

Searching for New Community Model for the Aged: Jeju Jeong Nang Silver Town Model based on Whitney Center, Hyo culture, Jeju traditional housing structure and Jeju Hanyeo community

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Abstract

Jeju is a small island of 650,000 with a mixture of cities and farming and fishing villages, but famous for many things including longevity, Haenyeo community culture, strong sprit of Jeju Women, Kim Man Deok, etc. The elderly in Jeju rural areas including Haenyeo women divers run a community centered on labor. The women divers' community, in particular, is the most representative community, and was inscribed by UNESCO in 2016 as Intangible Cultural Heritage. Additionally, Jeju's residential culture is unique. In Jeju area, Jeong Nang, consisting of 3 wooden bars (gate attached to fence) is used instead of a main gate. When you enter the Jeong Nang (gate), there are the Ankeorae, Barkeorae, and Mokeorae within the same fence (refer to Figure 3 below). In addition to acknowledging the economic and emotional independence between generations in different houses within the same fence, it is also a structure that encourages communal life in the yard for ritual ceremony, communal labor, playing, etc., which guarantees independence between generations plus "filial piety" for the elderly. Voluntary intergenerational communication in this space can be very significant. Jeong Nang is the main gate to connect all the family members within the fence to their neighbors. It is not closed or locked but open which signifies complete trust between neighbors.

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

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 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 educate children and grandchildren. They share a sisterhood with grandmothers, great grandmothers, daughters and granddaughters. They are divided into superior, middle, and lower divers according to their ability and experience. And if one reaches 80 and 90 years of age, it will be material in the sea. 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 oxygen tank. That's 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 oldest Haenyeos can safely take care of themselves. The way of life of these Haenyeos was similar to the typical life style of retired Babe 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 development.

Key words :

Searching for New Community Model for the Aged, Jeju Women, Kim Man Deok, Jeju Jeong Nang Silver Town Model, Whitney Center, Hyo culture, Jeju traditional housing structure, Jeju Hanyeo community

The need for research

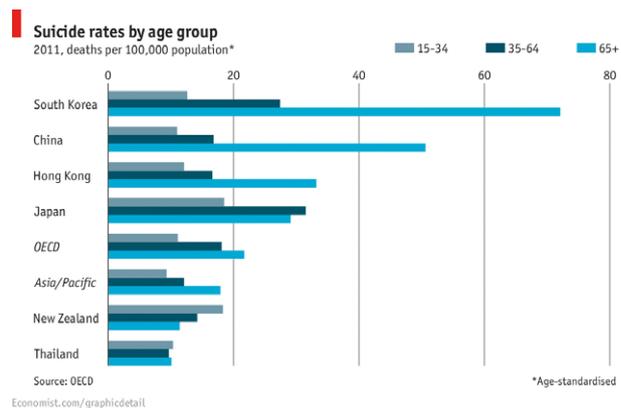
The most important issue for long-term care insurance of the elderly, including the aging baby boomer generation, is the low quality of services, lack of service diversity, and low public spending due to low fertility rate / aging population (Samsung Economic Research Institute, 2010).

As a result of the aging baby boomer generation (entry into early aged society in 2026), declining birth rate (as of 2005, total birth rate 1.08), family structure dismantling (from 4.1 in 1985 to 2.9 in 2005) including the increase in the divorce rate (from 1.0 in 1985 to 2.6 in 2005) and the increase in women's social advancement (from 41.9% in 1985 to 50.3% in 2006), although the baby boomers were the generation that provided elderly care at home, baby boomers themselves are perceived as a generation that will not receive care by their children (Samsung Economic Research Institute, 2010). According to a 2014 survey on the elderly by the Ministry of Health and Welfare, the rate of elderly living with the family was similar to that of elderly living alone. In addition, the level of education of the elderly has upgraded and the necessity of service quality improvement and service development should be improved accordingly.

As the enforcement of the law and system of long-term care insurance for the elderly depends on the support of the elderly as a 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, Korea is in danger of losing the precious cultural values of "Hyo孝 효" for filial piety, efficacy of the elderly, and communal values, Korean elders destined instead to entrust their human dignity to policy and service providers.

Therefore, it is necessary to present a new model which aims at the realization of a dignity-focused community of baby boomers who were industrial workers, with different characteristics from 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 policy different from the previous policy system.

In effect, it has been found that nursing apartment residents with high socioeconomic status feel isolated from social activities in spite of various quality infrastructures, and their social support networks and participation in activities as well as their physical health status can have great influence on elderly depression (Um, 2013). In 2015, the OECD reported Korea as having the highest suicide rate among elderly, as shown in Figure 1.



〈Chart 1. Suicide rates by age group . OECD (2015)〉

Among the macroeconomic reasons of economic crises, family dismantling and aging, the factors that have statistically significant influence on the suicidal impulses of the elderly are family relationship satisfaction, followed by health status, occupation status, gender, class consciousness, marital status, and age, in order (Statistical Institute of Social Statistics, 2007). Though there are preceding studies indicating that family and social support can prevent depression and suicide of the elderly (Lee, 2011; Lim, Yoo, & Hwang 2016), there are limitations on the development of these results into macroscopic policy measures.

In this way, not only elderly welfare housing or nursing homes but also long-term care insurance for the elderly has a significant effect on the protection and health care system, but it still shows that there is a limit to the ability to meet psychosocial needs. Therefore, a new "silver 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 psychosocial needs of the elderly.

In particular, though Korea has been undergoing rapid westernization, the emphasis on Confucian values is still strong, compared to the United States which emphasizes individual and practical values (Yoo & Lee, 2007). It is therefore necessary to develop an integrated elderly service model based on 孝道 for filial piety in which the state and community can support the family (Sung, 2000).

Research Objectives

The first objective of this study is to develop an "Asian Jeong Nang Silver Town Model" based traditional Korean values, so that the baby boomer generation can "grow old with dignity" (Chun, 2012). The basic value of this model is filial piety. Thus, the first objective of this study is to develop and apply the experimental model for the "happiness and dignity of the elderly" and to provide basic policy model for the Korean baby boomers.

Secondly, the researchers seek to provide a model that can meet not only medical and health needs, but also psychosocial needs through community-based communication. Long-term care benefits for the elderly should include not only medical care, but also a fulfillment of psychosocial needs. Therefore, this study will contribute to the development of a public model of policy selection and delivery system in which the government and community support the family so that the elderly, regardless of location, can receive psychosocial services.

A third objective is based on the Whitney Center community in the United States; with its focus on cross-generational communication and lifelong achievement and self-improvement, this silver care model is a residential community that contributes to and dignifies its elderly residents until the day of death. 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.

A final objective of this research is to conduct an analysis of macroeconomic policy and microecological elderly life satisfaction, and to further conduct an integrated analysis for model development. In order

to do so, the researchers will make a macro analysis of the policy of psychosocial services according to the characteristics of the identified eight elderly communities in Korea and the United States. This will be followed by a micro analysis of the distinctions of psychosocial health among the elderly residents and the development of an experimental model based on this analysis. In the second year of this study, the experimental model will be applied in the field to verify its effectiveness, and the modified elderly community model – Asian Jeong Nang Silver model □ will be presented.

Overseas Research Trends

Statistically significant differences between social democratic, liberal and unionist countries can be seen in welfare reform (Esping-Andersen, 1990). However, many countries have recognized the necessity for welfare reforms because of flexibility in the labor market, aging population, low birth rates, women's increased economic participation, globalized economic order, and fiscal crises (Clarke, 2010; Grootegoed, 2013). In Europe, where the problem of low fertility and aging population was faced early, efforts have been made to develop a new model to address the issue of whether welfare-developed countries have better social outcomes than countries with underdeveloped welfare (Van oorschot and Meuleman, 2012). This socioeconomic challenge recalls the pros and cons of the welfare state, such as the limitation of public responsibility and the introduction of selective welfare programs, and the paradigm shift from the Keynesian welfare state to the Schumpeter welfare state, from social rights to social duties (Gilbert 2004; Change. According to the changed model, the strong government is replaced by the concept of governance (Rummary 2006; Grootegoed) and encouraging the growth of responsible active citizens is the third way of integrating economic and social interests and integrating the ideologies of the left and right (Giddens 1998, Jordan 2010; Grootegoed, 2013). Though illness, loneliness and poverty of the elderly have been the focus of most theories including the theory of modernity (Cowgill, & Homes. 1972), separation theory (Cumming & Henry, 1961), and activity theory (Havighurst & Albrecht 1953) and also of policy makers, the welfare state has been in crisis and has failed in addressing it.

This reform of the welfare state not only changes the rights of care but also asserts an emotional reform that guarantees emotional rights (Ellien Grootegoed, 2013). Grootegoed explores how the Dutch government can compromise long-term

care insurance policies and the value of active citizens' choices, by examining what social norms have been set by the Dutch government for caring responsibilities of family members and how they have changed historically. In particular, the ethnic and cultural diversity of multicultural societies as new challenges is recognized, and how macro- and micro-variables affect welfare attitudes is compared (Stefan Svallfors, 2012). Grootedgoed's welfare governance emphasizes various communities and connections. As a governance-based welfare model for the elderly from Asian countries, with language and cultural barriers in the United States, a multicultural society known as "Melting Pot," PASSi can be a major model (Taz Hussein et al., 2015). The Mencian theory of Confucianism as a model to restore human dignity to long-term care for the elderly (Juia Taolaipowah, 2007; RuipingFan) is suggested as an alternative model. In particular, an alternative model for coping with the growing desire for long-term care for the elderly in an industrialized and urbanized Korean society is found in the traditional family values of Hyo 孝 Asian families (Sung, 2000).

Research Trends in Korea

Suk (1999) classified countries of elderly care based on the theory of Esping-Andersen, which divides national types into social democratic states, unionist states, and liberal democracies. The policy ideology and policies for elderly care vary depending on legal, social and cultural differences. However, Hong Kyung-joon (1999) raises questions on quantitative comparative analysis methods and indicators using the variable-centered strategy in the Esping-Anderson model of the welfare state, and conducted a qualitative comparative analysis by using a case-centered strategy. In particular, it showed the major differences between collectivist and individualist societies, using the individualism index designed by Hofstede (1995), a comparative cultural scholar. The individualism index is useful to explain the type of Confucian welfare state where the role of the community sector is relatively strong (Hong, 1999). Hofstede typified Asian Confucianism, which emphasizes the role of the community as an informal part of the third sector, as having its own institutional system and at the same time satisfying the needs of welfare at various levels (Hong, 1999). Considering that South Korea is in the process of Westernization, it still emphasizes the Confucian value of Hyo 孝 道 for filial piety as compared to the United States, which emphasizes individualism and practical values (Yoo & Lee, 2007) Thus, there is a need to formulate formal policy models by which families and communities can be supported according to the family based on

filial piety (Sung, 2000).

As baby boomers retire from the labor market, they cause economic losses due to a decline in labor force at the production site and slowing economic growth, and it is pointed out that the aging of the baby boomers will lead to various social problems such as increasing the cost of social welfare for the elderly (Jeong & Son & Park, 2010), increasing the expenditure of health care costs and making national financing difficult because they are not prepared for old age (Na, et al., 2008). For this reason, the aging of the baby boomer generation requires a change in the social perception of the elderly and a paradigm change in the elderly welfare policy or the labor market policy. However, most of the concern has been focused on public expenditure or the family's stress, not on psychosocial needs of the elderly themselves.

The baby boomer generation in Korea is a pivotal generation that led the economic growth of the country and has been responsible for the rapid change in democratization and sacrifice for the sake of the generations of parents and children. Although they consider the old age of life to be the beginning of their third life phase, many are not prepared for retirement (Na, et al., 2008). Therefore, it is necessary to develop a new model based on 孝 for filial piety for the Korean baby boomer generation, including the working community model of Haenyeo women divers' indigenous community, the Whitney Center model for highly educated professional retired elderly (Chun, 2012), Hong Kyung-joon's Confucian community model and Grootegoed's emotional reform model.

Research Significance

The subject of this research can be deemed original research for the following four reasons.

First, the researchers will apply a comparative cultural approach to the operation and residents of 4 communities from interdisciplinary perspectives including the medical and nursing system, architectural space, historical and cultural features, welfare policy, administration, sociology, psychology etc. Above all, this study aims to analyze the strengths and weaknesses of Korean-American elderly communities and reinterpret Korean traditions, values, and cultures, in order to place various values into the content and scope of silver care models centered on values, traditions, and social custom. A comparative cultural approach to the community by reflecting historical and cultural heritage such as the traditional values of Korea, the culture and spiritual world of Haenyeo women diver's communities, and the traditional Jeju house structure, which emphasizes respect for filial piety.

Secondly, although benefits for the elderly have been in the form of housing, medical care, caring and income security, the psychosocial approach has been provided only by volunteer programs such as "listening to the elderly" and has never been treated as a formal policy benefit type. However, this study is different from previous studies in that the elderly's "psychosocial care" is set as the goal of policy benefits in order to prevent suicide of the elderly and to improve psychological and societal quality of life. In order to maintain the self-esteem of the elderly, there is creativity in the research topic of "development of the silver model including the long-term care policy benefits" as "emotional rights." This research can be considered to be significant in that "how to grow old with dignity" or psychosocial approach or emotional rights can be realized in policy benefit type in order to maintain the self-esteem of the elderly.

Thirdly, this study can be seen as a significantly creative model in terms of expanding the Jeju traditional spatial concept of Jeong Nang (for gate), through which one enters a system of 3 houses and 1 barn within one fence: Ankeorae (main house for the elderly), Barkeorae (second house for the young generation), Mokeorae (3rd house for visitors), and Soymak (4th house for live stocks, barn, storage and rest room). Jeong Nang is made up of 3 wooden bars for interior and exterior communication, which are core elements of this research. It signifies exterior communication with neighbors as well as interior communication between generations. Korea imitated Japanese policy for long-term care service and expanded the home care service based on the community. However, because of the strong collectivism in the Confucian welfare states of Northeast Asia, there is a tendency to distinguish between the stranger and the native.

Fourth, research methodology which includes not only theory development but also practical application will be significant. This study will develop an experimental model, the "Asian Jeong Nang Silver Model," by comparing and analyzing Ageing communities in the first year, and verifying the effect of the experimental model by virtually applying it to 2 communities in the second year, to modify and complement the developed silver care model. Most model studies have been carried out by qualitative research based on previous research and secondary data analysis or by quantitative research through survey. However, in this study, the validity of the "developed experimental model" is verified through practical application to the virtual elderly community by psychosocial approach. In this regard, the originality of this study can be seen in that it combines theory and practice.

Context of Research

How did you conduct research on the elderly community through comparative culture?

Chair of East Rock Institute [ERI] in New Haven, Dr. Hesung Chun Koh is a Korean-American comparative cultural scholar, writer, retired professor at Yale, who resides in the Whitney Center for retired top leaders of American society. Dr. Chun Koh wanted to share her life with Koreans and to share various experiences such as Whitney Center, National Association of Elders, Leading Age, IAHTA, PASSi in Philadelphia, to launch an international joint research program for elderly professionals. The project was named Cross Cultural Aging Initiative (CCAI) by East Rock Institute. Dr. Chun Koh published 『가치있게 나이 드는 법』 How to grow a worthy aging in 2012 and 20115 and has successfully launched a US-ROK joint research project that brings together ERI / WC / Yale / PASSi / IAHTA and Leading Age.

Dr. Chun Koh attended the seminar of Peace Academy of Jeju National University in October 2015, where she reported that East Rock Institute has been carrying out a comparative culture project for seniors. She emphasized that Korea should prepare for the "silver tsunami" and introduced her book, 『가치있게 나이 드는 법』 How to grow a worthy aging "How to grow old with dignity" (2015). She suggested that the Jeju longevity industry should be further expanded to make Jeju Island more attractive to Korea, through the Comprehensive Cultural Services for the Elderly (CCAI) and the International Association of Homes and Services for the Aging (IAHTA).

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 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," and perceived the significance of the psychosocial approach for the lonely elderly. She invited Dr. Im, AeDuck, Primary Investigator [PI] of this study, to East Rock Institute to carry out comparative research on the elderly in a manner similar to that conducted by Dr. Im with her father.

Dr. Im analyzed the process of how from 2008 to 2014, her 75-year-old father drew images from his past by which he ultimately ventilated his negative

feelings, and how Dr. Im as a social worker interacted with her father in an atmosphere of complete trust, acceptance and respect. Dr. Im maintained a diary about her father's process and the interactions between her father and herself. To her surprise, she realized her father ventilated his negative feelings by crying, sobbing, and tearing while drawing his negative memories of fear and anxiety during his boyhood. As a result, Dr. Im published an article about the practicability of the psychosocial approach for the elderly, entitled "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 (Koh 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 Whitney Center as a new model for Korean society against the Korean baby boomers' coming 'silver tsunami'. In addition, Ms. Choi Im Ja, Chair and Chief Executive Officer of PASSi, also allowed Dr. Im to conduct comparative research at the PASSi facility.

Dr. Chun Koh introduced Dr. Im to Ann Datunashvili, MD, who served as a physician at Whitney Center in Yale School of Medicine in September 2016. Dr. 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 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.

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, Jeju has the lowest suicide rate in Korea per 100,000 people aged 65 years and above.

Jeju is a small island of 650,000 with a mixture of

cities and farming and fishing villages, but famous for many things including longevity, Haenyeo community culture, strong spirit of Jeju Women, Kim Man Deok, etc. The elderly in Jeju rural areas including Haenyeo women divers run a community centered on labor. The women divers' community, in particular, is the most representative community, and was inscribed by UNESCO in 2016 as Intangible Cultural Heritage. Additionally, Jeju's residential culture is unique. In Jeju area, Jeong Nang, consisting of 3 wooden bars (gate attached to fence) is used instead of a main gate. When you enter the Jeong Nang (gate), there are the Ankeorae, Barkeorae, and Mokeorae within the same fence (refer to Figure 3 below). In addition to acknowledging the economic and emotional independence between generations in different houses within the same fence, it is also a structure that encourages communal life in the yard for ritual ceremony, communal labor, playing, etc., which guarantees independence between generations plus "filial piety" for the elderly. Voluntary intergenerational communication in this space can be very significant. Jeong Nang is the main gate to connect all the family members within the fence to their neighbors. It is not closed or locked but open which signifies complete trust between neighbors.





〈Figure 3. Jeju-type traditional housing structure by Im AeDuck(2017)〉

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.

Why Haenyeo indigenous community model?

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 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 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 educate children and grandchildren. They share a sisterhood with grandmothers, great grandmothers, daughters and granddaughters. They are divided into superior, middle, and lower divers according to their ability and experience. And if one reaches 80 and 90 years of age, it will be material in the sea. 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 oxygen tank. That's 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 oldest Haenyeos can safely take care of themselves. The way of life of these Haenyeos was similar to the typical life style of retired Babe 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 development.

Anticipated Results and Potential Contribution

The results of this study are meaningful not only in academic value but also in policy practice. It is expected that 'Asian Jeong Nang Silver Town Model' including 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, tradition, and value of the community with the Whitney Center, residents of which are among the top intellectuals in the United States, and the traditional community structure based on 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 point of view that tests theory and application. This study is a model that integrates sociocultural heritage such as Confucianism, 孝道 Hyodo culture, and traditional house structure from the point of view beyond the traditional ritual, health, medical, 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 Age 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.

Sixth 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.

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