



CFR COMMITTEE ON FAMILY RESEARCH
ISA INTERNATIONAL SOCIOLOGICAL ASSOCIATION

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CONTENTS

President's column	3
From the secretary	6
Honorary president's column	7
Obituaries	8
News from members	13
New members	15
Abstracts: the XXXIXth International CFR Seminar	18

PRESIDENT'S COLUMN

Between the World Congress and this upcoming seminar, I attended the annual congress of the National Council on Family Relations (NCFR) of the U.S., which took place in November in Houston, TX. This was, of course, another opportunity to meet and talk to several of our CFR-members. However, the main purpose was to get into closer contact to the international section of the NCFR, since many of the aims of our Committee and this section converge to a certain extent. I had several discussions with Jacki Fitzpatrick, the current president of this section. We agreed that both groups would profit considerably from an intensified exchange of information. A first step in this direction will be that both sides will use their network of communication for mutual exchanges of the announcement of major events, like congresses and seminars, and related call for papers. If this kind of cooperation is well-received, one may think of further possibilities of cooperation, like having joint seminars or placing a seminar of the CFR close to an annual NCFR-congress, providing the opportunity to attend both events with minimized travelling expenses and perhaps to attract more family researchers to the CFR. This would fit well into the policy of the CFR to have alternately seminars at "new" places, which will provide opportunities to integrate scholars from the "diaspora" into the international network of family sociology and "old" places, that are easy to reach with comparatively low traveling costs.

When writing these lines, I am still overwhelmed from the experience of this year's big event of the Committee on Family Research, namely seminar held as a joint venture with the Academia Sinica in Taipei, Taiwan, March 12–14, 2003. In my opening address, I stated the following:

The international conference on "Intergenerational Relations in Families' Life Course" is a joint effort of the Chinese Academy of Science, its Institute of Sociology, and the Committee on Family Research of the International Sociological Association. It thus brings together scholars from many parts of the world to discuss a subject,

which is of great actuality in almost all parts of the world. As the conference organizers have stated in their call for papers, the conference theme is of particular importance for a social and cultural locus like Taiwan. With its traditional patrilineal family systems facing the challenge from modernization, changes in family relations have become an issue not only on the macro-level of social policy making, but for the interaction and the quality of the family relationships as well. It not only affects the father-son and the mother-daughter relationships, but also the division of labour between family and broader kinship systems and the interplay between family and social policy.

But this is not only true for countries like Taiwan. Modern welfare states are, for example, also dramatically affected by the changes in intergenerational relationships. Many of them are induced by simple, long lasting trends like the extension of the life expectancy, which has provided opportunities for grandparent-, and great-grandparent-relations to an extent, never known in the history of mankind before. The decline in the birth rate, on the other hand, has led to a totally different shape of kin-networks. Other long lasting trends are major cultural changes like those in the exchange relationships between generations: On the micro-level, we observe an intensified wealth flow from the elderly to the younger *generations*; on the societal level, however, we observe an increasing economic burden for the younger *cohorts*, paying more and more for the welfare benefits of the elderly. Another long lasting social trend refers to the changes in the stability of the family relationships: It is a quite interesting observation in many societies of the Western world, that the decreasing stability of marriages and other conjugal relationships is accompanied by an increasing stability of intergenerational relationships. Not more than 200 years ago, it was quite easy to abandon one's own children or one's own parents, while a dissolution of marriage was nearly impossible. For today, one may state that intergenerational relationships are by far the most stable relationships at all: You may leave your job, your neighbourhood, your country, your spouse for good, legitimate reasons, but possibly not your children, and in a still astonishing high number: not your parents, if there is no other possibility of care for them (this may be a significant exception from the general rule).

The organizers of this conference did well in putting the conference theme of the intergenerational relationships into the frame work of a life course perspective. Indeed, intergenerational relationships can only be understood as an ongoing exchange process over the entire life course. Too long, social research has misleadingly focussed on special phases. The Rossi's in their famous book "On human bonding" have coined the metaphor of the "Alpha-omega" – Strategy in the study of intergenerational relationships, meaning that social research has either focussed on the *beginning* of this relationship in early childhood (mainly in the framework of developmental psychology) or on the *end* (in the framework of social gerontology). One may add that even fertility behaviour is not explainable without this life-span oriented, intergenerational perspective. Demographers have too long focussed on the costs of children, especially when they are young, but they have taken seldom the benefits of intergenerational relationships into account: The "value of children" (this is a research program, I am dealing with in a cross-cultural perspective, altogether with my colleague Gisela Trommsdorff) for potential parents is the creation of intergenerational relationships – whatever their instrumentality may be in the respective social context.

In the meanwhile, empirical research has revealed more and more, how intensively the interaction structure of intergenerational relationships in different stages of the life course are interrelated, and – in an exchange theoretical perspective – how long the time sequences are, in which the balance of these relationships are discounted, and that the perception of equity and justice in such relationships really encompass entire life spans. Accordingly, one may state that intergenerational relationships have the longest discounting sequences as compared to any other social relationship."

The presentations on this conference have provided new insights into this subject. It became quite obvious that this joint organized conference had its special merits in its international, comparative perspective. This will be documented in publications which will emerge from this conference. It is my strong hope that this joint effort will lead to more

ongoing collaborative work, for which the Committee on Family Research wants to serve as a forum of scholarly discussion.

We thank our Vice-President, Professor Chin-Chun Yi, and all her co-workers, especially Eva Shih and Simon Ma, for their personal efforts to make this conference happen! I am sure to speak in the name of all of us, who had the chance to attend this seminar, when saying: This was not only a most exciting event, but also a perfectly organized seminar, accompanied by the most generous hospitality of the Academia Sinica. Without any doubt, this seminar has set new quality standards and has further increased the reputation of the CFR. The unfortunate side of this certainly is that it will also increase the expectations into future seminars: Being in charge for the next seminar myself, I will definitely contribute to get these expectations back to “normal”!

BN

FROM THE SECRETARY

The very successful seminar in Taiwan is over. It is the second time Chin-Chun Yi has organised a very good seminar and we thank her and her associates as well as a generous support from Academia Sinica. We thank them all!

We now have 339 members from 52 different countries, which means that we are really international in the right sense of the word!

At our meeting in Taiwan, we decided to send the Gazette over e-mail in the future. Those who do not have e-mail or do not want it that way, will of course get it through regular mail. Please let me know if you do not want to have the Gazette over e-mail. The first time we do it, we will send it both ways, both e-mail *and* ‘snail’ mail.

Please observe that the year your payment is due, is shown on the right hand side of the name tag on the envelope. Please pay as soon as possible; either with an American cheque written to: CFR c/o Irene Levin or CFRs account: 6042 06 23383, Nordea bank, Frognerveien,

Oslo, Norway. The amount is the same as for all the years: 40 USD for four years and 10 USD for students, also for four years..

If you do not want to continue your membership in the CFR, please contact me directly by e-mail: Irene.Levin@oks.hio.no and I will delete your name from the list. But I hope of course all will remain members.

IL

HONORARY PRESIDENT’S COLUMN

A big issue in today’s Swedish mass media coverage (beside all disasters or near disasters) is connected to what nowadays is labeled “Singles” even in Swedish. Evidently the term is the same as the marital status of “single” (as if that would be a marital status – it is more like a non-marital status). To be a “Single” or one out of many “Singles” seems to be a certain kind of life style. If I have understood the phenomenon correctly, “Singles” are mainly fairly young persons living in one-person households and they seem to fairly well off. They seem to spend a lot of time dressed up in fancy bars and discotheques. I guess they are an offspring of the Yuppie-movement some decades ago.

I know of no good studies about this phenomenon and I would be very glad to receive responses from you, the members of the CFR. Does this phenomenon exist elsewhere and is it labeled the same way or how? There are some studies about persons living alone, but what I am interested in is the life style of those labeled “Singles”. I am not sure if the labeling is an outsider labeling or if the “Singles” identify themselves as singles. We are certainly not talking about all persons living in one-person households, but only about a relatively small fraction of them.

With my perspective the life style of “Singles” and the notion by mass media that they exist is also connected to what happened some decades ago when non-marital cohabitation came. Since then the marital status of single has become meaningless since most of those cohabiting are “single” (and quite a few are divorced or widowed). Cohabitation as a

social institution has made LAT relationships possible and thus also might “Singles” become a social institution alongside marriage, cohabitation and LAT relationships.

JT

OBITUARIES

Gerrit A. Kooy was born in 1926 and died last fall. He was the first elected president of the CFR 1970-1974. Although he assumed the presidency for only one term, he is the person who changed CFR from a closed, elitist, society into an open democratic association. He set up a committee to draft the CFR constitution (chaired by J.A. Aldous), introducing election of the CFR-officers. In order to guarantee fairness the appropriate machinery was set up: establishing committees (whose membership had to be elected) such as: a Nominating Committee, a Membership Committee and an Audit (cash) Committee. After his resignation as president, Kooy was elected as Chair of the Nominating Committee (1974-1978). As a result CFR became one of the most outstanding Research Committees of the ISA (International Sociological Association).

Kooy can not be characterized as a mere organisational man. Therefore he was too much a scholar "pur sang", and was recognized as such. Although he never spend any time in the U.S., except for attending meetings and conferences, he was appointed as the first Editor of the *International Section* (1967-1970) featuring in *Journal of Marriage and the Family*. Thus, he created a new forum in which many non-American, young scholars published and became visible on the international scene.

His international orientation was marked by close contacts and cooperation with colleagues in Western Europe: Belgium, France, Great Britain, Spain, Sweden, Switzerland. Therefore it was self-evident that he was one of the founding fathers of GIRD (Groupe International de Recherche sur le Divorce), of which he edited (with the late Bob

Chester) a volume "Divorce in Europe", that still stands as a classic. However, his closest and most intense links were undoubtedly with Flanders. He was very instrumental in the establishment in 1975 of the "Post-academische cursus Gezinsociologie" (Post-graduate course in Family Sociology), a network of five (Dutch/Belgian) universities, which can be identified as a forerunner of the later (European) Erasmus/Socrates Programs.

In his home-country, the Netherlands, Kooy was recognized as *the* leading Family Sociologist. At the Agricultural University of Wageningen he formed a school of renowned family sociologists. In many respects he can be characterized as a pioneer. As early as 1957 he published "Het veranderend gezin in Nederland" (Changing Family in the Netherlands). This book, now a classic, is the first ever publication in Dutch, treating the Family from a non-judgmental, non-evaluative, factual perspective. It received wide media attention, almost a decade before the so-called sexual revolution in the Netherlands. Not by accident, in his later period, he devoted his attention to sexual behavior.

Kooy was a democrat and acted accordingly at the time University tended to be highly hierarchical in terms of structure and autocratic in terms of culture. Kooy was gender-conscious. At a time that scholarly achievement tended to be male-oriented, he promoted and stimulated female students (quite a few becoming recognized scholars in their own right).

Kooy was a great man, a unique colleague.

Wilfried Dumon

Tamara K. Hareven was born in 19?? and she died in 2002. Her life was a twentieth century story. She and her family had escaped from Eastern Europe to Israel and she served in the armed forces there and earned her B.A. from Hebrew University in Jerusalem. Tamara came to America to study first at University of Cincinnati and then at Ohio State University. In fact, she and I were studying for our doctorates at the

same time; I was in family studies with a minor in sociology while she was in history.

Tamara had two skills honed in her history studies. She could tell a good story in her speeches and reach the educated person or student regardless of their background or training. She wrote clearly and maintained some consistent themes across most of her writings. Although she worked alone most of her career, she also organized and participated in group and conference experiences that resulted in collaborative publications.

Her early work included children and women in historical perspective and she began work in family policy in Canada and a life long interest in Eleanor Roosevelt's life and accomplishments. She achieved tenure at Dalhousie University.

The key concepts in her work, which were especially useful to family scholars were in: Her treatment of family in past times, life course analysis as applied to families and generations, and the increasing pressure of an aging population on society's institutions.

She saw families within the context of their times and communities. She often noted that there was an attribution to past times of whatever the current ideas of better family functioning were according to politicians and community leaders.

She saw that it was not enough to confront these ideas only in the academy and spoke frequently to lay audiences and presented testimony to Congress on myths about families in history. She also consulted with and presented to the US State Department, U.S. Children's Bureau, DHEW, and a speaker for the US Information Agency, and was a Fulbright Scholar twice. Her chapter in the Sussman and Steinmetz (1987) *Handbook of Marriage and the Family* provides a good summary of this aspect of her work. This chapter was widely read because the book was important to the international development of family studies in the post-cold war era. She also became involved in the family strengths discussion in the eighties presenting testimony and speaking out.

Her research documented the complexity of work, family and community, especially for women. She reached back into the 19th century and then traced its modern impact through her in-depth interviews and her analysis of the historic patterns of women's work to support their families in industrial New England. Building upon the warm reception this historical research received in family studies, she began a series of contacts and interaction in the field. Marvin Sussman was an early supporter of her potential to influence the field. He invited her to do a special issue with Michael Gordon in 1973 on the social history of the family and encouraged her in the founding of the *Journal of Family History*.

In the 80's she sought a series of opportunities to expand her research and she decided to launch a research to comparative work with silk weavers in Japan; she visited Japan to develop a comparative research on the life course with the U.S.A. Another Fulbright award and a visiting professorship at Doshisha University, Kyoto, made it possible for her to spend an extended period there. This line of work continued to be important and in the nineties she opened another comparison with textile workers in Europe.

She was invited to University of Delaware by our department's initial doctoral class for a student-led conference to give the keynote address. During the fifteen years she had been at the University of Delaware she continued her focus on the textile workers in three regions of the world to examine issues of life course, technology and gender. She also organized conferences and published on aging and intergenerational issues. To some extent handling her own parents' decline and terminal illnesses was reflected in a greater sensitivity to the conflicts in intergenerational dependency and the heavy burden even well-resourced adults have in caring for elders.

During the decade of the nineties Tamara was busy traveling, presenting papers and extending her work to Europe and Asia. Many of her papers and presentations featured some aspect of conceptualizing formal timing and subjective timing in the cultural construction of the life course. She participated at seminars of the CFR.

In addition to her contributions theoretically and research findings she was a pioneer in using qualitative data and developing a computer-based archive that one could return to as new insights were developed and could document qualitative materials for accurate reporting in publications. Her data has been carefully nurtured and preserved by a series of dedicated research assistants here at the university.

One of the ironies of her life is that it was cut short before she herself could experience the elder years she so carefully studied and saw as the modern shift in demography.

While she does not leave a personal family legacy of her own she leaves mark on how all of us in family studies view families, friends and timing of the life course. We will think of her every time we see her cited in the family literature.

Barbara Settles

Helena Znanięcka Lopata was born in 1925 and died February 12 this year. It is with a genuine sense of loss and sadness that we announce this. She was an active member of the CFR during many years. The first time I recall her was at the XIIth international CFR-seminar on "Women's Roles and the Family" in Moscow in 1972 organized by Anatol Kharchev and Reuben Hill – a theme that fit one of her specialties.

Helena was born in Poland and when the World War II came she and her American mother (her father Florian was already dead) managed to escape and eventually they ended up in Chicago where she took her PhD in 1954. At that time many universities in the USA were reluctant to hire women which means that she for some years was a housewife and mother – later she wrote "Occupation Housewife". In 1965 she had her first academic appointment at Roosevelt University and in 1969 she became professor of sociology at Loyola University in Chicago, where she stayed and became Senior Professor in 1997.

Beside her academic work related to family sociology and gender aspects she also wrote extensively in the field of social gerontology – all with family sociology as a base. Her theoretical approach was symbolic interactionism, which she more or less “inherited” from her father and to some extent also from her mother who, although she was a lawyer, edited and “cleaned” her husbands writings in English.

Helena was a very generous and warm person, never afraid of participating in debates showing her academic views. However, she was very timid when it came to her personal life and shared her feelings calmly with friends and not openly except for once at a seminar at the annual meeting of National Council on Family Relations when she gave a speech about her academic as well as personal life.

It will take years before we realize that she will never again show up at our seminars with her spirit.

Jan Trost

NEWS FROM MEMBERS

Nancy Kingsbury has moved and is now dean of Ball State University’s College of Applied Sciences and Technology. The college includes the departments of family and consumer sciences, industry and technology, military science, nursing, physical education, and the Fisher Institute for Wellness and Gerontology.

Papers presented to the XXXVIIth International CFR Seminar in Uppsala in 2000 are published in, Journal of Comparative Family Studies, Volume 33, #3, 2002. This Special Issue is entitled, **THEORETICAL AND METHODOLOGICAL ISSUES IN CROSS-CULTURAL FAMILIES**, guest editor, **Jan Trost**. This Special Issues can be bought through the Journal of Comparative Family Studies at a cost of \$40.00 US. Please contact Carol Cairns, Assistant Editor

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corrections to the
secretary/treasurer**

**ABSTRACTS FROM
THE XXXIXTH INTERNATIONAL CFR SEMINAR**

Intergenerational Relations In Families' Life Course

Institute of Sociology at Academia Sinica, Taipei, Taiwan, March 12-14,
2003

**Intergenerational relationships in cross-cultural comparison:
How social networks frame intergenerational relations between
mothers and grandmothers in Japan, Korea, China, Indonesia,
Israel, Germany and Turkey**

Bernhard Nauck & Jana Suckow

The paper explores the relevance of intergenerational relationships within the overall network of young mothers and grandmothers in seven societies: Japan, Korea, China, Indonesia, Turkey, Israel, and Germany. The empirical base of this analysis is 2,945 named network members in 249 pairs of interviews of grandmothers (with pre-school grandchildren) and their daughters from a cross-cultural pilot study. Based on a typology of intergenerational relationships of women related to the respective kinship regime, the network composition of both generations and the network activities with spouses, daughters and mothers, and with female friends are described. The results confirm the high exclusivity and expressivity of the conjugal family in societies with an affinal kinship regime (Germany, Israel) and the high, life-long significance of instrumental and expressive exchange relationships between mothers and daughters in patrilineal societies (China, Japan, Korea, Indonesia, Turkey).

Further, it is tested in how far the structure of the network-relationships influences the quality of relationships between mothers and grandmothers. For all societies it can be shown that common expressive activities are decisive for the perceived quality of the intergenerational relationships, whereas instrumental activities are without influence even

in those societies where they are of great importance for the intergenerational relationships.

Elders Quality of Life and Intergenerational Relations: A Cross-National Comparison

Ruth Katz & Ariela Lowenstein

The intergenerational family solidarity model of Bengtson and others was developed based on classical theories of social organization, exchange theory, group dynamics and the developmental family theory. According to the model, intergenerational family solidarity includes six dimensions: structural, functional, affective, consensual, associational and normative. The present analysis attempts to extend the current knowledge base by using a comparative perspective and testing the links between the different dimensions of solidarity, and life satisfaction and quality of life of the elderly population. The results are part of the cross-national comparative project OASIS* where a random sample of n=6,000 (age 25 and older) from five countries (Norway, England, Germany, Spain, and Israel, n=1,200 per country) was interviewed with a standardised survey instrument. In the present paper the analysis draws on the data of the 75+. Comparative descriptive analyses and multivariate models are presented. The data revealed similarities as well as differences between the countries on the various solidarity dimensions that might reflect variations in family norms and patterns of behaviors and social policy traditions of the countries. Also, some country differences were found regarding the associations between demographic and health attributes and the impact of solidarity on life satisfaction and quality of life within each country, implying that there are national and cultural idiosyncrasies that have to be further explored.

The intergenerational transmission of gambling behaviour

Lorne Tepperman

This paper uses data from two surveys of the members of six ethnic communities in Toronto, Ontario, to examine variations in ethnic gambling behaviour. Measures of gambling problems include SOGS, SOGS-RA, and the CPGI. Results demonstrate that ethnic groups vary

significantly in their gambling attitudes and behaviours; and that these gambling attitudes and behaviours are transmitted intergenerationally through family socialization. In this way, ethnic variations – including propensities to problem gambling -- are passed from one generation to the next and preserved over time.

The paper ends by stating several policy implications in relation to gambling and related problems. Further research will require multivariate data analysis to control for age and other confounding variables. In the long term, we will need larger samples of minority ethnic groups to ensure that our findings are representative and reliable. Thus, the present paper is intended only to explore and map an aspect of gambling research that has received little attention to date. We also conclude with a general reflection on the conflict between vertical and horizontal principles of social organization.

**Adult Daughters' and Their Mothers' Perception of Their
Relationship in Different Cultures: A Study on the
"Intergenerational Stake Hypothesis"**

Gisela Trommsdorff and Beate Schwarz

The aim of this study is to analyse culture-specificities and universalities in the quality of the relationships of adult daughters with their own mothers by comparing samples from cultures which differ with respect to socio-economic conditions and cultural values. Thus, the present study attempts to test the general hypothesis that parents and their children systematically differ with respect to the perception of their relationship as described by the literature on "intergenerational stake". It is assumed here that the perception of parent-child relations is influenced by culture-specific value orientations of individualism and collectivism. More parent-child differences in line with the "intergenerational stake" hypotheses are expected for German as compared to Indonesian mother-daughter dyads.

This study is part of a multi-country comparison of "Value-of-children and Intergenerational Relations" (Trommsdorff & Nauck, 2001). The sample consisted of 100 mothers and their adult daughters from

Germany and Indonesia (total $N = 400$). Mothers and daughters were interviewed with respect to value orientations, and the evaluation of the present mother-daughter relationship. The results demonstrated that the “intergenerational stake” hypotheses could be replicated for the German sample with respect to other aspects of the relationship quality than for the Indonesian sample. Beside a pattern of mother-daughter differences consistent with the “intergenerational stake hypothesis”, two other patterns were found. A substantial number of mother-daughter dyads fall into a pattern where the daughter perceived the relationship more positive than the mother or into a pattern characterized by low maternal self-disclosure, respectively. Furthermore, value orientations in both cultures differed in the expected direction, but only mothers’ collectivism was associated with the assignment to one of the three patterns of mother-daughter differences. The results are interpreted in a culture-inclusive theoretical framework of intergenerational relations taking into account effects of future social change.

**Like Mother Like Daughter?:
Do Mothers’ Attitudes Affect Daughters’ Interaction with Their
Mothers-in-law?**

Hsiang-Ming Kung

The bitter relationship between mothers-in-law and daughters-in-law has been a notorious problem in the Confucianism dominated Chinese society for thousands of years. It has almost become the worst nightmare for married Chinese women. However, it was not until the mid 1990’s that few research focusing on the issue of in-law problem have emerged in Taiwan academic field. Being influenced by Chinese culture for hundreds of years, Taiwan has experienced rapid industrialization and large scale of modernization in the past few decades. These processes in turn have brought about a tremendous change to the society on Taiwan. Many research have indicated that the patriarchal tradition practiced in the family system is weakened. The interactions between parents and children become less authoritarian. Conjugal relationships have changed toward more egalitarian. However, according to the very few previous research, the interaction pattern of mothers-in-law/ daughters-in-law

remains similar to the one as before. Most daughters-in-law still behave submissively when they interact with their mothers-in-law.

Based on in-depth interview on paired mothers and daughters located on Northern Taiwan (namely Taipei Metropolitan area and Tao-Yuan county) in 1998 and 1999, the author notices that the interaction pattern is affected by the biological mother of the daughter-in-law when the latter interacts with her mother-in-law. Almost all mothers teach their daughters the traditional way of interaction between mothers- and daughters-in-law that they themselves were once in. They emphasize the value of which mothers-in-law are superior to daughters-in-law when teaching their daughters. This traditional value, however, does not go along with the modern education which emphasizing individuality and equity that most daughters receive. In turn, this kind of socialization does not help daughters to build a healthy relationship with their mothers-in-law, instead, it sometimes put those daughters in a miserable situation.

Intergenerational Families and Labor Force Participation of Japanese Women

Fumie Kumagai & Takeshi Kohno

Family characteristics in Japan vary significantly from region to region. Nevertheless, our previous study found that “regardless of the place of residence, married women living with their mother-in-law are likely to seek work outside the home” (Kumagai, 2003). Japanese married women in the traditional extended family stay in the labor force not because of economic reasons, but primarily as a way to reduce intergenerational conflict in the domestic arena. These findings, however, are based on the aggregated level data, but not the individual level data. Therefore, it was hoped to analyze the individual level data to pinpoint exactly the causes for labor force participation of Japanese women across communities.

Logistic multiple regression analyses conducted in the present study revealed four factors that seem to be significant in determining the labor force participation of Japanese women in the intergenerational family

household. These are: traditional sex roles ($p < .001$); annual household income ($p < .01$); the number of children ($p < .05$); and the size of the community ($p < .05$). Although not statistically significant, co-residency with in-laws also seems to motivate Japanese married women to participate in the labor force.

Japanese married women in the co-residency family pattern with their mother-in-law, in particular, who possess liberal attitudes toward sex role identification, whose annual household income is high, who have more children, and who reside in small communities are eager to seek employment outside the home. This tendency is especially true for those in the high annual household income bracket. In other words, Japanese married women in the traditional extended family stay in the labor force not because of economic reasons, but primarily as a way to reduce intergenerational conflict in the domestic arena.

Lessons learned from Wadomari-cho concerning married women in the traditional co-residency family pattern with their mother-in-law can be overlaid onto fertility decline and population aging Japanese society. The total fertility rate in Wadomari-cho on Okinoerabujima island in Kagoshima prefecture is the highest (2.58) of all the communities throughout Japan. By formalizing the positive aspects of the Wadomari-cho experience, these ideas could be applied to make the best use of intergenerational families to transform their nature from traditional to modern. When this happens, intergenerational families will become one of the most effective family patterns to alleviate fertility decline and population aging throughout Japanese society, two of the most imminent family problems in contemporary society worldwide.

Families and Intergenerational Relationships: Conflicts Between Values and Practices in a Global Society

Barbara H. Settles & Xuewen Sheng

Current trends in demography, family formation and life course suggest that rather than a decrease in family interdependence and caregiving, many families, in both developed and rapidly developing countries, will have the opportunity to interact and support each other over extremely

long periods of time. Two basic aspects have puzzled scholars related to intergenerational relationships: values and practice. There have been remarkable differences between values of people in different societies and yet some similarities of practice.

Based on review of recent research literature, we will explore major value-practice conflicts toward elderly care in USA and in China, present some commonalities and differentiations of real practices in the two countries, discuss the emerging new values in intergenerational relationships, and examine the theoretical underpinnings of interdependency. Examples from the Republic of China and the United States are given to illustrate the dynamics of expectation, interaction and assessment of interdependence. Implications for future programs and global trends will be given.

Can Conflicts be Resolved? The Scapegoating Phenomena

Rivka Yahav & Shlomo A. Sharlin

This paper presents an attempt to learn about transmission of roles in the family, using intra/interpsychic and interpersonal psychological processes as means of projective identification. More specifically, we would like to examine conflict-resolution tactics used in the family that were not proved useful, and use them to develop a new strategy for conflict resolution. One negative outcome of unsolved conflict may be the development of symptoms in children.

We use the concepts of scapegoating and triangulation for understanding the sources of unresolved conflicts within the individual and between family members. We would like to suggest that these tactics might also be used to resolve conflicts among societies.

Filial Belief and Parent-Child Conflict

Kuang-Hui Yeh

This study examines the relation between filial belief and the frequency, origins, and solutions to parent-child conflict from the perspective of the Dual Filial Model. Results indicated a relation between degree of filial

belief and the frequency of conflict over self-centered parental behavior, but not unfit parental behavior. The amount of unfit parental behavior may itself influence the development of the child's filial beliefs, particularly with respect to reciprocal filial piety. Despite little difference among filial belief types in the reported origins of conflict, differences in the solution strategies most often employed were identified, although it is possible that the reported solution strategies are contaminated with a bias for social acceptability.

**Negotiating Culture and Ethnicity:
Intergenerational Relations in Chinese Immigrant Families in the
United States**

Min Zhou

In the United States, most children of foreign-born Chinese parentage live in two-parent, nuclear families, but some live in extended families with grandparents or other relatives or even unrelated individuals present, and still others live on their own. The latter group is often referred to as “parachute kids” (Zhou 1998). Like all other immigrant children, the children growing up in Chinese immigrant families have constantly and simultaneously encountered two different social worlds: one—the “old” world—from which they attempt to distance themselves and the other—the mainstream American society—to which they aspire to assimilate. This paper examines how immigration and cultural change affect family life in the Chinese immigrant community in the United States, particularly focusing on how U.S.-born or raised children of Chinese immigrants negotiate culture and ethnicity in the family, the ethnic community, and the larger American society. It begins with a demographic overview of Chinese immigration and its population dynamics. It then describes some of the most typical challenges facing immigrants and their children in the new homeland and how they affect intergenerational relations in Chinese immigrant families. Finally, it explores the sources and consequences of intergenerational conflicts, delineating these bi-cultural conflicts from the adolescent rebellion in the typical American family, to shed lights

on the ways in which children and parents negotiate culture and ethnicity to benefit both individual family members and the family as a whole.

Can Doulas become Surrogate Abuelos (Grandmothers) in Mexican Immigrant Families?

Barbara E. James, Ph.D

Doulas--Surrogate Grandmothers for Immigrant Hispanic Families in North Carolina. The hispanic immigrant population of NC has doubled in the past ten years and the majority are young males and/or couples without parents and grandparents in the USA. A community health center, a local hospital and a large teaching medical center, utilizing research showing that to get adequate health care to Hispanic families, the females in the family who are first receptive to health care for their children, must be reached and given adequate prenatal care and support much like that given by older female family members; have trained spanish speaking females to act as doulas.

Doulas are women who are comadres, ie. someone who translates, explains, teaches, massages and smoothes the way for pregnant women. They assist the pregnant hispanic woman in her interfacing with the entire medical care system.

This paper will show how these doulas are trained, how they deliver prenatal care, assist in the birthing process, deliver post natal care and how they influence the entire hispanic family to enter the health care system in the USA.

Intergenerational structure and relations in families across the life course- The Case of Germany -

Wolfgang Lauterbach

According to demographic changes in Western societies the family structure changed dramatically. At the present time the family structure can be regarded as a multigenerational structure, where more than two generations have an overlapping common life time. Therefore - for

example – grandparenthood is a widespread life period, in the family life.

The altered family structure has also consequences for the family relations. First the duration of the relations between family members expanded for years. And second the Relations last longer between adult children and their parents than between minor children and their parents. The consequences for that development are not obvious.

In the presentation the following aspects of intergenerational family structures are shown: First it is shown how the family structure changed in the last decades. Second the consequences of the changed family structure for the family relationship will be discussed.

**Diversity Among Contemporary Taiwanese Families
Old Trunks or New Twigs?
The Alternatives of Stem Family and Their Economic Situations in
Taiwan**

Cherng-tay James Hsueh

Due to the changes conventionally defined as a three-generation living group. Stem families are in family structure in the past decade in Taiwan, the author intends to explore the alternatives of stem families

by using the data from Survey of Family Income and Expenditure, 1991-2000 waves. Among the changes in family structure, the increasing divorce rates in the past decade might have resulted not only in one-parent families but grandparent-grandchild families and quasi one-parent families in which lone parents lived in their parents' households. Particularly when the society was occupied by more proportion of the aged than ever before, parents of lone-parents were more likely to exist and therefore, under the shape of traditional Chinese culture, took the responsibility of caring their children and/or grandchildren, whenever they encountered the issues of family disruption. The interest of this paper is to examine the changes of these family types relative to overall families as well as conventional stem families. The trend of changes both in absolute numbers and in proportions will be depicted over the 1991-2000 period. In addition, the author tries to estimate the poverty

rates with the measure of the relative poverty concept of these families and testing the hypothesis that, in between 1991-2000, these alternative families are more likely to experience poverty than conventional stem families and two-parent families as well.

Intergenerational Exchanges in Mexico: Types and intensity of supports

Maria Cristina Gomes da Conceicao

This article analyzes exchanges between generations and by gender: support provided by adults and by the elderly to other relatives. To study this topic, I explore two surveys: the United Nations household survey in Mexico City (SABE, 2000), and the National Study of Ageing and Health (ENASEM, 2001). Both surveys produce information on family support, family networks, health and ageing, with some differences in methodology. Both data bases are recent, and currently undergoing a testing phase on the consistence of information.

Initial results indicate that in Mexico both generations – elderly parents and adult children - may provide economic support in the form of money, services, care or gifts for grandchildren, and these forms of support follow gender roles and generations resources. Men usually provide monetary support and reproduce their role as family providers. Their ability as providers depends on having income from work, and waged work is more common among men than among women. Therefore, in Mexico, elderly men are more likely to get pensions than women do. Women develop their female domestic role as caregivers. In advanced ages they have not a formal income, but receive informal economic support and offer services and care to their relatives, reproducing their invisible and no paid work during their life-course.

Despite the lack of monetary resources, oldest women in Mexico become heads of their extended family households when their husbands die. Most of older adults provide some type of support to other relatives, as money, services, gifts or child care for families and friends. There are gender differences, and women do so to an extent degree than men. Elderly women offer services and receive economic contributions from

their adult children. The female interchange is based on providing services and receiving money. Monetary contributions are typically provided by elderly men and adult children. Both types of support are largely interchanged among elderly parents and adult children and children in law.

Reciprocity in Parent-Child Support Over the Life Course

Merril Silverstein Roseann Giarrusso & Vern L. Bengtson

The goal of this research was to assess how parents' transfers of sentiment, time, and financial assets to their adolescent/young adult children affect the children's propensity in middle-age to provide social support to their aging parents. We tested whether the mechanism of long-term intergenerational exchange is better modeled as a return-on-investment, an insurance policy triggered by the longevity or physical frailty of parents, or the result of altruistic (or other non-reciprocal) motivations on the part of adult children.

Models were examined using six waves of data from the USC Longitudinal Study of Generations. The sample consisted of 501 children who participated in the 1971 survey and who had at least one parent surviving in 1985. Growth curve modeling was applied to predict average levels and rates of change in social support provided to mothers and fathers between 1985 and 1997 as a function of early parental transfers of affection, association, and tangible resources to their children.

Children who spent more time in shared activities with their mothers and fathers in 1971 provided more support to them on average. Receiving greater financial support from parents in 1971 raised the marginal rate at which support provided by children increases over time. Maternal health operated synergistically with early affection to produce greater levels of support. Both levels and rates of increase in support from children were positive, even for those children who received no early transfers from their parents.

The results offered some support for investment, insurance, and altruistic models of intergenerational exchange. Sharing time in

activities provided a direct return to the parent that was characteristic of an investment strategy, while financial transfers provided a time-contingent return that was characteristic of an insurance mechanism. That affection triggered greater support to more functionally impaired mothers suggested that emotionally investing in children as a health-insurance mechanism may be based on the greater moral equity accorded to mothers. We concluded that the motivation of adult children to provide social support to their older parents is partially rooted in earlier family experiences and guided by an implicit social contract that ensures long-term reciprocity.

Similarities and Differences between Family Life Cycle and (Family) Life Course

Jan Trost

About a century ago the idea of Family Life Cycle was invented by some of those interested in introducing modern material and methods in agricultural work to farm families. The idea built upon the assumption that the consumption pattern and other issues varied with the families' (households') position in a cyclical row.

About half a century later, the Family Life Cycle was introduced within family studies by Evelyn Duval and Reuben Hill. The idea became very rapidly and widely accepted especially in the USA. In 1973 Trost showed that the use of the Family Life Cycle is very problematic since it does not fit social reality and the use of it can also be classified as normative – labeling varieties of families as deviant if they do not fit the varieties of the Family Life Cycle.

More recently, especially during the 1980s the idea of Life Course popped up and became accepted among family scholars under the name of Family Life Course. This approach has not, as far as I know, been criticized the same way as has the Family Life Cycle been.

In my proposed presentation I will discuss similarities and differences between the two theoretical approaches. One of the main differences has to do with that the approach of Family Life Cycle presumes a certain social structure or deals with only some of the variations in the social

structure of families (households). The Family Life Course can be applied on any social structure – it can also be used as an analytical tool related to a more realistic view on social reality. I will also discuss the degree of relevance each approach can have for analysis and interpretations of intergenerational relationships.

What Does the Family Mean to Individual's Mental Health?

Ly-yun Chang

This study examines how social arrangement affect mental health by using data extracted from the Taiwan Social Change Surveys, 1990, 1995, and 2000. I join Keyes (2002) to define the status of mental health in terms of the presence of mental health and the absence of mental health. In addition, I consider the private aspect of mental health measures as well as public aspect of mental health measure. This study focuses on household effect, where household structure is conceptualized as a web of social relations and social roles. I formulate and test the pooled resources, companionship, social crowding, and power hypotheses, all of which have direct implication on the relationship between household structure and mental health. The central findings are: (1) The effects of household structure on mental health differ in terms of whether the concern is with the private or public domains of mental health. (2) Single parent household stands out as being psychologically disadvantaged in comparison with other types of household structure. The negative effect of being in single parent family seems independent of the effect due to lack of spousal companion and economic resourcefulness. (3) Contrary to the expectation, multi-generation family with complex social roles shows no negative effect on one's psychological well-being. (4) There is no difference between men and women in terms of no social complexity effect and positive living with spouse effect. (5) Friends and neighbors are more important than relatives in maintaining good mental health. (6) Living in a good community where neighbors maintain positive relations to each other is especially important for one' good mental health.

A Convoy Approach Toward Social Support Exchanges The Case of Taiwan

Chaonan Chen

To meet the definitional complexity of Chinese family and to explore support exchange more extensively, this study adopts the concept of convoy and develops a four-level-design convoy structure. Data from a stratified sample survey on social changes conducted in Taiwan are used to examine the reciprocity of support exchange. The results of the study show that convoy structure is subject to the influence of life cycle stage and social status. It has also been found that support exchanges are influenced by the nature of the exchange, role, age, and sex. When a convoy structure is introduced into multilogit regression analyses as a refined role measurement, the effect of convoy components on the reciprocity of support exchange suggests that role theory and exchange theory are supplementary to each other in the explanation of support exchange.

The caregiving role of the male sandwich generation towards their elderly parents in Hong Kong: intergenerational relations in families and their policy implications

Hong Kin Kwok

This paper investigates how the male sandwich generation plays their caregiving role towards their elderly parents. The data is based on two surveys. One survey is a representative telephone study in which 503 samples of the sandwich generation as caregivers to the elderly are selected randomly. The other is a face-to-face interview to elderly care-receivers, and the sample size is 390. This study finds that although females claim to be the major caregivers towards elderly parents, the evidence in (1) the identity of the caregiver, (2) the identity of the major caregiver, (3) the actual caregiving role playing by the different caregivers, (4) the view from the elderly care-receivers between the son and the daughter, and (5) the sandwich generation's perception on the priority of elderly care shows that the male (especially the son) plays an important role in elderly care in Hong Kong. Gender and blood

relationship are the two major factors to an understanding in elderly care. It is worth it to revise the claim of the female as the major caregiver, and put the male (especially the son) in a proper position to reflect the reality of caregiving. Also, the individuals' behavior is always affected by their family, when the policy maker made any policy in elderly care; it is worthy to consider the chain effect of that policy to other family members. Due to demographic changes in Hong Kong as well as the financial shortage of the Hong Kong SAR Government, what government can do to strengthen elderly care is also discussed in this paper.

**A Comparison of Sibling Helping Behavior in Old Age and
Adulthood
A case study of Taiwan**

Pau-Ching Lu

Sibling tie is one of the three subsystems of family relationship. In family studies, it catches less attention from the researchers; however, in gerontology field, more and more research results have shown the salience of sibling tie in terms of helping behavior. Prior empirical research in Western societies indicate that sibling tie mainly provides emotional support, as well as provide tangible help when the sibling is in need of help in old age. The helping behavior in middle age is an area in which further study is needed. The research on support function of sibling in old age is very limited in Taiwan and empirical study on the sibling helping behavior in adulthood is sparse. This paper draws attention to the helping behavior of sibling in adulthood and old age. The focus is to deceive the change pattern of helping behavior across the life span, and furthermore to examine the factors that will affect helping behavior in different development stages of the life course. An interview survey of 1979 people was conducted to collect data.

Few conclusions can be drawn from the findings. First, the sibling tie in general provides more help in social companionship and emotional support (as giving advices), and less in instrumental support (giving gifts, providing financial support, and childcare). Secondly, there is an inverse relationship between age and sibling help, and so is the

relationship between age and sibling contact. In comparison to people in early adulthood and middle, older people have less contact with siblings, and they also receive less assistance from siblings. Besides, the relationship between age and sibling helping behavior could not be fully supported by the life course perspective. Thirdly, social companionship and the gender composition of the dyad do affect helping behavior. Finally, the theoretical models explaining social support in old age are not necessarily appropriate for explaining social support in early childhood and middle age

The Intergenerational Relations: The Ambivalence in the Relations between Young Adults and their Parents

Rudolf Richter

The paper will follow two aims: one will deal with a theoretical frame of intergenerational relations the other will show the use of non-verbal qualitative methods in answering specific questions about intergenerational relations in young adulthood.

Starting with an overview about intergenerational relations between young adults and parents referring mainly on data in Austria, we will focus on underlying strategies. Two main issues are reported in literature and data: a high frequency and willingness for contact and help, and mostly a high congruency in attitudes and behaviour. On the other hand we see young adults starting to develop their own life style, often said opposed to that of their parents. To answer the question about the distance of the generations we looked at very specific expression of lifestyle namely furniture. We gathered material from several cases of young adults and their parents and can compare elements of furniture. We are not looking for quantities, but for qualities and strategies in organising everyday life. We have the thesis, that non-verbal expression might be much less consciously formed than verbal expressions. After explaining our analytical procedure for interpretation (=data analysis) and possibilities of generalization we will discuss the results within the concept of ambivalence in intergenerational relations.

Family Rituals, Conforming Activities, Risk Factors, and Delinquency

Joanne Roberts and Rudy Ray Seward

This study explored whether meaningful family rituals experienced during childhood and adolescence might contribute to participation in conforming activities, and thereby reduce delinquent behavior. Using t-tests and regression analysis, comparisons were made between the family life experiences of incarcerated respondents (n=207) and college students (n=217). The college students reported experiencing more meaningful family rituals, higher levels of participation in conforming activities, and lower levels of delinquent behavior than the incarcerated respondents. Reporting higher levels of meaningful family rituals was associated with slightly less delinquent behavior for the incarcerated respondents but not for the college students. Meaningful family rituals did appear to contribute to participation in conforming activities for both groups, with participation in conforming activities being associated with less delinquent behavior. Risk factors such as age, gender, race/ethnicity status, education, neighborhood crime, and parent's deviance were better indicators of delinquent behavior than meaningful family rituals or participation in conforming activities.

Reciprocity in Child-Parent Relations Over the Adolescence Life Course

Chyi-In Wu

This study assessed how adolescents' transfers of sentiment, time and personality to their parents affect the parents' parenting in late adolescence. This paper tested whether the mechanism of long-term intergenerational exchange is better modeled as a reciprocal return on child-parent relations.

Models will be examined with 6 waves of data from the Taipei Youth and Family Study. The sample consisted of 1,434 adolescents who participated in the original 1996 survey and the following panel surveys. Growth curve modeling will be applied to predict average levels and

rates of change in parenting provided by mothers between 1996 and 2002 as a function of early adolescent transfers of attitude, affection, and behaviors toward their parents.

The findings and theoretical implications will be further discussed at the end of this study.

Elderly in Residential Care in Istanbul: Transition from Family Support to State Support

Esin Küntay

This paper will address an important issue of contemporary modern societies: dependency in old age and inter generational relations. Through in-depth interviews with elderly in residential care in Istanbul, we focus on factors that impact quality of care during old age.

Data were collected at an old people's home in Istanbul (İzzet Baysal) run by the State Social Services. Data analysis focuses on the family profiles of participants, how they view themselves under residential care, life in residential institution and the conditions that mediate the quality of state institutional care.

The analyses reveal that, in the Turkish culture, close links between generations are still quite considerable. For an elderly under institutional care, the sustainability of intergenerational transactions is crucial, in accordance with the cultural norm of filial obligation towards parents.

Old age should not be regarded as the problematic phase of a person's life span. Policy regarding care for the elderly should concentrate on provisions for a rich and meaningful life for those who are aged. Such policy, at least in cultures such as Turkey, should also integrate the care and support of close relatives into institutionalised care.

Family policy and intergenerational relations in families with extraordinary care obligations: The case of families with disabled children in Norway.

John Eriksen

The paper reviews research and summarises own data on relationships in families with disabled children. It tries to demonstrate how extra care duties influence relationships between parents and disabled and non-disabled children, in a perspective of family policy.

In the Nordic countries, welfare is primarily supplied by the welfare state. Changes are noticed towards more cash payment and revival of private care in the family.

Research findings on relationships in families with disabled children are not conclusive, but recent research is less concentrated than before on problems and tends to see these families as ordinary families with certain challenges and needs for assistance.

Nordic countries are strongly committed to gender equality. This ideology is also adopted by families with extra heavy care duties. Our data clearly show that the disabled child has priority in the family, on the expense of siblings and parents. Apart for exceptional cases, parental roles tend to be traditional. The mother gives up (part of) her paid job to concentrate on care obligations at home, while the father takes on longer working hours. The care wage, as well as other forms of support from the welfare state, are not sufficient or organised in such a way to meet the needs of the families. Their intentions of gender equality are generally not given up, but postponed.

An analysis of the history, legislation and practice of care wage in Norway reveals that the arrangement is a mix of different welfare principles, including a combination of traditional family values and needs to contain welfare state costs.

Changing Meanings of “Dependence” in Old Age in Postwar Japan

Yamato Reiko

“Dependence” is supposed to be undesirable in modern Western values. In societies with traditional Confucian values, however, “dependence on the family” is seen as desirable whereas “dependence on the public” as undesirable. In addition, which of the two dependences is regarded as more desirable than the other changes over times even in a society. The

present paper, examining postwar Japan as a case, will show that people's attitudes toward the two dependences have changed and are still changing. In the first period from the end of the Second World War to the early 1970s, Japanese people regarded dependence on the family in old age as natural and desirable in terms of both financial support and personal care. In the Second period from the mid 1970s to the mid 1980s, people came to think that financial dependence on children was shameful whereas dependence on children for personal care was desirable. In this period, people began to prefer financial dependence on national pension benefits in their old age to than on their children. In the third period since the late 1980s onward, more and more people have come to recognize that taking care of elderly parents for a long time by the family alone is tough labor. With this recognition, more and more people have come to prefer dependence on public care services to that on children, and women are more likely than men to think dependence on public care services as desirable.

The Employment Discontinuity of Married Women in Taiwan: Motherhood, Market Power and Patriarchy

Chin-fen Chang

In this paper the author intends to study the determinants of married women's employment continuity. On the surface similar topics seem to be over-studied. In reality we are still not clear which factors account for the quit from formal labor markets of the married female employees: motherhood drive, market power, or patriarchal practices? After all not all women withdrew from the labor force upon getting married or giving birth. Using 2001 Taiwanese Social Change Survey (Iv, 2) 'Family Questionnaire', this paper intends to solve the puzzle. After initial data-cleaning work, we obtain close to 1400 valid cases. Among them more than 900 reported themselves or wives (male respondents) to have ever left at least once from formal labor markets. The results show the support of part of the predictions of the three perspectives.

A Comparison of Gender-Role Attitudes between Taiwan and Coastal China

Su-hao Tu, Pei-Shan Liao & Ying-hwa Chang

This paper examines patterns of gender-role attitudes and the factors producing them based upon the principle that social and economic changes are the main determinant of individual beliefs. An integrated framework was employed to assess extent to which human resources, socialization attributes, gender, and birth cohort explain the patterns of gender-role attitudes within a society as well as pattern differences between societies. This comparative study, using empirical data from the East Asia Social Survey of 1996-1997, focused on Taiwan and coastal China, with their shared cultural heritage but dissimilar socio-economic development.

Latent Class Analysis revealed generally similar patterns of gender-role attitudes between Taiwan and China. A typology assessing the prevalence of traditional/modern values and the importance of children was used to examine the latent patterns. Residents of coastal China were found to be more likely than Taiwanese to hold traditional attitudes towards gender roles. Multinomial logistic regression analysis of the two data sets revealed, moreover, that in both societies individuals with similar education levels, occupations, and numbers of children tended to share views about gender roles. Gender and paternal occupation were found to have significant effects on gender-role attitudes in Taiwan, while birth cohort and urban backgrounds proved to be more influential in coastal China. These findings demonstrate the need for further examination of gender effects and for revisions of the current analytical framework for gender-role attitudes.

Attitudes toward Gender Role: Changes in Taiwan, 1991-2001

Yu-Hsia Lu

Changes between 1991 and 2001 in women's and men's attitudes toward gender role were examined using Taiwan Social Change Survey data. The data show a significant increase in the attitudes favoring egalitarian gender-roles among both women and men. Support for the traditional gender role decreased, especially among women. The findings suggest that the change of gender attitudes occurring between 1991 and 2001 is

attributable to both changes within the cohort and cohort succession, but much more changes occurred through cohort succession than through cohort members' altering their attitudes. The preliminary analysis found that education, occupation, urbanization and the experience of women's work are among the most important factors explaining the change of gender-role attitudes.

Ethnic Differences in Effects of Parent-Child Relationships and Family Structure on Adolescent Distress: Comparison of White, Black, Hispanic, and Asian Americans

En-Ling Pan and Michael P. Farrell

Single parent families are becoming common in a wide range of cultural settings around the world, yet there have been few studies of how the meaning and effects of single parent families varies by ethnicity or race. As the divorce revolution spreads around the world, and as more immigrant subcultures arrive in developed countries, it is important to examine how single parent families vary by culture. Numerous studies of general population samples have suggested that single parents are less able to maintain the balance of support and control that contributes to successful adolescent development, and that adolescents in single parent families show higher levels of psychological distress than those in two parent families. However, some studies suggest that supportive parent-child relations moderate these effects. In this study we hypothesized that in cultures where collectivistic family norms are common and maintaining "face" is important, such as Asian and Hispanic, single parent families will be associated with more psychological distress in adolescents than in cultures with more individualistic values, such as white and black families. Secondly, we examined whether ethnicity affects the degree of support and control reported by adolescents in single parent families. Finally, we examined the quality of parent-child relations moderates or mediates the effects of family structure on adolescent distress, and whether these moderating and mediating effects vary by culture. Differences between cultural groups were examined in the National Longitudinal Study of Adolescent Health, an American sample of 15,815 adolescents in grades 7 through 12. Examples of findings: Using Manova and controlling for income, age and gender of

adolescents, we found that compared to white and black adolescents, Asian and Hispanic adolescents had significantly higher levels of distress and reported less psychological closeness and companionship with parents. They also reported more social integration into family activities. Using regression analysis, we found that for white adolescents, but not for others, psychological closeness to a single parent moderates the effects of family structure on distress. In conclusion, collectivistic cultures appear to differ in parent-child relationships and adolescent distress, and the effects of mediation and moderation vary by ethnic groups. The Attitude towards Parent-child Relationships of Married Couple

A Family Development Perspective

Shain-may Tang, Li-tuan Chou, Nei-yuh, Huang

With regard to parent-child relations, the child-rearing attitude of the married couple is the most important factor which affect the family life environment.

The purpose of the research is to investigate the attitude of parent-child relations of married couple in Taiwan from a family development perspective, and to test (1) parent-child relations in different family life cycle stages; (2) the difference of parent-child relations by gender; (3) the individual factors and the family factors that influence parent-child relations.

The researcher developed a questionnaire to collect data from 1080 married couples in 11 counties/cities in Taiwan. Data was coded and analyzed.

The main results were: (1) the key stage for parent-child relations is when the family had teenage children; (2) there is significant difference between genders on parent-child relations attitudes; (3) the most influential individual factor is the attitude of child-rearing, following by gender and education, the most influential family factor is the family life cycle stage.

Marrying Someone from a Different Group: An Analysis of Boundary-Crossing Marriages in Taiwan

Ruey-Ming Tsay & Li-hsueh Wu

Marrying someone from a different group is a serious matter that may lead the prospective couples into an unstable, or even conflicting relationship. However, there are still many people who choose to marry someone different from them. Many authors have studied marriage patterns as an indicator of social openness. Sociologists often focus on the status resemblance of marriage partners to show the degree of closeness within a society. Instead of studying status homogamy, this paper focuses on heterogamy of marriage patterns to reveal the degree of openness in a society. Since some heterogamy goes against the expectations of his/her family, community, or society, it serves as a better indicator of openness. Mixed marriages in terms of age, level of education, social origin, and ethnicity are taken as four major type of heterogamy. Logistic analysis models are used to explore the relative importance of the factors that contribute to a boundary-crossing marriage. By using data from the Taiwan Social Change Survey, this study demonstrates that many factors have contributed to a cross-boundary marriage. These factors are achieved status (such as education), contextual factors (such as the timing of marriage, the setting of contacts), and ways of making acquaintance. Even though achieved status and personal traits have a strong effect on the likelihood of heterogamy, social backgrounds and the process of meeting and courting have a substantial impact on the formation of cross-boundary marriage in Taiwan.

Late Marriage as a Source of Intergenerational Contradiction in Iran -- A Sociological Appraisal

Mohammad Taghi Sheykhi

The paper explores as to how the phenomenon of late marriage is emerging in Iran as source of intergenerational contradiction. The society, being traditional, used to have normal and early marriages till a few decades back, but because of the confluence of interrelated

economic, social and cultural changes, including considerable educational achievements by women, massive increases in the proportion of women who work for pay outside home, major changes in the structure and functioning of marriage, changes in the values relating to marriage and family life etc. all have played parts and are potentially responsible for the incidence of late marriage in the country, specially in the urban regions--leading to gaps between the generations. In this paper, the author will describe and evaluate these changes, and the effects of which on marriage institution. We will see as to how the effects of education are changing the marriage trends in the country, i.e. a phenomenon quite contrary to the traditional values. Likewise, the globalization of values has caused education to indirectly affect the age at marriage through its influence on the labour force participation of women. Also, as the standards are fast changing, and the consuming life is becoming dominant, women are forced to delay their marriages to attain their goals. Though the society is quite ethical and moves according to the religious values, yet late marriages have brought about new contradictions to the family as well as the society as a whole. That has also caused a decline in arranged marriage, and a rise in love marriage. The paper will statistically conclude as to how mean age at marriage is rapidly increasing with special reference to the educated and urban classes of people in the country. We will also see that how the wave of modernization has had a remarkable impact on the intergenerational relations in the families' life course.

Relations between Children and Non-Custodial Parents – and Georg Simmel

Irene Levin

Georg Simmel remarks a double nature in the human being when he says that we live in sort of a conflict with our social surrounding. We like a person and at the same time we can dislike the person. These two aspects can conceptually be separated but not empirically. We do not like others to have this double attitude towards us, even if we have it towards them.

Together with this double attitude we have an urge to be loved. Simmel means further that the little group of a family can live with great conflicts between members because of closeness and emotional bonds without the risk of a total dissolution.

The solution of this double attitude that can seem like a paradox, since social control keeps the small group together. If the social pressure is too hard, coalitions will be created between members against other members of the same family. This contradiction can easily be experienced as betrayal or other negative attitudes.

Simmel lived in a patriarchal period where the nuclear family was the most frequent family form. Other family forms were often overlooked as with the stepfamilies of that time. Then the new spouse of the parent was in a way a substitute for the deceased parent. The modern stepfamily differs from the stepfamily at Simmel's time by divorce now being the reason for the break up of the marriage and by the children growing up with both their parents, but not in the same household. How is Simmel's ideas about coalitions and dissolution when it comes to intergenerational relations in modern stepfamilies? Will the social pressure and the social control that according to Simmel keeps the family together, be different when divorce is the reason for the break up of the marriage and not death?

Changing Intergenerational Relations In South Africa: The Case of the Father-Child Relationship

Ria Smit

Social scientists of late have focused increasingly on the fact that both individual families and the family as a social institution are in the midst of change and adjustment. This applies especially to the roles in the family, insofar as the structure and the content of these roles do not only display dynamic qualities, but may also impact intergenerational and conjugal relations. It is highly debatable whether changes in gender and family roles and relations may be considered antecedent factors for family decline, as voiced by David Popenoe. One thing that does seem clear is that family roles and relations in many societies, as in the case of

South Africa, are in a process of (necessary) change. Rather than these being elements of the 'end-of-the-line family', to use Popenoe's concept, it may be indicative of adaptation to a changing social milieu, which occurs to preserve and strengthen families.

One of the intergenerational relations in the family in South Africa that is in a continuous process of adapting to social changes, is that of the father-child relationship. In this paper the focus falls on some findings from an extensive quantitative study done in the Gauteng province of South Africa that aimed to shed light on the man's perception of his role as father in the dual-earner family and what new patterns of commitment, caregiving and involvement the man is developing with regard to his relationship with his children. The research explored the extent to which men are embracing the culture of the 'new fatherhood' and have become active nurturant fathers.

In the family life course perspective, it is often mentioned that spouses in families with young children, experience a decline in marital satisfaction. Taking this perspective into consideration, the research also tried to ascertain the extent to which the changes in the (traditional) father-child relationship, with special reference to the increase in paternal involvement in the family with young children, may or may not stand in relation to the spouses' experiences of marital satisfaction and quality.

The Overlap of Couple's Social Networks: Gender Role and Family Finance Management

Ray-May Hsung, Chin-chun Yi & Yang-chih Fu

Elizbeth Bott (1957) proposed the idea on the association between the overlap of couple's social networks and the degree of joint behavior in conjugal role relationships in London families. This paper attempts to specifically explain the conjugal roles of family finance management from the approach on the overlap of couple's social networks. We used 1938 married couples of Taiwan Social Change Family Survey data in 2001. The overlap of couple's social networks is measured by position-

generator networks and is classified as five types of network overlap: low degree of ego's own kin ties and low degree of cross-linkage with spouse's ties, high degree of ego's own kin ties and low degree of cross-linkage with spouse's ties, low degree of ego's own kin ties and high degree of cross-linkage with spouse's ties, high degree of ego's kin ties and high degree of cross-linkage with spouse's ties and zero accessed positions. The Family finance management is classified into three categories: mainly managed by wife, mainly managed by husband and joint management. By controlling all other variables that significantly explained the types of family finance management in previous researches, the overlap types of couple's social networks still have significant effect on the conjugal role of family finance management. The results had some different findings with previous researches and raised the debates on this old theoretical issue with newly develop network measurement.

Kin, Friend, and Social Closeness in Taiwan

Ming-Chang Tsai

This paper aims to use a national probability sample of Taiwan society to replicate conventional network research by examining the effects of social integration, sociable resources, sociable investments and the urban contexts on close social relationship. We model the likelihood of whether respondents (n=1816) can identify an intimate relative and an intimate friend and the findings support the social integration perspective. Social integration variables, age and employment in particular, accounted for more variation, but sociable resources (education) and length of residence (somewhat weakened in its effect on having a closest friend) are also crucial factors. In addition, length of residence is the best predictor for having an intimate "relative neighbor" and "friend neighbor," a result showing the community is saved in Taiwan through residential stability.

The board of the CFR, from left Rudolf Richter, Bernhard Nauck,
Ria Smit, Chin-Chun Yi, Ruth Katz, Irene Levin, and Jan Trost

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