Korean Kyongno-Dang as a Humane Model

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Abstract

Koreans considered themselves as a critical link between the past and future and not as an autonomous individual of now, in contrast to what many westerners emphasized and modern Koreans are beginning to think. This study is to apply the "Asian Jeong Nang silver model" as a spirit of "happiness and dignity of the elderly " as the basic policy for the aging Baby Boomers. The way of life of Jeju Haenyeos was similar to the typical life style of retired Baby Boomers, who had been devoted to social contribution until the last minute, returning expert knowledge to the community. That’s why Haenyeo community was chosen as a typical archetype, as well as other example, for a new silver model development. Cross Cultural Ageing Initiative (CCAI)’s purpose is to promote international exchange and collaboration between Korea and United States for research, education and service for the aging population. To bring together the best practices of the East and West, involving all the stake holders of the wider community such as participants in "the 2021 Global Ageing Network(GAN) Biennial Conference : East meets West: Approaches to Healthy Ageing and Wellness in both Seoul and Jeju Island in S. Korea September by GAN and GAN Korea. In particular, the upcoming "Silver Tsunami" in Korean society shows the necessity of welfare models for Korean baby boomers who have retired as highly educated professionals.

Key words :
Korean Kyongnodang Toward a Humane Model, the Asian Jeong Nang silver model, Jeju Haenyeos Community model, Cross Cultural Ageing Initiative, East meets West, Silver Tsunami, Holistic Wellness Model.
Introduction

According to the Samsung Economic Research Institute (2010), the Korean baby boom generation typically refers to 7.138 million born in nine years from 1955 to 1963, and is a large population group that accounts for about 14.6% of the total population as of 2010.

In Korea, as the baby boomers retire from the labor market, the aging of the baby boomers causes economic losses due to reduced labor force and slowing economic growth at the production sites, and increases the social welfare costs for the elderly, which pressures national finances. It is expected to cause social problems (정경희·손창균·박보미, 2010). As a result, the aging of the baby boomers demands a change in social perceptions of the elderly and a paradigm shift in welfare policy and labor market policy. Within a few years, millions of baby boomers will retire from their economic activities and enter old age, but many of them will fall into poverty because they are not properly prepared for retirement. In addition, the lack of social participation training and inexperienced health care for retired elderly baby boomers could increase the expenditure of health care and make national finances difficult (나일주 외, 2008).

For traditional Korean society, filial piety was a natural virtue. However, with modernization and industrialization, the traditional family structure was dismantled, family and work were separated, and political, religious, and educational functions began to diverge. And the development of science and technology has led to efficiency-oriented society, and increasingly lacking in the interpersonal recognition and emotion of the people. As seniors retire in old age, they lose the traditional family’s authority as adults and fall into so called – inefficient, unproductive, incompetent and lethargic status in terms of efficiency. (황진수, 2012)

Necessity of Research and Revitalizing

Currently, the enforcement of currents laws and the overall system of long-term care insurance for the elderly depends on the support of the elderly as a sense of public responsibility, the elderly and their families are in need of an improvement in elderly care services centering on medical care and caring services. Thus, Koreans is in danger of losing the precious cultural values of “Hyodo孝道” for filial piety, efficacy of the elderly, and communal values: Korean elders are destined instead to entrust their human dignity to policy and service providers.

Elderly welfare housing or nursing homes, as well as, long-term care insurance for the elderly has a significant effect on the health care system, but it still shows that there is a limit to the ability for the system to meet psychosocial needs. Therefore, a new “elderly care model” is needed, one which takes into account the cultural, historical and psychosocial contexts such as the culture of filial piety, Confucian ideology, collectivist characteristics, and social roles within the family. In summary, there is an urgent need to develop a policy model that includes not only residential, medical and income security but also measures to solve the psychosocial needs of the elderly in preparation for the tsunami of the generation of baby boomers.

Therefore, it is necessary to present a new model which aims at the realization of a dignity-focused community towards the baby boomers, who were industrial workers, with different characteristics from the previous generations. In particular, the well-educated and sophisticated baby boomers who worked in highly educated professions have entered the era of the aging society (Park Tae-jung, 2013), and due to the entry of this elderly society (Ministry of Health, Welfare and Family Affairs, 2008), there is a necessity to look for a new model of working values and psychosocial policies different from the previous policy system. In particular, although Korea is undergoing westernization, it still emphasizes the value of filial piety, which is still emphasized in the Confucian aspect compared to the United States, which emphasizes individual and practical values (유승주, 이성우, 2007), Thus, it is necessary to establish an integrated model in which the welfare policies of Korea are based on the more cultural informal system and the state system to support the family (성규탁, 2000).

Research Objectives

In this study, the following five research objectives were set in 2017.

First, the first purpose of this study was to develop an Asian Jeong Nang silver model.
Preserving the time tested Korean wisdom of respecting aged people and assuming that Baby Boomers aspire to “grow old with dignity” (전혜성, 2012). The basic value of this model is “filial piety,” in other words, Dr. Chun Koh points out that Koreans considered themselves as a critical link between the past and future and not an autonomous individual of now, in contrast to what many westerners emphasized and modern Koreans are beginning to think.

And the vision of this study is to develop and apply the “Asian Jeong Nang silver model” as a spirit of “happiness and dignity of the elderly” as the basic policy for the aging Baby Boomers. The Asian Jeong Nang silver model is a model that makes full use of the merits of the Confucian welfare state (홍경준, 1999) (Hong Kyung-joon, 1999) with revisions to complement its shortcomings. Specifically, this study seeks to utilize the spatial concept of the community of Ankerrae, Barkerrae, and Mokerrae, from traditional Jeju living compound structure shown in the picture below.

The 1st generation of elderly people live in the main Ankerrae, the younger generation live in the Barkerrae, the Mokerrae is a place where guests can stay. The other is for livestocks and serves as a warehouse for the community. (Explanation of the Ankerrae, Barkerrae, and Mokerrae is provided later in the paper)

Second, this study intends to provide a model that can communicate generationally with the community and satisfy psychological and social needs as well as medical and health needs. This study intends to present the silver model as a community-based integrated model while maintaining the current housing situation.

It is not a model of the current Korean nursing homes where suppliers provide services in a profitable manner and consumers choose the services, but rather a community-based integrated service model that allows them to receive services including Geriatrics, psychosocial, and other services in their own home. The main services of long-term care benefits are medical and protective services. However, in this model study, psychosocial needs should be included in insurance benefits. Therefore, the delivery system needs a model provided by the public rather than the private sector.

Third, adapt some aspects of Whitney Center community in the United States. The Whitney Center, which is a non-profit, has a focus on an integrated and holistic wellness model: not only health, nutrition, exercise but also psychological, social and spiritual dimensions of wellness are emphasized. In addition, A Korean American comparative culture scholar who is a resident there adds a cultural competency essential in multicultural society. Dr. Hesung Chun Koh launched the cross cultural aging initiative (CCAI) in 2009. She organized over 35 different cultural and educational programs to introduce Korean and East Asian culture as a way to improve cultural competency of the Whitney Center Community. Cultural competency is presented as, the means to give a person the ability to live in two or more different cultures. An essential trait needed for a person living in an increasingly multicultural society. For example, Dr. Chun Koh added Asian style window treatments (shoji style, changmun that she designed) and Korean old furniture and arts to emphasize the importance of “homelikeness” in the retirement community.

Working with leaders of CCAI national and international organizations of aging care professionals like LeadingAge, Global Ageing Network, university presidents, mayors and governors of Korea and health officials at Yale medical school and school of Nursing. Dr. Chun Koh promoted an International exchange of ideas and cooperation between Korea, US and beyond. In addition Dr. Koh initiated cross-generational and intercultural communication and collaborations toward the lifelong achievement and self-improvement for seniors, this silver care model is a residential community that contributes to and dignifies its aging residents until the end of their life. The researchers want to find the value and principles of a baby boomer’s silver model in the culture of such a community. In addition, by comparing the quality of life of elderly Americans living in the Whitney Center with that of elderly Koreans, a prototype can be developed of a silver model for the baby boomers of the highly educated middle class who have high self-efficacy.
Fourth, this study also draws from democratic practices of the Jeju Native Haenyeo Community Model, which focuses on extended labor, even into the silver years. Haenyeo are valued for showcasing a strong spirit of the elderly who produce material wealth, educate their children, and produce without stopping labor until the day of their death at sea. In particular, the Haenyeo community is classified in the community as upper, middle, and lower. Each group manages common fishing grounds by setting different areas for ocean management. The local government of Jeju recently set up a ‘Halman Bardang’ for old and weak women who do not belong to the upper, middle, or lower group. Old Haenyeo also realize their value to a community culture that grows through their labor as a haenyeo. The purpose of this study is to compare the quality of life of senior citizens of Haenyeo community with the quality of life of middle class Americans living in the Whitney Center. Therefore, this study intends to use it to develop a silver model for baby boomers in Korea.

Fifth, as the movement of residence is not restricted, there is less consideration for wandering because the distinction between wandering (outer, stranger) and native (internal) is severe in the Confucian welfare state (Hong Kyung-joon, 1999). By studying the PASSi model in Philadelphia, this study attempts to integrate the intervention of outsiders with cultural and linguistic barriers into the “Jeong Nang Silver Model”.

According to the purpose of proposed research above, this paper reports the findings of the research plan prepared in April 2017 and progressed until December 2019. Thus, the five research results will be published as a follow-on task of this study.

Overseas Research Trends

Statistically significant differences between social democratic, liberal, and corporatist states were narrowed to welfare reform (Esping-Andersen 1990). Many countries, however, have recognized the need for welfare reform due to labor market flexibility, aging, low birth rates, rising female economic participation, global economic order, and fiscal crisis (Clarke, 2010: Grootegoed, 2013). European countries, which suffered from low birthrates and aging at an early age, are looking for a new model, suggesting whether welfare-developed countries have better social outcomes than backward welfare countries (Win Van oorschot and Bart Meuleman, 2012). These social and economic challenges have brought back the pros and cons of the welfare state, including the restriction of public responsibility and the introduction of selective welfare programs. It is thus changing the paradigm from a Keynesian welfare state to a Schumpeter welfare state and from social rights to social obligations (Gilbert 2004: 10). According to the changed model, strong government is replaced by the concept of governance (Rummery 2006: Grootegoed), and encouraging the growth of responsible and active citizens unites economic and social interests and the ideology of left and right. This is the third way proposed by Giddens (Giddens 1998; Jordan 2010: Grootegoed, 2013).

This reform of the welfare state not only changes the right to care, but also insists on emotional reform ensuring emotional rights (Ellien Grootegoed, 2013). Grootegoed explores how long-term care insurance policies and active citizens’ choices can be compromised by examining what social norms the Dutch government has set for family members’ care responsibilities and how they have changed historically. In particular, the national and cultural diversity of multicultural societies is recognized as a new challenge and how countries’ macro and micro variables affect welfare attitudes (Stefan Svallfors, 2012). Grootedgoed’s welfare governance emphasizes the connection with various communities. In particular, PASSi, PA, is a governance-type welfare model for senior citizens of Asia who have language and cultural barriers in the United States, a multicultural society known as a melting pot (Taz Hussein, Patricia Hampson E. Brown, Jr. Robert M. Gallaghe, Will Gonzalex, and Suzan Neiger Gould, 2015). This study focuses on Confucian Mencius theory (Juia Taolaipowah, 2007: RuipingFan) presented by Juia Taolaipowah as a model to restore human dignity to long-term care of the elderly. In particular, this study focuses on the alternative model of Kyu-taik Sung (2001), who seeks the value of traditional filial piety of Asian families in order to cope with the increasing needs of long-term care of the elderly in industrialized and
urbanized Korean society.

As the long-term care insurance system was implemented in Korea in 2008, Korea’s long-term care protection system showed tangible results (석재은, 2010). As the long-term care system was settled, the traditional guilt and accusations of leaving old parents in nursing homes, like the legend that the sons of old, sick parents were left alive in the mountains and back in sorrow in the old Goryeo period is disappearing. There have been many studies on family stress on elderly care and on low-income seniors receiving institutional services. However, few studies have been conducted on middle-aged seniors. Recently, Samsung Noble County’s research on middle-aged seniors pointed out that social support and participation of middle-aged seniors was a major factor in the depression of healthy older adults (엄성희, 2013). It is hard to find a study dealing with the emotional rights of the middle class or the profession elderly, or from the point of view that the elderly grow with dignity.

"가치 있게 나이드는 법" (전혜성, 2015) is the archetype of the silver model for the dignified life of middle-class seniors. In particular, the upcoming “Silver Tsunami” in Korean society shows the necessity of welfare models for Korean baby boomers who have retired as highly educated professionals.

Why did this study emphasize the psychosocial approach?

In June 2016, Dr. Hesung Chun Koh provided an opportunity to introduce Jeju culture at the ERI 60th Anniversary Seminar in New Haven, CT. U.S.A. Professor Ko Chang-hoon of Jeju National University introduced various cultures of Jeju including longevity culture, and presented the journal World Environment and Island Studies [WEIS], published in 2014 by the Jeju National University Island Research Institute. In her paper, Dr. Chun Koh expressed interest in the article, “Jeju Arirang: Jeju 4.3 trauma case study through ‘I would like to fly an eagle by Im, Kyong Jae’.” Another article, entitled, “Jeju Arirang: Testimony of a Middle School Student,” was published in the book titled, Jeju 4.3 Grand Tragedy during ‘Peacetime’ Korea: The Asia Pacific Context in 2016, with Dr. Im as one of 22 co-authors (Ko et al, 2016).

In 2013 and 2015, Dr. Im(PI) asked her undergraduate students who were majoring in social work to take in-depth interviews with their grandparents by applying the psychosocial model. The results were presented in the International Journal of Consulting Psychology for Patients in January 2017, entitled, “Short-term application of the psychosocial model of trauma in the Practical Program for Elderly Residents of Jeju Island, South Korea, Affected by Historic 4.3.”

Dr. Chun Koh suggested that Dr Im come to ERI in New Haven to study the policy and programs of the Whitney Center as a bench mark for a new model for Korean baby boomers. In addition, Ms. Choi Im Ja, Founder and Chief Executive Officer of PASSi, Board member of East Rock Institute also allowed Dr. Im to conduct comparative research at PASSi. Dr. Chun Koh introduced Dr. Im to Ann Datunashvili, MD, who is the Medical Director of Whitney Center and Geriatric faculty at Yale School of Medicine in September 2016. Dr. Ann Datunashvili permitted Dr. Im to shadow her in her work at Yale Medical Center. From January 20 to February 4, 2017, Dr. Im, stayed at the Whitney Center and interviewed elderly residents from different ethnic backgrounds regarding trauma. In this process, Dr. Im realized the scale grades of PPSS, life satisfaction, self-efficacy, and self-esteem as measured in the elderly at
Whitney Center were very high. At Ho Chi Minh City, Vietnam in 2018, Dr. Im made a presentation of the research results conducted with Dr. Hesung Chun Koh and Dr. Ann Datunashvili at Whitney Center, which was titled, “Cross-Cultural Comparison of Historical Trauma: Focused on trauma in Jeju 4.3 and Holocaust Survivor’s Autobiographical Works (AeDuck Im, 2018). It was published in the journal, Asia life sciences in April 2019.

Why the Jeju Type traditional housing structure -- Jeong Nang (gate), Ankeorae (main house for older generation), Bakeorae (house for younger generation), Mokeorae (house for relatives or visitors), and Soymak (house for livestock, barn, storage, and rest room)?

According to the data of the National Statistical Office 2010, as shown in Figure 1 below, Jeju has the lowest suicide rate in Korea per 100,000 people aged 65 years and above.
Specifically, this study seeks to utilize the spatial concept of the community of Ankeorae, Barkeorae, and Mokeorae traditional houses of Jeju as shown in the pictures above. Hanok, a Korean traditional house, is a patriarchal, economically and emotionally dependent community model in which elderly people and younger generations utilize a kitchen in common and the elderly in the house have the highest authority as a dining community. However, each generation in Ankeorae, Bakeorae, and Mokeorae has its own independent kitchen, though they are one large family within a fence connected by Jeong Nang, and they also guarantee economic and emotional independence. Intergenerational privacy is guaranteed. In addition, there is an independent space which is used when a visitor comes in or relatives visit. It is a model for communication between generations, with dignity and independence, respect, love, trust and acceptance coexisting. Dr. Im, the PI in this study, is a native of Jeju Island. The first image in Figure 3 was drawn by Dr. Im in 2013 and the fourth was drawn by her father in 2009.

Dr. Im published an article entitled, “A Study on the possibility of Haenyeo as a Sustainable Profession with Social Security to keep tangible and intangible cultural heritage of Haenyeo community,” in WEIS in 2014. Haenyeo have social sanction, professional authority, their own ethical platform, and a strong community culture: except for a training theory system, they have 4 of the 5 standards for a profession as Greenwood suggested. The theory and text for training is not established, but in effect they had an educational system in that they learned their skill, of how to dive without oxygen tank, from their mother, grandmother, and great-grandmother. Today, there is a Haenyeo school.

The reasons for choosing the culture of Haenyeo community for the silver model archetype are as follows: Jeju women divers have learned how to dive without an oxygen tank since they were young. They have lived on diving as Haenyeo for all their lives. Even after becoming elderly, they continue to live on diving to cover expenses to educate their children and grandchildren. They share a sisterhood with grandmothers, great-grandmothers, daughters and grand-daughters. They are divided into superior, middle, and lower divers according to their ability and experience. And even if one reaches 80 and 90 years of age, there will still be areas cultivated so that there is material in the sea to harvest. As for the labor of Haenyeos, there is a saying: “We are daring to die for diving to keep our family welfare.” As long as the life continues, their labor continues, their dignity is maintained as they in turn maintain the dignity of nature. Many of the “old-old” elderly divers, in their late 80s and beyond, are found floating dead in the sea while collecting shells without an oxygen tank.

That’s the Haenyeo’s strong spirit. In 2016, for those above the age of 80, the Jeju Provincial Government decided to reinstitute the tradition of maintaining a separate area in the shallows called "Halmang Badang" ("Sea of Grandma"), so that the oldest Haenyeos can safely take care of themselves, while still continuing labor.

The way of life of these Haenyeos was similar to the typical life style of retired Baby Boomers, who had been devoted to social contribution until the last minute, returning expert knowledge to the community. That’s why Haenyeo community was chosen as a typical archetype for a new silver model.
Anticipated Results and Potential Contribution

The results of this study are meaningful not only for an academic value but also as a pilot project for revitalizing existing Kyongno Dang operations. It is expected that the 'Asian Jeong Nang Silver Town Model' including a psychosocial approach as presented in this study will have useful value both academically and politically.

First, a new model of the elderly community is introduced by combining the history, value and advanced program of the Whitney Center, a superior not-for-profit retirement community near Yale University with the strength of the traditional community structure and longevity practices from Jeju Island. It is possible to provide an opportunity to progress one step further in academic terms. In particular, studies on the model of the elderly community have not been able to maintain a cross-cultural perspective or an interdisciplinary outlook that tests theory and application. This study is a model that integrates sociocultural heritage such as Confucianism, 孝道 효도Hyodo culture, and traditional house structure from the point of view beyond the traditional ritual, health, medical, and welfare as suggested.

Second, according to the Survey of Welfare for the Elderly in 2014, the baby boomers' generation has different needs from the previous generation. It is necessary to reconstruct the framework of the long-term care insurance so that the baby boomers who cannot enjoy the culture of filial piety can get value in age though they have acquired the expertise of advanced education, contributed to the industrialization. Thus, this study was planned. The results of this study indicate that the traditional 'filial piety' of Korea and the new elderly community model that can contribute to the society 'in dignity until the death day', as found in the Whitney Center and the indigenous divers' community, will be the theoretical basis for the model of the elderly community of the future for the baby boomers of various countries in Asia that consider Confucianism as a historical heritage.

Third, this comparative study of Korea-US elderly community can be a theoretical basis for establishing psychosocial interventions as policy benefits as 'emotional rights' in addition to housing, medical care, and nursing care in long-term care insurance policies. Therefore, it will be the basis of the theoretical accumulation that can solve the emotional poverty of the future baby boomer.

This comparative study will provide basic data of interdisciplinary comparative study. Among the specific policy benefits, the contents of the elderly community model development include the comparison of specific medical services, of nursing care services, of spatial structure, of psychosocial services, of memory care of patients with dementia or Alzheimer.

Through comparative studies on the Korean American community, we will have a positive impact on Jeju and Korea by furthering the East Rock Institute's comparative culture project, and we can expect the secondary effect of this research model by linking IAHSA with Korea. In addition to the IAHSA membership through the Cross-Culture Ageing Initiatives (CCAI) of the East Rock Institute that supports this study, through the Global Aging Network conference, and Leading Age Conference, the theoretical, political, and practical diffusion of Asian Jeong Nang Silver Town Model will be highly expected.

Lastly, the results of this study will be published in domestic and overseas academic journals, so that more theorists and practitioners of the elderly care businesses of the Republic of Korea will grow in the longevity industry for Baby Boomers. In addition, the IAHSA will bring many practitioners and policymakers involved in the elderly and longevity industries to Jeju, which will contribute to strengthening the capacity of many Korean leaders who have been engaged in various longevity industries. We think that this collaborative research is urgently needed and will contribute to Korea and Jeju. It is only possible to prepare for the baby boomers' ‘silver tsunami’ through international joint research and development and cooperation. In addition, by expanding the new social needs of the new era to the area of policy, Korea will bring about the ripple effect of the welfare model of the elderly in the world.
As Told by Im Ae-Duck
From ERI’s CCAI to Jeju Kyongnodang model
for Asian Jeong Nang Silver Model

Who introduced GAN(Global Ageing Network) to Jeju, Korea?

I (Im Ae-Duck) would like to talk about GAN(Global Ageing Network)- Korea. Global Ageing Network-Korea was initiated by Hesung Chun Dr. Koh in New Haven, CT., USA. She has been my great mentor for more than 25 years. Now she is 91 years old. I am so happy to have met with her in Whitney Center Hamden CT. on my way to Toronto for GAN conference. She authored the book, Meaningful Aging. It tells ...

Oct. 1, 2015

Dr. Hesung Chun Koh is a retired Yale University Faculty and a resident at Whitney Center since 2007. Chair of East Rock Institute, Dr. Hesung Chun Koh** visited Jeju National University with PASSi’s Chief Executive Officer and Robyn Stone, Secretary General of the International Association of Homes and Services for the Aging (now called Global Ageing Network, GAN). A seminar on ageing with Cheju World Environment Island Research Institute (CEO Chang-Hoon Ko) was held on Oct. 1, 2015. Dr. Hesung Koh’s book, Meaningful Aging was introduced. It discusses how to grow old with dignity and the message to prepare for a silver tsunami in Korea. Robyn Stone, Secretary-General of the International Association of Homes and Services for the Aging, suggested Jeju to host one of the future international Congresses.

Dr. Hesung Chun Koh emphasized that Jeju is the historically known in the world as a longevity island where Chinese emperor sent missions to Jeju island to seek anti-aging herb in 16th, 17th and 18th century. Jeju Island is known as a longevity village not only in Korea but also in mainland China. China’s Emperor, Qin Shi Huang left a record of sending a man named Seobok to Jeju to bring the everlasting herb, an anti-aging herb from the Mount Halla. Qin Shi Huang was told that the people of Tamna live long and healthy, He sent 3,000 Southeast Asian sisters to Seobok to go to Mount Halla to get the immortal herbs.

Imja Choi made a presentation about PASSi at peace seminar. It left a deep impression. What a great practice in the USA to take care of the lonely Asian elderly who can’t speak English. Not only Koreans but also the elderly from other Asian countries.
June 2016
Ms. Im Ja Choi, of PASSi made a presentation about PASSi at Jeju National University

Dr. Koh suggested Dr. Aeduck Im to come to the Whitney Center to expand the psycho social approaches comparing with seniors of other ethnic groups with the help of Dr. Ann Datunashvili of Internal Medicine & Geriatrics at Yale School of Medicine to develop a new model for the Korean elderly of the baby boomer era.

I prepared for cross-cultural research and trained two Jeju National University students to be sent to PASSi. While I was conducting my research at Whitney center with Dr. Hesung Koh and MD. Dr. Ann Datunashvili, 2 students Ko, Yu Seok, and Lee, Seung Yong conducted research at PASSi.

July 2016
Chair of East Rock Institute, Dr. Hesung Chun Koh (left) suggests Dr. Ae-Duck Im(right) to collaborate with Dr. Ann Datunashvili of Yale University Medical School and Whitney Center. Proposed to develop a new model for the Korean elderly for baby boomer era.

My research was supported by Hesung Chun Koh of East Rock Institute, Mr. Michael Rambarose, CEO of the Whitney center and MD. Ann Datunashvili, Geriatrician. I met many select seniors in Whitney center introduced to me by Dr.Koh and Dr. Anne Datunashvili, M.D., Whitney Center medical director and faculty at Yale Medical school.

January 2017
2 students of Jeju National University, Ko, Yu Seok, and Lee, Seung Young were trained under me and sent to Philadelphia PASSi, by GAN Choi, Im-ja. Chair of PASSi.

Two research assistants from JNU Koh and Lee, visited Whitney Center, Hamden, CT to meet with me and Dr. Hesung Chun Koh while they stayed at PASSi in Philadelphia. Photo with Dr. Koh and two leaders of the Whitney Center Residential Council, Mrs. Karen Kmetzo and Mrs. Kris Johnson at the Whitney Center Dining Room, the Center Stage. 2017.
What is CCAI (Cross-Cultural Aging Initiative) of ERI (2009–to date)?

CCAI of ERI was Initiated by Dr. Hesung Chun Koh with the Whitney Center, Yale University School of Nursing and its Dean, Margaret Grey, three universities in Korea, Sungshin University, Changwon National University and Seoul National University in 2009. CCAI’s purpose is to promote international exchange and collaboration between Korea and United States for research, education and service for the aging population. To bring together the best practices of the East and West, involving all the stakeholders of the wider community. She made several international conferences held both in Korea and at Whitney Center/East Rock Institute as well as at Leading Age Annual meetings held in Dallas, TX and Boston, MA in USA. Three Korea university Presidents (Sungshin, Changwon and Geochang) and Professor Jungki Kim, professors of public policy worked closely with Dr. Hesung Koh. He was a visiting professor at Yale/WC/ERI during his sabbatical year.

What is different between Dr. Koh’s model from CCAI of ERI and Whitney Center’s wellness model?

She based CCAI’s model on Whitney Center’s model which is a superior continuous care retirement community (CCRC). Whitney Center is fully equipped with very good systems to cope with retired-professional members’ needs including physical, nutritional, emotional, social, spiritual, intellectual, volunteerism, professional/vocational needs.

Dr. Koh added No. 5. cultural competency and No. 9. Home likeness to the Whitney Center wellness model.

“Cultural competency” is the ability to live in more than two different cultures, which is essential in a community where large number of help staff members are non-White and different ethnic groups. She introduced over 30 different Korean cultural and educational programs as cultural enhancement program. In addition, she decorated her apartment and hallways with art to compare East and West and made her living room with Korean and Asian motifs with window treatments she designed by herself and adding Korean traditional furniture pieces and hung a 8 panel screen, pyongp’ung on the wall. (According to Dean Grey of Yale School of Nursing).

“Homeliness” was an important condition in retired seniors’ life tested by a Nursing school doctoral dissertation.
Why is Aging related to the Peace Issue in Jeju?

In 2003, Community Foundation Chongsu was founded by, Dr. AeDuck Im, to initiate project for single mothers and babies.

In 2008, Chongsu initiated a new project - community based for the elderly and started to help meals for 10 lonely elderly in the village and established day care center named JeoChong elderly center. Since then, Dr. Im established a social entrepreneur named Arirang Kimchi to make jobs for single mothers and the elderly. From 2016, Dr. Im initiated a new program for inter-generational communication through healing calligraphy (2016), storytelling titled "Let me tell you what I have done for my life"(2017), youth camera(2019) at the village senior center called Kyong-No Dang.

In Jan 2017, Community Foundation Chongsu (CEO Dr.Im) joined GAN (Global Ageing Network) as a new member organization and promised to form Global Ageing Network Korea, and started to make efforts to attract the GAN World Congress to Jeju Island with Professor Chang-Hoon Ko at Jeju National University.

I, as Chair of the community foundation Chongsu, officially registered to GAN membership as a new member organization. Commenced efforts to attract the GAN international conference to Jeju with professor Changhoon Ko. Professor Changhoon Ko chair of world Environment Island Study at Jeju National University could be the center to establish GAN Korea.

The peace issue is very important to make any approaches to our local elderly in Jeju, who are compared to Korean holocaust survivors due to the events of Jeju 4.3. My psycho social approach for the elderly with historical trauma was conducted for cross cultural study. I made a presentation of the research result in Ho Chi Minh City, Vietnam in Feb. 2018. Imja Choi supported WEIS peace conference in University of Pennsylvania and GAN Korea visited PASSi. 2018 and 2019. At Jeju Forum WEIS invited GAN Mike Rambarose, ERI Board
members Charles Smith and Rev. Dr. Chrstine
Stopka, Korean public health care workers and other
scholars. Thus we could organize a preparatory
committee for GAN Korea nationwide. Dr. Lee sang
hyun Dr. Youngran Lee Dr. Eubhee Bu Mr. Park
Kwang su. GAN Korea had the 1st symposium at
Ilsa Public Health Insurance Hospital. GAN Korea
invited many retired scholars and professionals.
Kim Du Cheol Vice president of J.N.U. Ms. Hwang
Eunmee, chair of career consulting association
joined GAN. We could host GAN-Korea symposium
at the nursing school of Yonsei University. We
invited many professionals in nursing, nutrition, and
education. Now I would like to come back to the
Silver model. Dr. Koh highlighted cultural dimension
and ‘homelikeness’ in wellness. What made PASSi
successful? PASSi also highlighted cultural approach.
This is my hometown Chongsu’s Kyoungno Dang
–center for honoring community seniors. We have
65,000 senior centers nationwide. The most of these
centers have no program with some exceptions. I
conducted a few pilot project for the Kyoungno Dang
with healing calligraphy and youth camera project.
I would like to help them release their sad feelings
related to the Jeju massacre that they couldn’t
avoid. Now Korea developed enough public medical
programs. Robyn stone of GAN and Imja Choi visited
Chongsu’s Kyoungno Dang. Now we can provide
select programs of wellness in Korean long term care
facilities.

Joint research accomplishment between PI and
foreign researcher

Dr. Chun Koh, Chair of East Rock Institute
in New Haven, is the only Korean among 300
Americans who reside in the Whitney Center many
connected with Yale University and the Yale School
of Medicine. Whitney Center residents are from
all religious orientations of Protestant, Catholic
and Jewish traditions including agnostics. Their
spiritual coordinator and services are varied and very
inclusive. In her book entitled, “Meaningful Aging,”
Dr. Koh introduces the goals and workings of the
Whitney Center, showing how the professional
retirees live and communicate with the larger outside
communities. The Center’s numerous physical
exercise classes, lectures, Sunday musical series
are outstanding. There are also Storytelling, getting
to know you sessions, art exhibits, reading, knitting,
singing, as well as food, health, gardening, libraries,
the Whitney Word, and new comers welcoming
committees, Creating Connections and much more!

Dr. Im was introduced to Dr. Ann Dataunashvili
who is the Medical Director of Whitney Center and
also in the Geriatrics Department of Yale School of
Medicine. There Dr. Im was allowed to take in-depth
interviews with five residents of the Whitney Center,
from January 20, 2017 to February 4, 2017, to further
her research about the effect of the psychosocial
approach on trauma treatment of the elderly with
early stages of Alzheimer’s. The five scales of their
psychology including PPSS, self-esteem, self-
efficacy, anxiety and PTSD were measured. Their
psychological scores of PPSS, self-esteem, and
self-efficacy were reported to be very high even
though they were in poor physical condition and had
experienced severe trauma, such as the Holocaust
and had even developed Alzheimer’s. That’s why
Whitney Center was chosen as one more archetype
for the silver model development research. It can be
considered to be very useful to compare a similar
silver continuous retirement community which is
equipped with independent, assisted living and
health care and Memory care unit like the Samsung
Noble County and other elder communities in Korea.
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