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Felizberta Lo Padilla Tong School of Social Sciences
Ethical Consideration of Human Services: Who Should Care?

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Parallel Sessions
Abstract Submission

Abstract ID: S07

Abstract title: Balancing Methodological Rigor and the Needs of Research Participants: A Debate on Alternative Approaches to Research Ethics.

Language: English

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Abstract Body:

Despite growing consideration of the needs of research participants in studies related to sensitive issues, discussions of alternative ways to design research ethics are scarce. One of the tensions in research related to research ethics is the need to balance the generation of credible data with the protection of research participants against potential emotional and psychological risks associated with their participation in sensitive research. The presence of responsible social workers in the context of in-depth data collection becomes the argument.

In this presentation, two potential alternatives to address the dilemmas posed by these two equally legitimate purposes is debated. In particular, we consider whether it is in the interests of researchers and participants to bring together the two purposes within the inquiry process.

The first perspective, which is termed protective, promotes the gradual progression of participants from a treatment phase into a research phase, with the ongoing presence of a researcher and a social worker in both phases. In the second perspective, which is termed minimalist, we argue for clear boundaries between research and treatment processes, limiting the responsibility of researchers to ensuring that professional support is available to participants who experience emotional difficulties.

The positions held by the protective and minimalist can be viewed as different points on a continuum of preferences about the feasibility and desirability of keeping research processes separate from or integrated with intervention processes. On one end of the continuum, one may find research in which the two processes are integrated and embedded in the same person; Durham's study of practitioner research regarding child abuse is an instance of such an approach (Durham, 2002). Around the midpoint of the continuum, The protective approach attempts to shield research participants from the possibility of harm from the research process by keeping the two processes integrated, while having the inquiry and

treatment roles held by different individuals who work as a team. Moving toward the other end of the continuum, The minimalist argues for minimizing the involvement of researchers in intervention processes, thereby keeping the research team unambiguously focused on disciplined inquiry. The responsibility of researchers in this "minimalist" perspective is limited to ensuring that emotional or psychological supports are available outside the research processes for individuals who request them to deal with distress related to participation in the research. Following rebuttals, lessons are drawn for ethical balancing between methodological rigor and the needs of participants. The conclusion provides a balanced overview of the two positions, departing from the "this is a better way of doing research on sensitive issues with reference to research ethics" argumentation to highlight issues in research ethics to be considered when designing and doing sensitive research. As such, it provides an opportunity to return to a more cautious commentary that is typically avoided by debaters.

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Abstract Body:
Background:
Participatory research in social work discipline has continuously involving clients in the knowledge building process, which aims at advocating clients' empowerment and emancipation throughout the research process. This abstract is documenting and analysing the use of photovoice, a participatory research method, in a project of the author's PhD study.

Ethical dilemma and way out:
The main ethical dilemma involved in this project was the concern over taking photographs of other non-research participants. Both the research ethics committee and the research participants have raised their own concern.

First, the research ethics committee concerned about the informed consent of the non-research participants. Whereby the definition of photovoice, the research participants are the 'master' of the camera, they can take any picture of the place, people, objects, etc. which they may have been consider as the assets and challenges living in the community. In one way, as a participatory researcher, we would like to involve the participants and empower them in the research process; we also need to balance the rights of those being photo-shoot. Hence a session of educating photograph ethics to the research participants before allowing them to take the photos. It has been emphasised if the non-research participants being taken in the photos, he or she has the right to know the purpose of the research, the data usage, etc. The research participants are suggested to ask the person-concerned in advance and give them a prior-prepared research brief.

Second, the research participants felt embarrassed to documenting photos involving people purposely. This issue was raised after discussing the limited of photographs brought in the 2nd session. Although they have shared taking photos with mobile phone was very convenient nowadays, they found about documenting their assets and challenges to the livelihood as an adult living with eczema is a novel experience. They found it hard to locate

their preferred objects or explain to the person which may involve. Then due to the tight schedule and commitments of the participants and researchers, it has suggested to change the means of documenting from participant-generated photographs to visual art forms and decontextualised photographs. The change of form of visual research may be deviated from the original research direction, yet the main purpose of involving research participants as much as possible (including the decision-making process) in participatory research still prevails.

Conclusion:

Social work has long held the tradition of empowering people and the number of participatory researches has been grown flourishly in the recent years. This abstract has discussing the ethical dilemma and the way out in using the photovoice as a participatory research method. It is foreseeable that ethical dilemma would still occur, but it is the researchers' wisdom to find a way out and empower the research participants without continually devalue them as 'passive object' in research.

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Abstract Body:

This paper attempts to reflect critically upon the dominant research on drug addiction. Briefly put, the mainstream researches on drug abuse and addiction largely focuses on the pathological aspect and the methods, assumptions and concepts are essentially problem oriented. They always narrow down their analysis to the micro level and ignore the structural effects. Undoubtedly, this individualistic approach would artfully decontextualize the problem of drug uses and subtly conceal the structural imbalances, leaving the social problems or injustice unquestioned.

The paper will firstly employ Jacques Lacan's theory of psychoanalysis to unravel the social construction of drug user identity. The Lacanian individual self can be divided into the real, the imaginary and the symbolic. The real is impossible to say, that is it cannot be described, discussed or presented through language. The imaginary is the mirror image of the individual, the understanding of the self through the imagination of how the other seeing one's self. The symbolic is the language structure, the linguistic order of the society. Simply put, individual is and can be represented only via signifiers, to use Lacan's language; the real self cannot be said.

Accordingly, the master signifiers define the boundary, nature and essence of the discussion of drug uses or addiction. Based upon this understanding, the paper will also adopt Foucault's theory of discourse to analyze the mainstream research and social practice towards drug uses. Foucault maintains that we should not confine our understanding of knowledge to epistemological level; he argues that knowledge induces surveillance, either individual or social. Thus, when one is defined from the biomedical model as drug addicts, one would be under medical or social surveillance.

In light of the works of Lacan and Foucault, the paper will critically review the historical and contemporary discourses on drug uses and addiction imaginary, aiming to unmask the unjust practice towards, and the social exclusion of, the drug users. The paper also discusses the discourse of the fear of treatment of the biomedically defined drug abusers, hoping to

illustrate the suffering of the drug users in the process of subjectivating themselves to the addiction signifiers.

Session 2: Ethics in practice

Abstract ID: S01
Abstract title：人在情境中：華人社會下學校社工實務的倫理困境
Language: Putonghua

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Abstract Body:

學校社工在教育系統中工作，協調與解決學生及其生態系統對象，包括家長、教師、學校行政、專業人員、社區人士等人的問題，但在華人社會中面對衝突管理，常礙於「人情」、「關係」、「面子」等因素而遭遇困境，因此釐清人在情境中的文化脈絡，才能尋出工作理路。本研究採取立意取樣，深度訪談方法，訪問台灣 14 位學校社工，探究華人社會下學校社工實務的倫理困境，結果顯示實務中社工常見的倫理困境，包括個人文化價值與專業體系之價值衝突、局內人與局外人之角色衝突、忠誠學生抑或家長、安逸穩定或是改革變遷、個體利益還是團體目標為重。其中，涉及的實務議題，包括隱私保密、服務對象自決、危機預警、法定通報、最佳利益、不當實務的揭露等。研究建議，1.作為「反思性」（reflective）學校社工，應隨時覺察個人、文化價值在實務行動中的涉入；2.強化倫理教育於實務工作，倫理決策訓練中如何平衡華人文化社會中的「法」、「理」、「情」；3.思辨華人文化在倫理決策的影響與位置；4.研訂倫理風險管理工具之重要性；5.建制本土化學校社工實務倫理指引，以提供業界參考。

關鍵字：人情臉面、華人社會、學校社工、倫理困境、倫理決策

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Abstract Body:

本文旨在討論澳門的社會、政治、經濟環境如何影響社會服務的發展，特別是有關的發展又如何影響社會工作者的實務工作。

社會工作作為一個充滿人本關懷的專業，在其教育過程中，自然會強調作為社會工作者必尊重人的價值、尊嚴及權利。由於社會工作者必須具備對人、對社會的關懷，因此，社會工作教育過程中，通常都設有特定的科目來教導學生認識社會工作者應有的倫理知識及責任，這也被視為社會工作教育中重要的核心部分。

有關社會工作的倫理教育主要包括：探索社會工作的本質、分析什麼是社會工作價值觀、理解自我與社會工作價值觀、反思社會工作倫理與實踐等等。其中必定會論及有關社會公義(social just)、關懷倫理(an ethic of care)等議題。 本文打算從過去五年教授「哲學、倫理與社會工作」的經驗出發，分析學生的投入程度、對相關議題討論內容等等，理解同學對社會工作倫理的認同。學生在畢業後，成為正式的社會工作者，他們是否可以完全實踐在課堂中學到的倫理知識？澳門社會的情境(context)，又是否對社會工作者造成困境？本文將會以批判反思取向來檢視相關的議題。

Abstract ID: S10

Abstract title: Social work values in social services administration textbooks: A profession overshadow by a managerialist approach

Language: English

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Abstract Body:

This presentation is based on the study of social services administration textbooks published between 1965 and 2014, observation and interviews with frontline and management social workers. The coverage of values and ethics in these texts varied considerably and the situation in the field is worrying. The limited stress on social work values and overconcern on managerial ethics, accountability, performance, etc. as reflected in the textbook content draws our attention to the possible misdirected training of social workers for administrative roles. Moreover, from personal field experience and interviews with social workers we noticed that agencies concern more on procedures, financial management, development, survival than values such as social justices. It is time for social workers at different position to reiterate the importance of our profession values. We have to state out stance and help administrators without social worker background to understand the specific values that the profession uphold.

Session 3: Ethics and education

Abstract ID: S12

Abstract title: Ethics education in social work: Favourable conditions, moments, means and challenges - Stories and insights from Macau
Language: Cantonese

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Abstract Body:

Social work practice is highly dynamic and contextual and relies heavily on social workers' use of self. Social workers have to make their moral and political judgments and to use their autonomy in the helping process amidst ambiguities, uncertainties and risks in their daily practice. A solid professional identity based on social work ethics and value became the compass, which helps them set their orientation, make decisions, and draw up intervention strategies upon their repertoires of diverse methods and skills in coping with the sophisticated circumstances. The education of social work ethics, however could not be achieved only by classroom instruction methods, such as introducing code of ethics or discussing dilemma issues or cases in class. Ethical consideration and sensitivity must be infused in the daily social work practice, i.e. fieldwork for social work students. Using a narrative approach, the author has interviewed a group of social work graduates in Macau to review the significant experiences that had critical impact on their formation of social work professional identity during their social work education. From these stories, we can see the kind of ethical principle or issues concerns the students most in their learning of social work. Moreover, we can also understanding more the students' lived experience, including their struggles and negotiations in the process and their respective reflections on social work ethics. Based on the insights from these stories, the author would propose the favourable conditions, moments and means for doing ethics education with social work students. Moreover, challenges of doing ethics education faced by social work teachers or field instructors, in respect to the Macao social service context would also be discussed.

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Abstract body:

Both Western and local scholars have urged the social work profession to rethink advocacy for social justice in political and socio-cultural-temporal contexts. There are currently no systematic records to trace the development of advocacy practice, nor evidence-based research to describe the meaning of learning and practising advocacy in Hong Kong. Investigating the meaning of advocacy from social work teachers, practitioners and students can lead to a clearer understanding of the notion of different levels of advocacy practice, appropriate for the political and social work context in Hong Kong, to identify the knowledge and skills required that can enhance curriculum development and professional growth. Based on the purpose of the research, qualitative research was to use in this exploratory study by employing narrative enquiry as for the research methodology. In-depth interviews were conducted with teachers, students and practitioners. A total of 15 participants were selected for interviews.

The first finding indicates that the purpose of advocacy practice is vague in community development, is not based upon theory and ignores etymology. The interpretation behind the meaning of advocacy practice aims to have relevance as one of the core social work values in pursuing social justice. The second finding discloses that experiential and reflective learning with systematic evaluation is an adequate approach for the learning of advocacy. Advocacy is not currently given a prominent role nor sufficient support within social work, thereby causing difficulties in finding experienced teachers, as well as motivating students, social workers and NGOs in advocacy practice. The third finding supports that the development of individual learning is affected by cultural differences, the learner's personal beliefs, and economic and political environment. Improvements suggested include understanding sources of knowledge, integrating and refining the Western framework to enrich local experiences. The fourth finding is that all informants are keen on making improvements in social work training especially in classroom teaching, fieldwork placement and external activities.

In addition to answering the research questions, the results give rise to implications for informing social work practice and education. Educators have been informed to review the curriculum of social work education such as management of changes related to dealing with

power and political influence. Every social worker is advised to have self-reflection on social work advocacy in his/her daily practice. Practitioners for advocacy practice are recommended to establish a platform to advocate the social work sector to improve the learning and practice of advocacy. Researchers are suggested to a) clarify the concept of advocacy and evaluate its activities; b) address theory and practice gaps so as to create an advocacy model locally; c) enhance records of successful advocacy projects and explore new ways of advocacy practice; d) analyze the impacts of capitalism and neo-liberalization on advocacy practice; and e) conduct research for the proposed platform to resolve difficulties of advocacy practice in Hong Kong.

Abstract ID: S24

Abstract title: Assessing the attitude and behaviour of social work students towards Social Justice

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Abstract Body:

Background:

Social justice is one of the core values of social work. The global definition for social work by International Federation of Social Work states clearly that the 'Principles of social justice,… are central to social work'. Social work students are expected to share and uphold this core value. However, while there are frequent discussions over how social justice should be taught and included in the curriculum, there are few local researches studying on the extent social work students share the value of social justice and the way it is realized in their daily lives. Based on the theory of Ajzen (1991) on planned behavior, Torees-Harding, Siers and Olson (2012) have developed a Social Justice Scale (SJS) which is used to measure the attitudes and behaviours towards social justice. Using the SJS as the framework, we conducted an exploratory study to learn about the attitudes and behavior of social work degree students in one local training institute towards social justice.

Study:

This study is the initiation of a development of the Chinese Version of the SJS. After the research team translated the SJS items, backward translation was conducted to check the consistency. The translation was completed by final editing of the Chinese characters for each item. In addition, based on the experiences of the research team, questions were developed to

assess the respondents' participation in social work related activities and their commitment towards social work values. Moreover, it is postulated that students who have high self-esteem would have higher SJS scores which will be manifested by their scores in the Rosenberg Self-Esteem Scale (Chinese version, 1998). This exploratory study was conducted in March and April of this year and there were 157 social work students completed the study.

Findings:

Preliminary results indicate that students scored high in the SJS. Relatively, the sub-score in social justice attitude was the highest, the sub-scores in the perceived behaviour control around social justice; subjective norms around social justice; and intention to engage in social justice were modestly high. Respondents also got high scores in their participation in social work related activities and belief in social work values. The finding also indicates that the score of the SJS related to the participation of students in social work behaviour and to their belief in social work values. However, the preliminary analysis does not indicate that the SJS score is related to the students' religious background or to their level of self-esteem.

Discussion:

The preliminary result of the study shows that the SJS scores of the respondents are encouraging. They have a relatively higher score in their attitude towards social justice than their social justice related behaviour. While this is understandable, further support to encourage students to engage in social justice action should be considered. The strengthening of the ability of students to take social justice action and the creation of a facilitating environment should be considered. Conduction of similar study for more students and also with different background have to be made as the number of participants of the current study is confined to a small population and one training institute.

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Key words: social work values, social justice; social work education; self-esteem.

Session 4 Ethics and culture

Abstract ID: S03
Abstract title：社區發展如何在多元的政治氛圍下找到平衡點
Language: Cantonese

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Abstract Body:

社區工作其中一項最重要的目標為提升個人的自主信念及解決共同問題的能力。近年，社會不斷變遷，政黨議會及不同地區團體均而積極參與地區事務，社區發展的角色受到了多方面的衝擊，此消彼長，地區發展的工作受到一定的影響。與此同時，在代議政制下，政黨議會及地區團體的氛圍下，村民都依靠議員、區代表為他們發聲，無疑街坊被「去權」。我們曾試過在颱風山竹過後，有街坊自願組織小隊在村內幫忙清理，最終因該村代表認為這行動是質疑其能力而告吹，發動村民承擔自發參與的目標受到了限制。這亦阻礙我們組織街坊的契機。究竟社區工作在這個多元的政治氛圍下，如何找出路? 不同社區政治意識型態，我們又如何與地區的其他團體能共存呢?

近年明愛西貢社區發展計劃以「資產/能力」的工作手法/策略，以應對複雜的社區動力。西貢對面海大部份的居民擁有漁民背景，但他們上岸後要面對各種的適應問題，上岸後的生活亦使他們原本的身份被遺忘。我們以漁民歷史、文化作介入點，構建漁民族群的身份。在過程中構建了參與者對自己認同，確認漁民的身份。這種文化層面介入亦讓不同政治團體較易接受，出現較少過敏反應，突破了傳統組織的介入的局限。本文會以我們團隊在日常工作上面對的實例闡述當中矛盾及困難的對應手法及果效。

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Abstract Body:

人情社會—人情、關係、面子，已被指認為華人社會人際互動的普遍特徵。從生態系統觀點來看，社會工作案主問題處置涉及對多重系統之干預；就角色職責而言，社會工作專業角色擁有法定權力分配福利資源。不過，現行專業關係與關係界線之討論，大多仍停留在二人關係（dyad）之思維，而缺乏生態系統觀與與關係（guanxi）網絡的考量。本文旨在探討華人社會工作者處在人情社會中，專業實踐過程將會面對的倫理難題，如系統衝突調解、權力運用與專業關係界線等，並據此進一步討論華人社工專業關係的多重內涵。

Abstract ID: S14

Abstract title:　Exploring the ethical dilemma of social work and the solutions in Mainland China

Language:　Cantonese

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Abstract Body:

In the process of social work development in Mainland China, it is inevitable that Chinese social workers have to touch the issue of ethical dilemmas.　In particular, social workers need to be sensitive to the dissonance between professional social work values and traditional Chinese values. How to resolve the ethical dilemma and conflict through a consideration of alternatives become an area of concern. A qualitative research had been done to investigate this ethical issue. Frontline social workers and their supervisors have been interviewed. Since professional social work value and traditional Chinese value are in conflict, three ways of resolving ethical conflicts are suggested. Moreover, in the process of conflict resolution, the role of a supervisor is to facilitate self-reflection of a social worker and to encourage continuous communication and relationship building with the conflicting parties. In future, there are still three critical areas need to address: (1) How to provide consultation and supervision that will help social workers work through the ethical dilemmas? (2) How to integrate the professional core values of social work into the traditional Chinese values and cultures? and (3) How to create space for professional practice within a traditional system of collectivism? Further research and exploration in these areas are highly recommended.

Abstract ID: S09
Abstract title: A Three-Pillar Approach to Analyze Delayed Help-Seeking Decisions of Chinese Male Survivors of Partner Violence: Ethical Implications to Human Service
Language: English

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Abstract Body:

Ethical consideration of design and implementation of services for male survivors of intimate partner violence (IPV) in human service organizations always draws the attention to the reasons of delayed in help-seeking and the importance of identifying the factors of shorten their delayed in asking for help.   This study analyzed qualitative data on IPV victimization against men and their delayed help-seeking decisions.   A three-pillar approach was used to explain Chinese men's psychological struggles, their interpersonal issues, and decisional challenges.   This approach is an expansion of the sociocultural causes and physical consequences in domestic violence to emphasize psychological explanations of help-seeking.   Psychological theories lay a foundation for building the first pillar to support a gender-inclusion perspective that aims to address both protective and risk factors affecting survivors in their help-seeking process.   The second pillar is the support of a taboo-free platform for survivors to reduce reluctance to report.   The third pillar is then built surrounding professionals who plan gender-specific programmes and clients who are informed of the resources and outcome-based services designed especially for combating IPV

issues that are gender-inclusive.

This study adopted individual interviews with semi-structural questions.   Ten Chinese adult male participants were purposively recruited from four non-governmental organizations serving male IPV survivors in Hong Kong.   They had been in a heterosexual intimate relationship (married, cohabitating, or dating) for at least six months, and had been living in Hong Kong for three or more years.   Data was analyzed with thematic analysis guided by the three-pillar framework.

Findings showed three major factors that are culturally relevant to explain help-seeking reluctance in terms of sense-making, stigma in social context, and rationalizing postponed decisions. Male-female symmetry suggests that survivors regardless of gender differences tend to delay their help-seeking decisions and address their protective intent for not reporting.   Male survivors were more inclined to use cultural explanations to minimize the impact of victimization, such as justifying by framing self as a competent and capable problem-solver. The more the male survivors perceive being stigmatized from negative reaction from others when disclosing victimization, the more affirmation of the perception of receiving assistance as self-threatening.   From the abused men's perspective, help-seeking would not be postponed if they were encouraged to look into their help-seeking motivators, including harm to self, harm to others, face reframing, and their need for reaching out to a no-shame environment. This study further supports the consideration of gender-specific contributing factors that could assist service providers in helping Chinese male survivors make immediate or earlier decisions to prevent further abuse. These factors are culturally relevant in terms of sense-making, removing stigma, and understanding the delay in seeking help. In order to encourage men to seek immediate or earlier help, assessment should focus on these gender-inclusive motivators including self being harmed, others being harmed, face reframing, and the presence of a no-shame environment.

Abstract title: 推行長者精神健康服務兩難
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Abstract Body:

提及精神健康，很容易令人聯想起精神病或甚至與它等同。另一方面，隨著近年香港人口老化，有研究已顯示本港約有百分之十的長者出現抑鬱徵狀。面對生活壓力、人際關係不和、身體機能衰退、社交活動減少等問題，長者會較易受到情緒困擾，影響心理健康，增加患上抑鬱症或更嚴重病症的風險。然而，調查亦發現，港人對長者抑鬱存有誤解，認為長者有不開心是老年轉變的正常反應，忽略長者本身的情緒感受和需要，以為透過提醒抑鬱長者自己的福氣或往好處看，便能協助他們。在實務工作中，此觀念多發生在與子女有聯繫的長者中，即使長者曾表達有情緒困擾，但礙於考慮到子女不願意他們向社工談及家庭狀況，最後拒絕接受服務。社工面對這類型的個案時，往往會陷入倫理兩難，一方面理解子女的擔心或對服務的不安心，一方面仍需以長者的最佳利益以及社會公平正義原則作為考量，兩者可以如何取得平衡。

Abstract ID: S20

Abstract title: Reflective writing & Co-reflection: Enhancing professional practice in mental health setting

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Abstract body:

Relevant studies on reflective writing and co-reflection are severely lacking in social work field. An exploratory study was conducted in a psychiatric halfway house to investigate the effects of reflective writing and co-reflection. Positive effects on enhancing professional practice are confirmed. An "inspiration problem" is identified to be a key barrier to reflective writing. There is an issue to address: How to turn a routine encounter into a 'surprise' for the experienced practitioners, which triggers reflection for enhanced professional practice? Case meeting and journal discussion are both effective approaches in co-reflection. It is worth noting that the occurrence of 'face-saving' behaviours is high in a group with good working relationship. Participants are modest and polite in articulation and discussion, but seldom bringing out challenges or confrontations. Two issues deserve further exploration: How to enhance deep and critical self-reflection in reflective writing? And how to enhance 'critical reflectivity' in co-reflection?

It is recommended that a trial of reflective writing be used in clinical supervision in particular for those novice practitioners. In an age of fast-growing technology, other forms of co-reflection, i.e. online co-reflection and cross-cultural co-reflection, should be considered in addition to conventional co-reflection.

Session 6: Ethics in practice

Abstract ID: S05

Abstract title：「留住薄扶林村」值得嗎？
Language: Cantonese

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Abstract Body:

經過薄扶林道的巴士上車上乘客望住薄扶林村「呢啲咁嘅地方拆咗佢起公屋咪仲好，大把人等緊屋住。」近年對公屋地的需求增加，華富村重建等令薄扶林村成為土地被看見。隨著南區的村落紛紛被清拆，剩下的薄扶林村一直被視作寮屋區，連薄扶林村人都深信清拆只是遲早事。在以土地、房產有價的香港中她的價值是什麼？為什麼要放棄過百億的庫房收益及成千上萬就業機會來保育她？這場是香港一場反思價格與價值何者重要的價值觀角力。

明愛薄扶林社區發展計劃團隊過去八年在薄扶林村以保育文化地境、建立社區身分、自主生活等方向介入。建立多元平台，以平等參與原則，成功連結村內不同社經背景村民共推動「留住」運動，營造有價值的薄扶林村，成功令薄扶林村成為香港在急速發展中暫存下來的村落。當中經歷價值觀沖擊及反思反映出香港發展中人與根源的脫離。借此文分享團體及村民在過程中的價值觀掙扎及如何堅守樂根源的初心。

Abstract title: Law enforcer and social worker – An exploratory study of different approaches between social work practice and correctional services in Hong Kong Special Administrative Region

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Abstract body:

This paper tries to explore the differences between social work practice and correctional services from the aspects of professional boundaries, concept, content, construct, context, approach, function, professional identity and relationship with service users. A summary of the findings is tabulated as follows:

		Social Work Practice	**Correctional Services**
1.	Professional Boundaries	Higher risk in transgression	Fast-growing in legal challenges
2.	Concept	Rights-based	Risks-based
3.	Content	Empowerment	Control
4.	Construct	Self-determination	Authoritativeness
5.	Context	Social inclusion	Social protection
6.	Approach	Individualisation	Standardisation
7.	Function	Intervention	Prevention
8.	Professional Identity	Partner	Guardian
9.	Relationship with Service Users	Ally	Facilitator

Through these, social workers will be informed what are the limitations of their service in a correctional environment, whilst for correctional officers, a better understanding of the philosophical stance of social services which may be helpful for them in discharging their dual role of law enforcer and social worker under the contemporary correctional policy stressing rehabilitation and reintegration of persons in custody.

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Abstract body:

This study presents qualitative research exploring how a group of 20 non-engaged young people who have non-engaged experience in Hong Kong spend their casual leisure time and the relationship of this with career adaptability. A qualitative study with thematic analysis was used to explore the subjective experiences of non-engaged young people and their social workers through twenty interviews and three focus groups. A conceptual model specifying the relationship between casual leisure experience and career adaptability is developed. Based on this, a life and career intervention framework, which is responsive to the needs of non-engaged young people in the current Hong Kong context, is suggested.

In this study, young people's subjective experiences regarding how they spend their casual leisure time is identified as an engagement point for the development of life and career directions. By mediating between casual leisure time and career goals, four dimensions of career adaptability (4Cs) are identified: Concern, Curiosity, Control and Confidence (Savickas, 1997; Savickas & Porfeli, 2012). These 4Cs are dimensions of psychosocial competencies that could facilitate individuals to effectively manage career tasks and will go through different transitions across the lifespan (Rudolph, Lavigne, Katz, & Zacher, 2017). These dimensions are proposed to be the main focus for social work intervention in working with life and career planning of young people. The findings of young people's career adaptability in this study shed light on the focus of social work intervention in four phases of career intervention: engagement, exploration, life and career management, self-understanding and development.

A fifth dimension of career adaptabilities is proposed here: "Connection" which is based on the conceptual understanding of the adaptive efforts of non-engaged young people in their development of life and career planning in this study. This suggestion is proposed in light of the cultural context and psychosocial needs of young people in Hong Kong.

Further theoretical work is required to integrate social work practice with different paradigms of career intervention, which is grounded in the casual leisure experiences of young people. A strength-based approach is suggested to work with the non-engaged young people in

development of life and career planning services in Hong Kong. It would need to remove the barriers that blocks the potentiality of growth and fulfilment of dreams of young people, recognize their strengths even in casual leisure activities, help them to have a more in-depth self-understanding to themselves, and to formulate young people career identity with social work intervention that helps to nurture their competencies in career adaptability in the career development services.

Abstract ID: S19

Abstract title: Older Chinese People's Age Effect on their Best Years of Life in Old Age

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Abstract body:

Objective: The major objective of this study is to examine the impact of older Chinese participants' chronological age on their self-reported decades of the best years of life.
Methodology: This is a cross-sectional survey with 842 older Chinese people in Hong Kong participated in this study, giving an overall response rate of 91 percent. The focus of this paper was on those whose best years of life fallen in their old age. This study made use of an index entitled *The Best Years of Life*, which was developed in 1975 by the USA's National Council on the Aging. Daniel J. Levinson's developmental theory, the well-being theory of the positive psychology, and the socioemotional selectivity theory were used to formulate the conceptual framework.
Results: About a quarter (23.5 percent, or 198 individuals) of the 842 participants reported that their best years of life had taken place in their old age. These 198 participants tended to report having their decades of the best years of life fallen in their chronological ages.
Discussion: Findings of this paper have dispelled some myths and stereotypes about older people's poor quality of life. People can have their best years of life in old age. There is an age effect on their choices of decades of the best years of life. Certainly, participants pay attention to their current situation of their life course. They simply acknowledge that "right now" is the best. Findings of this study will have an impact on the professional ethics in terms of defending their older clients' best years of life.

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Abstract Body:

在我們眼中漁民有著求存求生的技能，十分厲害，能看準時機，網網千斤，搵食養家；再者是懂得睇天睇雲，避過風雨，保命存活至今；由險要的生活中建立了一套應對海上生活環境獨有的生活智慧。但昔日居於長洲西灣社區的漁民街坊根本不視捕魚避風技能為智慧，只著眼於自己未曾接受教育，認為自己見識小，說話沒有牙力，當面對問題時，他們很多時表示「請求」我們幫助，特別當面對制度的不足時，街坊對於向相關部門反映意見大感卻步，多提出搵地區上識字、有身份地位的人處理，「認為」他們先做到，自己做不到。

正正如此，每當想推動他們以集體參與方式解決共同面對的問題時，都要大大用力嘗試去衝破他們的心理關口，而很多時都未能成功，為尊重街坊的主體性，只能讓他們以舒服的方式處理事件，令我們內心充滿掙扎。

本文想分享多年來如何以社區資本嘗試打破自覺微末的身分帶來的掙扎。直到一次機會下與漁民街坊開展了推廣漁民文化活動，開始時街坊都質疑問「我們有什麼可以給人看？」，正是他們自我形象的寫照。但在活動過程中，街坊們滔滔不絕向公眾介紹，特別是有人願意聽及表達欣賞時，令他們對自我形象有點改觀，「我講嘢原來有人聽，自然願意講」。其後再嘗試組織當中的退休漁民討論及跟進退休保障，他們願意參與區內討論，我們以為導賞活動的經驗能加強他們表達訴求的信心，但他們表示表達對制度的意見與能隨時自在分享漁民生活經驗是不同，令我們退回一步，考慮是否帶街坊行得太快，亦啟發我們明白自我形象建立不單靠外在確定。我們再從中進深建立漁民有生活智慧的身份，以達致內在自我肯定，當然開始時街坊都不接納這麼正面的身份，慢慢從多次小組分享中歸納出不同生活智慧主題，才開始認同此身份。加上，與街坊調整建立表達意見的層次，先從社區出發，向區內長者中心提出改善日託車接送安排，再到制度，雖然現時街坊仍會表示他們不太相信制度會因為他們的意見而改變，但都認同表達訴求的需要，亦會特別留意相關報導，與我們討論，這正是我們的目標及反思，不是最後能有多少街坊參與爭取行動，反而是他們對切身處地面對問題及處境的認識及關注。

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Abstract body:

Literature of immigrant economy focuses predominantly on male entrepreneurs, and there is a tendency to portray female as either "silent contributors" of family business or independent entrepreneurs who can be free to do business because their children need less of their time. In recent years, Hong Kong has witnessed the emergence of immigrant-clusters such as "Little Indonesia", "Little Thailand" and "Little Nepal" in various areas, filled by restaurants, fast-food shops, grocery shops, hair salons, and remittance banks, etc. It is observed that while there are rather "hidden" women who play the role of the supporting family members, there are also women who are visible and leading the businesses.

This paper explores how moral meanings are attached to economic activities by both the "hidden" and the visible female entrepreneurs in the disadvantaged immigrant economy in Hong Kong. My findings reveal that moral sentiments, norms and ethical explanations play a salient role in that they influence the economic activities, while some are compromised by economic needs. These moral norms are not only pressure coming from outside – the respective immigrant community - but are also deriving from inside - internalized ethical commitments. To a certain extent, moral commitments have earned these female entrepreneurs more respect and power in the family. This paper argues that given the structural inequalities and dominant social discourses on sexualized, classed and racialized immigrant women, drawing upon moral meanings can be understood as a counterbalance for establishing the image of a better and "moral" business woman who can be embraced and valued by their respective home or immigrant community.

This paper contributes first, to the under-studied area of women and ethnic business in Hong Kong, and second, the academic discussions on immigrant economy and morality, with the Hong Kong case as an example of the Asian context.

Abstract ID: S02

Abstract title：家庭照顧者情與理的抉擇

Language: Cantonese

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Abstract Body:

中國人傳統觀念一直認為照顧家人是天經地義的事。照顧者於照顧家人時，常受著孝順、家庭責任、仁義等道德規範，彷彿為家人申請院舍照顧服務、聘請外傭照顧家人就是不孝；決定不為家人作各種維持生命治療就是不仁不義。結果，照顧者要獨力承擔繁重、勞累、不分晝夜的照顧工作。有些照顧者堅守孝道，堅持照顧不假手於人，日子久了，身體五勞七傷，精神壓力過大，影響照顧質素，被照顧者也有可能會接受不到適當的服務，最後家人嫌棄照顧得不夠好，與照顧者關係逐漸變差，互相不接納對方的意見和行為。有些照顧者情感上不忍院舍為家人使用約束物品而把家人接回家照顧，最後都理性地明白到自己難以應付全天候式的貼身照顧，不到一年便把家人送回院舍照顧。

近年照顧者的倫常慘劇，令大眾和社會福利界不得不重新審視對照顧者的道德標準和照顧者實際的照顧能力，紛紛倡議對照顧者的支援，更認為照顧者要先好好照顧自己，才有力量去照顧家人。演講將分享此道德文化的轉變，並討論現今社會服務如何作相應的調整，支援照顧者作情與理的抉擇。

Abstract ID: S21

Abstract title: Ethical decision-making in community care services for the elderly

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Abstract body:

Unlike the traditional agency-based care approach, consumer-directed care puts more emphasis on promoting clients' rights, autonomy, self-determination, freedom of choice and informed decision-making which is consistent with social work values. In 2013, the HKSAR Government also adopted the self-directed/ consumer-directed approach for elderly service programme planning and implementation.

In this presentation, the case of the community care service voucher for the elderly in Hong Kong is used to discuss how this new service model can provide elderly clients more choice, autonomy and voice in determining their own care and service packages. I also discuss how these ethical considerations can be encompassed within a framework of empowerment. Finally, ethical dilemmas in elderly services are discussed.

Abstract ID: S06

Abstract title：社區發展『傳承』什麼文化的矛盾- 龍躍頭的一個嘗試

Language: Cantonese

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Abstract Body:

香港是一個急速發展的城市, 資訊科技不斷改變人的生活模式。社會急速的發展同時, 香港人又興起懷舊一返。近十多年來, 社區工作手法多使用社區營造手法, 將香港過去走過的歷史, 再重新地探索, 並推動社區人士參與,承傳文化。但懷緬舊日的生活的工作又有什麼意義呢? 常常聽到長者說, 『我們都是沒有用人了。今天不再屬於我們的。』人與社會環境出現不和諧, 我們又可以怎樣做呢?! 推動文化承傳在社區又是否有回頭路, 我們是否要走回盲婚啞嫁的年代嗎?

本文希望將明愛龍躍頭社區發展計劃在地區近十年的工作經驗,分享社區營造工作手法的點滴。粉嶺龍躍頭是一處有六面多年歷史的地方,以鄧姓圍頭人為主;近二百多年前, 因為清朝政府遷界令,不同姓氏的客家人就來到龍躍頭聚落,最後的就是客家及南潘順的菜農及畜牧的專家為龍躍頭帶來第三批生力軍。夠竟這三批不同時期來到的人是否可以有效地結連在一起, 彼此之間,又可有衝突產生呢?! 文化之旅夠竟帶我們走向何方? 在文化建造過程中, 又出現不同的見解及矛盾。 本文綜合過去十年的工作介入, 找尋共同社區身份, 嘗試將不同社群聯繫一同參與社區文化, 並希望建立對社區的共同身份, 將當事人對環境感到包融及互相欣賞, 彼此互相鼓勵及支持。但實踐上,文化承傳及推廣過程仍遇到不少矛盾及取捨, 並希望本文可與大家共同檢視有關原則及價值取捨。

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Abstract body:

Since Hong Kong Government has introduced the concept of Managerialism to the social welfare services by launching the Service Performance Monitoring System along with a subvention system reform, namely Lump Sum Grant, in 2000, the ecology of social welfare sector has changed drastically. The operation of most organizations has changed from professional orientation to managerial orientation that adopts a business inclined practice to run their services under the new competitive environment. Consequently, the management that is originally supposed to be an auxiliary servant to facilitate the delivery of services has eventually become the master to be served. Most social workers working under such climate find it difficult to exercise their professional functions as they are demanded to fulfill a great deal of managerial duties. Worse off, some appear to have lost their professional identity.

This research is an exploratory study that looks into the issue by revealing the struggles of social workers under Managerialism and exploring strategies for social workers to live with Managerialism in a way without losing their professional stance. This is a qualitative research with 11 social workers being interviewed, including social work administrators, experienced frontline social workers, and junior frontline social workers.

As shown in the findings, most of the informants are suffering from the impacts of Managerialism and feel demoralized, helpless, pressurized, fatigued, resentful, and perplexing. Nevertheless, this research is able to identify some strategies facilitating social workers to persevere in their professional stance in facing the assault of Managerialism. They include: "reasserting professional identity", "realizing the social work values", "discerning the first and foremost tasks", "actualizing professional integrity", "evoking team solidarity", "exercising personal influence,"performing collaborative resistance", and "practicing self-reflection".

Since the core of social work is the social work values and to sustain such values demands social workers having a solid professional stance, the suggested eight strategies can be served as a reference for social workers to withstand the assault from the tidal wave of Managerialism and be able to stand firm again on their professional stance, like a tumbler!