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Immigrant Brides in Taiwan: New Land, New Hope?

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Abstract

In the last two decades, transnational marriages have been growing in Taiwan, Republic of China (R.O.C). Increasing numbers of Taiwanese men have married bride immigrants from Southeast Asian countries (Vietnam, Indonesia, the Philippines, Thailand and Cambodia) and Mainland China. These women usually are from low socio-economic class and have little formal education (Chen, Katsurada & Wu, 1998; Tsai, 2006; Tsai & Hsiao 2006). Their offspring are the so-called “New Taiwanese Children”(NTC). The academic performance of New Taiwanese Children has become a contested issue in Taiwanese society, because these children are viewed by some as not being able to contribute to society. The goal of this study is to explore the bride immigrants’ roles in Taiwan as mothers in the community. This study is a qualitative study that uses ethnographic tools. The data was collected through informal and semi-structured interviews and reflective journals. This study hopes to inform others in the field of international migration and share how bride mothers have learned to navigate their new adapted culture, the Taiwanese culture.

Keywords bride immigrants, foreign brides, education, transnational marriage, New Taiwanese Children

Introduction

In the last two decades, transnational marriages have been growing in Taiwan, Republic of China (R.O.C) (Chen, Katsurada & Wu, 1998; Tsai, 2006; Tsai & Hsiao 2006). Hsia (2007) indicated, “In the late 1980s, hundred of thousands of Taiwanese peasants and working-class men left the countryside in search of brides.” Chin & Yu (2008) described, bride immigrants who are from Southeastern Asia--Vietnam, Philippines, and Indonesia, etc.-- and Mainland China, mostly coming from poorer inner rural areas. The increasing numbers of Taiwanese men have married bride immigrants from Southeast Asian countries (Vietnam, Indonesia, the Philippines, Thailand and Cambodia) and Mainland China from low-social economic class and with little formal education. The term “New Taiwanese Children” means the offspring of working class Taiwanese men who married bride immigrants from Southeastern Asia and China. Lan (2008) pointed out, Taiwan’s media have coined the term “New Taiwanese Children” to describe mixed-race children of cross-border marriages (p. 841). The academic performance of New Taiwanese Children has become a contested issue in Taiwan because although some support the children as being multicultural assets; others view the children’s situation as degrading the overall performance in education. According to the Department of Statistics, the Ministry of Education of Taiwan in 2012 reported that the nationalities of New Taiwanese Children’s fathers or mothers are mostly Mainland Chinese and then Vietnamese (as cited in Fang, 2012).

In 2011, the current researcher worked as a part-time English teacher in the afterschool caring program for elementary school pupils in Southern of Taiwan, Kaohsiung City. This program provided enhancement of students’ academic learning, school homework assistants. In the researcher’s classroom, the total number of students is eleven. Two of them are New Taiwanese Children. The current researcher discovered that these two New Taiwanese Children’s learning performance was on average lower than that of Taiwanese children. As the current researcher observed, the relationship between New Taiwanese Children and their mothers is close. However, the mothers of New Taiwanese Children are unable to support their children’s school homework because of language limitations. However, afterschool care programs are available to provide support.

Originally, the idea of afterschool care program is to provide a place for children, specifically those whose parents are unable to take care of them afterschool because of the time-conflict of working. However, the bride mothers from South East are illiterate in Mandarin and their husbands are at work, so afterschool care program has become the ideal place to support their children’s academic learning. Although the government of Taiwan provides afterschool care programs in the public schools, the service cannot meet Taiwanese and the NTC of parents’ needs. The afterschool care program in Taiwan usually provides other courses, such as foreign language learning--English, art and music. Taiwanese parents believe that the more talented skills and foreign language capabilities their children have, the more competitive they will be in the future; therefore, they choose to sent their children to afterschool care programs. Likewise, NTC of parents send their children to the afterschool care program not only for academic learning assistance, but also with the expectation that their children will have more opportunities in the future.

Literature Review

Transnational Marriage in Taiwan

Transnational marriage has existed in Taiwan for many years. In these two decades, there has been an increase in transnational marriage, which is traditionally between women from Southeast Asia or inner rural areas of Mainland China and Taiwanese men (Chin & Yu, 2008; Wang & Chang, 2002). Taiwanese media or scholars name these spouses, who are from foreign countries as bride immigrants, bride mothers or foreign spouses. The Department of Population, Ministry of the Interior, Taipei, Taiwan during 2003 to 2005 reported that 92% female of foreign brides married Taiwanese men. The majority of foreign brides from Southeast Asia: Vietnam 69%; Indonesia 15%; the

Philippines 6.5%; Cambodia 3.5% (Jones & Shen, 2008). Constable (2005) stated that “transnational marriage typically involves men from wealthier countries of the region who are poorer, less educated, and/or resident in rural areas, and on the other hand, women from the poorer countries of the region” (Jones & Shen, 2008, p. 14-15).

Taiwanese men marry women from countries with lower economic status because there are fewer Taiwanese women willing to marry, and while the men do not have a high level of education, Taiwan’s economic status gives them the opportunity to find spouses outside their county. Since modern Taiwanese women pursue higher education and have become economically independent. Taiwanese men, who are working class and have less formal education, may have a lower chance of finding Taiwanese well-educated females. Liao (2009) pointed out that due to the rapid economic development in this decade, the educational rate has relatively increased. More and more Taiwanese females pursue higher education and become economically independent modern women; therefore, some women marry in the later age or decide not to marry. Conversely, bride immigrants have less formal education. Wu (2004) mentioned that the educational levels of foreign spouses are relatively lower than Taiwanese women. On average, these foreign spouses’ education is at the secondary school level (Chung, 2004, p. 44). This situation has affected those Taiwanese men who have low socio-economic status and low education. These men have trouble finding Taiwanese women to marry (Fang, 2012; Jones & Shen, 2008). Wang (2001) reported that Taiwanese men who married foreign spouses from Southeast Asia graduated from the junior high school (48%), junior high school (26%), and college (8%) (Chung, 2009) Furthermore, Kim (2004) mentioned, “In both Taiwan and Korea, the main factor seems to be the difficulty of finding local brides for many men with lower education, income-earning capacity, and rural background” (Jones & Shen, 2008, p. 15). Taiwanese men who are in the working-class or peasants searched for brides in the Southeast Asia in the late 1980 (Hsia, 2007). On the other hand, the main factor to motivate bride spouses who are from the secondary or poorer countries to marry Taiwanese men is the pursuit of a better life (as cited in Fang, 2012). Transnational marriage becomes a bridge to escape poverty for bride immigrants from Southeast Asia (Hsia, 2006).

To keep up with the need of searching for partners between Taiwanese men and women from Southeast Asian and Mainland China, matchmaker agencies flourished as international marriage business. Wang & Chang (2002) indicated, “Cross-border marriages may be the result of an introduction arranged through friends or relatives, or through matchmaker agencies” (p. 96). Jones & Shen (2008) stated how matchmaker agencies provide information to the potential foreign spouse in the following:

Marriage brokers operate effectively, supplying about 10% of marriages between Chinese women and Taiwanese men, and probably a much higher percentage of marriages of Vietnamese women with men from Taiwan, Singapore and Korea. Despite protests from various women’s groups in Taiwan, some marriage brokers regularly run commercial TV advertisements showing Vietnamese women’s pictures and listing their backgrounds for those Taiwanese men who are looking for foreign brides. (p. 16)

Marriage brokers take advantage of the lack of women in Taiwan wanting to marry, thus they make a profit. Charsley & Shaw (2006) indicated, “Arranged marriages are often thought of as based on corporate interests, in contrast to ‘love marriages’ based on romantic attachment between the couple” (p. 338). Once the marriage brokers match Taiwanese men and foreign spouses successfully, the groom is required to pay US \$10,000 to \$15,000 to the marriage broker agency. The agency allots 10% of fee as a dowry to the bride’s family. For the foreign bride from Southeast Asia, the amount of dowry is a big amount to her family since wages are relatively low in their countries (Hsia, 2010). Money trade arranged marriage through marriage brokers might have an impact on the imbalance of equal power between Taiwanese men and foreign spouses in the global capitalist society (Hsia, 2010).

Bride Immigrants [Foreign Brides] in the Taiwanese Community

Jenkins (2004) mentioned, “identity involves knowing who we are and it influences our interaction with others in our daily lives” (Chang, 2009, p. 12). Bride immigrants face a dilemma in self-identity during their lifespan. This also influences the New Taiwanese Children on how they identify themselves and understand their position in current society (Chang, 2009). Several earlier studies (Mo & Lai, 2010; Chiou, 2008; Wu, 2006; Pan, 2004, et al., 2005) reported that bride immigrants might have difficulties regarding language proficiency, cultural background, and life values. These difficulties may affect the way the bride immigrants educate their children. Specifically, if they lack social support, lack of medical and childcare support and or knowledge, and economic independence (as cited in Fang, 2012). Religious differences may also have an impact. Chang (2004) described how transnational marriage through matchmaker agencies based on the purchasing approach might reveal the role of female and male inequalities because of age difference and health conditions. This imbalance in relationship may influence bride spouses’ views of their positions in the host country. Society should be concerned by the fact that bride immigrants have to face life adjustments, language barriers, different life and cultural values, and role transitions as an immigrant, spouse, and mother (as cited in Chang, 2006; Chung, 2009; Kuo & Hsueh, 2004).

Education for New Taiwanese Children

Ling (2007) pointed out that the public media spreads negative news about children of bride immigrants; for example, the lack of communication and social skills and that their learning ability is delayed compared to that of Taiwanese children in the school. Several studies (Yan & Chang, 2009; Chiou & Ho, 2008) also mentioned that bride immigrants’ language limitation, life custom and less formal education might influence their confidence to support children’s school assignment. Bride immigrants may encounter difficulties educating their children. Unfortunately, due to this information the media and some scholars have a negative attitude towards the New Taiwanese Children’s learning performance.

However, not every New Taiwanese Children is a low achiever. Chung (2009) previous research broke the negative stereotype of New Taiwanese Children’s regarding their academic performance. NTC’s learning performance falls under the normal distribution, some are excellent, some are in the middle and others are low (Chung, 2009). Actually, New Taiwanese Children have high learning motivation and positive attitudes toward their life exploration. The parents of NTC also provide varieties of learning resources for their children (Chung, 2009). In addition, Wang (2009) in her study noted that the bicultural family does not influence New Taiwanese Children’s peer interaction in school (as cited in Fang, 2012, p. 13).

Although some people have passive attitudes towards the New Taiwanese Children’s learning performance and doubted bride immigrants’ ability to educate their children, other studies show that some NTC’s learning performance is fine. However, bride immigrants, as mothers, still face difficulties to support their children’s homework. Department of Statistics, Ministry of Education of Taiwan in 2005 reported about the investigation of New Taiwanese Children’s afterschool assignment supports, the results of study showed that 33.8% of NTC do not get support in their family for their school assignments because 69.1% of NTC’s fathers are busy working, and 33.7% of the bride mothers have language limitation (as cited in Chung, 2009).

Participants

The participants in this study are: The coordinator of the afterschool care program, three mothers of New Taiwanese Children (NTC), and the father and a bride immigrant spouse of a New Taiwanese Child. The afterschool care program provides K1 to K6 students’ homework assistance and support improving the academic performance. This program offers English and art classes for pupils who are in need of extra lessons. Pupils who attend the English or art classes need to pay extra tuition. As the researcher mentioned in the literature review, bride spouse and Taiwanese men are in the low socio-economic status in Taiwanese society. Therefore, sending their children to the afterschool care

program may be a heavy burden on them. However, the participants in this study are able to afford sending their children to the afterschool care program and extra classes, such as English.

The afterschool care program the researcher visited has a ratio of New Taiwanese Children (NTC) to Taiwanese children of 2:10. The main purpose for interviewing the coordinator was to understand his view of the performance of NTC who enrolled in his program. The coordinator, Mr. Wang has run the afterschool care program for almost ten years in his hometown, the southern Taiwanese city, Kaohsiung City. Mr. Wang has a master's degree in Early Childhood Care and Education. Additionally, the current researcher interviewed two mothers of NTC children in this afterschool care program. The mothers are bride immigrants. The purpose of interviewing bride mothers was to learn how they educate and interact with their children and what their community lives are like in the Taiwanese community. Moreover, this study is to learn bride mothers' expectation of their lives in Taiwan.

Jen (all names have been altered for confidentiality) is originally from Guangdong Province of Mainland China. After the war between China and Japan, Shiou Jen's parents moved to Vietnam. Shiou Jen grew up in the Guangdong community of Vietnam. She is the second child of seven siblings. She never received formal education in school. She speaks Cantonese and a little Vietnamese; she does not know how to read the Vietnamese and Mandarin characters. Shiou Jen worked as a factory worker in a car and a bag factory. After working, she attended a Cantonese learning program to learn to write. In 2001, she got married to a Taiwanese man through a matchmaking agency in Vietnam. She was thirty years old. To date, Shiou Jen has lived in Taiwan for thirteen years. She has two children, an eight-year-old boy, and an eleven-year-old girl. Shiou Jen's husband is a fisherman. Sometimes he leaves home for long periods of time because he goes out to sea for the fishing industries. Shiou Jen lives with her mother-in-law.

The other bride mother, Tunz Mei is from Vietnam and is the third child of five in her family. Tunz Mei graduated from high school. In 2001, after graduation, she was unemployed. Tunz Mei's friend introduced her to the matchmaking agency. Later, she married a Taiwanese man. Before moving to Taiwan, Tunz Mei attended a one-month-Mandarin Chinese training class provided by the matchmaking agency. Tunz Mei is thirty-three years old and has lived in Taiwan for thirteen years. She has two children, a ten-year-old boy, and a twelve-year-old girl. Tunz Mei's husband works as a machinist in a shipbuilding corporation. Tunz Mei and her husband do not live with her husband's parents. On weekends, they usually take their children to visit their grandparents. Tunz Mei doesn't work outside the home.

Mr. Bing and Yin Yin are a couple. They live in Yuanlin Township, Chaunghua County, in the center of Taiwan. Yin Yin is a thirty-seven-year-old Vietnamese woman and grew up in the rural area of Vietnam. She is the second child of ten siblings. After graduating from elementary school, Yin Yin worked for her parents in the farm fields. One day, she saw a commercial advertisement of a matchmaking agency on TV about trans-marriage with Taiwanese men. Hearing that some Vietnamese women who married Taiwanese men got a better life, Yin Yin decided to go to the matchmaking agency. She married Mr. Bing, a forty-seven-year old Taiwanese man. Mr. Bing graduated from junior high school. After graduation, Mr. Bing learned from a master to be a fortuneteller, "Suan Ming Shilh," who analyzes a person's Chinese astrology chart. Since Mr. Bing is physically handicapped, thus he receives Taiwanese government support. Mr. Bing is the owner of the lottery store and is a fortuneteller. In 1999, Yin Yin married Mr. Bing and moved to Taiwan. At that time, her Mandarin Chinese proficiency was limited even though before coming to Taiwan, Yin Yin attended an ineffective one-month Mandarin Chinese training program coordinated by the matchmaking company. At the beginning, Yin Yin and Mr. Bing communicated through body language. Mr. Bing taught her to speak some Chinese and Taiwanese and also taught her Taiwanese cooking. Yin Yin helps her husband with his lottery store. They have a twelve-year-old boy in the fifth grade.

The last interviewee in the study is Xiao Yang, a thirty-seven-year old woman from Guizhou Province, Mainland China. Xiao Yang dropped out of school when she was a senior in high school. After giving up her studies, she traveled to Sichuan Province, which was next to her hometown, Guizhou Province. Xiao Yang worked as a retailer in a clothing and cosmetic shop for a few years in Sichuan Province. In 1999, Xiao Yang married a Taiwanese man through a matchmaking agency. After becoming a mother, she took care of her two boys and father-in-law for seven years. As Xiao Yang's boys grew older, she started to plan to work. Xiao Yang's boys are eight and ten years old now. She worked as a clerk in a bakery stand. A year later, Xiao Yang became the owner of a bakery stand. Three years later, she rented a place to run a breakfast restaurant. In the afternoon, she works at her bakery stand. She accompanies her children less and less because her working hours are longer and longer.

Data Collection

The study was designed to gain insight about the bride immigrants' views as mothers, and as immigrants in Taiwan. To protect the participants' responses the researcher uses alias names for the participants in this study. Before conducting the interviews, the researcher explained to potential participants the purpose of the study and asked them to sign the consent form, if they agreed to be participants. Since some participants were not native Mandarin Chinese speakers, thus they might not read Chinese characters, the researcher read aloud the consent form to assure understanding. In the process of the interview, if the interview questions made the participants uncomfortable, the participants were allowed to skip that question or not to continue on the study.

The data collection instruments used in the study was interviews and researcher's field notes. The researcher interviewed six participants. The researcher conducted semi-interview and formal interview for about half an hour to one hour for each group in Mandarin Chinese. To ensure the accuracy of the interview, the researcher recorded each interview. There are four bride immigrants participating in this study. Three are from Vietnam and one is from Mainland China (see Table 1).

Table 1
Information of the Bride Immigrants

Name	Nationality	Ages	Years of coming to Taiwan	Education in the origin of the nation	Occupation	Children (NTC)
Tunz Mei	Vietnam	32	2001	High school	Housewife	1 boy (3 rd grade); 1 girl (6 th grade)
Shiou Jen	Vietnam	42	2001	High school	Housewife	1 boy (2 ^{ed} grade); 1 girl (5 th grade)
Yin Yin	Vietnam	36	1999	Elementary School	Housewife & help husband's store (lottery store)	1 boy (5 th grade)
Xiao Yang	China	36	1999	High School	Own breakfast restaurant (self-employee)	2 boys (4 th & 1 st grade)

Data Analysis

After each interview, the researcher transcribed the conversation and translated the transcription from Mandarin Chinese into English. All the data were entered into a computer for later coding and analysis. Afterwards, the researcher collected all the databases, transcription, interview notes and reflective memos.

The data was categorized into three groups. The coding for the coordinator of the afterschool care program and for the husband of bride immigrant, abbreviation in capital letter of the first name and title is used (i.e., Mr.); for example, *Mr. W* represents *Mr. Wang*; *Mr. Bing* represents *Mr. B*. On the

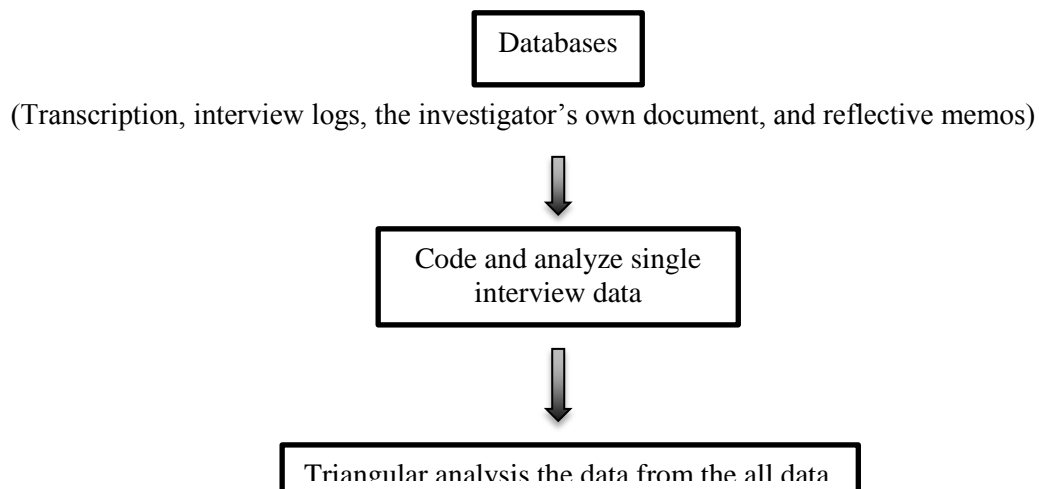
other hand, the coding for bride immigrants are based on the origins of their countries and alias of the initial last names; for example, *V. Mei*. Represents Vietnamese Mei (to see Table 2).

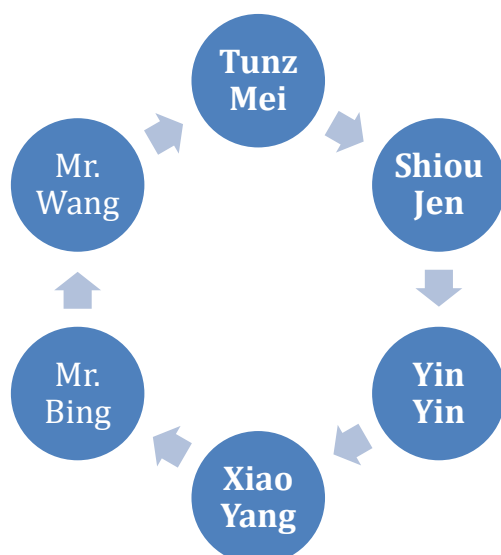
Table 2
The Coding for Each Interviewee

Group	Interviewees		Coding
Group1	Afterschool program & NTC of mothers	The coordinator of afterschool	Mr. Wang → Mr. W
		Two bride immigrants from Vietnam	Tunz Mei → V. Mei Shiou Jen → V. Jen
Group2	A couple who owns a lottery shop	A Vietnamese bride immigrant	Yin Yin → V. Yin
		Husband	Mr. Bing → Mr. B
Group3	A bride mother who owns a breakfast restaurant and bakery stand	A bride immigrant from Mainland China	Xiao Yang → C. Yang

In order to establish validity and reliability, the researcher collated the data, which included transcription, interview logs, the investigator's own documents, and reflective memos. Then, the researcher coded the datasets and analyzed each interview. Later, the researcher conducted triangular analysis on all of the data (see Graphic 1).

Graphic 1
The procedure of Data Analysis





Findings

The first main finding in the study is that all parents thought that the afterschool care program was important for their New Taiwanese Children (NTC). The second finding is that there is a close relationship between NTC and bride mothers who are Vietnamese. Since the Vietnamese mothers have less connection to the community, their children become their primary friends. Thirdly, the study found that bride mothers from different national backgrounds have different expectations for themselves. For example, mothers have different opportunities/ expectations for their lives depending on their country of origin. As a consequence their lifestyles are significantly different.

The data showed that the afterschool care program plays an important role for New Taiwanese Children. Bride mothers from Vietnam could not read their children's school communication books-- in Taiwanese, the school communication book is issued to open a daily dialogue between the school and the students' parents. Furthermore, bride mothers do not know how to support their children's in completing their homework. New Taiwanese Children complete their homework in the afterschool care program because their mothers were unable to support them, and their fathers were busy with their work.

The Importance of the Role of Afterschool Care Programs

Example 1 shows that the coordinator of afterschool care program, Mr. Wang described the NTC's performance in his center. According to Mr. Wang, the teachers and students in the afterschool care program treat New Taiwanese Children the same as Taiwanese children and there is a complete lack of discrimination. However, Mr. Wang pointed out that the teachers in the afterschool care program are a bridge to enable bride mothers to understand NTC's academic learning.

(Quote from the transcription and the data was translated from Mandarin Chinese into English, Mr. W: Mr. Wang)

Mr. W: In my afterschool program, "I treat every kid the same and equal whatever their ethnicity because I don't want other Taiwanese students to use different eyes to look at NTC. They get along well in my center. Taiwanese kids in my center know that NTC's mothers can speak different languages.

Mr. W: However, communication with bride mothers is important because they are unable to read the school documents in Mandarin. I usually explain to

them in detail when they come to the center to pick up their kids. Although the bride mothers are unable to help their kids with school homework, they still are concerned about them. For example, they emphasized building kinship with their kids. NTCs and their mothers are like good friends.

Example 2 revealed that unlike children of Taiwanese mothers, NTC of bride mothers from Vietnam, are more in need of support from NTC's homework assistance in the afterschool care program. They are not literate in Mandarin Chinese. Therefore, bride mothers see the importance of academic support in the afterschool care program. The bride mothers' lack of literacy skills does not influence NTC's attitude toward their mothers. Rather, the NTC lead their mothers to read together in Mandarin Chinese.

(Quote from the transcription and the data was translated from Mandarin Chinese into English, V. Mei: Mei from Vietnam & V. Jen: Jen from Vietnam)

V. Mei: (Talking about her children) They are sweet kids and my good friends. They finish their homework and study in the afterschool program. If they don't know how to complete the homework, the afterschool teacher usually helps them. They are good students. I don't need to worry about their homework. I don't force them to study. As long as they are good and don't get in trouble, I am proud of them.

V. Jen: My daughter usually helps my young son with his homework. My daughter likes to study and she is a good model for my son. They finish their homework in the afterschool care program.

V. Jen: My daughter got full grades on the mid-term exam and got a reward of \$100 NT dollar (Equaling 3.5 US dollars) in the afterschool program. My daughter shared the scholarship with her brother. She is hoping to encourage him to study. They know I cannot recognize Chinese characters, so sometimes they read aloud to me in Mandarin Chinese.

In Example 3, the data collected from the couple who owns a lottery store—V. Yin and Mr. B—showed that their child needs to go to the afterschool care program. V. Yin is from Vietnam and does not know how to read or write in Mandarin Chinese, and Mr. B had a less formal education; therefore, they need to send their child to the afterschool care program to receive academic support. Furthermore, according to V. Yin and Mr. B, they are proud that their child has an interest in learning a foreign language—English. Even though they are unable to teach their child, they get support from the English Language Learning Center.

(Quote from the transcription and the data was translated from Mandarin Chinese into English, V. Yin: Yin from Vietnam & Mr. B: Yin's husband)

V. Yin: My son goes to the afterschool care program and finishes his homework there. He likes English. My husband and I send him to the Children English Language Learning Center. I don't know how to help my son with his school homework, in neither Mandarin Chinese or English. Therefore, my husband helps him out.

Mr. B: My son cannot focus on his homework at home so I send him to the afterschool program. The afterschool teacher watches while he does his homework and studies. Since he is a 5th grader, the math is much harder for me. Sometimes I don't know how to help him with his math homework because the way I learned is different from the current curriculum. Therefore, I send him to the afterschool care program. I don't know much English, but my son likes English so much. Whenever he comes back from English class, he reviews lessons and reads aloud. I pretend I understand it. I'm happy to see that he enjoys learning English.

The Relationship between NTC and Bride Mothers

The relationships between bride mothers from Vietnam and their children are relatively close compared to the bride mother from Mainland China. Bride mothers from Vietnam emphasize interaction with their children. On the other hand, the bride mother from Mainland China has a different perspective on taking care of her children. Instead of staying at home, she works in preparation for the children's anticipated educational fees and practices self-fulfillment as a model for her children. Therefore, she does not have much time to be with her children. The example 4 of the relationship between NTC and Bride Mothers is as below,

(Quote from the transcription and the data was translated from Mandarin Chinese into English, three bride mothers are from Vietnam, V. Mei, V. Jen. and V. Yin. and a bride mother from Mainland China, C. Yang.)

The narratives of three bride mothers from Vietnam:

V. Mei: I don't have any plan for my future. I hope my two kids can be healthy and happy forever. They are my best friends in Taiwan. They are my hopes.

V. Jen: Since my husband is a fisherman, sometimes he is not at home for a few months. I live with my husband's parents and my two kids. Sometimes I have different opinions from my husband's mother. We try our best to communicate and get along well. I am happy to be with my two kids. We talked and shared a lot. I don't have any plan for my future either. I just hope my two kids will be good and healthy.

V. Yin: I'm proud of my son. He is a smart boy. I'm happy with my life here. I'm glad to help with my husband's store. ; I hope my son can find his interest and pursue his dream. I will be very proud of him. As for me, I don't have any plan for my future. I hope I can take care of my husband forever.

The narratives of a bride mother from Mainland China:

C. Yang: I am busy with my restaurant and don't have time to take care of my two kids. My husband takes them to math classes in the afterschool program. They usually finish their homework in the afterschool program. ; I hope I can save money and provide my kids to have a higher education. It's a pity that my two kids seem not to understand how much I love them. I wish I could have time to be with them, but I have to work. If I don't work and save money now, I cannot help my kids to have a better life. I don't want to always rely on my husband.

The data of Example 5, below, reveals bride mothers from Vietnam did not have tight circles in the Taiwanese community even though there are increasing numbers of Vietnamese grocery stores. Since these bride mothers come to Taiwan alone, husbands and children may become their closest friends. The data shows that Vietnamese and Chinese women have different ways to relieve homesickness and adjust to their new lives in Taiwanese community. Bride mothers from Vietnam do not hang out with other Vietnamese immigrants. Most of the time they stay with their children and husbands. They focus on family caring. Family is core in their lives. However, the bride mother from Mainland China has her own circle since she own a breakfast restaurant. The self-employment allows her to expand her own circle and meet the people from her country, Mainland China. When C. Yang felt down, she talked to her circle when they have a gathering. Having her own circle is important for her to live in Taiwanese community.

(Quote from the transcription and the data was translated from Mandarin Chinese into English, three bride mothers are from Vietnam, V. Mei, V. Jen. and V. Yin. and a bride mother from Mainland China, C. Yang.)

The narratives of three bride mothers from Vietnam:

V. Mei: I know a few Vietnamese here, but we don't have time to hang out. We all have our own family that we need to take care. We usually greet each other when we run into the market or grocery stores. My husband has treated me well and he loves kids as well. I'm happy my life is here. Sometimes I am homesick, but the airfare tickets are too expensive for me.

V. Jen: My situation is the same as V. Mei. I don't hang out with other Vietnamese because I'm busy taking care of my family. But, I'm happy that there are more and more Vietnamese coming. We have Vietnamese grocery stores now. I can buy Vietnamese ingredients and cook my home dishes. I also hope I can go back with my two kids to visit. But, you know...if three people go together, the flight tickets are expensive. It's hard for us to go back to visit because my two kids are busy with their homework and school.

V. Yin: I went to Mandarin Chinese classes in the community for two semesters. There were Vietnamese, Filipinos and Thai in classes. However, they moved the classroom to where it is a little far from my home in the third semester. Besides, my husband is handicapped. I want to help at my husband's shop. Therefore, I did not go to the Mandarin Chinese class any more. I know some Vietnamese women here, but I don't know them very well. Some of them don't have happy marriages so they seem to be jealous of me. They once invited me to hang out, but I didn't like the conversation they had. They gossiped. I think my husband and my son are my best friends.

The narrative of a bride mother from Mainland China:

C. Yang: I have a group of good friends. Some are my customers in my restaurant. We became good friends. It's interesting that my restaurant became a gathering place. We usually meet once a week in the evening. Friends bring food or desserts and we talk. We usually have heart to heart talks. I'm happy that I have a group of good friends. My husband and I sometimes have quarrels. When this happens, I talk to my friends or call my parents, then, I feel better.

Discussion

Bride Immigrants' Life Adjustment in Taiwan: Go Beyond Language Empowerment

The afterschool care program plays an important role in facilitating New Taiwanese Children's learning. The significant difference between bride mothers from Vietnam and those from Mainland China is that each group has different ways to educate their children. This difference helps to explain how language might be one of the factors for bride mothers' lifestyle differences in Taiwan. Bride mothers from Vietnam have language limitations, so they might be afraid to go outside and build circles in the community. In 2006, the Taiwanese government started to promote courses of "life adjustment and guidance" for Southeast Asian spouses (bride immigrants). The Taiwanese government provides Chinese language courses that incorporate understanding about Taiwanese cultures, lifestyles, and laws (Lan, 2008). However, Chen (2006) pointed out, some see bride immigrants as inferior because of their lack civilization and intelligence (Lan, 2008). In fact, the bride immigrants are intelligent and have rich cultural heritages, so their lack of integration is often due to pragmatic limitations. For instance, the researcher's interviewee, Yin Yin, has to take responsibility as both a role model mother and wife for her family in Taiwan. She once attended the Chinese language-learning course for two semesters in the community. However, the local government changed the location of the class to a remote community in the second year. It was hard for Yin Yin to attend the class because she needed to help her husband watch his lottery store and pick up her kid from the

afterschool program in the evening. Therefore, she decided that caring for her children, husband and her husband's store were her foremost priorities. On the other hand, the bride mother from Mainland China does not have a language limitation. She speaks Mandarin. Even though the writing system is different from Taiwan and Mainland China, it does not influence this bride mother's cultural acclimation too much.

If the Taiwanese government can offer more flexible times or expand the range of sites of classrooms in the rural community for bride mothers of the Mandarin Chinese learning program, it will increase the possibility for bride mothers to attend. Although the researcher did not investigate the curriculum of Mandarin Chinese learning program for bride mothers, some scholars express concern about the quality of the program. Ho (2003a) and Wu (2001) pointed out that if the school not only teaches literacy recognition, but also integrates bride mothers' cultural background through dialectical interaction in class, it can lead to an increased recognition of the value of multicultural societies (Chang, 2006).

Hsia Hsiao-Chuan, is a pioneer promoter of the Chinese literacy program for foreign brides. It began in 1995 in the southern rural community of Taiwan with the Meinung People's Association (MPA). Later, in 2003, Hsia and her local supporters built a non-profit organization, TransAsia Sisters Association, Taiwan (TASAT) (Hsia, 2006 & Hsia, 2010). The goals of this association are to break the silence within the culture and empower foreign brides, to value their own self-identities, home culture and to pursue the right for immigrants in Taiwan. "As Freire (1985) observes, traditional literacy education views illiteracy as a manifestation of people's incapacity and the educators as messiahs. This concept of literacy only transmits an ideology of accommodation, reinforces the 'culture of silence' that dominate most people and can never be an instrument for transforming the real world (Freire, 1985, p. 9)" (as cited in Hsia, 2010, p. 142). TASAT conducts the Chinese literacy program beyond the traditional language "banking model" of standard Chinese learning. Hsia Hsiao-Chuan, the pioneer of this Chinese literacy program uses Paulo Freire's (1970) and Augusto Boal's (1979) critical pedagogy and theater to transform foreign brides in the host country. These literacy pedagogies do not only develop foreign brides' literacy skills, but also lead them to become critical active citizens for social justice promotion. Hsia (2010) indicated, "The view of literacy we adopted emphasizes the development of the learners' conscious of their rights, along with their analysis of their position in the real world. The critical issues are how to transform the learners from passive receivers to active participants, and even contributors" (p. 142).

Different nations of Bride Immigrants' Life Expectations: Vietnam and Mainland China

As the researcher found in the data analysis, bride immigrants from Vietnam prefer to be housewives, to do housework and to spend time with their children. The researcher thought (OR FOUND OUT) the language barrier pushed Vietnamese bride mothers to prefer to stay at home, to not get closer to the community. Likewise, the bride mother from Mainland China that the researcher interviewed has a strong motivation to run her own business and make more money to support her children's education. She has no problem building her own community because she speaks Chinese. Considering the cultural background differences between Mainland China and Vietnam, the bride mother from Mainland China has a number of advantages by living in a Taiwanese society because part of the culture and the language may be similar. The cultural similarity and language accessibility are privileges for the Chinese bride mother. This may help them to expand the social circle in the Taiwanese community, and to work independently. On the other hand, bride mothers from Vietnam have different cultural backgrounds and face a language barrier. These factors influence the roles Vietnamese women take during their transitions from immigrants, wives to mothers as their lives adjust in the host country, Taiwan. Facing these challenges, attending a Chinese learning program and expanding their social circles in Taiwanese community seem minimally important. Additionally, as their cultural backgrounds prize a communal identity as opposed to an individualist identity, the concept of individual empowerment is especially foreign and of seeming irrelevance.

Bridge of Community Supports for Bride Immigrants and NTC

Bride immigrants encounter life adjustment and role transition during a critical time. As bride immigrants in the interview of this study mentioned, shortly after they married, they got pregnant. They had no time to prepare in adjusting their lives. They face the transition to become mothers in a short time. Although there are several non-profit organizations supporting families who are in need of help, such as the Foreign Spouse Family Service Center or the New Immigrant Family Resource Center, bride mothers are not motivated to and have little awareness to seek help. On the other hand, the Taiwanese government attempts to take care of marginalized families and practice educational equality and promote social justice. For example, the Ministry of Education of Taiwan offered to implement afterschool care programs in rural schools, where there was a lack of educational resources, for students who are from families of single parents, families of indigenous peoples, the handicapped, low-income families, and the children of bride immigrants (Chung, 2009). However, the afterschool care program that the school offered does not meet New Taiwanese Children's parents' needs, so most of NTC attend an afterschool care program offered by a private institution. It not only provides NTC's school assignment assistance, but also provides other courses, such as English and special talent courses. Chung (2009) mentioned that current Taiwanese parents heavily rely on afterschool care programs. The schoolteachers suggested that the teachers of afterschool care program could cooperate with schoolteachers and build a communicative network to support New Taiwanese Children's learning.

In the community side, Chang (2006) pointed out Taiwanese people's lack of multicultural acceptance. Sadly, media reports exaggerate that bride immigrants are a submissive group. Taiwanese people do not have a multicultural perspective to embrace a changing society. . Furthermore, according to Hsiao (2010), the mainstream media has stigmatized bride immigrants to everyday citizens of Taiwan; actually, these bride immigrants are oppressed by the society and stereotyped by the mainstream media. Because of the media's misleading reports, bride immigrants may suffer from the stereotype of foreign brides as subordinate groups. This oppression silences bride immigrants. As "Freire's (1970) theory of the 'duality' of the oppressed: the oppressed simultaneously have the characteristics of the oppressed and the oppressor. The foreign brides internalize the 'oppressor consciousness' and see themselves from that perspective" (as cited in Hsiao, 2010, p. 138).

How can people change the public image of bride immigrants of transnational marriage issue for Taiwanese? Hsiao (2010) suggested, "these transnational marriages however do plant seeds for bottom-up globalization, which will only come about as a result of purposeful grassroots empowerment performed constraints have gradually broken their silence, organized themselves and become active in immigrant activist movements in Taiwan" (p. 135). With the support and empowerment of TransAsia Sisters Association, Taiwan (TASAT) and Chinese literacy programs, bride immigrants began to carry on a series of protest action for their rights in Taiwan. For example, hundreds of bride immigrants began to protest about the unfair financial security requirements in the streets to capture media attention. A book titled, *Don't Call Me a Foreign Bride* showed the tremendous cultural heritages present through writing and painting. The book allowed Taiwanese readers to value the growth of multiculturalism happening in Taiwan society, helping to break down the stereotypes of bride immigrants.

The other way to assist bride immigrants and NTC to be involved in the community is to promote experiencing multicultural input for community members. Chang (2006) suggested that respecting multicultural diversities and providing multicultural education training could help people value multicultural diversity and expand global views. The researcher suggested that if a community could routinely hold multicultural events, such as food sharing or talent show performances, it could encourage Taiwanese to have more multicultural awareness. Also, it could help bride immigrants to get closer to the community and meet more people. Not only would it help them on the language proficiency, but also in increasing their self-identity.

Implications of the Study

In this study, the researcher recruited one of the bride immigrants' husbands to interview. The rest of them declined to participate in this study. Therefore, it was hard for the researcher to get conclusive views from the husbands' perspective. Due to time limitations, the researcher did not have enough time to observe New Taiwanese Children's school performance. If the current researcher could collect the data from New Taiwanese Children's fathers and do several classroom observations, it would demonstrate the reliability of this study. The researcher also discovered how community plays an important role in a society. A friendly and functional community is a good network for bride immigrants to enhance their sense of belonging. If the researcher thought about the connection of community, she would have planned to become involved in the local non-profit organizations, such as Foreign Spouse Family Service Center, New Immigrant Family Resource Center or TranAsia Sisters Association, Taiwan (TASAT).

Further Study

The researcher hopes she can continue this study by including research on students' identity and /or school, community, home life. Furthermore, it would be important to learn how bride immigrants self esteem and acculturation shifts across time. Therefore, the researcher plans to apply for internship and to be part of TASAT. Only through working with the foreign brides can the researcher know what their experiences are like, understanding how they adjust to life and Mandarin Chinese learning in the Chinese literacy program. The researcher will attempt to apply what she learned from her graduate program through Freire's literacy circle by working with bride mothers. In addition, literacy circle can expand bride mothers' critical thinking entire about their lives. This Empowerment may help bride mothers to become more involved with their children either in school or in afterschool care programs.

Conclusion

With the growth of transnational marriage, Taiwan is gradually becoming a multicultural society in the globalized world. Bride immigrants from Southeast Asian countries, like Vietnam, and from Mainland China need to face multiple life adjustments, cultural integration, and role transitions from wives, to mothers, to citizens in the community. Raising children becomes another challenge for bride mothers from Vietnam due to the language barrier. In this study, the finding shows that afterschool care programs play an important support for New Taiwanese Children's academic learning and school homework assistance. Additionally, the researcher discovered that the Vietnamese mothers' primary friends are their children since they do not get involved in the community to build their own social circle. Another finding is that different nations of mothers have different life expectations than their own, and this informs their expectations and attitudes about their children's education. Bride mothers from Vietnam spend more time with their children, and it might be the language barrier that forces them to stay at home rather than get involved in the community. However, the bride mother from Mainland China has no language barrier so she builds her business and social circle in the Taiwanese community. Long working hours have not allowed the Chinese mother to have time to be with her children. But, she is satisfied as she works hard to be a role model for her children.

How can bride immigrants adjust to life in Taiwan and get support in the community? A non-profit organization TranAsia Sisters Association of Taiwan (TASAT) is a great network for bride mothers. This organization provides Chinese literacy program and theater acting to empower bride mothers. Bride mothers who live in the host country can introduce their cultures to Taiwanese society and be leaders in helping Taiwanese people embrace a multicultural society.

Appendix AInterview Questions
訪談大綱**For the bride mother 新住民媽媽**

Name 化名:

Age 年齡:

1. Can you share a little bit about yourself?
請您介紹您自己。
2. Can you tell me where are you from and describe your experience living in your country?
(Date, places.)
您從哪裡來?請您談談您在母國的生活情況?(時間及地方)
3. Can you describe your educational experiences in your own country?
請您描述您在母國的教育經驗。
4. What is your attitude toward living in Taiwan?
對於居住在台灣,您的生活態度為何?
5. How is your community life in Taiwan?
請您談談在台灣的生活情形。
6. What were some of the challenges you encountered in the community of Taiwan?
您在台灣曾經遇過哪些困難?
7. Can you describe the role that your family/friends/local agencies in Taiwan play in your life?
您認為您在家庭,朋友,或仲介機構中扮演的角色為何?請描述。
8. Can you describe what you do with your children at home?
請您描述您跟孩子在家的互動情形。
9. What are your educational goals for your children?
您對孩子的教育目標為何?

For the teacher or coordinator of the afterschool (安親班老師及主任)

Name 化名:

Age 年齡:

Teaching Experience 教學經歷:

1. Can you share a little about yourself?
請您介紹您自己。
2. Can you describe the schedule and activities at the afterschool program of the New Taiwanese Children?
請您描述本園所的學生(新台灣之子)在園所活動的情形。
3. Can you tell a little bit about the NTC (social skills, language performance)?
請您描述您的學生(新台灣之子)在園所社交能力和語言表現。

4. Can you describe the expectations you have for the NTC?
請您描述您對此學生(新台灣之子)的期許。
5. Can you describe how you communicate with the parents of the New Taiwanese Children?
請您描述您通常如何與新台灣之子的家長溝通？
6. What are some challenges you encounter when you communicate with parents of NTC?
您曾遇過哪些與新台灣之子的家長溝通上的困難？
7. What are some challenges you encounter when you work with your students (New Taiwanese Children)?
與學生(新台灣之子)互動中，您在教學上曾經遇到哪些困難？

For the bride immigrant's husband (New Taiwanese Children's father)

外籍配偶之丈夫（新台灣之子之父親）

Name 化名:

Age 年齡:

1. Can you share a little bit about yourself?
請您介紹您自己。
2. What are some of the challenges you encountered in the community after marrying a bride immigrant?
娶了外籍太太後，在生活中您曾經遭遇到哪些困難？
3. Can you describe the role that you play in your family?
請您描述在家中扮演的角色為何？
4. Can you describe what you do with your children at home?
請您描述您跟孩子在家的互動情形。
5. What are your educational goals for your children?
您對孩子的教育目標為何？

Appendix B**INFORMED CONSENT
(to bride immigrants)****Study Title: New Taiwanese Children-Who Cares?****Advisor & Principal Investigator: Dr. Claudia Peralta****Co-Principal Investigator: Yu-Wen, Chen**

This consent form will give you the information you will need to understand why this research study is being done and why you are being invited to participate. It will also describe what you will need to do to participate as well as any known risks, inconveniences or discomforts that you may have while participating. I encourage you to ask questions at any time. If you decide to participate, you will be asked to sign this form and it will be a record of your agreement to participate. You will be given a copy of this form to keep.

➤ PURPOSE AND BACKGROUND

The purpose of this study is to learn the difficulties of caring and educating New Taiwanese Children (NTC) for the bride mothers. Furthermore, the researcher hopes to bring to light the bride immigrants' perspectives of self-identity in Taiwanese families. This study seeks to inform others in the field the cultural wealth that exists in the home of bride immigrants and how they have learned to navigate the educational system to support their children. You are invited to participate in a research study to learn how NTC learning situation are because you are NTC's parents and afterschool teachers.

➤ PROCEDURES

I will make an appointment with you, the participants and ask where you want to meet, either at your home or any other public place. You will participate in the interview for a total of 1/2 hour or 1 hour and a half. The interview will be audio-recorded for accuracy.

If you agree to be in this study, you will participate in the following:

- Half an hour to an hour and half semiformal interview and/or participation in a focus group

➤ RISKS

The interviews will include a section requesting demographic information. Due to the increasing population of New Taiwanese Children and bride immigrants, the combined answers to these questions may make an individual person identifiable. I will make every effort to protect participants' confidentiality. However, if participants are uncomfortable answering any of these questions, they may leave them blank.

In the unlikely event that some of the interview questions make you uncomfortable or upset, you are always free to decline to answer or to stop your participation at any time.

➤ BENEFITS

There will be no direct benefit to you from participating in this study. However, the information that you provide may help develop improved study habits for teachers in the school and acculturation in the host culture.

➤ EXTENT OF CONFIDENTIALITY

Participation in research may involve a loss of privacy; however, your records recording will be destroyed. Your name will not be used in any written reports or publications that result from this research. Only the investigators will have access to the research data. Data will be kept for three years after the study is

complete and then destroyed.

➤ **PARTICIPATION IS VOLUNTARY**

You do not have to be in this study if you do not want to. You may also refuse to answer any questions you do not want to answer. If you volunteer to be in this study, you may withdraw from it at any time without consequences of any kind or loss of benefits to which you are otherwise entitled.

➤ **QUESTIONS**

If you have any questions or concerns about your participation in this study, you should first talk with YuWen, Chen at 1-208-995-0099 (USA); 04-8350-398 (Taiwan) or email at yuwenchen@u.boisestate.edu ; Dr. Claudia Peralta at 1-208-426-4438 (USA) or email at claudiaperalta@boisestate.edu.

If you have questions about your rights as a research participant, you may contact the Boise State University Institutional Review Board (IRB), which is concerned with the protection of volunteers in research projects. You may reach the board office between 8:00 AM and 5:00 PM, Monday through Friday, by calling (208) 426-5401 or by writing: Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138.

If you encounter some difficulties, there are two non-profit organization resource centers where provide medical, educational and any other social assistances,

1. Changhua County Foreign Spouse Family Service Center
Address: 4F., No.60, Sec. 1, Nanguo Rd., Changhua City, Changhua County 500, Taiwan (R.O.C.) Telephone: (04)7237885 Fax: (04)7295997 E-mail : life.ch@msa.hinet.net
2. Kaohsiung City New Immigrant Family Resource Center
Address: No.209, Zhongzheng 4th Rd., Qianjin Dist., Kaohsiung City 801, Taiwan (R.O.C.) Telephone: (07)215-5335 Fax: (07)215-6484

DOCUMENTATION OF CONSENT

I have read this form and decided that I will participate in the project described above. Its general purposes, the particulars of involvement and possible risks have been explained to my satisfaction. I understand I can withdraw at any time.

Printed Name of Study Participant

Signature of Study Participant

Date

Signature of Person Obtaining Consent

Date

訪談同意須知書
(新住民媽媽)

研究題目：新台灣之子-誰在乎？

主研究者/指導教授：Claudia Peralta 博士, 美國愛達荷州立大學 雙語教育系
系主任

共同研究者：陳郁雯, 美國愛達荷州立大學 雙語教育系 研究生

在同意參與此研究計畫前，本同意書闡述此研究大綱及授邀者參與研究計畫之目的。同意須知內容將告知受邀者，在參與研究過程中，如何進行及瞭解潛在的風險性。如有任何疑問，歡迎隨時提問。如果願意接受訪談參與此研究計畫，需要您的簽合同意。此同意書將作為參與證明。研究者將給參與人副本，予以保留。

➤ **研究目的及背景**

此研究為瞭解外籍媽媽在台灣教養孩子(新台灣之子)的情形。研究者期許本研究不僅能帶給外籍媽媽在異鄉(台灣)的自我認同感外，也提供居民瞭解外籍媽媽富有文化多元面向及如何瞭解台灣教育系統以幫助孩子學習。由於您是新台灣之子之父母亦或課後安親班老師，您授邀為此研究參與對象。

➤ **研究程序**

主研究者將預約參與人進行訪談。訪談地點以參與人決定為主，亦於家中或其它公共場所。訪談時間大約為 30 分鐘至 90 分鐘。為確保參與人提供之內容，研究者將採全程紀錄及錄音方式進行。

如果您同意參與此訪談，以下是訪談流程，

- 前 30 分鐘將進行半正式的一對一或團體訪談;
- 其餘 30~60 分鐘將以非正式的談話方式進行。

➤ **潛在風險**

此訪談將提及新台灣之子及外籍新娘在台灣逐年增加，受訪參與者的回應可能牽涉個人隱私。研究者將盡最大的能力保護當事人的回應內容。如受訪者對提問的內容感到不自在，亦可隨時告知研究者拒絕回應或停止參與。

➤ **受訪參與者之益處**

本研究未能直接帶給受訪者益處。然而，您提供的資訊將間接的幫助學校/課後輔導機構之老師改善對心台灣之子的教學方式。另外，也提供台灣社會更瞭解文化多元的包容性。

➤ **研究紀錄之保密程序**

此研究之受訪參與人亦牽涉個人保密性之風險。研究者將予以最大的可能保護當事人的資料及訪談內容。研究者將訪談錄音內容逐字編打於電腦文字處理檔案中。分析訪談內容後，會將語音檔案銷毀。您的名字(本名)將不會出現在研究紀錄及發表內容中。研究資料將保留三年。當此研究完成後，研究者將銷毀研究資料。

➤ **授邀者之參與意願**

如果您不願意參與此研究計畫，亦可拒絕參與回答任何問題。如果您自願參與此計畫研究，您有權利不計任何後果或損失退出。

➤ **對研究之疑問**

如您對本研究計畫有任何疑問，歡迎您連絡陳郁雯。

連絡電話: 1-208-995-0099 (美國); 04-8350-398 (台灣)

亦可以電子郵件方式連絡，yuwenchen@u.boisestate.edu；

亦或指導教授 Claudia Peralta 博士，連絡電話：1-1-208-426-4438 (美國)

或電子郵件方式連絡 claudiaperalta@boisestate.edu。

如果您對於參與此研究產生權利之疑問，亦可連絡研究計畫之保護參與人單位 the Boise State University Institutional Review Board (IRB)。此單位辦公時間為週一至週五，早上 8 點至下午 5 點。連絡電話為 1-208-426-5401，或寫信來函至 Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138.

另外，如在生活中，遇到一些困難，亦可連絡以下的非營利之團體尋求協助：

1. 彰化縣外籍配偶家庭服務中心

地址: 500 彰化市南郭路一段 60 號 4 樓 電話: (04) 723-7885

傳真: (04)7295997 電子郵件: life.ch@msa.hi

2. 高雄市新移民家庭服務中心

地址: 高雄市前金區中正四路 209 號

服務電話：(07) 215-5335 傳真電話：(07) 215-6484

服務時間：週二至週日 8 時 30 分至 17 時 30 分

參與人之權利

閱讀以上所述內容，我願意參與此研究計畫。我瞭解此研究的目的，訪談進程序以及潛在風險。如果對訪談過程有任何不自在的地方，我有權力隨時退出參與此研究。

參與人員正楷簽名

參與人簽名

日期

主研究者簽名

日期

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