

臺灣中高齡者孝道信念、知覺媳婦孝行與自身心理適應關係

陳坤彥 方嘉琦 葉光輝*

摘要

在華人傳統社會中，女性嫁入夫家後被歸屬於夫家，媳婦擔負照顧公婆的責任，所以公婆知覺媳婦的孝行對其身心健康與幸福感具有影響作用，因此本研究探討中高齡者孝道信念、知覺媳婦的孝道行為與自身心理適應三者關係。本研究採問卷調查法蒐集資料，研究工具包含「華人幸福感量表（極短版）」、「TLSA 短版 CES-D 心理憂鬱程度量表」、「雙元孝道量表」與改編自「雙元孝道量表」之「知覺媳婦孝道行為量表」。共蒐集 50-69 歲中高齡者至少有一位媳婦之有效樣本 233 名，調查資料分別以單因子多變量變異數分析、積差相關以及階層迴歸統計方法分析。研究主要發現如下：(1) 中高齡者仍普遍重視孝道，對相互性孝道的重視程度顯著高於權威性孝道，中高齡者權威性孝道信念與其憂鬱感顯著正相關；中高齡者相互性孝道信念則與其幸福感顯著正相關；(2) 公婆知覺媳婦的相互性、權威性孝道行為越高則其憂鬱感越低、幸福感越高。(3) 年齡層較高者、未受過高等教育者、指定評估的媳婦有同住者，其權威性孝道信念得分皆顯著較高；而自評身體健康狀況較差者，其憂鬱感得分顯著較高、幸福感得分顯著較低。(4) 公婆知覺媳婦的兩種孝行（互相性及權威性）皆有助其個人心理適應，一方面可增進其幸福感，另一方面可降低其憂鬱感。(5) 公婆自身權威性孝道信念在知覺媳婦兩種孝行與個人身心適應關係間皆具有顯著調節效果，相當值得重視。本研究結果有助於建議中高齡者該如何持有孝道信念，以及公婆與媳婦如何相處與互動的參考。

關鍵詞：中高齡父母、知覺媳婦孝行、孝道信念、幸福感、憂鬱感受

陳 坤 彥 亞洲大學心理學系

方 嘉 琦 亞洲大學心理學系

葉 光 輝* 中央研究院民族所、國立臺灣大學心理學系暨研究所

壹、緒論

華人孝道觀念認為子女應在能力所及，無論在物質或精神層面上，都該竭盡所能回饋父母養育之恩。即便在人口高齡化的臺灣社會中，孝道文化內涵不僅仍是子女與父母維繫感情的方式，更是社會穩定的重要奠基（曹惟純、葉光輝，2017）。換言之，不管時代如何變化，孝道基本核心未變，父母知覺子女的孝敬程度仍是影響其身心健康的重要來源之一（陸洛、陳欣宏，2002；葉光輝，2017; Cheng & Chan, 2006）。如何讓年長父母生活有品質、獲得幸福感受，是現今高齡社會需要關注的重要議題。當父母知覺到子女孝敬程度與自身期待有落差時，失落之情在所難免，身心健康自然受到影響，嚴重者甚至產生焦慮、憂鬱症狀；反之，則會有更多幸福感受。身為華人子女如何讓父母提升生活滿意度、幸福感，降低焦慮、憂鬱反應，是不可逃避的責任，而如何「孝敬父母」實則扮演著重要作用。

談到「孝敬父母」，媳婦在丈夫家中常常扮演關鍵角色，婆媳問題更是坊間探討的熱門議題（Kung, 2019）。常見情況是身為丈夫者夾在父母與妻子之間，左右為難，不知所措。在華人傳統社會中，女性嫁入夫家後被歸屬於夫家成員，加上華人對夫唱婦隨的期盼，要求媳婦孝敬、奉養公婆自然成為理所當然的家庭價值觀念。孔祥明（1999）曾指出，公婆、媳婦對彼此角色扮演是否符合自己的期望，乃是造成公婆媳婦相處問題的主要原因。本研究嘗試針對中高齡者的孝道信念、知覺媳婦的孝道行為，與自身心理適應間關係進行深度探究。

貳、研究動機

高齡社會來臨、倫理道德價值觀念改變以及社會結構變遷，使得現代華人社會與傳統的孝道觀念不盡相同。葉光輝提出孝道雙元模型（Yeh, 2003），將孝道概念區分成權威性孝道（authoritarian filial piety）與相互性孝道（reciprocal filial piety）兩面向，並指出權威性孝道與相互性孝道的內涵與心理運作基礎相當不同。孝道雙元模型的理論架構極為簡潔且有實務應用價值，正因為其概念化方式直探孝道心理運作本質，因而「相互性」、「權威性」兩面向之分，無論在個人適應發展、社會變遷、跨文化比較等層次均反應合理的理論與實務意涵（葉光輝，2009b; Tsao & Yeh, 2019; Bedford & Yeh, 2019, 2021）。然而，過去以孝道雙元模型探討孝道信念對個體心理健康影響的相關研究，極少從中高齡父母的視角切入，更欠缺應用它來討論公婆－媳婦間互動關係議題，因此本研究將以孝道雙元理論架構，探討公婆若以相互性孝道觀念與媳婦相處，是否會有較多幸福感受；而若以權威性孝道信念與媳婦相處，是否較容易有高憂鬱感受。

參、文獻探討

本研究旨在以孝道雙元理論觀點，從中高齡者角度看媳婦在公婆家庭中扮演的孝道角色，進一步釐清中高齡者孝道信念、知覺媳婦孝道行為，是否影響中高齡者自身心理適應或感受。

一、孝道觀念基本內涵

(一) 傳統孝道觀念

孝是儒家最重視之倫理核心價值，很多與孝相關的故事皆以「順」為主要訴求，《廿四孝》是這些故事中最為人知的代表之一。華人所處社會雖有各類宗教信仰，但「孝敬」父母的觀念在華人間是共通的。孝一般表現為順、敬、養、承等，也就是說為了回報父母的養育之恩，對父母應肯定、尊重，而且遵循父母的要求，盡可能不違反父母的願望行事。但若父母行事為人有所偏離倫常時，就應迂迴地勸勉，也不盲從答應父母要求，以避免陷父母於不義（葉光輝，2005）。

葉光輝曾提出「雙元孝道」解釋華人孝道觀念主要包含「相互性」與「權威性」兩種內涵（Yeh, 2003; Yeh & Bedford, 2003）。「相互性孝道」來自與父母親密情感的恩情與回報，而「權威性孝道」則是重視對子女角色及地位之義務與順從。實徵研究結果顯示，過去子女孝道觀念偏向必須服從父母權威、聽從父母意見，至今已漸漸轉變為強調以類朋友關係彼此互惠尊重（葉光輝，1997）。換言之，現代社會中孝道的權威意涵已經逐漸削弱，而互惠意涵逐漸受重視；意即親子間良好關係需要強調彼此的情感互動。

(二) 新孝道與孝道觀念變遷

隨著社會現代化過程演進，華人生活已從農業生產型態，逐漸轉為工商業社會，生產方式不同於以往；社會、家庭運作型態相對也產生變化，華人重視的孝道內涵亦受其衝擊有了新樣貌。在現今華人社會中，個人更注重追求自由、獨立、自主、尊嚴與幸福，其價值觀呈現出多元化。孝道觀念也漸從他律轉為自律，從單向獨益性轉為雙向互益性，從強調角色性轉為重視情感性（莊耀嘉、楊國樞，1991），例如有學者指出「是否與父母同住」在現代華人社會中已非關孝道價值判斷（葉光輝，1998）。葉光輝（1997）曾以「臺灣地區社會變遷基本調查研究」第二期第五次資料中的九個孝道題項進行分析，發現：「尊親懇親」及「奉養祭念」兩孝道觀念，依然受民眾重視，屬於「核心孝道」觀念，歷久不衰；而「抑己順親」與「護親榮親」兩孝道觀念，在社會變遷下受重視程度已大幅降低，屬於「變遷孝道」觀念。此研究證實了諸多學者在理論上對於新、舊孝道觀念變遷的探討，同時也呼應學者葉光輝（2017）所提出權威性與相互性之雙元架構，其恰

對比於變遷孝道及核心孝道觀念，彼此相互對應。雖然有學者（Shi & Wang, 2019）曾提出孝道概念應該區分為三個雙極的向度（真實－非真實的情感、自律－他律的家庭角色規範、合理－非合理的利益交換），但一來該區分觀點所謂親子間真實的情感、自律的角色規範以及合理的利益交換等內涵，恰正是相互性孝道所談及的屬性；而所謂非真實的情感、他律的角色規範與非合理的利益交換則恰是權威性孝道所涵括的屬性，因此其提出的三向度觀點基本上再度落實可採用相互性及權威性兩向度來簡化即可。再者，三向度區分觀點也無法用來反應個體既持有高相互性又同時是高權威性孝道的組合型態（Bedford & Yeh, 2021）。

二、華人文化中媳婦在家庭照顧之研究

（一）華人傳統孝道對媳婦的影響

由於受父系權威文化因素影響，在華人傳統孝道觀念與制度中，由於女性終究會嫁出去成為其他家庭的成員，為了穩固父系權威家庭的和諧與團結，要求媳婦盡孝的對象並非自己的父母，而是夫家的父母（Farrell & Yi, 2019）。在孝道關於已婚女性相關文獻中，如家庭、婆媳關係等，可歸納出傳統華人家庭對於女性婚後角色的期待與應盡的義務，像傳宗接代、料理家務、養育子女、照料生病的長輩，以及侍奉公婆等（林憶竹，2016）。利翠珊（1999）討論女性在嫁娶過程中有關「自己人」與「外人」角色的轉變，指出媳婦在原生家庭與婚姻家庭家族系統間拉扯的困境，常使媳婦產生高度孝道焦慮。劉碧素（2005）也討論，在傳統權威觀念盛行社會下，媳婦的確將公婆視為親生父母般來孝敬，甚至不論公婆是否善待自己，仍悉心照料並盡量服從他們。上述研究符合葉光輝（2005）之孝道雙元模型的「權威性孝道」，其內涵就像傳統媳婦對於夫家公婆表現的「抑己順親」與「護親榮親」等行為，顯示了媳婦地位的卑下，應壓抑自身需求，遵從迎合公婆願望，並竭力榮耀夫家、延續夫家家族命脈（林憶竹，2016）。

（二）現代婆媳關係中的衝突與轉變

傳統媳婦角色是個沒有聲音，卻須肩負家庭和諧的重擔，遭受著文化期待下強大的約束力；但在現代社會變遷下，媳婦角色卻隨著居住地區、居住狀況、教育程度、工作與否等因素而產生不同的影響與作用力。現代婦女的教育機會及程度提高，就業率明顯增加，因此促進其在家庭地位提升（Farrell & Yi, 2019）；過去傳統社會強調尊卑主從觀念，輩分高、地位尊貴者掌握權力，但在現代家庭中，哪位成員可以提供較多資源便具有較高地位與權力（蔡文輝，1998）。由於現代社會重視之社會權力的來源不同，使得婆媳關係在社會變遷中有所變化，權力已不再定尊於公婆。葉光輝（1997）曾提出影響孝道觀念運作的四個作用因素，並認為現代親子間「威權」與「交換關係」因素逐漸減

弱，「情感連結」與「宗教」因素則明顯增強。

三、中高齡者孝道信念與自身心理感受之關係

(一) 孝道與自身心理感受之關係

民國 101 年臺灣競爭力論壇的「幸福城市大調查」資料分析顯示，影響個體主觀幸福感的來源因素包括：家庭關係、家庭經濟收入、人際關係，以及環境品質等。對個人而言，家庭關係攸關個人幸福與否，在家庭關係中孝道行為被視為美好幸福家庭的最重要指標之一。有研究顯示，子女自願孝敬父母會提升父母的幸福感；但若子女被高度期待要孝敬父母，會降低子女自身的幸福感（陸洛等人，2006）。Lu 與 Shih（1997）指出華人幸福感主要來源之一是人際和諧，特別是家庭美滿。換句話說，個人幸福與否，除自身因素外，人際關係在當中扮演重要角色，對華人來說，最重要的人際關係莫過於家中親子關係。就親子關係來說，親子雙方的孝道觀念，都可能影響親子關係互動品質，甚至影響其幸福感受。葉光輝（1996）曾提出「孝道困境」（filial dilemma）觀點，說明當親子雙方對於孝道之認知與想法彼此有差異時，會帶來親子間衝突或緊張，並影響雙方身心健康（Yeh, 2011；Yeh et al., 2010）。

(二) 孝道概念之「相互性」與「權威性」性質與運作功能

為了取代過往籠統概括的孝道觀念，葉光輝以「孝道雙元模型」闡釋孝道觀念對個人身心適應發展與人際關係具有正、負面兩種影響效果之爭議（Yeh, 2003；Yeh & Bedford, 2003）。系列研究結果顯示：其中相互性孝道可促進個體的身心適應發展與人際關係，對個體身心適應發展具有較正面影響，包括減低親子衝突的頻率（Yeh, 1999）、有較好代間連結關係（Lawrence et al., 1992）；更好的心理社會適應能力以及對父母較多的情感支持（葉光輝，2009b）。相對的，權威性孝道是子女被動壓抑自身想法和需求，容易誘發個體的憂鬱與焦慮感受（Yeh, 2006）；對個體性格、認知發展造成思考僵化及對子女認知複雜度有負向影響（葉光輝，2004）；對處理親子關係衝突方面，權威性孝道信念在個人心理運作上，由於傾向被動或受外在規範影響，因此唯有符合其特徵作用訴求條件時，才能發揮正面功效（Yeh & Bedford, 2004）。

從上述論述可知，孝道信念對個體身心健康具有正向與負向影響，並可從主觀幸福感或憂鬱傾向呈現其作用效果。從「孝道雙元模型」觀點的驗證結果顯示，孝道概念可區分為「相互性」與「權威性」兩種內涵性質及運作功能明顯不同的孝道特徵。相互性孝道信念較符合現代社會思想觀念、價值取向及認知態度，尊重個人追求更多自由、獨立及自主，其對個體身心適應發展具有正向影響。權威性孝道信念強調順從雙親，壓抑個人心理需求，對身心適應發展具有負面影響。由此可推論，公婆、媳婦相處若以相互

性孝道信念互動，就會有較佳身心健康、較多幸福感及較少憂鬱感受；而權威性孝道的作用恰好相反。

四、公婆知覺媳婦孝行與自身心理適應關係

過去研究顯示，子女孝敬是父母幸福感受的重要來源（陸洛等人，2006；Lu & Shih, 1997）。但何謂知覺「子女孝道行為」非常主觀，標準因人而異，須考量父母的心裡期待。過往有較多研究以子女角度思考如何孝敬父母，是以「下對上」孝道信念為研究焦點探討對父母心理感受的影響；本研究則嘗試以「上對下」的「孝道行為知覺」，即以父母（公婆）為中心、探討其如何影響自身心理適應。父母（公婆）對「孝道行為的知覺」隱含著父母（公婆）對子女／媳婦的「孝道期待」，表徵父母（公婆）期待子女／媳婦做到哪些較受自己重視的孝道行為。陸洛等人（2006）指出父母自身的「孝道觀念」等同於父母對子女如何孝敬自己的「孝道期待」。本文認為若中高齡父母（公婆）知覺子女／媳婦有做到自己較重視的孝道行為期待，或者知覺到子女／媳婦沒有做到自己較重視的孝道行為期待，會是影響自身主觀幸福感或產生憂鬱反應的重要因素之一。

（一）公婆知覺媳婦孝行表現與自身幸福感關係

隨著時代變遷，家庭功能由過去的人倫規範與經濟凝聚力，轉變成情感與保護的功能（許詩淇，2004）。家庭價值觀不再像以往強調權威與絕對的上下關係，取而代之是對情感關係的強調。許皓宜（2013）探究媳婦成為家庭照顧者後對公婆／媳婦關係的影響，並歸納出照顧工作中有「義務性看顧關係」、「親密性照顧關係」、「扶持性互助關係」、「權力性從屬關係」等四種人際關係結構，這結果應證楊中芳（2001）將人際情感分為「應有之情」與「真有之情」，其中「親密性照顧關係」與「扶持性互助關係」的真有之情大於應有之情；「義務性看護關係」與「權力性從屬關係」的應有之情大於真有之情。換言之，當孝道期待被滿足、滿意子女（媳婦）表現行為，父母會感到開心、滿足，認為子女（媳婦）孝順自己（呂宜峰，2016）。陸洛等人（2006）探索老年父母對於子女（媳婦）的孝道期待，結果發現子女（媳婦）主動表現出孝敬行為，父母主觀幸福感較高。

（二）公婆知覺媳婦孝行表現與自身憂鬱傾向關係

由於時代推移變遷，不同世代的觀念、價值觀、經驗與行為存在差異，常引發公婆內心對媳婦行為不認同或是對現況不滿、無奈。孔祥明（1999）曾針對十八個家庭配對的婆媳關係深度訪談，發現婆媳間出現問題並非婆媳地位的差別，主要是日常生活互動過程中，對彼此角色扮演不符合自己的期待或是感受不到舒服自在。該研究指出公婆對媳婦不滿意事件如下：現在的媳婦伺候公婆比不上從前、家務處理不好、花錢態度太浪

費、帶小孩不用心、比較被動、飲食習慣有差別等。

根據呂宜峰（2016）對雙元孝道期待的分析顯示：老年父母的憂鬱反應與自己過度期待子女要行使權威性孝道表現有關（應有之情），例如強烈期待子女要順從、聽話、為了自己的想法而犧牲自主等等；若子女沒做到期待的事情，常將之視為不孝順的表現，因而導致身心情緒低落與失望；就算父母知覺到子女做了自身期待的事情，也認為子女僅是做了應做的本份而已，不會因此感到特別開心。相較之下，老年父母最重視的孝道期待主要是強調子女關心、留心、因著感恩之心而願意主動為父母付出的相互性孝道（真有之情）；老年父母若知覺到子女的「主動」關懷，而非以「責任性」、「義務性」付出，對其憂鬱反應較能產生抑制作用效果；而當相互性孝道期待獲得了滿足，老年父母也容易因此感到幸福感。然而過去並無探究公婆對媳婦之孝行表現知覺對自身心理適應或感受的相關實徵研究，尤其還包括對正向心理感受（如幸福感受）的影響效果。因此，本研究欲探討此一研究議題缺口，並推論現今公婆對媳婦孝行的知覺，無論是相互性孝道抑或是權威性孝行表現的程度越高，其憂鬱感受應該越低、幸福感受應該越高。

肆、研究方法

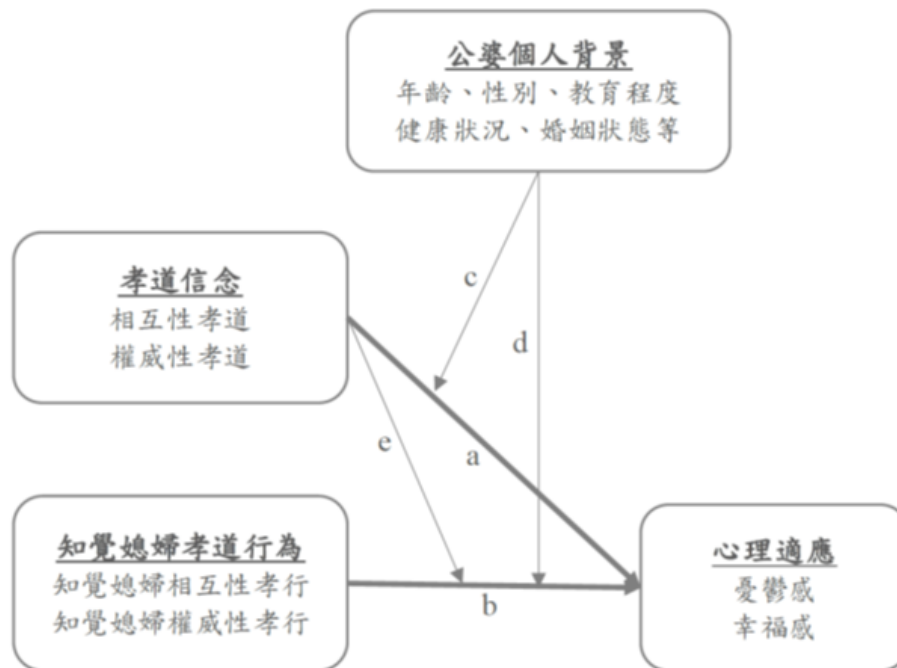
本研究聚焦於探討公婆較重視哪些孝道信念、知覺媳婦做到哪些孝行，以及這兩者與其自身幸福感、憂鬱感受的影響效果。

一、研究架構與流程

具體研究架構如圖 1 所示：其中，公婆自身的孝道信念，及其知覺媳婦的孝行二者是預測變項，反映公婆心理適應狀態的憂鬱感與幸福感則為依變項。在公婆孝道信念、知覺媳婦孝行對於自身心理感受之影響效果（圖 1 中路徑 a、b）時，也將公婆自身重要背景變項的影響效果納入考量作為控制變項，另一方面作為調節變項（圖 1 中路徑 c、d），進一步釐清預測變項對依變項的影響效果，是否隨這些背景因素的差異而不同。除了上述基本架構，本研究也探討公婆的孝道信念、知覺媳婦孝行二者如何共同影響其心理適應狀態，特別是公婆知覺媳婦孝行對憂鬱感、幸福感的影響是否受到公婆個人權威性孝道信念的調節作用（圖 1 中路徑 e）。

研究流程圖體現本研究具體的研究問題——公婆的孝道信念、知覺媳婦孝行與其自身心理適應三者間可能的影響關係。其中，研究架構中各主要變項的測量參考適用於華人中高齡者且信、效度表現良好的既有測量工具，並視研究需要對各量表題項精簡與調整，作為本研究的測量工具。最後，以 SPSS 套裝軟體進行資料檢核與清理，以及後續各種統計分析。

圖 1
研究架構



二、研究假設

本研究參考孝道雙元模型與既有文獻中相關實徵證據，進一步提出下列具體假設作為統計考驗依據：

- 假設一：中高齡者權威性孝道信念與自身憂鬱感呈正相關；中高齡者相互性孝道信念與自身幸福感呈正相關。
- 假設二：公婆知覺媳婦的相互性、權威性孝行兩者強度與自身憂鬱感呈負相關，而與自身的幸福感呈正相關。
- 假設三：年齡層、性別、健康狀況、媳婦同住情況等背景變項不同的公婆，在雙元孝道信念、知覺媳婦雙元孝行、憂鬱感、幸福感等主要研究變項得分存在顯著差異。
- 假設四：公婆知覺媳婦的相互性、權威性孝行對其自身憂鬱感與幸福感的影響效果，會受到其自身權威性孝道信念的調節作用。

三、研究樣本

基於前述研究假設，本研究以臺灣中高齡族群為主要對象，參與者選擇標準／納入

條件包含：(1) 年齡介於 50 歲至 69 歲之間，且至少有一個媳婦；(2) 具有簡單閱讀、口語表達能力，可對談或其視、聽覺在矯正與輔助下可獨立作答。研究參與者的排除條件則包含：(1) 重病臥床無行為能力者，例如植物人病患；(2) 重度精神病疾患，例如重度思覺失調症患者；(3) 重度記憶力相關疾患，例如重度失智症患者。本研究採方便取樣，樣本招募管道包含：(1) 由研究者直接聯繫自身周邊社區中符合參與者納入條件的中高齡潛在樣本；此外，也透過 (2) 研究者個人社會網絡（如親友、同事、同學等），以「滾雪球」方式協助徵詢符合參與條件的中高齡潛在樣本，尋求自願參與者。最終納入分析的正式樣本共 233 人，其人口組成特徵如表 1 所示。

表 1

正式分析樣本人口組成特徵 (N=233)

性別	人數 (%)	子女數	人數 (%)
女	141 (60.5%)	一位	24 (10.3%)
男	92 (39.5%)	二位	120 (51.5%)
		三位	73 (31.3%)
		四位以上	16 (6.9%)
年齡層	人數 (%)	目前居住安排	人數 (%)
50-59 歲	91 (39.1%)	與配偶、子女同住	112 (48.1%)
60-69 歲	142 (60.9%)	與配偶同住	74 (31.8%)
		與子女同住	30 (12.9%)
		獨居	15 (6.4%)
		其它	2 (0.9%)
婚姻狀態	人數 (%)	健康狀態	人數 (%)
已婚 (配偶健在)	207 (88.8%)	相當好	33 (14.2%)
離婚	15 (6.4%)	不錯	173 (74.2%)
喪偶	11 (4.7%)	有點不好	25 (10.7%)
		相當不好	2 (0.9%)
教育程度	人數 (%)		
小學	8 (3.4%)		
國中	26 (11.2%)		
高中職	80 (34.3%)		
專科	53 (22.7%)		
大學	41 (17.6%)		
研究所以上	25 (10.7%)		

四、研究工具

本研究使用問卷蒐集資料，為提升中高齡者填答意願，問卷盡可能精簡題項。基於前述研究架構，問卷測量內容包含五部分：第一部分使用「臺灣地區中老年身心社會生活狀況長期追蹤調查」的「短版流行病學研究中心憂鬱量表」(TLSA 短版 CES-D 量表)，測量中高齡者（公婆）施測前一週內的憂鬱感受；第二部分使用華人幸福感量表（極短版），測量中高齡者（公婆）施測前三個月內的幸福感受；第三部分使用雙元孝道量表測量中高齡者（公婆）自身對相互性與權威性孝道信念的認同程度；第四部分使用根據雙元孝道量表改編成的「知覺媳婦孝行量表」測量中高齡者（公婆）知覺到媳婦實際的相互性與權威性孝行強度；第五部分自行設計題項蒐集中高齡者（公婆）的個人資料。以下介紹各主要變項的測量工具與其信、效度。

（一）心理適應負面依變項：憂鬱感

為了精簡問卷總題數，降低中高齡者填答問卷負擔，並避免正、負向題目在因素分析時被歸為不同因素，影響量表整體一致性，因此本研究從 TLSA 短版 CES-D 量表的十題中選擇八題來測量憂鬱感。被排除的兩題皆屬於正面陳述題——「覺得很快樂」、「覺得日子（生活）過得不錯」。實際測量憂鬱感的八題沿用 TLSA 短版 CES-D 量表計分方式，採四點量尺，量尺值與對應分數依序為：「沒有（0）」、「很少（1）」、「有時候會（2）」至「經常或一直（3）」，得分越高代表憂鬱感受越高。本研究蒐集的臺灣中高齡樣本在八題版憂鬱量表呈現良好內部一致性，Cronbach's Alpha 係數達.891；探索性因素分析結果亦顯示：以主軸因子法（principal axis factoring）作為因素萃取方式、設定抽取特徵值大於 1 的因素，選用的八題仍與原始十題版 TLSA 短版 CES-D 量表一樣，僅反映單一因素，且八題的因素負荷量介於.55 至.85 之間，符合一般要求因素負荷量至少大於.30 的標準。換言之，選用的八題版本題項組成具有不錯的因素構念效度，可有效反映臺灣中高齡者日常生活中的憂鬱感受。

（二）心理適應正面依變項：幸福感

本研究採用陸洛（1998）編製的「華人幸福感量表」（Chinese Happiness Inventory, CHI）。以「華人幸福感量表十題極短版」為基礎，考量本研究僅招募年齡介於 50 歲至 69 歲中高齡樣本，多數參與者現已退休，故從華人幸福感量表中排除一題與「工作成就感」有關題目。實際測量幸福感的九題，由填答者自評過去三個月實際的心理感受與生活感受，每題針對特定感受提供四種不同程度的敘述，讓填答者從中選擇最符合的陳述內容。此處亦沿用「華人幸福感量表」計分方式，採四點量尺，依選項陳述內容分別給

予 0 至 3 分，分數愈高表示個人幸福感程度越高。本研究蒐集的中高齡樣本在此九題版幸福感量表上呈現良好內部一致性，Conbach's Alpha 係數達.92。同樣地，九題版題項組成具有不錯的單一因素構念效度，可有效反映臺灣中高齡者日常生活中的幸福感受。

（三）信念面向之預測變項：中高齡者（公婆）孝道信念

本研究使用「雙元孝道量表」(Yeh & Bedford, 2003) 測量中高齡者孝道信念。此量表為具理論基礎且經嚴謹心理計量程序發展而成的孝道測量工具，一般版或短版在臺灣成人樣本與全球華人樣本的信、效度皆普遍獲得支持（見 Tsao & Yeh, 2019）。此量表共二十題，其中十題測量相互性孝道信念；另十題則測量個人的權威性孝道信念。兩種孝道信念的測量方式由填答者自評對各題陳述的認同程度，並採四點量尺計分，以 1 到 4 分代表從「完全不認同」到「完全認同」，得分越高表示個人對該孝道信念的認同程度越高。

本研究蒐集의臺灣中高齡樣本在雙元孝道兩個分量表顯現良好內部一致性，其中相互性孝道信念分量表的 Conbach's Alpha 係數達.87；權威性孝道分量表的 Conbach's Alpha 係數達.82。本研究雙元孝道量表具有不錯的雙因素構念效度，可有效反映臺灣中高齡者對相互性與權威性兩類孝道信念的認同程度。

（四）互動經驗面向之預測變項：中高齡者（公婆）知覺媳婦孝行

本研究測量中高齡公婆實際知覺媳婦孝行的「知覺媳婦孝行量表」，是以「雙元孝道量表」(Yeh & Bedford, 2003) 和「孝道期待與知覺子女孝道行為量表」(呂宜峰, 2016) 為基礎，刪除其中不適用於公婆與媳婦互動脈絡的孝行題項，並視需要對部分題項做文字修潤，將之改編為測量媳婦對公婆孝行表現的題目。

根據孝道雙元模型架構修改的「知覺媳婦孝行量表」共十五題，其與雙元孝道量表的主要差異在於：透過調整指導語為「身為公婆，我的媳婦有做到...」，以及轉換題目陳述方式，讓中高齡者（公婆）評估媳婦實際做到題目所述孝道行為的程度；若參與者有超過一位媳婦，則以平時最常互動的媳婦作為評估對象。其中九題測量中高齡者（公婆）知覺媳婦的相互性孝行實踐程度，其餘六題測量知覺媳婦的權威性孝行實踐程度，所有題目採四點量尺計分，量尺值與對應得分依序為：完全沒做到（1）、有些沒做到（2）、有些做到（3）、完全做到（4）。此外，考量部分樣本並未與作為評估對象的媳婦同住，較少機會知覺到該媳婦某些孝道行為，因此自編量表答項設計特別增列「不知道或無法作答（0）」選擇，以利從中高齡者角度檢視各題適用性。本研究蒐集의臺灣中高齡樣本在最終十二題版（刪除三題因參與者回答「不知道或無法作答（0）」人數比率超過 10% 者）的「知覺媳婦孝行量表」兩分量表顯現良好內部一致性，其中知覺相互性孝行分量表七題的 Conbach's Alpha 係數達.94；知覺權威性孝行分量表五題的 Conbach's Alpha 係

數達.78。同樣地，十二題版題項組成具有不錯的雙因素構念效度。

伍、研究結果

一、中高齡者孝道信念、知覺媳婦孝行與心理適應變項之描述統計與相關

(一) 主要變項描述統計分析結果

233 位中高齡樣本各主要研究變項的描述統計：(1) 兩種孝道信念各有十題，向度總分範圍應介於 10 至 40 分之間。由表 2 可知：整體樣本相互性孝道信念的得分平均數為 35.96、標準差為 3.90；權威性孝道信念得分的平均數為 26.61、標準差為 5.26。整體樣本相互性孝道得分的平均數已接近得分範圍的最高值，而權威性孝道向度總分平均數也超過得分範圍中點 (25)，可見本研究中高齡者普遍重視孝道。不過，以相依樣本 T 檢定結果來看，整體樣本對相互性孝道的重視程度顯著高於權威性孝道 ($t_{232} = 25.50, p < .001$)，這與以往臺灣成人樣本 (曹惟純、葉光輝，2014) 的發現一致。

表 2

主要變項之平均數、標準差與相關係數表

	相互性 孝道信念	權威性 孝道信念	知覺媳婦 ^b 相互孝行	知覺媳婦 ^b 權威孝行	憂鬱感	幸福感
相互性孝道信念	35.96(3.90) ^a					
權威性孝道信念	.28***	26.61(5.26) ^a				
知覺媳婦相互孝行	.13*	.07	3.00(0.69) ^a			
知覺媳婦權威孝行	.16*	.11	.77	2.82(0.67) ^a		
憂鬱感	-.03	.17**	-.20**	-.19**	4.07(4.53) ^a	
幸福感	.23***	-.08	.35***	.31***	-.48***	14.52(5.36) ^a

^a 對角線上數據為整體樣本 (n=233) 在各主要研究變項之平均數 (標準差)；其餘細格內數據為相關係數

^b 知覺媳婦相互與權威孝行題數不同，原就以 (向度各題得分加總 / 向度題數) 代表個人在該向度得分，故目前表中知覺媳婦相互與權威孝行兩向度對應的平均數數值，實際反映該向度單題平均得分

* $p < .05$; ** $p < .01$; *** $p < .001$

(2) 知覺媳婦相互性與權威性孝行兩向度，由於兩向度題數不同，為避免兩向度總分差異受題數不同影響，則以參與者在個別向度總分除以該向度題數作為向度得分，因此，各向度得分 (即該向度單題平均得分) 範圍介於 1 到 4 分之間。由表 2 可知：本研

究中高齡樣本知覺媳婦相互性孝行的單題平均得分為 3.00、標準差為 0.69；知覺媳婦權威性孝行的單題平均得分為 2.82、標準差為 0.67。綜合而言，整體樣本知覺媳婦的雙元孝行皆超過可能得分範圍的中點（2.5），當以相依樣本 T 檢定結果看，整體樣本知覺媳婦的相互性孝行仍顯著高於權威性孝行（ $t_{232} = 5.95, p < .001$ ）。（3）在心理適應依變項部分，其中憂鬱感共八題，總分範圍介於 0 至 24 分之間，幸福感共九題，總分範圍介於 0 至 27 分之間。由表 2 可知：本研究整體樣本憂鬱感得分平均數為 4.07、標準差為 4.53；幸福感得分平均數則為 14.52、標準差為 5.36。本研究中高齡者憂鬱感程度偏低（遠低於得分範圍中點 12），幸福感程度居中（約接近得分範圍中點 13.5）。

（二）主要研究變項相關分析結果

首先，中高齡者個人雙元孝道信念與其心理適應的關係，由表 2 可知：權威性孝道信念與其憂鬱感呈顯著正相關（ $r = .17, p < .01$ ），但與其幸福感無顯著關聯（ $r = -.08, p > .05$ ）；相互性孝道信念則與其幸福感呈顯著正相關（ $r = .23, p < .001$ ），但與其憂鬱感無顯著關聯（ $r = -.03, p > .05$ ）。此結果與以往研究一致顯示：相互性孝道信念對個人身心適應普遍具有正面作用，而權威性孝道信念對個人身心適應則偏負面作用（葉光輝，2009a）。整體而言，**假設一得到支持**：中高齡者（公婆）權威性孝道信念越高則其憂鬱感越高；中高齡者（公婆）相互性孝道信念越高則其幸福感亦越高。

其次，中高齡者知覺媳婦雙元孝行與其心理適應的關係，由表 2 可知：中高齡者知覺媳婦的相互性孝行（ $r = -.20, p < .01$ ）、權威性孝行（ $r = -.19, p < .01$ ）與其憂鬱感皆呈顯著負相關；換言之，知覺媳婦孝行明顯降低其憂鬱感受；另一方面，中高齡者知覺媳婦相互性孝行（ $r = .35, p < .001$ ）、權威性孝行（ $r = .31, p < .001$ ）與其幸福感皆呈顯著正相關。由此看出，無論知覺到媳婦孝行屬於何種性質，皆對中高齡者個人心理適應具有正面助益。此外，中高齡者（公婆）知覺媳婦的雙元孝行與幸福感關聯程度（相關係數絕對值在 .3 以上），也相對高於其與憂鬱感的關聯程度（相關係數值的絕對值皆在 .1 以上）；這顯示知覺媳婦雙元孝行與促進中高齡者正面心理適應的關聯，更甚於其緩衝中高齡者負面心理適應的關聯。整體而言，**假設二得到支持**：中高齡者（公婆）知覺媳婦的相互性、權威性孝行越高，則其憂鬱感越低、幸福感越高。

二、人口變項在孝道信念、知覺媳婦孝行、心理適應得分差異之 T 檢定

為了檢驗研究假設三，接序呈現以性別、年齡、有無高等教育、目前有無配偶、目前有無子女同住、（納入研究評估的）媳婦是否同住、自評身體健康狀況等作為分組變數進行獨立樣本 T 檢定結果。

(一) 男、女性樣本在主要變項得分差異之 T 檢定結果

由表 3 可知，男性與女性樣本六個主要研究變項得分均無顯著差異。在憂鬱感得分上，雖然女性樣本的平均得分（4.17）略高於男性（3.90），但二者平均得分差異未達顯著（ $t = 0.45, p > .05$ ）。至於權威性孝道信念得分，男性平均得分（26.66）僅略微高於女性（26.57），二者平均得分差異同樣未達顯著。

表 3

不同性別者在主要變項得分之 T 檢定摘要表

	性別 ^a	平均數	標準差	T 值
憂鬱感	女	4.17	4.51	0.445
	男	3.90	4.58	
幸福感	女	14.61	5.36	0.319
	男	14.38	5.39	
相互性孝道信念	女	36.19	3.76	1.042
	男	35.65	4.10	
權威性孝道信念	女	26.57	5.30	-0.125
	男	26.66	5.23	
知覺媳婦相互孝行	女	3.01	0.78	0.314 ^b
	男	2.98	0.52	
知覺媳婦權威孝行	女	2.86	0.72	0.999
	男	2.77	0.57	

^a 將整體樣本以性別分組後，女性樣本 141 人、男性樣本 92 人

^b 男、女樣本知覺媳婦相互孝行變異數不符同質性假設，故此處呈現校正後 t 值

(二) 不同年齡層樣本在主要變項得分差異之 T 檢定結果

本研究以中高齡者為主要研究對象，整體樣本年齡層範圍較小，僅介於 50 歲至 69 歲之間，對年齡層選答項的劃分也只有 50-59 歲中年組、60-69 歲高齡組二者。為了確認中年組與高齡組在主要研究變項上的得分有無差異，本研究仍針對兩組不同年齡層樣本進行獨立樣本 T 檢定，分析結果如表 4 所示。

由表 4 可知，中年組（50-59 歲）與高齡組（60-69 歲）樣本僅個人權威性孝道信念得分平均數差異顯著（ $t = -2.04, p < .05$ ），其中，高齡組（得分平均數為 27.17）對權威性孝道的重視程度顯著高於中年組（得分平均數為 25.74）。此結果不僅再次證實高齡者普遍更重視權威性孝道，還進一步釐清，即使與中年族群相較，高齡者對權威性孝道信念的重視仍更高，換言之，中高齡族群內部仍依其年齡層不同而存在對權威性孝道信念的異質性。

表 4
不同年齡層者在主要變項得分之 T 檢定摘要表

	年齡組 ^a	平均數	標準差	T 值
憂鬱感	50-59	3.84	4.20	-0.61
	60-69	4.21	4.74	
幸福感	50-59	15.05	5.27	1.22
	60-69	14.18	5.41	
相互性孝道信念	50-59	36.11	3.91	0.42
	60-69	35.89	3.90	
權威性孝道信念	50-59	25.74	5.23	-2.04*
	60-69	27.17	5.22	
知覺媳婦相互孝行	50-59	2.95	0.66	-0.90
	60-69	3.03	0.70	
知覺媳婦權威孝行	50-59	2.76	0.63	-1.12
	60-69	2.86	0.69	

^a 將整體樣本以年齡層分組後，50-59 歲組 91 人、60-69 歲組 142 人

* $p < .05$

(三) 有、無高等教育者在主要變項得分差異之 T 檢定結果

由表 5 可知，教育程度不同者僅個人權威性孝道信念得分平均數差異顯著 ($t = 3.08$, $p < .01$)，其中，未受高等教育者（得分平均數為 27.68）對權威性孝道重視程度顯著高於受過高等教育者（得分平均數為 25.59），此結果仍與以往研究一致，即教育程度較低者偏好具體對錯觀點，因而相對較重視權威性孝道所反映的家庭角色固定階序（曹惟純、葉光輝，2017）。

表 5
不同教育程度者在主要變項得分上 T 檢定摘要表

	高等教育 ^a	平均數	標準差	T 值
憂鬱感	無	4.42	4.85	1.17
	有	3.73	4.20	
幸福感	無	14.18	5.15	-0.93
	有	14.84	5.56	
相互性孝道信念	無	36.01	3.94	0.14
	有	35.94	3.87	
權威性孝道信念	無	27.68	4.99	3.08**
	有	25.59	5.33	
知覺媳婦相互孝行	無	3.03	0.73	0.62
	有	2.97	0.65	
知覺媳婦權威孝行	無	2.89	0.68	1.48
	有	2.76	0.65	

^a 無高等教育組 114 人、有高等教育組 119 人

* $p < .05$; ** $p < .01$; *** $p < .001$

(四) 有、無配偶在主要變項得分差異之 T 檢定結果

如表 6 所示，目前有、無配偶兩組樣本六個主要變項得分均無顯著差異。雖然兩個心理適應變項約略可看到有配偶者適應程度較佳的趨勢，例如目前有配偶者的憂鬱感（得分平均數為 3.99）低於無配偶者（得分平均數為 4.65）；而目前有配偶者（得分平均數為 14.59）的幸福感則相對高於無配偶者（得分平均數為 13.92）。然而，有、無配偶者兩個心理適應變項得分差異皆未達顯著，至於其他主要變項，除了分數差異未達顯著，亦無具理論意義的分數差異趨勢。儘管目前結果可能受限於有、無配偶兩組樣本人數差距懸殊，但本次研究有、無配偶是相對較不重要的人口背景變數。

表 6

有、無配偶者在主要變項得分之 T 檢定摘要表

	配偶 ^a	平均數	標準差	T 值
憂鬱感	無	4.65	4.31	0.70
	有	3.99	4.57	
幸福感	無	13.92	5.28	-0.60
	有	14.59	5.38	
相互性孝道信念	無	36.65	3.57	0.94
	有	35.89	3.94	
權威性孝道信念	無	27.27	5.77	0.68
	有	26.53	5.20	
知覺媳婦相互孝行	無	2.96	0.73	-0.32
	有	3.00	0.69	
知覺媳婦權威孝行	無	2.65	0.67	-1.42
	有	2.84	0.66	

^a 整體樣本無配偶（離婚或喪偶）組 26 人、有配偶組 207 人

(五) 有、無子女同住者在主要變項得分差異之 T 檢定結果

由表 7 可知，有、無子女同住兩組中高齡者知覺媳婦的雙元孝行皆有顯著差異：其中，有子女同住者知覺媳婦的相互性孝行（ $t = -2.44, p < .05$ ）、權威性孝行（ $t = -5.19, p < .001$ ），皆顯著高於無子女同住者。究其原因，本研究測量的知覺媳婦孝行，是參與者自行指定平時最常互動的某位媳婦作為評估對象，因此，有子女同住的中高齡者（公婆）也可能同時與媳婦同住，並連帶選擇此一同住媳婦作為評估對象。

表 7
有、無子女同住者在主要變項得分之 T 檢定摘要表

	子女同住 ^a	平均數	標準差	T 值
憂鬱感	無	3.81	4.33	-0.70
	有	4.23	4.67	
幸福感	無	13.80	5.26	-1.64
	有	14.98	5.40	
相互性孝道信念	無	35.74	4.08	-0.75
	有	36.13	3.78	
權威性孝道信念	無	25.86	5.60	-1.76
	有	27.09	4.99	
知覺媳婦相互孝行	無	2.86	0.73	-2.44*
	有	3.09	0.65	
知覺媳婦權威孝行	無	2.55	0.69	-5.19***
	有	2.99	0.59	

^a將整體樣本以有無子女同住分組後，無子女同住組 91 人、有子女同住組 142 人

* $p < .05$; *** $p < .001$

(六) 有、無媳婦同住者在主要變項得分差異之 T 檢定結果

由表 8 可知，有、無媳婦同住兩組樣本，所知覺媳婦的雙元孝行確實存在顯著差異：其中，與指定評估的媳婦同住者，其知覺媳婦的相互性孝行 ($t = -2.89, p < .01$)、權威性孝行 ($t = -8.81, p < .001$)，皆顯著高於「未與指定評估媳婦同住者」。換言之，同住增加的互動機會確實讓公婆更容易知覺到媳婦各種孝行。此外，相對於「未與指定評估媳婦同住者」，與指定評估媳婦同住者權威性孝道信念顯著較高 ($t = -2.07, p < .05$)。由於，婚後與父母／公婆同住，原就是權威性孝道對應的實踐內涵之一，上述結果可能是較重視權威性孝道信念的中高齡者，原就偏好要求已婚兒子、媳婦與自己同住，因而才使指定媳婦有、無同住兩組中高齡者，在權威性孝道得分展現出顯著差異。至於其他研究變項得分，有、無媳婦同住兩組樣本均無顯著差異。

(七) 自評身體健康狀況不同者在主要變項得分差異之 T 檢定結果

由表 9 可知，自評身體健康狀況不同兩組樣本確實在兩種心理適應變項得分呈現顯著差異：其中，自評健康狀況較差者其憂鬱感顯著高於自評健康狀況較好者 ($t = -2.92, p < .01$)；而自評健康狀況較差者其幸福感則顯著低於自評健康狀況較好者 ($t = 3.35, p < .01$)。由此可見，儘管只有極少數樣本自評身體健康狀況較差，但自評健康狀況不佳確實對本研究兩個心理適應變項有顯著的負面影響。另一方面，自評身體健康狀況較好、較差兩組樣本，其他孝道相關變項得分均未達顯著差異。

表 8

有、無媳婦同住者在主要變項得分之 T 檢定摘要表

	媳婦同住 ^a	平均數	標準差	T 值
憂鬱感	無	4.16	4.58	0.41
	有	3.91	4.47	
幸福感	無	14.47	5.44	-0.20
	有	14.61	5.27	
相互性孝道信念	無	35.95	3.95	-0.13
	有	36.01	3.82	
權威性孝道信念	無	26.09	5.59	-2.07 ^{**b}
	有	27.48	4.55	
知覺媳婦相互孝行	無	2.90	0.70	-2.89 ^{**}
	有	3.16	0.64	
知覺媳婦權威孝行	無	2.58	0.64	-8.81 ^{***b}
	有	3.23	0.49	

^a 將整體樣本以媳婦是否同住分組後，媳婦無同住組 146 人、媳婦同住組 87 人

^b 有、無媳婦同住組在個人權威性孝道信念、知覺媳婦權威孝行的變異數皆不符同質假設，故此兩變項的檢定結果統計量皆呈現校正後 *t* 值

* $p < .05$; ** $p < .01$; *** $p < .001$

表 9

身體健康狀況不同者在主要變項得分之 T 檢定摘要表

	健康狀況 ^a	平均數	標準差	T 值
憂鬱感	較好	3.62	4.00	-2.92 ^{**b}
	較差	7.44	6.64	
幸福感	較好	14.94	5.16	3.35 ^{**}
	較差	11.33	5.90	
相互性孝道信念	較好	36.01	3.92	0.39
	較差	35.70	3.80	
權威性孝道信念	較好	26.55	5.25	-0.45
	較差	27.04	5.44	
知覺媳婦相互孝行	較好	3.03	0.65	1.40 ^b
	較差	2.77	0.93	
知覺媳婦權威孝行	較好	2.85	0.64	1.66
	較差	2.62	0.81	

^a 健康狀況較好組 206 人、健康狀況較差組 27 人

^b 自評身體健康狀況不同者在憂鬱感、知覺媳婦相互性孝行的變異數皆不符同質性假設，故此兩變項的檢定結果統計量皆呈現校正後 *t* 值

** $p < .01$

三、中高齡者心理適應之多元迴歸模型：孝道信念、知覺媳婦孝行與調節作用

本研究透過多元迴歸模型檢驗一系列不同的簡單調節效果（即各迴歸模型分別僅針對某一特定調節變項效果檢驗），皆使用 PROCESS 內建的 Model 1 模板分析。就本研究而言，選用 PROCESS 進行分析，除了可透過程式直接計算出繪製交互作用圖所需數據，還可針對各調節變項不同組別（或不同得分水準）對應迴歸線分別進行檢驗，有助針對達顯著的調節變項解讀其具體作用機制。

（一）孝道信念、知覺媳婦孝行與心理適應變項間關聯分析

為了以更嚴謹方式再次檢驗中高齡者個人雙元孝道信念、知覺媳婦雙元孝行與兩類心理適應依變項的關聯，本研究在多元迴歸模型中加入七個人口背景控制變項（中高齡者的年齡層、性別、教育程度、婚姻狀態、有無子女同住、指定評估媳婦是否同住、自評身體健康狀況），並依序檢驗相互性與權威性孝道、知覺媳婦相互性與權威性孝行四種主要預測變項對幸福感、憂鬱感兩種心理適應變項的影響，分析結果依序整理於表 10 至表 13。

1. 孝道信念與幸福感、憂鬱感之關聯

由表 10 可知，控制其他人口背景變項影響下，中高齡者的相互性孝道信念仍然與其幸福感呈顯著正向關聯（ $\beta = .22, p < .01$ ），且其對幸福感的相對影響力甚至高於中高齡者個人自評身體健康狀況（ $\beta = -.20, p < .01$ ）；另一方面，中高齡者相互性孝道信念與憂鬱感無顯著關聯（ $\beta = -.03, p > .05$ ）。由表 11 可知，控制其他人口背景變項影響下，中高齡者權威性孝道信念仍與其憂鬱感呈顯著正向關聯（ $\beta = .16, p < .05$ ），然而其對憂鬱感的相對影響力不及中高齡者個人自評身體健康狀況（ $\beta = .28, p < .001$ ）；另一方面，中高齡者權威性孝道信念與幸福感無顯著關聯（ $\beta = -.07, p > .05$ ）。

最後，以相互性孝道預測幸福感（表 10 左側）、以權威性孝道預測憂鬱感（表 11 右側），兩模型的可解釋變異量相對較低。由校正後 R^2 來看，中高齡者幸福感總變異量可由選用的人口控制預測變項與相互性孝道信念解釋的比例，大約僅占 8.4%；而中高齡者憂鬱感的總變異量可由選用的人口控制預測變項與權威性孝道信念解釋的比例，大約僅占 8.1%。儘管整體模型的解釋力有限，但研究假設一仍再次得到支持：相互性孝道信念與幸福感呈顯著正向關聯；權威性孝道信念則與憂鬱感呈顯著正向關聯。

表 10

相互性孝道信念預測心理適應變項迴歸分析結果

	幸福感	憂鬱感
人口背景控制變項		
年齡層 (0=50-59 歲, 1=60-69 歲)	-.03	-.01
性別 (0=女, 1=男)	-.01	-.03
教育程度 (0=無高等教育, 1=有高等教育)	.08	-.07
婚姻狀態 (0=現無配偶, 1=現有配偶)	.05	-.03
有無子女同住 (0=無, 1=有)	.13 ⁺	.09
指定媳婦是否同住 (0=未同住, 1=同住)	-.05	-.09
自評身體健康 (0=健康較好, 1=健康較差)	-.20**	.28***
主要預測變項		
相互性孝道信念	.22**	-.03
可解釋變異量 R ² (校正後 R ²)	.12(.09)	.09(.06)
整體模型解釋力 F 檢定: F _(8, 224)	3.65**	2.74**

表中呈現標準化迴歸係數 β 值

⁺ $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$

表 11

權威性孝道信念預測心理適應變項迴歸分析結果

	幸福感	憂鬱感
人口背景控制變項		
年齡層 (0=50-59 歲, 1=60-69 歲)	-.02	-.03
性別 (0=女, 1=男)	-.02	-.03
教育程度 (0=無高等教育, 1=有高等教育)	.06	-.04
婚姻狀態 (0=現無配偶, 1=現有配偶)	.03	-.02
有無子女同住 (0=無, 1=有)	.15 ⁺	.08
指定媳婦是否同住 (0=未同住, 1=同住)	-.05	-.10
自評身體健康 (0=健康較好, 1=健康較差)	-.20**	.28***
主要預測變項		
權威性孝道信念	-.07	.16*
可解釋變異量 R ² (校正後 R ²)	.07 (.04)	.11 (.08)
整體模型解釋力 F 檢定: F _(8, 224)	2.16*	3.55**

表中呈現標準化迴歸係數 β 值

⁺ $p < .10$; * $p < .05$, ** $p < .01$, *** $p < .001$

2. 知覺媳婦孝行與幸福感、憂鬱感之關聯

由表 12 可知, 控制其他人口背景變項影響下, 公婆知覺媳婦的相互性孝行與其幸福感呈顯著正向關聯 ($\beta = .33, p < .001$), 且其對幸福感的相對影響力甚至高於其個人自評身體健康狀況的影響 ($\beta = -.16, p < .05$); 另一方面, 公婆知覺媳婦的相互性孝行與其

憂鬱感則呈顯著負向關聯 ($\beta = -.18, p < .01$)，然而其對憂鬱感的相對影響力不及個人自評身體健康狀況的影響 ($\beta = .25, p < .001$)

表 12

公婆知覺媳婦相互性孝行對心理適應變項迴歸分析結果

	幸福感	憂鬱感
人口背景控制變項		
年齡層 (0=50-59 歲, 1=60-69 歲)	-.06	.00
性別 (0=女, 1=男)	-.01	-.03
教育程度 (0=無高等教育, 1=有高等教育)	.08	-.07
婚姻狀態 (0=現無配偶, 1=現有配偶)	.03	-.03
有無子女同住 (0=無, 1=有)	.12	.10
指定媳婦是否同住 (0=未同住, 1=同住)	-.10	-.06
自評身體健康狀況 (0=健康較好, 1=健康較差)	-.16*	.25***
主要預測變項		
知覺媳婦相互性孝行	.33***	-.18**
可解釋變異量 R^2 (校正後 R^2)	.17 (.1)	.12(.09)
整體模型解釋力 F 檢定: $F_{(8, 224)}$	5.78***	3.74***

表中呈現標準化迴歸係數 β 值

* $p < .05$, ** $p < .01$, *** $p < .001$

相對於以雙元孝道信念預測兩類心理適應依變項的結果，以公婆知覺媳婦相互性孝行預測幸福感、憂鬱感兩模型的可解釋變異量略高一些。校正後 R^2 選用的各人口背景控制變項與知覺媳婦相互性孝行，對公婆幸福感、憂鬱感總變異量的解釋比例大約各占 14.1%、8.6%。此外，表 12 中各人口背景控制變項與主要研究預測變項的 VIF 介於 1.01 至 1.46 之間，整體而言，並無任一預測變項的 VIF 達 2.0 以上。因此，表 12 呈現的兩個模型雖然整體模型解釋力不高，但並無共線性問題。

由表 13 可知，控制其他人口背景變項影響下，公婆知覺媳婦的權威性孝行與其幸福感呈顯著正向關聯 ($\beta = .37, p < .001$)，且其對幸福感的相對影響力高於指定評估媳婦是否同住 ($\beta = -.21, p < .01$)、個人自評身體健康狀況的影響 ($\beta = -.16, p < .05$)；另一方面，公婆知覺媳婦的權威性孝行與其憂鬱感呈顯著負向關聯 ($\beta = -.20, p < .01$)，然而其對憂鬱感的相對影響力不及公婆個人自評身體健康狀況的影響 ($\beta = .25, p < .001$)。

表 13

公婆知覺媳婦權威性孝行對心理適應變項的迴歸分析結果

	幸福感	憂鬱感
人口背景控制變項		
年齡層 (0=50-59 歲, 1=60-69 歲)	-.06	.00
性別 (0=女, 1=男)	.01	-.04
教育程度 (0=無高等教育, 1=有高等教育)	.09	-.08
婚姻狀態 (0=現無配偶, 1=現有配偶)	.01	-.01
有無子女同住 (0=無, 1=有)	.11	.10
指定媳婦是否同住 (0=未同住, 1=同住)	-.21**	.00
自評身體健康 (0=健康較好, 1=健康較差)	-.16*	.25***
主要預測變項		
知覺媳婦權威性孝行	.37***	-.20**
可解釋變異量 R^2 (校正後 R^2)	.17(.14)	.12(.09)
整體模型解釋力 F 檢定: $F_{(8, 224)}$	5.68***	3.75***

表中呈現標準化迴歸係數 β 值; * $p < .05$, ** $p < .01$, *** $p < .001$

(二) 公婆知覺媳婦孝行與心理適應關聯：權威性孝道信念的調節

1. 知覺媳婦相互性孝行對心理適應影響的調節效果

以下分別針對中高齡公婆知覺媳婦相互性孝行與兩類心理適應變項的關聯分析結果，檢驗中高齡公婆個人權威性孝道信念調節效果。由表 14 可知，無論心理適應依變項是幸福感或憂鬱感，中高齡公婆的權威性孝道信念對其知覺媳婦的相互性孝行與心理適應間關聯的調節效果皆達顯著水準。

在以幸福感為依變項之左側模型中，反映調節效果的交乘項顯著 ($B=0.22, p < .01$)，且加入交乘項後整體模型的可解釋變異量 (R^2) 也顯著增加；相對於未加入交乘項模型，加入交乘項後 R^2 改變量為 0.02 ($F_{(1,221)} = 6.87, p < .01$)，因此確定公婆的年齡在表 14 左側模型中確實有調節效果。在以憂鬱感為依變項之右側模型中，反映調節效果的交乘項亦達顯著 ($B=-0.25, p < .001$)，且加入交乘項後整體模型的可解釋變異量 (R^2) 也顯著增加，相對於未加入交乘項模型，加入交乘項後 R^2 改變量為 0.04 ($F_{(1,221)} = 11.43, p < .001$)，因此確定公婆的權威性孝道信念在表 14 右側模型中確實有調節效果。

為進一步探討中高齡者權威性孝道信念在表 14 兩模型中的具體調節作用，圖 2、圖 3 分別針對權威性孝道信念得分高低不同三組中高齡公婆，繪製知覺媳婦相互性孝行與幸福感、憂鬱感關聯圖。調節變項性質為連續變項，不同於人口背景調節變項為二分類別變項，可直接根據變項類別屬性分組繪製調節作用圖。

表 14

公婆權威性孝道信念對知覺媳婦相互性孝行與心理適應之調節作用分析結果

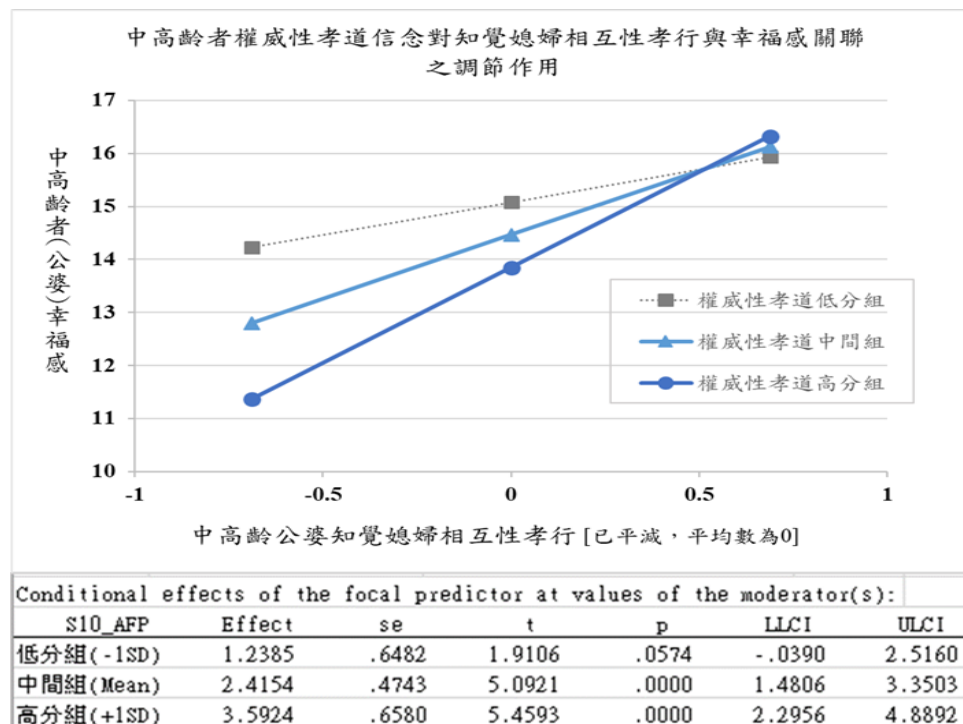
	幸福感	憂鬱感
人口背景與孝道信念控制變項		
年齡層 (0=50-59 歲, 1=60-69 歲)	-0.15	-0.46
性別 (0=女, 1=男)	-0.06	-0.21
教育程度 (0=無高等教育, 1=有高等教育)	0.60	-0.39
婚姻狀態 (0=現無配偶, 1=現有配偶)	0.68	-0.38
有無子女同住 (0=無, 1=有)	1.31 ⁺	0.79
指定媳婦是否同住 (0=未同住, 1=同住)	-1.02	-0.54
自評身體健康 (0=健康較好, 1=健康較差)	-2.57 [*]	3.49 ^{***}
相互性孝道信念	0.31 ^{***}	-0.08
主要預測變項		
知覺媳婦相互性孝行	2.42 ^{***}	-1.18 ^{**}
調節變項與交互作用項		
權威性孝道信念	-0.12 ⁺	0.13 [*]
知覺媳婦相互性孝行*權威性孝道信念	0.22 ^{**}	-0.25 ^{***}
可解釋變異量 R ²	.24	.19
整體模型解釋力 F 檢定: F _(11, 221)	6.49 ^{***}	4.70 ^{***}

表中呈現原始迴歸係數 B 值

⁺ $p < .1$, ^{*} $p < .05$, ^{**} $p < .01$, ^{***} $p < .00$

圖 2

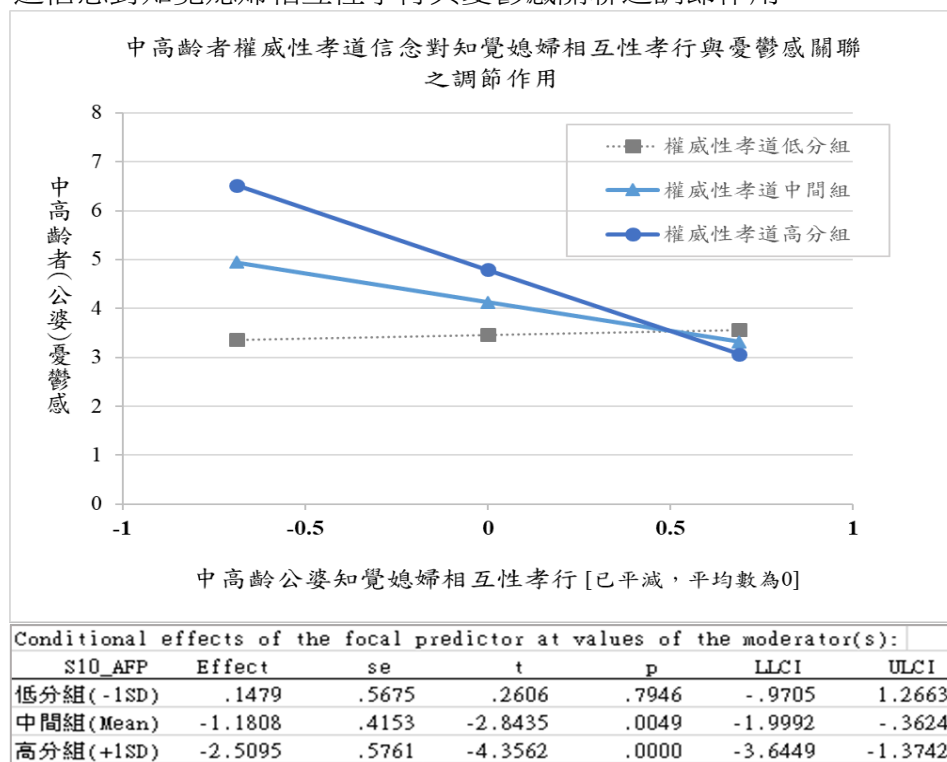
權威性孝道信念對知覺媳婦相互性孝行與幸福感關聯之調節作用



由圖 2 下方針對調節變項得分高低不同三組樣本分析結果可知，權威性孝道信念較低公婆組，其知覺媳婦相互性孝行與幸福感的正向關聯僅達邊緣顯著($B= 1.24, p = .057$)，而權威性孝道信念得分居中 ($B= 2.42, p < .001$)、較高 ($B= 3.59, p < .001$) 兩組公婆，其知覺媳婦相互性孝行與幸福感間皆呈顯著正向關聯。由實際圖形看，權威性孝道信念得分高低不同三組公婆，其知覺媳婦相互性孝行與幸福感間一致呈正向關聯（迴歸線同樣由左下朝右上），差別僅在於各組正向關聯強度（即圖中各組迴歸線的斜率）不同。具體而言，知覺媳婦相互性孝行與幸福感正向關聯上，公婆權威性孝道信念高分組關聯最強，其次是公婆權威性孝道信念居中組，公婆權威性孝道信念低分組的關聯最弱。此結果符合理論假設，因為權威性孝道信念高分組的公婆，相對最在意、期望媳婦在互動時表現出符合華人孝道規範的各種行為，因此當其知覺媳婦相互性孝行越高，即媳婦的行為越滿足其期待，其幸福感增加幅度也越高。

圖 3

權威性孝道信念對知覺媳婦相互性孝行與憂鬱感關聯之調節作用



分析圖 3 下方針對調節變項得分高低不同的三組樣本可知，權威性孝道信念較低的公婆組，其知覺媳婦相互性孝行與憂鬱感的負向關聯不顯著 ($B= 0.15, p > .1$)，而權威性孝道信念居中 ($B= -1.18, p < .01$)、較高 ($B= -2.51, p < .001$) 的兩組公婆，其知覺媳婦相互性孝行與憂鬱感間皆呈顯著負向關聯。由實際圖形看，圖 3 中權威性孝道信念高低不同的三組公婆中，低分組的迴歸線近似水平線，亦即無論其知覺媳婦的相互性孝行是高或低，權威性孝道信念低分組的憂鬱感始終維持在較低程度。至於權威性孝道信念

居中與高分兩組的迴歸線同樣呈現出負向關聯（迴歸線同樣由左上朝右下），主要差別在於關聯強度（即圖中兩條迴歸線的斜率）不同。三組公婆在知覺媳婦相互性孝行與憂鬱感負向關聯的差異也符合假設：權威性孝道信念高分組公婆相對較期望媳婦能在互動時表現出符合華人孝道規範的各種行為，因此當知覺媳婦相互性孝行越高，表示個人孝道期望被滿足的程度越高，自身憂鬱感隨之降低。而權威性孝道低分組公婆並不那麼重視媳婦表現是否符合社會既定的孝道規範，無論知覺媳婦相互性孝行是高或低，對自身憂鬱感受都無明顯影響。

2. 知覺媳婦權威性孝行對心理適應影響的調節效果

以下分別針對公婆知覺媳婦權威性孝行與兩類心理適應變項的關聯，檢驗中高齡公婆個人權威性孝道信念的調節效果。由表 15 可知，無論心理適應依變項是幸福感或憂鬱感，中高齡公婆的權威性孝道信念對其知覺媳婦權威性孝行與心理適應間關聯的調節效果皆達顯著。

表 15

公婆權威性孝道信念對知覺媳婦權威性孝行與心理適應之調節作用結果

	幸福感	憂鬱感
人口背景與孝道信念控制變項		
年齡層（0=50-59 歲，1=60-69 歲）	-0.11	-0.51
性別（0=女，1=男）	0.06	-0.22
教育程度（0=無高等教育，1=有高等教育）	0.70	-0.45
婚姻狀態（0=現無配偶，1=現有配偶）	0.36	-0.28
有無子女同住（0=無，1=有）	1.16	0.94
指定媳婦是否同住（0=未同住，1=同住）	-2.00*	-0.13
自評身體健康（0=健康較好，1=健康較差）	-2.53*	3.42***
相互性孝道信念	0.30***	-0.08
主要預測變項		
知覺媳婦權威性孝行	2.59***	-1.2*
調節變項與交互作用項		
權威性孝道信念	-0.11	0.12*
知覺媳婦權威性孝行*權威性孝道信念	0.21*	-0.24***
可解釋變異量 R ²	.24	.19
整體模型解釋力 F 檢定：F _(11, 221)	6.21***	4.70***

表中呈現原始迴歸係數 B 值

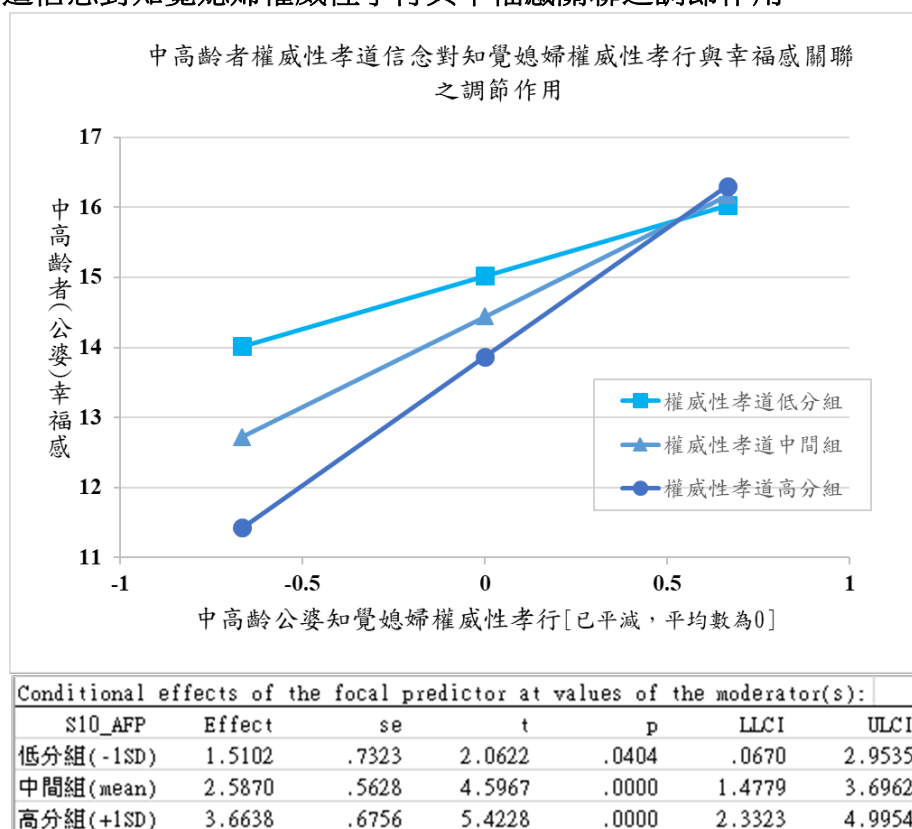
* $p < .05$, *** $p < .001$

以幸福感為依變項的左側模型，反映調節效果的交乘項達顯著 ($B= 0.21, p < .05$)，且加入交乘項後整體模型可解釋變異量 (R^2) 顯著增加，相對於未加入交乘項模型，加入交乘項後 R^2 改變量為 0.02 ($F_{(1,221)} = 6.45, p < .05$)，可確定公婆的權威性孝道信念在表 15 左側模型中確實有調節效果。以憂鬱感為依變項的右側模型，反映調節效果的交乘項亦達顯著 ($B= -0.24, p < .001$)，且加入交乘項後整體模型可解釋變異量 (R^2) 顯著增加，相對於未加入交乘項模型，加入交乘項後 R^2 改變量為 0.04 ($F_{(1,221)} = 11.56, p < .001$)，可確定公婆的權威性孝道信念在表 15 右側模型中確實有調節效果。

為進一步探討權威性孝道信念在表 15 兩模型中具體的調節作用，圖 4、圖 5 分別針對權威性孝道信念高低不同的三組公婆，繪製知覺媳婦權威性孝行與幸福感、憂鬱感關聯圖。

圖 4

權威性孝道信念對知覺媳婦權威性孝行與幸福感關聯之調節作用



分析圖 4 下方針對調節變項高低不同的三組樣本可知，無論是權威性孝道信念較低 ($B= 1.51, p < .05$)、居中 ($B= 2.59, p < .001$)，或較高 ($B= 3.66, p < .001$) 的三組公婆，其知覺媳婦權威性孝行與幸福感間皆呈顯著正向關聯。由實際圖形來看，權威性孝道信念得分高低的三組公婆知覺媳婦權威性孝行與幸福感一致呈正向關聯（迴歸線同樣由左

下朝右上)，差別僅在於各組的正向關聯強度（即圖中各組迴歸線斜率）不同。具體而言，知覺媳婦權威性孝行與幸福感正向關聯上，公婆權威性孝道信念高分組的關聯最強，其次是權威性孝道信念居中組，權威性孝道信念低分組的關聯最弱。此結果符合理論假設，因為權威性孝道信念高分組公婆，相對最在意、期望媳婦能在互動時表現出符合華人孝道規範的各種行為，因此當知覺媳婦的權威性孝行越高，即媳婦的行為越能滿足其個人期待，則其幸福感增加幅度也相對較高。最後，對照圖 2、圖 4 可發現，在知覺媳婦相互性、權威性孝行與幸福感兩條關聯路徑上，公婆權威性孝道信念的調節效果十分雷同，主要都是強化知覺媳婦孝行對公婆幸福感的促進作用，就圖 4 探討的關聯路徑而言，當公婆越重視權威性孝道，知覺媳婦權威性孝行越高對其幸福感的促進效果越強。

分析圖 5 下方針對調節變項高低不同的三組樣本可知，權威性孝道信念較低的公婆，其知覺媳婦權威性孝行與憂鬱感的負向關聯不顯著 ($B=0.04, p>0.1$)，而公婆權威性孝道信念居中 ($B=-1.22, p<.05$)、較高 ($B=-2.47, p< .001$) 兩組公婆，其知覺媳婦權威性孝行與憂鬱感間皆呈顯著負向關聯。

圖 5

權威性孝道信念對知覺媳婦權威性孝行與憂鬱感關聯之調節作用

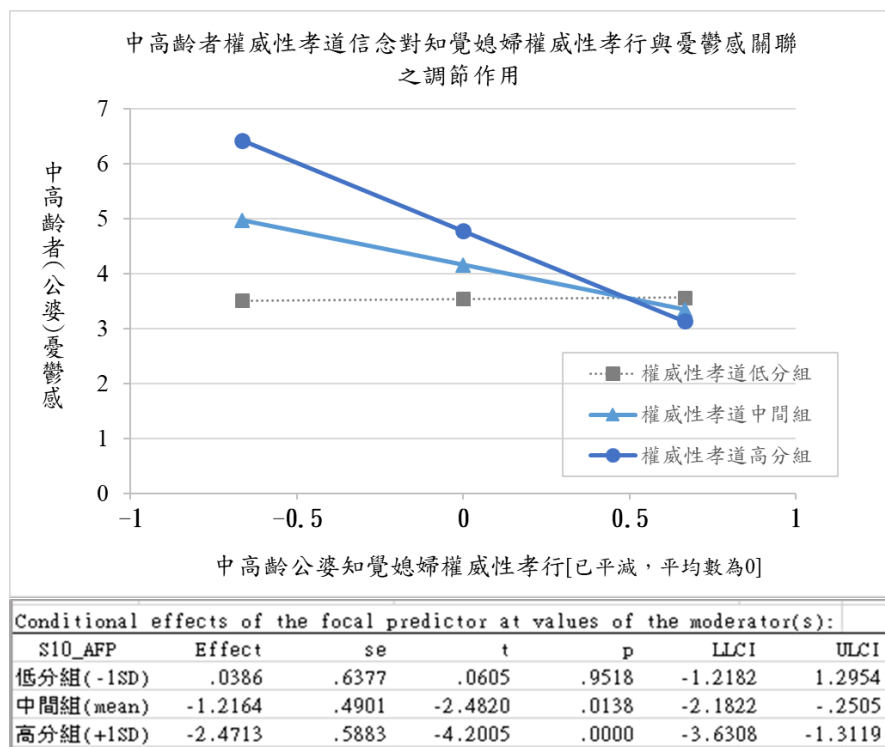


圖 5 中權威性孝道信念高低不同的三組公婆樣本，低分組的迴歸線近似水平，亦即無論知覺媳婦的權威性孝行是高或低，權威性孝道信念低分組的憂鬱感始終維持在較低程度。至於公婆權威性孝道信念居中與高分兩組的迴歸線同樣呈現負向顯著關聯（迴歸

線同樣由左上朝右下)，差別僅在於關聯強度（即圖中兩條迴歸線的斜率）不同。而三組公婆在知覺媳婦權威性孝行與幸福感負向關聯的差異也符合假設：權威性孝道信念高分組公婆，相對較期望媳婦能在互動時表現出符合華人孝道規範的各種行為，因此當知覺媳婦的權威性孝行越高，表示個人孝道期望被滿足的程度越高，自身憂鬱感隨之降低較大。權威性孝道低分組公婆，並不那麼重視媳婦表現是否符合社會既定孝道規範，無論知覺媳婦的權威性孝行是高或低，都對自身憂鬱感無明顯影響。至於權威性孝道信念居中的公婆，其知覺媳婦的權威性孝行越高，雖對自身憂鬱感有抑制作用，但其效果略低於公婆權威性孝道高分組。

綜合上述，公婆權威性孝道信念的調節效果，主要是強化知覺媳婦權威性孝行對自身憂鬱感的抑制作用，當公婆越重視權威性孝道信念，知覺媳婦權威性孝行越高越有效降低自身憂鬱感。

陸、結論與建議

一、研究結果與討論

本文研究以孝道雙元模型探討中高齡者對於自身持有之孝道信念高低及知覺媳婦孝行表現如何影響自身的憂鬱感受與幸福感受。相對於呂宜峰（2016）研究結果指出：高齡父母的憂鬱感受與自身過度重視權威性孝道有正相關，而與知覺到子女實踐相互性孝行程度、相互性孝道期待的切合度有負相關，本研究結果除同樣顯示高齡者的權威性孝道信念與自身的憂鬱感有正向關聯外，至少還有以下四點新的結果與貢獻：（1）目前臺灣中高齡父母仍普遍重視華人孝道觀念，整體樣本對相互性孝道的重視程度仍顯著高於權威性孝道；（2）在控制人口變項作用效果下，中高齡父母的相互性孝道信念與其幸福感呈顯著正相關，這提供了孝道信念對中高齡者父母正向心理適應的可能來源；（3）公婆知覺媳婦的相互性孝行、權威性孝行與其憂鬱感顯著負相關，而與其幸福感顯著正相關，換言之，除了知覺子女孝行表現的效果外，也提供公婆知覺媳婦的兩種孝行表現，可明顯可降低其憂鬱感受、提升其幸福感受；（4）儘管就簡單相關結果來看，中高齡公婆的權威性孝道信念與其知覺媳婦的雙元孝行並無顯著關聯（見表 2），但透過以公婆權威性孝道信念為調節變項的分析顯示，公婆的權威性孝道信念對自身心理適應有一定的負向影響力。以圖 2 至圖 5 來看，對公婆權威性孝道信念高分組，當知覺媳婦的兩種孝行較低時，自身憂鬱感受較高、幸福感受較低；而當公婆知覺媳婦兩種孝行提升後，其憂鬱感受明顯下降很多，幸福感也提升許多，因此不論公婆知覺媳婦哪一面向的孝行，對於高權威性孝道信念公婆者而言，若知覺到媳婦較低的孝行，由於這與自己對媳婦的孝道期待落差較大、失望較高，因此衍生出較高憂鬱感受及較低幸福感受。換言之，公

婆自身的權威性孝道信念仍是影響其與媳婦互動經驗的關鍵，權威性孝道信念較高者，對其心理適應較有負向影響作用，這與過往研究顯示權威性孝道信念高對個體心理適應偏負向影響結果是相一致（Yeh, 2006）。

此外，中高齡者（1）年齡層較高者、未受過高等教育者、指定評估媳婦同住者，其在權威性孝道信念得分皆顯著較高；（2）目前有子女同住者、指定評估媳婦同住者，在知覺媳婦雙元孝行得分皆顯著較高；（3）自評身體健康狀況較差者，在憂鬱感得分顯著較高、在幸福感得分顯著較低。這些研究結果，大都是再次呼應過去相關的研究結果（葉光輝，2009a）。

二、研究限制

本研究以臺灣中高齡者為對象，樣本年齡層介於 50 歲至 69 歲之間，對於 70 歲以上高齡者未納入探討。一般而言，年齡越大，個體的權威性孝道觀念越強，因此是否影響研究結果、影響多大，有待未來進一步探究。此外，正式樣本整體教育程度偏高，具大學學歷以上者占整體樣本 28.3%，與臺灣整體高齡人口的教育程度比率有差距，在推論應用上宜謹慎。最後，在知覺媳婦孝行題目中的「為了順從我們，媳婦有不守對朋友的諾言」、「為了傳宗接代，媳婦有至少生一個兒子」和「以我對媳婦的了解，如果我們去世，不管住得多遠媳婦都會親自奔喪」三題，中高齡者填答不知道或未達者人數比率偏高而遭刪除，因而在知覺媳婦權威性孝行的因素負荷量有偏低情形，顯示該分量表在測量上有調整之需求。未來研究若需要使用知覺媳婦權威性孝行量表時，或許需要重新調整題目內容再進行編製。

三、諮商輔導實務建議

根據中高齡者孝道信念、知覺媳婦孝行與自身心理適應三者關係研究結果，本研究提出對公婆媳婦雙方互動以下建議供參考，藉以增進高齡父母（公婆）生活幸福感，降低憂鬱感受，茲分別敘述如下：

（一）公婆媳婦相處之道，彼此尊重、相知相惜

華人家庭關係攸關生活幸福與否，孝行是美好幸福家庭的最重要元素之一。然而，公婆媳婦常關係緊張造成家庭氛圍不和諧，甚至引發身心健康問題。本研究發現，目前臺灣中高齡者普遍重視孝道，同時對相互性孝道的重視程度顯著高於權威性孝道，這與以往研究結果一致（如曹惟純、葉光輝，2014）。此外，整體樣本知覺媳婦的相互性孝行仍顯著高於權威性孝行，在在顯示中高齡父母（公婆）最重視的孝道期待是以情感為主，

若媳婦能主動關懷、藉著關心照顧主動為公婆付出相互性孝道，應最有益於公婆媳婦關係自主的互動（Galamb, 2017）。這也符合社會情緒選擇理論（socio-emotional selectivity theory）觀點（Carstensen et al., 1999），該理論指出：相對於年輕人，高齡者隨年紀增長會把較多的生活重心放在與家人的情感互動上，因此成年子女或媳婦遂成為高齡父母／公婆生活重要的支持來源。有研究指出：高齡父母更需要的是情感關懷及心理層面的照顧，照顧者若僅關注財物、醫療或勞務的照顧，並無法滿足完全高齡父母的心理需求（Zhang & Cui, 2016）。了解雙元孝道兩種內涵性質及心理運作功能，對公婆、媳婦彼此相處之道，應能提供助益，增進雙方幸福感受。

（二）公婆媳婦同住問題

就臺灣社會而言，與子女同住不僅是符合華人文化的理想養老方式之一，也隱含中高齡者生活各面向都有子女協助照料之意（葉光輝、曹惟純，2014）。「婚後與父母／公婆同住」原就是華人文化高度重視的孝道實踐內容，也是本研究權威性孝道的測量內容之一。本研究發現，相對於無子女、媳婦同住者，有子女、媳婦同住的中高齡者心理適應相對較佳，也相對較重視兩種孝道信念。雖然有媳婦同住的中高齡者心理適應相對較佳，事實上一般媳婦期待能與公婆分開住，這是因著公婆媳婦同住，會對生活習慣、第三代子女管教、角色期待落差、權力地位不平等、價值觀與興趣差異造成媳婦同住的壓力（謝秀芬，1998），而形成緊張關係。有研究顯示：絕對空巢（即完全無子女或子女不住在同一城市）高齡者相較於相對空巢（即子女雖不同住，但住在同一城市）高齡者的心理健康狀況明顯較低（李德明等人，2003）。目前愈來愈多子女／媳婦住房就買在父母／公婆住宅的同一社區，或同一大廈上下樓，解決同住造成的緊張關係；一方面可就近照顧父母／公婆，同時避免不孝自責的罪惡感，另一面也可保有私人生活空間，兩全其美。

（三）提升公婆媳婦彼此幸福感、降低憂鬱感的健康照護

身體健康狀況（例如是否失能）向來是影響中高齡者整體適應的關鍵因素之一（林惠文等人，2010）。本研究發現：健康狀況較差者憂鬱感顯著高於健康狀況較好者；而健康狀況較差者的幸福感則顯著低於自評健康狀況較好者。在高齡社會發展趨勢下，由於生命延長，高齡父母隨著年紀增長，身體日漸衰退，需要家人照護的機會必然增加，這照護責任常常也會落到媳婦身上。華人孝道內涵包括子女／媳婦對待與照護父母／公婆的方式，因而孝道觀念強弱亦影響子女在父母年老生病時的照護意願（Yeh & Bedford, 2003）；當親子間對孝道的表現與期望產生落差時，容易造成親子衝突（葉光輝，2017）。照護意願需基於公婆媳婦平日的互動，這個反映了強調情感面向之相互性孝道觀念運作的重要性。公婆媳婦彼此平日藉由主動關心與相互支持培養親密情感與信任感，一旦有

意見不同或價值觀念差異時，較能相互擔待與包容，而非相互指責或埋怨。總之，若公婆能如對待自己子女般關愛、支持媳婦，媳婦能如對待自己父母般照護公婆，則家庭和諧幸福，雙方也能減少產生心理疾病。

參考文獻

- 孔祥明 (1999)。婆媳過招為哪樁?婆婆、媳婦與兒子 (丈夫) 三角關係的探討。《**應用心理研究**》，4，57-96。
- 江信男、林旻沛、柯慧貞 (2005)。臺灣地區老人的生理疾病多寡、自覺生理健康、社會支持度與憂鬱嚴重度。《**臨床心理學刊**》，2，11-22。
- 利翠珊 (1999)。已婚女性家庭系統的交會：親情與角色的兩難。《**中華心理衛生學刊**》，12(3)，1-26。
- 呂宜峰 (2016)。老年父母的孝道期待、落差與憂鬱反應 [未出版碩士論文]。國立臺灣大學。
- 李庚霖、區雅倫、陳淑惠、翁儷禎 (2009)。「臺灣地區中老年身心社會生活狀況長期追蹤調查」短版 CES-D 量表之心理計量特性。《**中華心理衛生學刊**》，22，383-410。
- 李偉斌、簡晉龍 (2012)。雙元孝道的心理運作功能：對親子關係之影響暨教養行為之中介。《**教育與心理研究**》，35，55-84。
- 李德明、陳天勇、李貴芸 (2003)。空巢老人心理健康狀況研究。《**中國老年學雜誌**》23，405-407。
- 林惠文、楊博仁、楊宜瑱、陳俊傑、陳宣志、顏啟華、賴德仁、李孟智 (2010)。臺灣地區老年人憂鬱之預測因子探討：十年追蹤結果分析。《**臺灣老年醫學暨老年學雜誌**》，5，257-265。
- 林憶竹 (2016)。叫不出口的爸媽?已婚女性姻親關係中的孝道困境與調適 [未出版碩士論文]。輔仁大學。
- 邱皓政 (2017)。多元迴歸的自變數比較與多元共線性之影響：效果量、優勢性與相對權數指標的估計與應用。《**臺大管理論叢**》，27，1-44
- 張國榮、張敏 (1997)。老人憂鬱症治療。《**國防醫學**》，25，229-233。
- 曹惟純、葉光輝 (2014)。高齡化下的代間關係：臺灣民眾孝道信念變遷趨勢分析 (1994-2011 年)。《**社會學研究 (北京)**》，170，116-144。
- 曹惟純、葉光輝 (2017)。孝道觀念在多元文化諮商中的應用。在陳秉華 (主編)，**多元文化諮商在臺灣** (175-214 頁)。心理出版社。
- 莊耀嘉、楊國樞 (1991)。傳統孝道的變遷與實踐：一項社會心理學之探討。在楊國樞 (主編)，**中國人的心理與行為** (135-176 頁)。桂冠。

- 許皓宜 (2013)。媳婦角色在家庭照顧中的文化期待。**家庭教育與諮商學刊**, **14**, 33-52。
- 許詩淇 (2004)。**婆媳關係之和諧類型與衝突轉化—以本土化動態模式為視角**〔未出版碩士論文〕。國立臺灣師範大學。
- 郭鈞揚 (2015)。**臺灣中老年人孝道期望、孝道信念與幸福感受之相關研究**〔未出版碩士論文〕。中山醫學大學。
- 陳正生 (2000)。**社區老人憂鬱疾患之身體狀況**〔未出版碩士論文〕。高雄醫學大學。
- 陸洛 (1998)：中國人幸福感之內涵、測量及相關因素探討。**國家科學委員會研究彙刊：人文及社會科學**, **8**, 115-137。
- 陸洛、高旭繁、陳芬憶 (2006)。**傳統性、現代性、及孝道觀念對幸福感的影響：一項親子對偶設計**。**本土心理學研究**, **25**, 243-278。
- 陸洛、陳欣宏 (2002)。**臺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**, **14**, 221-249。
- 黃堅厚 (1977)。**從心理學的觀點談孝並分析青少年對孝行的看法**。**國立臺灣師範大學教育心理學報**, **10**, 11-20。
- 楊中芳 (2001)。**中國人的價值觀：「大我優先」體系剖析**。**如何理解中國人**。遠流。
- 楊國樞、葉光輝、黃曬莉 (1989)。**孝道的社會態度與行為：理念與測量**。**中央研究院民族學研究所集刊**, **65**, 171-227。
- 葉光輝 (1995)：孝道困境的消解模式及其相關因素。**中央研究院民族學研究所集刊**, **79**, 87-118。
- 葉光輝 (1997)。**臺灣民眾之孝道觀念的變遷情形**。在張笠雲、呂玉瑕、王甫昌 (主編), **九〇年代的臺灣社會：社會變遷基本調查研究系列二 (下)** (171-214 頁)。中央研究院社會學研究所籌備處。
- 葉光輝 (1998)。**年老父母居住安排的心理學研究：孝道觀點的探討**。**中央研究院民族學研究所集刊**, **83**, 121-168。
- 葉光輝 (2004)。**現代華人家人的互動關係及其心理歷程**。**本土心理學研究**, **22**, 81-119。
- 葉光輝 (2005)。**孝道的心理與行為**。在楊國樞、黃光國、楊中芳 (主編), **華人本土心理學** (293-329 頁)。遠流。
- 葉光輝 (2009a)。**華人孝道雙元模型研究的回顧與前瞻**。**本土心理學研究**, **32**, 101-148。
- 葉光輝 (2009b)。**臺灣民眾的代間交換行為：孝道觀點的探討**。**本土心理學研究**, **31**, 97-141。
- 葉光輝 (2017)。**從親子互動脈絡看華人性格的養成**。五南。
- 葉光輝、曹惟純 (2014)。**從華人文化脈絡反思臺灣高齡社會下的老人福祉**。**中國農業大學學報 (社會科學版)**, **31**, 30-46。
- 葉光輝、楊國樞 (2008)。**中國人的孝道：心理學的分析**。國立臺灣大學出版中心。

- 廖以誠、葉宗烈、柯慧貞、駱重鳴、盧豐華 (1995)。老年憂鬱量表—中譯版信、效度初步研究。 *彰基醫誌* , 1 , 11-17。
- 劉碧素 (2005)。 *探討影響世代孝道行為之相關因素* [未出版碩士論文]。國立臺北護理學院。
- 蔡文輝 (1998)。 *婚姻與家庭：家庭社會學*。五南。
- 衛生福利健康監測與統計 (2015)。 *中華民國 104 年中老年身心社會生活狀況長期追蹤調查*。 <http://www.hpa.gov.tw/Pages/Detail.aspx?nodeid=241&pid=1285>
- 謝秀芬 (1998)。已婚女性的生活困擾與家庭福利之因應。 *社會福利* , 136 , 30-40。
- Andresen, E. M., Malmgren, J. A., Carter, W. B., & Patrick, D. L. (1994). Screening for depression in well older adults: Evaluation of a short form of the CES-D. *American journal of preventive medicine*, 10(2), 77-84.
- Andrews, F. M., & Withey, S. B. (1976). *Social indicators of well-being: America's perception of life quality*. Plenum Press.
- Barlow, D. H., & Durand, V. M. (2009). *Abnormal Psychology: An Integrative Approach* (5th ed). Cengage Learning.
- Bedford, O., & Yeh, K. H. (2019). The history and the future of the Psychology of filial piety: Chinese norms to contextualized personality construct. *Frontiers in Psychology*, 10, 100.
- Bedford, O., & Yeh, K. H. (2021). Evolution of the conceptualization of filial piety in the global context: From skin to skeleton. *Frontiers in Psychology*, 12, 570547.
- Bell, M., & Goss, A. J. (2001). Recognition, assessment and treatment of depression in geriatric nursing home residents. *Clinical excellence for nurse practitioners: the international journal of NPACE*, 5(1),26.
- Carstensen, L. L., Isaacowitz, D. M., & Charles, S. T. (1999). Taking time seriously: A theory of socioemotional selectivity. *American Psychologist*, 54, 165-181.
- Chan, C. L. W., Ho, A. H. Y., Leung, P. P. Y., Chochinov, H. M., Neimeyer, R. A., Pang, S. M. C., & Tse, D. M. W. (2012). The blessings and the curses of filial piety on dignity at the end of life: Lived experience of Hong Kong Chinese adult children caregivers. *Journal of Ethnic and Cultural Diversity in Social Work*, 21(4), 277-296.
- Cheng, S. T., & Chan, A. C. (2006). Filial piety and psychological well-being in well older Chinese. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences*, 61(5), 262-269.
- Cotterill, P. (1994). *Friendly relations? Mothers and their Daughters-in-Law*. Bristol. PA: Taylor & Francis Inc.
- Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national

- index. *American Psychologist*, 55(1), 34-43.
- Doris, N. U. (2002). Elderly women's explanation of depression. *Journal of Gerontological Nursing*, 7, 23-29.
- Farrell, M. P., & Yi, C. C. (2019). Sociological Perspectives on Contemporary Taiwanese Families, *Journal of Family Issues*, 40, 1887-1895.
- Galam, R. (2017). Relational autonomy: Kinship and daughters-in-law negotiating affinity with their mothers-in-law. *Families, Relationships and Societies*, 6(3), 357-373.
- Hayes, A. F. (2017). *Introduction to mediation, moderation, and conditional process analysis: A regression-based approach* (2nd ed.). Guilford Press.
- Kohout, F. J., Berkman, L. F., Evans, D. A., & Cornoni-Huntley, J. (1993). Two shorter forms of the CES-D depression symptoms index. *Journal of aging and health*, 5(2), 179-193.
- Kung, H. M. (2019). Persistence and Change in the Comparative Status of Mothers-in-Law and Daughters-in-Law in Taiwanese Families: 1979 to 2016. *Journal of Family Issues*, 40, 1-26.
- Lawrence, R. H., Bennett, J. M., & Markides, K. S. (1992). Perceived intergenerational solidarity and psychological distress among older Mexican Americans. *Journal of Gerontology*, 47, S55-S65.
- Lu, L. (2000). Gender and conjugal differences in happiness. *Journal of Social Psychology*, 140, 132-141.
- Lu, L. (2006). Cultural fit: Individual and societal discrepancies in values, beliefs and SWB. *Journal of Social Psychology*, 146, 203-221.
- Lu, L., & Gilmour, R. (2006). Individual-oriented and social-oriented cultural conceptions of subjective well being: Conceptual analysis and scale development. *Asian Journal of Social Psychology*, 9, 36-49.
- Lu, L., & Shih, J. B. (1997). Sources of happiness: A qualitative approach. *The Journal of Social Psychology*, 137(2), 181-187.
- MacDonald, A. J. (1986). Do general practitioners "miss" depression in elderly patients? *British medical journal (Clinical research ed.)*, 292(6532), 1365-1367.
- Radloff, L. S. (1977). The CES-D scale: A self-report depression scale for research in the general population. *Applied psychological measurement*, 1(3), 385-401.
- Shi, J., & Wang, F. Y. (2019). Three-dimensional filial piety scale: Development and validation of filial piety among Chinese working adults. *Frontiers in Psychology*, 10, 2040.
- Smith, G. E., Vomkorff, M., & Barlow, W. (1995). Health care costs of primary care patients with recognized depression. *Arch Gerontological Psychiatry*, 52, 850-856.

- Tsao, W. C., & Yeh, K. H. (2019). Indigenous implications and global applications of the Dual Filial Piety Model: A psychological re-conceptualization of 'Xiao'. In K. H. Yeh (Ed.) *Asian indigenous psychologies in the global context* (pp. 195-219). Palgrave Macmillan.
- Yeh, K. H. (1999). *Parent-child conflicts and filial piety: A preliminary study in Taiwan*. Paper presented at the Third Conference of the Asian Association for Social Psychology, held in Academia Sinica, Taipei, Taiwan on August 4 -7.
- Yeh, K. H. (2003). The beneficial and harmful effects of filial piety: An integrative analysis. In K. S. Yang, K. K. Hwang, P. B. Pederson, & I. Daibo (Eds.), *Asian social psychology: Conceptual and empirical contributions*. Praeger.
- Yeh, K. H. (2006). The impact of filial piety on the problem behaviors of culturally Chinese adolescents. *Journal of Psychology in Chinese Societies*, 7(2), 237-257.
- Yeh, K. H. (2011). Mediating effects of negative emotions in parent-child conflict on adolescent problem behavior. *Asian Journal of Social Psychology*, 14(4), 236-245.
- Yeh, K. H., & Bedford, O. (2003). A test of the dual filial piety model. *Asian Journal of Social Psychology*, 6, 215-228.
- Yeh, K. H., & Bedford, O. (2004). Filial belief and parent-child conflict. *International Journal of Psychology*, 39(2), 132-144.
- Yeh, K. H., Tsao, W. C., & Chen, W. W. (2010). Parent-child conflict and psychological maladjustment: A mediational analysis with reciprocal filial belief and perceived threat. *International Journal of Psychology*, 45(2), 131-139.
- Zhang, L., & Cui, Z. (2016). Intergenerational relations and subjective well-being among Chinese oldest-old. *Chinese Studies*. 5, 15-26.

The Relationships among Filial Piety, Perceive Filial Behavior of Daughter-In-Law and Psychological Adaptation in Taiwanese Late Middle-Aged Parents

Kun-Yen Chen Chia-Chi Fang Kuang-Hui Yeh

Abstract

In the traditional Chinese society, it is believed that children should do their best to give back to their parents for their nurturing grace, whether it is material or spiritual. In addition, women are attributed to members of the husband's family after they marry into their husband's family. Coupled with the Chinese people's expectation for their husbands' guiding wives behaviors, it is natural to require daughters-in-law to respect and support their parents-in-law as a vital family value, and the daughters-in-law bear the responsibility of taking care of their parents-in-law. That the parents-in-law perceive their daughters-in-law's filial behavior may also have an impact on their own mental health and happiness. What is perceived "filial behavior of daughter-in-law" requires consideration of the in-law's subjective beliefs of filial piety. This study explores the relationships among the filial beliefs of middle-aged and elderly people, perceived filial behavior of their daughters-in-law, and their own depression and happiness. This research adopted a self-reported questionnaire survey method. The valid sample size is 233 with 50-69 years old middle-aged and elderly people. The research measures include the "Chinese happiness scale (very short version)", "TLSA short CES-D mental depression scale", "dual filial piety scale" and "perceived daughter-in-law's filial behavior scale" adapted from "dual filial piety scale". The statistical methods of data analyses include Pearson's correlation, independent sample t-test, and multiple regression analysis by controlling for demographic variables. The main findings of this study are shown as follows: (1) Middle-aged and elderly people still generally value filial piety (no matter reciprocal or authoritarian filial piety), and the importance of reciprocal filial piety is still significantly higher than that of authoritarian filial piety. The authoritarian filial piety beliefs of middle-aged and elderly people are positively correlated with their sense of depression; The reciprocal filial piety beliefs are positively correlated with their sense of happiness. (2) The more middle-aged and elderly people (in-laws) perceive the reciprocal and authoritarian filial behavior of their

daughter-in-law, the lower their sense of depression and the higher their sense of happiness. (3) The scores on authoritarian filial beliefs are significantly higher for those who are older, have not received higher education, and live with the designated daughter-in-law; at present, those who have children living with them, and have the designated daughter-in-law living with them have significantly higher scores on perceived daughter-in-law's dual filial behavior; those with poor self-assessed physical health had a significantly higher score on depression and a significantly lower score on happiness. (4) The two kinds of filial behavior (reciprocal and authoritarian) enacted from their daughter-in-law perceived by middle-aged and elderly people (in-laws) can help their personal psychological adaptation. On the one hand, they can increase their happiness, and on the other hand, they can reduce their depression. (5) The moderating effect of the authoritarian filial belief of the middle-aged and elderly people in each mentioned model has reached a significant level; this result implies that authoritarian filial belief plays an important role of the interaction between Taiwanese parents-in-laws and daughters-in-laws. The results of this study can be used as a reference for the interaction between the parents-in-laws and the daughters-in-laws.

Keywords: middle-aged and elderly parents, filial belief, perceived filial behavior of daughter-in-law, happiness, depression

Kun-Yen Chen Department of Psychology, Asian University

Chia-Chi Fang Department of Psychology, Asian University

Kuang-Hui Yeh* Institute of Ethnology, Academia Sinica & Department of Psychology,
National Taiwan University (ykh01@gate.sinica.edu.tw)

I. Introduction

The Chinese concept of filial piety holds that children should do their best to repay their parents for their upbringing, both materially and spiritually, to the best of their ability. Even in Taiwanese society with an aging population, the cultural connotation of filial piety is a way for children to maintain relationships with their parents and an essential foundation for social stability (Tsao & Yeh, 2017). In other words, no matter how the times change, the actual core of filial piety remains unchanged, and parent's perception of their children's filial piety is still one of the vital sources that affect their physical and mental health (Cheng & Chan, 2006; Lu & Chen, 2002; Yeh, 2017). How to help elderly parents have a quality life and gain happiness is an important issue that needs to be paid attention to in today's aging society. When parents perceive a gap between their children's filial piety and their expectations, they will inevitably feel disappointed, and their physical and mental health will naturally be affected. In severe cases, they may even develop symptoms of anxiety and depression. On the contrary, they will feel happier. As a Chinese child, improving parents' life satisfaction and happiness and reducing anxiety and depression reactions is an unavoidable responsibility, and how to "honor parents" actually plays an important role.

When it comes to "honoring parents," daughters-in-law often play a crucial role in their husbands' families, and the issue of mother-in-law and daughter-in-law is a hot topic among people (Kung, 2019). A common situation is that a husband is caught between his parents and his wife and is in a dilemma and at a loss. In traditional Chinese society, a woman is considered a member of her husband's family after she marries into her husband's family. In addition, Chinese people expect their husbands to obey their wives. Naturally, it is a natural family value to require a daughter-in-law to be filial and to support her parents-in-law. Kung (1999) once pointed out whether the parents-in-law and the daughter-in-law's role-playing of each other meets their expectations is the main reason for the problems in getting along with the parents-in-law and the daughter-in-law. This study explores the relationship between middle-aged and older adults' filial piety beliefs, perceptions of their daughter-in-law's filial behavior, and their psychological adaptation.

II. Research Motivation

The advent of an aging society, changes in ethical and moral values, and changes in social structure have made modern Chinese society different from the traditional concept of filial

piety. Yeh (2003) proposed a dual model of filial piety, which divided the concept of filial piety into two aspects: authoritarian filial piety and reciprocal filial piety, and pointed out that the connotations of authoritarian filial piety and reciprocal filial piety are related to the basis of psychological operations is quite different. The theoretical structure of the dual model of filial piety is straightforward and has practical application value. It is precisely because its conceptualization method directly explores the essence of the psychological operation of filial piety. Therefore, it is divided into two aspects: "mutuality" and "authority," whether in personal adaptation and development or social changes, cross-cultural comparison, and other levels all reflect reasonable theoretical and practical implications (Bedford & Yeh, 2019, 2021; Tsao & Yeh, 2019; Yeh, 2009b). However, in the past, relevant research that used the dual model of filial piety to explore the impact of filial piety beliefs on individual mental health rarely approached it from the perspective of middle-aged and elderly parents and even less applied it to discuss the interactive relationship between parents-in-law and daughters-in-law. Therefore, this study will use the dual model of filial piety to explore the impact of filial piety beliefs on individual mental health. Based on a meta-theoretical framework, this paper examines whether parents-in-law will have more happiness when they get along with their daughter-in-law based on mutual filial piety beliefs and whether parents-in-law will be more likely to experience high depression if they get along with their daughters-in-law based on authoritative filial piety beliefs.

III. literature discussion

This study aims to use the dual theory of filial piety to look at the filial role played by the daughter-in-law in the in-laws' family from the perspective of middle-aged and older adults and to clarify further whether the middle-aged and older adults's filial beliefs and perceptions of their daughter-in-law's filial behavior affect their psychological adaptation or feelings.

1. Basic connotation of the concept of filial piety

(1) Traditional concept of filial piety

Filial piety is the most critical ethical core value of Confucianism. Many stories related to filial piety have "obedience" as the main appeal. "Twenty-Four Filial Piety" is one of the most well-known representatives of these stories. Although Chinese society has various religious beliefs, the concept of "honoring" parents is shared among the Chinese. Filial piety generally

manifests as obedience, respect, nurturing, inheritance, etc. In other words, to repay the parents for their upbringing, one should affirm and respect them, follow their requirements, and try not to act against their parents' wishes as much as possible. However, if parents' behavior deviates from ethics, they should give round-the-clock advice and not unquestioningly agree to their parents' requests to avoid being unfair to their parents (Yeh, 2005).

Yeh once proposed the "dual filial piety model " to explain that the Chinese concept of filial piety mainly includes two connotations: "mutuality" and "authority" (Yeh, 2003; Yeh & Bedford, 2003). "Reciprocal filial piety" comes from the kindness and reward of close affection with parents, while "authoritative filial piety" emphasizes the obligation and obedience to the role and status of children. The results of empirical research show that in the past, children's concept of filial piety was biased towards obeying their parents' authority and listening to their parents' opinions. It has gradually changed to emphasize mutual respect and mutual respect in the relationship of friends (Yeh, 1997). In other words, the authoritative connotation of filial piety in modern society has gradually weakened, while the sense of reciprocity has steadily gained importance; that is, a good relationship between parents and children needs to emphasize mutual emotional interaction.

(2) New filial piety and changes in the concept of filial piety

With the evolution of the social modernization process, Chinese life has gradually transformed from agricultural production to an industrial and commercial society. The production method is different from the past. The social and family operation patterns have also undergone relative changes, and the connotation of filial piety that the Chinese value is also affected by its new look. In today's Chinese society, individuals pay more attention to the pursuit of freedom, independence, autonomy, dignity and happiness, and their values are diversified. The concept of filial piety has also gradually changed from heteronomy to self-discipline, from one-way sole benefit to two-way mutual benefit, and from emphasizing role to emphasizing emotion (Chuang & Yang, 1991). For example, some scholars pointed out that "whether you share the same feelings with your parents "Living" is no longer a matter of filial piety value judgment in modern Chinese society (Yeh, 1998). Yeh (1997) once analyzed nine filial piety items in the fifth issue of the second issue of the "Basic Survey on Social Change in Taiwan" and found that: "Respecting relatives and sincere relatives" and "offering sacrifices" are two filial piety concepts. The public still values it and belongs to the "core filial piety" concept, which has endured for a long time. However, the two filial piety concepts of "restraining oneself and obeying relatives" and "protecting relatives and honoring relatives"

have been greatly reduced in the face of social changes, and they belong to "changing filial piety". concept. This research confirms the theoretical discussion of many scholars on the changes in the new and old filial piety concepts. It also echoes the dual structure of authority and mutuality proposed by scholar Yeh (2017), which contrasts with the changing filial piety and the core filial piety concepts. , corresponding to each other. Although some scholars (Shi & Wang, 2019) have proposed that the concept of filial piety should be divided into three bipolar dimensions (real-unreal emotions, self-discipline-heteronomy family role norms, reasonable-unreasonable exchange of interests), first of all, it is necessary to distinguish the so-called true emotions between parents and children, self-disciplined role norms and reasonable exchange of interests, etc., which are exactly the attributes of mutual filial piety; while the so-called unreal emotions, heteronomous role norms, and irrational The exchange of benefits is exactly the attribute included in authoritative filial piety, so the three-dimensional view proposed by it can basically be simplified by using the two-dimensional dimensions of mutuality and authority. Furthermore, the three-dimensional distinction perspective cannot be used to reflect the combination of individuals holding both high mutuality and high authoritative filial piety (Bedford & Yeh, 2021).

2. Research on daughter-in-law's role in family care in Chinese culture

(1) The impact of traditional Chinese filial piety on daughters-in-law

Due to the cultural factors of patriarchal authority, in the traditional Chinese concept and system of filial piety, since women will eventually marry and become members of other families, in order to stabilize the harmony and unity of the patriarchal authority family, the person who requires the daughter-in-law to be filial is not her own parents, but the parents of the husband's family (Farrell & Yi, 2019). In the literature on filial piety regarding married women, such as the relationship between mother-in-law and daughter-in-law, it can be summarized that traditional Chinese families have expectations and obligations for women after marriage, such as carrying on the family line, doing housework, raising children, and taking care of sick elders, and serving parents-in-law, etc. (Lin, 2016). Li (1999) discussed the changing roles of women in the marriage process between "family members" and "outsiders" and pointed out that the dilemma of a daughter-in-law being pulled between the family system of her original family and the marital family often causes the daughter-in-law to have a high degree of filial anxiety. Liu (2005) also discussed that in a society where traditional authority concepts prevail, daughters-in-law treat their parents-in-law as their biological parents and

respect them. Regardless of whether their parents-in-law treat her well, they still take good care of them and obey them as much as possible. The above research aligns with the "authoritative filial piety" of Yeh's (2005) dual model of filial piety. Its connotation is just like the traditional daughter-in-law's behavior toward her husband's parents-in-law, such as "subjecting herself to relatives" and "protecting and honoring relatives." It shows that Due to the humble status of a daughter-in-law, she should suppress her own needs, comply with the wishes of her parents-in-law, and try her best to honor her husband's family and continue the lifeline of her husband's family (Lin, 2016).

(2) Conflicts and changes in the modern relationship between mother-in-law and daughter-in-law

The traditional role of a daughter-in-law is that of a voiceless person who must shoulder the burden of family harmony and is subject to binding solid forces under cultural expectations. However, under the changes in modern society, the role of a daughter-in-law has changed depending on the area of residence, living situation, education level, and whether she is working or not. Factors produce different influences and forces. Modern women's educational opportunities and levels have improved, and their employment rate has increased significantly, thus promoting their status in the family (Farrell & Yi, 2019). In the past, traditional society emphasized the concept of superiority and inferiority, and those with higher seniority and status held power. However, in today's modern families, whichever member can provide more resources has higher status and power (Tsai, 1998). Due to the different sources of social control that modern society attaches great importance to, the relationship between mother-in-law and daughter-in-law has changed in the social changes, and power is no longer vested in the parents-in-law. Yeh (1997) once proposed four factors that influence the operation of the concept of filial piety and believed that the "authority" and "exchange relationship" factors between modern parents and children have gradually weakened, while the "emotional connection" and "religious" factors have significantly strengthened.

3. The relationship between middle-aged and older adults's filial piety beliefs and their psychological feelings

(1) The relationship between filial piety and one's psychological feelings

Analysis of data from the "Happy City Survey" conducted by the Taiwan Competitiveness Forum in the 101st year of the Republic of China shows that the source factors

that affect individual subjective happiness include family relationships, family economic income, interpersonal relationships, environmental quality, etc. For individuals, family relationships are related to personal satisfaction. Filial behavior is regarded as one of the most critical indicators of a beautiful and happy family in family relationships. Some research shows that children who voluntarily honor their parents will improve their parents' happiness, but if children are highly expected to honor their parents, it will reduce their happiness (Lu et al., 2006). Lu and Shih (1997) pointed out that interpersonal harmony is one of the primary sources of Chinese happiness, especially family happiness. In other words, in addition to personal factors, interpersonal relationships play an essential role in personal satisfaction. For Chinese people, the most important interpersonal relationship is between parents and children at home. Regarding the parent-child relationship, the filial piety concepts of both parents and children may affect the quality of parent-child interaction and even their happiness. Yeh (1996) once put forward the idea of a "filial dilemma," explaining that when parents and children have different understandings and beliefs about filial piety, it will cause conflicts or tensions between parents and children and affect the physical and mental health of both parties (Yeh, 2011; Yeh et al., 2010).

(2) The "mutuality" and "authority" nature and operational functions of the concept of filial piety

In order to replace the general concept of filial piety in the past, Yeh used the "dual filial piety model" to explain the controversy that the concept of filial piety has both positive and negative effects on individual physical and mental adaptive development and interpersonal relationships (Yeh, 2003; Yeh & Bedford, 2003). A series of research results show that reciprocal filial piety can promote individual physical and mental adaptive development and interpersonal relationships, and has a relatively positive impact on individual physical and mental adaptive development, including reducing the frequency of parent-child conflicts (Yeh, 1999) and having better intergenerational connections (Yeh, 1999). Lawrence et al., 1992); better psychosocial adaptability and more emotional support for parents (Yeh, 2009b). In contrast, authoritative filial piety means that children passively suppress their own thoughts and needs, which can easily induce depression and anxiety in individuals (Yeh, 2006); it can cause rigid thinking on individual personality and cognitive development and have a negative impact on children's cognitive complexity. (Yeh, 2004); In terms of handling conflicts in parent-child relationships, authoritative filial piety beliefs tend to be passive or influenced by external norms in personal psychological operations, so they can only play a positive role when

they meet the conditions for their characteristic effects (Yeh & Bedford, 2004).

From the above discussion, it can be seen that filial piety beliefs have positive and negative effects on individual physical and mental health, and their effects can be presented in terms of subjective well-being or melancholic tendencies. The verification results from the perspective of the "dual model of filial piety" show that the concept of filial piety can be divided into two filial piety characteristics, "mutuality" and "authority", with obviously different connotative properties and operational functions. The belief in mutual filial piety is more in line with the ideological concepts, value orientations and cognitive attitudes of modern society. It respects individuals' pursuit of more freedom, independence and autonomy. It has a positive impact on the individual's physical and mental adaptive development. Authoritative filial piety beliefs emphasize obedience to parents, suppress personal psychological needs, and have a negative impact on physical and mental adaptive development. It can be inferred that if parents-in-law and daughters-in-law interact with each other based on mutual filial piety beliefs, they will have better physical and mental health, more happiness and less depression; while the effect of authoritative filial piety is exactly the opposite.

4. The relationship between parents-in-law's perception of their daughter-in-law's filial piety and their psychological adaptation

Past research has shown that children's filial piety is essential to parents' happiness (Lu et al., 2006; Lu & Shih, 1997). However, what is perceived as "filial behavior of children" is very subjective, and standards vary from person to person, and parents' expectations must be considered. In the past, many studies have considered how to honor parents from the perspective of children, focusing on the "bottom versus top" filial piety belief to explore the impact on parents' psychological feelings; this study attempts to use the "top versus bottom" "filial behavior perception" to That is, focusing on parents (in-laws) and exploring how they affect one's psychological adaptation. The "perception of filial piety" of parents (in-laws) implies the "filial expectations" of parents (in-laws) for their children/daughters-in-law. It represents the filial piety behaviors that parents (in-laws) expect their children/daughter-in-law to perform that are more important to them. Lu et al. (2006) pointed out that parents' own "filial piety concept" is equivalent to parents' "filial piety expectations" for how their children should honor themselves. This article believes that if middle-aged and elderly parents (in-laws) perceive that their children/daughter-in-law have fulfilled their filial behavioral expectations that they value more or sense that their children/daughter-in-law have not fulfilled their filial

behavior expectations that they value more, it will affect their subjective well-being or cause problems—one of the critical factors in depression reaction.

(1) The relationship between parents-in-law's perception of their daughter-in-law's filial behavior and their happiness

With the changes of the times, family functions have changed from the past human ethics and economic cohesion to the parts of emotion and protection (Hsu, 2004). Family values no longer emphasize authority and absolute superior-subordinate relationships as in the past but instead emphasize emotional relationships. Hsu (2013) explored the impact of the daughter-in-law becoming a family caregiver on the relationship between parents-in-law and daughter-in-law and concluded that there are "obligatory care relationships," "intimate care relationships," "supportive mutual help relationships," and "power relationships" in care work. "Affiliation" and other four types of interpersonal structures. This result supports Yang (2001), who divided interpersonal emotions into "should be affection" and "real affection," among which "intimate, caring relationship" and "supportive mutual help relationship." The true feelings are more significant than the real feelings; the due feelings of the "obligatory care relationship" and the "power subordination relationship" are more important than the natural feelings. In other words, when filial piety expectations are met, and their children (daughter-in-law) behave satisfactorily, parents will feel happy and satisfied and think that their children (daughter-in-law) are filial to them (Lu, 2016). Lu et al. (2006) explored the filial expectations of elderly parents for their children (daughter-in-law). They found that parents' subjective happiness was higher when their children (daughter-in-law) showed filial behavior.

(2) The relationship between the parents-in-law's perception of their daughter-in-law's filial behavior and their tendency toward depression

Due to the changes of the times, the concepts, values, experiences, and behaviors of different generations are different, which often causes the parents-in-law to disagree with the daughter-in-law's behavior or to be dissatisfied and helpless with the current situation. Kung (1999) conducted in-depth interviews on the relationship between mother-in-law and daughter-in-law in 18 families and found that the problems between mother-in-law and daughter-in-law are not due to the difference in status between mother-in-law and daughter-in-law. The main reason is that in the daily interaction process, the role-playing of each other does not meet their expectations, or the feelings are inconsistent. To feel comfortable. The study pointed out that the following are the reasons why parents-in-law are dissatisfied with their daughters-in-law:

Today's daughters-in-law cannot serve their parents-in-law as well as they used to, they do not handle housework well, they have a wasteful attitude towards spending money, they do not care about raising children, they are more passive, they have different eating habits, etc.

According to Lu's (2016) analysis of dual filial piety expectations, the melancholic reactions of elderly parents are related to their expectation of their children to exercise authoritative filial piety (due to emotion). For example, they strongly expect their children to be obedient and for their benefit. They sacrifice their ideas and sacrifice their autonomy, etc.; if their children fail to do what they expect, they often regard it as a sign of unfilial piety, which leads to physical and mental depression and disappointment, even if parents realize that their children have done what they expect, they think that their children are just I just did my duty, and I won't feel pleased about it. In contrast, the most crucial filial piety expectations of elderly parents mainly emphasize reciprocal filial piety (natural affection) in which children care, pay attention, and are willing to take the initiative to contribute to their parents out of gratitude; if elderly parents are aware of their children's "initiative" "Care, rather than "responsibility" and "obligation" giving, can have a more inhibitory effect on their melancholy reactions; and when mutual filial piety expectations are met, elderly parents are more likely to feel happy. However, in the past, there has been no empirical research on the impact of parents-in-law's perception of their daughter-in-law's filial behavior on their own psychological adaptation or feelings, especially the effect on positive psychological emotions (such as happiness). Therefore, this study intends to explore this research topic gap and infer that the current parents-in-law's perception of their daughter-in-law's filial piety, whether it is reciprocal filial piety or authoritative filial piety, is higher, the lower their feelings of depression and the higher their feelings of happiness.

IV. Research methods

This study explores which filial piety beliefs parents-in-law attach more importance to, which filial piety behaviors they perceive their daughter-in-law to perform, and the impact of these two on their own happiness and depression.

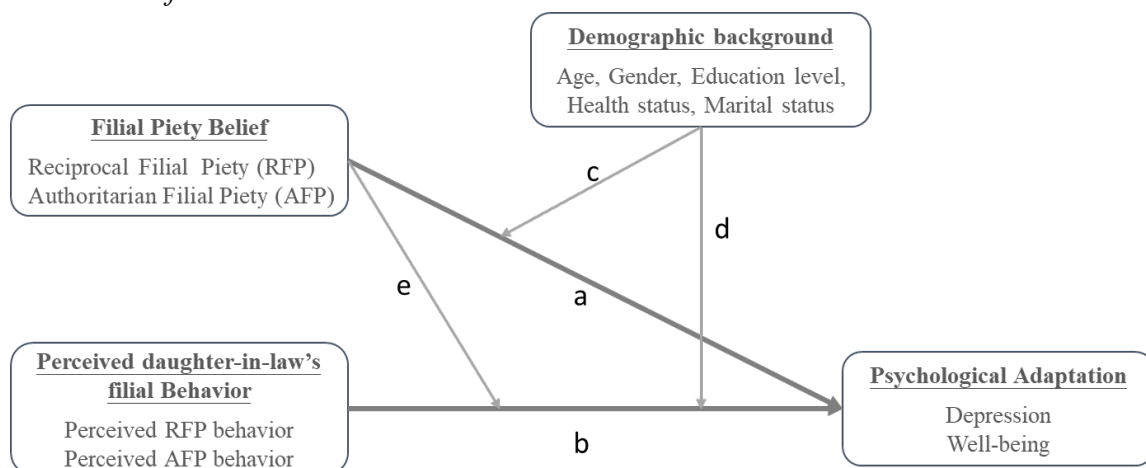
1. Research structure and process

The specific research structure is shown in Figure 1: Among them, the parents-in-law's own filial piety beliefs and their perception of their daughter-in-law's filial piety are the

predictive variables, and the depression and happiness reflecting the psychological adaptation state of the parents-in-law are the dependent variables. When considering the impact of parents-in-law's filial piety beliefs and perceived daughter-in-law's filial behavior on one's own psychological feelings (paths a and b in Figure 1), the impact of the parents-in-law's own important background variables is also taken into consideration as control variables, and on the other hand as adjustment variables. (Paths c and d in Figure 1), to further clarify whether the impact of the predictor variables on the dependent variables differs from the differences in these background factors. In addition to the above basic structure, this study also explores how parents-in-law's filial piety beliefs and perceived daughter-in-law's filial piety jointly affect their psychological adaptation state. In particular, whether the impact of parents-in-law's perceived daughter-in-law's filial piety on depression and happiness is affected by the parents-in-law's personal authoritative filial piety beliefs. Regulating effect (path e in Figure 1).

Figure 1

Framework of the research



The research flow chart reflects the specific research questions of this study—the possible relationship between parents-in-law’s filial piety beliefs, perceived daughter-in-law’s filial behavior, and their psychological adaptation. Among them, the measurement of each primary variable in the research framework refers to existing measurement tools suitable for middle-aged and elderly Chinese and has good reliability and validity. The items of each scale are streamlined and adjusted according to the research needs as the measurement of this study tool. Finally, SPSS suite software was used for data checking, cleaning, and subsequent statistical analyses.

2. Research hypothesis

This study refers to the dual filial piety model and relevant empirical evidence in the existing literature and further proposes the following specific hypotheses as the basis for statistical testing:

Hypothesis 1: The authoritative filial piety belief of middle-aged and older adults is positively related to their depression; the reciprocal filial piety belief of middle-aged and older adults is positively associated with their happiness.

Hypothesis 2: The intensity of parents-in-law's perception of their daughter-in-law's mutuality and authoritative filial piety is negatively correlated with depression but positively correlated with their happiness.

Hypothesis 3: Parents-in-law with different background variables such as age, gender, health status, and daughter-in-law living together will significantly differ in the scores of main research variables such as belief in dual filial piety, perceived dual filial piety of daughter-in-law, depression, and happiness.

Hypothesis 4: The effect of parents-in-law's perception of their daughter-in-law's mutuality and authoritative filial piety on their depression and happiness will be moderated by their own authoritative filial piety beliefs.

2. Research hypothesis

This study refers to the dual model of filial piety and relevant empirical evidence in the existing literature and further proposes the following specific hypotheses as the basis for statistical testing:

Hypothesis 1: The authoritative filial piety belief of middle-aged and older adults is positively related to their depression; the reciprocal filial piety belief of middle-aged and older adults is positively associated with their happiness.

Hypothesis 2: The intensity of parents-in-law's perception of their daughter-in-law's mutuality and authoritative filial piety is negatively correlated with depression but positively correlated with their happiness.

Hypothesis 3: Parents-in-law with different background variables such as age, gender, health status, and daughter-in-law living together will significantly differ in the scores of main

research variables such as belief in dual filial piety, perceived dual filial piety of daughter-in-law, depression, and happiness.

Hypothesis 4: The effect of parents-in-law's perception of their daughter-in-law's mutuality and authoritative filial piety on their depression and happiness will be moderated by their own authoritative filial piety beliefs.

3. Research Samples

Based on the research above assumptions, this study focuses on middle-aged and older adults in Taiwan. The participant selection criteria/inclusion conditions include: (1) aged between 50 and 69 years old and having at least one daughter-in-law; (2) having a simple Ability to express reading and spoken language and be able to have a conversation or answer independently with the help of correction and assistance in visual and auditory skills. Exclusion conditions for study participants include (1) People who are seriously ill and bedridden and incapacitated, such as vegetative patients; (2) People with severe mental illness, such as patients with severe schizophrenia; (3) People with severe memory-related disorders; such as severe amnesia Mentally ill patients. This study adopts convenience sampling, and the sample recruitment channels include: (1) the researcher directly contacts potential middle-aged and elderly people in the surrounding community who meet the participant inclusion conditions; in addition, through (2) the researcher's social network (such as relatives and friends), colleagues, classmates, etc.), using a "snowball" method to assist in soliciting potential samples of middle-aged and elderly people who meet the participation conditions and seek voluntary participants. A total of 233 people were finally included in the formal sample for analysis, and their demographic characteristics are shown in Table 1.

4. Research Tools

This study used questionnaires to collect data. To improve the willingness of middle-aged and older adults to answer, the questionnaire was as concise as possible. Based on the research above structure, the questionnaire measurement content includes five parts: The first part uses the "Center for Epidemiological Studies Depression Scale Short Version" (TLSA Short Version CES-D Scale) of the "Long-term Tracking Survey on the Physical and Mental Social Living Conditions of Middle-aged and Elderly People in Taiwan"), to measure the depression feelings of middle-aged and elderly people (parents-in-law) within one week before the test; the second

Table 1

Composition and characteristics of participants (N=233)

Gender	N (%)	N of children	N (%)
female	141 (60.5%)	one	24 (10.3%)
male	92 (39.5%)	two	120 (51.5%)
		three	73 (31.3%)
		four or More	16 (6.9%)
Age	N (%)	Living arrangements	N (%)
50-59 years	91 (39.1%)	living with spouse and children	112 (48.1%)
60-69 years	142 (60.9%)	living with spouse	74 (31.8%)
		living with children	30 (12.9%)
		living alone	15 (6.4%)
		others	2 (0.9%)
Marital status	N (%)	Health status	N (%)
married	207 (88.8%)	pretty good	33 (14.2%)
divorce	15 (6.4%)	good	173 (74.2%)
widowed	11 (4.7%)	a bit bad	25 (10.7%)
		pretty bad	2 (0.9%)
Education level	N (%)		
primary school	8 (3.4%)		
junior high school	26 (11.2%)		
senior high school	80 (34.3%)		
junior college	53 (22.7%)		
undergraduate	41 (17.6%)		
postgraduate	25 (10.7%)		

part uses the Chinese Happiness Scale (abridged version) to measure the happiness feelings of middle-aged and elderly people (parents-in-law) within three months before the test. ; The third part uses the dual filial piety scale to measure the extent to which the middle-aged and elderly people (in-laws) agree with the mutuality and authoritative filial piety beliefs; the fourth part uses the "perceived daughter-in-law filial piety scale" adapted from the dual filial piety scale. Measure the actual mutuality and authoritative filial piety intensity perceived by the middle-aged and older adults (in-laws) by their daughter-in-law; the fifth part is designed to collect the personal information of the middle-aged and older adults (in-laws). The measurement tools and the reliability and validity of each primary variable are introduced below.

(1) Negative dependent variable of psychological adaptation: depression

To streamline the total number of questions in the questionnaire, reduce the burden on middle-aged and older adults in filling out the questionnaire, and avoid positive and negative questions being classified into different factors during factor analysis, which would affect the overall consistency of the scale, this study used the short version of TLISA CES-D Eight of the ten questions in the scale were selected to measure depression. The two excluded questions were both positive statement questions - "I feel very happy" and "I feel that my life (life) is going well." The eight questions that measure depression follow the TLISA short version of the CES-D scale scoring method, using a four-point scale. The scale values and corresponding scores are in order: "none (0)", "rarely (1)", "Sometimes (2)," to "Often or all the time (3)." the higher the score, the higher the feeling of depression. The Taiwanese middle-aged and elderly samples collected in this study showed good internal consistency on the eight-question version of the depression scale, with Cronbach's Alpha coefficient reaching .891. The exploratory factor analysis results also showed that using principal axis factoring as the factor extraction method, It is set to extract factors with eigenvalues greater than 1. The eight questions selected are still the same as the original ten-question TLISA short version CES-D scale, which only reflects a single factor, and the factor loadings of the eight questions range from .55 to .85. Time, meeting the general requirement that factor loadings be at least greater than .30. In other words, the item composition of the eight-question version selected has good factor construct validity. It can effectively reflect the depression feelings in the daily lives of Taiwanese middle-aged and older adults.

(2) Positive dependent variable of psychological adaptation: happiness

This study uses the "Chinese Happiness Inventory (CHI)" compiled by Lu Luo (1998).

Based on the "Ten-question abridged version of the Chinese Happiness Scale," considering that this study only recruited middle-aged and elderly samples between 50 and 69 years old, and most of the participants have now retired, one sample was excluded from the Chinese Happiness Scale. The question is related to the "sense of fulfillment at work." The nine questions measuring happiness are based on the respondents' self-evaluation of their psychological and life feelings in the past three months. Each question provides four different levels of descriptions of specific feelings, allowing the respondents to choose the most suitable statement. The scoring method of the "Chinese Happiness Scale" is also used here, using a four-point scale, with scores ranging from 0 to 3 depending on the content of the item statements. The higher the score, the higher the level of personal happiness. The middle-aged and elderly samples collected in this study showed good internal consistency on this nine-question happiness scale, with Cronbach's Alpha coefficient reaching .92. Similarly, the item composition of the nine-question version has good single-factor construct validity. It can effectively reflect the happy feelings of middle-aged and older adults in Taiwan in their daily lives.

(3) Predictive variables of belief aspect: filial piety beliefs of middle-aged and older adults (parents-in-law)

This study used the "Dual Filial Piety Scale" (Yeh & Bedford, 2003) to measure the filial piety beliefs of middle-aged and elderly people. This scale is a filial piety measurement tool with a theoretical basis developed through rigorous psychometric procedures. The reliability and validity of the general version or the short version are generally supported in Taiwanese adult samples and global Chinese samples (see Tsao & Yeh, 2019). This scale has twenty questions in total, ten of which measure mutual filial piety beliefs; the other ten questions measure personal authoritative filial piety beliefs. The two types of filial piety beliefs are measured by the respondent's self-assessment of the degree of agreement with the statements in each question, and a four-point scale is used to score, with scores ranging from 1 to 4 representing "completely disagree" to "completely agree," with the higher the score. High indicates a higher degree of personal agreement with the filial piety belief.

The middle-aged and elderly Taiwanese samples collected in this study showed good internal consistency in the two subscales of dual filial piety. Among them, the Cronbach's Alpha coefficient of the reciprocal filial piety belief subscale reached .87; the Cronbach's Alpha coefficient of the authoritative filial piety subscale reached .82. The dual-factor filial piety scale in this study has good two-factor construct validity and can effectively reflect the degree of recognition of the two types of filial piety beliefs by middle-aged and elderly Taiwanese people:

mutuality and authoritativeness.

(4) Predictive variables from the aspect of interactive experience: middle-aged and older adults (in-laws) perceive their daughter-in-law's filial piety

The "Perceived Daughter-in-law's Filial Behavior Scale" used in this study to measure middle-aged and elderly parents-in-law's actual perception of their daughter-in-law's filial behavior was based on the "Dual-Dimensional Filial Piety Scale" (Yeh & Bedford, 2003) and the "Filial Expectations and Perceived Daughter-in-law's Filial Behavior Scale" (Lv Yifeng, 2016) as the basis, delete the filial piety items that do not apply to the interaction context between parents-in-law and daughter-in-law, and revise the text of some items as necessary, and adapt them to questions measuring the daughter-in-law's performance of filial piety to the parents-in-law.

The "Perceived Daughter-in-law's Filial Behavior Scale," modified based on the structure of the dual model of filial piety, has fifteen questions. The main difference between it and the dual-component filial piety scale is that by adjusting the instructional language to "As a parent-in-law, my daughter-in-law has done..." and changing the way the question is stated, allowing middle-aged and elderly people (parents-in-law) to evaluate the degree to which the daughter-in-law performs the filial behavior mentioned in the question; if the participant has more than one daughter-in-law, the daughter-in-law with whom they interact most often will be used as the evaluation object. Nine of the questions measure the degree to which middle-aged and older adults (in-laws) perceive their daughter-in-law's mutual filial piety practice, and the remaining six questions measure the degree to which they perceive their daughter-in-law's authoritative filial piety practice. All questions are scored using a four-point scale, and the scale values and corresponding scores are in order: wholly failed to do (1), somewhat failed to do (2), slightly achieved (3), wholly achieved (4). In addition, considering that some samples do not live with the daughter-in-law who is the subject of evaluation, there is less chance of perceiving certain filial behaviors of the daughter-in-law, so the answer design of the self-compiled scale adds explicitly the option of "don't know or cannot answer (0)", to facilitate the review of the applicability of each question from the perspective of middle-aged and elderly people. The Taiwanese middle-aged and elderly samples collected in this study have two-point scales of the "Perceived Daughter-in-law Filial Piety Scale" in the final twelve-question version (three questions were deleted because the number of participants who answered "don't know or cannot answer (0)" exceeded 10%) It shows good internal consistency, among which the Conbach's Alpha coefficient of the seven questions of the perceived mutuality filial piety subscale

reaches .94; the Cronbach's Alpha coefficient of the five questions of the perceived authority filial piety subscale reaches .78. Similarly, the item composition of the twelve-question board has good two-factor construct validity.

V. Research results

1. Descriptive statistics and correlations between middle-aged and elderly people's filial piety beliefs, perceived wife's filial behavior, and psychological adaptation variables

(1) Descriptive statistical analysis results of main variables

Descriptive statistics of the main research variables of 233 middle-aged and elderly samples: (1) Each of the two filial piety beliefs has ten questions, and the total score range of the dimension should be between 10 and 40 points. It can be seen from Table 2 that the average score of the reciprocal filial piety belief in the overall sample is 35.96 and the standard deviation is 3.90; the average score of the authoritative filial piety belief is 26.61 and the standard deviation is 5.26. The average reciprocal filial piety score of the entire sample is close to the highest value of the score range, and the average total score of the authoritative filial piety dimension also exceeds the midpoint of the score range (25). It can be seen that the elderly in this study generally value filial piety. However, judging from the dependent sample T-test results, the overall sample attaches significantly more importance to reciprocal filial piety than authoritative filial piety ($t_{232} = 25.50, p < .001$), which is consistent with previous Taiwanese adult samples (Tsao & Yeh, 2014) are consistent with the findings. (2) Perceived daughter-in-law's mutuality and authoritative filial piety are two dimensions. Since the number of questions in the two dimensions is different, in order to avoid the difference in the total score of the two dimensions being affected by the different number of questions, the total score of the participant in the individual dimension is divided by the number of questions. The number of dimension questions is used as the dimension score. Therefore, the score of each dimension (that is, the average score of a single question in this dimension) ranges from 1 to 4 points. It can be seen from Table 2 that in this study, the average score of the single question of the elderly sample's perception of the daughter-in-law's mutual filial piety was 3.00, with a standard deviation of 0.69; the average score of the single question of the perception of the daughter-in-law's authoritative filial piety was 2.82, with a standard deviation of 0.67. In summary, the overall sample's perception of the daughter-in-law's dual filial piety exceeds the midpoint of the possible score range (2.5). When looking at the dependent sample T-test results, the overall

sample's perception of the daughter-in-law's reciprocal filial piety is still significantly higher than the authoritative filial piety ($t_{232} = 5.95, p < .001$). (3) In the dependent part of psychological adaptation, there are eight questions about depression, with a total score ranging from 0 to 24 points, and nine questions about happiness, with a total score ranging from 0 to 27 points. It can be seen from Table 2 that the average depression score of the entire sample in this study is 4.07, and the standard deviation is 4.53; the average happiness score is 14.52, and the standard deviation is 5.36. In this study, older adults' depression level was low (much lower than the midpoint of the score range, 12), and their happiness level was in the middle (approximately close to the midpoint of the score range, 13.5).

Table 2

The means, standard deviations, and correlation coefficients of the main variables

	Reciprocal filial belief	Authoritarian filial belief	Perceived daughter-in-law's reciprocal filial behavior^b	Perceived daughter-in-law's authoritarian filial behavior^b	Depression	Well-being
Reciprocal filial belief	35.96(3.90) ^a					
Authoritarian filial belief	.28***	26.61(5.26) ^a				
Perceived daughter-in-law's reciprocal filial behavior	.13*	.07	3.00(0.69) ^a			
Perceived daughter-in-law's authoritarian filial behavior	.16*	.11	.77	2.82(0.67) ^a		
Depression	-.03	.17**	-.20**	-.19**	4.07(4.53) ^a	
Well-being	.23***	-.08	.35***	.31***	-.48***	14.52(5.36) ^a

^a The values on the diagonal are the mean (standard deviation) of the overall participants ($n=233$) in each main variable; the values in the remaining cells are correlation coefficients.

^b Perceived reciprocal and authoritarian filial behaviors of daughter-in-law are different in number of items, so using "sum of scores for each dimension/number of items in the dimension" to represent an individual's score in the dimension. Therefore, in the table, the values reflect the average score of single item in the dimension.

* $p < .05$; ** $p < .01$; *** $p < .001$

(2) Analysis results related to main research variables

First, the relationship between the personal dual filial piety beliefs of middle-aged and older adults and their psychological adaptation can be seen in Table 2: authoritative filial piety beliefs are significantly positively correlated with their sense of depression ($r = .17, p < .01$), but not significantly related with their sense of happiness. Correlation ($r = -.08, p > .05$); mutual filial piety belief is significantly positively correlated with happiness ($r = .23, p < .001$) but has no significant correlation with depression ($r = -.03, p > .05$). This result is consistent with previous research showing that reciprocal filial piety beliefs generally have a positive effect on personal physical and mental adaptation. In contrast, authoritative filial piety beliefs have a negative effect on personal physical and mental adaptation (Yeh, 2009a). Overall, Hypothesis 1 is supported: the higher the belief in authoritative filial piety among middle-aged and older adults (in-laws), the higher their sense of depression; the higher the belief in reciprocal filial piety among middle-aged and older adults (in-laws), the higher their sense of happiness.

Secondly, the relationship between middle-aged and older adults' perception of their daughter-in-law's dual filial piety and their psychological adaptation can be seen in Table 2: middle-aged and older adults' perception of their daughter-in-law's reciprocal filial piety ($r = -.20, p < .01$) and authoritative filial piety ($r = -.19, p < .01$) were significantly negatively correlated with their feelings of depression; in other words, the perception of their daughter-in-law's filial behavior significantly reduced their feelings of depression; on the other hand, the middle-aged and older adults's perception of their daughter-in-law's mutual filial behavior ($r = .35, p < .001$), authoritative filial piety ($r = .31, p < .001$) and their happiness are all significantly positively correlated. It can be seen from this that no matter what the nature of the perceived filial piety of the daughter-in-law is, it will positively contribute to the personal psychological adaptation of middle-aged and older adults. In addition, middle-aged and older adults (parents-in-law) perceive that the degree of correlation between their daughter-in-law's dual filial piety and happiness (the absolute value of the correlation coefficient is above .3) is also relatively higher than its correlation with depression (the absolute values of the correlation coefficient are all above .3). .1 or above); this shows that the perceived dual filial piety of the daughter-in-law is more closely related to promoting the positive psychological adaptation of middle-aged and older adults than it is to buffering the negative psychological adaptation of middle-aged and older adults. Overall, the Hypothesis 2 is supported: the higher the mutuality and authoritative filial piety of middle-aged and older adults (parents-in-law) perceive their daughter-in-law, the lower their depression and the higher their happiness.

2. T-test on differences in scores of demographic variables on filial piety beliefs, perceived wife's filial behavior, and psychological adaptation scores

In order to test Hypothesis 3 of the study, the following groups are presented: gender, age, whether they have higher education, whether they currently have a spouse, whether they currently have children living together, whether the daughter-in-law (who is included in the study assessment) lives together, and self-assessed physical health status. Independent samples T-test results for variables.

(1) T-test results of the difference in scores of main variables between male and female samples

As seen from Table 3, there is no significant difference in the scores of the six main research variables between male and female samples. In terms of depression scores, although the average score of the female sample (4.17) was slightly higher than that of the male sample (3.90), the difference in the average scores between the two was not significant ($t = 0.45$, $p > .05$). As for the authoritative filial piety belief score, the average score of men (26.66) is only slightly higher than that of women (26.57), and the difference in the average scores of the two is also not significant.

Table 3

Summary of t-test scores on main variables for different genders

	Gender ^a	Means	Standard deviations	T-values
Depression	female	4.17	4.51	0.445
	male	3.90	4.58	
Well-being	female	14.61	5.36	0.319
	male	14.38	5.39	
Reciprocal filial belief	female	36.19	3.76	1.042
	male	35.65	4.10	
Authoritarian filial belief	female	26.57	5.30	-0.125
	male	26.66	5.23	
Perceived daughter-in-law's reciprocal filial behavior	female	3.01	0.78	0.314 ^b
	male	2.98	0.52	
Perceived daughter-in-law's authoritarian filial behavior	female	2.86	0.72	0.999
	male	2.77	0.57	

^a Number of female participants =141; Number of male participants =92.

^b The variance of perceived daughter-in-law's reciprocal filial behaviors between male and female participants does not conform to the homogeneity assumption, so the corrected t values are presented here.

(2) T-test results of differences in scores of major variables between samples of different age groups

This study focuses on middle-aged and older adults. The sample age range is small, only between 50 and 69 years old. The age group response options are only divided into the 50-59-year-old middle-aged group and the 60- In the 69-year-old group. To confirm whether there is any difference in the scores of the middle-aged group and the elderly group on the main research variables, this study still conducted an independent sample T-test on the two groups of samples from different age groups. The analysis results are shown in Table 4.

Table 4
Summary of t-test scores on main variables for different age groups

	Age groups ^a	Means	Standard deviations	T-values
Depression	50-59	3.84	4.20	-0.61
	60-69	4.21	4.74	
Well-being	50-59	15.05	5.27	1.22
	60-69	14.18	5.41	
Reciprocal filial belief	50-59	36.11	3.91	0.42
	60-69	35.89	3.90	
Authoritarian filial belief	50-59	25.74	5.23	-2.04*
	60-69	27.17	5.22	
Perceived daughter-in-law's reciprocal filial behavior	50-59	2.95	0.66	-0.90
	60-69	3.03	0.70	
Perceived daughter-in-law's authoritarian filial behavior	50-59	2.76	0.63	-1.12
	60-69	2.86	0.69	

^a Number of 50-59 years group =91; Number of 60-69 years group =142.

* $p < .05$

As can be seen from Table 4, only the mean scores of personal authoritative filial piety beliefs are significantly different between the middle-aged group (50-59 years old) and the senior group (60-69 years old) samples ($t = -2.04, p < .05$). Among them, the senior group The middle-aged group (mean score of 27.17) places more emphasis on authoritative filial piety than the middle-aged group (mean score of 25.74). This result not only confirms once again that the elderly generally attach more importance to authoritative filial piety but also further clarifies that even compared with the middle-aged group, older adults still attach more

importance to the belief in authoritative filial piety. In other words, the middle-aged and elderly groups still have differences according to their age groups. There is heterogeneity in the belief in authoritative filial piety.

(3) T-test results of the difference in scores of major variables between those with and without higher education

It can be seen from Table 5 that only the mean scores of personal authoritative filial piety beliefs are significantly different among people with different education levels ($t = 3.08, p < .01$). Among them, those without higher education (the mean score is 27.68) attach great importance to authoritative filial piety. The degree is significantly higher than that of those with higher education (the average score is 25.59). This result is still consistent with previous research. That is, those with lower education prefer specific views of right and wrong and, therefore, pay relatively more attention to the fixed hierarchy of family roles reflected in authoritative filial piety (Tsao & Yeh, 2017).

Table 5

Summary of t-test scores on main variables for having a high education level or not

	High education level ^a	Means	Standard deviations	T-values
Depression	No	4.42	4.85	1.17
	Yes	3.73	4.20	
Well-being	No	14.18	5.15	-0.93
	Yes	14.84	5.56	
Reciprocal filial belief	No	36.01	3.94	0.14
	Yes	35.94	3.87	
Authoritarian filial belief	No	27.68	4.99	3.08**
	Yes	25.59	5.33	
Perceived daughter-in-law's reciprocal filial behavior	No	3.03	0.73	0.62
	Yes	2.97	0.65	
Perceived daughter-in-law's reciprocal filial behavior	No	2.89	0.68	1.48
	Yes	2.76	0.65	

^a Number of low education level =114; Number of higher education level =119.

* $p < .05$; ** $p < .01$; *** $p < .001$

(4) T-test results of the difference in scores of major variables between those with and without spouses

As shown in Table 6, there is no significant difference in the scores of the six main variables between the two groups of samples with and without spouses. Although the two psychological adaptation variables can roughly show the trend of better adaptation for those with spouses, for example, the depression of those with spouses (average score is 3.99) is lower than that of those without spouses (average score is 4.65). Those with a spouse (average score is 14.59) are relatively happier than those who do not have a spouse (average score is 13.92). However, the difference in the scores of the two psychological adaptation variables between those with and without a spouse was not significant. As for other major variables, except that the score difference was not significant, there was no theoretically significant score difference trend. Although the current results may be limited by the massive gap in the sample sizes between those with and without spouses, having and not having a spouse are relatively unimportant demographic background variables in this study.

Table 6

Summary of t-test scores on main variables for having a spouse or not

	Have a spouse ^a	Means	Standard deviations	T-values
Depression	No	4.65	4.31	0.70
	Yes	3.99	4.57	
Well-being	No	13.92	5.28	-0.60
	Yes	14.59	5.38	
Reciprocal filial belief	No	36.65	3.57	0.94
	Yes	35.89	3.94	
Authoritarian filial belief	No	27.27	5.77	0.68
	Yes	26.53	5.20	
Perceived daughter-in-law's reciprocal filial behavior	No	2.96	0.73	-0.32
	Yes	3.00	0.69	
Perceived daughter-in-law's authoritarian filial behavior	No	2.65	0.67	-1.42
	Yes	2.84	0.66	

^a Number of no spouse group (divorce or widowed) =26; Number of having a spouse group =207.

(5) T-test results of the difference in scores of major variables between those with and without children living together

It can be seen from Table 7 that there is a significant difference between the older adults living with and without children in their perception of their daughter-in-law's dual filial piety: Among them, those with children living together perceived their daughter-in-law's reciprocal filial piety ($t = -2.44, p < .05$), authoritative filial piety ($t = -5.19, p < .001$), are all significantly higher than those living with no children. This is because the perceived filial piety of a daughter-in-law measured in this study was determined by the participants themselves, specifying a particular daughter-in-law with whom they usually interact most as the evaluation object. Therefore, middle-aged and older adults (in-laws) who have children living with them may also live with their daughters-in-law at the same time. And jointly select the daughter-in-law who lives together as the evaluation object.

Table 7

Summary of t-test scores on main variables for living with children or not

	Living with children^a	Means	Standard deviations	T-values
Depression	No	3.81	4.33	-0.70
	Yes	4.23	4.67	
Well-being	No	13.80	5.26	-1.64
	Yes	14.98	5.40	
Reciprocal filial belief	No	35.74	4.08	-0.75
	Yes	36.13	3.78	
Authoritarian filial belief	No	25.86	5.60	-1.76
	Yes	27.09	4.99	
Perceived daughter-in-law's reciprocal filial behavior	No	2.86	0.73	-2.44*
	Yes	3.09	0.65	
Perceived daughter-in-law's authoritarian filial behavior	No	2.55	0.69	-5.19***
	Yes	2.99	0.59	

^a Number of no children living with group =91; Number of having children living with group =142.

* $p < .05$; *** $p < .001$

(6) T-test results of the difference in scores of major variables between those living with and without a wife

It can be seen from Table 8 that there is indeed a significant difference in the perceived dual filial piety of the daughter-in-law between the two groups of samples living with and without a daughter-in-law: Among them, those who live with the designated daughter-in-law have a perceived mutual filial piety of the daughter-in-law ($t = -2.89, p < .01$), and authoritative filial piety ($t = -8.81, p < .001$), are all significantly higher than those of "those who do not live with the designated evaluated daughter-in-law." In other words, the increased interaction

opportunities provided by living together make it easier for the parents-in-law to perceive the various filial piety behaviors of the daughter-in-law. In addition, compared with "those who do not live with a designated evaluated daughter-in-law," those who live with a designated evaluated daughter-in-law have significantly higher authoritative filial piety beliefs ($t = -2.07$, $p < .05$). Since living with parents/in-laws after marriage is one of the practical connotations corresponding to authoritative filial piety, the above result may be that middle-aged and elderly adults who attach more importance to authoritative filial piety beliefs originally prefer to require their married sons and daughters-in-law to live with them. Therefore, there is a significant difference in authoritative filial piety scores between the two groups of older adults with and without designated wives living together. As for the scores of other research variables, there was no significant difference between the two groups of samples living with and without a daughter-in-law.

Table 8
Summary of t-test scores on main variables for living with daughter-in-law or not

	Living with daughter-in-law ^a	Means	Standard deviations	T-values
Depression	No	4.16	4.58	0.41
	Yes	3.91	4.47	
Well-being	No	14.47	5.44	-0.20
	Yes	14.61	5.27	
Reciprocal filial belief	No	35.95	3.95	-0.13
	Yes	36.01	3.82	
Authoritarian filial belief	No	26.09	5.59	-2.07 ^{*b}
	Yes	27.48	4.55	
Perceived daughter-in-law's reciprocal filial behavior	No	2.90	0.70	-2.89 ^{**}
	Yes	3.16	0.64	
Perceived daughter-in-law's authoritarian filial behavior	No	2.58	0.64	-8.81 ^{***b}
	Yes	3.23	0.49	

^a Number of no daughter-in-law living with group =146; Number of having daughter-in-law living with group =87.

^b The variance of personal authoritarian filial belief and perceived daughter-in-law's authoritarian filial behaviors between living with daughter-in-law or not participants does not conform to the homogeneity assumption, so the corrected t values are presented here.

* $p < .05$; ** $p < .01$; *** $p < .001$

(7) T-test results of differences in scores of major variables between people with different self-assessed physical health status

It can be seen from Table 9 that the two groups of samples with different self-assessed

physical health status do show significant differences in the scores of two psychological adaptation variables: among them, those with poor self-assessed health status have significantly higher feelings of depression than those with better self-assessed health ($t = -2.92$, $p < .01$); and those with poor self-assessed health have significantly lower levels of happiness than those with better self-assessed health ($t = 3.35$, $p < .01$). It can be seen that although only a minimal number of samples have poor self-assessed physical health, poor self-assessed health does have a significant negative impact on the two psychological adaptation variables in this study. On the other hand, the scores of other filial piety-related variables did not reach significant differences between the two groups of samples with better and worse self-assessed physical health.

Table 9

Summary of t-test scores on main variables for having good and bad healthy condition

	Health condition^a	Means	Standard deviations	T-values
Depression	good	3.62	4.00	-2.92** ^b
	bad	7.44	6.64	
Well-being	good	14.94	5.16	3.35**
	bad	11.33	5.90	
Reciprocal filial belief	good	36.01	3.92	0.39
	bad	35.70	3.80	
Authoritarian filial belief	good	26.55	5.25	-0.45
	bad	27.04	5.44	
Perceived daughter-in-law's reciprocal filial behavior	good	3.03	0.65	1.40 ^b
	bad	2.77	0.93	
Perceived daughter-in-law's reciprocal filial behavior	good	2.85	0.64	1.66
	bad	2.62	0.81	

^a Number of good health condition =206; Number of bad health condition =27.

^b The variance of depression and perceived daughter-in-law's reciprocal filial behaviors between good and bad health condition participants does not conform to the homogeneity assumption, so the corrected t values are presented here.

** $p < .01$

3. Multiple regression model of psychological adaptation of middle-aged and older adults: Filial piety beliefs, perceived filial piety of daughter-in-law and their moderating effects

This study uses multiple regression models to test a series of different simple adjustment effects (that is, each regression model only tests the effect of a specific adjustment variable), all using the built-in Model 1 template of PROCESS for analysis. For this study, PROCESS is used for analysis. In addition to directly calculating the data required to draw the interaction diagram through the formula, the regression lines corresponding to different groups (or different score levels) of each adjusting variable can also be tested separately. It helps to interpret the specific mechanism of action of significant regulatory variables.

(1) Correlation analysis between filial piety beliefs, perceived daughter-in-law's filial behavior and psychological adaptation variables

In order to re-examine the relationship between middle-aged and elderly adults' personal dual filial piety beliefs, perceived wife's dual filial piety and two types of psychological adaptation dependent variables in a more rigorous way, this study added seven demographic background control variables (middle-aged and elderly) to the multiple regression model, the person's age, gender, education level, marital status, whether children are living together, designated assessment of whether the daughter-in-law lives together, and self-evaluation of physical health), the impact of the four main predictive variables of reciprocity and authoritative filial piety and perceived wife-in-law reciprocity and authoritative filial piety on the two psychological adaptation variables of happiness and melancholy were sequentially tested. The analysis results are summarized in Table 10 to Table 10 13.

1. The relationship between filial piety beliefs and happiness and depression

As can be seen from Table 10, after controlling for the influence of other demographic background variables, the mutual filial piety belief of middle-aged and elderly people is still significantly positively related to their happiness ($\beta = .22, p < .01$), and its relative influence on happiness, the influence is even higher than that of the middle-aged and elderly people's personal self-evaluation of physical health ($\beta = -.20, p < .01$); on the other hand, there is no significant correlation between the middle-aged and elderly people's mutual filial piety beliefs and depression ($\beta = -.03, p > .05$). As can be seen from Table 11, controlling for the influence of other demographic background variables, the authoritative filial piety belief of middle-aged and elderly people is still significantly positively related to their depression ($\beta = .16, p < .05$). However, its relative impact on depression The self-evaluated physical health status of middle-aged and elderly people is less than that of middle-aged and elderly people ($\beta = .28, p < .001$); on the other hand, authoritative filial piety beliefs of middle-aged and elderly people have no

significant relationship with happiness ($\beta = -.07, p > .001$). 05).

Finally, reciprocal filial piety is used to predict happiness (the left side of Table 10), and authoritative filial piety is used to predict depression (the right side of Table 11). The amount of explainable variation in the two models is relatively low. Judging from the adjusted R², the proportion of the total variation in the happiness of the middle-aged and older adults that can be explained by the selected population control predictor variables and reciprocal filial piety beliefs is only about 8.4%; In contrast, the total variation in the depression of the middle-aged and older adults can be explained by the selected proportion of population control predictor variables explained by authoritative filial piety beliefs only accounts for approximately 8.1%. Although the explanatory power of the overall model is limited, research Hypothesis 1 is once again supported: reciprocal filial piety beliefs are significantly positively related to happiness; authoritative filial piety beliefs are significantly positively related to depression.

Table 10

Regression analysis results of personal reciprocal filial belief on his/her own psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-.03	-.01
Gender (female=0 , male=1)	-.01	-.03
Higher education (no=0 , yes=1)	.08	-.07
Marriage (no=0 , yes=1)	.05	-.03
Living with children (no=0 , yes=1)	.13 ⁺	.09
Living with daughter-in-law (no=0 , yes=1)	-.05	-.09
Health (better=0 , worse=1)	-.20**	.28***
<u>Predictor</u>		
Reciprocal filial belief	.22**	-.03
R ² (corrected R ²)	.12(.09)	.09(.06)
Whole model F-value: F (8, 224)	3.65**	2.74**

The original regression coefficients B values are presented in the table.

⁺ $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$

Table 11

Regression analysis results of personal authoritarian filial belief on his/her own psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-.02	-.03
Gender (female=0 , male=1)	-.02	-.03
Higher education (no=0 , yes=1)	.06	-.04
Marriage (no=0 , yes=1)	.03	-.02
Living with children (no=0 , yes=1)	.15 ⁺	.08
Living with daughter-in-law (no=0 , yes=1)	-.05	-.10
Health (better=0 , worse=1)	-.20^{**}	.28^{***}
<u>Predictor</u>		
Authoritarian filial belief	-.07	.16[*]
R ² (corrected R ²)	.07 (.04)	.11 (.08)
Whole model F-value: F _(8, 224)	2.16 [*]	3.55 ^{**}

The original regression coefficients B values are presented in the table.

⁺ $p < .10$; ^{*} $p < .05$, ^{**} $p < .01$, ^{***} $p < .001$

2. Perceived relationship between daughter-in-law's filial behavior and happiness and depression

It can be seen from Table 12 that, controlling for the influence of other demographic background variables, the parents-in-law's perception of their daughter-in-law's mutual filial piety is significantly positively correlated with their happiness ($\beta = .33$, $p < .001$) and its relative influence on happiness It is even higher than the impact of their self-evaluation of physical health ($\beta = -.16$, $p < .05$); on the other hand, the parents-in-law's perception of their daughter-in-law's mutual filial piety and their depression are significantly negatively correlated ($\beta = -.18$, $p < .01$), but its relative influence on depression is less than that of personal self-rated physical health ($\beta = .25$, $p < .001$)

Compared with the results of using dual filial piety beliefs to predict the two types of psychological adaptation-dependent variables, the amount of explainable variation in the two models using the parents-in-law's perception of the daughter-in-law's mutual filial behavior to predict happiness and depression is slightly higher. After adjustment, the demographic background control variables selected in R2 and the perceived mutual filial piety of the wife accounted for approximately 14.1% and 8.6% of the total variation in the parents-in-law's

Table 12

Regression analysis results of parents-in-law's perception of daughter-in-law's reciprocal filial behavior on their psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-.06	.00
Gender (female=0 , male=1)	-.01	-.03
Higher education (no=0 , yes=1)	.08	-.07
Marriage (no=0 , yes=1)	.03	-.03
Living with children (no=0 , yes=1)	.12	.10
Living with daughter-in-law (no=0 , yes=1)	-.10	-.06
Health (better=0 , worse=1)	-.16*	.25***
<u>Predictor</u>		
Perceived daughter-in-law's reciprocal filial behavior	.33***	-.18**
<hr/>		
R ² (corrected R ²)	.17 (.1)	.12(.09)
Whole model F-value: F _(8, 224)	5.78***	3.74***

The original regression coefficients B values are presented in the table.

* $p < .05$, ** $p < .01$, *** $p < .001$

happiness and depression, respectively. In addition, the VIFs of each demographic background control variable and the main study predictor variables in Table 12 range from 1.01 to 1.46. Overall, the VIF of any predictor variable is above 2.0. Therefore, although the overall model explanatory power of the two models presented in Table 12 is not high, there is no collinearity problem.

It can be seen from Table 13 that, controlling for the influence of other demographic background variables, the parents-in-law's perception of their daughter-in-law's authoritative filial piety is significantly positively correlated with their happiness ($\beta = .37$, $p < .001$) and its relative influence on happiness Higher than the impact of the specified assessment of whether the daughter-in-law lives with her ($\beta = -.21$, $p < .01$) and personal self-assessment of physical health ($\beta = -.16$, $p < .05$); on the other hand, the parents-in-law's perception of their daughter-in-law's There is a significant negative correlation between authoritative filial piety and depression ($\beta = -.20$, $p < .01$). However, its relative influence on depression is less than the impact of parents-in-law's personal self-evaluation of physical health ($\beta = .25$, $p < .001$).

Table 13

Regression analysis results of parents-in-law's perception of daughter-in-law's authoritarian filial behavior on their psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-.06	.00
Gender (female=0 , male=1)	.01	-.04
Higher education (no=0 , yes=1)	.09	-.08
Marriage (no=0 , yes=1)	.01	-.01
Living with children (no=0 , yes=1)	.11	.10
Living with daughter-in-law (no=0 , yes=1)	-.21**	.00
Health (better=0 , worse=1)	-.16*	.25***
<u>Predictor</u>		
Perceived daughter-in-law's authoritarian filial behavior	.37***	-.20**
R ² (corrected R ²)	.17(.14)	.12(.09)
Whole model F-value: F _(8, 224)	5.68***	3.75***

The original regression coefficients B values are presented in the table.

* $p < .05$, ** $p < .01$, *** $p < .001$

(2) The relationship between parents-in-law's perception of daughter-in-law's filial piety and psychological adaptation: The moderation of authoritative filial piety beliefs

a. The moderating effect of perceived daughter-in-law's mutual filial piety on psychological adaptation

The following is based on the results of the correlation analysis between middle-aged and elderly parents-in-law's perceived daughter-in-law's mutual filial piety and two types of psychological adaptation variables to test the moderating effect of the middle-aged and elderly parents-in-law's personal authoritative filial piety beliefs. It can be seen from Table 14 that regardless of whether the dependent variable of psychological adaptation is happiness or depression, the authoritative filial piety beliefs of middle-aged and elderly parents-in-law have a significant moderating effect on the association between their perceived daughter-in-law's reciprocal filial behavior and psychological adaptation.

In the left-hand model, with happiness as the dependent variable, the cross-section term reflecting the adjustment effect is significant ($B = 0.22$, $p < .01$), and the explainable variation (R^2) of the overall model after adding the cross-section term is also significant. Significant

increase; compared to the model without adding the cross-multiplication term, the change in R2 after adding the cross-multiplication term is 0.02 ($F(1,221) = 6.87, p < .01$), so it is determined that the age of the parents-in-law does exist in the model on the left side of Table 14 Adjustment effect. In the right-hand model with depression as the dependent variable, the cross-section term reflecting the adjustment effect is also significant ($B = -0.25, p < .001$), and the explainable variation of the overall model after adding the cross-multiple term is (R2) also increased significantly. Compared with the model without adding the cross-multiplication term, the change in R2 after adding the cross-multiplication term was 0.04 ($F(1,221) = 11.43, p < .001$). Therefore, the authoritative filial piety beliefs of parents-in-law are determined in Table 14. There is indeed a conditioning effect in the model on the right.

Table 14

The moderating effect of parents-in-law's authoritarian filial belief on the link between perceived daughter-in-law's reciprocal filial behavior and psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-0.15	-0.46
Gender (female=0 , male=1)	-0.06	-0.21
Higher education (no=0 , yes=1)	0.60	-0.39
Marriage (no=0 , yes=1)	0.68	-0.38
Living with children (no=0 , yes=1)	1.31 ⁺	0.79
Living with daughter-in-law (no=0 , yes=1)	-1.02	-0.54
Health (better=0 , worse=1)	-2.57*	3.49***
Reciprocal filial belief	0.31***	-0.08
<u>Predictor</u>		
Perceived daughter-in-law's reciprocal filial behavior	2.42***	-1.18**
<u>Moderator and interaction effect</u>		
Authoritarian filial belief	-0.12 ⁺	0.13*
Perceived daughter-in-law's reciprocal filial behavior X Authoritarian filial belief	0.22**	-0.25***
R ²	.24	.19
Whole model F-value: $F_{(11, 221)}$	6.49***	4.70***

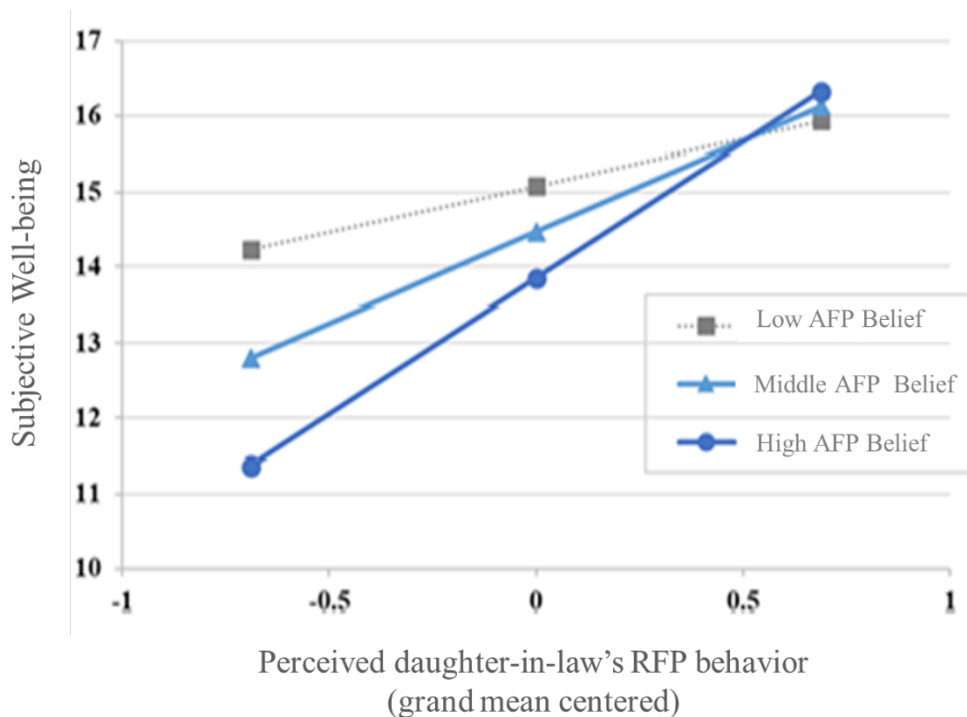
The original regression coefficients B values are presented in the table.

⁺ $p < .1$, * $p < .05$, ** $p < .01$, *** $p < .001$

To further explore the specific moderating role of authoritative filial piety beliefs among middle-aged and older adults in the two models in Table 14, Figures 2 and 3 plot the perceived daughter-in-law's mutual filial piety and happiness, respectively, for the three groups of middle-aged and elderly parents-in-law with different scores of authoritative filial piety beliefs. , depression correlation chart. The nature of the moderating variable is a continuous variable, unlike the population background moderating variable, which is a dichotomous categorical variable. The moderating effect map can be drawn directly according to the category attributes of the variables.

Figure 2

The moderating effects of AFP belief on the link between perceived daughter-in-law's RFP behavior and subjective well-being

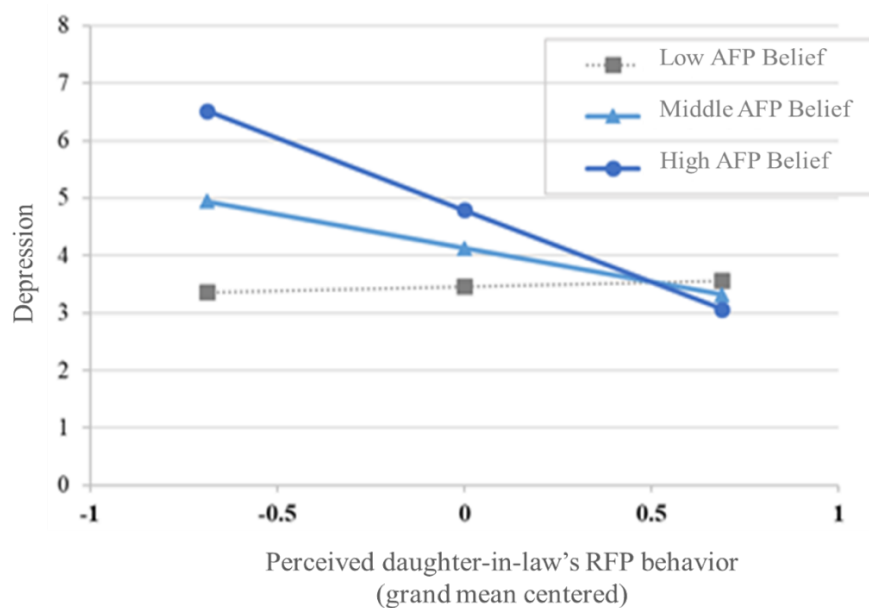


From the analysis results of samples from three groups with different scores on the moderating variable at the bottom of Figure 2, it can be seen that in the in-laws group with lower authoritative filial piety beliefs, the positive correlation between perceived daughter-in-law's mutual filial piety and happiness is only marginally significant ($B= 1.24, p = .057$). In contrast, the authoritative filial piety belief scores were middle ($B= 2.42, p < .001$) and higher ($B= 3.59, p < .001$) for both groups of parents-in-law. There is a significant positive correlation. Judging from the actual graph, the three groups of parents-in-law with different scores on authoritative filial piety beliefs have a consistent positive correlation between their perceived

daughter-in-law's mutual filial piety and happiness (the regression line also goes from bottom left to top right) and the only difference lies in the strength of the positive correlation in each group (i.e., The slopes of each set of regression lines in the figure are different. Specifically, regarding the positive correlation between perceived daughter-in-law's mutual filial piety and happiness, the correlation is strongest among the group with high authoritative filial piety beliefs of parents-in-law, followed by the group with intermediate authoritative filial piety beliefs of parents-in-law and the weakest correlation among the group with low authoritative filial piety beliefs of parents-in-law. This result aligns with the theoretical hypothesis because parents-in-law with high authoritative filial piety beliefs are relatively more concerned about and expect their daughters-in-law to show behaviors that align with Chinese filial piety norms when interacting. Therefore, when they perceive that their daughters-in-law have higher mutual filial piety, the daughter-in-law's more behavior meets their expectations, the greater the increase in their happiness.

Figure 3

The moderating effects of AFP belief on the link between perceived daughter-in-law's RFP behavior and Depression



Analyzing the three groups of samples with different scores on the moderating variables below in Figure 3, it can be seen that the negative correlation between the parents-in-law group with lower authoritative filial piety beliefs and their perceived daughter-in-law's mutual filial piety and depression is not significant ($B = 0.15, p > .1$), and the two groups of parents-in-law, whose authoritative filial piety beliefs were in the middle ($B = -1.18, p < .01$) and high ($B = -$

2.51, $p < .001$), perceived their daughters-in-law's mutual filial piety and depression. There is a significant negative correlation. Judging from the actual graphics, among the three groups of parents-in-law with different levels of authoritative filial piety belief in Figure 3, the regression line of the low group is approximately horizontal. Regardless of whether they perceive their daughter-in-law's reciprocal filial piety as high or low, the depression of the group with low authoritative filial piety belief is. The feeling is always kept at a low level. The regression lines of the two groups of authoritative filial piety beliefs with intermediate and high scores also show a negative correlation (the regression lines also go from upper left to lower right). The main difference lies in the strength of the correlation (that is, the slope of the two regression lines in the figure). The difference in the negative correlation between the three groups of parents-in-law in their perceived daughter-in-law's mutual filial behavior and depression is also consistent with the hypothesis: parents-in-law in the group with high authoritative filial piety beliefs relatively expect their daughters-in-law to display various behaviors that are in line with Chinese filial piety norms during interactions. Therefore, the higher the daughter-in-law's reciprocal filial piety, the higher the degree to which her filial expectations are fulfilled, and the lower her depression. However, parents-in-law in the low authoritative filial piety group do not pay much attention to whether their daughter-in-law's performance conforms to society's established filial piety norms. Regardless of whether they perceive their daughter-in-law's mutual filial piety to be high or low, it has no significant impact on their feelings of depression.

2. The moderating effect of perceived daughter-in-law's authoritative filial piety on psychological adaptation

The following focuses on the relationship between parents-in-law's perception of their daughter-in-law's authoritative filial piety and two types of psychological adaptation variables. It tests the moderating effect of middle-aged and elderly parents-in-law's personal authoritative filial piety beliefs. It can be seen from Table 15 that regardless of whether the dependent variable of psychological adaptation is happiness or depression, the authoritative filial piety beliefs of middle-aged and elderly parents-in-law have a significant moderating effect on the association between their perception of their daughter-in-law's authoritative filial piety and psychological adaptation.

In the left-hand model with happiness as the dependent variable, the cross-multiplication term reflecting the adjustment effect is significant ($B = 0.21$, $p < .05$), and after adding the cross-multiplication term, the overall model can explain a significant increase in the amount of variation (R^2). Compared with the model without adding the cross-multiplication term, the

change in R2 after adding the cross-multiplication term is 0.02 ($F(1,221) = 6.45, p < .05$). It can be determined that the authoritative filial piety belief of the parents-in-law is indeed present in the model on the left side of Table 15—adjustment effect. In the right-hand model with depression as the dependent variable, the cross-product term reflecting the adjustment effect is also significant ($B = -0.24, p < .001$), and after adding the cross-cross term, the overall model can explain a significant amount of variation (R2) increase. Compared with the model without adding the cross-multiplication term, the change in R2 after adding the cross-multiplication term is 0.04 ($F(1,221) = 11.56, p < .001$). It can be determined that the authoritative filial piety beliefs of parents-in-law are in the model on the right side of Table 15. It does have a regulating effect.

Table 15

The moderating effect of parents-in-law's authoritarian filial belief on the link between perceived daughter-in-law's authoritarian filial behavior and psychological adaptation

	Well-being	Depression
<u>Controlled variables</u>		
Age group (50-59 yrs=0 , 60-69 yrs=1)	-0.11	-0.51
Gender (female=0 , male=1)	0.06	-0.22
Higher education (no=0 , yes=1)	0.70	-0.45
Marriage (no=0 , yes=1)	0.36	-0.28
Living with children (no=0 , yes=1)	1.16	0.94
Living with daughter-in-law (no=0 , yes=1)	-2.00*	-0.13
Health (better=0 , worse=1)	-2.53*	3.42***
Reciprocal filial belief	0.30***	-0.08
<u>Predictor</u>		
Perceived daughter-in-law's authoritarian filial behavior	2.59***	-1.2*
<u>Moderator and interaction effect</u>		
Authoritarian filial belief	-0.11	0.12*
Perceived daughter-in-law's authoritarian filial behavior X Authoritarian filial belief	0.21*	-0.24***
R ²	.24	.19
Whole model F-value: $F(11, 221)$	6.21***	4.70***

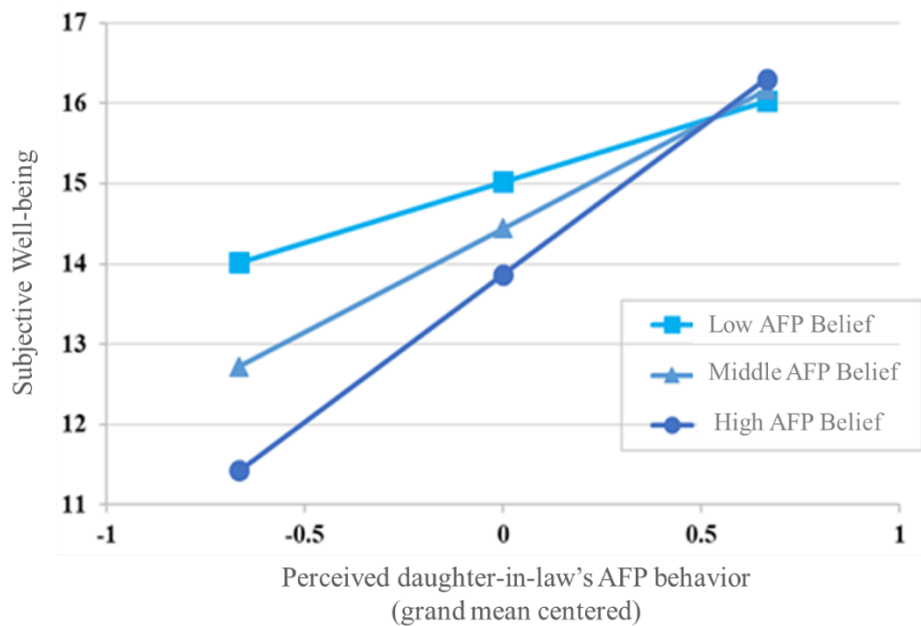
The original regression coefficients B values are presented in the table.

* $p < .05$, *** $p < .001$

To further explore the specific moderating role of authoritative filial piety belief in the two models in Table 15, Figures 4 and 5 draw correlation diagrams between perceived daughter-in-law's authoritative filial piety and happiness and depression, respectively, for the three groups of parents-in-law with different levels of authoritative filial piety belief.

Figure 4

The moderating effects of AFP belief on the link between perceived daughter-in-law's AFP behavior and subjective well-being



Analyzing the three groups of samples with different levels of moderating variables at the bottom of Figure 4, we can see that whether the belief in authoritative filial piety is low ($B=1.51, p < .05$), intermediate ($B=2.59, p < .001$), or high ($B=3.66, p < .001$). Among the three groups of parents-in-law, there was a significant positive correlation between their perceived daughter-in-law's authoritative filial piety and their sense of happiness. Judging from the actual graphics, the three groups of parents-in-law with high and low scores on authoritative filial piety belief have a consistent positive correlation with their daughter-in-law's authoritative filial piety and happiness (the regression line also goes from lower left to upper right), and the only difference lies in the strength of the positive correlation in each group (i.e., figure the slopes of the regression lines in each group are different. Specifically, regarding the positive correlation between perceived daughter-in-law's authoritative filial piety and happiness, the correlation is strongest among the group with high authoritative filial piety beliefs of parents-in-law, followed by the group with intermediate authoritative filial piety beliefs and the weakest correlation

among the group with low authoritative filial piety beliefs. This result is in line with the theoretical hypothesis because parents-in-law with high authoritative filial piety beliefs are relatively more concerned about and expect their daughters-in-law to show behaviors that align with Chinese filial piety norms during interactions. Therefore, when a daughter-in-law's perceived authoritative filial piety behavior is higher, the daughter-in-law's more the behavior satisfies personal expectations, the higher the happiness will be.

Finally, comparing Figures 2 and 4, it can be found that on the two correlation paths of perceived mutuality of daughter-in-law, authoritative filial piety, and happiness, the moderating effects of parents-in-law's authoritative filial piety beliefs are very similar. They mainly strengthen the perception of the daughter-in-law's filial piety on the happiness of the parents-in-law. Regarding the relationship path discussed in Figure 4, when the parents-in-law attach more importance to authoritative filial piety, the higher the perceived authoritative filial piety of the daughter-in-law, the stronger the promotion effect on their happiness.

Analyzing the three groups of samples with different levels of moderating variables below in Figure 5, we can see that the negative correlation between the parents-in-law's belief in authoritative filial piety and their daughter-in-law's authoritative filial piety is not significant ($B= 0.04, p > 0.1$). For the two groups of parents-in-law, whose belief in authoritative filial piety was in the middle ($B= -1.22, p < .05$) and high ($B= -2.47, p < .001$), there was a significant negative correlation between their perception of their daughter-in-law's authoritative filial piety and their sense of depression.

Figure 5
The moderating effects of AFP belief on the link between perceived daughter-in-law's AFP behavior and Depression

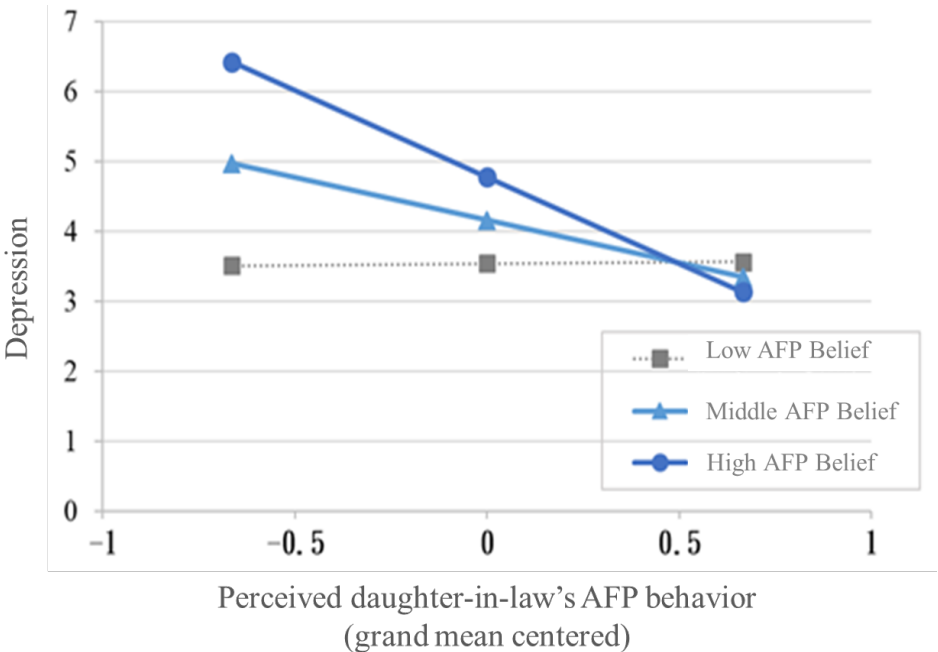


Figure 5 shows three groups of parents-in-law samples with different levels of authoritative filial piety beliefs. The regression lines of the low group are approximately horizontal. That is, no matter whether the perceived authoritative filial piety of the daughter-in-law is high or low, the depression of the group with low authoritative filial piety beliefs always remains at a low level. Degree. As for the authoritative filial piety beliefs of parents-in-law, the regression lines of the two groups, those with intermediate and high scores, also show a negative significant correlation (the regression lines also go from upper left to lower right). The difference is only in the strength of the correlation (that is, the slope of the two regression lines in the figure). The differences between the three groups of parents-in-law in their perception of the negative correlation between their daughter-in-law's authoritative filial piety and happiness are also consistent with the hypothesis: parents-in-law with high authoritative filial piety beliefs are relatively more likely to expect their daughters-in-law to behave in line with Chinese filial piety norms during interactions. Therefore, When the perceived authoritative filial piety of the daughter-in-law is higher, it means that the degree to which personal filial piety expectations are fulfilled is higher, and one's depression is greatly reduced. Parents with low authoritative filial piety groups do not pay much attention to whether their daughter-in-law's performance conforms to society's established filial piety norms. Regardless of whether they perceive their daughter-in-law's authoritative filial piety to be high or low, it has no significant impact on their depression. As for the parents-in-law whose belief in authoritative filial piety is in the middle, the higher their perception of their daughter-in-law's authoritative filial piety, although it has an inhibitory effect on their depression, the result is slightly lower than that of the parents-in-law with high authoritative filial piety. There is a significant negative correlation between their perception of their daughter-in-law's authoritative filial piety and their sense of depression.

Based on the above, the moderating effect of the parents-in-law's authoritative filial piety belief is mainly to strengthen the inhibitory effect of the perceived daughter-in-law's authoritative filial piety on one's depression. When the parents-in-law attach more importance to the authoritative filial piety belief, the higher the perceived daughter-in-law's authoritative filial piety, the more effective it is in reducing one's depression.

VI. conclusion and suggestions

1. Research results and discussion

This article uses the dual model of filial piety to explore how middle-aged and older

adults's belief in filial piety and their perceived performance of their daughter-in-law's filial piety affect their feelings of depression and happiness. Compared with the research results of Lv Yifeng (2016), which pointed out that the melancholy of elderly parents is positively related to their overemphasis on authoritative filial piety and negatively related to the perceived extent of their children's practice of reciprocal filial piety and the degree of compliance with their expectations of reciprocal filial piety, this study In addition to showing that the authoritative filial piety belief of the elderly is positively related to their depression, the results also have at least the following four new results and contributions: (1) Currently, middle-aged and elderly parents in Taiwan still generally attach great importance to the Chinese concept of filial piety. Overall, the sample still attaches significantly more importance to reciprocal filial piety than authoritative filial piety; (2) After controlling for the effects of demographic variables, the reciprocal filial piety beliefs of middle-aged and elderly parents are significantly positively correlated with their happiness, which provides evidence that filial piety beliefs have a significant positive correlation with their happiness. Possible sources of positive psychological adaptation of parents of middle-aged and older adults; (3) Parents-in-law's perception of their daughter-in-law's reciprocal filial piety and authoritative filial piety is significantly negatively correlated with their sense of melancholy and significantly positively correlated with their happiness. In other words, in addition to the effect of perceiving the performance of their children's filial piety, it also provides parents-in-law with two kinds of filial piety performance by their daughter-in-law, which can significantly reduce their depression and improve their happiness; (4) Based on simple correlation results, there is no significant correlation between middle-aged and elderly parents-in-law's authoritative filial piety beliefs and their perceived daughter-in-law's dual filial piety (see Table 2). The analysis shows that the authoritative filial piety beliefs of parents-in-law negatively influence one's psychological adaptation. Looking at Figures 2 to 5, for the group with high belief in the authoritative filial piety of the parents-in-law, when the two filial piety behaviors of the daughter-in-law are perceived to be low, their depression is higher, and the happiness is lower. When the parents-in-law perceive the two filial piety behaviors of the daughter-in-law to be improved, their melancholy has significantly decreased. Their sense of happiness has also improved a lot. Therefore, no matter which aspect of the daughter-in-law's filial piety the parents-in-law perceives, parents-in-law with firm, authoritative filial piety beliefs if they perceive the daughter-in-law's lower filial piety because this is related to themselves. The gap between the daughter-in-law's filial expectations is larger, and the disappointment is higher, which leads to higher feelings of depression and lower feelings of happiness. In other words, parents-in-law's authoritative filial piety beliefs are still

the key to their interaction experience with their daughters-in-law. Those with higher authoritative filial piety beliefs have a more negative impact on their psychological adaptation. This is consistent with previous research showing that high authoritative filial piety beliefs have a negative impact on their psychological adaptation. The results are consistent with the negative impact of individual psychological adaptation (Yeh, 2006).

In addition, the scores of authoritative filial piety beliefs among middle-aged and older adults (1) those with higher age groups, those without higher education, and those who are designated to evaluate the daughter-in-law living with their daughter-in-law are significantly higher; (2) those who currently have children living with them, those who are designated to evaluate When evaluating those who live with their daughter-in-law, their scores on perceived dual filial piety are significantly higher; (3) Those who self-assess their physical health are significantly higher on depression and significantly lower on happiness. Most of these research results echo relevant past research results (Yeh, 2009a).

2. Research limitations

This study focuses on middle-aged and older adults in Taiwan. The sample age range is between 50 and 69 years old. People over 70 years old are not included in the study. Generally speaking, the older the age, the stronger the individual's authoritative filial piety concept. Therefore, whether it affects the research results and to what extent remains to be further explored in the future. In addition, the overall education level of the formal sample is relatively high, with those with a college degree or above accounting for 28.3% of the entire sample. There is a gap in the education level ratio of Taiwan's elderly population. Caution should be used in inference applications. Finally, among the questions about the perceived filial piety of my daughter-in-law, "To obey us, my daughter-in-law has not kept her promise to her friends," "To continue the family line, my daughter-in-law has to give birth to at least one son" and "Based on my understanding of my daughter-in-law, if we die, no matter where we live, For the three questions "How far away will my daughter-in-law go to the funeral in person?", the number of middle-aged and elderly people who answered "I don't know" or did not answer the question was too high and was deleted. Therefore, the factor loading of the perception of the authoritative filial piety of the daughter-in-law was low, indicating that this subscale. There is a need for adjustment in measurement. If future research needs to use the Perceived Daughter-in-Law Authoritative Filial Behavior Scale, it may be necessary to readjust the content of the questions before compiling it.

3. Practical suggestions for consultation and counseling

Based on the research results on the relationship between middle-aged and older adults's filial piety beliefs, perceived daughter-in-law's filial behavior, and their psychological adaptation, this study puts forward the following suggestions for the interaction between parents-in-law and daughters-in-law for reference to enhance the life happiness of elderly parents (in-laws) and reduce their feelings of depression. Here are the following suggestions: The narrative is as follows:

(1) The way parents-in-law and daughter-in-law get along with each other, respect each other, know each other and cherish each other

Chinese family relationships are crucial to the happiness of life, and filial piety is one of the most essential elements of a beautiful and happy family. However, the relationship between parents-in-law and daughter-in-law is often tense, causing disharmony in the family atmosphere and even causing physical and mental health problems. This study found that currently, middle-aged and older adults in Taiwan generally attach great importance to filial piety. At the same time, reciprocal filial piety is significantly more critical than authoritative filial piety, consistent with previous studies results (e.g., Tsao & Yeh, 2014). In addition, the overall sample perceived that the daughter-in-law's reciprocal filial piety is still significantly higher than the authoritative filial piety. In the display, the filial piety expectations that elderly parents (in-laws) attach most importance to are mainly emotions. Suppose the daughter-in-law can take the initiative to care and take the initiative to provide. In that case, The reciprocal filial piety paid by parents-in-law should be most conducive to the autonomous interaction of the relationship between parents-in-law and daughter-in-law (Galam, 2017). This is also in line with the socio-emotional selectivity theory (Carstensen et al., 1999), which points out that compared with young people, older people will focus more on family life as they grow older.

Regarding emotional interaction, adult children or daughters-in-law have become an essential source of support in the lives of elderly parents/in-laws. Some research points out that elderly parents need more emotional care and psychological care. If caregivers only focus on financial, medical, or labor care, they cannot fully meet the psychological needs of elderly parents (Zhang & Cui, 2016). Understanding the two connotative natures and psychological functions of dual filial piety should be able to help parents-in-law and daughters-in-law get along with each other and enhance the happiness of both parties.

(2) The issue of parents-in-law and daughters-in-law living together

As far as Taiwanese society is concerned, living with children is not only one of the ideal ways of caring for older adults in line with Chinese culture but also implies that children assist and care for middle-aged and older adults in all aspects of their lives (Yeh & Tsao, 2014). "Living with parents/in-laws after marriage" is originally a filial piety practice that Chinese culture attaches great importance to, and it is also one of the authoritative filial piety measurements in this study. This study found that compared with those without children and living with a wife, middle-aged and older adults with children and a wife living with them have relatively better psychological adjustment and pay relatively more attention to the two filial piety beliefs. Although the psychological adjustment of middle-aged and older adults living with their daughters-in-law is relatively good, most daughters look forward to living separately from their parents. This is because the parents-in-law and daughter-in-law living together will have differences in living habits, discipline of third-generation children, role expectations, inequality in power status, and differences in values and interests create pressure on the daughter-in-law to live together (Hsieh, 1998), thus forming a tense relationship. Studies have shown that the mental health status of older adults who are absolutely empty nesters (that is, they have no children at all or their children do not live in the same city) is significantly lower than those who are relatively empty nesters (that is, their children live in the same town although they live in different places) (Li et al., 2003). At present, more and more children/daughters-in-law buy houses in the same community as their parents/in-laws, or in the same building upstairs or downstairs, to solve the tense relationship caused by living together; on the one hand, they can take care of their parents/in-laws nearby, and at the same time, they can avoid the sin of unfilial piety and self-blame. On the other hand, you can also maintain a private living space, which is the best of both worlds.

(3) Health care that improves the happiness of parents-in-law and daughter-in-law and reduces depression

Physical health status (such as whether they are disabled) has always been one of the critical factors affecting the overall adaptation of middle-aged and older adults (Lin et al., 2010). This study found that the depression of people with poor health is significantly higher than that of people with better health. In contrast, the happiness of people with poor health is significantly lower than that of people with good self-assessed health. Under the trend of the development of an aging society, due to the extension of life expectancy, the elderly parents' health will

gradually decline as they grow older, and the chances of needing care from family members will inevitably increase. This care responsibility often also falls on the daughter-in-law. The connotation of Chinese filial piety includes how children/daughter-in-law treat and care for parents/in-laws. Therefore, the strength of the concept of filial piety also affects children's willingness to care for their parents when they are old and sick (Yeh & Bedford, 2003) when parents and children express and expect filial piety. When a gap occurs, it is easy to cause parent-child conflict (Yeh, 2017). Willingness to care needs to be based on the daily interactions between parents-in-law and daughter-in-law, which reflects the importance of the operation of the concept of mutuality and filial piety that emphasizes the emotional aspect. Mother-in-law and daughter-in-law cultivate intimacy and trust through active care and support for each other. Once there are differences in opinions or values, they are more tolerant and tolerant of each other instead of blaming or complaining about each other. In short, if the parents-in-law can care for and support their daughter-in-law as they treat their children, the daughter-in-law can take care of her parents-in-law as she treats her parents. The family will be harmonious and happy, and both parties will be able to reduce the risk of mental illness.

Reference

- Andresen, E. M., Malmgren, J. A., Carter, W. B., & Patrick, D. L. (1994). Screening for depression in well older adults: Evaluation of a short form of the CES-D. *American journal of preventive medicine, 10*(2), 77-84.
- Andrews, F. M., & Withey, S. B. (1976). *Social indicators of well-being: America's perception of life quality*. Plenum Press.
- Barlow, D. H., & Durand, V. M. (2009). *Abnormal Psychology: An Integrative Approach* (5th ed). Cengage Learning.
- Bedford, O., & Yeh, K. H. (2019). The history and the future of the Psychology of filial piety: Chinese norms to contextualized personality construct. *Frontiers in Psychology, 10*, 100.
- Bedford, O., & Yeh, K. H. (2021). Evolution of the conceptualization of filial piety in the global context: From skin to skeleton. *Frontiers in Psychology, 12*, 570547.
- Bell, M., & Goss, A. J. (2001). Recognition, assessment and treatment of depression in geriatric nursing home residents. *Clinical excellence for nurse practitioners: the international journal of NPACE, 5*(1),26.
- Carstensen, L. L., Isaacowitz, D. M., & Charles, S. T. (1999). Taking time seriously: A theory of socioemotional selectivity. *American Psychologist, 54*, 165-181.

- Chan, C. L. W., Ho, A. H. Y., Leung, P. P. Y., Chochinov, H. M., Neimeyer, R. A., Pang, S. M. C., & Tse, D. M. W. (2012). The blessings and the curses of filial piety on dignity at the end of life: Lived experience of Hong Kong Chinese adult children caregivers. *Journal of Ethnic and Cultural Diversity in Social Work, 21*(4), 277-296.
- Cheng, S. T., & Chan, A. C. (2006). Filial piety and psychological well-being in well older Chinese. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences, 61*(5), 262-269.
- Chuang, Y. C., & Yang, K. S. (1991). The fulfillment and change of traditional filial piety: A social psychological approach. In K. S. Yang (Ed.), *The mind and behavior of the Chinese* (pp. 135-176). Laureate Book. (in Chinese)
- Cotterill, P. (1994). *Friendly realations? Mothers and their Daughters-in-Law*. Bristol. PA: Taylor & Francis Inc.
- Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist, 55*(1), 34-43.
- Doris, N. U. (2002). Elderly women's explanation of depression. *Journal of Gerontological Nursing, 7*, 23-29.
- Farrell, M. P., & Yi, C. C. (2019). Sociological Perspectives on Contemporary Taiwanese Families, *Journal of Family Issues, 40*, 1887-1895.
- Galam, R. (2017). Relational autonomy: Kinship and daughters-in-law negotiating affinity with their mothers-in-law. *Families, Relationships and Societies, 6*(3), 357-373.
- Hayes, A. F. (2017). *Introduction to mediation, moderation, and conditional process analysis: A regression-based approach* (2nd ed.). Guilford Press.
- Health Welfare Health Monitoring and Statistics. (2015). *Long-term follow-up survey on the physical, mental and social living conditions of middle-aged and elderly people in the 104 years of the Republic of China*.
<http://www.hpa.gov.tw/Pages/Detail.aspx?nodeid=241&pid=1285>
- Hsieh, H. F. (1998). Married women's life troubles and coping strategies based on family welfare program. *Social Welfare, 136*, 30-40. (in Chinese)
- Hsu, H. Y. (2013). The cultural expectations on the role daughters-in-law play in family care. *Journal of Family Education and Counseling, 14*, 33-52. (in Chinese)
- Hsu, S. C. (2004). *Types of harmony on the mothers-in law and daughters-in law in Taiwan and dynamic model of transformative solutions to the causes of conflicts of Chinese culture* (Unpublished master thesis). National Taiwan Normal University. (in Chinese)
- Kohout, F. J., Berkman, L. F., Evans, D. A., & Cornoni-Huntley, J. (1993). Two shorter forms of the CES-D depression symptoms index. *Journal of aging and health, 5*(2), 179-193.
- Kung, H. M. (1999). Intergenerational interaction between mothers- and daughters-in-law: A

- qualitative study. *Research in Applied Psychology*, 4, 57-96. (in Chinese)
- Kung, H. M. (2019). Persistence and change in the comparative status of mothers-in-law and daughters-in-law in Taiwanese families: 1979 to 2016. *Journal of Family Issues*, 40, 1-26.
- Lawrence, R. H., Bennett, J. M., & Markides, K. S. (1992). Perceived intergenerational solidarity and psychological distress among older Mexican Americans. *Journal of Gerontology*, 47, S55-S65.
- Li, D. M., Chen, T. Y., & Li, G. Y. (2003). The problem of mental health in the elderly in empty-nest family. *Chinese Journal of Gerontology*, 7, 405-407. (in Chinese)
- Li, T. S. (1999). Encountering different family systems: An intergenerational dilemma in terms of role and affection. *Formosa Journal of Mental Health*, 12(3), 1-26. (in Chinese)
- Lin, H. W., Yang, P. J., Yang, Y. S., Chen, C. C., Chen, S. C., Yen, C. H., Lai, T. J., & Lee, M. C. (2010). Predictive factors of geriatric depression in Taiwan: A ten-year longitudinal study. *Taiwan Geriatrics & Gerontology*, 5(4), 257-265. (in Chinese)
- Lin, Y. C. (2016). *Shall I call in-laws "father/mother"? The filial dilemma and adjustment of married women* (Unpublished master thesis). Fu Jen Catholic University. (in Chinese)
- Lu, L. (1998). The meaning, measure, and correlates of happiness among Chinese people.
- Liu, B. S. (2005). Investigation on factors related to intergenerational filial behavior (Unpublished master thesis). National Taipei University of Nursing and Health Science. (in Chinese)
- Proceedings of the National Science Council, Republic of China: Humanities and Social Sciences*, 8, 115-137. (in Chinese)
- Lu, L. (2000). Gender and conjugal differences in happiness. *Journal of Social Psychology*, 140, 132-141.
- Lu, L. (2006). Cultural fit: Individual and societal discrepancies in values, beliefs and SWB. *Journal of Social Psychology*, 146, 203-221.
- Lu, L., & Chen, H. H. (2002). An exploratory study on role adjustment and intergenerational relationships among the elderly in the changing Taiwan. *Research in Applied Psychology*, 14, 221-249. (in Chinese)
- Lu, L., & Gilmour, R. (2006). Individual-oriented and social-oriented cultural conceptions of subjective well-being: Conceptual analysis and scale development. *Asian Journal of Social Psychology*, 9, 36-49.
- Lu, L., Kao, S. F., & Chen, F. Y. (2006). Psychological traditionality, modernity, filial piety and their influences on subjective well-being: A parent-child dyadic design. *Indigenous Psychological Research in Chinese Societies*, 25, 243-278. (in Chinese)
- Lu, L., & Shih, J. B. (1997). Sources of happiness: A qualitative approach. *The Journal of Social Psychology*, 137(2), 181-187.
- Lu, Y. F. (2016). Elderly parents' filial expectation, expectation gap and depressive reactions

- (Unpublished master thesis). National Taiwan University. (in Chinese)
- MacDonald, A. J. (1986). Do general practitioners "miss" depression in elderly patients? *British medical journal (Clinical research ed.)*, 292(6532), 1365-1367.
- Radloff, L. S. (1977). The CES-D scale: A self-report depression scale for research in the general population. *Applied psychological measurement*, 1(3), 385-401.
- Shi, J., & Wang, F. Y. (2019). Three-dimensional filial piety scale: Development and validation of filial piety among Chinese working adults. *Frontiers in Psychology*, 10, 2040.
- Smith, G. E., Vomkorff, M., & Barlow, W. (1995). Health care costs of primary care patients with recognized depression. *Arch Gerontological Psychiatry*, 52, 850-856.
- Tsai, W. H. (1998). *Marriage and family: Family Sociology*. Wu-Nan Book. (in Chinese)
- Tsao, W. C., & Yeh, K. H. (2014). The intergenerational relationship under population ageing: Analysis on the change in filial piety in Taiwan society from 1994 to 2011. *Sociological Studies*, 170, 116-144. (in Chinese)
- Tsao, W. C., & Yeh, K. H. (2017). The application of filial piety conception in multicultural counseling. In P. H. Chen (Ed.), *Multicultural Counseling* (pp. 175-214). Psychological Publishing.
- Tsao, W. C., & Yeh, K. H. (2019). Indigenous implications and global applications of the Dual Filial Piety Model: A psychological re-conceptualization of 'Xiao'. In K. H. Yeh (Ed.) *Asian indigenous psychologies in the global context* (pp. 195-219). Palgrave Macmillan.
- Yang, C. F. (2001). How to understand the Chinese people. Yuan-Liou Publishing. (in Chinese)
- Yeh, K. H., (1995). Solution types in filial dilemmas and their various correlates. *Bulletin of the Institute of Ethnology, Academia Sinica*, 79, 87-118. (in Chinese)
- Yeh, K. H., (1997). Changes in the Taiwan people's concept of filial piety. In L. Y. Chang, et al. (Eds.), *Taiwanese society in 1990s: Taiwan social change survey symposium series II* (part II) (pp. 171-214). Institute of Sociology, Academia Sinica press. (in Chinese)
- Yeh, K. H., (1998). Living arrangements of elderly parents in Taiwan: A psychological perspective. *Bulletin of the Institute of Ethnology, Academia Sinica*, 83, 121-168. (in Chinese)
- Yeh, K. H. (1999). *Parent-child conflicts and filial piety: A preliminary study in Taiwan*. Paper presented at the Third Conference of the Asian Association for Social Psychology, held in Academia Sinica, Taipei, Taiwan on August 4 -7.
- Yeh, K. H. (2003). The beneficial and harmful effects of filial piety: An integrative analysis. In K. S. Yang, K. K. Hwang, P. B. Pederson, & I. Daibo (Eds.), *Asian social psychology: Conceptual and empirical contributions*. Praeger.
- Yeh, K. H., (2004). Relational dynamics and psychological processes within the modern Taiwanese family. *Indigenous Psychological Research in Chinese Societies*, 22, 81-119.

- (in Chinese)
- Yeh, K. H., (2005). The psychological processes and behaviors of Chinese filial piety. In K. S. Yang, K. K. Hwang, & C. F. Yang (Eds.) *Chinese Indigenized Psychology* (Vol. 1, pp. 293-329). Yuen Liao. (in Chinese)
- Yeh, K. H. (2006). The impact of filial piety on the problem behaviors of culturally Chinese adolescents. *Journal of Psychology in Chinese Societies*, 7(2), 237-257.
- Yeh, K. H., (2009a). The dual filial piety model in Chinese culture: Retrospect and prospects. *Indigenous Psychological Research in Chinese Societies*, 32, 101-148. (in Chinese)
- Yeh, K. H., (2009b). Intergenerational exchange behaviors in Taiwan: The filial piety perspective. *Indigenous Psychological Research in Chinese Societies*, 31, 97-142.
- Yeh, K. H. (2011). Mediating effects of negative emotions in parent-child conflict on adolescent problem behavior. *Asian Journal of Social Psychology*, 14(4), 236-245.
- Yeh, K. H. (2017). *The cultivation of Chinese personality: Perspective from the context of parent-child interaction*. Wu-Nan Press. (in Chinese)
- Yeh, K. H., & Bedford, O. (2003). A test of the dual filial piety model. *Asian Journal of Social Psychology*, 6, 215-228.
- Yeh, K. H., & Bedford, O. (2004). Filial belief and parent-child conflict. *International Journal of Psychology*, 39(2), 132-144.
- Yeh, K. H., & Tsao, W. C., (2014). A contextualized reflection on the elderly well-being in Taiwan: From the Chinese cultural perspective. *Journal of China Agricultural University (Social Sciences Edition)*, 31(3), 30-46. (in Chinese)
- Yeh, K. H., Tsao, W. C., & Chen, W. W. (2010). Parent-child conflict and psychological maladjustment: A mediational analysis with reciprocal filial belief and perceived threat. *International Journal of Psychology*, 45(2), 131-139.
- Zhang, L., & Cui, Z. (2016). Intergenerational relations and subjective well-being among Chinese oldest-old. *Chinese Studies*. 5, 15-26.