2.14	5.19	0.01
	Within	164.33	299	0.41		
	Total	168.61	301			
FR	Between	7.44	2	3.72	7.77	0.00
	Within	191.11	299	0.48		
	Total	198.55	301			

Table 14: Mean analysis of the five aspects of family values against family structure

Family Structure		GR	FR
1 (living with both parents)	\bar{X}	2.98	3.86
	N	114	114
	SD	0.60	0.62
2 (single parent family)	\bar{X}	2.95	3.59
	N	183	183
	SD	0.71	0.75
3 (living with grandparents or relatives)	\bar{X}	2.62	3.54
	N	5	5
	SD	0.37	0.62
Total	\bar{X}	2.93	3.68
	N	302	302
	SD	0.65	0.70

In order to understand the effects of family structure (living with both parents, single-parent family, living with grandparents or relatives) and the five aspects of the family values of the youth-at-risk, an ANOVA of the five aspects of family values for family structure was conducted. The results are shown in Table 13.

Statistically significant results of Sig. are 0.01 (gender role in the family) and 0.00 ($p < 0.05$) for family responsibility. According to the results of the ANOVA, Hypotheses 6.3 and 6.4 are supported. Non-statistically significant results of Sig. are 0.27, 0.29 and 0.56 ($p < 0.05$) for family and marriage, child rearing and parent–child relationships, respectively. According to the results of the ANOVA, Hypotheses 6.1, 6.2 and 6.5 are not supported.

Youth-at-risk living with both parents (N=114)

In Table 14, gender role values for youth-at-risk living with both parents is non-traditional with a mean value (\bar{x}) of 2.98. On the other hand, the family responsibility value for youth-at-risk living with both parents is traditional with a mean value (\bar{x}) of 3.86. The average family value of youth-at-risk living with both parents is traditional (\bar{x} =3.42).

Youth-at-risk living with single parent (N=183)

In Table 14, gender role values for youth-at-risk living with a single parent is non-traditional with a mean value (\bar{x}) of 2.95. On the other hand, the family responsibility value for youth-at-risk living with a single parent is traditional with a mean value (\bar{x}) of 3.59. The average family value of youth-at-risk living with a single parent is traditional (\bar{x} =3.3).

Youth-at-risk living with grandparents or relatives (N=5)

In Table 14, gender role values for youth-at-risk living with grandparents or relatives is non-traditional with a mean value (\bar{x}) of 2.62. On the other hand, the family responsibility value for youth-at-risk living with grandparents or relatives is traditional with a mean value (

\bar{x}) of 3.54. The average family value of youth-at-risk living with grandparents or relatives is traditional (\bar{x} =3.08).

From the collected data, it can be seen that a complete family was essential to the formation of a traditional family value as the children living with both parents received the highest scores for gender role (GR) and family responsibility (FR). In fact, children can make reference to their parents in the formation of the concepts related to family. However, it is noteworthy that the single family can still provide a reference for the children that helps them consolidate the formation of family values as related children do not show significant inferiority for the related aspects (Mejdoubi, et al., 2015). Nonetheless, in an extended family, such as a child living with a relative such as a grandfather, daily conflicts between family members effectively ruined the development of traditional values, especially in the Hong Kong environment.

4.3.5 Socioeconomic status

Table 15: ANOVA of the five aspects of the family values against socioeconomic status

Aspects	Groups	Sum of Squares	df	Mean Square	F	Sig.
FM	Between	0.59	2	0.30	2.12	0.12
	Within	55.84	299	0.14		
	Total	56.43	301			
CR	Between	7.39	2	3.70	10.05	0.00
	Within	146.74	299	0.37		
	Total	154.13	301			
PC	Between	0.66	2	0.33	0.79	0.46
	Within	165.99	299	0.42		
	Total	166.64	301			
GR	Between	11.98	2	2.99	15.26	0.00
	Within	156.63	299	0.40		
	Total	168.61	301			
FR	Between	0.98	2	0.49	0.99	0.37
	Within	197.57	299	0.50		
	Total	198.55	301			

Table 16: Mean analysis of the five aspects of the family values against socioeconomic status

Socioeconomic Status		CR	GR
1 (lowest)	\bar{x}	2.77	2.98
	N	273	273
	SD	0.63	0.64
2 (middle)	\bar{x}	2.41	2.58
	N	17	17
	SD	0.52	0.60
3 (highest)	\bar{x}	2.62	3.43
	N	12	12
	SD	0.43	0.49
Total	\bar{x}	2.71	2.93
	N	302	302
	SD	0.62	0.65

In order to understand the differences between the different levels of socioeconomic status (high, middle, low) and the five aspects of the family values of the youth-at-risk, an ANOVA of the five aspects of family values against socioeconomic status was conducted. The results are shown in Table 15.

Statistically significant results of Sig. are 0.00 ($p < 0.05$) for both child rearing and gender role in the family. According to the results of the ANOVA, Hypotheses 5.3 and 5.5 are supported. Non-statistically significant results of Sig. are 0.12, 0.46 and 0.37 ($p < 0.05$) for family and marriage, parent–child relationships and responsibility in the family, respectively. According to the results of the ANOVA, Hypotheses 5.1, 5.2 and 5.4 are not supported.

Youth-at-risk with low socioeconomic status (N=273)

In Table 16, child rearing and gender role in the family values for youth-at-risk with low socioeconomic status are non-traditional, with mean values (\bar{x}) of 2.77 and 2.98. The average family value of youth-at-risk with low socioeconomic status is non-traditional ($\bar{x}=2.88$).

Youth-at-risk with middle socioeconomic status (N=17)

In Table 16, child rearing and gender role in the family values for youth-at-risk with middle socioeconomic status are non-traditional, with mean values (\bar{x}) of 2.41 and 2.58. The average family value of youth-at-risk with middle socioeconomic status is non-traditional ($\bar{x}=2.50$).

Youth-at-risk with high socioeconomic status (N=12)

In Table 16, child rearing for youth-at-risk with high socioeconomic status is non-traditional, with a mean value (\bar{x}) of 2.62. On the other hand, gender role in the family for youth-at-risk with high socioeconomic status is traditional, with a mean value (\bar{x}) of 3.43. The average family value of the youth-at-risk with high socioeconomic status is traditional ($\bar{x}=3.02$).

According to the literature, children from families with the lowest socioeconomic status gain a good understanding of child rearing (CR) because they see the concept of protecting

the weak in practice in their daily experience; similarly, they see the traditional gender role (GR) enacted in families with high socioeconomic status because they are able to see this in the practice of a working dad and a housewife mum (Stein & Polo, 2014). However, due to economic stress, both parents from middle class families are often forced to work, thus the children see confused gender roles enacted, and children from middle class families have the lowest score in both child rearing (CR) and gender role (GR) (Davis, Suveg, & Shaffer, 2015).

4.4 Factors affecting formation of family values of youth-at-risk

Table 17: Cross-tabulation of factors' importance and demographic information

Independent variables		Individual Perceptions (N)	Family (N)	School (N)	Social and Cultural Values (N)	Peers (N)
Sex	1 (male)	27	91	6	0	102
	2 (female)	8	47	6	3	12
	Total	35	138	12	3	114
Age (years)	2 (11-13)	9	57	8	0	50
	3 (14-16)	26	78	4	3	53
	4 (17 or above)	0	3	0	0	11
	Total	35	138	12	3	114
Birth Order (BO)	1 (eldest child)	6	38	6	0	34
	2 (middle child)	5	21	0	0	23
	3 (youngest child)	12	56	4	0	36
	4 (only child)	12	23	2	3	31
	Total	35	138	12	3	114
Family Structure (FS)	1 (living with both parents)	4	46	10	0	47
	2 (single parent)	25	79	2	3	57
	3 (living with grandparents or relatives)	6	13	0	0	10
	Total	35	138	12	3	114
Socioeconomic Status (SS)	1 (lowest)	28	93	12	3	87
	2 (middle)	7	39	0	0	21
	3 (highest)	0	6	0	0	6
	Total	35	138	12	3	114

The formation of the family values held by youth-at-risk is explained drawing on family system theory and social learning theory (see Section 2.6). The formation of family values of youth-at-risk is postulated to be determined by five main factors: individual perceptions, family, school, social and cultural values, and peers. The total sample population of 302 males and females were asked to choose which of these five factors influenced them the most when thinking of their family values. The results are shown in Table 17.

The results in Table 17 indicate that family and peers are the factors that had the most effect on the formation of family values by youth-at-risk. Of the sample population, 138 nominated family and 114 nominated peers as the factor that most affected the formation of their family values, totalling 252 respondents or 83.44% of the total sample population. This indicates the importance of family and peers in the formation of family values by youth-at-risk. Of the remaining youth-at-risk, 35 (11.59%) nominated individual perception, 12 (3.97%) nominated school and 3 (0.99%) nominated cultural values as the factor most affecting the formation of their family values. These factors did not appear to have a significant effect on the formation of family values by youth-at-risk.

According to family system theory, the system consists of the family which is the major factor for the formation of family values of the youth-at-risk. According to social learning theory, both peers and socio-cultural values are models of the youth-at-risk, with peers having a greater impact on the formation of family values than socio-cultural values.

Family consists of all family members or all relationships between members that are equal to the interactions between members. Any behaviour of family members will mutually affect other members. The inclusion of all interactive relationships implies that a family member is not just a unique individual: any action of a family member will motivate others. It also affects the mutual relationships in a family (Zeng, 1991).

Family system theory divides the family system into suprasystem, system and subsystem. “System” is the family in which people are living. “Suprasystem” is the external system of the family; for example, society, environment and culture. “Subsystem” refers to the internal system of the family; for example, spouse, siblings and parent–child relationships (Skelton et al., 2012; Whitchurch & Constantine, 1993). Family system theory claims that the

interactions between suprasystem, system and subsystem are mutually affected and interlocked.

It is surprising that suprasystem elements such as school and social and cultural values have no great effect on the formation of family values by youth-at-risk. However, peers have a significant impact on the development of family values of the youth-at-risk. Youth-at-risk also think that family influence has a significant impact on their formation of family values. This shows the importance of peer influence during the psychological development of adolescence, and indicates the importance of peers and family during puberty. Thus, peers and family have a crucial impact on both the psychological and cognitive development of youth-at-risk. This also accounts for the misbehaviour of youth-at-risk, as a result of mixing with dubious peers and having distant and isolated relationships with parents. Good peers and harmonious relationships with parents aid the development of better behaviour by youth-at-risk, with the result that they are less inclined to develop deviant behaviours.

When the family values of an individual are still being established and consolidated, the individual observes their parents, teachers and significant others such as peers, who act as their models. Their initial family values are stored in memory in the form of visual and linguistic modes. These stored values are gradually internalised into concrete family values. Models are thus crucial to the individual.

Social learning theory emphasises the importance of observational learning in influencing the individual. Models also have a strong impact on the individual. Family models such as parents and societal models such as peers have a significant effect on the formation of family values by an individual. This supports social learning theory in that the family values of an individual are strongly affected by elements in their environment such as family and peers.

According to family system theory, an individual is affected not only by the family subsystem (parents, siblings, parent–child relationships) but also by the external environment (schools, social culture, peers and so on). The current research has shown that school and social and cultural values have comparatively little effect on the formation of family values by youth-at-risk, but that peers and family do have a major effect on the formation of family values by youth-at-risk. This suggests that the family values of the youth-at-risk have a strong relationship with their environment such as family and peers. Social learning theory and family system theory both stress that an individual is strongly affected by other individuals; for example, those in different systems of family and peers. At the same time, the family values of the individual are still affected by different levels of systems through continuous amendment and adjustment. As a result, the family values of the individual are finally established and consolidated.

4.5 Factors affecting formation of family values based on youth-at-risk characteristics

The majority of youth-at-risk think family and peers are the main factors affecting their formation of family values.

Sex

Of the sample population, 91 (65.94%) males and 47 (34.06%) females regarded family as the main factor, while 102 (89.47%) males and 12 (10.52%) females regarded peers as the main factor.

Age

Of the sample population, 78 (56.52%) respondents aged 14–16 years, 57 (41.30%) respondents aged 11–13 years, and 3 (0.99%) respondents aged 17 years or above regarded family as the main factor. 53 (38.41%) respondents aged 14–16 years, 50 (36.23%)

respondents aged 11–13 years, and 11 (7.97%) respondents aged 17 years or above regarded peers as the main factor.

Birth order

Of the sample population, 56 (40.58%) youngest child respondents, 38 (27.54%) eldest child respondents, 23 (16.67%) only child respondents and 21 (15.22%) middle child respondents regarded family as the main factor. 36 (31.58%) youngest child respondents, 34 (29.82%) eldest child respondents, 31 (27.19%) only child respondents and 23 (20.18%) middle child respondents regarded peers as the main factor.

Family structure

Of the sample population, 79 (57.25%) living with a single parent respondents, 46 (33.33%) living with both parents respondents, and 13 (9.42%) living with grandparents or relatives respondents regarded family as the main factor. 57 (50.00%) living with a single parent respondents, 47 (41.23%) living with both parents respondents, and 10 (8.77%) living with grandparents or relatives respondents regarded peers as the main factor.

Socioeconomic status

Of the sample population, 93 (67.39%) respondents of low socioeconomic status, 39 (28.26%) respondents of middle socioeconomic status, and 6 (4.35%) respondents of high socioeconomic status regarded family as the main factor. 87 (76.32%) respondents of low socioeconomic status, 21 (18.42%) respondents of middle socioeconomic status, and 6 (5.26%) respondents of high socioeconomic status regarded peers as the main factor.

4.6 Predictive power of youth-at-risk characteristics on five aspects of family values

Table 18: Regression analysis of FM from demographic information

Independent variables	Beta	t	Sig.
Sex	-0.37	-7.86	0.00
Age	0.04	0.91	0.36
BO	0.10	2.19	0.03
FS	-0.10	-2.21	0.03
SS	-0.09	-1.92	0.06

Table 18 shows the results of multiple regression analysis conducted to ascertain the predictive power of different characteristics of youth-at-risk with regard to family and marriage. The values for sex, birth order and family structure are statistically significant, being 0.00, 0.03 and 0.03, respectively ($p < 0.05$). This implies that sex, birth order and family structure have predictive power for family and marriage. Conversely, the values for age and socioeconomic status, which are 0.36 and 0.06, are not statistically significant and are not valid for estimating family and marriage. Based on these results, Hypothesis 7 is not supported: only sex, birth order and family structure have predictive power for family and marriage.

Table 19: Regression analysis of CR from demographic information

Independent variables	Beta	t	Sig.
Sex	-0.37	-8.03	0.00
Age	0.04	0.92	0.36
BO	0.03	0.63	0.53
FS	-0.08	-1.64	0.10
SS	-0.19	-4.19	0.00

Table 19 shows the results of multiple regression analysis conducted to ascertain the predictive power of different characteristics of youth-at-risk for child rearing. The values for sex and socioeconomic status structure are statistically significant, being 0.00 and 0.00,

respectively ($p < 0.05$). This implies that sex and socioeconomic status have predictability for child rearing. Conversely, the values for age, birth order and family structure, which are 0.36, 0.53 and 0.10, are not statistically significant and are not valid for estimating child rearing. Based on these results, Hypothesis 8 is not supported: only sex and socioeconomic status have predictive power for child rearing.

Table 20: Regression analysis of PC from demographic information

Independent variables	Beta	<i>t</i>	Sig.
Sex	-0.43	-9.47	0.00
Age	-0.01	-0.18	0.86
BO	-0.09	-1.90	0.06
FS	0.01	0.28	0.78
SS	-0.07	-1.63	0.10

Table 20 shows the results of multiple regression analysis conducted to ascertain the predictive power of different characteristics of youth-at-risk for parent–child relationships. The value for sex is 0.00, which is statistically significant ($p < 0.05$). This implies that sex has predictive power for parent–child relationships. Conversely, the values for age, birth order, family structure and socioeconomic status, which are 0.86, 0.06, 0.78 and 0.10, respectively, are not statistically significant and do not have predictive power for parent–child relationships. Based on these results, Hypothesis 9 is not supported: only sex has predictive power for parent–child relationships.

Table 21: Regression analysis of GR from demographic information

Independent variables	Beta	<i>t</i>	Sig.
Sex	-0.50	-11.55	0.00
Age	0.08	1.82	0.07
BO	0.01	0.23	0.82
FS	-0.14	-3.08	0.00
SS	-0.11	-2.57	0.01

Table 21 shows the results of multiple regression analysis conducted to ascertain the predictive power of different characteristics of youth-at-risk for gender role in the family. The values for sex, family structure and socioeconomic status are statistically significant, being 0.00, 0.00 and 0.01, respectively ($p < 0.05$). This implies that sex, family structure and socioeconomic status have predictive power for gender role in the family. Conversely, the values for age and birth order, which are 0.07 and 0.82, are not statistically significant and do not have predictability for gender role in the family. Based on these results, Hypothesis 10 is not supported: only sex, family structure and socioeconomic status have predictive power for gender role in the family.

Table 22: Regression analysis of FR from demographic information

Independent variables	Beta	t	Sig.
Sex	-0.24	-4.87	0.00
Age	0.02	-0.44	0.66
BO	-0.03	-0.54	0.59
FS	-0.17	-3.37	0.00
SS	0.05	1.11	0.27

Table 22 shows the results of multiple regression analysis conducted to ascertain the predictive power of different characteristics of youth-at-risk for family responsibility. The values for sex and family structure are statistically significant, being 0.000 and 0.001 ($p < 0.05$). This implies that sex and family structure have predictive power for family responsibility. Conversely, the values for age, birth order and socioeconomic status, which are 0.66, 0.59 and 0.27, respectively, are not statistically significant and have no predictive power for family responsibility. Based on these results, Hypothesis 11 is not supported: only sex and family structure have predictive power for family responsibility.

Overall, the predictive power of the independent variables (sex, age, birth order, family structure and socioeconomic status) for the five main aspects of the family values were as follows:

- Sex, birth order and family structure have predictive power for family and marriage;
- Sex and socioeconomic status have predictive power for child rearing;
- Sex has predictive power for parent–child relationships;
- Sex, family structure and socioeconomic status have predictive power for gender role in the family;
- Sex and family structure have predictive power for family responsibility.

The predictive power of the independent variables decreased as follows, from most to least: sex, family structure, socioeconomic status, birth order and age. Of the independent variables, sex has the most predictive power for the five main aspects of family values, whereas age has the least.

According to the literature review in Chapter Two, the result that sex is one of the variables which affect family values matches the findings of many researchers. Research by Zhou (1996) shows that there are significant differences between male and female senior high schools students in family values, and research by Chen (1996) shows that there are differences between males and females in China regarding changes to traditional family values. Research by Qiu (1999) also shows differences in family values by male and female students at a Taipei high school.

Age has the least predictive power for the five main aspects of the family values of youth-at-risk. The current study found that the differences between youth-at-risk according to

age are very small, and therefore age does not have much predictive power for the five main aspects of family values. More research is needed to establish what is the predictive power of age on the five main aspects of family values of youth-at-risk.

A review of the literature found that age is an important factor affecting family values. However, the current study found that age did not have great predictive power, possibly because the age groups of the youth-at-risk were so close to each other.

Further discussion and interpretation of the findings is presented in Chapter 5. The study findings are analysed with regard to the relevant literature and the five main aspects of family values. The findings are analysed drawing on the conceptual framework and research questions formulated for the study. Conclusions as well as recommendations for action and further study are offered. Implications from this study may contribute to the design of new family counselling groups and family programs for youth-at-risk in a Hong Kong home for children and juveniles.

Chapter 5 – Discussion and Recommendations

This chapter summarises the findings and recommendations for the five main aspects of the family values of youth-at-risk and their formation of family values. The scope for further research on the aspects of family values and youth-at-risk is also discussed.

5.1 Summary of Findings and Interpretations

It was noted that the overall family values held by the youth-at-risk in this study are non-traditional. Specific values of family and marriage, child rearing, parent–child relationships and gender role in the family are all non-traditional, while family responsibility values are traditional.

5.1.1 Importance of characteristics on family values

The following sections summarise the analysis of the effect on family values of different characteristics of the youth-at-risk.

Importance of sex on family values

The sex of the youth-at-risk is statistically significant in the areas of family and marriage, child rearing, parent–child relationships, gender role in the family and family responsibility. This indicates that male and female youth-at-risk differ significantly in their family values.

The overall family value of male youth-at-risk is traditional. The overall family value of female youth-at-risk is non-traditional. The family values of both male and female youth-at-risk regarding family and marriage and child rearing are non-traditional. The family value of youth-at-risk regarding parent–child relationships is traditional for males and non-traditional for females. The family value of youth-at-risk regarding the gender role in the family is traditional for males and non-traditional for females. The family values of youth-at-risk regarding family responsibility are traditional for both males and females.

Insignificance of age on family values

Age of the youth-at-risk is not statistically significant for family and marriage, child rearing, parent–child relationships, gender role in the family and family responsibility. This indicates that the different ages of the youth-at-risk in this study have no significant effect on their family values.

Diversified effect of birth order on family values

Birth order of the youth-at-risk is statistically significant for family and marriage, child rearing, parent–child relationships and family responsibility. This indicates that different birth orders of youth-at-risk lead to significant differences in these four family values. Conversely, birth order is not statistically significant for gender role in the family. This indicates that different birth orders of youth-at-risk have no significant effect on gender role in the family.

The family values of the eldest, middle, youngest and only-child youth-at-risk regarding family and marriage, parent–child relationships and child rearing are all non-traditional. The family value of the eldest, middle, youngest and only-child youth-at-risk in family responsibility is traditional.

Diversified effect of family structure factor on family values

The family structure of the youth-at-risk is statistically significant for gender role in the family and for family responsibility. This indicates that the family structure of youth-at-risk has a significant effect on these aspects of family values. Conversely, the family structure of the youth-at-risk is not statistically significant for family and marriage, parent–child relationships and child rearing. This indicates that the family structure of youth-at-risk has no significant effect on these aspects of family values.

Diversified effect of socioeconomic status factor on family values

The socioeconomic status of the youth-at-risk is statistically significant for gender role in the family and child rearing. This indicates that the socioeconomic status of the youth-at-risk has a significant effect on these aspects of family values. Conversely, the socioeconomic status of the youth-at-risk is not statistically significant for family and marriage, parent–child relationships and family responsibility. This indicates that the socioeconomic status of the youth-at-risk has no significant effect on these aspects of family values.

5.1.2 The most influential factors in formation of family values

The factors influencing the formation of the family values of the youth-at-risk in this study are, in decreasing order of influence: family, peers, individual perceptions, school and, finally, social and cultural values. The following sections summarise the analysis of the factors affecting the formation of family values for different characteristics of the youth-at-risk.

The most influential factors in formation of family values against sex

For male youth-at-risk, the factors were, in decreasing order of influence: peers, family, individual perceptions, school and social and cultural values. For female youth-at-risk, the factors were, in decreasing order of influence: family, peers, individual perceptions, school and, finally, social and cultural values.

The most influential factors in the formation of family values against age

For youth-at-risk aged 11–13 years or 14–16 years, the factors were, in decreasing order of influence: family, peers, individual perceptions, schools and social and cultural values. For youth-at-risk aged 17 years or above, the factors were, in decreasing order of influence: peers and family (none nominated individual perceptions, school and social and cultural values).

The most influential factors in formation of family values against birth order

For the eldest and youngest child youth-at-risk respondent, the factors were, in decreasing order of influence: family, peers, individual perceptions and school (an equal number nominated these factors) and social and cultural values (none nominated this factor).

For the middle child youth-at-risk respondent, the factors were, in decreasing order of influence: peers, family and individual perceptions (none nominated school or social and cultural values). For the only-child youth-at-risk respondent, the factors were, in decreasing order of influence: peers, family, individual perceptions, social and cultural values and school.

The most influential factors in formation of family values against family structure

For youth-at-risk living with both parents, the factors were, in decreasing order of influence: peers, family, school and individual perceptions (none chose social and cultural values).

For youth-at-risk living with a single parent, the factors were, in decreasing order of influence: family, peers, individual perceptions, social and cultural values and school.

For youth-at-risk living with grandparents or relatives, the factors were, in decreasing order of influence: family, peers and individual perceptions (none chose schools or social and cultural values).

The most influential factors in formation of family values against socioeconomic status

For youth-at-risk of low socioeconomic status, the factors were, in decreasing order of influence: family, peers, individual perceptions, school and social and cultural values.

For youth-at-risk of middle socioeconomic status, the factors were, in decreasing order of influence: family, peers and individual perceptions (none nominated school or social and cultural values). For youth-at-risk of low socioeconomic status, equal numbers nominated

family and peers, and none nominated individual perceptions, school or social and cultural values.

5.1.3 Importance of predictive power of independent variables

This study found that only sex had predictive power for all main aspects of the family values of the youth-at-risk. However, for family and marriage sex, birth order and family structure were all found to have predictive power. And while sex and socioeconomic status were found to have predictive power for child rearing, only sex had predictive power for parent–child relationships. Sex, family structure and socioeconomic status were all found to have predictive power for gender role in the family, while sex and family structure were found to have predictive power for family responsibility.

5.2 Conclusions

Factors leading to overall non-traditional family values of the youth-at-risk

The overall family values of the youth-at-risk in this study are non-traditional, with an overall mean family value of $\bar{x}=2.90$. Much local research in the 1980s and 1990s that focused on the values and concepts of not-at-risk youth found that their family values were close to traditional (Chow, 2006; Grønhøj & Thøgersen, 2012; Podmore & Chaney, 1974). However, not-at-risk youth and youth-at-risk are now all growing up in the developed information era, which is a more complex environment than that of their parents. Their family values are also affected by modernised Western countries such as the UK and the USA. As a result, the knowledge and skills that they acquire may be superior to and different from that of their parents. Significantly, this creates a challenge for Hong Kong families with prevailing traditional Chinese family values (Fu et al., 1999). Thus it is timely for this research to explore the family values of youth-at-risk. Our research revealed that the overall family values of youth-at-risk are non-traditional with an overall mean family value of $\bar{x}=2.90$.

Implications of non-traditional family values of youth-at-risk

The mean (\bar{X}) family values of family and marriage (FM), child rearing (CR, parent–child relationships (PC) and gender role in the family (GR) are 2.38, 2.70, 2.82 and 2.93, respectively. These values are all non-traditional; however, the mean family value of family responsibility is 3.68, and so this value is completely traditional.

The non-traditional family values can be explained by the conceptual framework that youth-at-risk are growing up in the developed information era, with influences such as the prevalence of computers, common use of web to search and retrieve information, communication via mobile phones and the influence of Western culture. Therefore, youth-at-risk easily receive information, knowledge and skills compared with members of their parents' generation. This creates a big challenge to the traditional Chinese family values of Hong Kong families (Fu et al., 1999). As a result, the family values held by youth-at-risk about family and marriage, child rearing, parent–child relationships and gender role in the family are non-traditional.

Moreover, the parents of youth-at-risk have less time to supervise their children due to long working hours and as a result, less communication and interaction with their children. Youth-at-risk seldom obey their parents' instructions. This is reflected by the phenomenon found in this study that there is always conflict between parents and youth-at-risk in the home. As a result, the youth-at-risk play truant, loiter in the street, stay overnight on the streets or in friends' homes without going home and, even worse, demonstrate deviant behaviours by committing minor offences such as common assault, shop lifting, claiming to be triad society members, trafficking of dangerous drugs, indecent assault and drug abuse.

Many strain theorists have explained the importance of negative outcomes associated with negative parent–child relationships (as cited in Patchin, 2006, p. 27). Hirschi's (2011)

social bond theory states that youth who are strongly and closely attached to their parents are less likely to engage in delinquent behaviour (as cited in Patchin, 2006, p. 28). The reasons for deviant behaviours by youth-at-risk are mainly unharmonious and distant parent–child relationships, family values that deviate from traditional values and unhealthy family functions. Thus, the exploration of the family values of youth-at-risk helps facilitate the design and implementation of tailor-made family counselling groups and family programs for youth-at-risk for the sake of improving their unharmonious and distant parent–child relationships. This in turn enhances their family functions, which can minimise their deviant behaviours.

Implications of traditional family values of youth-at-risk

The value family responsibility held by youth-at-risk is completely traditional. The result of this research reflects research by Luo (1994), which states that the majority of youths (95%) agreed that they should and did show filial piety to their parents. Family responsibility is the only aspect of family values held by youth-at-risk that is traditional. This reflects the traditional family values of filial piety in youth-at-risk nowadays despite changes in family structure, family systems and family values (Chow & Lum, 2008; Guan, 2010; HKCSS, 2012; Lin, 1997; Xuan, 2009). Confucian ethical thought deeply affects Chinese people and puts strong focus on the concepts of filial piety and family doctrine. Filial piety is one of the core values of the traditional family values of Chinese society. Thus it can be seen that the concept of filial piety is so strong for youth-at-risk that it stays in their memory and beliefs even under the impact of changes in family structure, family system and family values. This explains why family responsibility is the sole traditional family value of the youth-at-risk, while the other four aspects all appear to be non-traditional family values.

5.3 Limitations

There are several limitations of this study. First, the overall sample is relatively small ($N=302$), hence its overall statistical power may be low. In other words, the likelihood of finding significant results in these groups may be reduced considerably. Second, although the questions in the questionnaire were clarified, it is possible that some of the youth-at-risk may have struggled with the wording on some of the questions while taking the questionnaire. And some of the questions are possibly better geared towards more mature youth-at-risk.

A third possible limitation of this study may be the statistical methodology used. Although the *t*-test and the ANOVA used in this study are comprehensive and helpful in identifying relationships among variables, it is important to acknowledge that there are other possible statistical methods such as linear regression analysis that could have been used. In addition, the method of sampling through questionnaires may not represent the most accurate way of identifying family structure or socioeconomic status in situations where some shame or discomfort may exist. Such response bias can skew the data or affect the findings significantly. Thus, parents may have served as a better overall sample for this study. Finally, the variables were measured through the perceptions by youth-at-risk of their families. Future studies may improve on their external validity by including data from different sources (for example, parents and social workers) to obtain a more complete and accurate picture of involvement.

5.4 Recommendations

The study analysed five main aspects of family values of youth-at-risk, factors affecting the formation of these family values and the predictive power of the independent variables for these values. The results of the research suggest that recommendations be made for providing

suitable and appropriate family counselling groups and family programs for youth-at-risk. These can be divided to apply to four levels: family, staff, organisation and policymakers.

Family level

To adjust parents' family values to match those of their at-risk children

The study found that overall the family values of youth-at-risk are non-traditional. Four main aspects of family values (family and marriage, child rearing, gender role in the family and parent–child relationships) are also non-traditional. It is clear that the family values of youth-at-risk are impacted by the concepts of modernisation (Ladak, et al., 2013). In order to adapt to changing society and family values, it is recommended that parents adjust their own family values to match the non-traditional family values of their at-risk children. This would assist parents to have better and more positive communication and interaction with their at-risk children in order to avoid conflict, which in turn would improve their parent–child relationships. Most importantly, it would provide parents with an opportunity to educate their children about correct family values (Zhu & Xiong, 2012).

Staff level

To maintain the concept of family responsibility

The study found that the value of family responsibility held by youth-at-risk is traditional. This phenomenon can be explained by the deeply rooted and strong association with concepts in Confucian thought that place strong emphasis on ethical norms as well as concepts of filial piety (Chen, 2014). To educators of social workers and facilitators of social work, this strongly suggests that social workers should continue to maintain their outstanding and good practice of traditional Chinese family values in order to educate youth-at-risk and maintain their traditional family values (Greenley, Reed-Knight, Blount, & Wilson, 2013). As a result, it retains the nuclear values and basic functions of the Chinese family. Moreover, social workers are obliged to instruct and teach youth-at-risk the right moral values and maintain

their traditional family values in order to contribute to building a better future and a society in harmony (Baldo, 2013).

To educate youth-at-risk about the importance of the concept of family

The study found that youth-at-risk deny the importance of the family unit. Youth-at-risk feel that they can sacrifice their family in favour of their career. This reflects their belief in non-traditional family values (Cooper, et al., 2015). With the development of modern society and multi-directional values, social workers are responsible for maintaining the value of the family. It is suggested that social workers should convey the importance of family and family members to youth-at-risk. Realising the importance of family will help youth-at-risk to discover that it is the ultimate source of emotional support (Gavriel-Fried, Shilo, & Cohen, 2014).

To place emphasis on the importance of marriage

The study revealed that youth-at-risk still acknowledge the importance of marriage and continuity of marriage. Youth-at-risk still possess fundamentally traditional family values about marriage. However, they still deviate from the thought of traditional family values as they accept non-traditional concepts like divorce, cohabitation and homosexual marriage. It is suggested that social workers should teach youth-at-risk the concepts of happy and lucky marriage through a series of family counselling groups or family programs (Mertens, 2014). Moreover, youth-at-risk should be taught the importance of maintaining a wonderful and happy married life that is dependent on mutual respect of husband and wife. Furthermore, gaining of self-understanding should assist youth-at-risk to pursue their happiness and the most appropriate lifestyle for themselves (Willoughby, Olson, Carroll, Nelson, & Miller, 2012).

To teach youth-at-risk to choose a spouse

Youth-at-risk accept the importance of marriage that leads to a fortunate family life and the concept of it lasting a whole lifetime (一生一世). During the process of choosing a spouse, social workers can play a necessary part in teaching youth-at-risk the right concepts for choosing a spouse. For example, this may be done through a series of simple family theories that the social workers can explain to youth-at-risk. Social workers could also use role play in family counselling groups to give them practical experience and insight into the right, ideal and healthy concepts of choosing a spouse (Walls, 2013). Youth-at-risk should carefully choose their own spouse in order to achieve a healthy family life and maintain stable relationships between spouses.

To show respectful attitudes towards equality of gender

The study found that youth-at-risk's view of the gender role in the family is affected by the concepts of modernisation. The youth-at-risk in the study showed a tendency to support concepts of gender equality such as decision-making in the family, equal division of labour in the family and money management in the family. In Chinese society the male is still dominant in the family today. However, social workers are necessary to teach youth-at-risk that the role of patriarchy is different from the past. When youth-at-risk encounter issues of gender equality in their future family, they will need to communicate with their spouse to reach a compromise and prevent conflict, which would be hazardous to goals of a happy and wonderful family life (Lombardo & Forest, 2012). It is obvious that traditional views on patriarchy are completely unacceptable nowadays.

To enable social workers to show open attitudes to accept the diversification of family values held by youth-at-risk

The study found that the overall family values of youth-at-risk are non-traditional. Values in the specific areas of family and marriage, child rearing, gender role in the family and parent–

child relationships are also non-traditional. It is obvious that the family values of youth-at-risk have been affected by modernisation. However, traditional family values are still held in modern society (Lareau & Lareau, 2016). They maintain the crucial values of our society. Therefore, social workers should be open to accepting the modernisation of family values in order to adapt the diversification of these values. This would help social workers guide youth-at-risk to develop healthy and ideal family values. When working with youth-at-risk, social workers should adopt open attitudes so that they could set up models and examples to guide youth-at-risk to create wonderful family lives in their futures.

Organisational level

To organise activities for parents in order to improve parent–child relationships

The study found that youth-at-risk have non-traditional values regarding parent–child relationships. Although parents may respect their children’s privacy, they may still intervene in areas such as their children’s friends, whereabouts, obedience and marriage. During the recent drastic changes in society, the younger generations have been the most affected by modernisation. Youth-at-risk have become more open in their attitudes and behaviours, and are more autonomous and individualistic. This suggests that they have altered their concepts of parent–child relationships, resulting in less trust, less openness and less interaction with their parents. Of course, it takes time for youth-at-risk to develop and alter their values. This can be facilitated through social workers organising parent–child activities, workshops and programs such as parent–child BBQs, parent–child skills competitions, and workshops for parents on how to communicate with children and how to teach children emotional management in parent–child relationships, parent–child skills and other activities. Parents and children are encouraged to have more interaction during guardian visits with the facilitation of social workers in order to establish more trust and more open attitudes towards

each other (Swift, 2014). Hopefully, this can minimise conflicts and disputes due to differences in concepts between parents and children.

To implement positive family education programs for youth-at-risk

The study found that the major factor in the formation of family values of youth-at-risk is family. However, the influence of school information of family values of youth-at-risk was not found to be significant in the research. Implementation of positive family education programs for youth-at-risk via their family during their developmental stages is therefore suggested. Such programs could assist youth-at-risk to develop positive and core concepts of family values. The main theme of such programs could be disseminated by a home for children and juveniles with the assistance of social workers. It is important that the social workers assume responsibility as facilitators and transmitters of family values to youth-at-risk and their families. Such a program would require the front line social workers to transmit high-quality family values and their own personal experiences during face-to-face seminars and workshops to the youth-at-risk and family members such as parents and guardians. Hopefully, it would instil good family values in parents, guardians and youth-at-risk and improve their parent-child relationships, which in turn would minimise deviant behaviour (Sherman, Fischer, & Deleon, 2012). It could also facilitate the establishment of a harmonious family for the youth-at-risk in their present or future families (Kajanus, 2015). Finally, it would help parents, guardians and youth-at-risk to understand the underlying reasons for their family problems and openly discuss their issues as the ultimate goal.

Policymakers level

To educate youth-at-risk about the concept of valuing children

The study found that the traditional concepts of the value of children are affected by modernisation. The concept of the paternal line (父系) (Klara, 2013) and the preference for giving birth to a male baby are shown to have diminished. This alters the traditional family

values and concepts of the past. In the past, it was seen as an achievement to give birth to a baby, especially a male baby. However, now the youth-at-risk feel that there is no difference whether babies are boys or girls, provided they are healthy. It is essential to encourage youth-at-risk to consider having children in their future families, given the extremely low birth rate in our society nowadays.

To include family education as a compulsory or foundation course in the social work courses in Hong Kong universities

Social workers have a responsibility as educators, facilitators and transmitters of their values to youth-at-risk. In order to nurture social work students in Hong Kong, courses about family education or family matters are suggested to be included in universities as either compulsory courses or foundation courses in the discipline of social work. Such courses should also be evaluated as one of the criteria to be met for registration as a social worker before graduation from university. This would ensure that our registered social workers all have fundamental and healthy family values and professional family counselling skills to help them serve youth-at-risk. This would also help to maintain traditional family values, even in this changing modern society. Finally, it would help achieve a smooth blend of old and new/traditional or non-traditional family values of the youth-at-risk for the sake of preventing conflict in their families (Marcus et al., 2013).

To encourage in-service registered social workers to continue pursuing professional family education in order to nurture family therapists

The Social Welfare Department (SWD) should encourage in-service registered social workers to continue life-long learning, especially in family education. The SWD should set up a credit system to enable social workers to update their professional knowledge by gaining credits through continuous life-long learning (Kutash, et al., 2013). Social workers are encouraged to take up family education or family counselling courses, which in turn would assist them to gain satisfactory requirement. Social workers need to possess professional family education

knowledge or family counselling skills in order to become family therapists to deal with family problems of youth-at-risk. This enhances their skills in family problem solving and educating youth-at-risk about family-related issues (Mercado, et al., 2016). Social workers understand and possess professional family education skills, which can help youth-at-risk and their parents to create a happy and wonderful family life as well as solving family problems.

To organise family education programs, communication skills workshops and seminars for the parents of youth-at-risk

In addition to social workers and youth-at-risk, it is important for parents of youth-at-risk to attend family education programs, communication skills workshops and parent-child relationships seminars organised by the government. From family system theory and the results of this research, it is evident that the role of parents in passing on family values to their youth-at-risk children is crucial (Smith, et al., 2014). The values and the attitudes of the parents directly affect the emotional, cognitive and behavioural aspects of their youth-at-risk. Therefore, educating the parents of youth-at-risk would seem to be inevitable in maintaining and changing the family values of youth-at-risk.

5.5 Suggestions for Further Study

Suggestions for future study recommended after this research fall into three categories: targets of research, research methodology and variables of research.

5.5.1 Research Targets

Due to limitations of manpower and financial resources, only 302 youth-at-risk were included as the participants of this research, randomly sampled. In order to understand the five main aspects of the family values of youth-at-risk and factors affecting the formation of these values, it is suggested that future research also include youth-at-risk in boarding schools. This would lead to more complete research and more detailed results. Parents of youth-at-risk

could also be considered participants of a future study in order to understand their family values, the factors affecting the formation of their family values and appropriate family counselling groups and family programs for them.

5.5.2 Research Methodology

In this study, the researcher used a modified family values survey questionnaire to investigate the five main aspects of the family values of a youth-at-risk population, using quantitative research methods. These methods achieved the goals and objectives of this research. However, it is suggested that future research could adopt qualitative research methods such as ethnographic and field studies, which could explore different ideas, and obtain different opinions and ideas from youth-at-risk, as they provide more room for the respondents to express their ideas and opinions.

5.5.3 Research Variables

In this research, the independent variables considered were sex, age, birth order, family structure and socioeconomic status. In future research, other independent variables such as religious background, geographical location of respondents (Hong Kong Islands, Kowloon and the New Territories), and personality of respondents could be considered according to the literature review. The aspects of family values considered in this research were family and marriage, parent-child relationships, gender role in the family, child rearing and family responsibility. In future research, more or fewer aspects could be studied, depending on the target group. It is expected that this may lead to more complete and representative results.

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Appendices

Appendix 1: Modified “Family values survey questionnaire” (ZHOU Lai-dui, 2004)

面向(Area)	問卷題目(Questions)	信度係數(α)
婚姻與家庭(Family and marriage)	5.如果婚姻發生了問題，可以選擇離婚。 6.同性戀者是可以結婚的。 7.比起以前，家庭對個人沒有那麼重要了。 13.結婚前同居，是個可以被接受的想法。 18.離過婚的人不是結婚的好對象。 26.結婚是人生中必要的選擇。 30.合法的婚姻才可確保家庭幸福。 32.我不會因為事業而犧牲家庭。 35.為了事業（工作），我可以不結婚。 36.我期望與同一個配偶過一輩子。	0.720
生養子女(To give birth and to nourish children)	3.一個家庭沒有子女不算是完整的家庭。 11.為了子女，即使不幸福的婚姻，也應該盡量維持。 17.沒有子女的人生活比較空虛。 23.如果想要生小孩就一定要結婚。 25.沒有生男孩是一種遺憾。 28.生了小孩會影響父母的自由。	0.750

	29.生育及養育子女是人生最有成就感的事。	
親子關係 (Parent-child relationships)	1.結婚之前應先徵得父母同意才能結婚。 4.子女應服從父母。 10.父母親應知道子女的行蹤。 31.子女不應與父母頂嘴。 33.子女對父母不應有秘密。 34.父母應認識子女的朋友。	0.827
家庭內性別角色(Gender role in the family)	9.先生應負擔主要家庭生計。 12.作一個好媽媽是女性最重要的目標。 14.太太應負照顧子女的全部責任。 16.太太應接受先生所做的決定。 19.已婚婦女應有繼續求學的權利。 20.女兒應幫忙家事，而兒子可以不必。 22.丈夫應掌管家庭的金錢。 27.太太應是以家庭為重。	0.715
家庭責任(Responsibility in the family)	1.成年子女有責任照顧年老父母的生活。 8.能就近照顧父母是很重要的。 15.父母兄弟姊妹有困難，應義不容辭的給予幫助。 21.孫子女應尊敬祖父母。	0.765

	24.當成年子女經濟有困難時，父母應給予支援。	
整體家庭價值觀	1~36 題	0.868

Appendix 2: Family Values of Youth-at-risk Questionnaire (Chinese) (中文版)

危機青少年家庭價值觀問卷

一、個人基本資料

請在底下空格內勾選及填寫您個人的基本資料：

性別: ☐ 男 ☐ 女

年齡: ☐ 8--10 ☐ 11--13 ☐ 14--16 ☐ 17 或以上

出生序: ☐ 家中最年長 ☐ 家中排行中間 ☐ 家中最細 ☐ 獨子/獨女

家庭結構: ☐ 與雙親同住 ☐ 單親家庭 ☐ 與祖父母或親戚同住

父親教育程度: ☐ 研究所畢業, 碩士, 博士 ☐ 大學或文憑畢業

☐ 中學畢業或中學程度 ☐ 小學畢業或小學程度 ☐ 未受正式教育

母親教育程度: ☐ 研究所畢業, 碩士, 博士 ☐ 大學或文憑畢業

☐ 中學畢業或中學程度 ☐ 小學畢業或小學程度 ☐ 未受正式教育

父親職業: _____

母親職業: _____

二、問卷內容

針對每題敘述，請依據您的實際情形從「非常不同意」到「非常同意」等五種不同答案中，圈選出一個最符合您看法的答案。

例如：非常同意-----表示您很贊成或很支持

同意-----表示您贊成或支持

無意見-----表示您不贊成、也不反對

不同意-----表示您反對或不贊成

非常不同意-----表示您很反對

非 同 無 不 非
常 意 同 不
同 意 見 意 意
意 意 見 意 意

- | | | | | | |
|----------------------------|---|---|---|---|---|
| 1. 已婚女仕應沒有權利繼續求學。 | 5 | 4 | 3 | 2 | 1 |
| 2. 女孩子應該幫忙做家務，而男孩子可以不必做家務 | 5 | 4 | 3 | 2 | 1 |
| 3. 孫仔及孫女應該絕對及無條件尊敬祖父母。 | 5 | 4 | 3 | 2 | 1 |
| 4. 丈夫應該全權控制家庭內的金錢。 | 5 | 4 | 3 | 2 | 1 |
| 5. 如果想生小朋友就一定要結婚，不結婚就不應該生小 | | | | | |

- | | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|
| 朋友. | | | | | |
| 6. 當子女成年後，經濟出現困難，父母應給予經濟幫忙 | 5 | 4 | 3 | 2 | 1 |
| 7. 只生到女孩，沒有生到男孩是人生中的一種大遺憾。 | 5 | 4 | 3 | 2 | 1 |
| 8. 結婚是每個成年人人生中必經及必要的選擇。 | 5 | 4 | 3 | 2 | 1 |
| 9. 太太無論在甚麼情況下，都應該以家庭為重。 | 5 | 4 | 3 | 2 | 1 |
| 10. 家庭生育了小孩，無論多少，都不會影響父母親的自由 | 5 | 4 | 3 | 2 | 1 |
| 11. 生育及養育小孩是人生中最有成就及成功感的事情。 | 5 | 4 | 3 | 2 | 1 |
| 12. 合法的婚姻制度才可以保障及保證家庭有幸福。 | 5 | 4 | 3 | 2 | 1 |
| 13. 作為子女不應該與父母頂嘴及頂撞父母。 | 5 | 4 | 3 | 2 | 1 |
| 14. 無論男人或女人都不應因為事業而犧牲家庭。 | 5 | 4 | 3 | 2 | 1 |
| 15. 子女對父母應該完全坦誠，不應保留任何秘密。 | 5 | 4 | 3 | 2 | 1 |
| 16. 父母應認識子女的朋友。 | 5 | 4 | 3 | 2 | 1 |
| 17. 不能為了事業，男孩或女孩可以不結婚。 | 5 | 4 | 3 | 2 | 1 |
| 18. 我期望與同一個丈夫/太太過一輩子。 | 5 | 4 | 3 | 2 | 1 |
| 19. 結婚之前應先得到父母親的同意才可以結婚。 | 5 | 4 | 3 | 2 | 1 |
| 20. 成年子女有責任照顧年老父母或祖父母的生活。 | 5 | 4 | 3 | 2 | 1 |
| 21. 一個家庭沒有生育子女不算是完整的家庭。 | 5 | 4 | 3 | 2 | 1 |
| 22. 子女應服從父母。 | 5 | 4 | 3 | 2 | 1 |
| 23. 如果婚姻發生了問題，不可以選擇離婚。 | 5 | 4 | 3 | 2 | 1 |
| 24. 同性戀者是沒有權利可以結婚的。 | 5 | 4 | 3 | 2 | 1 |
| 25. 和以前比較，家庭對個人來說，比以前重要。 | 5 | 4 | 3 | 2 | 1 |
| 26. 能住近父母，以方便提供照顧父母是很重要的。 | 5 | 4 | 3 | 2 | 1 |
| 27. 丈夫應負擔主要的家庭經濟及家庭開支。 | 5 | 4 | 3 | 2 | 1 |
| 28. 父母親應該知道子女的行蹤。 | 5 | 4 | 3 | 2 | 1 |
| 29. 為了子女的將來，即使不幸福的婚姻，也應該盡量維持。 | 5 | 4 | 3 | 2 | 1 |
| 30. 做一個好媽媽是女性最重要的目標及理想。 | 5 | 4 | 3 | 2 | 1 |
| 31. 結婚前同居，方便男女雙方互相了解，不是個可以接受的想法。 | 5 | 4 | 3 | 2 | 1 |
| 32. 太太應該負責照顧子女的全部責任。 | 5 | 4 | 3 | 2 | 1 |
| 33. 父母兄弟姊妹有任何困難，應無條件地給予幫助。 | 5 | 4 | 3 | 2 | 1 |
| 34. 太太應接受及遵從丈夫所做的決定。 | 5 | 4 | 3 | 2 | 1 |
| 35. 沒有子女的人，生活比較空虛。 | 5 | 4 | 3 | 2 | 1 |
| 36. 離過婚的男人或女人不是結婚的好對象。 | 5 | 4 | 3 | 2 | 1 |
| 37. 依照你個人的成長經驗，你對家庭相關事物的看法（家庭價值觀）是最受到甚麼的影響？ | | | | | |

（只選一項）_____

A.個人的想法 B.家庭 C.學校 D.社會文化價值 E. 朋輩(朋友)

謝謝您的作答！ 祝您身體健康, 生活愉快！

Appendix 3: Family Values of Youth-at-risk Questionnaire (English)

Personal Particulars

Please tick in the following appropriate boxes and write your personal particulars:

Sex: ☐ Male ☐ Female

Age: ☐ 8--10 ☐ 11--13 ☐ 14--16 ☐ 17 or above

Birth Order: ☐ the eldest ☐ the middle ☐ the youngest ☐ the only child

Family Structure: ☐ living with parents ☐ single parent family ☐ living with grandparents or relatives

The education background of father: ☐ PhD, Master or postgraduate graduates

☐ Diploma or University Graduates

☐ Secondary school graduates or secondary school standard ☐ Primary school graduates or primary school standard ☐ without formal education

The education background of mother: ☐ PhD, Master or postgraduate graduates

☐ Diploma or university graduates

☐ Secondary school graduates or secondary school standard ☐ Primary school graduates or primary school standard ☐ without formal education

Occupation of father: _____

Occupation of mother: _____

The Questionnaire

Please tick the following appropriate boxes from strongly agree, agree, no idea, disagree to strongly disagree according to your actual circumstances which are close to your perception.

For example:

Strongly agree (SA) -----indicate you strongly support the answer

Agree (A) ----- indicate you support the answer

No idea (N) ----- indicate you neither agree nor disagree the answer

Disagree (D) ----- indicate you object to the answer

Strongly disagree (SD) ----- indicate you strongly object to the answer

S S

A N D

A D

1. Married women should not have the right to continue
their study. 5 4 3 2 1
2. The girls need to help the family to do the household chores but
not the boys. 5 4 3 2 1
3. The grandchildren should absolutely show respect towards
their grandparents. 5 4 3 2 1
4. The husband should have the whole responsibility to monitor
the money in the family. 5 4 3 2 1
5. If the couple wants to have baby, they must marry. On the
contrary, they should not have baby if they don't intend to
marry. 5 4 3 2 1
6. The parents should give their utmost effort to help their
children if they encounter financial difficulty. 5 4 3 2 1
7. It is a big regret to have no male baby in the family. 5 4 3 2 1
8. Marriage is the essential and necessary choice in every adult's
developmental stage. 5 4 3 2 1
9. The wife should take family as her first priority in every
circumstance. 5 4 3 2 1
10. No matter how many children that the family have, it should
not affect the freedom of the parents. 5 4 3 2 1
11. To give birth and to nourish children is the greatest
achievement in one's life. 5 4 3 2 1
12. The legal marriage should prove and guarantee the happiness
of a family. 5 4 3 2 1

13. As children in a family, they should not start quarrel with
their parents. 5 4 3 2 1
14. No matter you are male or female, it should not sacrifice your
family with regards to the career. 5 4 3 2 1
15. The children should show honestly attitude to their parents
without keeping any secrets. 5 4 3 2 1
16. The parents should recognize the friends of their children. 5 4 3 2 1
17. The boys and girls may be possible not to marry in respect of developing
their career. 5 4 3 2 1
18. I intend to live with my wife/husband for the rest of my life. 5 4 3 2 1
19. Before marriage, the children should seek consent from their
parents in order to get marriage. 5 4 3 2 1
20. The adult children should take up responsibility to take care
of their aged parents and grandparents. 5 4 3 2 1
21. It is not an intact family if the family is composed of
no children. 5 4 3 2 1
22. The children should obey their parents. 5 4 3 2 1
23. If the marriage has problems, it is not necessary to choose
divorce. 5 4 3 2 1
24. The Gay and Lesbian couples have no rights to choose
marriage. 5 4 3 2 1
25. Compare with the olden days, the role of family has more
important at present. 5 4 3 2 1
26. Living close to the parents is essential and important for
taking care of their daily livings. 5 4 3 2 1
27. The husband should take up responsibility of his family
economy and family expenditure. 5 4 3 2 1
28. The parents should know the whereabouts of their children. 5 4 3 2 1
29. For the sake of the future of their children, the parents should
maintain their marriage even their relationships are
inharmonious. 5 4 3 2 1
30. To be a good mother is the utmost, important goals and
ambition of a female. 5 4 3 2 1
31. It is unacceptable to be cohabitated before marriage in order to
have better understanding of each other. 5 4 3 2 1
32. It is the sole and whole responsibility of the wife to take
care of their children. 5 4 3 2 1

33. It is undeniable and unconditional to render assistance to
parents or siblings if they encounter difficulty. 5 4 3 2 1
34. The wife should accept and obey all the decisions of
her husband. 5 4 3 2 1
35. It is lonely and monotonous for people who have no children
in the family 5 4 3 2 1
36. He/She is not a good legal life partner who has divorced
before. 5 4 3 2 1
37. According to your experiences of personal growth, what are the most affected your
perceptions on the family or family related matters (family values) ? (You can choose
only one item) _____
- A. individual perceptions B. Family C. School D. Social and cultural values
E. Peers (Friends)

Thank you for your answer! Wish you good health and good life!

Appendix 4: Analysis of data by SPSS

Analysis of data by SPSS:

(Remarks: Sex, Age, Birth Order (BO), Family Structure (FS), Socio-economic Status (SS))

1. Sex: 1---male, 2---Female
2. Age: 1---8-10, 2---11-13, 3---14-16, 4---17 or above
3. Birth Order (BO): 1---the eldest, 2---the middle, 3---the youngest, 4---the only child
4. Family Structure (FS): 1---living with parents, 2---single parent family, 3---living with grandparents or relatives
5. Socio-economic Status (SS): 1---lowest, 2---middle, 3---the highest)

Aspects	Question No.	Symbols	Questions
(婚姻與家庭) Family & Marriage (FM)	Q8	FM1	8. 結婚是每個成年人人生中必經及必要的選擇。
	Q12	FM2	12. 合法的婚姻制度才可以保障及保證家庭有幸福。
	Q14	FM3	14. 無論男人或女人都不應因為事業而犧牲家庭。
	Q17	FM4	17. 不能為了事業，男孩或女孩可以不結婚。
	Q18	FM5	18. 我期望與同一個丈夫/太太過一輩子。
	Q23	FM6	23. 如果婚姻發生了問題，不可以選擇離婚。
	Q24	FM7	24. 同性戀者是沒有權可以結婚的。
	Q25	FM8	25. 和以前比較，家庭對個人來說，比以前重要。
	Q31	FM9	31. 結婚前同居，方便男女雙方互相了解，不是個可以接受的想法。
	Q36	FM10	36. 離過婚的男人或女人不是結婚的好對象。
(生養子女) Child rearing (CR)	Q5	CR1	5. 如果想生小朋友就一定要結婚，不結婚就不應該生小朋友。

	Q7	CR2	7. 只生到女孩，沒有生到男孩是人生中的一種大遺憾。
	Q10	CR3	10. 家庭生育了小孩，無論多少，都不會影響父母親的自由。
	Q11	CR4	11. 生育及養育小孩是人生中最有成就及成功感的事情。
	Q21	CR5	21. 一個家庭沒有生育子女不算是完整的家庭。
	Q29	CR6	29. 為了子女的將來，即使不幸福的婚姻，也應該盡量維持。
	Q35	CR7	35. 沒有子女的人，生活比較空虛。
(親子關係) Parent- Children Relationships (PC)	Q13	PC1	13. 作為子女不應該與父母頂嘴及頂撞父母。
	Q15	PC2	15. 子女對父母應該完全坦誠，不應保留任何秘密。
	Q16	PC3	16. 父母應認識子女的朋友。
	Q19	PC4	19. 結婚之前應先得到父母親的同意才可以結婚。
	Q22	PC5	22. 子女應服從父母。
	Q28	PC6	28. 父母親應該知道子女的行蹤。
(家庭內性別角色) Gender Role in the family (GR)	Q1	GR1	1. 已婚女仕應沒有權利繼續求學。
	Q2	GR2	2. 女孩子應該幫忙做家務，而男孩子可以不必做家務。
	Q4	GR3	4. 丈夫應該全權控制家庭內的金錢。
	Q9	GR4	9. 太太無論在甚麼情況下，都應該以家庭為重。
	Q27	GR5	27. 丈夫應負擔主要的家庭經濟及家庭開支。
	Q30	GR6	30. 做一個好媽媽是女性最重要的目標及理想。
	Q32	GR7	32. 太太應該負責照顧子女的全部責任。
	Q34	GR8	34. 太太應接受及遵從丈夫所做的決定。
(家庭責任) Family Responsibility	Q3	FR1	3. 孫仔及孫女應該絕對及無條件尊敬祖父母。
	Q6	FR2	6. 當子女成年後，經濟出現困難，

(FR)			父母應給予經濟幫忙。
	Q20	FR3	20. 成年子女有責任照顧年老父母或祖父母的生活。
	Q26	FR4	26. 能住近父母，以方便提供照顧父母是很重要的。
	Q33	FR5	33. 父母兄弟姊妹有任何困難，應無條件地給予幫助。
Factor	Q37	Factor	37. 依照你個人的成長經驗，你對家庭相關事物的看法（家庭價值觀）是最受到甚麼的影響？（只選一項） A.個人的想法 B.家庭 C.學校 D.社會文化價值 E. 朋輩(朋友)

Appendix 5: Consent Form and Information Sheet for Participants

(March 2013)

THE HONG KONG INSTITUTE OF EDUCATION

Department of Life and Values Education

CONSENT FORM TO PARTICIPATE IN RESEARCH

**To study the five main aspects of the family values of youth-at-risk in a Hong Kong
Children and Juvenile Home**

I _____ hereby consent to participate in the captioned research supervised by **Professor SIN Kuen-fung** and conducted by **CHAN Kai-man**.

I understand that information obtained from this research may be used in future research and may be published. However, my right to privacy will be retained, i.e., my personal details will not be revealed.

The procedure as set out in the **attached** information sheet has been fully explained. I understand the benefits and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without negative consequences.

Name of participant

Signature of participant

Date

INFORMATION SHEET

To study the five main aspects of the family values of youth-at-risk in a Hong Kong Children and Juvenile Home

You are invited to participate in a project supervised by **Professor SIN Kuen-fung** and conducted by **CHAN Kai-man**, who are staff/student of the **Department of Special Education and Counseling / Department of Life and Values Education in The Hong Kong Institute of Education.**

1. Purpose of the Research:

The purpose of this research is to study the five main aspects of the family values such as 1) Family and Marriage, e.g. Marriage is the essential choice in one's life. 2) Parent-child relationships, e.g. The children must not keep any secrets to their parents. 3) Gender role in the family, e.g. Taking care of the children is the whole responsibility of the mother. 4) Responsibility in the family e.g. The children must show respectful attitude to their parents. and 5) Child rearing e.g. A family without a child is not a perfect and intact family. of youth at risks in a Hong Kong Children and Juvenile Home. Moreover, this research also explores the factors which affect the formation of the five main aspects of the family values of youth at risks in a Hong Kong Children and Juvenile Home. In order to achieve the purpose of this research, reply to the four research questions and test the hypotheses, researcher prepares questionnaire to study the five main aspects of the family values of the youth at risks in a Hong Kong Children and Juvenile Home by **quantitative research method**.

2. Summary of the Research:

I. Selection of samples

I have been working in a Hong Kong Children and Juvenile Home for over fourteen years. The Hong Kong Children and Juvenile Home is a place of refuges and remand home for youth at risks of both boys and girls aged between 8 to 18 years of age who are supervised and cared by registered social worker under different Hong Kong Ordinances.

This research uses a questionnaire entitled “ family values survey questionnaire”. The subjects are about 400 youth at risks of both boys and girls who are living in a Hong Kong Children and Juvenile Home. The totals about 400 youth at risks of both boys and girls are randomly selected to answer the questionnaire. Consent is sought from the youth at risks before asking their opinion to the questionnaire. Clarification is made by researcher if the youth at risks don't understand the meanings of questions in the questionnaire. Most importantly, researcher should

inform the respondents that their identity must be kept anonymous and respect their choose of time, place and ways to do the questionnaire. No potential risk and discomfort will be anticipated during the data collection period when the youth-at-risk is answering the questions in the questionnaire.

II. Data Collection methods

The method of this research is based on using questionnaire of 37 questions to collect data from the youth at risks in a Hong Kong Children and Juvenile Home which is analysed by SPSS. Moreover, the purpose of this research is to understand the five main aspects of the family values such as 1) Family and Marriage, e.g. Marriage is the essential choice in one's life. 2) Parent-child relationships, e.g. The children must not keep any secrets to their parents. 3) Gender role in the family, e.g. Taking care of the children is the whole responsibility of the mother. 4) Responsibility in the family e.g. The children must show respectful attitude to their parents. and 5) Child rearing e.g. A family without a child is not a perfect and intact family. of youth at risks in a Hong Kong Children and Juvenile Home and the significant differences between different characteristics of youth at risks in a Hong Kong Children and Juvenile Home such as age, gender, socio-economic status, birth order and family structure. Furthermore, this research also explores the factors which affect the five main aspects of the family values of youth at risks in a Hong Kong Children and Juvenile Home. It takes about 20 to 30 minutes for respondents to complete the questionnaire. The data will be collected from the period of 01/05/2014 to 31/07/2014.

III. Methods for Ensuring Confidentiality of Research Data:

1. The youth-at-risk are allocated to sit in the hall of a Hong Kong Children and Juvenile Home.
2. The youth-at-risk are allocated to answer the questions of the questionnaires individually and are not permitted to have discussion with others.
3. Distribute questionnaires to the youth-at-risk for answering the questions
4. If the youth-at-risk don't understand any questions in the questionnaire, researchers are welcomed to explain the questions in the questionnaire to them.
5. The youth-at-risk need not to write their name in the questionnaires
6. After completing the questionnaire, researchers immediately collect all questionnaires.
7. It guarantees no information will be exposed to others.

You have every right to withdraw from the study at any time without negative consequences. All information related to you will remain confidential, and will be identifiable by codes known only to the researcher.

If you would like to obtain more information about this study, please contact **CHAN Kai-man** at telephone number **64335511** or his supervisor **Professor SIN Kuen-fung** at telephone number **29487758**.

If you have any concerns about the conduct of this research study, please do not hesitate to contact the Human Research Ethics Committee by email at hrec@ied.edu.hk or by mail to Research and Development Office, The Hong Kong Institute of Education (Tel: 2948-6318).

Thank you for your interest in participating in this study.

Edmond

CHAN Kai-man, Edmond
Principal Investigator

Appendix 6: Consent form

香港教育學院

生命及價值教育學部

參與研究同意書

研究香港兒童及青少年院舍的危機青少年家庭價值觀的五個

重要範疇

本人 _____ 同意參加由 冼權鋒教授 負責監督，陳啓文先生 執行的研究項目。

本人理解此研究所獲得的資料可用於未來的研究和學術發表。然而本人有權保護自己的隱私，本人的個人資料將不能洩漏。

本人對所附資料的有關步驟已經得到充分的解釋。本人理解可能會出現的風險。本人是自願參與這項研究。

本人理解我有權在研究過程中提出問題，並在任何時候決定退出研究，更不會因此引致任何不良後果。

參加者姓名:

參加者簽名:

日期:

有關資料

研究香港兒童及青少年院舍的危機青少年家庭價值觀的五個

重要範疇

誠邀閣下參加冼權鋒教授負責監督,陳啓文先生負責執行的研究計劃。他們是香港教育學院教員/學生。

1. 本研究目的：

本研究的目的是研究香港兒童及青少年院舍內的危機青少年的家庭價值觀的五個重要範疇,例如 1)家庭與婚姻,例如結婚是每個成年人人生中必經及必要的選擇。2)親子關係,例如子女對父母應該完全坦誠,不應保留任何秘密。3)在家庭中的性別角色,例如太太應該負責照顧子女的全部責任。4)在家庭中的責任,例如子女應服從父母。5)生養子女,一個家庭沒有生育子女不算是完整的家庭。此外,本研究還探討了影響危機青少年家庭價值觀的五個重要範疇的形成因素。此外,本研究還探討了影響危機青少年家庭價值觀的五個重要範疇的形成因素。為了達到本研究的目的,回應四個研究問題和檢驗假設,研究人員準備調查問卷,以量性研究方法研究屯門綜合院舍內危機青少年的家庭價值觀的五個重要範疇。

2. 所研究的概要：

一, 樣本選擇

研究人員一直在香港兒童及青少年院舍工作超過 14 年。香港兒童及青少年院舍是一處庇護所和拘留所照顧危機青少年,他們由 8 歲至 18 歲不等,由香港不同法例監管及由註冊社工照顧的綜合院舍。

本研究採用了題目為“危機青少年家庭價值觀調查問卷”的調查方法。研究對象為大約 400 名香港兒童及青少年院舍內的危機青少年男孩和女孩。總計大約 400 名危機青少年男孩和女孩是隨機選擇去回答問卷。同意的危機青少年詢問他們的意見,以不記名的問卷形式進行。澄清是由研究人員解答,如果危機青少年不明白的問卷中問題的含義。最重要的是,研究人員會告知受訪者,他們的身份及名字是保持匿名,並尊重他們,由他們選擇時間,地點和方式去完成問卷調查。預期沒有潛在的風險和不恰當會發生,當危機青少年回答問卷中的問題及數據的收集時間內。

二, 數據收集方法

本研究的數據收集方法是基於使用 37 題問題,在香港兒童及青少年院舍的危機青少年收集數據是由 SPSS 軟件進行分析。此外,本研究的目的是了解危機青少年的家

庭價值觀的五個重要範疇，例如 1) 家庭與婚姻，例如結婚是每個成年人人生中必經及必要的選擇。 2) 親子關係，例如子女對父母應該完全坦誠，不應保留任何秘密。 3) 在家庭中的性別角色，例如太太應該負責照顧子女的全部責任。 4) 在家庭中的責任，例如子女應服從父母。 5) 生養子女，一個家庭沒有生育子女不算是完整的家庭。此外，本研究還探討了影響危機青少年家庭價值觀的五個重要範疇的形成因素。如年齡，性別，社會經濟地位，出生序和家庭結構的不同特性之間的顯著差異。此外，本研究還探討了影響危機青少年的家庭價值觀的五個重要範疇的因素。填寫問卷時間大約 20 至 30 分鐘，數據收集時間會由 01/05/2014 至 31/07/2014。

三、來保證研究數據的機密性方法：

- 1 分配危機青少年坐在香港兒童及青少年院舍的禮堂。
- 2 分配給危機青少年問卷,不得與他人討論。
- 3 分發調查問卷給危機青少年, 並要求單獨回答問題。
- 4 如果危機青少年不理解問卷中的任何問題，研究人員歡迎他們發問, 並回答及解釋他們的問題。
- 5 危機青少年不需要在問卷寫上自己的名字
- 6 在完成問卷後，研究人員立即收集所有的問卷。
- 7 保證任何信息將不會暴露給他人。

閣下享有充分的權利在任何時候決定退出這項研究,更不會因此引致任何不良後果。凡有關閣下的資料將會保密,一切資料的編碼只有研究人員得悉。

如閣下想獲得更多有關這項研究的資料,請與 陳啓文先生聯絡,電話 64335511 或聯絡他的導師 冼權鋒教授,電話 29487758。

如閣下對這項研究有任何意見,可隨時與香港教育學院 人類實驗對象操守委員會聯絡(電郵: hrec@ied.edu.hk; 電話: 2948-6318; 地址:香港教育學院研究與發展事務處)。

謝謝閣下有興趣參與這項研究。

陳啓文先生

首席研究員

Appendix 7: Memo to Superintendent of a HK home for children and juveniles

Urgent and Confidential

<u>Memo</u>	
<i>From</i> SWA20/TMCJH CHAN Kai-man, Edmond	<i>To</i> Superintendent via SWO1/TMCJH/Mr.TAM
<i>Ref</i> () in	<i>(Attn:</i>)
<i>Tel No</i> 2460 7270/64335511	<i>Your Ref</i>
<i>Fax No</i> 2460 7130	<i>Dated</i> <i>Fax No</i>
<i>Date</i> 20/05/2014	<i>Total Pages</i> 1

Ask for conducting a research concerning family values of youth-at-risk in Tuen Mun Children and Juvenile Home (TMCJH)

I am final year candidate of the Department of Life and Values Education of Doctor of Education (EdD) program at the Hong Kong Institute of Education (HKIEd). At this moment, I am preparing to study the family values of youth-at-risk of both girls and boys in Hong Kong especially in TMCJH so that social workers can tailor make appropriate family programs as well as family counselling groups in order to improve relationships between youth-at-risk and their guardians which in turn lead to minimize their deviant behaviours based on the outcomes of my research. The research is mainly conducted in form of questionnaire without face to face interview with expected number of 400 residents in TMCJH. There is no strict limitation on the proportion of boys and girls ratio. If the expected number of 400 respondents cannot be met, it is expected that the number of respondent is as high as possible. All the respondents and assistant staff are on voluntary basis and no need to have direct contact with the female residents. Successfully completed the questionnaire, the respondents will be given a snack of chocolate bar as reward. I will conduct the research after my office hour. Moreover, I will use compensation leave as well as vacation leave to conduct this research if needed. All the time used in this research will be recorded in a designated form for reference. The expected commencement of this research will be from 9th June to 31st July, 2014.

2. The procedure for distributing and collecting questionnaire is described as follows. Moreover, this method is also ensuring the confidentiality of research data and keeping the identity of the respondent anonymous.

- I. The youth-at-risk are allocated to sit in the hall of the TMCJH.
- II. The youth-at-risk are allocated to answer the questions of the questionnaires individually and are not permitted to have discussion with others.
- III. Distribute questionnaires to the youth-at-risk for answering the questions
- IV. If the youth-at-risk don't understand any questions in the questionnaire, researchers are welcomed to answer their questions.
- V. The youth-at-risk need not to write their name in the questionnaires
- VI. After completing the questionnaire, researchers immediately collect all questionnaires.
- VII. It guarantees no information will be exposed to others.

3. Therefore I write to seek for your approval to apply for conducting the above-mentioned research which investigates the family values of youth-at-risk in TMCJH. Thank you for your attention. Please feel free to contact me on 64335511 for any enquiry.

()

CHAN Kai-man, Edmond

SWA20/TMCJH

Appendix 8: Acceptance of conducting research in a HK home for children and juveniles

MEMO	
From Supt. / TMCJH	To CHAN Kai-man, Edmond, SWA20/TMCJH
Ref. () in	(Attn.:)
Tel No. 2460 7103	Your Ref. in
Fax No. 2460 7813	dated Fax No.
Date 2 July 2014	Total Pages 1 + Appendix

Acceptance of Conducting Research
“Family Values of Youth-at-risks in Tuen Mun Children and Juvenile Home”

Referring your application and plan for conducting the captioned research in Tuen Mun Children and Juvenile Home (TMCJH), I am pleased to inform you that your planned research to be conducted in TMCJH is approved, subject to the conditions as stipulated in the enclosed **Appendix**.

2. As a standing arrangement, TMCJH retains the right to suspend the co-operation at any time that, in the Home Management's own judgment, the terms of agreement have been or might be breached, or the efficiency of the Home or the operation would be impaired or adversely affected by continuing to render such co-operation. If the above conditions are agreeable to you, please complete and return the reply slip to me.

3. If you have any questions, please feel free to contact me or Mr TAM Kam-chi, SWO1(TMCJH), at tel. no. 2460 7142.

(CHEUNG Tat-ming, Gary)
Supt./ TMCJH

**Acceptance of Conducting Research:
“Family Values of Youth-at-risks in Tuen Mun Children and Juvenile Home”**

Tuen Mun Children and Juvenile Home's (TMCJH) acceptance of the captioned research is subject to the following conditions:

- (i) The research should be completed by 31st July 2014;
- (ii) Participation of the responding customers should be on voluntary basis and consent of the respondents should be obtained before conducting the study;
- (iii) Confidentiality of identity of responding customers;
- (iv) No photos should be taken during the course of the research;
- (v) Information obtained from each respondent should be kept strictly confidential;
- (vi) No gifts or rewards (including snack) should be given to the respondents for their completion of the questionnaire;
- (vii) The research (including its preparation, arrangement and follow-up work) should be conducted at your own time (i.e. non-duty hours). Clear record on the time of the research is suggested and be provided to the Home Management upon request;
- (viii) The researcher's work performance in TMCJH should not be adversely affected by the research;
- (ix) The research should not impair or adversely affect operation of any sections in TMCJH;
- (x) Co-operation of staff of various Section is voluntary;
- (xi) No direct contact with the female residents;
- (xii) Data collected should be used only for the purpose specified in the research proposal and not in any other context;
- (xiii) Views on the draft report from the Home Management should be sought before the report is published;
- (xiv) The report and any part of report is not allowed to open for public unless approval is obtained from the Social Welfare Department;
- (xv) Agreement from the Home Management should be sought on any changes in the content of data to be collected and the data collection method; and
- (xvi) A copy of the final report should be forwarded to the Home Management for reference after the research is completed.

- End -