Variations of Elderly Communication: Conversations and Conformity with Children, in-Laws, and Grandchildren

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ABSTRACT

An aging population is a global demographic trend that creates social problems. Whether they live with family members or apart from them, elderly individuals often experience potential conflict in intergenerational communication. This research aims to find out the family communication patterns of the elderly in their communication with children, in-laws, and grandchildren. The Revised Family Communication Pattern Instrument (Parent Version) or RFCP-PV was used to measure family communication patterns that link conversation orientation and conformity orientation. This study used quantitative descriptive methods on 94 elderly people in Bandung City. This elderly group consists of Seroja Cinambo Elderly, Bahagia Antapani Elderly, Sibulan Sukajadi Elderly, and Sicetar Ujung Berung Elderly. The elderly who were used as respondents were elderly people who were under the auspices of Indonesia Friendly Elderly (IRL), West Java. The elderly were asked to complete a questionnaire regarding family communication patterns and provide an overview of variations in their communication with their families. The results indicate diverse patterns in how elderly individuals communicate with their children, in-laws, and grandchildren, particularly regarding their orientation toward conversation and conformity.

INTRODUCTION

The family has long been considered one of the most interesting and influential systems in communication behavior. (Fitzpatrick, & Ritchi, 1993; Ritchie, & Fitzpatrick, 1990). Family is believed to be a part of human life that cannot be separated. The way families communicate is not only interesting but also has major implications for the psychological well-being and social

functioning of family members. (Fitzpatrick, 2017). Parent-child communication expresses a set of fundamental ideas about the family that, in turn, form the basis of the family's communication scheme.

A family is a group of individuals bound by blood ties, love, and a number of obligations. Family members consist of a group of individuals who are personally and emotionally bound and have a commitment to each other. (Koerner & Fitzpatrick, 2002b). Family is the closest person to take an important position in the life of the elderly. Without seniors or parents, there would be no children or future generations. Indonesia, as a country that adheres to Eastern culture, still upholds the principles that caring for parents is a child's obligation as a sign of devotion (Pepe, 2017).

Communication in the family refers to repeated and continuous interaction patterns and behaviors, where the relationship is built over a long period of time. In looking at communication between family members, it cannot be separated from understanding them as entities from different generations. There are two basic things in generational grouping, namely, first, demographic factors (related to the same year of birth) and second, sociological factors (related to historical events). The basis for studying and researching generational differences reveals that each generation has different values, attitudes, preferences and expectations in the scope of its life.

Talking about communication within the family, it cannot be separated from the role of the elderly group (seniors) as the highest part of life expectancy statistics. Data from the Central Statistics Agency for 2021 reports that there are 29.3 million elderly people in Indonesia, and this will continue to increase by two times in 2035. Based on 2013 WHO data, there are classifications of elderly as follows: middle aged elderly, namely those in the 45-54 year age group; elderly (elderly), namely those in the age group 55-65 years; young elderly, namely those in the 66-74 year age group; the elderly (old), namely those in the 75-90 year age group; very old elderly, namely those in the age group of more than 90 years.

In dividing the digital generation, the elderly currently belong to the baby boomer generation, who were born in 1946 - 1964. This baby boomer generation group has various characteristics, for example, being anti-war because they were born at the end of World War II and the period of independence. Apart from that, they are generally very loyal to their family and have optimistic values. They generally prefer face-to-face communication rather than via telephone or email. This is because they grew up in a time of change in communication and consider interpersonal communication to be the most honest form of communication and minimal manipulation, so it is not prone to miscommunication (Mulyadi, 2019; Zufar & Thaariq, 2023).

In elderly families, generational variations at the level of children and in-laws can range from the early X and Y digital generation groups, while the grandchildren's generation generally comes from the late Y generation and the generations after that, namely Generation Z and Alpha. Generation X is characterized as being born between 1965 and 1976. Generally, this generation is the first generation to know machines that can perform mathematical operations or logical operations quickly and automatically (computers), so that the generation living in this

era thinks innovatively to make their lives easier. The values brought by Generation X are independent, pragmatic, and tolerant (Zufar & Thaariq, 2023).

Generation Y, or the millennial generation, was generally born between 1977 and 1997. The millennial generation generally lived during a relatively peaceful period, witnessing rapid progress in science and technology. The change in life from computers to the sophistication of the internet is felt by this generation. For Generation Y, access to information became easier and more immediate than for preious generations. Generation Y is characterized by visionary and innovative thinking, realism, self-confidence, a drive for achievement, and strong motivation for personal development. The next generations are generation Z and Alpha. Generation Z, born between 1998 and 2010, follows Generation Y. With the development of technology, Generation Z has a high dependence on technology, gadgets, and internet activities, especially social media. This makes them like instant and fast results. They also like challenges and exploratory activities. Meanwhile, the alpha generation was born with information technology that has no limits. High access to information means that the value they bring is openness (Zufar & Thaariq, 2023).

Thus, it can be seen that in understanding family communication patterns between the elderly, children-in-law, and grandchildren, there is an intergenerational dynamic in it. Each generation brings unique values and experiences, so conflict can arise even when everyone has the same opinion. Intergenerational family conflict is often triggered by social changes, such as technological advances that influence values, culture, and habits. These conflicts can give rise to misunderstandings and emotional turmoil. As family members grapple with these differences, affection within families can feel fragile. Modern challenges can magnify these differences, deepening conflicts over achievement, caregiving responsibilities, and the transfer of tradition. Communication skills are needed to build bridges between generations to foster growth and understanding of each other (Choi, 2022).

Communication is key in marking the start of a long-lasting interaction process in which family members influence each other to create relational bonds (Socha, et al., 1996). One factor shown to influence psychosocial outcomes, such as conflict management (Branje, 2008), and mental health (Davidson & Cardemil, 2009; Ganasen, et al., 2008) is the quality of parent-child communication. Children, in-laws, and grandchildren are specific frames of parent-child communication (Zapf, et al., 2023). Social learning theory (the philosophy that people can learn from each other through modeling), attachment theory (focuses on relationships and bonds between people), family systems theory (human functioning that focuses on interactions between people in the family), role theory (learn behavior according to their social position in the environment), and family process theory are included in the overarching theoretical framework (Glen, 2003).

Communication within this family also has its own pattern. (McLeod & Chaffee, 1972) were the first figures in family communication patterns, who then divided family communication patterns into two categories, namely socio-orientation and concept orientation. In short, the relationship between children and parents which emphasizes the position of parents as those in control with the aim of creating harmony in the family, falls into the category of socio-orientation communication patterns. Communication between parents and children in this

pattern runs smoothly; however, children may avoid disagreeing with their parents to prevent conflict. Children with this communication pattern tend to follow the values that have been instilled by their families as the main reference. Meanwhile, families who are more open in ongoing conversations fall into a concept-orientation communication pattern. The situation occurs when parents give their children the freedom to express their thoughts and opinions in responding to certain issues or topics.

Using these two dimensions, (McLeod & Chaffee, 1972) divided families into four different types and created a model of family communication patterns. These types are divided based on high or low levels of social orientation and concept orientation. The four types of communication in the family proposed by McLeod & Chaffee are: protective (a type of communication with conditions low in concept orientation and high in social orientation), pluralistic (a type of communication with conditions low in social orientation and high in concept orientation), laissez-faire (communication type with low conditions on both dimensions) and consensual (communication type with high conditions on both dimensions).

There were no less than 41 articles related to Family Communication Patterns and Family Function (connectedpaper.com): The Role of Conversation Orientation and Conformity Orientation. Some link it to student personality characteristics or parent-child relationship satisfaction (Guo, et al., 2015), Conversation Orientation, and Agreeableness as Predictors of Parent-Adolescent Conflict Tactics (Sillars, et al., 2014). This research aims to explore the communication patterns of elderly people who live with their families, including children, in-laws, and grandchildren, as a family entity that has strong family ties. The novelty of this research is that nothing has been found in previous research regarding the communication relationships carried out by the elderly with a wide and complete range of generations, namely with children, in-laws, and grandchildren.

RESEARCH METHOD

This research uses a quantitative descriptive method by collecting data using a Likert questionnaire (Silalahi, 2012). This research uses the Revised Family Communication Pattern Instrument (Parent Version), or RFCP-PV, questionnaire instrument developed by (Koerner, et al., 2017; Koerner & Fitzpatrick, 2002b, 2002a) The Revised Family Communication Patterns (RFCP) instrument was used to measure two underlying dimensions of family communication patterns: conversation orientation and conformity orientation. This questionnaire measures family communication patterns that link conversation orientation and conformity orientation, as well as the type of family being measured. This research uses the RFCP-PV questionnaire, which has been adapted into Indonesian by the researcher. The readability of the items has been tested, and a reliability validity test has been carried out with good results. The research instrument consisted of a total of 27 original items, of which 15 question items explored aspects of conversation orientation, and 11 question items explored aspects of conformity orientation (see Table 1) using the Likert type. One open question was employed to describe the type of family relationship you have.

Table 1 Variable Operationalization

Variable	Operationalization	Measuring Instrument
Conversation Orientation	Conversational orientation is the openness and regularity of communication between family members.	a. Often talk about especial topics. b. Have some say in family decisions. c. Often ask my opinion. d. Encourage challenging ideas and beliefs. e. Always look at both sides. f. Tell almost anything. g. Enjoy talking even when disagreeing. h. Express my feelings. i. Talk about plans and hope. j. Hear opinions, even disagree.
Conformity Orientation	Conformity orientation is the standard of beliefs, values, and attitudes that are passed on from parents to their children	a. Obey without question. b. Usually have the last word. c. Important to the boss. d. Sometimes become irritated with my views. e. If do not approve of it, do not want to know about it. f. Obey my parents rules. g. You will know better when you up. h. Child should not argue with adults. i. There are some things that just should not be talked about. j. Should give in on arguments rather than risk making people mad.

The elderly samples from which data were taken in this research were 94 elderly ambassadors from Bandung City who were members of the Elderly School of the West Java Elderly-Friendly Indonesia organization (IRL West Java). All elderly people who filled out the questionnaire live in their own homes with family members; in this case, they can live with their children, in-laws, and grandchildren. Sample data was collected from four areas of the elderly school group in Bandung City, namely the Cinambo Seroja group with 23 elderly, 24 elderly from the Sibulan Sukajadi area, 23 elderly people from the Bahagia Antapani area, and 24 elderly people from the Sicetar Ujung Berung area.

RESULTS AND DISCUSSION

The table below explains the details of the respondents used in the research. There are various data in the form of gender, age, marital status, education, residence status, and health history of the elderly. We get an idea of the demographic diversity of the samples used. This demographic diversity reflects the broad geographic distribution of the research participants, who were drawn from various branches of elderly schools across West Java.

Table 2 Respondent Profile

Item	N	%
Gender		
Male	19	20,22
Female	75	79,78
Age		
Youngest Elderly	45 Years Old	
Oldest Elderly	45 Years Old	
Marital status		
Marry	58	61,8
Widower	3	3,1
Widow	33	35,1
Last education		
Elementary School	18	19,1
Junior High School	23	24,5
High school/equivalent	32	34,04
Diploma	21	22,3
Residence Status		
Alone	10	10,6
With husband/wife	42	44,6
With husband/wife, children	3	3,2
With husband/wife, children, in-laws, and grandchildren	3	3,2
With children	15	15,9
With in-laws	1	1,06
With children, in-laws	2	2,1
With children, in-laws, and grandchildren	18	19,1
Health History		
Dementia	1	1,06
Cholesterol	1	1,06
Strokes	1	1,06
Nervous Disorders	2	2,12

Osteoporosis	3	3,18
Asthma	4	4,24
Diabetes	4	4,24
Heart	5	5,30
Rheumatism	7	7,42
Complications	14	14,84
Hypertension	18	19,08

The majority of research respondents were women (79.78%), while men accounted for 20.22%. The elderly are more dominated by women. This shows that women have a higher life expectancy. Indonesia Friendly to the Elderly (IRL) West Java shows that the youngest age is 45 years (in the middle age elderly category) and the oldest is 85 years (in the old elderly category).

For marital status, the proportion of widows (35.1%) is more than ten times greater than that of widowers (3.1%). This indicates that women are more likely to live independently in old age. Meanwhile, the highest level of education is upper secondary education, namely 34.04%, followed by junior high school at 24.5%, diploma at 22.3%, and elementary school at 19.1%. Data from the Central Statistics Agency (BPS) shows that the majority of education graduates came from high school/equivalent, with a percentage of 30.22% in March 2023, in line with the population of the elderly in West Java.

As for living arrangements, 44.56% of the elderly live with family members other than their spouse, 44.6% live with their spouse, and 10.6% live alone. Here are some findings that strengthen the family pattern that occurs among the elderly, especially in West Java, namely that the elderly live in a family environment. The pros and cons regarding the elderly being left in nursing homes are still culturally and religiously unusual. This was also reinforced by a Sociologist and Professor at the Faculty of Social and Political Sciences, Diponegoro University, from a sociological perspective.

In terms of health, 63.6% of the elderly have degenerative diseases. (Benly, et al., 2022) stated that the diseases of the elderly that often appear, especially in Indonesia, are rheumatic, osteoporosis, hypertension, cholesterol, angina, cardiac attack, stroke, high triglycerides, anemia, gastritis, peptic ulcers, constipation, urinary tract infections (UTI), kidney failure, diabetes mellitus, obesity, pulmonary TB, carcinoma/cancer. These results are in line with the historical conditions of the disease felt by the respondents. Meanwhile, Riskesdas (2018) stated that the most common disease in the elderly is hypertension, as much as joint disease, diabetes mellitus, and heart disease. This finding was also detected as the same as the condition of the elderly in West Java. Furthermore, the causes of hypertension that can attack elderly people include genetic factors, gender, age, obesity, stress, consuming alcoholic drinks and caffeine, and unhealthy lifestyles (Nita et al., 2019) Ageism, or discrimination based on age, can cause various health problems, such as premature death (a situation in which part of the life span is lost), dementia (a condition of decreasing a person's thinking and memory abilities), fat accumulation, smoking, heart disease, depression, and suicide (Lyons et al., 2018), Reducing ageism, loneliness, and social isolation as well as improving physical activity and health among the elderly, can be

encouraged by intergenerational interactions. (Zhong et al., 2020). This is the result of empirical investigations that have been carried out. Inevitably, the World Health Organization (2021b) ("World Health Organization," 2020) emphasizes the need for this investment to encourage intergenerational interaction in order to minimize ageism that occurs in both the younger and older generations.

Generation Gap

Intergenerational relationships play an important role in ensuring the mental health and well-being of individuals (Guo et al., 2015). What causes the generation gap to emerge is the difference or gap in terms of age, way of thinking, habits, attitudes, and actions, which ultimately gives rise to conflict. The gap that occurs in each generation is a condition caused by differences in experience, even differences in attitudes, giving rise to disparities or gaps between generations. The challenge of this generation gap is felt by all parts of society, including the family, as the main part.

The elderly compare past experiences with current conditions, including different parenting and communication styles. The elderly often perceive younger generations as having lost politeness in communication. The fact is, each generation has its own communication style, which is influenced by the world around them in which they grow and develop. A group of individuals born in the same period, and experiencing the same cultural context, and in turn creating culture, is categorized as a generation (Campbell et al, 2015).

Baby Boomers, for example, are known for upholding values such as honesty, commitment, and responsibility for whatever is considered important and valuable in life; attitudes and feelings that adhere to values, teamwork, appreciation for hard work, respect for authority and level of position, as well as rights that are encouraged by rank (Hatfield, 2002). This generation is also known as the older generation with experience in a job (Andrea et al., 2016). This generation tends to be very talented in handling various things (Callanan & Greenhaus, 2008). In contrast to the baby boom era, Generation X tends to be reluctant to network and is more interested in advertising and recommitment. Generation X believes in the security that comes from honing skills. This generation will most likely find a way to achieve everything smartly, quickly, and best even if it means breaking the rules (Acar, 2014).

Generation Y is described as a generation that is individualistic, educated, technologically savvy, sophisticated, mature, and structured (Valentine & Powers, 2013). Generation Z is the most empowered generation in the real world and in the virtual world. They can easily switch and adapt between these two worlds, because they consider themselves complementary to each other (Dobiesz et al., 2014). Consequences of Label Characteristics. This situation allows Generation Z to easily search and check the information they need. They also fall into the generation category that can quickly share and disseminate information with other people (Dolot, 2018).

The alpha generation is a generation that is tied to technology. They have great potential for visual learning and spend time looking at screens. The alpha generation is children born to the millennial generation (Fadlurrohim et al., 2020) They are born between 2011-2025. This

generation is also considered the most intelligent generation compared to the previous generation. McCrindler predicts that this generation will not be separated from technology with the existence of various generations above, problems cannot be avoided. Grouping diverse generations creates various gaps, such as gaps in perception, experience, behavior, and, of course, communication gaps. This became known as the generation gap. The output of the generation gap will give rise to destructive conflict.

Communication

Family function is a fundamental component of parent-child communication (Ochoa et al., 2008). Families develop and maintain a variety of different communication patterns by creating family typologies. What plays an important role in family function and forms family typology are the two central dimensions of family communication, namely conversation orientation and conformity orientation. These two dimensions are able to predict and explain a number of behavioral and psychosocial outcomes of family members.

Table 3 Overview of The Revised Family Communication Pattern Instrument

No	Dimension	Score	Mean
1	*Conversation Orientation*	5336	487,4
2	*Conformity Orientation*	7312	444,6

Table 3 above shows that the communication patterns carried out by the elderly towards their children, in-laws, and grandchildren are dominated by the comfort orientation dimension. Conformity orientation refers to the level at which family communication emphasizes a climate of similar social background, which is the basis for the formation of a group (homogeneity). This orientation is related to the attitudes, values , and beliefs held. Families in this high-end dimension are characterized by having social ties between individuals that emphasize uniformity, both in beliefs and attitudes shown. Interactions on this dimension usually emphasize aspects of harmony, conflict avoidance, and mutually beneficial ties between family members (Koerner, et al., 2017; Koerner & Fitzpatrick, 1997) Intergenerational exchanges in families with this dimension are characterized by obedience to parents and obedience to other adults in the family environment. Beliefs related to high conformity orientation are beliefs commonly referred to as traditional family structures. Families with a high conformity orientation are cohesive and hierarchical. This means that relationships within the family take priority over relationships outside the family. Families high in conformity orientation believe that individual schedules as part of the family must be coordinated among family members to maximize time with the family, and families in this orientation expect family members to be able to put aside personal interests and prioritize the interests of the family. Parents in this family expect their family members to act according to their parents' wishes. This dimension is defined as the extent to which the family creates a climate in which all family members are encouraged to participate in unrestricted interactions on a variety of topics. In short, all family members are expected to participate in interactions. In families at the high end of this dimension, family

members freely and spontaneously interact with each other. There are no restrictions regarding topics. Anything can be discussed. (Koerner & Fitzpatrick, 2002b).

In contrast, families characterized by distrust in traditional family structures generally have a low conformity orientation. Instead, they believe in families that are less cohesive and less hierarchically organized. Families belonging to the low conformity orientation dimension believe that relationships outside the family are as important as family relationships, and that the family should encourage the personal growth of family members, even though this may lead to weakening the family. Families in this category emphasize the independence of each member. They value personal space and are willing to prioritize individual interests over collective family concerns (Koerner & Fitzpatrick, 2002a).
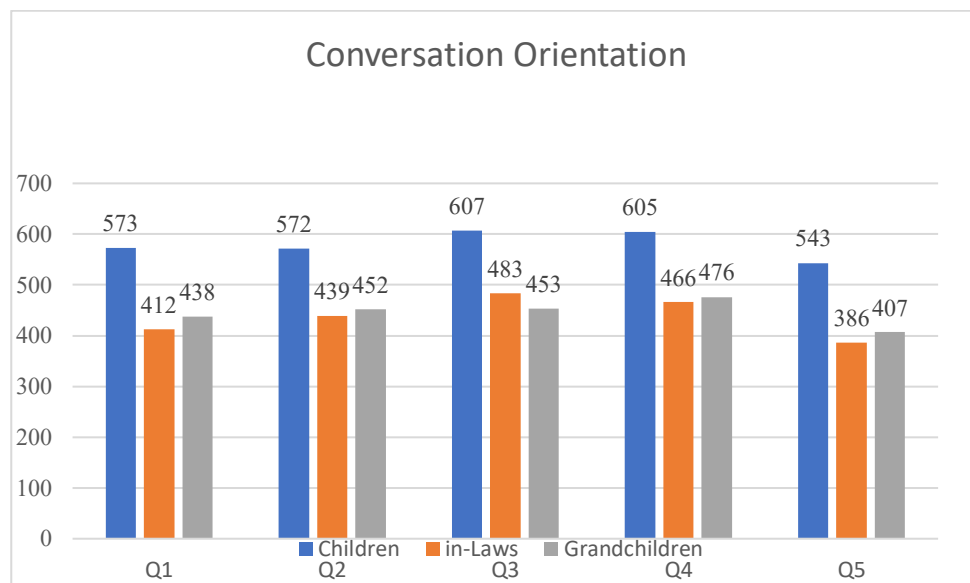

Figure 1 Conversation Orientation

The important things in the questionnaire given for this dimension focus on several aspects of communication habits: discussing topics such as politics and religion (Q1); encouraging freedom of opinion and decision-making (Q2); expressing feelings and emotions openly (Q3); demonstrating good listening skills (Q4); and sharing plans and hopes for the future (Q5). The total calculation value of each aspect can be seen in Figure 1.

From the graph above, it can be seen that in the five aspects Q1 – Q5 from various dimensions, the highest score is the conversation with the child. For conversation topics with aspects Q1, Q2, Q4, and Q5, which are related to communication habits pertaining to topics such as politics and religion, encouraging freedom of opinion and decision making, good listening skills, and plans and hopes for the future, calculating results for children-in-law is higher than for grandchildren. Meanwhile, aspect Q3, namely openness in expressing emotions and feelings between the elderly and grandchildren, is higher than among children-in-law. Even though there are various variations in the calculation results for both children, in-laws, and grandchildren, all three groups can still be classified as high calculation results.

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From the various dimensions above, it can be concluded that the communication patterns that occur between respondents and their families can be classified into conversation orientation patterns. According to (Widyaningrum, 2020), a conversation-oriented family will give family members the freedom to express their opinions. Each member does not need to worry about differences and can loudly convey their arguments. In contrast to families that apply a conformity orientation, families with this pattern tend to be directed to adjust their opinions to avoid conflict. The role of parents is also still dominant in managing their children.
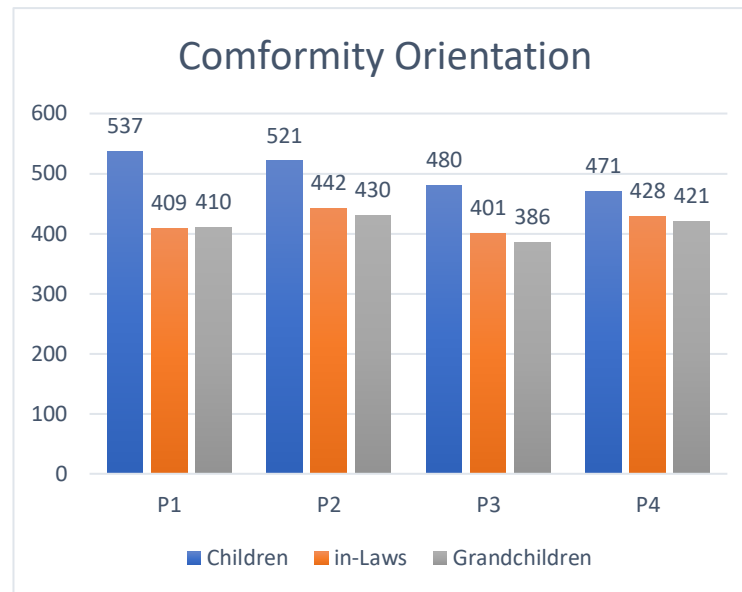

Figure 2 Conformity Orientation

The important things in the questionnaire given for this dimension concern unquestioning obedience (P1), the role of parents as final decision-makers (P2), closed communication (P3), and risk avoidance (P4) (Figure 2). From the graph above regarding this dimension, it can be seen that in aspects P1, P2, P3, and P4, namely obedience, parents as final decision makers, closed communication, and not taking risks, the highest scores are for children. In aspect P1, the scores for communication with grandchildren are higher than with sons-in-law. Meanwhile, for aspects P2, P3, and P4, the scores for daughters-in-law are slightly higher than for grandchildren, with an insignificant difference. Overall, the difference in scores between sons-in-law and grandchildren is relatively small.

In general, from the data above, it can be concluded that the elderly sampled in this study are in the family range that is high in conversation orientation and conformity orientation, which is referred to as consensual. Families with this pattern are very interested in their children and what their children say, but at the same time, these families also believe that they, as parents, must take part in decisions for the family and children. This tension is overcome by listening to their children and giving enough time and allocating energy to explain the decisions that have been made. In addition, their values and beliefs are expressed in the hope that their children will understand the reasons for people's decisions.

Children in these families usually learn to value family conversations and tend to adopt the values instilled by their parents. In these families, conflicts that occur are volatile. These conflicts are generally considered negative and can be detrimental to the family. This is exacerbated by the unresolved conflict, which has the potential to threaten relationships within the family. On the other hand, these families also value and are involved in problem-solving and conflict resolution (Koerner & Fitzpatrick, 2002b)

Based on the results of the dimensions that lead to conversation orientation and conformity orientation, it can be determined that family patterns and types can be classified into consensual families. In this type of family, the family has a high level of conversation orientation and conformity orientation. The family still believes in the ideology of traditional gender division. For example, men are still considered suitable to be leaders, while women are still associated with feminine qualities such as warmth and gentleness. Parents expect their children to obey, but they will explain the reasons so that the child understands the rules and decisions set by the parents (McLeod & Chaffee, 1972). According to (Koerner & Fitzpatrick, 1997) this type of family is characterized by pressure to agree and maintain hierarchy in a traditional family, while simultaneously encouraging open conversation and valuing children's ideas. Parents have an interest in their child's opinion; on the other hand, they have the urge to explain the reasons for their decisions, and usually they tend to spend the conversation on this. These families learn to value family conversations and adopt the values and beliefs of their parents. Parents try to synchronize their values and also the results of conversations with children, daughters-in-law, and grandchildren. There is an effort to respect each other and avoid conflict to maintain the existing family communication structure. Even though there are differences, they will usually try to compromise to avoid conflict, even if it means not fully expressing their thought and principles.

The elderly compare past experiences with current conditions, noting differences in parenting and communication styles. The different communication styles in which the elderly and the current generation consider to have lost politeness. The fact is, each generation has its own communication style, which is influenced by the world around them in which they grow and develop.

In this case, elderly people who live with their families, namely children, in-laws, and grandchildren, have ideal versions of various conversation topics and themes. The abilities and characters of different generations can give rise to differences in opinions and ways of viewing and solving problems. However, on the other hand, they are also interested in opening up conversations and being open to the opinions of their children, in-laws, and grandchildren. The generation after the elderly is considered to have more advanced abilities in line with current developments. The attraction between these two sides is the background for this type of communication pattern. Communication by conversation with this model is usually more fluid, but does not explicitly explain each principle. However, the advantage of this communication pattern is that frontal conflict tends to be avoided.

In high-quality communication, parents always listen and respect the child's point of view. They involve children in decision-making processes, acknowledge their emotions, and offer

constructive feedback, thereby fostering an environment where children can actively participate in family conversations. The elderly live with their children-in-law, and are even involved in raising their grandchildren. This is a common thing found in Indonesian families (Fauziningtyas et al., 2019)

CONCLUSION

There is no universally ideal type of family, and there is no universally ideal way to communicate within a family. Instead, families can form their own communication environment. Every behavior in the family must be understood and evaluated based on its unique specific context. This uniqueness will be different for each type of family. Based on conversation and conformity orientations, the communication patterns of elderly people in West Java are categorized as consensual family types. Elderly people, as part of this type of family, are open and interested in communication and conversation on various topics, but still maintain the hierarchy of roles in a traditional family. Families of this type can maintain communication from frontal conflict, but on the other hand, cannot expressly state if there are differences of opinion or principle. The calculation results between respondents and children tend to be high in each aspect, followed by the calculation results for children and in-laws, with differences that are not so significant.

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