

THE RELATIONSHIPS AMONG SOCIAL ENGAGEMENT ON WECHAT,
FAMILY COMMUNICATION PATTERN, AND FAMILY SATISFACTION AS
PERCEIVED BY YOUNG CHINESE ADULTS



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PERCEIVED BY YOUNG CHINESE ADULTS



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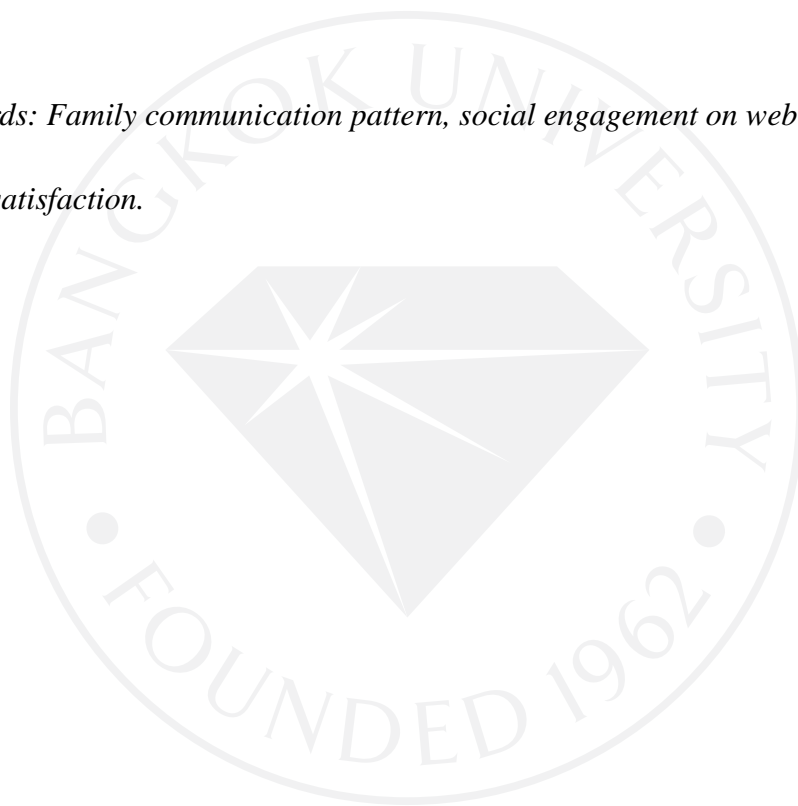
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ABSTRACT

This study aims to explore the relationships among social engagement on WeChat, family communication, and the family satisfaction, and their family satisfaction as perceived by young Chinese adults. Two hundred young Chinese adults whose aged were 18-25 years old and were currently WeChat users were selected using snowball sampling method to participate in the survey. The data was tabulated and analyzed using Chi-square and One-way analysis of Variance (ANOVA) at the significance level of .05. The findings revealed as follows: (1) young Chinese adults' social engagement on WeChat with parents was significantly correlated with their self-perceived family communication pattern, but was not significantly associated with their social engagement on WeChat per day; (2) young Chinese adults' social engagement on WeChat with parents significantly influenced their family satisfaction. The findings suggested that the longer young Chinese adults used WeChat with their parents, their level of family satisfaction will be

higher significantly; (3) The young Chinese adults who had different family communication pattern exhibited significantly different level of family satisfaction. Most importantly, the consensual young Chinese adults exhibited significant higher satisfaction than laissez-faire young Chinese adults, pluralistic Chinese young adults, and protective young Chinese adults, respectively.

Keywords: Family communication pattern, social engagement on webchat and family satisfaction.



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CHAPTER 1

INTRODUCTION

1.1 Background and Problem Statement

The Internet is the upgrading of traditional industries. Internet promotes online interaction among senders and receivers via instant messenger. Nowadays, the ways of communication between individuals have changed. Instead of face-to-face communication, people can communicate with each other by text, voice, and video through instant messenger applications. The Internet has become an indispensable part of our life. After mobile network has developed, we can deliver and receive timely information. It makes our life more convenient and brings a new way to make friends. WeChat is one of the social network applications allows us to send and receive instant messages.

WeChat is an instant messenger application that launched by Tencent Inc. in January 21st, 2011. It supports mobile phone users to communicate with each other by sending and sharing audio, video and photo messages through the Internet. It is a comparatively new way of chatting compare to previous short message service (SMS) and multimedia messaging service (MMS). Because WeChat is a free application, it has become increasingly popular over these years.

More and more people, especially college students, like to use WeChat with various functions. As a new type of social communication application, WeChat

provides users a new social experience, in the interpersonal relationship the user will have unity and multi-directional, anonymity and semi-openness, contingency and randomness and other characteristics, and it has profound effect of interpersonal communication of college students. The users can make a lot of friends in WeChat. In family communication, WeChat is a channel for young adults to disclose their problems with parents. It can makes parents chatting with their children like close friends. According to an Internet report about the role of Mobile Instant Messenger on parent-child relationship, the instant messenger can make children to express their feeling easier than traditional communication, and family group can make children open their heart to share their life with the family, chatting like a friend (Cai, 2013).

In the traditional communication, there are three common ways of communication between parents and young adults. The first communication way is by letters. Many years ago, Chinese people communicated through sending the letters. The disadvantage of this communication is too slow. It can just write some normal words, and if there is an emergency situation, people cannot get the information on time. The second way is telephone communication. Telephone communication can send the information through voice and text messages immediately. However, the cost of telephone communication is high. For overseas students, the telephone communication is expensive. Regular call from young adults will make parents understand what their son and daughters were doing, which will lead to mutual understanding in the family. And the last way of communication is by instant

messenger applications. Among all the applications, WeChat is the focus of this paper. By WeChat, Young Chinese adults can send their voices and text messages to their friends and parents when they want to share their feelings and experiences. They can also share some pictures and videos to each other which created co-created memory. And, they also can share their emotions and moments via WeChat (Moments is a function in WeChat). However, the disadvantage of using WeChat as a communication tool is that users have to connect to the internet when downloading and using the WeChat application.

In the nearly three years (2015-2017), WeChat users has increased to 889 million (January 2017) from 547 million in China. The average age of WeChat users is only 26 years old, among them the users aged 18-25 account for 45.5% and 10% of users aged 36-50. In terms of frequency, 94% of users use WeChat every day. More than 60% of users open WeChat 10 times a day and 55% of users use WeChat more than 1 hour. And, WeChat is not only an instant message application and it also provides payment services, media clips, and personal corporation utility payment. Nowadays, WeChat users are highly dependent on WeChat. It has become an important daily and social life tool for Chinese people, especially Young Chinese adults.

Young adults' family satisfaction is the degree to which young adults feel happy and fulfilled with their parents. Family satisfaction includes three dimensions

that were family education, family environment, and family communication (Zheng, 2010). And, Olson (2004) defined the family satisfaction was related to cohesion, flexibility, and communication. Parent-child communication plays an important role in young adults' family satisfaction.

Parent-child communication can promotes a sense of belonging and satisfaction in family. Children who encountered troubles will tell their parents to solve them. The children and parents can understand each other more. And, the family communication can promote the parent-child relations. Influenced by the family hierarchy, the parent-child relationship is characterized by high distance and low intimacy. Few studies found that teenagers who were brought up from high family hierarchy had low satisfaction with their parents' communication and family communication pattern can help to increase the parent-child relations, such as Fang and Fang presented that teenagers were afraid to communicate with their father because of the distance perception (Fang & Fang, 2003) and the teenager will feel low satisfaction when their parent emphasis obedience and parents' power (Sun & Wei, 2008). Most of children were not willing to communicate with their parents, and they believe that the most intimate people are their friends, secondly is teachers. Family communication pattern can help to increase the parent-child relations. And some of children expect their relations with parents to be like a friendship. Sometimes their parents are like friends, who agree and support them and they can talk about anything.

Since the usage rate of Young Chinese adults using WeChat have increase, some parents start to learn to use WeChat, because they want to communicate with teenagers and understand more about their teenagers via the WeChat service. Using WeChat promotes the parent-child relationship and the communication makes young adults satisfy with their parents. But, how do parents communicate with the young adults on family communication pattern is still a question worth to be answered. And why some young adults have a good relation with their parents, and have a strongly satisfaction with their parents is another issue worth to be discussed. Due to the above rationale, the following problem statements are developed:

1. Does variation in frequency in social engagement in WeChat influence young Chinese adults' perceived family communication pattern?
2. Does variation in self-perceived family communication pattern influence young Chinese adults' satisfaction toward family?
3. Does variation in frequency of social engagement in WeChat influence young adults' family satisfaction?

1.2 Objectives of the Study

This study is focus on WeChat users of Young Chinese adults. And the Young Chinese adults self-perceived family communication pattern will influence their perceived family satisfaction. Young adults perceived family communication

will present on their social engagement on WeChat. And WeChat is a medium and instrument to achieve parent-child communication. Therefore young adults communicate with parents on WeChat can reflect their perceived family communication pattern. The objectives of this study are:

1. To examine the relationship between Young Chinese adults' frequency of social engagement in WeChat and their perceived family communication pattern.
2. To examine how variation in self-perceived family communication pattern influence young Chinese adults' satisfaction toward family.
3. To examine how variation in frequency of social engagement in WeChat influence young adults' family satisfaction?

1.3 Research Questions

This study is a research to explore the relationship between young adults' perceived family communication pattern, family satisfaction, and their engagement on WeChat. The research questions are developed as follows:

1. Does young Chinese adults' frequency of social engagement in WeChat correlate with perceived family communication pattern?
2. Does variation in self-perceived family communication pattern influence young Chinese adults' satisfaction toward family?

3. Does variation in frequency of social engagement in WeChat influence young adults' family satisfaction?

1.4 Significance of the Study

Chinese families have a distinct family hierarchy so that parent-child relationship and communication is an important social problem in Chinese families. And with the development of internet mobile communication equipment, WeChat become the popular instant application to promote mutual and close parent-child relationship. In general, the new communication ways on WeChat can improve the traditional family communication under the family hierarchy to enrich and nurture the child-parent relations, and make the family more harmonious in a research pointed out that virtual network environment is conducive to promoting interpersonal communication, as the network social tool WeChat can propel the communication between parents and children and close their relationship (Li, & Wei, 2017).

1. The study also can be a principle to guideline for parents to use WeChat with their family members, to create a closer family relationship. This study can make parents realize the family communication that parents presented from WeChat and change the way to communicate with their children to increase young adult's family satisfaction.
2. This study will increase knowledge and insights among communication practitioners in using the online media to promote family relationship.

3. This study will increase knowledge about the impact of new media on family studies and family therapy.

1.5 Scope of the Study

This is a quantitative research, and the survey research examines the relationship between young adults' self-perceived family communication and their family satisfaction. Young adults' self-perceived family communication pattern will be presented on young adults' social engagement on WeChat. Two hundred Young Chinese adults who used WeChat at least 1 year are the participants in the research. And the survey is about young adults' social engagement on WeChat and their perceived family satisfaction to define the young adults' self-perceived family communication pattern. After the survey, SPSS will be used to test the relationship between young adults' self-perceived family communication pattern and their family satisfaction.

1.6 Definitions of Terms

1. *WeChat* is an instant messenger application that was launched by Tencent Inc. in January 21st, 2011. It provides basic services allowed users to send and receive voice messages, video call, pictures and text. It also offer people other functions, such as group chatting, content sharing on Moments (Wen, 2014). On WeChat, users can add new friends by shaking, retrieving data from phone address book and scanning QR code, etc. It also supports users to look

for people who also uses WeChat nearby.

2. *Social engagement* refers to an individual's degree of participation in a community or society from Wikipedia. Prohaska, Anderson and Binstock (2012) noted that the social engagement is commonly used to refer to one's participation in the activities of a social group. In this research, the researcher operationalized social engagement as frequency of WeChat usage in the past one year period.
3. *Moments* is a function of the smartphone application WeChat, which was launched on 19 April 2012 in the WeChat version 4.0. The users can share and get access to WeChat friends' information, create an intimate and private communicating circle within the users' choice of close friends. Moments mainly focuses on sharing pictures with captions, while sharing statuses and sharing websites are also permitted.
4. *Intrapersonal Communication* is the communication between the accumulated information in the human brain and the newly accepted information. And, this communication need privies to constantly adjust to self-cognitive harmony (Chen & Chen, 2010).
5. *Family Communication Pattern* (FCP) is model that can measure family communication which was established by McLeod and Chaffee in 1972. They think the stable FCP consisted of two dimensions: concept-orientation and

socio-orientation. In 1990, Ritchie and Fitzpatrick revised the FCP, and proposed FCP consisted of two dimensions: conversation orientation and conformity orientation. Conversation orientation refers to parents encourage their children express the opinions and accept the different opinion and conflict. Conformity orientation emphasizes children's obedience to their parents. Based on these two dimensions FCP can be further be divided into four types: Protective Consensual Laissez-faire and Pluralistic (Chi & Yu, 2010).

5.1 *Protective family* is characterized by high conformity – low conversation. Protective family emphasizes obedience and harmonious social relations, but parents do not encourage their children to express different views (McLeod & Chaffee, 1972).

5.2 *Consensual family* is characterized by high conformity – high conversation. Consensual family emphasizes parents encourage children have their own thought but children obey their parents (McLeod & Chaffee, 1972).

5.3 *Laissez-faire family* is characterized by low conformity – low conversation. Laissez-faire family lacks of mutual understanding, emotion and behavioral coordination, and parents ignore their children. Parent-child relation is foster relation (McLeod &

Chaffee, 1972).

5.4 *Pluralistic family* is characterized by low conformity – high conversation. Pluralistic family is harmony relationship, parents and children often exchange the idea, and parents have low control to their children (McLeod & Chaffee, 1972).

6. *Family satisfaction* is the extent to which family members (in this research are young adults) feel happy and fulfilled with other family members (in this research are parents). And, family satisfaction includes three dimensions: cohesion, flexibility, and communication. The family satisfaction was accessed by these three dimensions (Olson, 2004).
7. *Young adults* refers to young Chinese adults who have been using WeChat in the last one year period and whose were 18 years to 25 years old. According to General Principles of the Civil Law of the People's Republic, adult is age over 18 (including 18 years old) with ability to bear civil liability independently. Based on the Chinese medical and biology thesis, young adults are people aged between 18 years old to 25 years old who are going to adults.

CHAPTER 2

LITERATURE REVIEW

This chapter aims to provide a synthesis of the past studies on young adults' social engagement on WeChat, the impact of social media on family communication patterns, young adults' self-perceived 4-types family communication pattern (FCP) and the family satisfaction. The chapter explores the concepts, principles, and the related theories to develop the theoretical framework and research hypothesis. The chapter summarizes the following topics:

2.1 A Summary and synthesis of Past Studies.

2.1.1 The influence of WeChat in young adult's daily life

2.1.2 Young adults' WeChat function usage and family communication

2.1.3 The family communication pattern influenced by Chinese culture

2.1.4 The impact of WeChat in family communication

2.1.5 Relationship between family communication pattern and family satisfaction

2.2 Family Communication Theory and Family Communication Patterns (FCP)

2.3 Concept of Family Satisfaction

2.4 Assumption of Uses and Gratification Theory

2.5 Research Hypotheses

2.6 Theoretical Framework

2.1 A Summary and Synthesis of Past Studies

Past studies have found that young adult's frequency of the Internet and social media uses were significantly correlated with their family satisfaction. In addition, family environment, parenting style and parent-child communication were the most important factors of family satisfaction. Other significant contributing factors include parents' interference with young adults' behaviors, obedience to their parents' rules, lack support from parents, and lack of parent-child communication (Zhou, Meng, Qiu, & Zheng, 2008).

2.1.1 The Influence of WeChat in Young Adults' Daily Life

Online media has been largely evolving and developing in the recent years. It carries certain effects, outcomes, and impacts that can be measured and understood accordingly. The Internet is the prime source of online media; since its invention, it has led to the cultivation of a more comprehensive and detailed way of bridging gaps and opening effective communication to the public (Leiner, Cerf, Clark, Kahn, Kleinrock, & Lynch, 2009).

A newly online media, WeChat has becoming the most popular instant messenger app in China, especially among young adults' daily and work life. WeChat influenced young adults' interpersonal communication, and it expands the range of the interpersonal communication among young adults and has improved their friendship (Li, 2015). WeChat provide users a virtual place that maintains the social relation and formed an interpersonal relation network that focuses on the users. WeChat not only promote the online communication but also strengthen the interpersonal relations in real life (Wen, 2014).

Nowadays, young adults have strong stickiness with WeChat. In Zhou and Bai's (2016) research, it reported that over 90% of young adults are loyal WeChat users. With the popularity of Wi-Fi, young adults have been using WeChat for longer and longer. Twenty-three percent of targets used WeChat 2-4 hours per day, and 9% of targets WeChat over 6 hours per day (2016). In Wen's study, it mentioned that more than half young adults have already used WeChat over 2 years, and Thirty-seven percent of targets often log in and answer the messages and forty percent of targets always log in and answer the messages. WeChat became a significant channel of communication among young Chinese adults' life.

2.1.2 Young Adults' WeChat Function Usage and Family Communication

Barnes (2003) defined the computer-mediated communication as an e-writing model, and also referred computer-mediated communication as a technology

to promote human communication and information interaction.

According to Wen's research (2014), the moment and instant messaging (text message and video call) are the services that users often used. The moment is a platform that users can post text, pictures and short videos to express your idea. And, also share the information from other apps. When the WeChat friends saw, they can click like or comment for interaction. And, the users also can forbid someone to see it.

In order to know more about children's life, some parents began to use WeChat and paid more attention to their children's moment. However, some young adults shield their moment from parents. Li and Fang's research (2016) found that the young adult's shield their moment from their parents, because they need a private space and they have something that cannot let parents know. Other studies said if parents can see children's moment, they will feel be watched by parents.

Interpersonal communication process via WeChat begins with self-disclosure, individual-individual and individual-group communicate on WeChat, and understand each other according to the information that were disclosed and were presented (Zhang & Lu, 2015). In addition, the post content on Moment is also a process of self-disclosure. Young adults share the emotional experience, life schedule, hobbies, etc. on the Moment, but avoid showing things that they do not want others to know (Cao, 2015).

Parent-child relationship refers to the relationship between parents and

children through the interaction between them, which is also the earliest interpersonal relationship in an individual's life (Xu, 2016). Parents are the target of young adults to self-disclosure in young adults' interpersonal communication, the self-disclosure content and ways can reflect the characteristics of closed parent-child relations (Liu, 2006). In Su's study (2013), ethnic Chinese children were less self-disclosure to their parents, when ethnic Chinese wanted to do self-disclosure to their parent. They will choose avoid and be silent, because they were afraid their parents to reject them. Young adults forbid parents watch their moment because of the low communication and parent-child relations.

The instant messaging service is the basic function of WeChat. Chatting online can make participants ignore social status and communicate equally. On instant message the user can choose synchronous communication or not. And asynchronous communication can make user have more time to think, edit and choose how to present themselves (Sheng, 2009).

2.1.3 The Family Communication Pattern Influenced by Chinese Culture

In Chinese traditional culture, cultural essence that formed under the Chinese feudal society has still existed and influences the material and ideology of the whole society. In addition to Confucianism, traditional Chinese culture includes other cultures, which is the crystallization of the Chinese civilization of thousands of years. Chinese traditional culture is rooted in the past, combining present and future cultural

consciousness, which constantly influences people's thoughts and behaviors (Wu, 2016). Chinese family culture influences parent-child relation become not too close and the high power of parents lead to the children have to obey parents and less communication. It also affects the interpersonal communication of children.

Chinese feudal culture emphasized hierarchy and power distance between parents and young adults who served like the emperor supreme power. In Chinese family culture, fathers have power to decide everything and all family members need to obey father. And, Chinese family gives importance to filial piety and reverence. Chinese parents believe that kids can be born because of ancestor bless to this family, and it can contain the family. The duty of the parents is to cultivate the children to let them bring glory on familial ancestors. The children need to obey the parents and reverence and support the elder (Gong, 2007).

There was less democracy in Chinese family. Hierarchy has severely constrained people's minds. In feudal period, children should listen to parents and follow their instructions, such as study and marriage. Nowadays, children have to obey the parents on many things although the feudal system was already broken such that children cannot choose what they wanted to learn (Yang, 2016).

In Chinese family culture, it is required that everyone has to strictly obey and adapt to their identity and their role in the family relationship. Family members cannot behave beyond their relations. They must to follow the hierarchy status level to

deal with interpersonal relationship (Gong, 2007).

In Chinese culture, the best way for parents to raise their children to earn money and let their children have a life of sufficient food and clothing. Parents usually ignore and have no time to communicate with their children.

2.1.4 The Impact of WeChat on Family Communication

In the process of WeChat of interpersonal communication, the online interaction promotes cognition, emotion and information simultaneously. People engaging in online interaction establish, maintain and promote continuous development of the human relations. Compared with traditional communication, WeChat can improve the family communication. It plays an important medium role in family communication (Cao, 2015). WeChat also provides a platform to construct and keep the relations between parents and children and let the parents and children communicate on WeChat.

Huang (2013) found that instant messenger application were used a lot because of the needs of interpersonal relationship. Interpersonal relationship and interpersonal communication are the basic needs of human. According to Maslow's hierarchy of needs theory, Maslow has posited that human need "belongingness," It is claimed that human need to belong to a group and need lonely to be accompanied by others. If this demand cannot be met, the individuals will feel loneliness and void. Schutz (1958 as cited in Xu, 2002) said that interpersonal relationships are depend on

the degree of interaction between individuals. It will determine the person whether to start, build, or maintain their relationship. And said interpersonal needs can be divided into three parts: Affection need, inclusive need, and control need. Based on the uses and gratification theory, Cao (2015) pointed out that using WeChat can meet people's need for interpersonal communication. Parents, use of WeChat communication with their children can satisfy their need that their children who are far away from them and young adult's use of WeChat can meet their social needs.

Parent-child relationship will influence the online family communication. A study on social-orientation family pointed out that parents emphasize the power and children have to obey parents, will make the children more likely to communicate online. And in concept-orientation, children can express their ideas and opinions so that they would like to have face to face communication. The satisfaction of parent-child relationship is related to family communication pattern and behaviors of computer-mediated communication (Sheng, 2009).

2.1.5 Relationship between Family Communication Pattern and Family

Satisfaction

Parents are the first persons who connect with their children. Parents have a huge impact on their children through family communication. Family communication is an important way to build and maintain the parent-child relationship. It will influence children's psychology and self-perceived emotion.

The emotional warmth of parents can bring positive emotions to their children and help them form independent, confident and self-respecting personality to promote the development of mental health, thereby increase children's family satisfaction and happiness. Zhang (2008) mentioned that there is a significant correlation between children's happiness and parents' breeding model. And, there was a positive correlation between parents' understanding and children's happiness. On the other side, there was a negative correlation between parents' over-control, rejecting, and children's happiness.

Gao and Wei (2009) examined 801 college students from four universities in Henan province in China, and they found that students can perceive communication with their mother than father; in the four-type FCP, there was more communication in pluralistic family, followed by protective family, laissez-faire family, and finally is consensual family. Different type of family communication pattern had different family happiness, and family communication pattern were correlated with parent-child communication and family happiness.

Zheng examined the correlation between family structure and adolescents' family satisfaction and found that family environment, parenting style and family communication were significant predictors' factors of adolescents' family satisfaction. Good parent-child communication can improve the parent-child relationship and make the parents understand their children more (Zheng, Qiu, Meng, Fu, Li, & Feng,

2010).

2.2 Family Communication Theory and Family Communication Patterns (FCP)

In adolescents' psychological studies, family communication mainly refers to the process of exchanging, information, opinions, viewpoint, emotions and attitudes between parents and children to achieve mutual understanding, trust, and cooperation. The family communication influences adolescents' mental health and social behaviors (Sun & Wei, 2008). However, each family has a different set of unique communication patterns, and these patterns will be influenced by many factors about each family members, such as personal habit, personalities, the ways of communication, and other characteristics.

McLeod and Chaffee (1972) posited that family communication pattern is a way to study relationship structures in family relationship. It is mentioned that a stable family communication pattern consisted of two dimensions: concept-orientation and socio-orientation dimension. In Yu's (2011) study, he summarized many scholars research and claimed that these two dimensions can reliably predict the behavior of family members using media. The two dimensions are associated with different media consumption habits. In general, social orientation is usually associated with entertainment media and the concept orientation is associated with the news media. The media usage reflects the important characteristics of children's socialization in the family. Later, Ritchie and Fitzpatrick (1990) revised the FCP, and revised the two

dimensions of FCP as conversation orientation and conformity orientation.

Conversation orientation emphasizes how parents encourage their children to express their opinions and to accept different opinions and conflicts. Conformity orientation emphasizes how children show obedience to their parents.

Koerner and Fitzpatrick claimed that some family theorists have argued that family communication pattern should be studied with researching the both influence of the social-orientation and concept-orientation (2006). Intersecting these two orientation, four types family communication pattern were developed, which were consensual (high social-orientation, high concept-orientation), pluralistic (low social-orientation, high social-orientation), protective (high social-orientation, low concept-orientation), and laissez-faire (low social-orientation, low concept-orientation) (Koerner & Fitzpatrick, 2002b as cited in Sukumar, 2016). The four types of communication pattern is showed in Figure 1:

		Social orientation (Conformity Orientation)	
		High	Low
Concept Orientation (Conversation Orientation)	High	Consensual family	Pluralistic family
	Low	Protective family	Laissez-faire family

Figure1: The Types of Family Communication Pattern

As shows in Figure 1, the first classification is protective family. It composes of a high conformity – low conversation communication pattern. Protective family emphasizes obedience and harmonious social relations among family members, but parents do not encourage their children to express different views. In this family classification, it emphasizes harmony by forbidding any ideas that violated parents' rules, as the parents do not have communication with children. They do not know how their children feel therefore they do not understand the feeling of their children, because children tend to hide some secrets and showed their real life on social media even though children keep communication with parents. In addition, the children are afraid to express their opinions.

The second classification is consensual family. It composes of high conformity – high conversation communication pattern. Consensual family emphasizes how parents encourage children to express their own thought but children obey their parents. In this classification, the children can present their ideas, but if the idea violates the parents' rules, the idea will be forbidden.

The third classification, laissez-faire family composes of low conformity– low conversation communication pattern. Laissez-faire family lacks of mutual understanding, emotion and behavioral coordination, and parents ignore their children. In this classification, the children will feel free but this feeling is from parents' ignorance. There are less communication between parents and children. There was no

communication on social media or they did not add each other on the WeChat application.

The last classification is pluralistic family. It composes of low conformity–high conversation communication pattern. The pluralistic family is characterized by harmonious relationship, parents and children often exchange their ideas with each other, and parents have low control for their children. In this classification, parents and children interact and communicate frequently and actively. Children are willing to communicate with parents and revealed many things to their parents.

2.3 Concept of Family Satisfaction

With the emergence of subjective well-being studies, researchers have put life satisfaction as an important area of mental health. Life satisfaction is the overall evaluation of the quality of life. And, family satisfaction relates to life satisfaction. It is a specific evaluation of the family. According to the research, Qiu (2008) found that young adults' family satisfaction was influenced by four factors: parenting style, the relationship between parents and children, family environment and how parents know about their children. In the study, parenting style emphasizes parent's power, how parents know about their children, and how parents encourage their children to express their opinion. Therefore, in this research, parenting style and how parents know about their children are relevant to concept orientation and social orientation in FCP.

Family satisfaction in this paper is to measure young adults' family satisfaction. Young Chinese adults' satisfaction for their family will be examined, and the researcher used the family satisfaction scale made by Olson in 2004. Total 10 questions with a five-point Likert scale ranging from 1 (very low) to 5 (very high) were applied. These 10 items of family satisfaction scale has an alpha reliability of .92 and test re-test of .85. The Cronbach alpha higher than 0.7, it means that this scale is reliable.

Table 2.1: Degree of family satisfaction by using the Likert scale

The level of statement	Meaning	Score	Criteria
Very High	Very Satisfied	5	4.21 - 5.00
High	Satisfied	4	3.41 – 4.20
Moderate	Neutral	3	2.61 – 3.40
Low	Dissatisfied	2	1.81 – 2.60
Very Low	Very Dissatisfied	1	1.00 – 1.80

2.4 Assumption of Uses and Gratification Theory

The uses and gratification theory is an extension of need and the motivation theory from Maslow in 1970. It said that humans will actively meet their different levels of needs. Use and gratification theory based on audience perspective posited the motivations and gratifications for the audiences to use media and to examine the

psychological and behavioral effects of mass media. In other words, audience use social media proactively in order to satisfy their different needs. Personal relationship (parent-child relationship in my research) is one of categories in needs and satisfactions. In this research, based on parent-child communication on WeChat, parents and young adults use WeChat to satisfy their needs and achieve young adults' family satisfaction.

Young adults used social engagement on WeChat to meet their various needs. Yu study (2011) examined the needs and behaviors of young adults chat on the Internet based on the uses and gratification theory. And, they found that more than half targets chat on the Internet for communication with family and friends. With the development of society and internet, people use the Internet (social media) to satisfy their different psychological needs and improve their life satisfaction, such as to promote the self-gratification, seek self-worth, vent and express psychological feelings.

Some Chinese past studies examined the application of Uses and Gratification theory (UGT) on young adults' WeChat usage. Xu (2016) found that their use of WeChat can satisfy their needs especially the interpersonal communication and relationship. Meanwhile, use of WeChat can meet the satisfaction of young adults to a certain extent.

Uses and gratification theory suggested that the audience use of satisfy

social media was based on their different motivation and needs. Use social media can satisfied their social and psychological needs. During the child's physical and mental growth, parents always have curiosity and desire to know about their children's life especially when their children were not around them. Social media can satisfy children's needs to communicate with their parents easily when they miss their parents.

In addition to the past studies, Young Chinese adults' social engagement on WeChat, Cao presented WeChat can usage can make parent and child have more communication, and help them understand each other, and also influence children perceived family communication pattern (Cao, 2015). Based on Huang's findings, he said the satisfaction of people who often communicate with their parents on WeChat was higher than who never or hardly communicate with parents (Huang, 2013). However, very limited studies have examined that family communication between parents and children had different level of satisfaction. Hence this research aims to study about the different family communication pattern presented by young Chinese adults communication with parents on WeChat will influence Young Chinese adults family satisfaction. The study is significant for different family communication pattern presented by young Chinese adults' communication with parents on WeChat will influence their family satisfaction. This fills the knowledge gap as proposed by the following research hypotheses.

2.5 Research Hypotheses

Hypothesis 1: Young Chinese adults' social engagement on WeChat and their social engagement in WeChat with their parents is correlated with their perceived family communication pattern.

Hypothesis 1a: Young Chinese adults' social engagement in WeChat is correlated with their perceived family communication pattern.

Hypothesis 1b: Young Chinese adults' social engagement in WeChat with their parents is correlated with their perceived family communication pattern.

Hypothesis 2: Young Chinese adults' frequency of social engagement in WeChat significantly influence their family satisfaction.

Hypothesis 2a: Young Chinese adults' frequency of social engagement per day in WeChat significantly influence their family satisfaction.

Hypothesis 2b: Young Chinese adults' frequency of social engagement with their parents per day in WeChat significantly influence their family satisfaction

Hypothesis 3: Young Chinese adults who were characterized by different perceived family communication pattern (consensual, pluralistic, protective and laissez-faire families) will have significantly different levels of family satisfaction.

2.6 Theoretical Framework

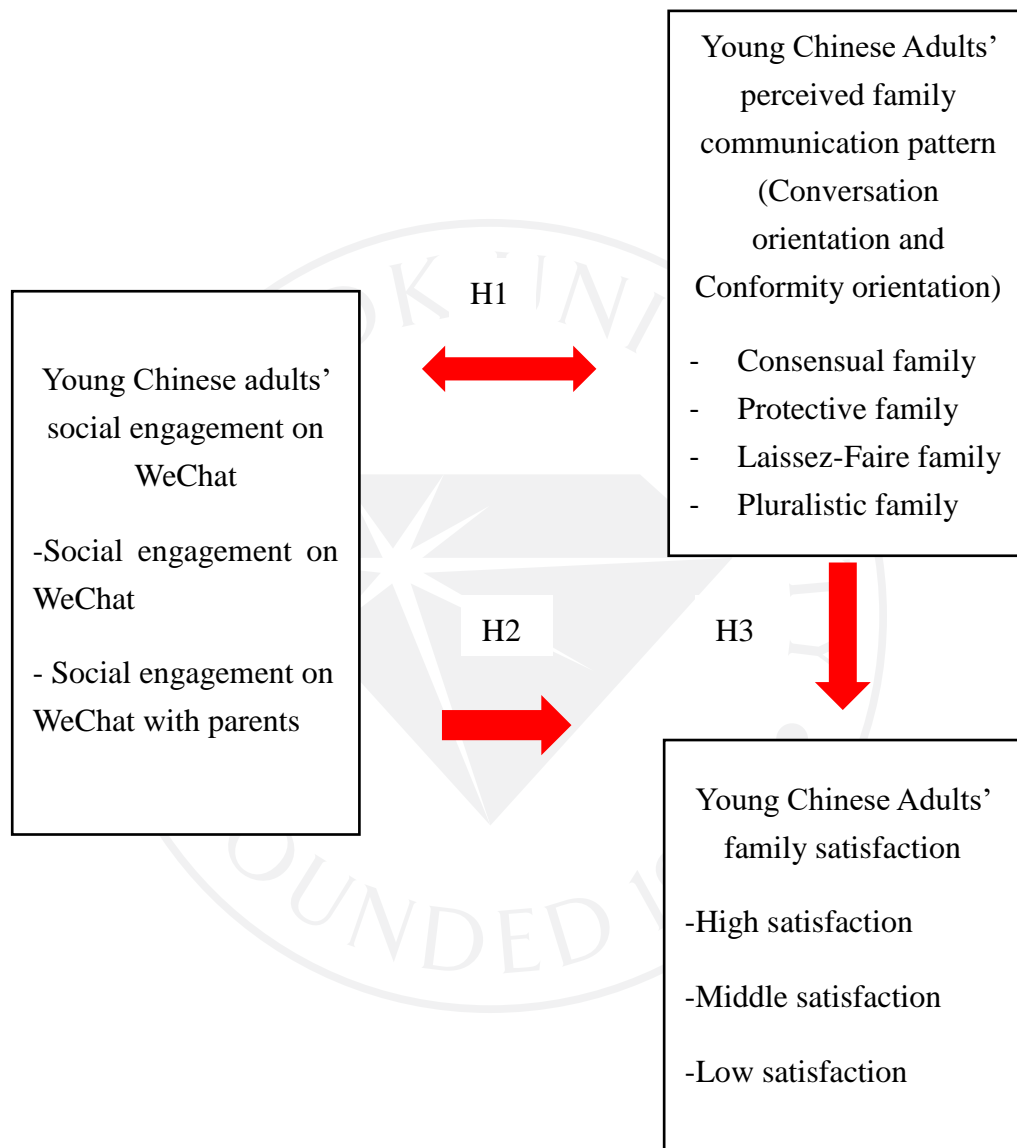


Figure 2: Theory Framework

CHAPTER 3

METHODOLOGY

This chapter summarizes the research methodology to examine the relationship between young Chinese adults' social engagement on WeChat self-perceived family communication pattern (FCP), and their family satisfaction.

This chapter comprises of the following topics:

3.1 Research Design

3.2 Population and Sample Selection

3.3 Research Instrument

3.4 Instrument Pretest

3.5 Data Collection Procedure

3.6 Data Analysis

3.7 Summary of Demographic Data

3.1 Research Design

A quantitative research approach was conducted in this study using questionnaire to gather data in order to examine the relationships between social engagement on WeChat and self-perceived family communication pattern, self-perceived family communication pattern and family satisfaction among the 200

young Chinese adults.

In order to collect data information clearly, this survey will consist of 4 parts, including the personal demographic data of the sample, frequency of WeChat usage, self-perceived family communication pattern and family satisfaction.

3.2 Population and Sample Selection

In China, there is not specific definition about young adult. But according to General Principles of the Civil Law of the People's Republic, adult is age over 18 (including 18 years old) with ability to bear civil liability independently. And according to some Chinese medical and biology thesis, young adult is a person whose age in between 18 and 25 years old. Some of researcher pointed out that young adult is the beginner of adult, young adult have different psychological and physical characteristics.

The non-probability sampling is deemed suitable for this study. The target were Young Chinese adults that defined above. Because, according to the report of WeChat usage data 2016 and 2015, 45.4% of users aged in 18-25 years old, and for the occupation 40% of users were students. The target of this research was the major group in WeChat usage. And the characteristic of Chinese college students was most of college students study far away from their parent, so WeChat become the best choice of communication with their parents. Chinese college students have relatively mature values and psychology.

The samples of young Chinese adults were 173 respondents who have been using WeChat in the past one year and their ages were between 18-25 years. The sample was selected using snowballing sampling, because not Chinese people are using WeChat to communicate with their parents. To facilitate the data collection process, online survey was utilized to reach out more respondents. After completing the questionnaire, respondents were asked to recommend some friends who were willing to join the research.

Finally, 200 completed questionnaires were collected. And the Statistic Product and Service Solution was used to compute the questionnaire data collection.

3.3 Research Instrument

There are four parts in the questionnaire. Demographic data, and WeChat social engagement on WeChat, self-perceived family communication pattern, and family satisfaction. The details are as follows:

Part 1: Demographic data

The first part consists of basic questions asking researchers to specify the demographic data including gender, age, occupation and level of education. The specific demographic items were founded in Appendix.

1. Gender

1. Male
2. Female

2. Age

1. Under 17 years
2. 18-22 years
3. 23-25 years
4. More than 25 years and above

3. What is your current Occupation?

1. Student
2. Government officer
3. Governmental enterprise employees
4. Employees of private enterprises
5. Freelance and entrepreneurs
6. Others (Please specify):

4. Level of Education

1. Primary school
2. Secondary school
3. High school
4. Bachelor's degree
5. Master's degree

6. Doctor's degree

5. Add parents as WeChat friends?

1. Yes

2. No, because I don't want.

3. No, because my parents never use WeChat.

Part 2: Social engagement on WeChat

The second part of questionnaire consists of 7 questions with 3 dimensions: young adults' WeChat user stickiness, user's engagement with parents on WeChat and the Moment Function usage. The user's engagement will focus on the use time and frequency. The report of WeChat usage data in 2016 showed that, the time of WeChat usage ranges from within 30 minutes to over 4 hours a day, and the frequency of WeChat usage ranges from under 5 times a day to over 50 times a day. And from the pie chart of WeChat usage report, the duration of WeChat usage can be divided to 5 ranges:

1. Less than 1 hour per day.
2. About 1 hour per day.
3. About 2 hours per day.
4. About 3 hours per a day.
5. More than 3 hours per day.

And, the frequency of WeChat usage will be also divided into 5 ranges:

1. Rarely (less than 5 times per day)
2. Sometimes (5-20 times per day)
3. Often (21-35 times per day)
4. Frequently (36-50 times per day)
5. Most Frequently (more than 50 times per day)

After the reliability test, the SPSS showed it have low reliability of this option, and then the researcher adjust the options as following:

1. On an average, how long you spent time on WeChat a day?

1. Less than 1 hour minute per day.
2. About 1 hour per day.
3. About 2 hours per day.
4. About 3 hours per a day.
5. More than 3 hours per day.

2. On an average, how long you spend time communicating with parents on WeChat a day?

1. Less than 1 hour minute per day.
2. About1 hour per day.
3. About 2 hours per day.

4. About 3 hours per a day.

5. More than 3 hours per day.

3. On an average, how often you use WeChat a day?

1. Rarely (less than 5 times per day)

2. Sometimes (6-20 times per day)

3. Often (21-35 times per day)

4. Frequently (36-50 times per day)

5. Most frequently (more than 51 times per day)

4. On an average, how often you chat with parents on WeChat a day?

1. Rarely (less than 5 times per day)

2. Sometimes (6-20 times per day)

3. Often (21-35 times per day)

4. Frequently (36-50 times per day)

5. Most frequently (more than 51 times per day)

5. Did you block your content in the moment for parents?

1. Yes, block all contents

2. Block portion contents

3. Did not block.

Part 3: Self-perceived Family communication pattern (FCP)

This part will be measured through the instrument of Revised Family Communication Pattern by Ritchie and Fitzpatrick (1990). The Revised Family Communication Pattern (RFCP) has 26 questions, including 15 items examining conversation-orientation and 11 items examining conformity-orientation. And the 5-point Likert scale was used into measurement. The specific questions of these two dimensions showed in Table 3.3.1.

Table 3.1: RFCP by Ritchie and Fitzpatrick (1990)

Conversation-Orientation	
1	When chatting with my family via WeChat we often talk about topics like politics and religion where some persons disagree with others.
2	When chatting with my family via WeChat, my parents often say that every member of the family should have some say in family decisions.
3	When chatting with my family via WeChat, my parents often ask my opinion when the family is talking about something.
4	When chatting with my family via WeChat, my parents encourage me to challenge their ideas and beliefs.

(Continued)

Table 3.1 (Continued): RFCP by Ritchie and Fitzpatrick (1990)

5	When chatting with my family via WeChat, my parents often say that I should always look at both sides of an issue.
6	When chatting in WeChat, I usually tell my parents what I am thinking about things.
7	I can tell my parents almost anything when chatting in WeChat.
8	When chatting with my family via WeChat, we often talk about our true feelings and emotions.
9	My parents and I often have long, relaxed conversations about nothing in particular on WeChat.
10	I really enjoy talking with my parents, even when we disagree in WeChat.
11	My parents encourage me to express my feelings in WeChat.
12	My parents tend to be very open about their emotions.
13	We often talk as a family about things we have done during the day in WeChat.
14	In our family, we often talk about our plans and hopes for the future in WeChat.
15	My parents like to hear my opinion, even when I don't agree with them in WeChat.
Conformity-Oriented	

(Continued)

Table 3.1 (Continued): RFCP by Ritchie and Fitzpatrick (1990)

16	When anything really important is involved, my parents expect me to obey without question.
17	In our home, my parents usually have the last word.
18	My parents feel that it is important to be the boss.
19	My parents sometimes become irritated with my views if they are different from theirs.
20	If my parents don't approve of it, they don't want to know about it.
21	When I am at home, I expected to obey my parents' rules.
22	My parents often say that I'll know better when I grow up.
23	My parents often say that their ideas are right and I should not question them.
24	My parents often say that a child should not argue with adults in WeChat.
25	My parents often say that there are some things that just shouldn't be talked about even in WeChat.
26	My parents often say that I should give in on arguments rather than risk making people mad even in WeChat.

Family communication pattern consist of 15-items conversation-orientation and 11-items conformity-orientation. The sum and mean score for each orientation can be divided into three levels: high, medium and low level. Put these statements into

the 5-point Likert scale:

Conversation-orientation: 75 points stand for the highest score and 15 point stands for the lowest scores.

Conformity-orientation: 55 points stands for the highest score and 11 points stand for the lowest scores.

Therefore, the frequency level of interaction was calculated by subtracting the lowest score from the highest scores and then divided by three levels (high, middle, and low level). Therefore, the sum range for frequency of interaction would be 20 scores for Conversation-orientation and 15 scores for Conformity-orientation dividing into high, medium and low frequency.

Conversation-orientation:

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = $(75-15)/3=20$ for each level

Conformity-orientation:

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = $(55-11)/3= 15$ for each level

The mean range for each frequency was divided by using the formula:

$((5-1)/3= 1.335$. 5). And in the Likert scale, 5 represented highest point and 1

represented lowest. The highest and the lowest Likert scale were divided to get the mean range for each frequency. Therefore, each frequency consisted of 1.33 mean range.

Mean range = (Highest Likert scale- Lowest Likert scale)/ Numbers of levels

Mean range= (5-1)/3= 1.33

Above the results, the sum and mean score showed in the following tables:

Table 3.2: Sum and Mean Range of Conversation Orientation (15 Questions: Question 1-15)

Total sum	Mean	Interpretation
55-75	3.67-5.00	High frequency
35-54	2.34-3.66	Medium frequency
15-34	1.00-2.33	Low frequency

Table 3.3: Sum and Mean Range of Conformity Orientation (15 Questions: Question 16-26)

Total sum	Mean	Interpretation
41-55	3.67-5.00	High frequency
26-40	2.34-3.66	Medium frequency
11-25	1.00-2.33	Low frequency

The 4-types of family communication pattern were divided by these two orientation. According to the sum of two orientation the Classification of family communication pattern was shown in the following table:

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range of conversation orientation = $(75-15)/2 = 30$ for each level

Sum range of conformity orientation = $(55-11)/2 = 22$ for each level

Table 3.4: Classification of Family Communication Pattern

		Conformity Orientation	
		High frequency Level Score: 33-55	Low frequency Level Score: 11-32
Conversation Orientation	High frequency Level Score 45-75	Consensual Family	Pluralistic Family
	Low frequency Level Score 15-44	Protective Family	Laissez-faire Family

According to Table 3.4, the respondents' family communication pattern can

be divided into 4 types. The participants were identified as consensual family type when scores high on both conformity orientation and conversation orientation. The participants were identified as pluralistic family type when scores low on conformity orientation and high on conversation orientation. The participants were identified as protective family type when scores high on conformity orientation and low on conversation orientation. The participants were identified as laissez-faire family type when scores low on both conformity orientation and conversation orientation. In Ritchie and Fitzpatrick's revised family communication pattern (1990), the Cronbach's Alpha was range from .84 to .92.

Part 4: Family Satisfaction Scale

The fourth part was talk about young adult self-perceived family satisfaction towards their parents. This part will consists of 10 questions from Olson's Family satisfaction scale (2004). Participants were asked to respond to 5 point Likert scale that presented 5 "Very satisfied", 4 "Satisfied", 3 "Neutral", 2 "Dissatisfied" and 1 "Very Dissatisfied." The Cronbach alpha of Olson's Family Satisfaction Scale is 0.92 And the statement and score interpretation of family satisfaction was shown in the following table:

Table 3.5: Family Satisfaction Scale from Olson (2004)

Family Satisfaction Scale	
S1	The degree of closeness between family members.
S2	Your family's ability to cope with stress.
S3	Your family's ability to be flexible.
S4	Your family's ability to share positive experiences.
S5	The quality of communication between family members.
S6	Your family's ability to resolve conflicts.
S7	The amount of time you spend together as a family.
S8	The way problems are discussed.
S9	The fairness of criticism in your family.
S10	Family members concern for each other.

Table 3.6: Mean Range of Family Satisfaction as Perceived by Young Chinese adults

The level of statement	Meaning	Score	Criteria
Very High	Very Satisfied	5	4.21 - 5.00
High	Satisfied	4	3.41 – 4.20
Moderate	Neutral	3	2.61 – 3.40
Low	Dissatisfied	2	1.81 – 2.60
Very Low	Very Dissatisfied	1	1.00 – 1.80

3.4 Instrument Pretest

First of all, in order to let my target can understand the content of questionnaire, the whole questionnaire was translated into Chinese language. The translation was rechecked by doing back translation. And then, the 46 young Chinese respondents participated in the pretest of the questionnaire to check the reliability of the questionnaire. The researcher edited the unclear wordings and sentences. After the adjustment, the researcher collected the data from 46 young adults through the internet. Through the SPSS analysis, the Cronbach's alpha coefficient of reliability test was presented as follows:

Table 3.7: Cronbach's Alpha Coefficient of Reliability Test

	Cronbach's Alpha	N of items
Family communication pattern	.946	26
Conversation-orientation	.968	15
Conformity-orientation	.927	11
Family satisfaction	.961	10

According to the reliability coefficient standard, Cronbach's Alpha should be higher than 0.7 family communication pattern, conversation orientation, conformity orientation, and family satisfaction were above this level and considered reliable.

3.5 Data Collection Procedure

After the questionnaire was designed, the questionnaire was translated in Chinese language, and adjusted the grammar, words order and wording by 3 Chinese persons who are fluent in English. And then, the Chinese translation was translated in English by the professional translators on the Internet. Compare with the original English source and the second English translation, there was no difference on meaningful of questionnaire. Finally, the questionnaire was distributed to 46 young Chinese adults.

When the 46 questionnaire were collected and passed the reliability test, the

researcher modified and adjusted the form of the questionnaire according to informants' opinions. After that, the questionnaires were distributed to Young Chinese adults on WeChat. It took about two weeks. Two hundred respondents participated in this research.

3.6 Data Analysis

Hypothesis 1: Young Chinese adults' social engagement on WeChat and their social engagement in WeChat with their parents is correlated with their perceived family communication pattern.

Independent variables: the frequency of social engagement in WeChat with parents.

Dependent variable: the 4-types of family communication pattern.

Statistical analysis: Chi-square Analysis

Hypothesis 2: Young Chinese adults' frequency of social engagement in WeChat significantly influence their family satisfaction.

Independent variable the frequency of social engagement in WeChat with parents.

Dependent variable: self-perceived family satisfaction.

Statistical analysis: One-way ANOVA Analysis.

Hypothesis 3: Young Chinese adults who were characterized by different perceived family communication pattern (consensual, pluralistic, protective and laissez-faire families) will have significantly different levels of family satisfaction.

Independent variable the 4-types of family communication pattern.

Dependent variable: self-perceived family satisfaction.

Statistical analysis: One-way ANOVA Analysis.

3.7 Summary of Demographic Data

This part focuses on the demographic data of the two hundred participants who responded to the questionnaire about the gender, age, occupation, education level, and young adults adding parents on WeChat, etc. The demographic data of the sample can be summarized as follows:

Table 3.8: Demographic Data of Young Chinese adults in WeChat Usage

Item	Frequency	Percentage
1. Gender		
Male	60	30.0
Female	140	70.0
Total	200	100.0

(Continued)

Table 3.8 (Continued): Demographic Data of Young Chinese adults in WeChat Usage

2. Age		
Under 17 years	3	1.5
18-22 years	123	61.5
23-25 years	50	25.0
More than 26 years	24	12.0
Total	200	100.0
3. Occupation		
Students	143	71.5
Government officers	2	1.0
Governmental enterprises	6	3.0
Employees of private enterprises	24	12.0
Freelance and entrepreneurs	14	7.0
Others	11	5.5
Total	200	100.0
4. Educational Level		
Primary school	0	0.0
Secondary school	3	1.5

(Continued)

Table 3.8 (Continued): Demographic Data of Young Chinese adults in WeChat

Usage

High school	18	9.0
Bachelor's degree	136	68.0
Master's degree	43	21.5
Doctor's degree	0	0.0
Total	200	100.0
5. Adding parents in WeChat		
Yes	170	85.0
No, because I don't want.	5	2.5
No. because my parents never use WeChat.	25	12.5
Total	200	100.0

First, as shown in Table 3.8, the demographic description analysis of the sample is primarily characterized by female (70%, n=140) and male (30%, n=60). In these respondents the percentage of female are higher than male respondents.

Second, in these samples, majority of respondents aged level was 18-22 years old (61.5%, n=123), followed by sample aged 23-25 years old (25%, n=50), and the samples aged more than 25 years old (12%, n=24), and the samples aged less than 17 years old only have 3persons((1.5%, n=3).

Third, about their occupation, students are the majority of all respondents. More than seventy percent of samples are student (71.5%, n=143), followed by employees of private enterprises (12%, n=24), freelance and entrepreneurs (7%, n=14), and other occupation (5.5%, n=11), governmental enterprises (3%, n=6), and government officers (1%, n=2).

Fourth, in respect to their education level, 68% of sample finished their bachelor's degree, followed by Master's degree (21.5%, n=43), high school level (9%, n=18), secondary school (1.5%, n=3) and in all respondent the count of Primary school and Doctoral degree is zero.

Last one, 85% of the sample already added their parents on WeChat (n=170), and followed by 12.5% of sample did not add their parents, because their parents did not use WeChat.

The degree of family satisfaction is being interpreted by using the Family Satisfaction Scale (Olson, 2004) as following:

The mean score 4.21-5.0 means highest family satisfaction, family members are very satisfied and really enjoy most aspects of their family.

The mean score 3.41-4.20 means high satisfied, family members are satisfied with most aspects of their family.

The mean score 2.61-3.40 means moderate satisfaction, family members are

somewhat satisfied and enjoy some aspects of their family.

The mean score 1.81-2.60 means low satisfaction, Family members are somewhat dissatisfied and have some concerns about their family.

The mean score 1.00-1.80 means the lowest satisfaction, family members are very dissatisfied and are concerned about their family.

Table 3.9: Level of Self-perceived Family Satisfaction of young Chinese adults on WeChat Usage

	N	Mean	SD
Family satisfaction	200	3.5595	.81012

As shown in Table 3.9, the result of descriptive analysis on the level of family satisfaction is high level ($\bar{x}=3.56$).

CHAPTER 4

FINDINGS

This chapter summarized the findings of the quantitative survey participated by 200 young Chinese adults. The data were calculated using Chi-Square Analysis, and an Analysis of Variance (ANOVA) to test three research hypotheses. The findings summarize the following results:

4.1. Findings of Descriptive Analysis

4.2. Result of Hypotheses Testing

4.3. Conclusion

4.1 Findings of Descriptive Analysis

The data of 200 young Chinese adults who participated in the survey was tabulated to examine the relationships among perceived family communication pattern, family satisfaction, and frequency of young Chinese adults' social engagement in WeChat a day and the frequency of young adults use WeChat with their parents per day.

As shown in Table 4.1, the descriptive results showed that majority of the respondents were satisfied (42.5%, n= 85), followed by neutral-(36.5%, n= 73), dissatisfied (10%, n= 20), very satisfied (9.5%, n= 19) and very dissatisfied (1.5%, n=

3), respectively.

Table 4.1: The descriptive analysis of family satisfaction

	Frequency	Percentage%
Very Satisfied	19	9.5
Satisfied	85	42.5
Neutral	73	36.5
Dissatisfied	20	10.0
Very Dissatisfied	3	1.5

As shown in Table 4.2, the descriptive results showed that majority of the respondents came from pluralistic family (37%, n= 74), followed by consensual family (22.5%, n= 45), protective family (20.5%, n= 41) and laissez-faire family (20%, n= 40), respectively.

Table 4.2: The Descriptive Analysis of 4-types of Family Communication Pattern

Family communication pattern	Frequency	Percentage%
Consensual family	45	22.5
Pluralistic family	74	37.0
Protective family	41	20.5

(Continued)

Table 4.2 (Continued): The Descriptive Analysis of 4-types of Family

Communication Pattern

Laissez-Faire family	40	20.0
Total	200	100.0

As shown in Table 4.3, the descriptive results found that majority of young Chinese adults often used WeChat a day (24%, $n = 24$), followed by those who sometimes (23.5%, $n = 47$), frequently (22%, $n = 44$), and most frequently (21%, $n = 42$) used WeChat a day, respectively.

Table 4.3: The Descriptive Results of Frequency of Social Engagement on WeChat

Usage per Day

The frequency of social engagement in WeChat per day	Frequency	Percent %
Rarely	19	9.5
Sometimes	47	23.5
Often	48	24.0
Frequently	44	22.0
Most frequently	42	21.0

From the Table 4.4, the descriptive results found that majority of young Chinese adults rarely used WeChat a day (54.5%, $n = 109$), followed by those who

sometimes (22.5%, n = 45), often (11.5%, n= 23), frequently (9.5%, n=19) and most frequently (2.00%, n n= 4) used WeChat with their parents.

Table 4.4: Descriptive Results of Social Engagement on WeChat with Their Parents

per Day

The frequency of social engagement in WeChat with parents	Frequency	Percent
Rarely	109	54.5
Sometimes	45	22.5
Often	23	11.5
Frequently	19	9.5
Most frequently	4	2.0

4.2 Result of Hypotheses Testing

Hypothesis 1: Young Chinese adults' social engagement on WeChat and their social engagement in WeChat with their parents is correlated with their perceived family communication pattern.

H1a: Young Chinese adults' social engagement on WeChat is correlated with their perceived family communication pattern.

To test the Hypothesis 1a, relationship between young Chinese adults' social engagement on WeChat and their perceived family communication was examined. The family communication patterns were divided into four types. The results of hypotheses testing are as follows:

As shown in Table 4.5, descriptive results showed that a majority of Chinese consensual family often used WeChat (31.1%, $n=14$), followed by those who sometimes (24.4%, $n=11$), frequently (20%, $n=9$), most frequently (17.8%, $n=8$), and rarely (6.7%, $n=3$) used WeChat per day.

There were 74 pluralistic young Chinese adults in descriptive result. Among them, majority of Chinese pluralistic family sometimes (25.7%, $n=19$) and most frequently ((25.7%, $n=19$), used WeChat per day, followed by those who frequently (23.0%, $n=17$), often (14.9%, $n=11$), and rarely (10.8%, $n=8$) used WeChat per day. And another majority of Chinese protective family most frequently used WeChat (28.6%, $n=11$), followed by those who frequently (24.4%, $n=10$), sometimes (19.5%, $n=8$), often (19.5%, $n=8$), and rarely (9.8%, $n=4$) used WeChat per day, respectively.

There were 40 laissez-faire young Chinese adults in descriptive result. Among them, majority of laissez-faire family often used WeChat (37.5%, $n=15$), followed by those who sometimes (22.5%, $n=9$), frequently (10%, $n=4$), and rarely (10%, $n=4$) used WeChat per day.

Table 4.5: Sum and Percentage of the Sample's Family Communication Patterns

Based on the Social Engagement WeChat Use per Day

Independent variable: The frequency of social engagement in WeChat per day	Dependent variable: The 4-types of family communication pattern				
	Consensual Family	Pluralistic Family	Protective Family	Laissez -faire Family	Total
Rarely					
Count	3	8	4	4	19
% within the 4-types of family communication pattern	6.7%	10.8%	9.8%	10.0%	9.5%
Sometimes					
Count	11	19	8	9	47
% within the 4-types of family communication pattern	24.4%	25.7%	19.5%	22.5%	23.5%
Often					
Count	14	11	8	15	48

(Continued)

Table 4.5 (Continued): Sum and Percentage of the Sample's Family

Communication Patterns Based on the Social Engagement

WeChat Use per Day

% within the 4-types of family communication pattern	31.1%	14.9%	19.5%	37.5%	24.0%
Frequently					
Count	9	17	10	8	44
% within the 4-types of family communication pattern	20.0%	23.0%	24.4%	20.0%	22.0%
Most frequently					
Count	8	19	11	4	42
% within the 4-types of family communication pattern	17.8%	25.7%	26.8%	10.0%	21.0%
Total Count	45	74	41	40	200

Hypothesis 1b: Young Chinese adults' social engagement in WeChat with their parents is correlated with their perceived family communication pattern.

To test the Hypothesis 1b, relationship between Young Chinese adults' social engagement with their parents and their perceived family communication was examined. The results are as follows:

As shown in Table 4.6, majority of Chinese consensual family rarely used

WeChat with their parents (51.1%, n= 23), followed by those who sometimes (20%, n= 9), often (17.8%, n = 8), frequently (8.9%, n=4) and most frequently (2.2%, n = 1) used WeChat with parents per day.

There were 74 pluralistic young Chinese adults. Among them, the majority of Chinese pluralistic family rarely used WeChat with parents 36.5%, n=27), followed by those who sometimes (27%, n=20), and frequently (17.6%, n=13) often (14.9%, n=11), and most frequently (4.1%, n=3) used WeChat with parents per day.

And another majority of Chinese protective family rarely used WeChat (80.5%, n=33), followed by those who sometimes (17.1%, n=7), and frequently (2.4%, n=1) used WeChat with parents per day.

There were 40 laissez-faire young Chinese adults in descriptive results. Among them, majority of laissez-faire family rarely used WeChat (65%, n= 26), followed by those who sometimes (22.5%, n= 9), often (10%, n = 4), and frequently (2.5%, n = 1) used WeChat with parents per day.

Table 4.6: Sum and Percentage of the Sample's family Communication Patterns

Based on the Frequency of WeChat Use with Parents per Day

Independent variable: The frequency of social engagement in WeChat with parents	Dependent variable: The 4-types of family communication pattern				
	Consensual Family	Pluralistic Family	Protective Family	Laissez -faire Family	Total
Rarely less					
Count	23	27	33	26	109
% within The 4-types of family communication pattern	51.1%	36.5%	80.5%	65.0%	54.5%
Sometimes					
Count	9	20	7	9	45
% within the 4-types of family communication pattern	20.0%	27.0%	17.1%	22.5%	22.5%
Often					
Count	8	11	0	4	23

(Continued)

Table 4.6 (Continued): Sum and Percentage of the Sample's family Communication

Patterns Based on the Frequency of WeChat Use with

Parents per Day

% within the 4-types of family communication pattern	17.8%	14.9%	0.0%	10.0%	11.5%
Frequently					
Count	4	13	1	1	19
% within the 4-types of family communication pattern	8.9%	17.6%	2.4%	2.5%	9.5%
Most frequently					
Count	1	3	0	0	4
% within the 4-types of family communication pattern	2.2%	4.1%	0.0%	0.0%	2%
Total Count	45	74	41	40	200

As shown in Table 4.7, Chi-square analysis revealed that there was a significant relationship between young Chinese adults' social engagement on WeChat with parents a day ($\chi^2_{(12,200)} = 31.285^*$, $p < .05$) and their perceived family communication pattern; however, there are insignificant relationship between young Chinese adults' social engagement on WeChat per day ($\chi^2_{(12,200)} = 12.145$, $p > .05$) and their perceived family communication patterns. Based on the analyses, hypothesis

1b was supported but not hypothesis 1a. In sum, the results showed that young Chinese adults' social engagement on WeChat with their parents was significantly correlated with their family communication pattern; however, their social engagement in WeChat per day was not correlated with their perceived family communication. The crosstab results found that more than half of young Chinese adults who were consensual, pluralistic, protective, and laissez-faire rarely communicated with their parent via WeChat per day (54.5%, $n = 109$), followed by sometimes (22.5%, $n = 45$), often (11.5%, $n = 23$), frequently (9.5%, $n = 19$), and most frequently (2.0%, $n = 4$). In addition, the results found the consensual respondents and pluralistic respondents have significant of social engagement on WeChat with their parents in the frequency of "often" and "frequently." When examining the difference in the frequency of social engagement in WeChat with their parents per day, the results showed that 17.8% ($n = 8$) of consensual respondents often engaged on WeChat with their parents, which is higher than pluralistic respondents only 14.9% ($n = 11$). However, 17.6% ($n = 13$) of pluralistic respondents frequently communicated with their parents per day via WeChat, which is higher than consensual respondents (8.9%, $n = 4$). In addition, there was very low percentage of pluralistic respondents who engaged on WeChat with their parents among consensual (2.2%, $n = 1$) and pluralistic respondents (4.1%, $n = 3$).

Table 4.7: Chi-square Test on the Correlation Young Chinese Adults' between Social Engagement on WeChat and Their Self-perceived Family Communication Patterns

Independent variables:	χ^2	df	p
Social engagement on WeChat per day	12.145 ^a	12	.434
Social engagement on WeChat with parents per day	31.285 ^a	12	.002

Hypothesis 2: Young Chinese adults' social engagement in WeChat significantly influence their family satisfaction.

According to the hypothesis, the frequency of social engagement has two aspects, including the frequency of social engagement in WeChat and the frequency of social engagement in WeChat with parents on WeChat. To test the hypothesis 2, the researcher tested two hypotheses, including hypotheses 2a and hypothesis 2b.

Hypothesis 2a: Young Chinese adults' frequency of social engagement per day on WeChat significantly influence their family satisfaction.

Hypothesis 2b: Young Chinese adults' frequency of social engagement with their parents per day on WeChat significantly influence their family satisfaction.

One-Way ANOVA analysis in Table 4.8 revealed that young Chinese adults who engaged in WeChat with their parents per day had significant effect on their

perceived family satisfaction ($F_{(200, 4)} = 9.191, p < 0.05$) but those who engaged in WeChat per day had no significant effect on their family satisfaction ($F_{(200, 4)} = .638, p > .05$).

Table 4.8: One-Way ANOVA Tests between the Effects of Young Chinese Adults'

Frequency of Social Engagement on WeChat on Their Family Satisfaction

<i>Effects</i>	<i>F</i>	<i>df</i>	<i>Error df</i>	<i>p</i>
The frequency of social engagement on WeChat a day	.638	4	.057	.636
The frequency of social engagement on WeChat with parents a day	9.191	4	.057	.000

For H2a, One-Way ANOVA analysis from Table 4.2.4 revealed that young Chinese adults who engaged in WeChat with their parents per day had no insignificant effect on perceived family satisfaction ($F_{(200, 4)} = .638, p > 0.05$). Thus, H2a was not supported.

For H2b, One-Way ANOVA analysis from Table 4.2.4 revealed that young Chinese adults who engaged in WeChat with their parents per day had significant different perceived family satisfaction ($F_{(200, 4)} = 9.191, p < 0.05$). H2b was supported accordingly.

Table 4.9 showed that young Chinese adults who rarely engaged in social engagement with their parents per day had significant family satisfaction from those

who sometimes ($MD = -.47531^*$, $p < 0.5$), often ($MD = -.47164^*$, $p < 0.5$), frequently ($MD = -.84326^*$, $p < 0.5$), and most frequently ($MD = -1.23142^*$, $p < 0.5$) engaged in WeChat. It was found that all of “rarely” respondents had negative effect on their family satisfaction. Those who sometimes, often, frequently and most frequently engaged had a positive effect on their family satisfaction.

Table 4.9: Multiple Comparison of Young Chinese Adult’s Frequency of Social Engagement in WeChat with Parents a Day on Self-perceived Family Satisfaction

Social Engagement on WeChat with Parents	Social Engagement on WeChat with Parents	Mean Difference (I-J)	Std Error	<i>p</i>
Rarely	Sometimes	-.47531*	.13301	.000
	Often	-.47164*	.17225	.007
	Frequently	-.84326*	.18662	.000
	Most frequently	-1.23142*	.38216	.001
Sometimes	Rarely	.47531*	.13301	.000
	Often	.00367	.19241	.985
	Frequently	-.36795	.20538	.075

(Continued)

Table 4.9 (Continued): Multiple Comparison of Young Chinese Adult's Frequency
of Social Engagement in WeChat with Parents a Day on
Self-perceived Family Satisfaction

	Most frequently	-.75611	.39167	.055
Often	Rarely	.47164*	.17225	.007
	Sometimes	-.00367	.19241	.985
	Frequently	-.37162	.23272	.112
	Most frequently	-.75978	.40667	.063
Frequently	Rarely	.84326*	.18662	.000
	Sometimes	.36795	.20538	.075
	Often	.37162	.23272	.112
	Most frequently	-.38816	.41296	.348
Most frequently	Rarely	1.23142*	.38216	.001
	Sometimes	.75611	.39167	.055
	Often	.75978	.40667	.063
	Frequently	.38816	.41296	.348

*. The mean difference is significant at the 0.05 level.

For Hypothesis 3, the differences in young adults self-perceived family communication pattern influence their family satisfaction were tested.

Hypothesis 3: Young Chinese adults who were characterized by different perceived family communication pattern (consensual, pluralistic, protective and laissez-faire families) will have significantly different levels of family satisfaction.

One-Way ANOVA analysis in Table 4.10 found that the perceived family communication patterns significantly influenced their family satisfaction ($F_{(200, 3)} = 33.427, p < 0.5$). Thus, hypothesis 3 was supported.

Table 4.10: One-Way ANOVA Tests between the Young Chinese Adults

Self-perceived Family Communication Pattern and Their Family Satisfaction.

	<i>F</i>	<i>df</i>	<i>Error df</i>	<i>p</i>
Family communication pattern	33.427	3	.057	.000

Table 4.11 revealed that consensual respondents had higher family satisfaction than protective respondents ($MD = .86325^*, p < .05$), and laissez-faire respondents ($MD = .54167^*, p < .05$). Pluralistic respondents had higher family satisfaction when compared with consensual ($MD = .31928^*, p < .05$), protective ($MD = 1.18253^*, p < .05$), and laissez-faire ($MD = .86095^*, p < .05$). Laissez-faire respondents had higher family satisfaction than protective respondents ($MD = .32159^*, p < .05$). It was found that protective respondents had negative effect their family satisfaction on

consensual respondents ($MD = -.86325^*$, $p < .05$), pluralistic respondents ($MD = -1.18253^*$, $p < .05$), and laissez-faire respondents ($MD = -.32159^*$, $p < .05$), respectively. Laissez-faire respondents had negative effect their family satisfaction on consensual respondents ($MD = -.54167^*$, $p < .05$), and pluralistic respondents ($MD = -.86095^*$, $p < .05$). And consensual respondent had negative effect on ($MD = -1.18253^*$, $p < .05$).

Table 4.11: Multiple Comparison of Young Chinese adults Self-perceived Family Communication on their Perceived Family Satisfaction

Family communication pattern (I)	Family communication pattern (J)	Mean Difference (I-J)	Std. Error	<i>p</i>
Consensual family	Pluralistic family	-.31928*	.12548	.012
	Protective family	.86325*	.14331	.000
	Laissez-Faire family	.54167*	.14424	.000
Pluralistic family	Consensual family	.31928*	.12548	.012
	Protective family	1.18253*	.12923	.000
	Laissez-Faire family	.86095*	.13027	.000
Protective family	Consensual family	-.86325*	.14331	.000

(Continued)

Table 4.11(Continued): Multiple Comparison of Young Chinese adults

Self-perceived Family Communication on their Perceived
Family Satisfaction

	Pluralistic family	-1.18253*	.12923	.000
	Laissez-Faire family	-.32159*	.14752	.030
Laissez-Faire family	Consensual family	-.54167*	.14424	.000
	Pluralistic family	-.86095*	.13027	.000
	Protective family	.32159*	.14752	.030

*. The mean difference is significant at the 0.05 level.

Table 4.12: Summary of Hypothesis Testing Results

Research Hypotheses		Results
H1	Young Chinese adults' social engagement in WeChat and their social engagement in WeChat with their parents is correlated with their perceived family communication pattern.	Supported
H1a	Young Chinese adults' social engagement in WeChat is correlated with their perceived family communication pattern.	Not Supported

(Continued)

Table 4.12 (Continued): Summary of Hypothesis Testing Results

H1b	Young Chinese adults' social engagement in WeChat with their parents is correlated with their perceived family communication pattern.	Supported
H2	Young Chinese adults' frequency of social engagement in WeChat significantly influence their family satisfaction.	Supported
H2a	Young Chinese adults' frequency of social engagement per day in WeChat significantly influence their family satisfaction.	Not Supported
H2b	Young Chinese adults' frequency of social engagement with their parents per day in WeChat significantly influence their family satisfaction	Supported
H3	Young Chinese adults who were characterized by different perceived family communication pattern (consensual, pluralistic, protective and laissez-faire families) will have significantly different levels of family satisfaction	Supported

4.3 Conclusion

According to the hypotheses finding, Chi-square analysis revealed that there was a significant relationship between young Chinese adults' social engagement in WeChat with parents per day and their perceived family communication pattern; however, there are insignificant relationship between Young Chinese adults' social

engagement in WeChat per day. Communication with parents on WeChat can make parent-child relation closely. And with the increased of communication time and frequency, the respondents showed the higher proportion on conversation-orientation.

And the social engagement on WeChat per day with parents influenced young Chinese adults' family satisfaction. In this hypotheses, we knew the social engagement on WeChat per day with their parents was related with young Chinese adults' family satisfaction. The findings suggested that the more communication young Chinese adults have with their parents, the greater their family satisfaction.

Finally, it was revealed that consensual respondents had higher family satisfaction than protective respondents, laissez-faire respondents, respectively. Pluralistic respondents had higher family satisfaction when compared with consensual, protective, and laissez-faire, respectively. Laissez-faire respondents had higher family satisfaction than protective respondents. We found that protective respondents had negative effect their family satisfaction on consensual respondents, pluralistic respondents, and laissez-faire respondents, respectively. Laissez-faire respondents had negative effect their family satisfaction on consensual respondents, and pluralistic respondents. And consensual respondent had negative effect on. In the part, the consensual family type showed the higher proportion than another 3 types. It means in my research respondents self-perceived family communication pattern are both high conformity orientation and conversation orientation. Not only respondents have more

communication with parent on WeChat but also the parent have high control (high conformity orientation) with their children. The findings can best described the contemporary parent-child relationship in China.



CHAPTER 5

DISCUSSION

This chapter presented the summary and discussion about the findings in this survey research along with the theoretical explanation. This chapter summarized and discussed the implication of the quantitative findings of the research hypotheses, as well as summarize the limitation of this study and offer recommendations for the future research and recommendation for the further application.

5.1 Summary of Descriptive Findings and Discussion

5.2 Hypotheses Summary and Discussion

5.3 Limitations of the Study

5.3 Recommendations for the Further Application

5.5 Recommendations for Future Research

5.1 Summary of Descriptive findings and Discussion

The demographic information of 200 young Chinese adults who responded to the questionnaire included respondents' personal information, for example sample's gender, age, occupation, and education levels. And, the demographic data collection showed that the number of females were more than males, and the majority of respondents were aged 18-25 years old, and most of them are student and hold the

bachelor's degree. And it conforms to WeChat usage data report: most of users were student. Based on the statistic, the percentage of 4-types family communication pattern are almost the same, expect that the number of pluralistic family is higher than other 3 types.

The findings revealed that there was a significant correlation between the young Chinese adult's social engagements on WeChat with parents and their family satisfaction and family communication significantly influence their family satisfaction. The findings supported Huang (2013) who pointed out that different family communication pattern will exhibit different family satisfaction level, and that pluralistic family showed the higher family satisfaction than other types of family communication patterns. Hence, the findings confirmed Huang's findings (2013).

5.2 Hypotheses Summary and Discussion

Hypothesis 1: Young Chinese adults' social engagement on WeChat and their social engagement on WeChat with their parents were correlated with their perceived family communication pattern.

To test hypothesis 1, Chi-square analysis revealed that the sample's self-perceived family communication pattern were significantly correlated with their social engagement on WeChat with parents. These findings coincided with the Cao's studies (2015) which found that communication in WeChat can improve the family communication. It plays an important medium role in family communication and

WeChat can meet people's need for interpersonal communication. Parents' use of WeChat communication with their children can satisfy their need that their children far away from them and young adult's use WeChat can meet their social needs (Cao, 2015). Researcher's findings coincided with Sheng (2009) who found that family whose parents emphasized the power and reinforced children to obey parents will make their children more likely to communicate online. And in concept-orientation, children can express their ideas and opinions so they would like to have face to face communication (Sheng, 2009). Hence, this study suggested that WeChat is an effective channel for Chinese family to express their opinion with their family members, because it is not a face-to-face interaction but rather online interaction which reduced face-to-face misunderstanding and conflict. If conflict occurred during conversation, a online interaction reduced the intensity of the conflict because both parents and family member do not have confronted face-to-face and thus is not required to give immediate feedback as expected in the face-to-face communication in the family. The study supported assumption of the family communication pattern theory which posited that parent- child communication is an important factor of concept orientation. And parent-child communication on social media is also influence their concept orientation. This study stressed that parent communication with their children can influence their self-perceived family communication pattern, it was an important factor to decide their family communication pattern.

When analyzing the correlation between the frequency of social

engagement in WeChat per day and the frequency of social engagement in WeChat with parents per day) and young Chinese adult self-perceived family communication pattern. The Chi-square analysis showed that the frequency of social engagement in WeChat with parents per day was significantly correlated with family communication, and respondents who had different frequency of WeChat usage had different family communication patterns. Conversely, through the analysis the result showed that there was an insignificant correlation between the frequency of social engagement in WeChat per day and family communication pattern. Therefore, the result of this part showed that hypothesis 1 was partially supported. This study coincided with that past that social engagement on WeChat can satisfy their psychological gratification, such as parents' chat with their children can satisfy their parents' desire to understand their children. This study supported the Uses and Gratification theory which posited that the aim of people use social media to satisfied their needs.

Hypothesis 2: Young Chinese adults' frequency of social engagement on WeChat significantly influence their family satisfaction.

To test hypothesis 2, One-way ANOVA analysis revealed that young Chinese adults who engaged in WeChat with their parents per day had significant different perceived family satisfaction, but those who engaged in WeChat per day had no significant effect on their family satisfaction. And the findings coincided with the previous studies which found that social engagement on WeChat can change the

traditional family communication model and make the child increase more satisfaction because WeChat communication can promote spontaneous two-way communication between parents and young adults. Thus, WeChat usage can satisfy their needs especially the interpersonal communication and relationship among Chinese family. Meanwhile, use of WeChat can meet the satisfaction of young adults to a certain extent. And the findings also coincided with the Uses and Gratification Theory which posited that people use the Internet (social media) to satisfy their different psychological needs and improve their life satisfaction, such as to promote the self-gratification, seek self-worth, vent and express psychological feelings (Yang, 2016). This study highlighted the positive impact of social media like WeChat to promote exchange of ideas and manage interpersonal relationship between Young Chinese adults and their parents.

When analyzing the difference between the social engagement on WeChat per day (the frequency of social engagement in WeChat with parents per day) and young Chinese adult's family satisfaction. One-way ANOVA analysis showed that there was a significant difference between the frequency of social engagement on WeChat with parents per day and young Chinese adult's family satisfaction. When analyzing the impact of social engagement on family satisfaction, the study showed that young Chinese adults who rarely engaged in social engagement with their parents per day had significant family satisfaction from those who sometimes, often, frequently, and most frequently engaged in WeChat. It was found that all of "rarely"

respondents had negative effect on their family satisfaction. Those who sometimes, often, frequently and most frequently engaged had a positive effect on their family satisfaction. This study clearly underscored the frequency of disclosing one's feeling with their parents on the family satisfaction. If young adults had more frequency to disclose their feeling and opinion they would have higher family satisfaction. Many past studies have found that self-disclosure promoted interpersonal relationship which enhanced family satisfaction. This study supported Zhang (2015) who found that WeChat interpersonal communication process begins with self-disclosure, individual-individual and individual-group communicate on WeChat, and understand each other according to the information that were disclosed and were presented. And, the post content on the Moment is also a process of self-disclosure. Young adults share the emotional experience, life schedule, hobbies, etc. on the moment, but young adults avoid the emotional experience, life schedule, hobbies and other things that they don't want to show (Cao, 2015). Therefore, the result of this part showed that hypothesis 2 was also partially supported. This study supported the assumption of Uses and Gratification theory which posited that social media can make people self-disclosure, and understand each other according to the information that were disclosed and were presented. This study found that the processing of self-disclosure on social media can make other people understand them, and parents meet their needs when they understand their children.

Hypothesis 3: Young Chinese adults who are characterized by different perceived family communication pattern (consensual, pluralistic, protective and laissez-faire families) will have significantly different levels of family satisfaction.

Testing hypothesis 3, One-way ANOVA analysis revealed that sample's different family communication patterns significantly influenced their level of family satisfaction. These results supported the previous study of Gao and Wei (2009) which found that students can perceive communication with their mother and father. Among the four-type FCP, there was more communication in pluralistic family, followed by protective family, laissez-faire family, and finally consensual family, respectively. Different type of family communication pattern had different family happiness, and family communication pattern was correlated with parent-child communication and family happiness. In addition, there was a positive correlation between parents' understanding and children's happiness. On the other way, there was a negative correlation between parents' over-control and, rejecting, and children's happiness (Zhang, 2010).

When analyzing how different self-perceived family communication pattern influenced their family satisfaction, the LSD analysis further showed that consensual respondents had higher family satisfaction than protective respondents, laissez-faire respondents, respectively. Pluralistic respondents had higher family satisfaction when compared with consensual, protective, and laissez-faire, respectively. Laissez-faire

respondents had significant higher family satisfaction than protective respondents. We found that protective respondents had a negative effect on their family satisfaction at the statistical significance, when compared to consensual respondent's pluralistic respondents, and laissez-faire respondents, respectively. In addition, laissez-faire respondents had negative effect on their family satisfaction at the statistical significance, when compared to consensual respondents and pluralistic respondents. Therefore, the result of this part showed that hypothesis 3 was also supported. This study supported past studies of Qiu (2008) which found that young adults' family satisfaction was influenced by 4 factors, including parenting style, the relationship between parents and children, family environment and how parents know about their children. In this research, parenting style and parents know about their children were correlated to concept orientation and social orientation in family communication pattern. In Qiu's research (2008), they found that parenting style emphasizes parent's power and how parents know about their children, and how parents encourage their children to express their opinion or not. This study supported the assumption of Family Communication theory which posited that the family communication is shaped by the conversation orientation and confrontation orientation. Conversation orientation emphasizes how parents encourage their children to express their opinions and to accept different opinions and conflicts. Conformity orientation emphasizes how children show obedience to their parents. Thus, this study underscored the importance of having open communication with their parents. Both protective

respondents and laissez-faire respondents experience low level of conversation orientation with their parents. Protective respondents feel that their parents controlled their opinion and did not let them to express their personal opinion thus their family satisfaction is negative. Laissez-faire respondents feel that their parents did not let them express their personal opinion and also did not show caring or attention to the life of their young adults. However, respondents want their parents to listen to their personal problem and if possible understand them. Parents should not leave young adults with the problems but rather try to understand and help solve their problem. In sum, young Chinese adults will have positive family satisfaction if they received sufficient level of attention and freedom such as the consensual family and pluralistic family.

5.3 Limitations of the Study

There are some limitations within this research that are important to acknowledge.

1. The sampling procedure is an important limitation of this study, with online survey method and snowball sampling, the data collection process is convenient and feasible to reach more targets. The questionnaire data collection for this study was completed through an online survey. The majority of the respondents derived from the researcher's connection and thus, majority of them came from the same city which is Kunming, the hometown of researcher. According to the data

resource most of samples are come from Kunming city Yunnan province. And Kunming is second-tier city of Chinese city classification. The network communication technology, social media popularity, and smart phone usage level in Kunming are lower than first-tier city. Many parents in Kunming did not download WeChat and also did not have idea how to use it. It may limit the result of analysis. And it might be the reason why the data does not have and obvious difference between family communication patterns. Thus, in order to increase the difference between family communication patterns, the data collection process need to be modified.

2. Although the study aimed at 18-25 years old, a quarter of respondents were aged 23-25 years during the data collection. Hence, people in this age stage might have different family satisfaction and perceived different family communication patterns with people age in 18-23 years. These two stages of age represent different education level from data of Chinese Education Bureau. Different age might have different perspective in family communication pattern and family satisfaction, and also it might be influenced by their psychological maturity, occupation, income and so on. Furthermore, the findings were analyzed based on the perspective of the young Chinese adults and excluded the perspective of their parents. Thus, there is a higher chance of biased one-sided responses of the young Chinese adults about their family communication patterns, toward their family satisfaction. In the further research, the question of age should be reset. Other demographic factors

should be analyzed such as occupation, education and self-income.

5.4 Recommendations for the Further Application

The contribution of family satisfaction and parent-child relationship to a family, parents, and young Chinese adults is significant. The social media developer can contribute to parent-child relationship even the whole family relationship by exploiting new social media. Parents can make a harmonious family, set up a right value and let their children grow up healthy.

1. The study promotes knowledge about the impact of social engagement on WeChat on family communication pattern and their satisfaction toward their parents. Influenced by the family hierarchy and Chinese traditional communication, the parent-child relationship is characterized by high distance and low intimacy. Few studies found that teenagers who were brought up from high family hierarchy had low satisfaction with their parents' communication, and family communication pattern can help to increase the parent-child relations, The family communication on social media can promote the parent-child relations, especially father-son and mother-daughter relation. Parent-child communication can enhance children's social adaptability. A good communication between parent and child can build a parent-child interaction model of children physiological development needed, it is a significant contribution for children's physiology development. In parent-child relation, Children who were supported by their parents are better able to explore self-identity. On another hand,

this study is based on the perspective of the young Chinese adults and excluded the perspective of their parents. It can reflect the original opinion of children for their parent, and for parents can think and introspection communication and relation with their children. University and school can use this study to explain to parents how they can use social media like WeChat to family satisfaction and mutual understanding with their young adults to prevent family conflict and family problems.

2. The finding of this study showed that the frequency of communication with parents on WeChat can increase young Chinese adult's family satisfaction. WeChat can do more for family relation rather than only being a chatting application. Based on the family relation and family satisfaction, WeChat can enhance family communication and offer open communication between young adults and their parents. For other social media tool, parent-child relation can influence children's future, young Chinese adults are the majority users of social media in China, and social media can lead them to have a good communication with their parents. Practitioners on WeChat and other social networking sites can make use of the results to plan a family communication campaign to help family problems among young adults and their parents in China despite the changing lifestyle of Chinese populations where young adults are not living together with their parents.

3. Young Chinese adult in self-perceived pluralistic family have the highest family satisfaction. The fact that pluralistic family had high conversation orientation

and low conformity orientation, it indicated that it should have more communication between parent and child. And the parent should not control their child too much. Social media is a good way to communicate with their children.

5.5 Recommendations for Future Research

According to the limitation of this study, the most of samples are come from Kunming city Yunnan province. And Kunming is second-tier city of Chinese city classification. It may limit the result of analysis. And it might be the reason why the data doesn't have obviously difference between family communication patterns. Thus, in order to increase the difference between family communication patterns, the researcher can choose the first-tier city in China, such as Beijing Shanghai and Guangzhou. And the data collection process need to be modified. In the further Research.

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APPENDIX A

Questionnaire in English

Title : The Relationships among Social Engagement in WeChat, Family Communication Pattern, and Family Satisfaction as Perceived by Chinese Young Adults

This survey is a partially fulfillment for the course Independent Study, which is a curriculum in the Master's Degree in Global Communication, Bangkok University. This survey aims to examine the influence of social engagement in WeChat on the self-perceived family communication pattern and family satisfaction among Young Chinese adults. Please choose the answer that can best represent your opinion. Your responses will remain anonymous. Thank you in advance for your time and effort. Your answers will be treated confidentially and will be used for educational purpose only. There are four sections in this survey as follows:

Section 1: Demographic Data

Please place a cross mark (✓) next the appropriate answer that can best represent your demographic profile.

1. Gender:

☐ 1. Male

☐ 2. Female

2. Age _____ years old.

☐ 1. Under 17 years

☐ 2. 18-22 years

☐ 3. 23-25 years

☐ 4. More than 25 years

3. What is the current occupation?

☐ 1. Student

☐ 2. Government officer

☐ 3. Governmental enterprise offices

☐ 4. Employees of private enterprises

☐ 5. Freelance and entrepreneurs

☐ 6. Others (please specify):

4. Level of Education:

☐ 1. Primary school

☐ 2. Secondary school

☐ 3. High school

☐ 4. Bachelor's degree

☐ 5. Master's degree

☐ 6. Doctor's degree

5. Did you add your parents as WeChat friends?

☐ 1. Yes

☐ 2. No (I don't want)

☐ 3. No (my parents never use WeChat.

Section 2: Young Chinese adults' social engagement on WeChat

Instructions: Think about how you communicate with your parents. Please indicate your frequency of interaction with your parents. Place a check mark (✓) on the table.

1. On average, how long you spent time on WeChat a day?

☐1. Less than 1 hour minute per day.

☐2. About one hour per day.

☐3. About 2 hours per day.

☐4. About 3 hours per a day.

☐5. More than 3 hours per day.

2. On average, how long you spend time communicating with parents on WeChat a day?

☐1. Less than 1 hour minute per day.

☐2. About one hour per day.

☐3. About 2 hours per day.

☐4. About 3 hours per a day.

☐5. More than 3 hours per day

3. On average, how often you use WeChat a day?

☐1. Rarely (less than 5 times per day)

☐2. Sometimes (6-20 times per day)

☐3. Often (21-35 times per day)

☐4. Frequently (36-50 times per day)

☐5. Most Frequently (more than 51 times per day)

4. On average, how often you chat with parents on WeChat a day?

☐1. Rarely (less than 5 times per day)

☐2. Sometimes (6-20 times per day)

☐3. Often (21-35 times per day)

☐4. Frequently (36-50 times per day)

☐5. Most Frequently (more than 51 times per day)

5. Did you block your content in moment for parents?

☐1. Block all contents

☐2. Block portion contents

☐3. Did not block.

Section 3: The Revised Family Communication Pattern

Instructions: Think about how you communicate with your parents. Please indicate your frequency of interaction with your parents. Place a check mark (x) on the table.

1 = Never (None per week)

2 = Seldom (Once per week)

3 = Sometimes (Twice or three times per week)

4 = Often (Four and five times per week)

5 = Always (Everyday per week)

Conversation-Orientation	1	2	3	4	5
--------------------------	---	---	---	---	---

1	When chatting with my family via WeChat we often talk about topics like politics and religion where some persons disagree with others.					
2	When chatting with my family via WeChat, my parents often say that every member of the family should have some say in family decisions.					
3	When chatting with my family via WeChat, my parents often ask my opinion when the family is talking about something.					
4	When chatting with my family via WeChat, my parents encourage me to challenge their ideas and beliefs.					
5	When chatting with my family via WeChat, my parents often say that I should always look at both sides of an issue.					
6	When chatting in WeChat, I usually tell my parents what I am thinking about things.					
7	I can tell my parents almost anything when chatting in WeChat.					
8	When chatting with my family via WeChat, we often talk about our true feelings and emotions.					
9	My parents and I often have long, relaxed conversations about nothing in particular on					

	WeChat.					
10	I really enjoy talking with my parents, even when we disagree in WeChat.					
11	My parents encourage me to express my feelings in WeChat.					
12	My parents tend to be very open about their emotions.					
13	We often talk as a family about things we have done during the day in WeChat.					
14	In our family, we often talk about our plans and hopes for the future in WeChat.					
15	My parents like to hear my opinion, even when I don't agree with them in WeChat.					
Conformity-Oriented		1	2	3	4	5
16	When anything really important is involved, my parents expect me to obey without question.					
17	In our home, my parents usually have the last word.					
18	My parents feel that it is important to be the boss.					
19	My parents sometimes become irritated with my views if they are different from theirs.					

20	If my parents don't approve of it, they don't want to know about it.					
21	When I am at home, I expected to obey my parents' rules.					
22	My parents often say that I'll know better when I grow up.					
23	My parents often say that their ideas are right and I should not question them.					
24	My parents often say that a child should not argue with adults in WeChat.					
25	My parents often say that there are some things that just shouldn't be talked about even in WeChat.					
26	My parents often say that I should give in on arguments rather than risk making people mad even in WeChat.					

Section 4: Young adults' perceived family satisfaction

Please think about your satisfaction in your family. Please indicate the level of satisfaction you have with your parents. Place a check mark (✓) on the table.

1 = Very Dissatisfied

2 = Dissatisfied

3 = Neutral

4 = Satisfied

5 = Very Satisfied

To what extent are you satisfied with family in the following aspects?		1	2	3	4	5
1	The degree of closeness between family members.					
2	Your family's ability to cope with stress.					
3	Your family's ability to be flexible.					
4	Your family's ability to share positive experiences.					
5	The quality of communication between family members.					
6	Your family's ability to resolve conflicts.					
7	The amount of time you spend together as a family.					
8	The way problems are discussed.					
9	The fairness of criticism in your family.					
10	Family members concern for each other.					

APPENDIX B

Questionnaire in Chinese

此问卷是曼谷大学硕士学位全球沟通的独立研究课题。此问卷用于调查在微信社交影响下的青壮年自我感知到的家庭沟通模式 (FCP) 和他们的家庭满意度之间的关系。请如实回答下列问题, 选出最能代表你个人情况的答案。请如实回答下列问题, 选出最能代表你个人情况的答案。答案没有正确或错误之分, 所以请尽可能的诚实回答。您的答案会保持匿名。提前感谢您参与此次调查。

*您的答案只用于此次研究, 请放心填写。

第一部分: 基本信息

根据实际情况, 选择最符合您的答案, 并且在您的选择前面画(✓)。

1. 性别:

☐ 1. 男

☐ 2. 女

2. 您的年龄_____岁。

☐ 1. 17 岁以下

☐ 2. 18-22 岁

☐ 3. 23-25 岁

☐ 4. 26 岁以上

3. 您现在的职业?

☐ 1. 学生

- ☐ 2. 公务员
- ☐ 3. 国企职员
- ☐ 4. 私企员工
- ☐ 5. 自由职业者
- ☐ 6. 其它（请详细说明）_____

4. 受教育程度：

- ☐ 1. 小学
- ☐ 2. 初中
- ☐ 3. 高中
- ☐ 4. 大学
- ☐ 5. 硕士
- ☐ 6. 博士

5. 您是否加了父母的微信？

- ☐ 1. 是的
- ☐ 2. 没有（我不想加）
- ☐ 3. 没有（父母没有使用微信）

第二部分：微信使用方面

此部分调查您微信的使用情况。根据你平时使用微信的情况回答下列问题，在你的选择上面画(√)。

1. 您平均每天使用微信的时长是？

☐1. 每天 60 分钟以内

☐2. 每天大约 1 小时

☐3. 每天大约 2 小时

☐4. 每天大约 3 小时

☐5. 每天 4 小时以上

2. 您平均每天使用微信和父母联系的时长是？

☐1. 每天 60 分钟以内

☐2. 每天大约 1 小时

☐3. 每天大约 2 小时

☐4. 每天大约 3 小时

☐5. 每天 4 小时以上

3. 您平均每天使用微信的频率是？

☐1. 几乎不（每天 5 次以下）

☐2. 很少（每天 6-20 次）

☐3. 有时（每天 21-35 次）

☐4. 经常（每天 35-50 次）

☐5. 总是（每天 51 次以上）

4. 您平均每天使用微信和父母交流的频率是？

☐1. 几乎不（每天 5 次以下）

☐2. 很少（每天 6-20 次）

- ☐3. 有时（每天 21-35 次）
- ☐4. 经常（每天 35-50 次）
- ☐5. 总是（每天 51 次以上）

5. 您是否屏蔽了父母您的朋友圈？

- ☐1. 是的，我屏蔽了所有内容
- ☐2. 我屏蔽了部分内容
- ☐3. 我没有屏蔽

第三部分：家庭沟通模式（FCP）

此部分调查青壮年对于家庭沟通模式的自我感知。想想您是如何与父母交流的，根据以下问题，结合实际情况作答。请在您的您的选择上面画(✓)。

- 1 = 从不（一周一次都没有）
- 2 = 很少（每周一次）
- 3 = 有时（每周二到三次）
- 4 = 经常（每周四到五次）
- 5 = 总是（每天）

Conversation-Orientation		1	2	3	4	5
1	即使彼此意见不一致，但家人之间还是会讨论一些话题，例如宗教信仰。					
2	我的父母经常说，每一个家庭成员都应该在家庭决策中有发言权。					

3	当我的家庭在讨论一些事情的时候，我的父母会询问我的看法和意见。					
4	我的父母鼓励我发表一些可能和他们想法不同的观点。					
5	我的父母经常告诉我遇事要看利与弊。					
6	我经常告诉我的父母我在想什么。					
7	我几乎可以告诉我的父母任何事情。					
8	在家里，我们经常讨论我们的感情。					
9	对于一些不重要的事情我也可以和我的父母有一段轻松的聊天。					
10	即便我们意见不合，我也很喜欢和父母聊天。					
11	父母经常鼓励我说一些我自己的想法。					
12	我父母的思想变得开放。					
13	我们经常会讨论一些今天发生的事情。					
14	在我的家里，我们经常谈论我们的计划和对未来的希望。					
15	即使我的意见和父母的想法背道而驰，父母也总是喜欢倾听我的想法。					
Conformity-Oriented		1	2	3	4	5
16	当涉及到很重要的事情时，我的父母希望我毫无疑问地服从。					

17	在我们家，我的父母通常有最后的决定权。					
18	我父母觉得做老板（领导者）很重要。					
19	如果我们意见不同，我的父母有时候会很生气。					
20	对于父母不赞成的事情，他们并不想去了解。					
21	当我在家的时候，我需要服从父母的规则和安排。					
22	我的父母经常说：“你长大以后你就会明白了。”					
23	我的父母经常说：“我说的话都是对的，你不能反驳。”					
24	我的父母经常说：“小孩子不能和大人争执。”					
25	我的父母经常说：“有些事情是不需要讨论。”					
26	我的父母经常：“我应该在争论中让步，而不是让人很生气。”					

第四部分：人们感受到的家庭满意度。

Section 4：中国青少年的家庭满意度

此部分是关于青少年家庭满意度，请回答下列问题结合你与父母间的互动，在你的选择下画(✓)。

1 = 非常不满意

2 = 有点不满意

3 = 有点满意

4 = 很满意

5 = 非常满意

在以下几个方面，你对家庭的满意程度如何？		1	2	3	4	5
1	您家里的各主要成员的亲密程度					
2	你的家庭（家庭成员）应对压力的能力。					
3	你的家庭（家庭成员）处理事灵活。					
4	你的家庭分享积极经历的能力。					
5	家庭成员间的沟通质量。					
6	你的家庭解决冲突的能力。					
7	你和家人在一起的时间长度					
8	讨论问题的方式。					
9	你家里批判事情的公正性。					
10	家庭成员间关心对方的程度。					

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