

Observation of Family as a System within a Chosen Married Korean Couple and Their Extended Families.

Kim, Soon Yong*

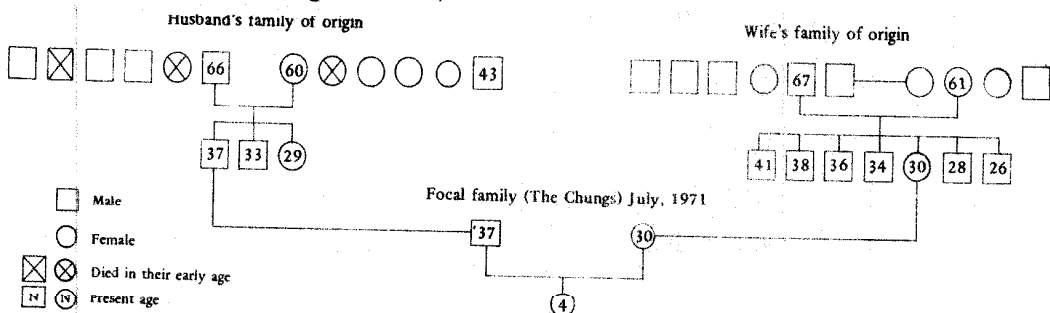
Table of Contents

- I. Introduction
- II. Family Tree
- III. Family History
- IV. Sibling Constellation and Relationship to Toman's theory
- V. Body language observed and Relationship to Schefflen's theory
- VI. Relationship between my observations and Bowen's System's Concepts
- VII. Theory of Family System
- VIII. Art Evaluation
- IX. Criticism
- Bibliography
- Abstract
- Appendix

I. Introduction

As I am observing one married Korean couple and their extended family according to Bowen's system's concept, Toman's sibling constellation theory, and Schefflen's body language theory, I will identify focal family's level of wellness within the family system. I believe the family is where the energy is in relation to motion, rhythm, diversity, uniqueness, innovative, evolving, becoming, ever changing, and multidimensional. The family, itself in the dynamic process of change as a whole it is also the most effective place in which it is possible to bring out a pattern and a organization for high level of wellness.

II. Family Tree (Three generations)



* Nursing Department, College of Medicine, Korea University

III. Family History

A. Composition and characteristics of the focal family

The Korean family I interviewed has a four years old daughter, Nancy. The wife is thirty years old and a registered nurse in New York State, her husband is thirty-seven years old and works in a bank. This couple was married in Korea. They have been married for five years. The husband had been in the United States for 3 years before he got married. The sister of the husband was a "go-between" which is the role of the amateur match-maker for this ceremony. In other words, the husband was in the U.S.A. and the future bride was in Korea. Apparently the sister of the husband was a representative of her family. The sister of the husband was a teacher's pet of the superior of the future bride. This is how they knew each other. The sister of the husband introduced her brother who is in U.S.A. for her teacher (the superior of the future bride at work) and asked that he be introduced to a nice girl. The pictures of the future bride and groom was exchanged through "go-betweens." Of course, the family of the groom had to mail the pictures to the U.S.A. which took a long time. (Apparently the husband of this focal family asked his parents to introduce him to a nice girl whoever they had in mind. He finished his Masters in political science and felt he should marry a professional girl.) After exchanging each other's pictures, both parents of the future groom and bride, the sister of husband and the future bride met altogether in a tearoom. This ritual is called "matsun" in Korean.

After the future groom came to Korea they developed yonai relationship within two weeks before they decided to marry jointly. The engagement party was held after two weeks starting their yonai relationships at the bride's house. One week after their engagement ceremony, they got married at a wedding-house. The wedding was not traditional but western style which was followed by a simple Korean style reception. They spent their honeymoon in Pusan, the southern part of Korea, for four days. Two days after they came back from their honeymoon, the husband returned to his job in the U.S.A. The wife remained with her in-law family approximately for four months. This couple met again four months after their wedding, and the wife got pregnant and had a baby-girl the following year.

B. Characteristics of the husband's family of origin

Both parents of the husband graduated from a Confucian school which means they are highly educated. In this family the feudal system is definitely favored males and particularly the eldest son is held in high regards.

The father of the husband is a scholar of Confucianism who sided with the conservative faction against Western influences, against novelty, and against "modernity." He provided

the moral and religious favor for the voice of the *past*. The Confucian ideology required that the child be totally obedient to his parents, the wife be totally obedient to her husband, and when he dies, to her son, and that the younger brother be totally obedient to his older brother.

The mother of the husband was a family-centered housewife. She worked in the National Musium after graduation from the Confucian high school until she got married. After she got married, her primary assignment was in the home, and she did not have to separate her home from her work.

Just as the wife did not work outside the home, so the husband did not housework. Even today the father of the husband and the husband of this focal family rarely participate in housework. (Appen. A p. 68) The division of labor between husband and wife remained very sharp.

When the mother of the husband got married, the society (environment) was very conservative to compare with her son's generation. If one understands the marriage system in the past years, one can understand the characteristics of the husband's family of origin better.

Marriage was regarded primarily as a social arrangement between two families, emphasized family as a whole rather than individual needs. Thus a husband and wife from a union whose importance in Korean society revolved not around the affection, intimacy, and personal gratifications of the marriage couple, but upon considerations having to do with the functions of the family as a vehicle for the perpetuation of lineage through its male members and for the worship and propitiation of the spirits of departed ancestors.

Match-makers, "professional or amateurs, men or women" were indispensable in the arranged marriage. One face-saving consequence of a marriage arranged by a matchmaker is that should the union prove unsuccessful a good portion of the responsibility must rest with this "middleman of marriage." Matchmaking began either with a visit by the matchmaker to the girl's parents or a visit to the matchmaker by the parents of a girl looking for a mate for their daughter. The matchmaker was in effect a sort of matrimonial agency. The first step was to arrange for a trial betrothal. The matchmaker secured on cards the eight characters standing for the name, hour, day, month, and year of birth of the boy and girl. These were taken to a fortune teller or diviner to determine if the characteristics harmonize sufficiently to provide an acceptable basis for marriage. In the selection of a primary mate such matters as wealth, scholarship, position, age (marrying across a generation brought confusion into the system of kinship relationships and was highly disfavored among Korean), personality, temperament, and health were all given judicious consideration by the elders. The wedding date would have been set by the diviner or fortune teller. According to the sister of the husband of this focal family, the parents were married within the "traditional way" which I described as any other couple did in olden days. (Appen. B p. 75)

The parents of the husband emphasized traditional value systems, such as self-discipline,

and the observation of hierarchial relationship among people by showing respect and obedience to their superiors (Appen. B p. 74) Therefore, this family tended to agree with authoritarian statements. Also, this parents tried to project their educational values through their children, and with great sacrifices they helped them to be professionals. (Appen. B p. 73) Even though their financial situation was not well provided while children were growing up, the interviewer noticed that the siblings of the husband of this focal family have higher educational background. The husband himself has a master's degree in political science in the United States. The younger brother is an engineer in Korea who graduated from the Institute of Technology. The younger sister is a registered nurse in New York State, and is going to nursing school for her Baccalaureate degree.

C. Characteristics of the wife's family of origin

If one understands Korean men of the past of the Yi Dynasty, one can understand the Characteristics of the wife's family of origin better. Therefore, let me review briefly.

The Korean men of the past tried to find their ideal image of a woman in three novels-Simchong-jon, Chungyang-jon, and Sassi Namjong-gi. From these novels, one can formulate a model of the life of a woman during the Yi Dynasty-a model which combines in one the characters of Simchong the Daughter, Chunhyang the Lover, and Mrs. Sa the Wife. Simchong represents the feminine incarnation of filial piety, while Chunhyang represents the spiritual pattern of Korean womanhood devoted to love and chastity. Mrs. Sa then, portrays the lonely and thorny path a Korean wife had to tread.

The traditional image of a Korean woman as I described above in old Korean novels is built upon the goodness of a moral woman conforming to the Confucian ethical norms of dutifulness to parents, chastity and womanly virtues. Accordingly, the beauty of a woman in the past was mainly discussed in terms of such moral values.

The Confucianism, in fact had rendered Korean men rather feminine, and on the other hand, has masculinized Korean women, who came to have a character of fortitude and toughness. The father of the wife of this family who was born at the end of the Yi Dynasty to follow the rigid ethical discipline of Confucianism, it was necessary to get rid of the militant and wild disposition. He was destined to forfeit even the capacity for breadwinner under circumstances where he came highly to value and pursue a stioc, simple and poor life style in seclusion, in keeping with Taoist thought and asceticism.

The mother of the wife had to work hard to earn a livelihood besides her husband's, who was wont to spend time on meditation and writing poems. By instinct, the wife felt more responsible than the husband for raising seven children. (Appen. A p. 67) The fact that the mother was so active and hardworking meant that the father was able to attend to his intellectual pursuits and other interests.

He enjoyed reading books or meditation without having any means to support himself

and his family. Therefore, the wife could not afford to stay at home in peace. He was incompetent as far as making a living was concerned. He was irresponsible and lacked the capacity for planning. The wife used to make extra money as a seamstress and sacrificed her life, for the sake of her husband and children.

IV. Sibling Constellation and Relationship to Toman's theory

Refer to Family Tree (p. 2)

I would like to discuss the husband's sibling constellation within his family of origin, then his wife, and discuss the implication of these sibling constellations in their families of origin within this focal family system.

Mr. Chung is the oldest brother of a brother and a sister. Mr. Chung's characteristics should combine of the oldest brother of brother and of an oldest brother of the sister. But as Toman points out that the sibling who is a person's immediate neighbor has a greater effect than a sibling farther away. Thus, if a boy has been followed by a younger brother and by two still younger sisters, the character of the oldest brother of brother(s) would dominate to a degree over that of the oldest brother of sister(s), Mr. Chung has strong character of the oldest brother of brother(s). Even though he has a younger sister, his characteristics do not show the oldest brother of sister. Another factor affecting his characteristics is, as Toman says, a difference of six years or more may make semisingletons of the siblings involved, that his age gap with his sister is eight years. (They have one brother in-between)

Then, what is the consistency with Toman's theory in Mr. Chung's characteristics?

As Mr. Chung is the oldest of the siblings plus he comes from the conservative Confucian family which places a high value on harmony within the household in a nuclear or extended family, he feels responsibility for (the leader) the welfare of all his extended family members. The heir, Mr. Chung, cared for his elderly parents even though they are thousand miles away from New York as a matter of course but his duties extended beyond that to any member of the extended family. (Appen. A p. 67) Although he might not be pleased to welcome his sister who is living alone here in New York City to live together since facilities are limited. He nevertheless feels responsible for the welfare of his former family members. As a matter of fact, his sister was able to continue her study through college in Korea as a result of his mutual support. (Appen. B p. 74)

As the heir of his family of origin Mr. Chung was given preferential treatment even before he actually becomes the head of the family. The younger children were not given equal voice in decision-making with either elder sibling or parents. The Confucian ethical system is distinctive in the rigor with which it attempts to regulate kinship behavior in accordance with formal rules. The ideals of deference, obligation, and cooperation among kin are in fact thoroughly *internalized* and has a pervasive effect on everyday behavior.

Feelings of obligation and deference towards seniors are accompanied by formality and restraint. Correct behavior in this context strikes an American observer as awkward, self-conscious stiffness, but one seemed proud of one's constraint as a mark of good manners. Informal, friendly relations as a mark of good manners. Informal, friendly relations such as existing among former schoolmates who drink, work, and play together are easier and more relaxed than with any kin. Because they are based on personal preferences and common experiences but lack the foundation of duty and obligation. Between siblings there can never be this kind of friendliness in this family. Mr. Chung, an elder brother, is always a potential father surrogate and future head of the "big house," as Toman indicates that the oldest brother of brother(s) will either become like the authority figure. He continues that the eldest brother of the brother(s) will mold himself after his image and conduct his task, whatever it is, completely in the spirit of his superior.

As heir, Mr. Chung is gratified and protected with fewer denials than his younger siblings face. When mature, he was perhaps more accustomed to being served and obeyed; but, he was also be more pompous, duller, and stodgier than his sister who won her place through personality and initiative rather than through inherited position.

Mrs. Chung is the intermediary sibling who has four elder brothers, and two younger brothers. According to Toman's theory her character should combine with the youngest sister of the brother(s), and the eldest sister of the brother(s). Then, what is the consistency with Toman's theory in Mrs. Chung's character within her family of origin?

When she was a little girl, she faced more restrictive compulsions than did her brothers. She was more careful to use polite speech and should answer politely when spoken to. She was called on occasionally to help with housework or baby care (Especially she was the only daughter who could take care of the house while her mother was working outside the house). She learned that girls were not merely different from boys but inferior to them.

Let me examine how the parents' sibling constellation affect to the present focal family system within Toman's theory. First the parents of the husband. The father of the husband is the younger brother of the brother(s) and the sister, one who died in her early life. Therefore the father of the husband might not have opportunity to identify a girl besides his mother. The mother of the husband is the eldest sister of the sister(s) and the brother. Even though she has a younger brother she may only have the character of the oldest sister of the sister(s) because she has been followed by a series of younger sisters, and age difference between herself and the youngest brother is seventeen years. Consequently, male interaction was limited to only her father. As a result, the spouse (the parents of the husband) would have a full rank and sex conflict, and their quarrels may be unending. According to Toman's theory the father got along very well with his son, the oldest brother of the siblings, there can be no doubt about seniority between them. But the mother and her eldest son, the husband of the focal family, may not get along very well. Neither of them had been used to having a peer of the opposite sex. Therefore, if the husband of

this focal family, Mr. Chung, did not have a younger sister he has less conflict. Secondly, the parents of the wife's family of origin. The father of the wife has three elder brothers and one sister who preceded by him and one younger brother. The mother of the wife has one elder sister and a younger sister and brother. The spouse (the parents of the wife) would have little trouble accepting each other as man and woman, and they supplement each other in rank. As I mentioned in the characteristics of the wife's family of origin, the mother of the wife was a breadwinner which supports Toman's theory. That is she will lead, and he will love to be led in all but his favorite endeavors; even there he may need some help, at least on their practical and everyday aspects.

In summary, the couple of this focal family system is a compatible match. Because the husband is the oldest brother of the brother and the sister, he does not have much trouble accepting opposite sex and accepting his seniority. The wife herself has the intermediary sibling position which character combines with the youngest sister of the brothers and the oldest sister of the brothers. According to Toman's theory, the youngest sister of the brothers, the one who has learned to be somewhat like a tomboy herself yet admires and adores boys, and she is rather willing to submit to a senior anyway is the best match for the eldest brother of the brother and sister. Even though the husband of this family has a younger sister, he has more characteristic of the oldest brother of the brothers because of their age gap. Therefore, according to Toman's theory, on "possible matches" would be the oldest sister of the brother, since the oldest brother of the brother is partly and secretly looking for a mother image, the older sister may be compative.

Toman says that the oldest brother of brother tend to treat girls like younger brothers. As he calls his four years daughter "General, Nancy" (Appen. A p. 68) supports Toman's idea.

V. Body Language Observed and Relationship to Scheflen's theory

As Scheflen says that the elements of an action represent the entire action, whether or not it reaches consummation, one can see three principles which governs the household hierarchy in this focal and extended family with their interaction at one glance: males are superior to females; elders are superior to juniors; and those born in the household are superior to those born elsewhere.

Within the apartment itself, every room is conceived as having an "upper" and a "lower" end; at gatherings of any degree of formality persons are seated by descending status from the upper to the lower end. The seating of the husband in this family at mealtime differs in particular from one region to another, the husband is placed on the "upper" side, his male-female offspring or sibling (his sister) ranged close to him, while the wife, whose status is lowered by her female sex sits "below" everyone else close to the cooking and food-storage areas (something kitchen in the United States, for this is at the "lower" of the home). To the husband of this family (the eldest male) has the first turn in the evening

bath, then the sister-in-law when she stays overnight, and wife follows in order of importance. By this seating arrangements and order of taking a bath one can see who holds the proper position in the hierarchy of dominance in this family.

Scheflen says that in Victorian traditions, the woman reciprocated with certain displays that belong to a submissive behavior pattern. In this family the submissive behavior pattern of the wife is lowering the eyes, covering her mouth with her hand when laughing and so forth.

An extremely difficult problem arises for the outsider who tries to assess the affective component of family life by their body language. Scheflen says that each culture has its own kinesic movement and that different ethnic groups may misinterpret each other's kinesic behavior, and lead to serious misunderstanding. Then, what is the psychological basis of the family's cohesive strength and durability in this culture? Love and affection are not words that this family members use in describing ideal family relations; only that they are cognitively disvalued and repressed.

As a result, the husband and wife of this family have disapproved of the kind of public togetherness that American spouses enjoy. Let me give another example of separation of the sexes in a social context outside the inner room of the house in Korea. This discrimination exists as a part of popular values, custom, and everyday behavior. If male guests visit a house, the wife usually retires, appearing only to bring food and drink. In the case of attendance at a social gathering such as a wedding or funeral, a husband and wife would leave their house separately, mingle with different groups, and return at different times. Of course, the husband and wife of the Chung's focal family do not practice this here in America which is a totally different culture, and they were brought up within Korean value system until they emigrated to the United States. Scheflen points out in the extract below how the original value system affects to generation after generation.

As the people of Europe and Asia have come to the United States, many of them have quickly adopted American dress, vocabulary, and certain customs, at least in public. But the acculturation of interpersonal spacing, gesticulation, and the marking and vocal qualities of speech comes much more slowly-possibly because these behaviors are unconscious and are not formally taught. As a consequence, the original patterns of gesture and spacing remain until roughly the third generation. So the ethnic background of most migrant grandchildren can still be guessed by watching their spacing and gestures.

VI. Relationship Between my Observations and Bowen's System's Concepts

Bowen's central theoretical concept is "differentiation of self," the degree of differentiation of the basic level of self in a person. This is similar to an emotional maturity scale, but it deals with factors that are different from "maturity" concepts. He insists that this is the scale in evaluating the level of "differentiation of self" from the lowest possible level of "undifferentiation," and the greater the degree of undifferentiation

(no self), the greater the emotional fusion into a common self with others.

I like Bowen's theory very much and each person should lead to the differentiation of self in the family therapy session, but this theories are *totally* based on Western culture, because he assumes a high degree of individualism. Within Bowen's theory I found the Chungs seem to have high undifferentiated family ego mass, but instead of place them on the lower half of the level on the differentiation scale, I would explain their possible social and family interactional system which made them an emotional fusion.

As long as the husband's father is alive and reasonably active, it is difficult for Mr. Chung to play an independent role of importance in the family system (Appen. B p. 76) This blind obedience demands of the wife and children creates ambivalent emotions in the eldest son, since as a son he is expected to show subordination, and as an heir he must show authority. The thirty-seven years old son is just not able to speak out with any authority. If Mr. Chung, the husband of this focal family, speaks out with and against his father in terms of domestic affairs he is severely criticized by the neighbors and relatives and not fully accepted as respectable.

The various features of this family organization is in a sense of *collective* responsibility (no self). As I described already, even in one's own marriage, family needs are more emphasized rather than *individual* needs.

With this family system how can one differentiate from the other? Unless they were unusual creatures they would not resent being female or juniority of the family. As Bowen points out that one of the selves in the common self becomes dominant and the other submissive or adaptive. In other words, the dominant one gains a higher level of functional self and appears "stronger," at the expense of the adaptive one who gave up self and who is functionally "weaker." Undifferentiated ego mass is related to one's own identification. Family-mindedness within this family system is also built into the language and has far reaching implications. This family member do not say my house, but our house. It is not my sister, but our sister. (Appen. B p. 76)

As Bowen says that there are people low on the scale who keep their lives in emotional equilibrium without psychological symptoms, and the scale has no direct correlation with intelligence or socio-economic levels, this focal family system stays in symptom-free adjustment for the time being. But I predict that this focal family may have identity crisis in the possible future here in the United States as the system here is *totally orientated to the level of differentiation*.

Another of Bowen's System's Concept which I can apply to this focal system is his family projection process within husband's family of origin and their marital conflicts to the husband, the eldest child of the children, of this focal family. Family projection process is the process by which parents project part of their immaturity to one or more children. The most frequent pattern is one which operates through the mother with the mechanism which enables the mother to become less anxious by focusing on the child.

Mr. Chung, as a first-born son, started his life under two favorable conditions: his birth

had settled the permanance of his mother's marriage, which might had been dissolved at any time up to her pregnancy, and had insured the perpetuation of the household. These are two very concrete reasons for the close care, warm affection that now envelop Mr. Chung.

Another existing circumstance is that a father's (the father of the husband) high status led to an overbearing attitude toward his wife which in turn led to the wife's excessive attachment to her heir-son for personal salvation. The pattern of interpersonal relationship among Mr. Chung's family of origin was that the father was autocratic and aloof, and children try to avoid their father. As a reaction to this resentment against the father, they have sympathy for the mother and hence the mother-son relationship tended to be tinged with sentimental and emotional color. And in his young life for a short periods Mr. Chung's father spent much money for gambling and for other women, and was violent to his wife and children. (Appen. B p. 74) In that case, the wife's status itself was insecure and, as a result, her relationship with the eldest son, Mr. Chung became excessively close. She might feel that the oldest son was an only sympathizer for her, and that he would be her only supporter in later life. As a resulted Mr. Chung received an emotional overprotection from his mother, and their relationship was one of a mutual dependency and he is now in the United States.

Mrs. Chung, the wife of the focal family system, mentioned during the interview that her husband had closer affectional ties to his mother and his sister who lives in New York City than to her in their early marriage. (Appen. A p. 70) This supports Bowen's concept in which the child who is the object of the projection is the one most emotionally attached to the parents, and the one who ends up with a lower level of differentiation of self.

VII. Theory of Family System

A. Family and complementary relationship

Bateson says in "Naven" that many systems of relationship contains a tendency towards progressive change, which he calls schismogenesis. This is a process of differentiation in the norms of individual behavior resulting from cumulative interaction between individuals. He classifies schismogenesis which he defines as a pattern of relationships between individuals, or group of individuals which *unequally contains* the germs of progressive change.¹ Jackson's philosophy on "Therapy, Communication, and Change," supports Bateson's. He says that complementary relationship between two people are of *unequal status*, in the sense that one appears to be in the superior position, meaning that he initiates action and the other appears to follow that action. Thus the two individuals fit together

1. Gregory Bateson, *Naven*. Stanford: Stanford University Press, 1958. pp. 175-176

or complement each other.² We had a third supporting idea to Bateson's theory by Watzlawick et al. They describe complementary relationship in "Pragmatics of Human Communication," as a form of a different sort of behavioral Gestalt which is based on the *maximization of difference*. They find that a complementary relationship may be set by the social or cultural context or it may be the idiosyncratic style of a particular dyad.³

All of the three above mentioned references in complementary relationship have *two different positions*. One partner occupies the superior, primary, one-up, or lead position and the other the corresponding inferior, secondary, one-down, or follow position. When the wife of this family says, "To me it was more important not to go against my in-laws since they did not go to church." "My father kept on saying in our engagement ceremony my daughter needs guidance and education from the groom's family (and the groom told him that he would do his best). "My husband asked me to stay with his parents in Seoul after he left for America. So I did," this is a complementary relationship between this dyad and to Mr. Chung's extended families. This was the way the husband and the wife control their interpersonal relationships early in their marriage and the result was cohesiveness. The wife of this focal family began her interpersonal relationship in married life in the secondary position of a complementary relationship at least while she was staying with her in-laws in Seoul, Korea. But when she decided to invite her mother from Korea to take care of baby Nancy and was seeking an abortion without mutual agreement with her husband (Appen. a p. 71) etc., she was learning to act with her husband in a symmetric way in which the relationship is one between two people who behave as if they have equal status. Each person exhibits the right to initiate action, criticize the other, offer advice and so on.

Jackson says that mature relationships, we label "parallel" since there are frequently complementary and symmetric crossovers. In the ideal husband and wife relationship each defines areas in which he determines the nature of the relationship, in which he typically behaves in symmetric or complementary manner. The determination of areas of control obviously are determined by cultural factors as well as by special skills such as the fact that the woman is the only one who can have a baby.⁴

I see rather than areas of control within this family system a constant refusing of the other's attempts to define the relationship such as, "Bring Nancy's drawings to Miss Kim" but the wife responded to her husband as a deaf. And the husband told to his wife to "Answer the phone" and she answered, "Why not you?" The wife also remarked, "I wish we had nursing homes in Korea instead of the older members of the family living with their sons. The old people would make their friends in nursing homes and they would

2. Don. Jackson, *Therapy, communication, and change*. Human communication volume 2. Science and behavior books, Inc., 1969. p. 189
3. Paul Watzlawick ; Janet Beavin ; and Don. Jackson *Pragmatics of human communication*. New York : W.W. Norton & Company. Inc., 1967. p. 69
4. Jackson, op. cit., p. 190

enjoy it." As she is expected to live with her parent-in-law since she is married to eldest son of the family. The husband's answer to this was "The children should take care of their parents at home instead of sending them to institutions. Orientals should follow the tradition. Those stupid ones try to ignore their tradition and follow others not knowing anything." Here the husband did not reach agreement explicitly.

Obviously, the husband's ability to interact in different types of relationships may be inhibited by the ways his family encouraged and discouraged his maneuvers during his childhood. Minuchin says in his book, "Families and Family Therapy" that since the past was instrumental in the creation of the family's present organization and functioning, it is manifest in the present and will be available to change by interventions that change the present.⁵ As an adult, heir, and the head of his present family Mr. Chung cannot accept the secondary position in a complementary relationship in his marriage interpersonal relationship. As Mrs. Chung mentioned, "I think all this comes from preferential treatment from his parents as an heir of the house." (Appen. B p. 76) Similarly, Mr. Chung might be discouraged from learning to behave in a symmetric way. The blind obedience to his parents during childhood demanded of Mr. Chung creates ambivalent emotions in the eldest son, since as a son he was expected to show subordination, and as an heir he must show authority. Mr. Chung not only learned how to respond to his parents, the authority, and to command his junior, but learned to use them as a model which is based on Confucianism that is based on filial piety, and reverence for age. Miss Chung remarked, "My brother copied his authority from our parents over my small brother and me." (Appen. B p. 74) In Confucianism all the children are taught in the family "to serve their elder brother as they would require their younger brother to serve them." Thus I can see a complementary relationship even between Mr. Chung and his youngest sister Miss Chung.

B. Boundaries of the family system

Minuchin defines that the boundaries of a subsystem are the rules defining who participates, and how. The function of boundaries is to protect the differentiation of the system. Also he defines various boundaries as below⁶:

-----	clear boundary
.....	diffuse boundary
=====	rigid boundary
=====	affiliation
———/ /———	conflict

5. Salvador Minuchin, *Families and Family Therapy*
Cambridge: Harvard University Press, 1974, p. 14

6. Minuchin, op. cit., p. 53

For proper family functioning, the boundaries of subsystem must be clear.⁷ The clarity of the boundaries within a family is the parameter for the evaluation of family functioning. The family map allows one to formulate that function well and about other areas that may be dysfunctional. Therefore, it helps to determine the intervention.

The Spouse Subsystem:

Key to Abbreviation:

H	Husband
W	Wife
C	Child
F	Father
M	Mother

When the husband said, "Answer the phone!" and the wife responded "Why not you?," this dyad is facing direct conflict. (Appen. D p. 81)

H—————| |————— W

When the husband said, "America is hell for the man. It is heaven for children and woman," (Appen. D p. 83) boundary becomes from

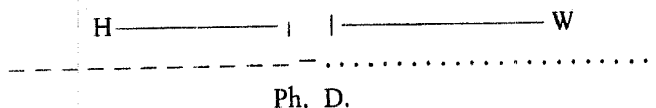
H		H = American Society
W	to	W
C		C

The husband is using affiliation with American society to mobilize their fuse and emotional conflicts. According to Bowen, this concept can be explained as a "triangle" which means that when emotional tension in a two-person system reaches a certain intense level, it triangles a third person or issue, permitting the tension to shift about within the triangle. Another example of this triangle is seen when the wife said, "Anyway, America is too permissive for children, if we do not restrict her now, there is no way to control her when she grows up." (Appen. A p. 64)

This couple's inability to communicate with each other can be seen when this dyad discussed Mr. Chung's going on for his Ph. D. Even though Mr. Chung had applied to several schools, he was not enthusiastic about continuing his education while his wife insisted that he continued school by giving these arguments, "this was one reason I married to you," "If you think Nancy's future an instructor in a college is better than Nancy's father as a merchandiser," "everybody will look at you as a instructor in a college." (Appen. D p. 84). The way this couple ended their discussion was, "Do not think the husband's Ph. D. is your apron," (Apron means here something to show off to others. Apparently the husband did not want to agree with his wife's undifferentiated ego mass.) and the wife's

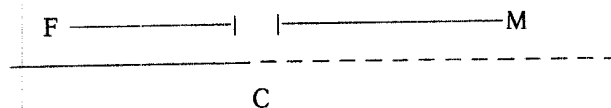
7. Minuchin, op. cit., p. 54

voice became cynical by saying, "Everything is for you. Do not be upset." (Appen. D p. 84) Their agreement did not reach explicitly. At this situation family map can be drawn as,



The Parental Subsystem:

When four year old daughter, Nancy said to Mr. Chung, "I am thirsty, dad" he answered, "Ask Mommy!" Mrs. Chung's response was, "She asked you!" (Appen. D p. 83) At this situation family map can be drawn as,



Here, father and mother used their daughter, Nancy as a third person to avoid their emotional conflict in which Mr. Chung did not want to go in to the woman's territory, the kitchen. This can be explained by the concept of triangle as mentioned earlier.

VIII. Art Evaluation

A. Purpose

According to Kwiatkowska's explanation in his article "Family Art Therapy", family art therapy is one which lack artistic sophistication, interest and talent. This selection is made in preference to a more dramatic and artistically impressive example in order to show how even the most primitive use of graphic symbolism can *become a powerful channel of communication*.⁸ (emphasis added.)

Rubin says in her article "A Family Art Evaluation," that the preference is that at our present state of development with this approach, we are interested in comparing findings from family art evaluations with results from other diagnostic approaches also being used with the families.⁹

B. Setting

When family members are all present in the setting, the therapist gives them papers and

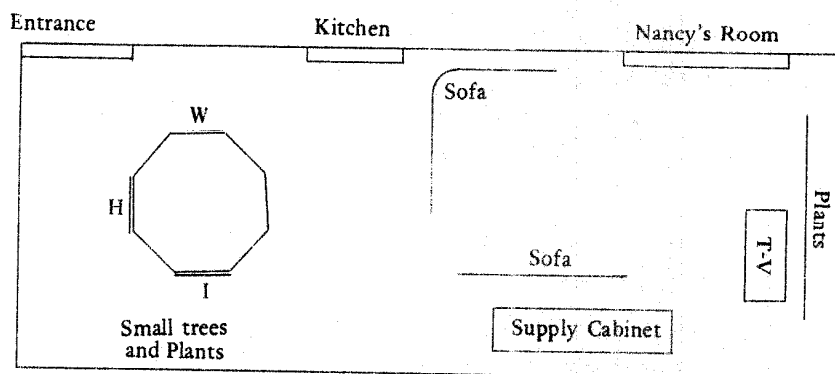
8. H.Y. Kwiatkowska, "Family Art Therapy," *Family Process*, (1967), p. 39

9. J.A. Rubin and M. Magnussen, "A Family Art Evaluation," *Family Process*, (June, 1974), 13: p. 187

pens to draw pictures, the families will have less super-ego defenses and control, and express their intense emotional feelings which are impossible in verbal communication without pictures.

The couple, Mr. and Mrs. Chung, was sitting at a hexagon shaped table for art evaluation. Their dinning table is placed in the corner of their living room. Their four year old daughter, Nancy, went to the bed just before I arrived at the couple's apartment. Therefore, I was not able to get Nancy's drawings for this day, but I was able to get her drawings during the last interview session.

Map of family members' location in the living room during the are evaluation task:



According to Rubin's experience, none of the family members has become severely anxious about revealing themselves to others even though they were concerned with the threatening possibilities of a family art evaluation.¹⁰ Although it was emphasized that artistic skill is not expected and is irrelevant, drawing was the difficult task for Mr. Chung, the husband of this family. When I asked them to scribble, I found free scribbling was the most difficult task for this couple. Therefore, I asked them to start "with anything that comes to your mind right now." No. 1 was the first one done by wife as a free product. She started to draw the lamp which was placed over the shoulder of the interviewer which directly faced her while saying she would copy the lamp. To the wife it was easy task to draw lamp while the husband sat back in chair, stared at the drawing paper, and smoking his pipe. Despite prior preparation by the interviewer, Mr. Chung was apt to be self-conscious about his lack of ability in art. Until Mrs. Chung finished her first drawing (No. 1), Mr. Chung did not even start yet and did not want to do it at all. When the interviewer asked him to do a drawing he kept on asking whether he could write instead of draw. Finally he started to write (Figure I). The wife titled this husband's drawing "that's his studying." The atmosphere was not relaxed throughout the art evaluation session. I would say that the wife's response to the art evaluation session was flexible to contrast of the rigidity of the husband.

10. Rubin, op. cit., p. 189

C. Format

Scribbling:

After the first free product, the wife started to scribble by asking whether she was doing it the right way. The wife started to scribble freely to compare with her husband. She asked some questions on how to do it. After I demonstrated by scribbling on the air, and she started to draw (No. 2). She drew by making crossed lines in one color and filling in the spaces with matching colors. The husband titled her scribble "Buckmister Fullian dome" later on.

While the wife was scribbling, Mr. Chung was just watching his wife and finally he left his seat and went into couple's bedroom. When his wife called him out he came back to his seat but took a long time to start scribble. He looked like he was taking an examination, thinking very hard, and finally started to scribble "normal curve" (Figure V), and wrote "consciousness flow as continuum" by himself.

Family portrait:

As the wife of this family drew freely first two drawings, she started to draw her family of origin before her husband (No. 3). She began with her first nephew and she explained later on that she was close to her first nephew. The wife drew all her members of her family of origin including both parents and the family of her eldest brother and her grandma which she used to live with until she got married. She excluded herself as a member of the family, and it can be explained that she had unconsciously felt that a daughter is not a family of origin member any more once she got married as an old saying in Korea explains. She identified the members of the family by writing first nephew, ma, pa, etc. in Korean.

After she drew her family of origin, she started to draw her present family and identified "Nancy's dad" and "Nancy" in Korean under the picture (No. 4). The interesting thing is here again that Mrs. Chung did not include herself as a family member in her family portrait.

Mr. Chung tried to withdraw from the field by sitting back in the chair and back and forth between their bedroom while his wife was drawing. He showed a great deal of nervousness during the art session while his wife tried to show no emotion. What made me think this couple apparently had a family quarrel was this couple did not interact by eye to eye or face to face contact but interacted with the air which was a different interactional pattern from previous interviews.

The husband showed great difficulty in drawing the family picture as he did from the beginning of the art session. He insisted that he would rather write than draw and insisted that he did not have talent. Finally he drew his family of origin (figure II). I had suggested that he draw in the order of the ages of the family from pa to youngest sister in the corner of the drawing paper. He also wrote that "Learn to live with imperfect world, and with imperfect self." The wife titled his drawing as "ears of corns" later on.

He drew his present family (Figure III) after he finished his family of origin. But he excluded himself, and their four year old daughter Nancy in the family portrait and included his sister who does not live with them. Also, he wrote that "intended to be wife, though looks like man" underneath his wife's picture. What puzzled me was whether he had guilty feelings that he made his pretty wife look like a man or that he was afraid of his wife's attack being made to like a man in the picture. He seemed to feel he was protected by writing the caption such as it was.

The four year old daughter Nancy tended to enjoy the procedure by showing natural and spontaneous behavior. She started to draw her mother first and titled her drawing "dancing mother" although Mrs. Chung claimed that she does not know how to dance. Nancy picked up extremely colorful pens which was in contrast to her parents. She drew her mother first and refused to draw her father and herself on the same paper because they were too big to draw on same paper. The drawing of her father and herself she titled "going out."

Joint drawing:

Without a long discussion the wife started to draw the small tree which is placed in front of the couple in the living room. She drew most of the tree and husband finished up in drawing with few leaves. As I mentioned earlier that Nancy sent to bed early for that day she was not able to participate in the joint drawing.

As Rubin says about the joint drawing the last procedure requires the family to make a joint decision and to implement it in regard to a commonly assigned task. The degree and kind of organization in the final product reflect the family's ability to function in a unified fashion. The manner in which members participate in both the decision-making and execution phases of this task gives further evidence of family characteristics and interaction patterns,¹¹ the wife seemed to take initiative for decision making task by starting joint drawing first.

D. Summary

There are several findings from this art evaluation session. The husband revealed a tremendous hesitation and resistance to draw anything freely. On the other hand, the wife's attitude was much more open and directed toward the situation. Compared to the husband's withdrawal reaction the wife was more positive. This hesitation and resistance can be grounded in the differences in the way he was brought up from his wife, although they both came from the same background, a Confucian-centered family. It may be explained that as the heir of the family Mr. Chung had very little freedom as an individual due to family and social pressures while Mrs. Chung had certain advantages. Whereas the

11. Rubin, op. cit., p. 194

pampering and protecting of boys might well encourage in them a basic and lifelong dependence under the cover of self-will and even arrogance, the little girl grown to adulthood was more likely to find in herself a reservoir of inner strength and stamina and a habit of self-reliance under the cover of deference, which she would surely need in her woman's role, just because from a very early age her upbringing developed these inner resources.

As one can see from the family's portraits the husband and wife both left themselves out from the family portrait. As Kwiatkowska says the families are here engaged in an expressive activity simultaneously, something which is impossible in verbal communication.... The symbolic images express unconscious feelings and gradually help to uncover and clarify ambivalent and confused attitudes within the family, feelings which are often too intense to express in words,¹² even though this couple did not show the emotional feelings to the interviewer because they perceived her as one who is not a stranger on the street but an acquaintance from school, and their junior. This couple may have an unconscious feeling of being "left out" from each other's life or they want to leave each other. Conclusions cannot yet be drawn from these observations and this couple did not provide other clues during their interview sessions. Another possibility I can think of is that they are unable to communicate with each other.

The husband of this family drew a "bookshelf" (Figure IV) as free product with the same color which he started with in the first writing after the joint drawing. He titled that drawing "the world to conquer."

All his drawings related to the data which I collected during the first two interviews and last interview. Miss Chung had mentioned during the second interview that "our parents think education makes everything possible. Therefore, even if they do not have anything to wear, they still send three children to college." Learning is the traditional path upward to them not just for the individual, but for the family. Not to bring the family discredit, but honor and advancement—that's the duty owed to the ancestor's and to the generations to come as the wife of this family mentioned (Appen. D p. 84). "If you think of Nancy's future an instructor in a college is better than that Nancy's father as a merchandiser. Everybody will look at you, and Nancy will be proud of you as a college instructor." "Anyway I liked a scholar.... An intelligent person. I knew I was not bright enough to continue higher study, so I always wanted to marry someone who studied a lot." (Appen. A p. 66).

12. Kwiatkowska, op. cit., p. 37

IX. Criticism

A. What data is missing?

1. Recognition of interpersonal relationship pattern between parents and daughter Nancy in the American cultural system.
2. Wife's interpersonal relationship pattern among her siblings.
3. At my first interview the husband was present. But he never participated despite of my efforts in stimulating him.

B. Nursing therapy with the family is an interesting field, but I felt insecure in myself especially during the last two interviews because I was unsure in my ability to draw an understandable family map. I think the therapist should be a authoritarian figure to help the family in crisis when they are in need. "When the therapist joins the family, he assumes the leadership of the therapeutic system. This leadership involves responsibility for what happens."¹³ The interviewer as a therapist must assess the family and develop therapeutic goals based on this assessment. In order to intervene in ways that facilitate the transformation of the family system in the direction of therapeutic goals, I think I myself as a therapist have to *assess the basic level of self in a person.*

13. Minuchin. op. cit., p. 111

Bibliography

- Bowen, M. "The Use of family theory in Clinical Practice," *Comprehensive psychiatry*. Vol. 7 No. 5, Oct. 1966
- Group for the Advancement of Psychotherapy, *Treatment of Families in Conflict*. New York: Science House, Appendix A. 1970
- Anonymous, "Toward the Differentiation of Self in One's Own Family," in J. Framo (ed.) *Family Interaction*. New York: Springer. 1972
- Fogarty, T. "The Four Dimensional Self," *The Family*, Vol. 1, No. 1 Nov. 1973
- Toman, W. *Family Constellations*. New York: Springer, 1969
- Scheflen, A. *Body Language and the Social Order*. Englewood Cliffs, New Jersey,: Prentice Hall, 1973
- Haley, J. & Lynn, H. *Techniques of Family Therapy*. New York: Basic Book, 1967
- Kwiatkowaska, H.Y. "Family Art Therapy," *Family Process*, 1967
- Rubin J.A. and M. Magnussen, "A Family Art Evaluation," *Family Process*, June, 1974
- Bateson, G. *Naven*, Stanford: Stanford University Press, 1958
- Jackson, D. *Therapy, Communication, and change*, Human Communication volume 2. Science and behavior books, Inc., 1969.
- Watzlawick P.; Beavin J.; and Jackson D., *Pragmatics of Human Communication*. New York: W.W. Norton & Company. Inc., 1969.
- Minuchin S. *Families and Family Therapy*, Cambridge: Harvard University Press, 1974.

국문초록

System으로서의 韓國人 核家族 및 擴大家族의 觀察

김 순 용*

美國에 移民은 한 韓國家庭을(정씨家族) 對象으로 세번의 面談(interview) 및 art session을 통해서 이 核家族 및 擴大家族을 다음과 같은 方法으로 分析하여 家族의 類型(family pattern)과 關係된 理論的 모델(Theoretical model)을 理解하고 變化되고 있는 Health Program에 있어 간호원이 “變化因子(change agent)”로서의 役害을 再發見하고자 한다. 이러한 方法은 家族 및 看護科學에 새로운 接近法이며 看護의 領域이 얼마만큼 擴大될 수 있는가를 나타내고 있다.

- (1) Toman의 Family Constellation理論과 一致되는점 및 一致되지 않는 점
- (2) 韓國人 核家族에서 觀察된 非言語的 意思疎通(non-verbal communication) 및 이것과 Scheffler의 理論과의 關係
- (3) Family Theory Bowen의 “differentiation of self”와 “family projection process” 理論에 의한 分析
- (4) 核家族에서 觀察된 相互作用 類型(interactimal pattern)을 分析
- (5) Art Session을 통해서 觀察된 事項 및 Critique

結課의 으로 이 核家族은 社會的 價值觀이 變化된데서 오는 葛藤에 直面하고 있다. 우리나라의 擴大家族에서 強調된 價值觀은 家族을 하나의 全体로써 보는 “우리(we-ness)”였는데 이것은 日常使用하고 있는 言語에도 影響을 미치고 있는 것을 볼 수 있어 즉, “내 동생(my sister)”이라고 하는 대신 “우리 동생(our sister)”이라고 하는데 여기에서 言語가 뜻하는 意味와는 거리가 먼것을 알 수 있다.

정氏 夫婦는 美國의 價值觀을 認識해서 그들의 相互作用 類型을 肯定的이고 開放的인 討議方法으로(positive open-discussion) 接近해야 한다. 이 核家族의 夫婦는 둘 다 儒敎思想이 強調된 家庭에서 자라나, 이 夫婦가 結婚한지 오년이나 되었으나 言語的 意思疎通이(verbal communication) 굉장히 制限된 것을 쓸 수 있다.

人間의 經驗들은 人間이 接하고 있는 社會와의 相互作用에 의해서 결정된다. 社會가 變化함에 따라서 家族도 變化할 것이다. “變化는 언제나 社會에서 부터 家族으로 온다. 이 變化는 절대 작은 단위에서 큰 단위로 오는 것이 아니다. ... 그러나 家族構造는(family structure) 環境이 變化함에 따라서 適應해야 한다”라고 Minuchin이 지적한것 같이 정氏 夫婦가 直通하고 있는 여러가지 葛藤은 이 核家族이 그들의 價值觀 및 相互作用類型을 變形(repatterning)시키므로써, 복잡하고 多樣的인 美國社會에서 成長할 수 있는 좋은 機會을 만들어 주고 있다.

세번의 面談時間은 각 30분이었으나 Volume上 略한 것을 副記하여 둔다.

* 고려대학교 의과대학 간호학과

1) Salvador Minuchin, *Families and Family Therapy* Cambridge: Harvard University Press, 1974, P.52

APPENDIX A -- Family Interview I

I interviewed this family in Korean, and translate to English myself. I found the texture and flavor of the meaning take on different nuance.

Date : Sept. 25, 1976 (Saturday) 3 pm -- 3:30 pm
Place : Living room of the focal family's two-bedroom apartment
Address : 139-81 35th Ave. (Apt. 2k) Flushing, Queens

Key to Abbreviation:

Int Interviewer
H Husband
W Wife
D Daughter

- W (With very soft voice) Nancy, play by yourself. Aunt has come for an interview not for playing with you. O.K.?
- (Daughter Nancy went into her room in quiet)
- Int. (As soon as I came into this apartment I thanked the focal family for allowing the interview, but in order to focus on the interview again I repeated) Thank you allowing me interview your family. (Indicating their daughter) She is very pretty and clever. How old is she?
- H She is four years old. She demands too much as she is growing up. She never appreciates anything what so ever. She has all kinds of toys and a closeful of clothes. Compared with my childhood she is a queen. I think we spoil her.
- Int. I am very sure Nancy is the family pet.
- W I agree with him. I think I have to restrict her. Anyway America is too permissive for children, if we do not restrict her now, there is no way to control her when she grows up.
- H (Indicating to interviewer) Anyway, she wants some data about our family. Lets start on that business.
- Int. (I thought it was a good start for the interview, but the husband interfered by saying (or thinking) that it was out of my business.) It is part of my interview, but we can go back to that subject at another time. (Little pause) How long have you been here?
- (To wife) You came before me, right?
- W Did I? I have been here five years, and Nancy's dad has been here for eight years.

(To her husband) Is that right?

H Yes, I have been here eight years.

Int. When did you two get married? Was it here?

W We got married in Korea before I came here.

Int. (To wife) If Mr. Chung was here at that time, how did you meet him?

W Nancy's dad visited Korea for marriage purposes.

(Everybody laugh)

Int. (To wife) Did you have any obstacles when you got married? What was your family's response?

W No, I did not have difficulties. I think because, the director of nursing was supposed to be a responsible person. Therefore my family just trusted her as a match-maker.

Int. How was the response of the in-laws?

W My first impression was they appeared to welcome me.

Int. (I asked the wife first, in order to interview (draw) the husband) What was it about him that led you to marry him?

W (Suddenly she looked very shy) Gee..... I don't know (Long pause) Anyway I liked a scholar..... An intelligent person. I knew I was not bright enough to continue higher study, so I always wanted to marry someone who studied a lot.

Int. I see. (Long pause)

(To husband) What was it about her that led you to marry her?

H I think she is a beauty. Don't you think so?

(Everybody laugh)

Int. (In order to know whether they are religious) Where did you get married?

W L.I.C. wedding house. (Name of the commercial place)

Int. Which means that it was not a religious ceremony, right?

W Yes, I did not follow the religious method. I was a Catholic but my in-laws did not attend a church. I did not even offer church wedding to them.

Int. Did you miss a church wedding?

W Not really. To me it was more important not to go against my in-laws since they did not go to church. (Interviewer can see the wife of this focal family respects her in-laws somehow.)

Int. (In order to know more specific relationship with extended family) Do you have a close relationship with your parents-in-law? What do you think?

W Well,.... What do you mean close relationship?

Int. How often do you write?

W I just say hello formally once in a while, but most of the time Nancy's dad

responds to his family.

Int. What would you say how often you write?

W Nancy's dad writes twice a month on the average, and I write whenever we send a money extra.

(Note: In my experience, writing a letter to parents twice a month is considered often.)

Int. (Realized that this focal family is helping the parents of the husband's in finance)
Do you send money regularly to your parents-in-law?

W Oh, yes. We send one hundred dollar and my sister-in-law sends fifty dollar a month. For a total of one hundred and fifty dollars a month for the cost of living. It sounds like a lot, but we still think that is not enough for them. You know the cost of living is high all over the place. Also, we send extra money for the lunar New Year, Moon Holiday, and their birthdays, etc.

Int. Are they in need?

W They keep on saying "Don't send us money instead save here for your future."
But we know they do not have money saved after sending three kids to college.
So, we feel a responsibility.

Int. How long have you been sending money?

W Ever since my husband started to work.

Int. Do you send money to your family of origin, too?

W We send money once in a while for some special occasions, but not regularly.
(I noticed that this couple both have jobs, but they support only the parents of the husband which means they are husband's family-centered.)

Int. (In order to know whether this focal family has close relationship with their extended family who is here in New York) Does your sister-in-law visit here often?

W Yes, she used to. Since she works full-time and goes to school for her Baccalaureate degree now, she is not able to come as often as she used to. But we call each other very often.

Int. How do you feel about her?

W Usually one says that relationship with sister-in-law is not good, but we are good friends. And she is a very bright, understanding girl.

Int. I would like to see her when I come to interview next week. Do you think she will help me?

W I don't know. She is a very busy girl, otherwise she would help you. I will ask her anyway.

Int. Please. If she could come I would appreciate it. I would like to see everybody here.

W O.K.!

(Husband comes out from the kitchen with hot water, coffee, and some cookies.)

W I do not believe this !!!???

(Indicating to interviewer) You must be a special guest, because he never did this before.

Int. What do you mean?

W You know, he never goes into the kitchen, and does not know how to treat a guest. I thought something would happen if he goes into the kitchen. He doesn't do anything at home even he doesn't move his fingers, how could I expect him to bring coffee?

H Today is an exception (with smile)

(Daughter Nancy comes out from her room)

I (Indicating interviewer) I would like to play with this aunt.

H She did not come to play with you. I will play with you. Let's paint in the coloring book. General Nancy should behave yourself.

Int. Nancy, I will play with you next time, O.K.?

.....

(Husband and Nancy disappeared to her room)

Int. (In order to know the level of education of the wife's family of origin) You said your parents have seven children. How does your parents manage for food and education, etc.?

W Providing food itself, was a big deal. So nobody went to college beside my big brother and myself. The rest of them only have a high school diploma. My parents paid attention to only my big brother because he is the eldest son, the heir.

Int. What about you? How did you manage to go to nursing school beyond your other brothers? Because you are only daughter in the family?

W No, my parents did not intend to send me to college. I was anxious to go to nursing school, so I tried my best to get into Seoul National University and I passed the entrance exam.

Int. Anyway, how could your father support seven children? By doing What?

W Actually my mother was the breadwinner. He is a good person and intelligent, but not in terms of a winner of life. He did not have special skills to support his wife and children and was ashamed to become a laborer.

He read Chinese poems and talked about Tao all the time. But Tao did not give you food. He had to support his family that was his duty. My mother could not stand by and watch us starve, and so she become a laborer herself. She opened a hand-wash laundry and did sewing as a seamstress at the same time.

I respect my mother and I learned a lot about life from my mother. She is over sixty now, but she never stays home. She travels a lot with her friends in Korea. If she does not have enough money she just baby-sits for her neighbor. This way she does not have to ask money to her children. I do not like my father's value system. He just did not take responsibility for his own family. He still enjoys calligraphy, plays old music.

How many brothers and sisters do your parents have?

W My mother has one older sister, one younger sister and one brother.

Int. Do you know their ages?

W I do not remember their ages, but I am sure they are close in age.

Int. What about your father?

W He has three elder brothers, one sister, and one younger brother.

Int. (In order to know whether this family has had any deaths) Are they all alive? Did anyone die in their early life?

W No, not that I know of. Have some coffee before it gets cold. I know you like coffee, don't you?

Int. Yes, I do very much.

Where did you stay after he left for America?

W He asked me to stay with his parents in Seoul. So I did not go against his wishes even though I preferred to stay with my own parents. Anyway that's rule in Korea as you know.

Int. What was the component of your in-laws in Seoul?

W I stayed with my parents-in law and one younger sister-in-law who is here now. And our married younger brother-in-law lived out of town.

Int. How did you feel about them when you stayed with them?

W Not too bad. They were very understandable people. Especially since Nancy's dad told me to be careful of his mother. He just stereotyped. As I said my sister-in-law helped me a lot.

Int. How long did you stay there without your husband?

W My husband processed my visa right away as soon as he arrived here. I stayed with them approximately for four months.

Int. How did you contact with your husband since he left for America?

W We wrote a letter each other.

Int. How did you feel when you left Korea to be with your husband in the U.S.A.?

W I was sorry to leave our own family, but thinking of seeing my husband made me happy.

Int. Where did you meet your husband?

W He came Kennedy Air Port with his friends.

Int. Did your husband look happy when he saw you?

W (Wife looks shy again) I don't know.... but I heard he said to his friends that

he did not have to cook and wash dishes himself.

Int. Actually your honeymoon started at that time, right?

W (Wife looks shy, but sounds happy) I did not know what the honeymoon was.

H (Sounds from Nancy's room) Do not go out yet, they did not finish!

Int. When did you have a baby?

W I got pregnant very soon.

Int. Did you want a baby?

W I wanted a baby so badly, but my husband did not. He kept on saying we were not financially ready yet. It was my mistake

Int. What was your husband's response to your pregnancy?

W He was extremely depressed. I could not stand his depression. He just did not talk.

Int. How did you deal with it?

W I was depressed too. I was even looking for an abortion, because I just could not stand his depression. I discussed it with our sister-in-law later on. She came to America one month after me and worked as a staff nurse at Staten Island at that time. She was against the abortion and insisting I should have the baby. She also convinced my husband that even though he was not ready in terms of money he would have happy life with the child. He came back to normal but I was depressed until Nancy was born. I felt that he was more closer to his family than me, because he wrote a letter to his mother discussing this matter. And he seemed to listen to his sister very well.

Int. Do you feel that way now, too?

W No, I do not think so.

Int. What was your husband's response after Nancy was born?

W He was really warm and a good husband. He was intrigued by the idea of having a baby.

Int. I know you started work very early after have the baby.

W Yes, right. I stayed home about four months after Nancy was born. With only my husband's income it was not enough for three persons. Fortunately, I got a nursing job at Jamaica where we used to live, but I had a baby sitter problem.

Int. How did you find a baby sitter?

W My husband's friend introduced us to an old Korean lady who lived around our apartment. I used to work days, so my husband took Nancy to the baby-sitter before he went to work and I picked her up when I came back home. But we had to pay two hundred and fifty dollars a month which was too much. We discussed this matter.

Int. How long did you send Nancy to baby-sitter?

W A total of three months.

Int. What was the result after you discussed it with your husband?

W My husband did not want me to work and insisted I should stay home with the baby. He kept on saying that Nancy needed a full-time mother. But I liked my job very much, it was my first career experience in the U.S.A., and I loved the money. I did not want to give up my job.

Int. Your sister-in-law was not available at that time, so what did you do?

W We never arrived at an answer after a series of discussions, and we still had to pay to baby sitter, so one day I went to the Korean consulate and invited my mother who was in Korea to come here.

Int. You mean, you invited your mother without discussing with your husband?

W Yes, I eventually decided myself. I mentioned bringing my mother to my husband until Nancy behaves herself, but he never consented. Before I made a decision once my husband had mentioned to his parents about taking care of Nancy, but they could not find any people to take care of their house which they live now. So they refused to come over here.

Int. When did you tell your husband and what was his response bringing your mother?

W He seemed angry at me. But I convinced him that this way was cheaper and better for the Nancy. He finally agreed.

Int. So when did your mother come to America?

W After three months of processing her visa. As soon as she came here she took care of all the house work as well as taking care of Nancy.

Int. Was your husband happy living with his mother-in-law?

W It was not too bad better than I had expected. He even invited my second brother who lost his job in Korea to this country. He and my mother stayed with us for about two and half years until last year June.

Int. (Because I do not see any other family) Where are they now?

W My mother went back to Korea where her husband and children are as soon as Nancy started her nursery school, and my brother moved upstairs when my mother left for Korea, and his family joined from Korea.

Int. So your mother stayed here for two and half years.

W Yes. I wanted to keep her here, but she was sick frequently. She even developed chest pain and tachycardia. The Dr. said it came from the nervousness. Even though she said she did not miss her husband and her grown children in Korea, we decided to send her to Korea where all families are. Now, she missed us again, and she wants to come back here.

(Husband comes out from Nancy's room)

Int. (To wife) Do you want to bring her here again?

W We do not need our mother that much, but I want to live with her. I missed her so much.

H What will she do here? America is only for young people. Young people treat old people just like garbage here. Here it is hell for old people. Nobody will pay attention to her if she is here. As long as she stay in Korea, her children will take care of her, and will respect her as a parent.

(I notice here again that the husband of this family appeared to avoid my interview consciously by answering telephone, bring coffee from kitchen, and playing with Nancy, etc. But he actively speaks out when he wants to express his value system. I am glad to see his participation. But time is up now.)

APPENDIX B — Family Interview II

The wife of this family made an arrangement with her sister-in-law to join my family interview. I was supposed to interview all member of the family (focal family and sister of the husband) together, but the husband of this family came home late from work. I was asked to join them for dinner and was able to observe their verbal and non-verbal interactions at the dinner table.

Date : October 8, 1976 (Friday) 6:30 pm — 7 pm

Place : Livingroom of the focal family's two-bedroom apartment

Int. Hi! How are you?
 W Come on in! This is my sister-in law.
 Int. Hi! How are you?
 S Nice to see you.
 Int. (To sister of the husband)
 I know you are very busy. Thank you for coming.
 S You're very welcome.
 W (To interviewer) Finish your interview early today, and have dinner with us.
 I prepared yours, too.
 Int. O.K.! If you do not mind.
 S Why don't you come in to the living room.
 (Everybody came to livingroom sofa. Interviewer and the sister of the husband, Miss Chung, sit on the long sofa and the wife sits on the floor. Daughter Nancy is playing in the living room with her cousin.)
 S What is the idea of family therapy?

Int. I do not think we have this idea in Korea. But we all knew the psychiatrist, right? It is same idea. I do not mean your family is sick. I am just a student learning how to collect data from the family. When the family has a problem or crisis the family therapist must help solve the crisis within the family as a whole. Also I would say it is similar to counselor. This concept is very new to me, too.

S It is interesting field. That means the field of nursing is expanding.

Int. Yes. In Korea, if you say you are a nurse, one automatically thinks that you work only in the hospital setting. But we have variety here in America. Where do you work Miss Chung?

S I am working at Coronary Care Unit at Beth Israel Hospital in Manhattan. I also go to weekend school.

Int. (I do not see the husband yet. To wife)
Mr. Chung did not come back yet?

W No. He did not come yet. But we expect him soon. Usually he comes by this time.

Int. (To Miss Chung) Last week I got the information of unni's (Mrs. Chung) family of origin, and today I want to know about Mr. Chung's family of origin. Since he is not here probably you can tell me.

S I have many things to tell you about our family-Bad things and good things. A good point is that one parents think education makes everything possible. Therefore, even if they do not have anything to wear, they still send three children to College. We did not have enough money, but my brothers and myself finished college. Do you know how much money a high school teacher make? My father was a high school teacher, and my mother was a plain housewife. My mother never worked since she got married. That was the difference between my parents and other parents. Bad point is our family is Confucian-centered family. To me it ruled only over me, a girl. You were never expected to answer back to your parents and elders. I am used to hearing that you do not do this because you are a girl, you are supposed to do this because you are a junior, and so forth. That rule was like a God. Once I spoke out, my family kept on saying I was too tough, and that was not a good sign, etc.

Int. What did your father teach?

S He taught Chinese Character.

Int. You are saying that your parents are conservative, but they sent you to college? You know that Confucianism do not send the girl to college, right?

S That is true. I had a hard time when I went to nursing college. Our parents said they would not support my tuition if I went to nursing college instead they wanted me to study home economics. But I hated home economics. I

am glad I did not take home economics. I've been satisfied ever since. I can not imagine what I would be if I did study home economics.

Int. (To Miss Chung)

In spite of all that against, what made you take nursing?

S I did not have any idea about what I shall be, but my "big brother" (referring to the husband of this family) strongly suggested I go to nursing school. He was saying it is good for the future. He was working for a big foreign agency at that time, so he got some idea about nurses in America. He said nursing is very popular job in America, and would fit my personality. I appreciate my brother's encouragement.

Int. You got influence from your brother.

S That is very true. I do not complain about my two brothers. My big brother even sent me the money for my tuition when I was in the college which made me finish college. He was a student himself here in America at that time. And my other brother who is in Korea is really good, too. I think I am lucky.

Int. What is your other brother doing in Korea?

S He is an engineer. He graduated from Inha Institute of Technology.

Int. (In order to know their economical status in detail)

How would you describe the economical status of your family of origin?

S According to my mother my grandfather, my father's father, was a millionaire in his generation. He achieved himself. But his five sons were not able to manage the money, and they spent all their heritage on gambling and girls. My father decided to go to Korea University with his part (share), but he also gambled and spent it on girls after he finished his school for a while.

Int. How many brothers and sisters does your father have?

S He has four older brothers and one sister, one who died in her early life. My father is the youngest of his family.

Int. Imagine he is the youngest of the millionaire? Yes. One thinks his parents might have spoiled him, but not always. He wants his wife and children respect him all the time and no other voices other than his is to be heard in the home. When he visits his elder brothers or his elder brother visit to our house, he still kneels in front of them, and lowered his head which means he is ready to listen to them. My father is sixty-six years old now and his brother are over seventy, and they still follow this rule. One never expected me and my brothers to speak out our opinion in front of my father or our ancestor. Once you do, they would start talking about past they grew up, and they never finish their story.

Int. Really ?? !!

S I have not seen this much conservative home besides ours in Seoul. My big brother whose situation in heir of the house is not too bad. My brother copied his authority from our parents over my small brother and me. Especially I was

too repressed. I can see the result of that now. When I am in the classroom here in America I can see myself do not having leadership, and I tend to be passive during classroom discussion. I think my passivity comes from the treatment which I mentioned.

Int. How many brothers and sisters does your mother have?

S My mother has four younger sisters and one brother. My grandparents wanted a boy very badly, they finally got one at last. My mother is the eldest of a series of girls, therefore, her parents sent her Kyung gi high school. But rest of them had only elementary level of education. Besides, my uncle who is younger brother of my mother was sent to America for his education.

Int. (Thinking Toman's theory) Do you know age gap between your mother and your uncle?

S I heard several times from my mother that my big brother and my uncle brought up together, since in their age gap is five to six years difference. Furthermore, my mother and my uncle has age gap, so their relationship is similar to a mother and son. I also heard from my uncle that my mother was a really good sister, and he likes her best even now. I thinks she was motherly to him.

Int. Can you tell me how did your parents meet and marry?

S You know they met thru traditional way. They were not extra-ordinary couple.

Int. I know what you mean. As my parents did. You said your mother stopped work since she got married.

S She worked at the Museum of Duksoo place as soon as she graduated from high school until she got married.

Int. Your parents are so conservative according to you, and their attitude to their daughter is good marriage is everything. But how were you able to come to America?

S My father did not want me to go. He thought America is very dangerous place for a young single girl. But I wanted to come here so badly. I was a teaching assistant in school of nursing before I come to America. As I kept questioning myself I found that I needed experience in clinics and academic knowledge in different social and hospital setting. I convinced my father, and he finally agreed.

Int. What was your mother's response?

S As I said that my father did not like my idea but my mother was my side. I was suprising myself. I always took my father's opinion as my *parent's*, but this time my mother voice herself that modern girls do not have to live under the men if girls have enough education. She even told me to learn when I am young, and see what is going on in other part of the world. She kept on saying that girls of young generation are lucky, and they have much more freedom to compare with hers. But my father still says that if I have problems or troubles discuss with my brother who is here first. My father worries about me all the

time. But my mother has a great deal of confidence in me.

Int.

So, do you discuss with your brother when you have problem?

S

Depends on the situations. *Our* big brother is more conservative and strict than my parents in some way. Since my parents are not here probably he feels responsibility for me. He acts like my parents. When I came here first he told me to stay with his family. Because he did not feel safe or comfortable if I did not stay with him. I knew I have not any kinds of freedom, so I said no. Instead of saying no directly I told him how hard to commute from Jamaica to Staten Island where my job was everyday. He understand and allowed me to live nurses residence, but he called everyday and checked on me. I think I made a good decision to live alone. It is really comfortable, you do not have to pay attention to anyone. I am the youngest of the family, so I am very dependent on elder people so I did not learn how to take the initiative at all. By living alone I think I can be independent and learn other things myself.

W

Nancy's dad is too passive and cautious to everything. I think our sister-in-law knows how to handle the problems very well. But Nancy's dad tends to over react. I think our sister-in-law handles situation better than her brother at times. And another thing is he does not know how to express himself to his parents. I do not think that he should go against his parents, but he should express his opinion clearly. I don't know what he is afraid of.

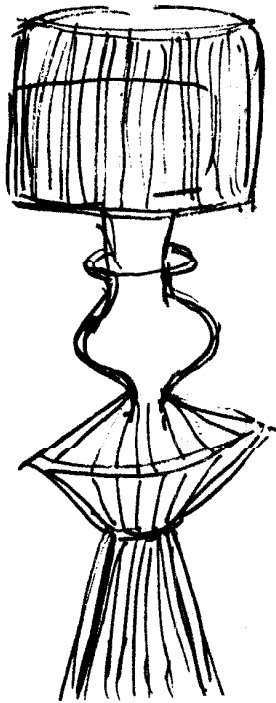
(Long pause).....

Sometimes I do not understand him at all. For example, he does not want to take the garbage out. What is wrong with the garbage? When Nancy was a baby he refused to change her diaper. I was so angry and we had arguments frequently about it, but he never changed Nancy's diaper. But nowadays he takes the garbage out once in a while when he is in good mood. I think all these are come from preferential treatment from his parents as an heir of the house.

(This is the first time the wife of this family complains about her husband. I would think that she would feel more comfortable when her husband is not around.)

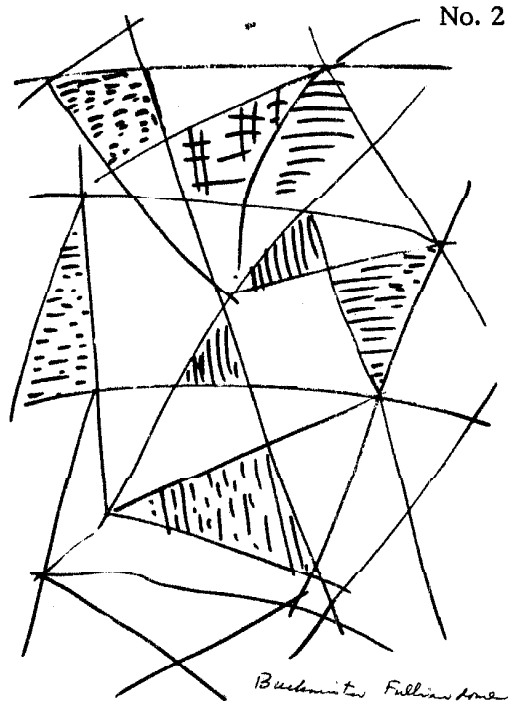
APPENDIX C – Family Drawings

Wife's Drawings



No. 1

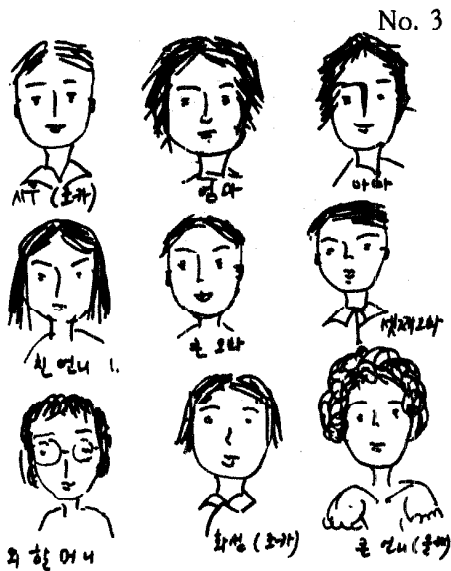
LAMP



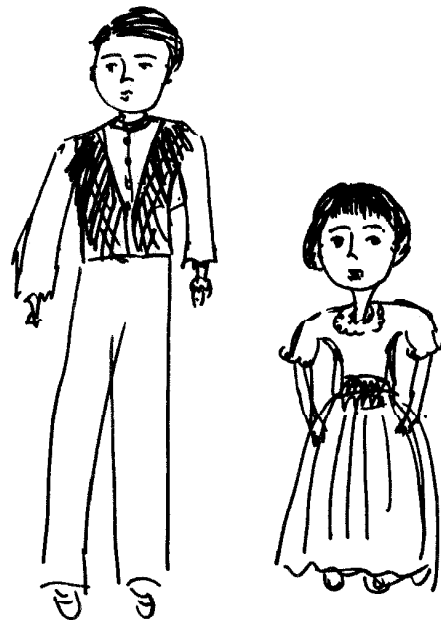
No. 2

Buckminster Fullian dome

No. 4



No. 3



Husband's Drawings

3-lingua-ness of change ($\frac{P}{Q} \frac{S}{T}$)

↓
Hegelian dialectics

↓
Inversion interpretation

↓
Inversion "on Contradiction"

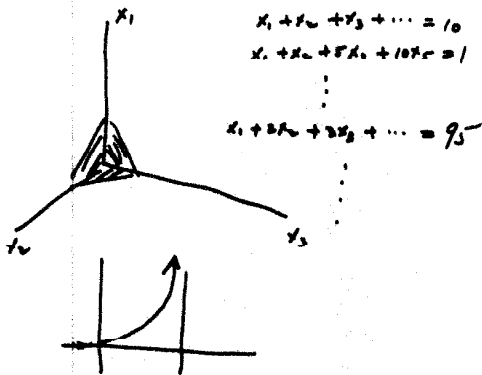


Figure I

learn to live with imperfect
world, and with imperfect self

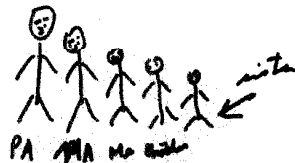


Figure II



Figure III

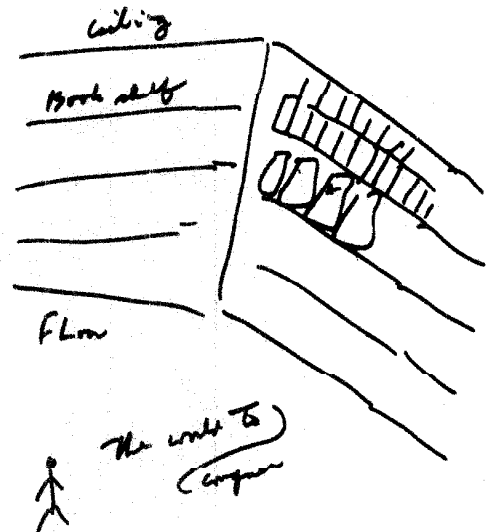


Figure IV



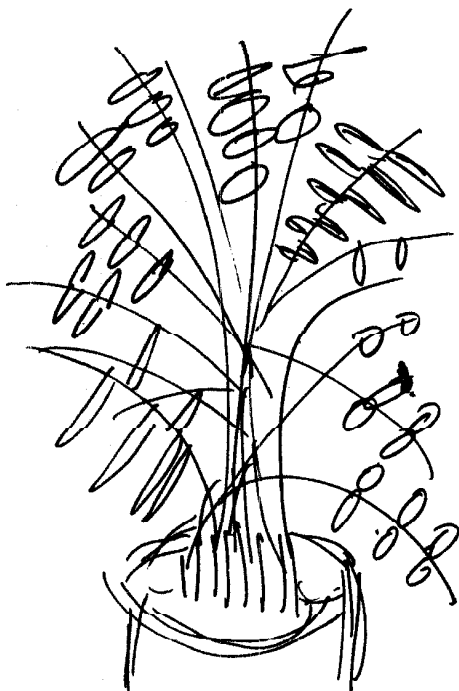
Continuous flow as
continuous

Figure V

Nancy's Drawings



Joint Drawing



JOINT

APPENDIX D - Family Interview III

Date : December 3, 1976 (Friday)

Time : 6 pm - 6:30 pm

Place : Family's living room

Int. I would like to see how your people communicate each other today. As I explained last week you can talk freely on any topic instead me asking questions. You can bring up any topic whatsoever that you feel comfortable with.

W (To husband) What shall we talk about?

(Husband smiles)

(Long pause)

(Interviewer knew that this family is rigid and they may feel more comfortable with a structured discussion. Therefore I, the interviewer, initiate to talk to husband. I assume that the husband may like to talk about "studying" since he drew bookshelf and insisted writing instead of drawing at art session)

Int. (To husband) I found it very hard writing term papers in school. How did you do when you went to school here?

H As foreigners, we try to translate Korean to English exactly as we would say it. This is the problem. Even the same English word has different meaning in different sentences.

(The interviewer notices husband's enthusiastic attitude which was never seen before.)

N Mommy, I made a block house this big. (Nancy looks very proud of herself)

W Wow! It is beautiful. Keep going.

N O.K.

(Wife coughs)

Int. How's your cold?

W I feel a little bit better, but it never seems go away. (To husband) My voice is getting better, right?

H Yah, I think so.

W I am tired of this cold.

H I have a book which was written by a history professor.

(Husband went to bedroom which he keeps all his books)

H Here is the book. I will read a part of it. (Husband starts to read. Only two months after the.....)

As you can see, when you write in English just pay attention to the noun and verb. You have to look at new special vocabulary words you would not have any problem.

(Long pause)

Int. I found the language is very hard. I try so hard to explain a simple situation with all gesture which looks so childish in class, right? But American students say just one sophisticated word. That makes a difference. Do you know what I mean?

H Because English is not our native language, that's why. I think English has applicable words in speaking. Some words are not directly applicable due to the character of the sentence. I think this makes it hard. If you read a book which shows applicable words, your English conversation will improve right away.

Int. I am not so sure, because I have been here for four years already, but I do not think I improved a lot.

W I wonder when I will speak English fluently. I've been here five years and I found very hard, too.

Int. It is true.

(Telephone rings)

H (To wife) Answer the phone!

W Why not you?

(Husband answers the phone)

(Husband talks about his alumni over the phone)

(Husband comes back to his seat)

W Who was it?

H Hyung-Chul said that he is expecting his parents from Korea, so he does not think he can attend the alumni party.

W I heard from his wife that she expects them next summer, probably the visa was processed fast.

H Yeah, he said he did not expect them this fast himself.

Int. Are they coming to visit their children?

W They are coming to live with their son. (Pause) These old people will take time to adjust here. I remember my mother had a hard time to adjust. She said she missed here though when she returned home. (Mrs. Chung's mother went back to Korea)

W I wish we had nursing homes in Korea instead of the older members of the family

living with their sons. The old people make their friends in nursing homes and they enjoy it.

H The children should take care of their parents at home instead of sending them to institutions.

(Pause)

H Orientals should follow the tradition. Those stupid ones try to ignore their tradition and follow others not knowing anything.

Int. (To husband) I know what you mean, but I think I have a different view. It is hard to live with in-laws. Instead of living unhappily with in-laws, I think it is better to seek other alternatives.

H If the old generation understands the nursing home concepts, they should not have any problems. But they do not understand it at all, then they will be disappointed in their children. They think that their children throw them away, and they will get hurt emotionally. Our parents sacrificed their whole life for their children.

Int. (To wife) What do you think about this?

W It is hard to get along with in-laws under the same roof, and both husband and wife usually have a job here in America, so it is hard to take care of them. In Korea, the housewife usually does not have an outside job, so it is not really a big deal to live with old parents. But here we have a different situation. You are really tired after a whole day at the job, and here you have to take care of your old parents-in-law at home. Therefore, it is easy to have an unhappy situation. The old ones would not understand the situation and they think that the young ones are rude. This is a most unhappy situation to both. This is what I mean. (Wife's voice became aloof.)

H Anyway, one of the children has to take care of their parents. (Husband's voice became sharp and edge)

Int. (To husband) How's your parents in Korea?

H They are fine.

Int. Do they live with their children?

H No, they lives alone.

W Our parents-in-law are in Good health. They take care of themselves. Their younger son lives in Ulsan takes four hours by bus to get to. He insists them to live together in Ulsan, but our parents-in-law said that they are too young to depend on their children.

Int. Do you have any plans to bring them here when they get old?

H I want to bring them here before they get too old, but they do not want to come.

W (To interviewer) You met our sister-in-law before for the interview, right? She is still single. Our parents-in-law are looking for her future husband in Korea.

They think they should find the right son-in-law in Korea, because many Koreans are there. So they do not want to leave Korea before their daughter gets married. I think it is hard to match the people because our sister-in-law is here, and our parents-in-law are looking for her future husband in Korea. They are in a different place. How could you expect to match over the Pacific Ocean? Young people should see each other.

Int. That is ture, but you got married that way, too.

W Our parents-in-law did not decide to live with us, but Nancy's dad insists that he should take care of them. I think they are very afraid to come here since it is a strange place. If they have only one son they do not have an alternatives, but they have a younger son, besides Nancy's dad, in Korea.

(Husband does not respond to his wife's and just smoking pipe.)

Int. They are right. It is hard to adjust even for young people.

N I am thirsty, dad.

H Ask mommy!

W (To husband) She asked you!

H (To Nancy) What do you want to drink?

(Nancy and husband are going to kitchen)

H America i is hell for the man. It is heaven for children and woman. (With Joking voice)

(Everybody Laugh)

Int. Do you have any plans for the new year?

W I wish Nancy's dad could start his ph.D. this year. That is all I want for coming year.

Int. Did he apply to any school?

W He applied to Columbia, Cornell, Yale, and some other places. We are waiting for the answers. (Her voice became very cheerful.)

(Husband and Nancy come back to their seats)

W (To husband) If you can start your studies this year, I do not have any other wishes.

H I am not really looking forward to it. What is education if you do not get a job which you want? (His voice becomes depressed)

Int. (To husband) I thought you always want to study.

H Yes. I did, but I changed my mind. My brain does not functioning as the college kids brains do. Another reason is that Nancy's mother is working the night

shift. I do not want to study with that money. Nancy growing up and she needs an education herself. I cannot stay in school for my own sake. I have to think Nancy and my old parents, too.

W I said that I would take care of Nancy and our parents-in-law. You do not have to worry it, you just concentrate your studies.

H How can I feel comfortable while you are working nights? If I do not do well in school, I will have conflicts, because the money comes from your hard work.

W We do not have to agree now. We haven't even gotten any replies from the schools yet. You had not given up the idea of getting your Ph.D. when you first applied. Just wait until the replies come. You want to open a shop to make more money. Even though I understand that you do not like working for someone else, I do not like your idea of opening a shop. If you think of Nancy's future an instructor in a college is better than that Nancy's father as a much-andiser. Everybody will look at you, and Nancy will be proud of you as a college instructor.

H You are really in the air. Ph. D does not guarantee a teaching job in college. That job looks good from the outside, but the inside is empty. I mean no money!

Int. (To husband) What do you mean by that?

H I will try very hard to get a degree, but if I cannot find a teaching job I want I will be disappointed, and have an inner conflicts. And I do not have self-confidence to finish my schooling.

W If you told me that you wanted to open a shop before I would not have married you.

H (To wife) Do not think the husband's Ph.D. is your apron! (Apron means here is "Show up" to others)

(Husbands's voice became sharp and edge)

W Everything is for you. Do not be upset. (Wife's voice is soft, but cynical.)

N (To interviewer) Look at this!

Int. You made it very well. Did you finish by yourself?

N Yes. I did it all by myself.

N I want to put the color on the coloring book.

(Nancy goes into her room and takes her coloring book.)

N Mommy, paint color on the coloring book with me.

W Do it by yourself.

N I do not know what color I should put in. You tell me.

(Interviewer remembers that Nancy did not draw during art therapy)

Int. Nancy, Would you like to draw?

N Yes.

Int. Can you draw well?

N Yes, I can.

Int. That's great. I want to see your drawings.

(Pause)

Int. Nancy, Who do you live with?

N Mommy and daddy.

Int. O.K. Then draw your family.

(Nancy starts to draw by herself.)
(Everybody watches hers)

Int. Who are you drawing now?

N Mommy

Int. You draw very well. What is your mommy doing?

N She is dancing.

W Even I do not know how to dance, dear.

(Everybody langhs)
(Long pause)

N I am finished.

Int. Where is your daddy and yourself?

N I will draw them, too.

(Nancy tries to draw on different paper)

Int. Won't you draw on the same paper?

N Daddy and I am are big, so I cannot draw is same paper. I want to draw of different paper.

Int. O.K.

(Nancy starts to draw while everybody watches)

Int. Who is this?

N Daddy.

Int. Who is that?

N Me

Int. What are they doing here?

N They are going out.

(Long pause)

N I am finished. I want to stop.

Int. It is a beautiful picture, Nancy.