

A SENIOR PAPER PROPOSAL

to the

Department of International Affairs
Wenzao Ursuline University of Languages

Living in a Three-Generation
Taiwanese Family.
Long-Term Challenges and Life-Changes Faced by
Taiwanese Daughters in Law.
An Interview Study.

By

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April 2022
Kaohsiung, Taiwan, R.O.C.

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Submitted by

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1108209004

Title:

Periods of Project:

Date Submitted:

Signed

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Authorizing Faculty:

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Wenzao Ursuline University of Languages, 2023

Abstract

One marriage, three families. Married life often starts with "family needs" which proves how difficult it is to maintain family relationships. Taiwanese women often play the roles of mothers, daughters-in-law, and wives at home. They have multiple identities, and they move around in these roles, taking care of children and life.

This paper is to study the problems encountered and the changes in the life of Taiwanese daughter-in-law in the life of three generations.

So, the interview part, choosing 19 Taiwanese daughters-in-law who have lived in three-generation families for more than ten years or even twenty years. Because they have rich experience in three-generation families. Therefore, this research designed in three parts with a total of 24 questions to conduct interviews research, which is the background of each daughter-in-law, the problems and influences faced by three generations in the same family, and the changes in life after marriage. The first part of the background of the daughter-in-law is mainly to study the three generations living in the same house for a few years, the current work, and the source of income. The second part of the problems and influences faced by the three generations of the same house are mainly to study the feelings and experiences of their lives at the beginning.

Quarrel, advantages, and disadvantages of three generations living in the same house, and problems between mother-in-law and daughter-in-law, the third part of life changes after marriage, mainly studies the current view of life and the interaction with husband and family.

In conclusion, from their answers, the researcher will explain what it looks like in a three-generation family and hypothesize how to face family problems in the future.

Keywords: Taiwanese three-generation family, daughter-in law, marriage

生活在三代同堂家庭。
台灣媳婦面臨的長期挑戰和生活變化。
訪談研究

周季欣

Wenzao Ursuline University of Languages, 2023

摘要

一個婚姻，三個家庭。婚後生活往往都要以「家庭需求」做為出發點，這驗證了要維持家庭關係是多麼不容易的事。台灣女性在家中時常扮演媽媽、媳婦、老婆的角色，擁有多重身分的她們，在這些角色中奔波轉換，兼顧孩子和生活，容易因為忙碌而迷失自我。

這篇論文是在研究台灣媳婦在三代同堂的生活中，遇到的問題及生活上的改變，不管是相處融洽還是面臨了難題，她們生活在不屬於自己的原生家庭，想必有很多地方不一樣。所以最終選擇了 19 位在三代同堂家庭中生活超過十年，甚至二十年的台灣媳婦，因為她們擁有三代同堂的豐富經驗。因此，就設計出了三個部分共二十四題的題目來做訪談研究，分別是各個媳婦的背景、在三代同堂中所面臨的問題及影響、結婚後，生活的變化。第一部分媳婦的背景主要是研究生活在三代同堂幾年、現在的工作和經濟來源，第二部分三代同堂中所面臨的問題及影響主要是研究一開始三代同堂的感受、遇到的爭吵、三代同堂的優缺點以及婆媳之間的問題，第三部分結婚後生活的改變主要研究對現在的生活看法、與夫家人的互動等。

在最後的部分，研究者將解釋三代同堂家庭的真實樣貌並假設在未來該如何面對家庭問題等。

關鍵字：台灣三代同堂、媳婦、婚姻

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CHAPTER 1. INTRODUCTION

Background

In the Taiwanese family structure, there are many women still under the pressure from their relatives by marriage family (Yi and Lu, 1999). According to the traditional stereotype, the mother has to take on various responsibilities such as doing housework (Menta and Lepinteur2021) (Nitsche and Grunow, 2016), taking care of parents-in-law, educating children, etc. Taiwanese women in three-generation families with three main issues.1. The relationship between parents-in-law and daughter-in-law (Allendorf, 2017). 2. The family structure of different status . 3. Parenting conflict (Shih, 2019). Most of big families still have problems between mother-in-law and daughter-in-law especially in the Asia culture (Allendorf, 2017) (Chu, 1992). More people in the family bring different opinion it is difficult to make an agreement. The parenting conflict is easy to bring the argument (Shih, 2019).

Motivation

Most of the research focused on the three-generation itself or the relationship between mother-in-law and daughter-in-law. However, the research gap is focused on the role of daughter-in-law in three-generation families. The research motivation is trying to understand their situation after married and their live change in a family.

In this study, explores the individual problems as a daughter-in-law who are in a three-generation family (3GF) and discuss the current situation in society. And also explore daughter-in-law's feelings in the three generation family. It is not easy to change people's minds or behavior. However, it is an important step in raising the awareness

of daughter-in-law's rights and balance family member's status in a three generation family(3GF).

Research Purpose

The purpose of this research is to let Readers can know the treatment of Taiwanese daughter-in-law in the culture of three generations living in the same house and the experience of getting along with their in-laws after marriage. At the same time, it also gives women who are about to marry to know what life is like in a three-generation family.

Research Questions

The hypothesis of this study is that the idea of raising awareness of the rights of daughters-in-law can help balance their position in the three-generation family. To do this, research needs to answer questions.

The research question is defined as:

- Q1. What has been the effect of living in the three generation family for the daughter-in-law?**
- Q2. How they think of this family structure and how to fit in?**
- Q3.What are the problems they are facing?**
- Q4.What's the change in their life after married into three-generation family?**

Contribution

The contribution of this research is to let more people understand the role of Taiwanese daughter-in-law in three-generation families, and how they can find their own way of life in three-generation families, whether it is good or bad. In addition, this study will explore what happened to the Taiwanese daughter-in-law based on the three-generation family structure in Taiwan, so that everyone as a family member can think about daughter-in-law's situation and understand the basic concept of gender equality in the family. Not for women's rights, but for gender equality.

Limitations

I can't predict that my interviewees will answer all my questions, because this issue is kind of sensitive in Taiwanese family, or even in the society, too.

According to the time limit, it is hard to get large sample.

Delimitations

The questions in the interview , because of the answers may be very different and detail from every interviewers. And if I want to know more about their situation, even gain more detail I didn't think before.

CHAPTER 2. LITERATURE REVIEW

This chapter is divided into three sections. The first section is about Stereotypes of Wife (Mom). Then, the second section is about The Cultural Structure of Three-Generation Households in Taiwan: The Family Structure of Classes. In the third section, the researcher will talk about The family structure of classes Chinese parental respect.

1. Stereotypes of Taiwanese women. 對台灣女性的刻板印象

(1) Taiwanese Women in traditional society. 傳統社會中的台灣女性

In Chinese traditions, a woman is expected to be filial to her father before marriage, dutiful to her husband upon marriage, and deferential to her son if widowed; by observing the three forms of obedience this woman is deemed virtuous and thus respectable. On the other hand, according to the principle of the four virtues, a woman is bound to care for her demeanors, verbal expressions, appearances, and embroidery skills to be considered decent. A woman in Chinese tradition is expected to specialize in skills related to household works only; when she professes cooking, cleaning, needlecrafts, and serving the elders and men in the family in appropriate ways, it would be the only condition that she is recognized as virtuous and respectable. That is also to say that being a wise wife and virtuous mother is the only accomplishment she could possibly have; any other success is not only ignored but also rendered inappropriate of a decent woman.¹ Indeed, education is helpful to establish an ideal woman, but under conditions that such education allows her to help with home economy, household management, and instructing the children. It appears certain that

¹ Cai Wenhui, "婚姻與家庭—家庭社會學," (2012/02/15).

women in Chinese culture live under restrictions and oppressions. For instance, Chinese women are believed to be confined by strictly observed female virtues; however, by being recognized as filial, chaste, and/or prudent, that is, ethically appropriate, such a woman would be publicly acclaimed and occasionally officially announced as morally virtuous, discreet, and thus respectful. Recognition like this could allow this woman to have authority, political or symbolic, as she could serve as a role model for other family or community members. She may even be able to enjoy some decision power over family subjects or property matters. It is in this understanding that, despite confining conditions, a woman of established recognition in virtues in Chinese culture could earn a sense of superiority and authority.

The researchers here disagree, because the treatment of Taiwanese women in the family has little to do with their education. It is because of environmental factors that they are treated differently in the workplace, in public, or at home.

(2) Taiwanese Women in modern society. 現代社會中的台灣女性

Taiwanese women's higher social and economic capital at their disposal, their growing reluctance to work long hours and hard labor around the household, and their rising ambitions to accomplish in their own terms. Slowly, Taiwanese women found marriage less desirable in this society, if the married life would lead to the end of her career and all possible dreams as well as the beginning of all wifely duties. Upon this prospect, many of the young women in Taiwan opted to remain unmarried before they found an ideal candidate. The researchers hope that through this interview, reading and understanding, they hope to change some of the thinking of young women. Although women's rights issues have been advocated in recent years, this study does not Advocating women's rights is just to allow women to have their own

rights and their daughter-in-law's rights in a family of three generations.

2. The Cultural Structure of Three-Generation Family in Taiwan.

台灣三代同堂家庭的文化結構：階級的家庭結構

Different from Western society, the marriage relationship of Chinese is not only the husband and wife, but also the intergenerational relationship of the original family of both parties. The living arrangement of husband and wife directly affects the pattern of intergenerational relationship.²In Eastern societies, influenced by the patriarchal system, the family structure is not the husband-wife as the mainstay in the West, but father-son as the mainstay. Therefore, women who live together between generations after marriage mostly rely on the husband to live. Taiwan is also influenced by the traditional concept of the Chinese society. In the form of intergenerational cohabitation, most of them live with husbands.³Demographic shifts over the last 40 years, away from marriage, toward increased cohabitation and non-marital childbearing, have resulted in increasingly complex living arrangements. The simultaneous aging of the population is likely to increase reliance between generations (Bengtson 2001), leading to more three-generation family households, in which a child lives with their parent(s) and one or more grandparents.

⁴The data changes in the figure show the decline in the proportion of intergenerational cohabitation, which also represents the decline of three generations living together in the same house. In terms of intergenerational cohabitation arrangements for married

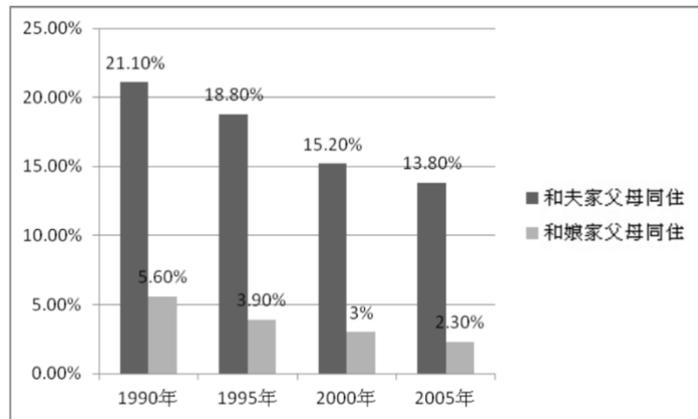
² Dr. Huang Longman, "A Marriage, Three Families: Analysis on the Intergenerational Relation Model of Married Women," (2013).

³ N. V. Pilkauskas and M. L. Martinson, "Three-Generation Family Households in Early Childhood: Comparisons between the United States, the United Kingdom, and Australia," *Demogr Res* 30 (2014), <https://doi.org/10.4054/DemRes.2014.30.60>.

⁴ Longman, "A Marriage, Three Families: Analysis on the Intergenerational Relation Model of Married Women."

couples, Taiwanese society is mainly based on the husband. Even if the difference gradually narrows, compared with There is still a significant gap from the wife's residence.

Figure 1: Living arrangements for married couples in Taiwan



Dark grey: Live with husband's parents

Grey: Live with wife's parents

Based on the above, what marriage maintains is not just the relationship between a man and a woman, but the interaction of the three families. The husband and wife have feelings and responsibilities for both parents, and the family of origin also wants to gain an advantage in the relationship with their parents. ⁵Wu Mingye and Yi Qingchun (2003) also mentioned that the mutual restraint of various relationships has already woven the Chinese-style family into an airtight relationship network.

Marriage itself is not just marriage, but a part of the family system.

3. The family structure of classes Chinese parental respect. 孝道倫理

The elders should be kind to the younger generation, and the younger generation should be filial to the elders. This is relative ethics. However, because children are

⁵ 吳明燁、伊慶春, "婚姻其實不只是婚姻:家庭因素對於婚姻滿意度的影響," *人口學刊* (2003).

born to their parents, even if the parents are not kind, the children should not be unfilial. Can endure or admonish parents, but do not disobey or forsake them. The Chinese proverb "There are no wrong parents in the world" means that all parents' intentions for their children are out of good intentions, and there will be no mistakes in teaching. It expresses the supreme authority of parents over their children.

Therefore, most Chinese have the concept of filial piety and practice filial piety behavior, and the most common practice is to live together to implement filial piety behavior. According to the resource allocation that prioritizes rights (Yi Qingchun, 2001; Yi & Chien, 2002), the family invests resources in men, expecting to be rewarded in the future. Because of this, there are differences in expectations for gender, and sons should be filial to their parents. While women leave their original family and marry into their husband's family after marriage, and take the form of living from the husband's residence together to filial piety to the husband's parents. Also, the research on filial piety in Taiwan (Yang Guoshu and Ye Guanghui, 1991; Yang, 1988) pointed out that filial piety includes respecting and conscientious relatives (referring to respecting parents and making them worry-free, etc.), the concept and behavior of supporting and offering sacrifices (supporting parents, offering sacrifices to ancestors, etc.), as well as protecting relatives and honoring relatives (making fame for parents). Among the younger generation in Taiwan, there is a gap between the cognition and practice of filial piety; however, the cognition and practice of filial piety among young Taiwanese women are higher than that of men, and men are more filial to their mothers than to their fathers. The reason may be mothers are closer to their children during the upbringing process, so they gain more filial piety from their children; and women have higher values than men for

maintaining traditional filial piety, which may also reflect the traditional nature of Taiwanese women in filial piety. This is related to the fact that society requires women more than men to take on the role of filial piety in life.

⁶Warner (1986) further proposed "organizational resources" based on the concept of resource exchange theory, arguing that cohabitation is a kind of organizational resource. If the husband lives with the parents of the man, the husband has more power in marriage than the woman. The reason is that as long as a man and a woman live in their own family of origin after marriage, the couple's dependence on their spouse will decrease, and their relationship does not have to be completely pinned on their partner, but can obtain daily satisfaction from other family members. Therefore, in the context of living with the husband as the mainstay, the husband has a higher power. This phenomenon also reflects the limitation of the traditional family structure and the low relative status of women, showing that the arrangement of intergenerational relations is more inclined to the husband's family.

In addition, from the perspective of Chinese society, influenced by the traditional concept of filial piety and family values, although women's personal Human resources and status have improved, but under the existing cultural norms, although women have higher human and social and economic resources, men are usually the final say in decision-making (Yi Qingchun 2001). ⁷Lu Luo and Chen Xinhong (2002) believed that filial piety is a very important factor in determining the relationship between the elderly in Chinese society. However, in the face of changes

⁶ R. L. Warner, G. R. Lee, J. Lee, "Social Organization, Spousal Resources, and Marital Power: a Cross-Cultural Study.," *Journal of Marriage and the Family* (1986).

⁷ 陸洛、陳欣宏, "台灣變遷社會中老人的家庭角色調適及代間關係之初探," *應用心理研究* (2002).

in modern society, the cognition of filial piety has gradually changed. The interaction of resources has become one of the factors affecting intergenerational relationships. Therefore, according to the current situation in Taiwan, women should have more power in intergenerational arrangements after their resources have been improved. Scholars who advocate normative theory assume that no matter how women's resources are improved, they will be regulated by traditional concepts of filial piety and family values, which means they are still based on patriarchal traditions, and women cannot break the existing framework. If the intergenerational relationship can be biased towards self-interest, it conforms to the hypothesis of the relative resource theory. If the improvement of women's resources does not affect it, and women are still limited by traditional cultural norms, it conforms to the hypothesis of the normative resource theory.

CHAPTER 3. METHODOLOGY

Research Process

The research methodology with qualitative research. Qualitative research is to answer a specific research question (Hove and Anda, 2005) by interview. The researcher collect the primary data through interviews, all of these are anonymous.

Purpose

The purpose of the interview is deeply to understand the thoughts of the interviewers and explore the problem of "Taiwanese daughter-in-law in the three-generation family".

Method

The interviewees, including daughter-in-law in three-generation family, in order to identify their main problems. In this stage to get 19 participants.

Procedure

Participants have to understand this study and agree to take part in this study. There are 24 questions in the interview.

In order to know what are the problems they are facing and what's their change of life after married into three-generation family. This part will decide to use the interview method to interview the daughter-in-law. Using interview, during the conversation, researcher can get more information from the interviewees, and it's more accurate to know their ideas. This interview were using both the computer online meeting and cellphone communicate. Besides, before the interview, the researcher will prepare the questionnaire in advance, so that the interviewees can preview it.

Source of Data

The data comes from the interviewees who were interviewed by the researcher. Most of the daughters-in-law sent out interview invitations and contacted them on the Internet. During the interview invitations, the background requirements of the interviewees were first put forward, so that the researchers could successfully find three generations living in the same house. Daughter-in-laws who have been in a family for more than ten years have rich experience in three generations living in the same house. Therefore, the researchers believe that living in a family for more than ten years can get detailed and in-depth answers through interviews.

Table 1 Information regarding interviewees

Interviewee	Age	Occupation	Married (y,m)	Live in 3GF (y,m)	Education
A	51	Household	32y9m	18y	High school
B	58	Household	23y	21y	College
C	51	teacher	26y	24y	College
D	51	Supervisor	22y	22y	College
E	54	Accounting	26y	24y	College
F	40	Accounting	21y5m	21y10m	College
G	54	Household	23y	17y	College
H	40	Household	13y8m	10y	High school
I	44	Sales team leader	18y	18y	High school
J	50	Supervisor	22y9m	22y9m	College
K	52	Supervisor	15y	10y	Master
L	60	Committee	30y4m	30y	Second high
M	51	Swimming coach	19y	10y	College
N	48	English teacher	30y4m	20y	College
O	65	Household	30y2m	20y6m	College
P	50	Business	25y10m	25y	College
Q	49	Household	23y	23y	College
R	40	manufactory	11y	10y	College
S	47	manufactory	24y	16y	High school

CHAPTER 4. DATA ANALYSIS

The data analysis chapter is including three parts. First, basic information about the daughter-in-law. Second, the problems and some influences faced by three generations in the same family. Third, the changes in life after marriage.

1. The background of the daughter-in-law

In this part of the data analyzed from the interviewees, the data shows that the daughter-in-law living in a family of three generations is more than half of the period of marriage. Even some interviewees have lived in the same family for three generations since they first got married. Most of them work outside the home, and four of them are full-time housekeepers. Others have children who are underage, but the children need to be cared for. This means that the Taiwanese daughter-in-law plays many roles at the same time, as a employee in a workplace and as a mother to the child. The following is the background information of the interviewees, which can provide a preliminary understanding of their current living patterns.

So the researchers' questions were to start with how long they lived in the same house for three generations, and then to ask about jobs, how many children they had, and the daily routines they had to do.

"I have been in the same house for 24 years for three generations. All three children work and study abroad. I am teaching in high school. When I get home, I have to be responsible for cooking. This is what I have to do every day, but I don't like cooking. , but I have to cook for my family, and then my mother-in-law is responsible for cleaning the house, so I should also undertake part of the housework." C.

*"It has been 22 years since I got married to three generations. I am the director of the company, and my child is in college. When I go to work on weekdays, my mother-in-law is in charge of cooking, but when I want to rest on holidays, my mother-in-law asks me to cook. Then for the housework, I will be responsible for the laundry, the dishes, the dishes, and the housekeeping, so there will be less time to rest."*D.

*"I have been in the same house for 24 years for three generations. My job is to be an accountant in a firm. One child graduated from college for a year, and the other is still in college. At home, my in-laws are the mainstay, and I have to follow their wishes in everything. For example, what to eat, what household items to buy, etc., they are all in charge, and I am responsible for satisfying them."*E.

From the answers, Taiwanese daughter-in-law, they also need to deal with household chores when they return home from work. Although their children can take care of themselves, they still go to cooking and cleaning. Sacrificed extra time.

In addition, the researchers also found that there were actually complaints in the responses, such as: "I have to cook when I get home. This is what I have to do every day, but I don't like to cook" and "I want to rest during the holidays. , but my mother-in-law asked me to cook." "At home, the in-laws are the main ones, and everything should be done according to their wishes." These words seem ordinary, but they are repeated every day. These are routine, and the researchers feel that the interviewees feel a little dissatisfied with these daily trivial matters.

Next, the researcher originally thought that interviewees who had to take care of children and also work, that is, wives with minor children, would have a harder time,

but the following answers show that they have nothing to do with taking care of children, and housework still needs to be done. , but the in-laws will still share the burden. Another thing the researchers found is that they did not mention their "husbands". Because the interviewers did not specifically ask questions about specific objects when the interviewers were answering, the researchers boldly guessed that their husbands might have some assistance in participating in daily life, but it is certain that most Taiwanese wives, Still doing housework.

"I have lived in the same classroom for three generations for ten years, and I have worked in a toy factory. At present, my child is only seven years old. I live separately with my parents-in-law. class." R.

"I am an English cram school teacher. My child is ten years old this year. He will come to the cram school after class. After we go home together, my sister-in-law will cook and I will be responsible for cleaning up, almost every day." N.

"After graduating from university, I became a swimming coach at a regional sports hall. I have two children, one of them is seventeen and fourteen. My father-in-law has retired and stayed at home, so he will help me pick up the children, But I do the housework by myself, and I cook the rice every day, according to three meals." M.

This part clearly shows that in their daily life, "husbands" rarely come forward to help, but it is the parents-in-law who obviously help their daughter-in-law. The last question in the background section of Taiwanese daughters-in-law is related to the source of income. The researchers found that most of them work outside the home, and their living expenses are made by themselves and do not need to be paid to their

parents-in-law. Among them, interviewer K and interviewer N said that the income needs to be shared among three generations of families. In the end, only four were housekeepers, and the position was the daughter-in-law of the housekeeper, and their husbands would provide the living expenses.

"My husband and I each pay half of our usual income to our in-laws." K

"I need to pay my in-laws 3,000 yuan a month, and sometimes I need to help pay for drinks or go out to eat. I also need to spend another 2,000 yuan at my in-laws' house for a month." N

At the end of the first part, the researchers will have a more in-depth understanding of the impact of three generations living in the same house on Taiwanese daughters-in-law, the problems and quarrels encountered in the three generations living in the same house, and how they deal with them.

2. The problems and influences faced in three generations family

In this part, the researcher wants to first understand how Taiwanese daughters-in-law feel about three generations living in the same house, how long it takes to adjust to the life of three generations living in the same house, and the advantages and disadvantages of three generations living in the same house. When she encountered the most impressive problem (event), the impact and impact it brought to her after that event. Following its influence and impact, the interviewer will share how to resolve disputes at home, and finally talk about the problems between mother-in-law and daughter-in-law.

"It took me almost seven years to get used to it, because for me, when I entered a three-generation family, I imagined that I was a newcomer in the workplace, starting from scratch, even if you have more seniority, here is starting from scratch. The advantage is that no matter what the situation is, there are people who can help each other. The disadvantage is that the husband always thinks that he is still the son of his mother, forgetting that he is already a father and someone else's husband. "K

"It took me six years to get used to it, and I'm very uncomfortable at home, but the advantage is that my in-laws can help take care of the children; the disadvantage is that I won't have my own rest time, and I can't do whatever I want" S.

"It took me a long time to get used to it. It should have been eight years. The life here is full of different flavors. On the one hand, I forced myself to adapt as soon as possible, and on the other hand, I miss the previous life very much. The advantage is

that the child can sometimes be used as a lubricant with the in-laws. The disadvantage is that there will be disagreements about the parenting of the child. "F I feel uncomfortable. After all, I am not very close to people. Sometimes when I meet them in the living room, I want to ask whether I should say hello to them. The advantage is that children can grow up in a loving environment. My partner and I are busy with work. When I come home late, someone can take care of the child. It is a bit inappropriate if the food is not suitable for the appetite of the elderly. "D.

Interviewers have to adapt to the life of three generations living in the same house, and it takes at least five years to get used to it. After all, the in-laws are strangers. Marrying your husband and living together, you may not know each other yet. People must live in groups. Most of the advantages are that there are other people in the family who can help each other and take care of children. But paradoxically, the disadvantages are the same as these people who help each other. Mixed together, does the researcher want to understand that resilience is related to family atmosphere? Because of the following interviewees, they quickly adapted to such a life, and besides, their in-laws treated them like their own family.

"It took me about three years to get used to it, but I think the three generations are very happy and lively together, and there is a feeling that everyone is reunited during the New Year, because the husband's family is a big family, because the husband's brother and sister are also married, and there are also Children, their wives also live here, and they even have dogs. Advantage is it is very convenient to buy things in groups, disadvantage are the habits of life and rest are different, and the values are

not the same, but it doesn't affect my life a lot." N.

" We have no problem getting along in life! My in-laws are very kind to me, and I have one more family to love. Advantages are someone can help take care of the children, hot meals at home, and cleaning at home. Disadvantage is I can't buy random things, you can only buy necessities." A

"My in-laws treat me very harmonious, just like my original family. The advantage is that the elders pass on their own experience to their daughter-in-law, such as understanding what Fairy usually likes to eat, housework and cooking skills. The disadvantage is that the living habits are different, and communication is often required." O

From their shared experiences of living in the same three-generation family, Interviewer N, Interviewer A, and Interviewer O clearly indicated that they like to live together, and at least they get along well. However, a happy life is always mixed with unpleasant things. Here are the quarrels that the interviewers encountered at home:

"In this family, I don't agree with my in-laws' concept of money. My in-laws have no money, but they are too economical. I think that life is short and I should make myself comfortable. I should spend the money I need, but I don't have any money, but what can I do? I just thought: take a step back and see the sky, or don't let my in-laws know that I'm unhappy." B

"Our family has a problem with children's education. I feel that there is a gap

between my in-laws and my in-laws. At home, I don't talk much, and I don't offer opinions. My solution is to look at things from the other side's point of view.

Don't talk in the moment of arguing. "E

"Healthy habits, eating habits, and money habits are all very different, and we have quarreled several times. At first, I tried to express my opinions and communicated with my in-laws, but my in-laws still insisted on their own opinions and did not want to go. When making concessions or changes, he has been emphasizing that "it's been like this before and I'm used to it! "In the end, I just simply couldn't see it and endured it silently. "N

"I have to take care of my in-law's family and my sick relatives. If there is a dispute in the family, most of the time I can only listen to my elders, so in order to avoid disputes, I will not put forward my ideas." S

The researchers learned from the interviewees' answers that when faced with quarrels, some silently endure those long-term quarrels or the unpleasantness of a matter, while others try to solve them, whether it is money concept, education concept, living habits, etc. Because in three generations living in the same house, each person's thoughts on each matter are very complicated, different ages, different family roles, etc., which caused such disputes, the above interviewees chose to endure. After the interview, it was found that it was divided into two sides, one was to endure it, and the other was to find a way to deal with it. The following are the interviewees who provided the way to deal with it.

"They have different family customs. When their in-laws are different, they are considered to have no family education, which is unacceptable, and they are not respected. They can only feel aggrieved. So I plan to live separately in the future. I think everything can be solved, because I won't use my own point of view, like my in-laws, to judge what others do." K

"If there is a dispute, my husband will mediate as a middleman, or I will try to speak less and do more work. Once the old sofa at home wanted to be thrown away and replaced with a new one. My mother-in-law saved and insisted not to throw away the old sofa. My husband asked my mother-in-law to change it every day. The old sofa, the mother-in-law agreed later." O

"My in-laws and I have a problem with children's education. I will relax my mind and then communicate. When everyone gathers during dinner, we will talk about it." F

"I find many things every day that are different from the original family. It's okay to be grateful at any time, because there will always be problems that can't be solved, but as time grows, the president becomes wiser, so I choose to communicate with them." J

After the interviewers encountered these problems, the researchers found that some chose to move out later, some asked their husbands for assistance, and some chose to communicate. The above problems are all things that cannot be solved so far. For these unresolved problems, I know from the answers that in the life of a three-generation family, there will be various events and different concepts, which will lead

to conflict.

Finally, there is the problem of mother-in-law and daughter-in-law. Before the interview, the researchers guessed that the three generations of the same family would have serious problems with mother-in-law and daughter-in-law, but most of the interviewees had no problem with their mother-in-law. They were a little unhappy with their mother-in-law.

"My mother-in-law thinks that to be someone's wife is to serve and take good care of husband. But I think that, already an adult, won't he take care of himself? I am not his servant, and I am very busy. "N

"Growing up is different. I have never raised a daughter-in-law but ask me to do a good job in the housework. Even if her son can't do well, there is an idea of how my daughter-in-law is not doing well. This is what my mother-in-law thinks. I will never understand." R

3. Views on current life, interaction with parents-in-law

The researchers know that the lives of Taiwanese daughters-in-law have changed because of living together. They have lived in the same house for three generations for decades. Although it took a lot of time to adjust to such a life, the researchers still want to know whether they are How is the current life? Like it or dislike?

I don't like it. Too many people means too many problems. If you want to do anything, you will be interfered. Otherwise, you will pretend to care about you. In fact, it is a burden for me, and I have to cooperate with my in-laws. " N

"I like it, I'm the housekeeper, I just take care of the housework, and I can do what I want in my spare time. I'm very free." O

"I don't like it very much. Because I can't agree with the values, life style and principles of dealing with people and things of my in-laws and husband." Q

"I like it very much! My husband loves us very much, and my parents-in-law will also help take care of the children." A

"I prefer like it. It's always a happy life to live with the other half, the children, and the children's grandparents. We usually watch TV together, go to the store and go out to eat." D

"I have nothing to like or dislike, because life is always going to pass, and I rarely interact with my in-laws and my mother-in-law. I just go for a walk in the park occasionally." J

Living with in-laws does not necessarily involve other things together, such as outings, meals, etc. The researchers asked such a simple question to get a direct answer, but most of the interviewees did not spend much extra time with their in-laws. According to the answers and sharing above, some interviewees are not satisfied with their current life, and they are often unhappy, but they have good interactions with their parents-in-law. So this means that unpleasant things have little to do with the amount of interaction with the in-laws.

CHAPTER 5. IMPLICATION AND CONCLUSION

The purpose of this research is to understand how Taiwanese daughters-in-law have been influenced in a Taiwanese three-generation family and how they think of this family structure and how to fit in. They shared the problems they faced and also shared their changed life after marriage.

These Taiwanese daughters-in-law have lived in the same house for three generations for a long time, and their lives have indeed been affected. During the interviews, the researchers felt very strong verbal expressions. Some interviewees were emotional, while others shared their thoughts very calmly, whether it is money issues, education issues, daily chores, etc., their concepts are different from those of parents-in-law. It also shows that the status of the daughter-in-law in the family is not high, and they do not have the right to make major decisions. Even if they have their own ideas, they will use their in-laws' thoughts to be given priority.

They have lived together for three generations for more than ten years, or even longer. It is something that daughters-in-law only encounter when they have to get used to a new, unfamiliar home and a few seniors. Of course, this statement is to focus on the daughter-in-law herself and to look at it from the daughter-in-law's point of view. This family structure, to understand what happens when three generations live in the same house, and how to solve it. However, living in the same family, with unfamiliar parents-in-law, and getting along with each other every day, there will be conflicts between the two sides.

After this study, the researcher opened another reflection. The researcher wanted to know, before marrying into a three-generation family, did they know that they would experience these things? Do they know enough about the three-generation family structure and life style? Except for the quarrel in the family, because this is only a part of life, after all, living under the same roof, in addition to respecting the elders at home, but also the role of a mother at the same time, doing housework, cooking, etc., your mood is not too important, Everyone's mood is good, only then can we get along harmoniously.

However, during the research, it was found that not every daughter-in-law has a solution, and some choose to be patient, because in a family of three generations, the daughter-in-law is regarded as an outsider, and a few parents-in-law will regard the daughter-in-law as their own child to take care of and Instead, she entrusts all family responsibilities to her. After such a concept has been passed down from generation to generation, it is very difficult to change the minds of parents-in-law. Therefore, Taiwanese daughters-in-law must defend their rights by themselves, whether they are married or unmarried. and must be treated with due respect in the family.

When a woman is about to step into a family of three generations, what kind of mentality should she use to face it, and how to adapt to it? I believe these interviewers have provided their personal experience, which can be passed on to the next generation of women, and told them this is life under the structure of a three-generation family.

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Appendix

您好，我是就讀文藻外語大學國際事務系的周季欣同學。

首先想要感謝您抽空參與這次的論文訪談。關於此訪談的研究目的是想要了解「台灣女性在三代家庭中所面臨的問題」，以及「您在三代同堂的過程中生活的改變」。此訪談分為三個部分總共二十四題。訪談內容主要會詢問您的對於在三代同堂家庭中的感受和對於結婚後，在三代同堂家庭中的生活有什麼變化以及與您與長輩的相處之道。在開始之前要先跟您告知，您的回答僅為了學術研究的使用，並不會洩漏您的個人資料。此外這是採取匿名訪談，因此您可以放心地回答您的想法。

再次謝謝您的協助!

● 第一部分（基本資料）訪談者：

1. 您的教育程度為：
2. 您今年的歲數為：
3. 請問您現在的工作職稱為：（家管請從第四題繼續回答）
4. 您現在是全職家管，請問前一份工作職稱為：
5. 您現在有工作-----您的收入是否要支配到婆家？
6. 您現在沒有工作-----您的經濟來源（生活費）如何配給？
7. 今年是您結婚第幾年/月：
8. 您結婚到現在，在三代同堂中生活過幾年/月：
9. 您有幾個小孩/小孩的歲數為：

● 第二部分（在三代同堂中所面臨的問題是什麼？這些問題對您的影響）

1. 和夫家的人住在一起，是怎麼樣的感覺？
請給一個形容詞，並且解釋這種感覺。
2. 這幾年中，與公婆共同生活時，妳覺得發生最重大的事情是什麼？
3. 有沒有至今一直無法解決的事？對於這還沒解決的問題，妳有什麼想法？
4. 有沒有已經解決的問題？
5. 妳覺得在三代同堂中如果有爭吵，有什麼比較好解決之道？
請列出 2~3 個方式並且舉例 1~2 個事件。
6. 妳覺得三代同堂的優點跟缺點有什麼？請列出至少各一個。
7. 請問您有婆媳之間的問題嗎？有的話可以分享您們的其中一個問題。

● 第三部分（結婚後，生活在三代同堂，您的生活有什麼變化？）

1. 請問妳喜歡婚後的生活嗎？為什麼？
2. 剛進入夫家時，請問妳大概花多久時間適應這樣的生活？
3. 您與夫家的人有什麼休閒活動？
4. 您在夫家中，有被規定什麼嗎？例如不能穿太暴露、不能罵小孩其他等等請舉例並解釋。
5. 您在夫家中，有被強迫做自己不喜歡的事情嗎？例如煮飯、打掃、買菜，請舉例並解釋。
6. 請問在夫家中，家事和煮飯大多由誰負責？
7. 請問可不可以自由安排妳的時間？
8. 請問妳的公公婆婆中有重男輕女的觀念嗎嗎？有的話，可以舉一個例子嗎？

Hello, I am 周季欣,
studying in the Department of International Affairs of Wenzao University

First of all, I would like to thank you for taking the time to participate in this dissertation interview. The purpose of the research on this interview was to understand "the problems faced by Taiwanese women in three-generation households" and "the changes in your life in the process of living in a three-generation household". This interview is divided into three parts with a total of twenty-three questions. The interview will mainly ask you about your feelings in a three-generation family, how your life in a three-generation family has changed after you get married, and how you get along with your elders. Before you start, I want to inform you that your answers are for academic research purposes only and will not reveal your personal data. Also this is an anonymous interview, so you can answer your thoughts with confidence.

Thanks again for your participant!

- Part 1 (Basic Information) Interviewers:

1. Your education level is:
2. Your age this year is:
3. What is your current job title: (For housekeeper, please continue to answer from the fourth question)
4. You are now a full-time housekeeper. May I ask your previous job title:
5. You have a job now-----Is your income going to be allocated to your husband's family?
6. You are not working now -----How is your source of income (living expenses) rationed?
7. This year is your married year/month:
8. You have lived in the same house for three generations for several years/months since you got married:
9. How many children/children's age do you have:

- Part 2 (What are the problems faced by three generations in the same house? How do these problems affect you)

1. How did it feel to live with your husband's family at first?
Please give an adjective and explain the feeling.
2. In the past few years, when living with your in-laws, what do you think is the most important thing that happened?
3. Is there anything that has not been resolved so far? What are your thoughts on this unresolved issue?
4. Are there any issues that have been resolved?
5. In your opinion, if there is a quarrel among the three generations in the same house, what is the best way to resolve it?
Please list 2~3 ways and give an example of 1~2 events.
6. What do you think are the advantages and disadvantages of three generations living together? Please list at least one of each.
7. Do you have any problems between mother-in-law and daughter-in-law? Share one of your questions if you have one.

- Part 3 (After getting married and living in the same family for three generations, how has your life changed?)
 1. Do you like your married life? Why?
 2. When you first entered your husband's house, how long did it take you to adjust to such a life?
 3. What leisure activities do you and your husband's family do?
 4. Are there any regulations in your husband's house? For example, you can't wear too revealing, you can't scold children, etc.
Please give an example and explain.
 5. Have you ever been forced to do something you don't like at your husband's house? such as cooking, cleaning, grocery shopping,
Please give an example and explain.
 6. In my husband's family, who is responsible for most of the housework and cooking?
 7. Can you arrange your time freely?
 8. Do your parents-in-law have a patriarchal attitude? If so, can you give an example?