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FAMILY PROCESS

ORIGINAL ARTICLE

The Korean integrative family therapy model

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Abstract

Family therapy was introduced in South Korea in the 1970s and has been extensively applied in clinical and academic settings. However, despite the efficacy of using family therapy models from the United States for Korean families, existing models are unable to fully capture the nuances of the Korean family culture, limiting their full potential to help families in crises. Based on observations and counseling of over 1500 families in Korea, this paper presents a theoretical and clinical foundation, namely, the Korean Integrative Family Therapy Model. After briefly introducing the historical development of family therapy in Korea, this paper offers a conceptual background for the Korean Integrative Family Therapy Model and two examples of the treatment process of the Korean Integrative Family Therapy Model. Models of family therapy developed in one cultural context can provide a strong foundation to guide family therapists around the globe, however local knowledge and expertise can be utilized to ensure optimal relevance and effectiveness.

KEYWORDS

conceptual model, Korean couple and family therapy, Korean culture

Family therapy was first introduced in South Korea during the 1970s. Over the past five decades, family therapy has emerged as a distinct discipline within the country. This development stemmed from the increasing prevalence of family-related issues arising from various changes within families due to societal transformations, necessitating the resolution of these challenges (Lee et al., 2013). Korean family therapists and scholars, primarily trained in the United States, have found many family therapy models to be useful in solving family issues and improving family relationships. However, we have also found that Korean cultural values, including concepts such as harmony, filial piety, face, and hierarchy, provide crucial contextual information for clinicians working with Korean families (Kim & Ryu, 2005; Sim et al., 2017). In this paper, we highlight how specific approaches within family therapy have proven especially helpful in Korean family contexts. For example, Bowen's family systems theory has been applied to working with couple conflicts arising from filial piety in South Korea; the Mental Research Institute (MRI) communication theory to reshaping the indirect communication patterns used by Korean couples to foster harmonious relationships; and

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psychodynamic object relations family therapy theory to tackling transference issues within Korean families stemming from unresolved problems from the family of origin that underlie the surface-level problems.

Yet, relying solely on a single family therapy theory presents limitations in comprehensively addressing family issues in Korea, given its cultural context, which is distinct from Western cultures. In the West, several integrative family therapy models have combined the strengths of various therapeutic approaches. For example, Pinsof (1995) developed an integrative problem-centered therapy that combines individual and family therapy by incorporating constructivism, systems theory, and mutual causality. Breunlin et al. (1997) introduced a meta-framework model based on transcendent principles and interconnecting concepts from various family therapy theories. This integrative model focuses on six areas—psychological processes, causal links in family structure, family interactions, family development, sex, and culture—to understand clients' problems (Breunlin et al., 1997; Cohen & Melendez-Rhodes, 2019). We extend a similar integrative framework for considering family therapy in Korea.

Historical development of family therapy in Korea

In South Korea, family therapy was first introduced to clinicians in various fields during the mid-1970s. As leading scholars and clinicians in mental health fields in South Korea were mostly educated and trained in the United States, they were familiar with family therapy. However, for some time, limited family therapy courses were offered in graduate schools in South Korea. Just as the development of family therapy in the U.S. prior to the 1940s was hindered by the influence of strict individualism and Puritan religious groups (Gladding, 2018), a similar hindrance occurred in South Korea. Here, the patriarchal Confucian culture kept the family as a closed system, and the family-oriented culture believed that the family could solve its own problems (Lee, 1995). Due to the influence of a Confucian-based religious approach and folk religions (Chung et al., 2011), the development of family therapy in South Korea has been slow. Further, in the U.S. and other Western countries, individual psychotherapy based on psychoanalytic approaches was dominant in psychiatry, psychology, and social work, while it was not established more broadly in Korean culture (Kim & Kim, 1973; Lee & Yun, 1981).

Recognizing the limitations of individual approaches to therapy, professors and practitioners in South Korea have collaborated to increase the use of family therapy in Korean mental health treatment. In 1988, these efforts led to the foundation of the Korean Association of Family Therapy by professors and clinicians in the fields of psychiatry, social welfare, child education, family medicine, and nursing (Kim, 2004; Park, 2022). During this period, family therapy courses became increasingly available in graduate programs across several disciplines. The 1990s witnessed the formation of several family therapy research societies and an increase in family therapy journals and publications. Additionally, the Korean Association of Family Therapy held seminars and workshops on various U.S. family therapy models, leading to the development of family therapy in South Korea (Lee et al., 2013; Park, 2022). Due to Insoo Kim Berg's Korean heritage, there was a notable increase in educational and training opportunities for solution-focused family therapy in South Korea. Furthermore, researchers and clinicians who received education and training abroad introduced Satir's family therapy model and structural family therapy at workshops and conferences in South Korea (Lee et al., 2013).

The 2000s witnessed notable improvements and popularity in the Korean family therapy community, including many workshops on postmodern family therapy models and an increase in related publications. The introduction of postmodern family therapy brought about the incorporation of methods such as narrative therapy and the integration of expressive art therapy into the field of family therapy (Lee et al., 2013). At the regional level, many Asian countries, including South Korea, have held annual conferences at the Asian Academy of

Family Therapy, promoting active exchanges on family therapy research and clinical practice across Asian countries. As a result, the Korean Association of Family Therapy has organized international case conferences in South Korea and Japan and has recently started holding them in Taiwan as well (Lee et al., 2013; Park, 2022). Specifically, the Korean Association of Family Therapy workshops have gradually emphasized solution-focused and narrative therapy (Lee et al., 2013; Park, 2022). Though most family therapy models recognized in the United States and other countries have been introduced in South Korea, existing family therapy models fall short of fully elucidating subtle and complicated family dynamics in the unique Korean culture.

The most fundamental and central concept in family therapy is the change in the client's perception of their problem and problem-solving behavior (Park, 2023). The Korean Integrative Family Therapy Model incorporates key factors discovered in looking at over 1500 troubled families over the past 30 years. In these families, two primary factors were observed: the triggering of family crisis events and the underlying factors.

Rationale for selection of key concepts based on clinical experience

In 1990, during my—the first author's—doctoral program in Social Work in the United States, I specialized in family therapy. In 1995, I began practicing family therapy in South Korea and have since provided family therapy services to approximately 1500 families. In 2003, I completed the Brief Therapy Training program at the MRI and the Bowen Family Therapy Training program at Monica McGoldrick's Multicultural Family Institute.

Conducting various family therapy sessions allowed me to discover how much the Korean family culture, rooted in Confucianism and collectivism, differs from Western family cultures. Nonetheless, I also identified fundamental similarities despite the evident dissimilarities between Western and Korean cultures. Therapy with multicultural families—for example, a Korean wife and a White American husband (Shim et al., 2016)—helped me recognize the commonalities fundamental to family issues across cultures.

Korean family culture

Koreans often exhibit a more collectivistic cultural orientation than individuals from Western societies (Triandis, 1989). With its roots in Buddhist and Confucian thought, Korea's family-centeredness strongly emphasizes the family as a unit rather than an individual (Kim & Ryu, 2005). In Korean culture, the concept of *self* encompasses the immediate family (i.e., parents and siblings). Traditionally, Korean mothers especially cherish their first sons and tend to overprotect them (Song, 2001). Although increased education and employment opportunities for women have improved their status, gender discrimination persists (Kim & Ryu, 2005; Shim et al., 2016).

Hyo

South Korea places a strong emphasis on *hyo* (filial piety), which means serving one's parents well (Song, 2001). Many Korean parents with Confucian beliefs in *hyo* (filial piety) consider intervening in their married offspring as love and care (Koh et al., 2023; Park, Cho, & Park, 2022). Particularly in heterosexual relationships, the problem of a man being bound by filial piety and unable to separate himself from his parents (in many cases, the mother), even after marriage, has a devastating effect on the couple's relationship, and his wife may gradually suffer

from *hwabyung* (anger disorder) as the marriage breaks down (Lee et al., 2012). Particularly, the husband's *hyo* can contribute to the wife's depression and play a negative role in child-rearing if he prioritizes the needs and wants of his parents over those of his wife or children (Park, 2022, 2023).

Han and Hwabyung

Han refers to a heart that is resentful, depressed, unhappy, or hardened by grief; oppressed or abused Koreans often suppress grief and keep it bottled up, resulting in a variety of psychological and physical symptoms, including headaches (Kim, 2017). The accumulation of *han* can lead to the development of *hwabyung* in Koreans (Chung et al., 2015; Min, 2009). *Hwabyung* developed within the context of traditional Korean culture and society, characterized by Confucianism and familial collectivism, systemic oppression, and discrimination against women (Lee et al., 2012; Shim et al., 2016). *Hwabyung* in Korean means "anger disorder" or "fire disease" (Min, 2009, p. 12). *Hwabyung* is characterized by feeling stuffy in the chest with hot flashes, anger, and anxiety (Chung et al., 2015). *Hwabyung* is included in the Culture and Psychiatric Diagnosis in the Diagnostic and Statistical Manual of Mental Disorders, Fifth edition, Text Revision (DSM-5-TR; American Psychiatric Association, 2022). From a family systems perspective, the direct cause of *hwabyung* is a conflict with the family of origin. Additionally, marital conflict with the spouse tends to be more chronic rather than temporary or spontaneous (Chiao, 2015; Shim et al., 2016). Specifically, Korean women tend to suppress anger for the sake of harmonious family relationships and are unable to take the lead in their own lives, resulting in the accumulation of *han*, which can lead to *hwabyung* (Park, 2022, 2023).

Hakbeol

Koreans often prioritize *hakbeol*, which refers to an individual's position within the hierarchical university pedigree system in South Korea (Jung, 2016). Parents' self-esteem is closely related to their children's academic achievement or setbacks (Kim & Ryu, 2005). Intense competitiveness within the Korean educational system has elevated the academic success of children to a central value that most families actively pursue (Kim & Ryu, 2005).

Conflicts between mother- and daughter-in-law and marriage

Marital problems caused by conflicts between mothers- and daughters-in-law are the most common problems among Korean couples (Song, 2001). Korean mothers believe that they still have the right to be involved in their sons' lives, even if they are married, and consider this their duty (Choi, 2002; Kim & Ryu, 2005). Adults in South Korea maintain close connections with their families throughout their lives (Yang & Rosenblatt, 2008). Even after achieving financial independence, very strong psychological bonds persist (Kim, 1998). In South Korea, unity and ongoing connections within families are seen as the basis for upholding communities and nations (Kim & Park, 2000).

Undifferentiation between married sons and their mothers can cause serious problems for the mothers- and daughters-in-law. Korean wives often feel unprotected by their families of origin and suppress their wishes because of their in-laws' demands (Lee, 2017; Park, Koh, & Park, 2022). Furthermore, married sons serving their parents can have a devastatingly negative impact on their marriage (Park, 2022). Chu (2014) found a negative correlation between cohabitation with a mother-in-law and the happiness of the daughter-in-law,

as cohabitation was associated with more serious arguments between the two parties. Moreover, being a single mother can make the son's relationship with his partner extremely difficult (Choi, 2002; Kim, 1996; Yasuda et al., 2011). Korean husbands who have a widowed mother experience intensified burdens related to hyo. A filial husband who remains closely connected to his widowed mother without establishing clear boundaries faces an elevated risk of experiencing heightened conflict with his wife, particularly if the wife has not received family support (Park, 2022; Park & Park, 2019a, 2019b). Although contemporary Korean couples tend to form nuclear families, the influence of extended families, particularly in-laws, remains strong. Marital conflicts are particularly prevalent among Korean couples, and a substantial proportion of these issues are related to in-laws (Kim & Ryu, 2005; Park & Park, 2019a, 2019b).

Despite most married couples residing apart from their in-laws in the current sociocultural setting in South Korea, the practice of patrilocality can still evoke various adverse emotions in wives (Park, 2011). Wives living with their in-laws often harbor resentment towards them, attributing patrilocality as the root cause of conflict, especially when they perceive their marital discord as a result of their husbands siding with their parents (Kim & Kim, 2020; Park, 2011). The cultural complexities associated with in-laws compel mistreated wives to subdue their needs and desires (Lee, 2017). Indeed, divorced Korean couples are prone to have an enmeshed relationship with their family of origin and use dysfunctional communication styles (Jo & Park, 2011; Park et al., 2009a, 2009b, 2012; Park & Kim, 2010; Park & Park, 2019a, 2019b). Although enmeshment issues of Korean husbands, often due to differentiation challenges, influence marital and child-rearing conflicts, there are also cases where enmeshment issues stemming from Korean wives contribute to marital discord (Park, 2023; Park, Cho, & Park, 2022).

Changing status of females in South Korea and marriage

Traditionally, the practice of patrilocality in South Korea has significantly contributed to conflicts between wives and their in-laws, as wives assume the roles of daughters-in-law (Park, 2011). Over the past decade, however, a change occurred in the favored gender of Korean offspring; prior to 2012, sons were preferred, and daughters have been favored since 2012 (Den Boer & Hudson, 2017; Kim et al., 2012). Nevertheless, gender-related issues persist within families. Despite advancements in women's rights and the growing participation of females in the workforce, entrenched traditional notions of gender roles rooted in patriarchal Confucianism continue to constrain the role of Korean women in the context of family (Kim et al., 2017). Particularly, older generations often maintain traditional views on gender and are less swayed by evolving perspectives on gender roles. Traditional family dynamics grounded in patrilineality may still shape the belief that women's reproduction, labor, and property should be controlled under male authority (Den Boer & Hudson, 2017).

Korean temperament and communication patterns

Most Koreans exhibit a dynamic combination of quick-tempered and sensitive traits, coupled with sociable, generous, and humorous dispositions (Kim & Ryu, 2005). Most Koreans tend to refrain from openly displaying their emotions and disparaging others because directly expressing disagreement can potentially disrupt harmonious interpersonal relationships and create discord (Kim & Ryu, 2005). Hence, considering marital conflict, Korean couples often resort to indirect communication to deal with their issues (Park, Cho, & Park, 2022; Song, 2001).

OUR KOREAN INTEGRATIVE FAMILY THERAPY MODEL

We incorporate several concepts from Western family therapy models in our Korean Family Therapy model.

Triggering factors: Family crisis events

Family crises are commonly found to trigger underlying risk factors. Family crises may occur either when a family member(s) is in a transitional period in the family life cycle or when there are stressful life events. The family life cycle is an ongoing, interactive process that is hardly linear though it exists within a linear time domain, and family members impact one another's lives through the family life cycle stages (McGoldrick et al., 2015). Each family life cycle phase presents adjustment challenges as they move from one phase to the next. Also, stressful life events, such as the death of a family member, divorce, incarceration, injury or illness, layoffs, school or workplace maladjustment, or financial crisis, may trigger underlying risk factors. The therapist identifies family crises that preceded the client's problems or symptoms as triggering factors.

Transference

From psychoanalytic family therapy, we include an emphasis on transference. Transference refers to the process by which a client projects unresolved emotions from early caregivers onto a therapist. However, in the object relations theory, the notion of transference extends to relationships beyond the client-therapist dynamics (Greenberg & Mitchell, 1983). Transference occurs when an individual's feelings, thoughts, and wishes are projected onto another person, similar to someone they knew in the past, causing them to perceive and treat another person as someone who was important to them in the past (Hamilton & Hamilton, 1988). Through the process of uncovering unconscious transference by family members, the therapist makes the client and family members aware of how the client's problems are connected to current conflicts within the nuclear family and past conflicts from the couple's families of origin.

Attempted solutions

From the MRI model, we incorporate an emphasis on attempted solutions. The MRI model posits that the solutions families attempt to find, namely interactive communication, do not often solve the problem but rather maintain or exacerbate it (Watzlawick et al., 2011). The MRI model argues that the therapist coaches the client and family members to discover solutions that have worked in the past or to use effective ways of communicating that they have not tried before (Goldenberg et al., 2017; Watzlawick et al., 2011).

Differentiation of self

From the Bowenian model, we incorporate an emphasis on differentiation of self. Differentiation of self is the ability to separate thoughts and feelings without emotionally reacting to oneself or others (Bowen, 1976). The differentiation of self also involves the ability to separate oneself from others in relationships and maintain intimate relationships while clarifying one's position based on values without being swayed by the other person's opinion (Bowen, 1978). Individuals

who are undifferentiated from their families of origin due to unresolved emotional attachment issues are likely to repeat their undifferentiated relational patterns in their relationships with their spouses and children (Kerr & Bowen, 1988). Bowen's family therapy aims to differentiate family members from the undifferentiated family ego mass and to establish a solid sense of self (Bowen, 1978). Differentiation of self allows for the setting of clear boundaries in interpersonal relationships (Kerr & Bowen, 1988). Korean families are characterized by *hyo*, which makes it difficult for adult children to differentiate themselves from their parents.

Genogram

From the work of McGoldrick and others, we include an emphasis on genograms. As family therapists adopt a systemic approach to understanding family relationships, genograms are useful for concisely visualizing complicated family relationships (McGoldrick et al., 2020). Therapists explore the relationship between the triggering and underlying factors through a genogram. The therapist and client can see patterns in the genogram passed down through the client's three or more generations of family relationships. Exploring family relationships and themes across the generations can promote insight and understanding, both in the partner whose family is the focus of the exploration, and especially for the other partner, who may develop greater compassion for their partner by understanding the sources of the partner's beliefs and areas of sensitivity and reactivity (DeMaria et al., 2017; McGoldrick et al., 2020).

Treatment goals

The treatment goal of the Korean Integrative Family Therapy Model is to allow the therapist, client, and client's family members to explore the underlying factors of the client's problems or symptoms (i.e., transference, attempted solutions or dysfunctional communication patterns, differentiation of self, and Korean family culture) through events or crises. Specifically, the therapist helps the client and family members recognize how their attempts to solve the current problem have been passed down through three (or more) generations. The therapist also helps the client and family members understand the culture of the couple or their family of origin and the connection between this family culture to the differentiation of self. Additionally, the therapist asks the client and family members questions focusing on patterns of differentiation of self and communication to help them understand how these two factors interact. Consequently, clients acquire a more in-depth understanding of their presenting problems within the family and recognize intergenerational patterns that have persisted from the previous generation(s). This allows them to adopt an objective perspective when approaching their problems.

THE PROCESS AND SEQUENCE OF TREATMENT

Treatment process

The therapist proceeds with treatment through the following process:

1. Identify the client's problem(s) or symptom(s).
2. Explore the family crisi(e)s that triggered the client's problems or symptoms.
3. Identify the dysfunctional communication patterns used by the client and family members to solve problems.

4. Investigate the transference between the client and family members.
5. Connect the client's or their parents' problems related to the differentiation of self with Korean family cultural aspects.
6. Help the client and family members gain insight into family issues by connecting transference from unresolved emotions to the family of origin and communication patterns used in the family of origin.
7. Terminate the case while highlighting changes in the family's perception of its problems and positive changes in family relationships resulting from improvements in communication.

Treatment sequences in couple and family therapy

Couples therapy begins with the person requesting treatment first. In some instances, a couple attends the first session together. In such cases, I (the first author as a therapist) explain to the couple that I will proceed with individual sessions in the next few sessions. The reason is that often in the first session with the couple, the spouses blame each other for the dysfunctional communication patterns they had been using. While the first couple session allows me to explore couple dynamics and attempt solutions to resolve marital problems, dysfunctional communication during the session often leaves the couple feeling hurt. Therefore, I postulate that individual sessions help couples gain insight into unresolved emotions from their family of origin and dysfunctional communication patterns, in addition to being visible and presenting marital issues, eventually facilitating the therapy process in couple sessions.

Typically, the number of individual therapy sessions for a client varies depending on the severity of the client or couple's problems or the client's request. Generally, a minimum of two and a maximum of four individual therapy sessions are conducted, with each session lasting approximately 1 h and 30 min, respectively. I help the client gain insight into their approach to problem-solving, which is influenced by their parent's communication style. The same strategy is applied to the spouses.

Using a genogram, I record general information about the client's family of origin and investigate the extended family relationships. I explore the client's relationship with their spouse while connecting the nodes between the client's family of origin and in-laws. In individual therapy sessions, the client recognizes transference as a key contributor to the couple's problems, as well as the communication patterns that have been used to solve the problems.

Through this process, the client can see the connection between the spouse's problems and their own family problems, as well as their in-laws' problems, even if the client initially requested therapy for their spouse's problems. Therefore, I refrain from seeing the client's spouse until the client has a clear picture of the problems in the marriage. After the client has become aware of issues related to the spouse or couple, sessions with the spouse take place through the same process.

Through individual sessions with the wife and husband, therapy is conducted from a systematic perspective to address issues faced by the couple. Therapy sessions are conducted with decreasing frequency, transitioning from weekly to biweekly or monthly, for a smoother transition to termination by gradually alleviating the client's concerns or anxiety surrounding termination.

Family therapy follows a sequence similar to couple therapy. Family therapy involves counseling with children, and if necessary, with paternal or maternal grandparents and the parents' siblings. I conduct individual counseling sessions with each family member, followed by sessions with the children, the child and father, the child and mother, and the child and both parents. Depending on the case, counseling may also involve sessions with the mother and maternal grandparents, the father and paternal grandparents, or the parents and their siblings. In the first of the two cases below, the therapy included not only the couple but also the wife's

mother and two younger brothers. In the second case, the therapy involved not only the couple and their children but also the husband's mother and the wife's parents. In the following two cases, session numbers from counseling sessions are used to distinguish between topics addressed in individual, couples, or family counseling, while also illustrating the progression of changes across sessions.

CONCEPTUALIZING CASES USING THE KOREAN INTEGRATIVE FAMILY THERAPY MODEL

Case 1: Family Therapy Case of a Wife Who Assaulted Her Husband (Koh et al., 2023)

This case involved a heterosexual Korean couple living in Korea. Jin (44 years old) had a problematic marital life with his violent wife but insisted on maintaining his marriage, while Soyeon (42 years old) wanted a divorce. The couple was married for approximately 6 years and had no children. Jin visited the family therapist for solutions to the marital conflicts, but Soyeon was reluctant to participate in counseling. Soyeon was desperate to end the relationship. Despite Soyeon's initial resistance to therapy and fear of psychological distress and agony, while living with Jin, she eventually agreed to participate in therapy.

The participants included Jin (husband, 44), Soyeon (wife, 42), Youngja (Soyeon's mother, 64), Sungho (Soyeon's first brother, 37), and Shin (Soyeon's second brother, 32). Fourteen therapy sessions were conducted comprising individual, couple, and family sessions. The breakdown of the session composition was as follows: sessions 1 and 2 involved the couple; sessions 3 and 4 involved Soyeon; sessions 5 and 6 involved Jin and session 7 involved Sungho; sessions 8 and 9 involved Shin; sessions 10 and 11 involved Youngja; session 12 involved Soyeon and Shin; session 13 involved the couple; and session 14 involved Soyeon and Youngja. Soyeon's father declined the therapist's request via phone to participate in the family therapy for his daughter's marital relationship. See Figure 1 for the family genogram.

1. Identify the Client's Problems or Symptoms

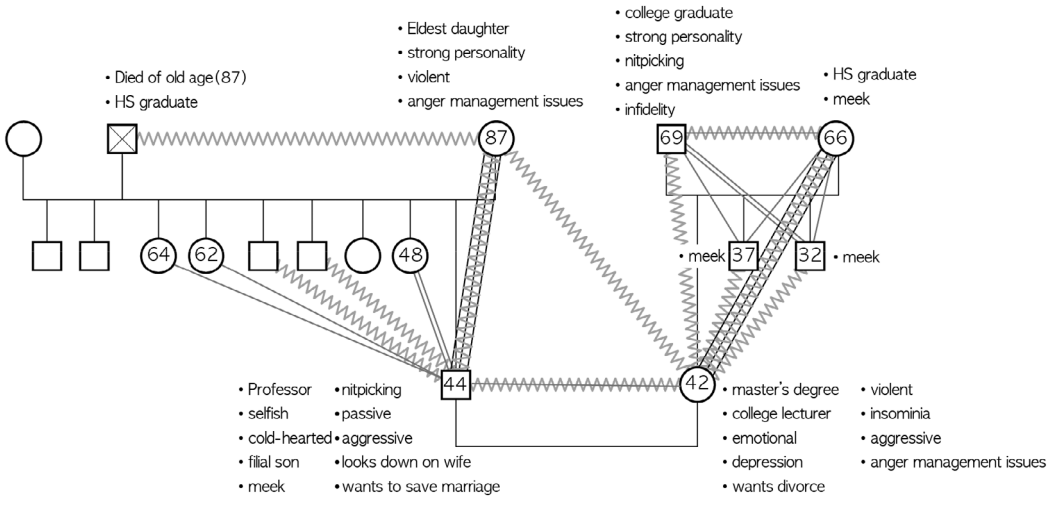


FIGURE 1 Case 1 Genogram.

Soyeon exhibited a victim mentality, despair, depression, insomnia, aggression, and the desire to divorce. Before marriage, Soyeon abused both her younger brothers. After marriage, she physically abused her husband.

2. Explore the Family Crisi(e)s that Triggered the Client's Problems or Symptoms

First, Soyeon called Jin several times to come for breakfast, but he only responded from his study where he was working on his computer. In frustration, Soyeon went to the study, threw the computer, bit Jin, threw a chair, and attempted to stab him. Soyeon said she felt like a lunatic. Second, Soyeon's stress and loss of control occurred in situations where Jin sided unilaterally with his mother during conflicts between Soyeon and her mother-in-law. The mother-in-law gave birth to Jin, her youngest child, at 40 years old and showered him with love. Third, Soyeon confronted her father on behalf of her mother because of his affair, and as a result, she formed an undifferentiated relationship with her mother. Fourth, another situation that triggered Soyeon's violence was related to Jin's critical communication style. Jin placed the blame for the difficulties in their relationship solely on Soyeon, saying, "If only you did better!" When Jin criticized Soyeon in this manner, she was unable to control her anger and resorted to physical violence against him.

3. Identify the Dysfunctional Communication Patterns Used by the Client in an Attempt to Solve the Problem

Soyeon said that Jin's communication style made her feel as if he was constantly probing, reminding her of her mother-in-law's communication patterns. Jin felt overwhelmed by Soyeon's tendency to bring up the past in conversations. Because of her father's infidelity, Soyeon had a strained relationship with her father and often confronted him on behalf of her mother. However, Soyeon also inherited her father's short-tempered traits. In contrast, Soyeon's mother and her two younger brothers exhibited gentle natures. When Soyeon was young, her father consistently blamed her, stating, "everything is your fault. You are the only problem in this family. You need to be fixed!" Jin, showing a similar strictness, criticized Soyeon with remarks such as "You are the problem. You just need to stay still!" Soyeon was unable to control her anger towards Jin. Soyeon and her father commonly used repetitive and critical remarks when they interacted.

The following quote illustrates the dysfunctional communication style of the couple.

> Jin: "My wife suddenly came into the room when I was sending a manuscript to my colleague. She shouted, "Why are you talking so loudly! I can't sleep at all! And why didn't you come home (last night)?" So, I said, "What are you talking about?" And then she suddenly threw my laptop and tried to stab me with a knife. I ran out of the house at that moment, calling the police. Soyeon bit me and threw a chair at me." (session 1).

> Soyeon: "Before I started eating, I asked my husband if he was going to have breakfast. But he didn't reply, so I asked once again. Jin said, "Hey, I'm busy!" I felt humiliated when he replied like that. So, I thought he was sulky, and that made me upset." (session 2).

The following quotes illustrate the dysfunctional communication style of Soyeon, as perceived by her two younger brothers.

> Sungho: "Soyeon brings in all the past events to prove that Jin was wrong. Then, Jin goes crazy." (session 7).

> Sungho: "When things go wrong, her face (facial expression) changes, and she starts to quibble over the issue. There is no way to stop her." (session 7).
>
> Shin: "When I argue with Soyeon, she goes off-topic. For example, when we argued, I said, "Can't you encourage me?" Then Soyeon retorted saying, "Should I walk on eggshells every time we have a conversation?" It went off-topic." (session 8).
>
> Shin: "Soyeon always told me I took after dad. I hated that. She always compared me with others and never trusted me." (session 8)

4. Investigate the Transference Between the Client and Family Members

Both Soyeon and Jin reexperienced traumatic events from the family of origin with each other. Soyeon saw her dad in Jin, especially when she was being blamed. Jin saw his hot-tempered mother in Soyeon when she became violent. Soyeon's and Jin's reactions to each other during couple conflicts triggered their early traumatic experiences which further exacerbated the couple's relationship.

Soyeon's transference.

Soyeon got upset whenever Jin blamed her by saying, "It's all your fault!" which reminded her of the strict and criticizing pattern of her father, who yelled at her. Jin is similar to Soyeon's dad in that they are both strict. Soyeon's dad only blamed her saying that she caused all the problems at home while not saying anything to Sungho and Shin. What irritated Soyeon more was that Jin was doing the same to Soyeon.

> Soyeon: "My dad said," "It's all your fault!" Just like Jin! "You're the problem in our family!" (session 2).

Jin's transference.

Jin had a difficult time with his hot-tempered mother. After he got married, Soyeon showed similar negative traits.

5. Connect the Client's or Their Parents' Problems Related to the Differentiation of Self with Korean Family Cultural Aspects

Filial piety.

As Jin's mother's health worsened, he thought of taking care of his mother and being a good son while she was still alive.

> Jin: "My mom is 88 years old, and she is in critical condition. How is Soyeon going to handle my anger if my mom passes away like this?" (session 6).

In-Laws.

The sources of the couple's conflict expanded beyond Jin and Soyeon; both had stressful relationships with their in-laws. Soyeon had an uneasy relationship with Jin's mother, and Jin had trouble with Youngja. Soyeon was stressed because of Jin's mother's misunderstanding, mainly due to her mother-in-law's contempt, whereas Youngja thought Jin was ignoring her.

Preference for sons.

As a result of the tradition rooted in Confucianism, Soyeon was frustrated due to her father's unfair treatment compared to her two younger brothers. Meanwhile, Jin had prioritized his mother before Soyeon, which escalated her frustration regarding being unfairly

treated in relationships. The cultural aspect in Korea escalated a degree of gender inequality within both the nuclear family and the family of origin which contributed to Soyeon's frustration.

> Soyeon: "(When I was a teenager) I told Sungho and Shin to put their plates in the sink. At that moment, my dad told me to do it. He always humiliated me in front of my brothers." (session 3).

> Soyeon: "I liked my dad, but I still cannot understand why he never took care of me. When one of my brothers moved out, he started crying. He's not the kind of man who shows his tears." (session 12).

Lack of differentiation of self.

Soyeon was undifferentiated with Youngja ever since her father had an affair. The triangulated relationship with her parents made Soyeon more involved in their relationship. Soyeon was depressed and resentful of her father's affair and disconnected herself from him. Soyeon's alienated relationship with her father recurred with her brothers. Soyeon was worried about her mom every day. Protecting her mom was her priority. Soyeon was anxious about her parents' relationship. To alleviate her anxiety, she played a more prominent role in keeping peace in her family of origin.

Jin was born when his mother was 40 years old. As the youngest, he was showered with his mother's affection. Jin's father also had a love affair like Soyeon's father, and like Soyeon, he too was also undifferentiated from his mother. Soyeon argued with Jin's mother, he took his mother's side. Further, after an argument with Soyeon, Jin would leave home and go to his mother's. Soyeon accidentally saw her husband's memo, and she was astonished to see what was written.

> Soyeon: "I should be a good son to mom. I shouldn't get on her nerves and should obey her." (session 3).

Despite more than 13 years of physical separation from his mother while studying abroad, he could not differentiate from her. In conflicts involving his mother and wife, Jin consistently sided with his mother and disregarded his wife. Such a situation reminded Soyeon of her mother and two younger siblings who had not protected her from her abusive father when she argued with him. Soyeon's violence was rooted in her experience with her family of origin and triggered by Jin's filial piety and his excessive attachment to his mother.

6. Help the Client and Family Members Gain Insight into Family Issues by Connecting Transference from Unresolved Feelings to the Family of Origin and Communication Styles Used in the Family of Origin

In the individual session with the Youngja, the therapist discovered that Youngja's marital relationship was described as "good," despite the difficult times due to her husband's infidelity. In a subsequent joint session with Soyeon and Youngja, the therapist intentionally encouraged Youngja to share her positive marital experience. Soyeon, deeply shocked and tearful, expressed anger towards her mother.

> Soyeon: "One thing that shocked me was hearing that my mom loved my dad. I felt blindsided. As I grew up, my relationship with my father became distant partly because of my mom, but at the time, I couldn't talk to her about it." (session 12).

> Soyeon: "If my mom loved my dad, why would she say things she shouldn't have to me, send me to spy on him, and ultimately ruin my relationship with my dad? I've fought on her behalf so many times, and I feel deeply hurt by my mother's family." (session 12).

> Soyeon: "I think I've been too obsessed with the love I never received from my mom or dad. I tried to get that love from my husband, and because I couldn't fulfill that, I've been clashing with him more." (session 12).

Soyeon realized that she had no choice but to clash with her father due to the triangular relationship with her parents. Meanwhile, Soyeon gained insight into the fact that she was using a communication style similar to her father's and was experiencing transference with Jin. Eventually, Soyeon realized that she had become a scapegoat between her parents, recognizing the importance of her own marital relationship. Consequently, Soyeon successfully established boundaries with her parents.

Through the family therapy process, Jin began to understand his wife and side with her instead of always taking his mother's side. Jin acknowledged that his wife's violent behavior was triggered by his criticisms or his siding with his mother, and he understood that this was related to Soyeon's relationship with her father-in-law. Through this insight, Jin made an effort not to create stressful situations for Soyeon. When Jin first said that his mother was wrong, Soyeon's resentment towards her mother-in-law disappeared.

> Soyeon: "Jin acknowledged for the first time that his mother was wrong and stood up for me. When he took my side, I didn't feel the need to fight." (session 12).

> Soyeon: "I'm really amazed. My husband has changed a lot. I don't have any resentment toward his mother anymore." (session 13).

7. Terminate the Case by Highlighting the Changes in the Family's Perception of its Problems and the Positive Changes in Family Relationships Resulting from Improvements in Communication

Through counseling, the couple became aware of the unresolved emotions stemming from their relationships with their parents, the dysfunctional communication styles inherited from their families, and their issues with emotional differentiation. As a result, both partners made an effort not to provoke each other. In particular, Soyeon tried to express her anger through words whenever possible. Jin also worked to avoid conflicts with Soyeon.

> Jin: "At that time, I got angry at Soyeon, but she just smiled at me. Nowadays, my wife understands what I'm doing and smiles. That makes me feel open to talking." (session 13).

Because of these efforts, Soyeon was able to communicate with Jin. After the counseling, when Soyeon was telling Jin about an unpleasant conversation with a friend, he showed a different communication style siding with her. This change in Jin's communication style allowed Soyeon to talk comfortably with him.

> Soyeon: "Jin seems to have changed a lot. In the past, when I talked about what happened with a friend, he would say, 'You should do better!' or not say anything at all, which would make the argument worse. But this time, he asked, 'Who was that?' and took my side, which was funny." (session 13).

This change in communication style was a result of Jin gaining insight into the interactive situations that triggered Soyeon's emotional and reactive violent behavior. Soyeon also recognized that her violent behavior was a reaction to unresolved issues with her parents, leading to emotional transference to Jin, and this insight helped her change her communication style.

> Jin: "I don't think there's a need for us to create conflicts. Isn't my speaking style becoming more like my wife's?" (session 13).

Through family therapy, both Soyeon and Jin were able to promote differentiation from their families of origin. After realizing that her use of physical violence was related to unresolved emotions with her family of origin, Soyeon reduced the frequency of her visits with her birth family. Additionally, after understanding that her mother loved her father, Soyeon was able to escape the triangular relationship with her parents and acknowledge that she needed to focus on living well with her husband. As Soyeon shifted her attention solely to her husband, the couple's relationship was strengthened. Soyeon, who previously worried mostly about her mother, began to focus more on Jin.

Case 2: Family Therapy Case of Maternal Physical Aggression (Shim & Park, 2014)

This case involved an incident in which Siwon threw severe tantrums and wailed to express his frustration towards his mother, resulting in the mother resorting to severe physical punishment. Youjin was verbally and physically aggressive towards her son, causing him to lose control of his emotions. The family included Youjin (wife, 34 years old), Jaemin (husband, 36 years old), Siwon (5 years old), Siah (2 years old), Miyun (Youjin's mother, 63 years old), and Min (Youjin's father, 66 years old), and Suji (Jaemin's mother, 63 years old). A total of 18 therapy sessions were conducted: sessions 1 and 2 involved Youjin; session 3 involved Siwon; sessions 4 and 5 involved Jaemin; session 6 involved Youjin and Jaemin; session 7 involved Youjin and Siwon; session 8 involved Youjin and Jaemin; sessions 9 and 10 involved Miyun; sessions 11 and 12 involved Min; session 13 involved Miyun and Min; session 14 involved Youjin and Miyun; session 15 involved Youjin and Min; session 16 involved Youjin, Miyun, and Min; sessions 17 and 18 involved Suji; and session 19 involved Youjin. See Figure 2 for the family genogram.

1. Identify the Client's Problems or Symptoms

Youjin, unable to control their emotions, verbally and physically abused Siwon. As a result, Siwon also struggled with emotional regulation, began to cry uncontrollably, and exhibited other signs of severe distress.

2. Explore the Family Crisi(e)s that Triggered the Client's Problems or Symptoms

First, Youjin experienced extreme stress from Suji's excessive nagging and interference, particularly since she became pregnant with Siwon. Second, Youjin was under a lot of stress due to Jaemin, who had an undifferentiated relationship with Suji. Third, from childhood through college, Youjin suffered physical abuse from Miyun and sexual harassment from Min. Fourth, during Youjin's childhood, there was severe conflict between her parents, which always made her feel anxious.

3. Identify the Dysfunctional Communication Patterns Used by the Client in an Attempt to Solve the Problem.

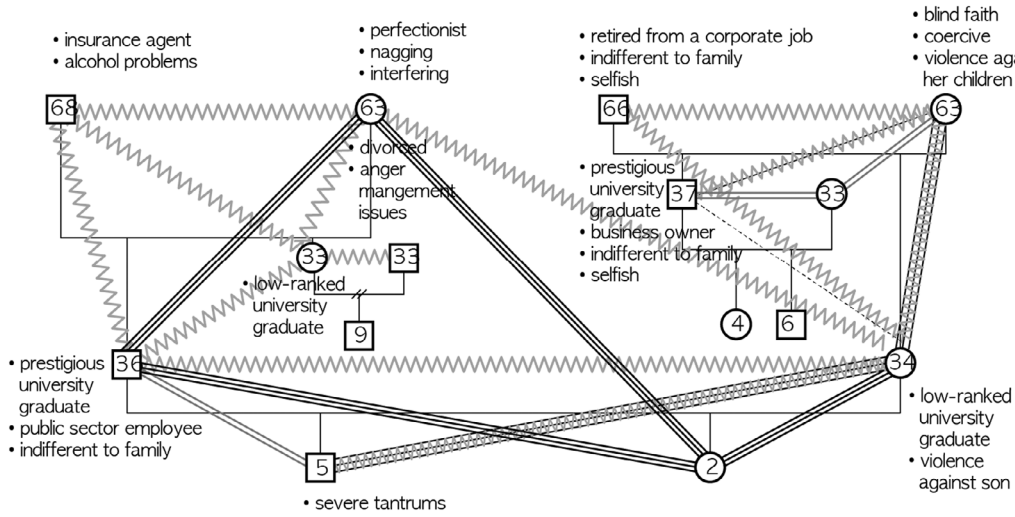


FIGURE 2 Case 2 Genogram.

When Youjin was upset during conversations with Jaemin, she would sulk and avoid conversation, eventually leading to an outburst. Jaemin felt frustrated when Youjin sulked and didn't speak, interpreting it as being ignored by her.

> Jaemin: "When Youjin can't control her anger, she acts like a crazy person and is completely out of control." (session 4).

> Jaemin: "Youjin doesn't respond. Sometimes I feel like I'm talking to a wall. I wonder if she's ignoring me. That's how it feels." (session 5).

> Youjin complained that when the couple argued, Jaemin would try to avoid the moment and listen without sincerity, which made Youjin explode.

> Youjin: "I couldn't communicate well with Jaemin. When I spoke, Jaemin would just brush it off, or if I got angry, he'd just say, 'Okay!' to brush me off, which made me even angrier, and Jaemin didn't understand." (session 1).

> Youjin: "Jaemin doesn't understand what I'm saying." (session 2).

Despite the fact that Youjin was deeply hurt by Miyun's coercive and violent behavior, she used Miyun's behavior to Siwon. Miyun would relieve her stress from her in-laws and marital conflicts with Min through verbal and physical abuse towards Youjin. Similarly, Youjin also vented her in-laws stress and marital conflicts through the verbal and physical abuse that Miyun used, towards Siwon, who resembled Jaemin.

> Youjin: "When I was in college, I got severely beaten by my mom when I came back from church. (Tearing up) I feel like I've hit my son as much as she hit me." (session 2).

> Youjin: "The similarity between my mom and me is just hitting as we see fit. The difference is that my verbal abuse is worse." (session 3).

Miyun: "It seems like my daughter (Youjin) is doing to Siwon what I did to Youjin." (session 9)

4. Investigate the Transference Between the Client and Family Members

Youjin had anger towards Min for being selfish and not taking care of the family from a young age. Additionally, Youjin had anger towards Min for his sexual harassment from a young age and found even Siwon's physical contact disgusting and repulsive. Youjin also saw Jaemin as a selfish person who, like Min, did not take care of the family. Furthermore, Youjin thought Siwon resembled Jaemin and, due to marital conflicts, took out his anger towards Jaemin on Siwon.

Transference from Min to Jaemin.

Youjin: "Dad (Min) only watched TV all day and did whatever he wanted, not taking care of the family. Jaemin has a lot of similarities with Dad. He likes TV and enjoys his hobbies." (session 2).

Transference from Min to Siwon.

Therapist: "When Siwon interacts with Mom, doesn't he seem more like a man than a son?"

Youjin: "I don't know about that, but it annoys me and is disgusting." (session 2).

Transference from Jaemin to Siwon.

Therapist: "If your husband is only watching TV and your son keeps whining to play, doesn't your frustration with your husband get taken out on your son more?"

Youjin: "That's usually the case." (session 5).

In this way, Youjin's abuse of Siwon was fueled by resentment, anger, and disgust towards Jaemin, who resembled Min's selfishness and engaged in physical contact similar to Min's sexual harassment. As a result, Youjin had an uncomfortable relationship with Jaemin and Siwon due to unresolved feelings towards Min. Meanwhile, Jaemin also saw traits of his father and younger sister in Youjin's inability to control her anger.

Tranference from father to Youjin.

Therapist: "When Youjin is unable to control her anger, whose image do you see?"
Jaemin: "Father."

(session 7)

Therapist: "In Youjin's angry and violent behavior towards Siwon, do you see severe similarities with your father hitting your mother?"

Jaemin: "Yes. I get sickened when Youjin gets angry and hits Siwon." (session 7)

5. Connect the Client's or Their Parents' Problems Related to the Differentiation of Self with Korean Family Cultural Aspects

Min, as the youngest son and a dutiful child, took good care not only of his parents and siblings but also of his sisters-in-law. He visited his family home more than 10 times a year for cultural ceremonies and traditional rituals. Miyun, however, was hurt by her in-laws every time she visited them, and when returning home, she would express her complaints about the in-laws to Min in the car, but Min did not support her. Min and Miyun argued every time they visited the in-laws, which caused Youjin to be constantly anxious, just as she had during childhood, due to their marital conflicts. Miyun released her stress from the marital conflicts caused by the in-laws through verbal abuse and violence towards Youjin. Meanwhile, Youjin experienced a mix of anger towards her overbearing and violent mother and sympathy for her mother's struggles with conflict with her father. Youjin had been subjected to sexual harassment by her father from a young age, making him an object of fear and resentment. However, Youjin could not disclose the sexual harassment to her mother or older brother. This background includes the fact that Miyun never supported Youjin and favored her academically successful brother. Additionally, Youjin's older brother was also indifferent to the family and selfish, so Youjin never had an honest conversation with him.

Jaemin, due to his father's inability to control his anger and severe behavior after drinking, grew up in an environment where his parents constantly fought. Jaemin had high anxiety due to his parents' conflicts and was very close to his mother. As Suji's conflicts with her husband worsened, she became excessively close to Jaemin, relying on him more than on her husband. Jaemin not only failed to protect Youjin from the controlling Suji but also sided with Suji during conflicts between Youjin and Suji. This relationship pattern reflects a typical Korean pattern of close ties between married sons and their mothers. Both Miyun and Suji experienced marital conflicts due to husbands who were not differentiated from their mothers. Furthermore, the lack of differentiation of the husbands, who sided with their mothers-in-law, exacerbated the marital conflicts. Like Youjin, Jaemin had high anxiety from an early age due to his parent's troubled marriage and could not differentiate from his mother. Jaemin had a poor relationship with his angry younger sister, similar to his father. Particularly, Miyun had a good relationship with Jaemin, who was academically successful but had a poor relationship with her daughter, who did not perform as well in her academics. Youjin was a source of stress for her mother due to her lower academic performance compared to her older brother who was academically successful. Youjin and Jaemin's sister, with lower academic backgrounds compared to their brothers, did not receive recognition from their mothers. This pattern shows parental discrimination based on academic background (*hakbeolism*) in Korean culture. As a result, due to the undifferentiated relationships of Min, Jaemin's father, and Jaemin with their mothers, conflicts arose among Youjin, Miyun, and Suji. This illustrates that while filial piety in Korean culture has positive aspects in relationships between children and parents, it can negatively affect the marital relationships of married children.

6. Help the Client and Family Members Gain Insight into Family Issues by Connecting Transference from Unresolved Feelings to the Family of Origin and Communication Styles Used in the Family of Origin

Raising Awareness of Dysfunctional Communication Patterns.

The therapist helped Youjin recognize that the patterns she used to resolve issues with Siwon were passed down from her mother, Miyun. Through this process, the therapist helped Youjin reduce her guilt towards Siwon and gave her hope for a change in communication style. The therapist also encouraged Jaemin to gain insight into how his communication style had been passed down from Suji.

Recognizing Communication Patterns Inherited from the Original Family

Therapist: "What are the similarities and differences between how Miyun hits you and how you hit Siwon?"

Youjin: "The similarity is that it's just hitting as I see fit, and the difference is that I use more abusive language." (session 3).

Therapist: "Whose method is it to hit when you lose your temper?"

Youjin: "It's my mother's way." (session 5).

The therapist also asked Jaemin whether his communication style was similar to his mother's.

Therapist: "Is your way of expressing yourself similar to your mother's?"

Youjin: "Yes, I think it's similar to my mother's way." (session 7).

Transitioning to a New Communication Style

The therapist made the family members aware that the methods they had been trying to use to solve problems had not resolved conflicts but instead caused or perpetuated issues. The therapist helped them shift to a new communication style. The therapist encouraged not only Jaemin and Youjin but also Min and Miyun to adopt communication patterns that involved affirming each other's feelings and supporting one another. Additionally, the therapist helped by coordinating Jaemin's underfunctioning and Youjin's overfunctioning in their marital dynamics to reduce Youjin's stress. The therapist also helped Min and Miyun realize how the couple's issues contributed to Youjin and Siwon's problems. Moreover, the therapist worked to separate Jaemin and Suji's close relationship to strengthen the marital bond between Jaemin and Youjin.

Therapist: "The communication style between you two (Min and Miyun) is not about affirming each other but about clashing. Min, you haven't supported Miyun in matters related to the in-laws, nor have you helped with housework, which has been tough on Miyun. As a result, Miyun has been taking out her stress on Youjin. As you know, Miyun, Youjin also used your communication style when she clashed with Jaemin and his family over in-law issues and took out her stress on Siwon." (session 16).

Miyun's Apology to Youjin.

Miyun: "I feel a lot of guilt towards Youjin."

Therapist: "Why don't you tell Youjin directly?"

Miyun (to Youjin): "I feel sorry and hurt when I think of Siwon. I'm sorry for hitting you, and I think that's why you hit Siwon. Please forgive your mother." (session 14).

Min's Apology for Sexual Misconduct towards Youjin.

Therapist: "Do you think there's anything you need to apologize to your daughter for regarding physical contact, Min?"

Min: "That was my fault. I hugged you a little when you were asleep, and I'm sorry. I didn't know you'd think that way!" (session 14).

Therapist: "Youjin, could you tell your dad directly about the discomfort you felt?"

Youjin (to Min): "Dad, I was scared and fearful. It was very terrifying."

Min: "You felt uncomfortable. I was just trying to get closer to you because I felt there was a lack of physical affection when you were young and grown-up." (sessions 18).

Helping Youjin Understand Siwon's Emotions.

Therapist: "Why did you act stubbornly towards your mother?"

Youjin: "Because she didn't understand me." (tearfully).

Therapist: "How do you think Siwon feels about you now?"

Youjin: "I think Siwon believes that I don't understand him." (Session 7).

Explaining Youjin's Communication Style and Transference to Miyun and Min.

Therapist: "Youjin's communication style with Siwon when she's angry is exactly like her mother's." (Miyun and Min, session 13).

Therapist: "When Jaemin comes home, instead of taking care of the kids, he just watches TV. To Youjin, that reminds her of her dad from her childhood." (Min, session 12).

The therapist encouraged Suji to refrain from interfering with Jaemin's family affairs to facilitate the restoration of her son's marriage. Subsequently, Suji reduced visits to Jaemin and her overall interference. With clear boundaries established through Suji's cooperation, Jaemin spent more time with Siwon. Consequently, the marital relationship was restored, and Youjin's parenting stress decreased, leading to the termination of her abuse of Siwon.

Efforts to Differentiate Jaemin and Suji

Therapist: "(To Jaemin and Youjin) How about reducing the number of visits to your in-laws? If Youjin doesn't want to visit, Jaemin can take the kids by himself." (Youjin and Jaemin, session 6).

Therapist: "(To Suji) Since your relationship with your husband wasn't good, it's possible that Jaemin emotionally took on the role of a husband. However, now that Jaemin is married and has children, there needs to be a change in your relationship. Therefore, it might be too much for Jaemin and Youjin to visit you every week." (Suji, session 17)

7. Terminate the Case by Highlighting the Changes in the Family's Perception of its Problems and the Positive Changes in Family Relationships Resulting from Improvements in Communication

Youjin's Changes Through Counseling

Through couple counseling and sessions with her parents, Youjin resolved unresolved issues with her family of origin, which led to a decrease of her underlying anger. As a result, Youjin was able to communicate with Jaemin and her parents in a new way, reducing the intensity and frequency of her anger, and stopped using violence against Siwon.

Youjin's Changes

> Youjin: "(Crying) When I was young, I really disliked my mom; we couldn't communicate, and I hated her. But after having a child, I started to understand her. That made me feel sorry for my mom. I've recovered a lot now, and I hope my mom can heal and recover too." (session 14).

> Youjin: "After getting married, I've always been really scared of my dad. But after hearing about his life, I realized he's been through a lot and must have been really hurt. I've forgiven him thinking about how hard it must have been for him. And I'm very thankful that my dad has been cooperating with an open mind." (session 15).

> Youjin: "I've definitely improved. Just the fact that Jaemin and my parents are aware of my situation through counseling gives me strength. Before, when I told Jaemin about my struggles, he wouldn't accept it, but hearing it through a professional made it much clearer, and Jaemin seems to understand now. I cried when my parents came over, and I couldn't explain it then, but the therapist pointed it out so clearly, and that was so much better. It was a conversation I would've kept buried till my grave with my dad (about the abuse), but being able to talk about it openly like this is truly a miracle. My mother-in-law (Suji) is also making an effort in her own way, which gives me a lot of strength. So I'm really grateful." (session 19).

> In her counseling sessions with Siwon, Youjin was shocked and came to an awareness of herself after hearing Siwon's perspective on his parents' relationship.

> Youjin: "When I asked Siwon, he said he didn't remember well. But during counseling with Siwon, I was actually shocked. Siwon said he had a bad relationship with his mom and that his mom and dad didn't get along. I remember struggling a lot as a child, watching my parents fight. It made me realize how hard I've been on Siwon." (session 8).

Jaemin's Changes

Jaemin realized that Youjin's abuse of Siwon was related to unresolved emotions towards Miyun and Min, which were being transferred to him and Siwon. He also recognized that his dysfunctional communication style had worsened their marital conflict, leading him to understand and care for Youjin.

> Youjin: "After our argument, when Jaemin said he was sorry, I felt grateful. It relieved my emotions because Jaemin was understanding me." (session 8).

> Youjin: "I feel like Jaemin understands me now. He's constantly trying to be considerate of me and is making efforts to change." (session 19).

> Jaemin: "Last week, I let Youjin rest and played with the kids until late at night. Youjin was really thankful for that. I think I need to make an effort to let Youjin have some rest." (session 8).

Miyun's Changes

> Miyun felt guilt and regret towards Youjin and apologized to her.

> Miyun: "It hurts me so much that Youjin and Siwon became victims because of me, but I can't find the words to say it, so I continue to watch quietly." (session 14).

> Miyun: "I feel pathetic for making Youjin like that, and I keep sighing because of the guilt I feel towards Youjin and Siwon." (session 16).

> Miyun: "It's all my fault. (To Youjin) I know I have many shortcomings. I'm sorry for not being able to resolve things for you." (session 16).

Min's Changes

Min realized that Youjin's abuse of Siwon stemmed from her anger towards him and started to change. He apologized to Youjin and began to share household responsibilities.

> Min: "I've never been good at talking since I was young and wasn't very caring, so we lacked communication. I'm thinking I should genuinely communicate from now on." (session 16).

> Youjin: "These days, Dad (Min) helps mom a lot. Compared to the past, dad has changed so much." (session 19).

Suji's Changes

Suji became aware that her close relationship with Jaemin was causing stress for Youjin. Although she found it emotionally difficult to separate from Jaemin, she made an intentional effort to be considerate of Youjin towards the end of the counseling.

> Youjin: "My mother-in-law (Suji) doesn't tell me directly, but I can see she's trying to make changes." (session 19).

> Youjin: "Two days ago, my mother-in-law's birthday coincided with mine, and she told Jaemin not to come this year and to celebrate with just his family." (session 19).

Through family therapy, Youjin came to understand that her abuse of Siwon was caused by her anger over the unresolved conflicts with Miyun and Min, the transference of those feelings onto Jaemin and Siwon, who resembled Min, and her dysfunctional communication style that she had used to try to solve her problems. With the help of Jaemin, Miyun, Min, and Suji, Youjin was able to reduce her anger and stopped abusing Siwon.

> Youjin: "In the past, I would hit Siwon until my anger subsided. But these days, I find myself managing my anger better." (session 14).

> Youjin: "I don't think I hit Siwon with the same intensity as before. I used to hit him for 30 to 40 minutes with abusive language, but now I seem to handle it more appropriately." (session 19).

Miyun: "Siwon used to be troublesome and fought with other cousins, but nowadays he doesn't fight and plays well. He used to avoid his grandparents, but now he talks to us and even stays still when I kiss him. Siwon has changed a lot from before." (session 16).

CONCLUSION

The purpose of this paper was to introduce the Korean Integrative Family Therapy Model and demonstrate how the model can be applied using two Korean family cases. In particular, family therapists treating Korean families are encouraged to focus on communication styles and issues of transference that can be commonly applied to families while also paying special attention to cultural factors, such as *Hyo* (filial piety) arising from Confucianism and collective culture. The integrative Korean family therapy model is still in its early stages, but we hope that therapists working with Korean families will consider applying the concepts and processes of this model in their practice.

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