

Kyong No Dang Model Research for the Elderly- Based on ERI CCAI Model, Whitney Center Model, PASSi Model and Chongsu Kyong No Dang

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Abstract

This study aims to restore the dignity of the elderly based on “filial piety” and community values in preparation for the 'silver tsunami' in Jeju by studying the case of Whitney Center in the United States, PASSi, Jeju's Isidol Nursing Home, and the haenyeo society. The main goal was to develop the Asian Jeong Nang model which was named by professor Koh Chang Hoon, Chair of Island Research Institute at Jeju National university. Jeong Nang(정낭) is the gateway with 3 wooden bars to the traditional residential space of Jeju where several generations live together.

Dr. Hesung Chun Koh, Chair of East Rock Institute gave me motivation and support for the study of the elderly welfare model at the Jeju National University Island Research Institute. As the head of this study, I was dispatched from the Jeju National University Island Research Institute to the East Rock Institute (ERI). Dr. Hesung Chun Koh, M.D. Ann Datunashivili who is a practice professor at Medical School of Yale and in charge of Medical Center of Whitney Center. and Mike RambaRose who is Chief Executive Officer of Whitney Center, supported my research. In addition ImJa Choi, CEO of PASSi, also allowed two research students, Lee Seung Yong and Ko Yu Seok, from Jeju National University, to help my research related to psycho-social approach for the elderly at PASSi. This study was intended to develop a model for senior citizens in Korea through Hesung Chun Koh's ERI CCAI Model, Whitney Center's residential apartment model for retired seniors, and PASSi's community care model for the multi-cultural community.

Key words :

Kyong No Dang Model Research for the Elderly. Whitney Center in the United States, PASSi, ERI CCAI Model. Jeong Nang Model.

Introduction

In February 2020, the risk of COVID 19 has come to Korea as well. The 2021 Global Aging Network Korea Conference had no choice but to hold a non-face to face international conference due to the impact of COVID-19. In each country, COVID-19 has changed the lives of elderly people in nursing homes and their families. Even elderly people who have died from COVID-19 are being sent to crematoriums without formal funeral arrangements with their families. COVID-19 is demanding a total paradigm shift not only in our way of life, but also in the way of caring. In particular, a non-face-to-face telemedicine method is being considered as a safety construction method for a pandemic in nursing homes. In fact, the approach to digitalization is more demanding in all fields, and it is becoming a reality much faster than expected. Senior Citizens' Hall, a neighborhood sarangbang for the elderly in Korea, has also been closed and opened repeatedly to prevent the spread of Corona. COVID-19 has made life more difficult for the elderly in rural areas of Jeju by blocking access to senior citizens' favorite senior centers. Thus, COVID-19 presents new challenges for both the elderly living in nursing homes and those living in their own homes in the community. Not only that, but it also brought about a collective stigma in the international community such as the anti-Chinese sentiment.

This study aims to restore the dignity of the elderly based on "filial piety" and community values in preparation for the 'silver tsunami' in Jeju by studying the case of Whitney Center in the United States, PASSi, Jeju's Isidol Nursing Home, and the haenyeo society. The main goal was to develop the Asian Jeong Nang model which was named by professor Koh Chang Hoon, Chair of Island Research Institute at Jeju National university. Jeong Nang(정낭) is the gateway with 3 wooden bars to the traditional residential space of Jeju where several generations live together.

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1. CCAI of East Rock Institute(ERI)

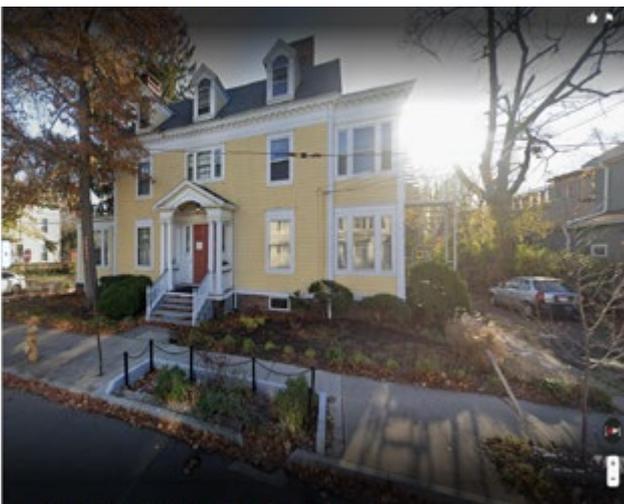
East Rock Institute (ERI) located in New Haven, CT., America. is a nonprofit organization that works to preserve and promote the heritage of Korean culture and identity by providing intercultural experiences. The Institute was established in 1952 when Dr. Koh and her husband Kwang Lim Koh, Ph.D., S.J.D. started it while living in Cambridge, Massachusetts. The Koh family continued the Institute after leaving Cambridge and purchased the building that now houses ERI in New Haven in 1966. Now ERI is located in 251 Dwight Street. Connecticut New Haven, Connecticut 06511, USA. Dr. Koh continued to carry out research, publications, leadership training, and educational and cultural programs over 90 years old even until 2021 after retiring from 24 years of research and teaching at HRAF and at Yale University.

1.1. Mission of East Rock Institute

Under Dr. Koh's leadership, ERI has spearheaded numerous programs to promote cultural understanding between the United States and Korea and beyond. This includes ground breaking efforts to help young Korean Americans with identity development by organizing and convening nearly 30 annual conferences as well as the founding and editing of the Korean and Korean American Studies Bulletin, the only journal dedicated to the subject of

Korean Diasporas that was published between 1984–2007. ERI is the oldest nonprofit organization in the U.S. devoted to Korean and Korean diaspora cultures, and according to Dr. Hesung Chun Koh, ERI is an internationally recognized pioneer in the development of innovative educational, scholarly and cultural programs that bring together diverse communities through explorations of Korean culture and identity. Now in her nineties, Dr. Koh is a respected Korean–American female scholar, social activist, author, and community leader. Dr. Koh has published and edited several books on various aspects of Korea and East Asia, including comparative culture, society, women, information systems, leadership and Aging.

1.2. ERI and Cross Cultural Aging Initiatives(CCAI)



East Rock Institute Building (2019)

ERI has focused on HEALTHY AGING project

too. It was initiated under the name of CCAI. ERI had educational intercultural and intergenerational program such as Cross Cultural Competence in Senior Living: A Comparative View. It is worth noting that ERI approached aging issue from a culturally comparative view. That's why I was involved in this model research.

1.3. ERI CCAI and Global Aging Network Jeju Korea Conference

CCAI of ERI was Initiated by Dr. Hesung Chun Koh with Whitney Center, Yale School of Nursing and its Dean Margaret Grey, three universities in Korea, Sungshin, 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 stake holders 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. Actually Global Ageing Network Korea conference held in Jeju, South Korea from Sept 6 to Sept 9, 2021 was suggested and initiated by Dr. Hesung Chun Koh when she visited Jeju in 2016, alarming Koreans to prepare for the upcoming silver tsunami. In February 2020 Corona Virus was reported to pervade in South Korea for the first time. COVID 19 pandemic stopped the world and Global Ageing Network Jeju Korea conference was an international conference held non–face–to–face at Zumwebinar.

1.4. Pandemic and New Era Challenge of ERI

The COVID 19 pandemic has presented many challenges to the multi cultural society. Rumors that the Corona virus originated in China have troubled Asians living in the West and caused them to experience tremendous discrimination. In the 2021 GAN Korea conference, Dr. Koh presented "Far away from my homeland in America, humbly(?) report that whole bit(?) pandemic not only brought many challenges and dangers to our lives and fueled and anti–Asian crime, especially Asian American elderly are now burdened with fear of anti–Asian attack as

well as COVID. I am having this tree sheets you can turn it on to show what cross-cultural aging initiative was. Our purpose for last 15 years was to promote cultural understanding between East and West focused on the issues related. ”

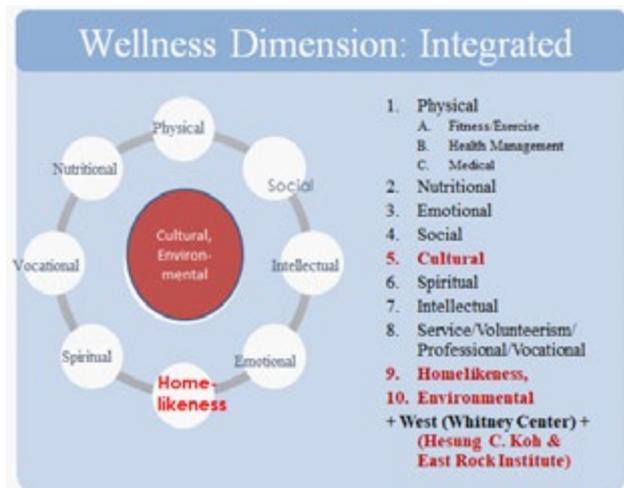
VALUES	East (Korea)	West (America)
SELF	COLLECTIVE SELF (Filial piety)	INDIVIDUALISM (AUTONOMOUS SELF)
TIME	CYCLICAL Long term Preventive	LINEAR CHANGE = PROGRES
HEALTH /MEDICINE	WHOLISTIC INTEGRATIVE PREVENTION	SPECIALIZATION e.g. CARDIOLOGY, ophthalmology, hematology, etc.
FOODS	No Yang Sik(Senior Foods) Sigi yo -joo (Prevention of illness by food)	
HOUSING	Kyongno dang (Hall for Respective care for Aged) Multigenerational living (Extended family living in a separate nuclear family; family in the same compound under the single roof.)	Combination Stressing privacy

by Dr. Hesung Chun Koh (2021)

Dr. Koh, analyzing the cultural differences between East and West, explains that Korea's spirit of filial piety with respect to the elderly is also highly recognized in the United States, young people who grew up in the United States are positively changing in the spirit of filial piety, and explains the benefits of integrating Eastern and Western cultures.

According to Dr. Koh, oriental culture is collective, cyclical like the four seasons, lifelong planning is possible, cyclical, and integrating values are contained in food, clothing, clothing and shelter and oriental medicine. On the other hand, it is explained that Western culture is individualistic, unilinear, and has a particularly strong professional character, and multi-nuclear culture is contained in processed food, clothing, and shelter and Western medicine. Above all, oriental medicine recognizes that the body is circulated by the flow of energy and blood throughout the body, and oriental medicines for the health of the elderly, is very important for aging. Recognizing the differences in Eastern and Western cultures, integrating the strengths of each culture and utilizing it to improve the quality of life of the elderly can be an important goal of CCAI.

1.5. ERI CCAI's Ageing Model



by Hesung Chun Koh(2021)

Dr. Koh added, " I felt homelikeness very important like and environmental and cultural factors. That means people have to understand multi-cultural societies. you have to understand why persons of different ethnic background think and do as they do. Based on their behavior, you have to understand what are cultural values underlying it and what moves that kind of behavior. So cultural values of behind this, I would say, this is an integrated approach to wellness and I think Han(恨)- referring to the deeply sad emotion of Koreans can stimulate Global Aging Network people to balance all this and go into a homelikeness cultural dimension I guess. What I'm saying culture is like an air, if you are inside of the country, you don't know it's existing but minute, but if you come out of the culture, you feel like you are suffocated. Cultural forces are stronger than any parental determination when you are raising children. So, cultural practice is what East Rock Institute is focusing on and I am expecting." For CCAI, Dr. Koh stressed homelikeness, environmental and cultural factor.

1.6. Wisdom from ERI's CCAI

ERI's CCAI emphasizes the importance of understanding cultural differences between East and West because cultural values of East and West are different. Because the concept of self and time is different and the culture for food, clothing and shelter is different, it is emphasized that efforts to provide homelikeness to the elderly are necessary. So, whether it is an apartment for the elderly or

a nursing home for the elderly, it is emphasized that the empty space should not be standardized to reflect the cultural identity in which the elderly have lived. Dr. Hesung Chun Koh said that culture is like air, and when cultural factors are excluded, the elderly can suffocate. However, it is no exaggeration to say that elderly care hospitals, nursing homes, and silver towns around the world are becoming almost standardized. Each institution makes an effort to prevent the elderly from being alienated from society by creating a village, but, nevertheless, they usually place a spatial focus on the built-in apartment for the physical and medical convenience of the elderly and the convenience of the operator. Therefore, architecturally, the spatial design model can be said to be a measure that can characterize the cultural background. As such, it can be said that the lesson of ERI's CCAI are an important lesson in that it emphasizes cultural, homelikeness, and environmental factors for the elderly model.

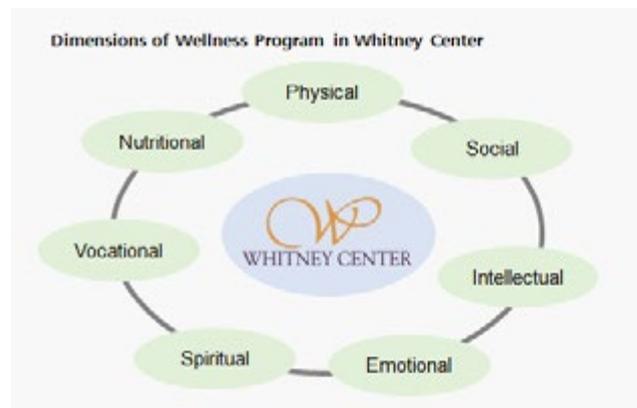
2. Whitney Center

Dr. Koh invited me to stay at the Whitney Center twice in January and April 2017 to conduct research on the aging with her self. Living in the guest room 304 at Whitney Center, I was able to observe Whitney Center's programs and operations under the permission of Mike RambaRose, CEO of Whitney Center, and to take interviews with the elderly under the permission of Ann Datunashvili, Medical doctor of Whitney Center Health Center and Practice Professor at Yale Medical School. The life satisfaction of the retired seniors living at the Whitney Center I interviewed in 2017 was very high, they were proud of living there, and of the colleagues who lived with them. What makes them so satisfied can be estimated from the satisfaction of the Whitney Center community as well as the residential environment. For the Whitney Center program analysis, besides what I observed and took interviews, the Whitney Center–Disclosure–Statement–2021 report and the Whitney Center website were analyzed. Mission, Vision, Values, Campus and Facility, accreditation, contract options, service & amenities, Service rate are abstracted from and Flat plan design on the Whitney Center website was re–edited for this article.

2.1. Organization of Whitney Center

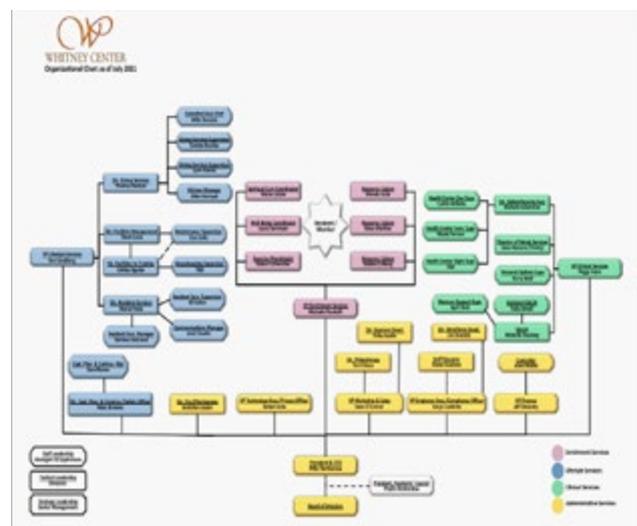
Whitney Center, Incorporated, (“Whitney Center”) is a senior living community located in Hamden, Connecticut that includes independent living apartments, memory support apartments, and a 59–bed skilled nursing unit. Whitney Center, Incorporated is owned and self–managed by Whitney Center, a Connecticut not–for–profit corporation, which is committed to serving the best interests of Whitney Center, Incorporated and its residents. Whitney Center, also serves non–residents through its continuing care at home program, Thrive at Home SM with Whitney Center.

2.1.1. Wellness Model of Whitney Center



This Whitney Center Program Model was reedited from Wellness Program in Whitney–Center–Disclosure–Statement–2021 (p.17) by AeDuck Im(2022)

2.1.2. Operation Chart of Whitney Center



Source: Whitney–Center–Disclosure–Statement–2021

2. 2. Mission of Whitney Center

Excellence in Senior Living – the mission of Whitney Center is the expression of its organization’s belief that every individual, regardless of age, physical ability, or cognitive capacity, has the inalienable and self-determined right to engage in life toward the pursuit of their personal fulfillment. It guides its continual development of programs and services that strive to meet the wide variety of changing needs and preferences of the individuals and families they serve, with the goal of enhancing experiences at every opportunity.

2.3. Vision of Whitney Center

Whitney Center will be a recognized leader in senior living services, the model of innovation and quality for consumers, providers, and regulatory agencies.

2.4. Values of Whitney Center

In carrying out its mission as a not-for-profit organization, Whitney Center abides by principles that underlie every aspect of the organization’s activities. Whitney Center’s employees and board members are committed to these core values:

Community	<p>Speak and act to positively impact relationships</p> <ul style="list-style-type: none"> The building blocks of our organization are the relationships between our stakeholders (customers, employees, volunteers, business partners, broader community) and therefore require constant care and nurturing. We have a responsibility, as a corporate citizen of the Hamden and the greater New Haven community, to maintain collaborative relationships with our neighbors. We provide leadership in the aging services industry by contributing resources and experience toward the improvement of services for older adults.
Respect	<p>Treat others as they want to be treated</p> <ul style="list-style-type: none"> We believe that every employee and customer is an independent and self-determining individual, each worthy of the utmost respect for their voice, individuality, and experience. We understand & appreciate that aging is a lifelong process in which learning and growth opportunities are integral to maintaining a fulfilled lifestyle. We promote work and living experiences that enable customers and employees to continuously enhance their dimensions of well-being (physical, nutritional, social, emotional, spiritual, intellectual, and vocational).
Excellence	<p>Do something today to be better tomorrow</p> <ul style="list-style-type: none"> We believe in striving continuously to deliver the highest quality experiences possible. We aim to be the aging services provider of choice as well as the preferred employer in our market area.

Stewardship	<p>Act as if Whitney Center’s success depends on you</p> <ul style="list-style-type: none"> Every employee and board member has a responsibility to protect the assets and the good name of Whitney Center. We have the responsibility to advocate for the rights of all older adults.
Teamwork	<p>Speak and act in a way that contributes to achievement of common goals</p> <ul style="list-style-type: none"> We believe that every employee and customer plays a significant role in the ongoing affairs of Whitney Center and, therefore, we seek to maximize opportunities for participation in all facets of our operations. We believe that transparency and good communication are vital to a healthy organization.

Source: Whitney-Center-Disclosure-Statement-2021

2.5. Campus and Facility of Whitney Center

Whitney Center, is located at 200 Leeder Hill Drive in Hamden, Connecticut on 14.8 acres near Lake Whitney amidst pine trees and leafy shade trees. Its uniquely designed buildings complement an attractive, natural environment within minutes of New Haven and a wealth of intellectual, social and cultural venues including some of the nation’s finest universities, concert halls, museums, theatres and restaurants. The neighboring area offers shopping, professional offices, parks, golf courses and recreational destinations.

Whitney Center, is a Life Plan Community (also known as a continuing care retirement community) designed to serve people 62 years of age or older. The campus comprises 229 Residential Living Apartments in two buildings, 16 assisted living memory support apartments, and 59 skilled nursing beds.

Community common areas include a cultural arts center, multiple dining venues, spa & salon, indoor heated swimming pool with whirlpool, fitness center, wellness center, library, business center, convenience store, art gallery, and parking garage. Outdoor amenities include private gardens, walking trails, patios and a dog park. The Health Center has both private and semi-private rooms and includes a recreation room, two member lounges, a dining room, a secure patio, and access for members to Whitney Center’s, full-service salon, other dining venues and common areas. In addition to skilled nursing, services include inpatient and outpatient therapy including speech, occupational, and physical therapies. Restorative care is emphasized to help

members regain their independence and return to their apartments. The Health Center takes both resident and external admissions.

2.6. Accreditation

Whitney Center, Incorporated was first awarded accreditation by the Continuing Care Accreditation Commission (CCAC/CARF) in 1994. Whitney Center, Incorporated was most recently re-accredited in 2018 as well as receiving its initial accreditation as a Person-Centered Long-Term Care Facility through 2023. To become accredited, Whitney Center, Incorporated affirmed its compliance with standards of excellence in governance and administration, finance, strategy and health and wellness. Whitney Center, Incorporated's accreditation demonstrates that it is effectively carrying out its mission and meeting accreditation standards. The next accreditation assessment will be in August 2023(Source: Whitney-Center-Disclosure-Statement-2021).

2.7. Contract options

Whitney Center, has contract options that allow people to become residents in whatever way is appropriate to their preferences and needs. Most new residents join the community in a residential living apartment with the ability to access other levels of care as needed. People with an immediate need for nursing care can seek direct admission. Whitney Center, takes pride in its ability to be flexible and meet the unique needs of each resident. Whitney Center, offers different contracts with different levels of care. Prospective residents should carefully read and understand the benefits included or excluded from their own Residency Agreement(Source: Whitney-Center-Disclosure-Statement-2021).

2.7.1. Independent Living Entry Fees

Most residential living contracts require the payment of an entry fee in addition to an ongoing monthly fee. Direct admission to a memory support apartment or Health Center room does not have an entry fee. The amount of the entry fee depends on the size of the apartment unit and other contract options(Source: Whitney-Center-Disclosure-Statement-2021).

2.7.2. The Life Care Program

Residents who choose the "Life Care" contract option receive basic assisted living, memory support and nursing care, when needed, with no increase from their apartment monthly fee. This is a popular option for people who want to know that they won't be hit with higher costs as their health care needs increase(Source: Whitney-Center-Disclosure-Statement-2021).

The life care monthly rate covers the basic semi-private room rate in the nursing center. There will be additional expenses for additional meals, supplies and therapy, or an upgrade to a private room. The specific obligations and benefits of this contract option are described in the contract – See Exhibit B. All contracts should be carefully reviewed before you sign(Source: Whitney-Center-Disclosure-Statement-2021)..

2.7.3. Other Contract Options

Whitney Center, also offers other contract options that are variations of the Life Care contract. Contract options include lower cost contracts with reduced health care benefits and higher cost contracts with a larger guaranteed entry fee refund. There are sometimes special modifications that will be specified in the applicable contract or a mutually executed contract addendum(Source: Whitney-Center-Disclosure-Statement-2021).

2.7.3. a. Services & Amenities

SERVICES & AMENITIES	
Dining	<p>Whitney Center, offers four distinct dining venues: Center Stage, the Bistro, Private Dining Room and Pub.</p> <ul style="list-style-type: none"> ■ Center Stage – Offers sit-down dining service and serves a variety of lunch and dinner options. Alcoholic beverage service is available. This venue includes a display cooking area. ■ Bistro – This informal venue offers a variety of options throughout the day and evening. The Bistro features a coffee shop & dessert bar and in addition provides a mix of made to order and pre-packaged food options. ■ Private Dining Room – In addition to serving as a space for private functions, this venue is used for theme dinners or special events. ■ Pub – The Fireside Pub offers a full pub menu to accommodate cocktails or casual meals. <p>Whitney Center, Incorporated gives residents maximum control over their dining experience through a flexible spending plan that includes a dining points allowance. Residents make their own choice about where and what to eat including a la carte pricing, take-out service and guest meals in all dining venues. More details can be found in the resident guide.</p>

Emergency Response –	All apartments are equipped with a personal emergency response system that, when activated by the resident, alerts staff who are trained in first aid and CPR. Resident-worn pendants are also part of our safety system.
Fitness Center	– Includes a variety of exercise equipment, swimming pool and whirl pool spa for use by residents on their own or under the guidance of a fitness trainer. Fitness activities are also conducted in other locations.
Flat Laundry	– Most residency agreements require Whitney Center, to provide weekly service for the residents' flat laundry including sheets, pillowcases, towels, face clothes, and dish cloths.
Maintenance of the Apartment	Whitney Center, maintains all common areas and provides housekeeping services to personal spaces in accordance with the terms of each resident's Residency Agreement. Typical housekeeping services include cleaning, dusting, and vacuuming the interior of the apartment; washing and waxing of hard surface floors; and cleaning ovens and windows as needed. Whitney Center, also performs regular maintenance and repairs of appliances, mechanical, electrical, plumbing and structural systems due to normal wear and tear in the Residential Living apartments. Any Whitney Center, property damaged by a resident or guest will be repaired at the resident's expense. Residential Living apartments are evaluated for repainting every ten years unless waived by the then current resident. A resident may request to have new carpeting installed or existing carpeting cleaned due to normal wear after ten (10) years, either of which is at Whitney Center's, Incorporated's discretion and expense. Replacement or deep cleaning of carpeting due to damage caused by the resident or resident's guest(s) will be at the resident's expense. The staff assists residents in arranging and moving furniture as needed during the first 30 days of occupancy at no charge. This assistance is possible after that time at the resident's expense.
Parking	Every resident with a vehicle is allocated one parking space in either the common garage or in an open lot
Personal Options Private Duty	Whitney Center's, program of personal care and companion services are available in addition to those offered under the Residency Agreement. Typically, such services address lifestyle needs by offering both assistance with activities of daily living and companion services. Services can be obtained in lieu of, or, in addition to Community Health services. The Personal Options program is not included within the scope of the Residency Agreement and is therefore billed separately by Whitney Center, under a full disclosure pricing and services agreement.
Reception Desk	Reception desks operate at both the South (main) and North entrances of Whitney Center, and provide a variety of services.
Residential Living Apartment	Apartments include: individually controlled heating and air conditioning; full kitchen with major appliances (refrigerator, oven/range, microwave); and, utilities (electric, water, basic television). Most apartments are equipped with a washer and dryer; those apartments without a washer and dryer have access to common area laundry facilities.
Salon & Spa	Offers hair styling, facials, massage therapy, manicures and pedicures.
Television	Whitney Center, provides a basic television package at no additional charge. Residents may have options for premium packages and alternative service providers depending on the location of the Residential Living apartment.
Telephone Service	Residents can subscribe to telephone service at their own cost.
Transportation	Scheduled bus or other transportation services are generally provided Monday through Friday. Regularly scheduled transportation includes stops at area shopping centers as well as medical and other professional offices. Special events transportation may be provided at extra cost to the resident.
Wellness Clinic	Whitney Center, helps residents monitor their health needs and coordinate with additional care providers.
Wellness Programs	Refers to a variety services, fitness activities, special programs and initiatives designed to foster the health and well-being of residents through seven dimensions: physical, nutritional, social, emotional, spiritual, intellectual and vocational.
Wireless Internet Service	Residents have wireless internet access in their apartments which is provided at additional cost. Guest wifi is available in a variety of the common spaces.

Source: Whitney-Center-Disclosure-Statement-2021

2.7.3. b. Assisted Living/Community Health Services

Assisted Living/Community Health Services
Assisted Living (AL) services are an integral part of Whitney Center's, continuum of care. Typically, AL services are rendered when a resident requires help carrying out his or her Activities of Daily Living (ADLs), which are defined as ambulation, bathing, dressing, eating, oral hygiene, exercise and supervision in self-administration of medications.
Recommendations for a change in residential status will be made by an interdisciplinary care team comprising Whitney Center's, designated staff in consultation with the resident, the resident's family (or designated representative, if appropriate) and the primary care physician.
For residents with a Full Life Care Residency Agreement, Whitney Center, will provide AL services in the residential apartment, up to one hour per day, at no additional cost per Exhibit C. Any additional services deemed necessary for the resident to live safely in the residential apartment will be charged on a fee-for-service basis. Residents will receive AL services until no longer needed or such time that the resident requires skilled nursing services in our Health Center or memory support services in our specialized memory support wing. Federal and state regulations determining the need for 24-hour skilled or long-term custodial nursing care will guide decisions for admission and discharge to the Health Center.
For residents with a Modified Life Care Residency Agreement (during the Per-Diem period) or Unbundled Life Care Residency Agreement, Whitney Center, will provide AL services in the residential apartment on a fee-for-service basis.
To provide respite for caregivers, Whitney Center, has a day program for those residents with cognitive impairment. The program, located within our memory care wing, offers structured activities throughout the day.

Source: Whitney-Center-Disclosure-Statement-2021

2.7.3.c. Health Center

Health Center
Whitney Center, retains a physician (MD) on a consulting basis to act as medical director for the Health Center.
In the event a resident requires skilled nursing care as such is defined by federal and state regulations, he or she will move to the Health Center from the apartment or from a hospital with a physician's medical order. The Health Center clinical team determines the appropriate care plan for the resident upon his or her move to the Health Center. As part of the determination, the resident's long-term ability to return to Residential Living is evaluated. Residents who can do so will be encouraged to return to Residential Living as soon as practicable.
Residents of Whitney Center, have priority access to the Health Center over nonresident applicants desiring care. In the unusual event that the Center is at maximum capacity, Whitney Center, Incorporated, after consultation with the resident, family and the resident's physician will locate appropriate care in another facility until the appropriate – 19 – accommodations become available in the Health Center. Whitney Center, will be financially responsible for that portion of the cost of this alternative care that would have otherwise been included as part of the resident's life care contract.
When a resident is the sole occupant of an Apartment, the resident's permanent relocation to a memory support apartment or Health Center room shall result in the release of the resident's Residential Living apartment to Whitney Center, Incorporated for reservation by a new resident. If the Apartment is not released within fifteen (15) days of permanent relocation, monthly service fees for the Apartment will continue in addition to other occupancy and service charges. In case of double occupancy, the remain ingresident can continue to reside in the Apartment.
Additional charges will be incurred by residents in the Health Center depending on the terms of their Residency Agreement and the care they receive including charges for some or all meals, therapy services, medicine or nursing supplies. Services provided in the Health Center are described in Exhibit C.

Source: Whitney-Center-Disclosure-Statement-2021

2.7.3.d. COMMUNITY ADMISSIONS : THE RESERVATION PROCESS

COMMUNITY ADMISSIONS THE RESERVATION PROCESS
A prospective resident's application for residency; Whitney Center's, consideration of such application; and, how an applicant becomes a resident shall be uniformly applied to all applicants in accordance with Whitney Center's, fair housing and non-discrimination policies and practices.

2.11. Whitney Center Incor. 5 year financial forecast (2021–2055)

Whitney Center, Inc. 5-Year Financial Forecast	Year 1 2021	Year 2 2022	Year 3 2023	Year 4 2024	Year 5 2025
Statements of Activities					
Operating Revenue:					
• Fees fees recognized as revenue	\$ 7,887,630	\$ 7,836,200	\$ 7,832,991	\$ 7,719,096	\$ 7,712,260
• Fundraising	13,245,274	13,400,419	13,555,123	14,422,206	14,888,460
• Health Center revenue	2,716,422	2,810,840	2,885,726	2,932,884	2,985,263
• Auxiliary & other revenue	2,076,904	2,086,436	2,085,297	2,051,197	2,063,842
• Other operating revenue	306,774	422,823	285,789	590,227	844,000
• Contributions	961,482	967,404	1,017,088	1,053,974	1,065,264
• Assets released from restriction	0	0	0	0	0
Operating Revenue	31,204,504	31,494,432	32,123,985	33,235,984	34,444,810
Expenses and losses:					
• Salaries & wages	11,368,184	11,881,135	11,888,298	12,300,712	12,731,321
• Depreciation and amortization	3,284,812	3,281,833	3,281,000	3,281,000	3,281,000
• Interest	2,778,790	2,778,790	2,778,790	2,732,000	2,682,000
• Employee benefit	2,853,114	2,851,457	2,851,506	2,874,150	2,882,076
• Property taxes	2,368,213	2,487,613	2,511,405	2,571,375	2,674,074
• Other operating expenses	1,264,804	1,153,266	1,143,532	1,250,272	1,428,884
• Contract services	684,000	685,000	686,134	688,380	704,150
• Utilities	1,223,800	1,248,072	1,272,333	1,298,494	1,324,864
• Rent	1,268,944	1,248,145	1,274,896	1,323,960	1,358,000
• Auxiliary health services	869,200	821,252	876,833	1,035,231	1,187,345
• Supplies	644,800	676,852	687,478	720,312	754,520
• Insurance & maintenance	375,880	390,932	406,558	422,821	439,734
• Depreciation	18,750	225,224	232,289	232,289	232,289
Total expenses and losses	31,908,889	31,964,432	32,650,937	33,624,618	34,587,285
Net income (loss)	295,615	529,999	473,048	611,366	857,525
• Unrestricted grants on investment	81,787	110,833	137,874	153,267	168,060
• Investment income and gain, net	137,480	121,673	130,374	146,057	161,060
• Gain on sale/disposal of fixed assets	2,352,000	0	0	0	0
Change in unrestricted net assets	2,151,272	1,732,506	1,538,296	1,705,324	1,928,545

Source: Whitney-Center-Disclosure-Statement-2021

2. 12. Wisdom from Whitney Center Model

Whitney Center is a living village in the building. I spent about a month on three visits to the Whitney Center, exploring the strengths of the Whitney Center. WC has the strength to fully respect the cultural and racial characteristics of its residents as well as various flat plans. It is considered that what makes all of this possible comes from the top priority of Whitney Center's Mission and Respect. Therefore, in respecting the characteristics and culture of each individual, it is judged that the occupants can freely show the history and talents of their lives. Each flat exhibits the talents and characteristics of its occupants as paintings or artworks in front of the front door. A flat is not filled with built-in furniture, but rather with furniture that residents have used throughout their lives. So, the flat of each resident is different. At the Whitney Center, I met 1 Japanese, 1 Chinese, 1 Korean, 1 Black, German-American, and many Jews. Each old man's flat had a different structure, and each old man's flat furniture and atmosphere showed the culture from which he was born.

Even the elderly over 90 years of age were active in New Haven community hospitals, schools, and groups by forming a volunteer community by their major. It proves that influential older people are living at the Whitney Center.

For example, 94-year-old Caroline, a German-American, former Vietnam War journalist and history professor, grew daffodils, bloomed them, and placed them in the hall of her choice. I followed her to her Peace Council. The Peace Council was planning an important Peace Movement at the time, and

Caroline also offered an opinion on the direction of the movement.

Ms. R, an 89-year-old Holocaust survivor in 2017, was still interviewing about her experience. Ms. J is an elderly woman of Japanese descent, she was teaching local students about the experiences of Japanese people in a US POW camp during World War II. Although it is an extension of the existing social life, the Whitney Center was providing a wide range of opportunities for seniors to participate in community life. A very enviable facility is the library in the Whitney Center. Ms. G I met was a Jewish social worker. She donated her correctional welfare theory book, which she wrote and published, to the Library, and she asked me to find it, so I found her book in the Library and read it. The book helped me to understand the practice of correctional welfare in the United States after World War II.

However, she was living in the dementia ward, the Memory Unit, as her dementia was progressing. She recounted her childhood experiences of poverty and discrimination against Jews. B was a pastor who participated in the black liberation movement with Martin Luther, and his 000 books were also in the library. Robert, a Jew, graduated from Yale University School of Medicine during World War II, and was still serving at a community children's hospital. Although R was 94 years old, he was also volunteering to pick dandelions that sprouted from the Whitney Center lawn. He said that because of his experiences in Jewish concentration camps in Europe, he had never traveled there again. The experiences of the Jews during World War II at the Whitney Center were filled with deep sorrow for many elderly people.

Whitney Center is a retired senior community where seniors can perform all tasks within the building without going out. WC is a living community that is fully equipped with banks, hairdressers, hospitals, dentists, restaurants, post office, libraries, cultural center, shopping stores, exhibition spaces, swimming pool, conference room, sports facilities, golf, program rooms, botanical gardens, guest rooms, etc. it is a village In a practical spatial concept, WC is a living community of the elderly in which everything is resolved by passing through the gate called Jeongnang and communicating between generations within the fence. The Canadian senior center Schlegel

villages I visited when participating in the 2019 Global Aging Network Toronto conference had a village inside the center, WC is also a living retiree village.

Mike RambaRose is the Chief Executive Official chosen by the residents' union. So the operator was ready to accommodate the needs of the resident seniors whatever they wanted. For example, when Dr. Koh said that she needed a separate research office in addition to her apartment, Mike RambaRose made the space for her. When there is a problem in the WC, it is decided to be resolved at the resident committee meeting. In other words, the residents of WC are the owners of WC, and it is an institution that participates in decision-making and runs. It is considered as a must-benchmark part when designing an elderly model. As such, WC seemed like a paradise for the elderly, where their past lives, ethnicity, and culture are fully respected.

Whitney Center's staff is resident-entric. Healthy elderly people are busy centered on the community to which they belong. WC had as doctors, nurses, and administrative personnel as there were elderly residents. When I visited the Whitney Center in 2017, I met a master's and a doctorate in social work. I was able to meet a social worker named Monica. I specifically asked her what approach the Whitney Center uses for trauma healing for the elderly. Contrary to what I thought, she approached trauma healing in a physical in stead of psychosocial approach way.

3. Penn Asian Senior Services (PASSi)

Mrs. Im Ja Choi, Korean American was the founder and CEO of Penn Asian Senior Services (PASSi). Choi's mother passed away in 2010 but PASSi as an organization has continued to grow, expanding its services and programs to provide full-scope adult daycare programs, including arts programming, to more than 800 people annually, as well as taking on bilingual and multilingual staff to be able to serve other ethnicities such as Chinese and Vietnamese seniors. PASSi is the first and largest home care agency in Pennsylvania focused on the Asian population. It was founded in April 2004 by Im Ja Choi, the former Executive Director, after she discovered that the Philadelphia region lacked any Korean-speaking home health aides qualified to care for her then 88-year-old mother who was recovering from cancer surgery.

3.1. Mission of PASSi

Mission is to promote the well-being of Asian American seniors and other adults who are disadvantaged by their language and cultural barriers(Ken, 2022).

3.2. Vision of PASSi

The vision of PASSi will be the premier provider of supportive services for Asian American seniors and other adults for their personal healthcare, vocational training and other beneficial programs. PASSi expands employment and economic opportunities for the region's immigrant population and responds to emerging needs in the designated community. PASSi strengthens service programs, being responsive and focused on the community needs with humanity, respect and compassion.

3.3. Values of PASSi

"Active, healthy aging" is a core focus behind Choi's vision for PASSi.

3.4. PASSi Model for the Eldery Care

PASSi developed a Model for the Comprehensive Approach to Care. PASSi focused on Culturally and linguistically attuned services to ensure seniors are able to live independently in the community under community engagement collaboration. PASSi has homecare service, Jublee center Adult Day Center, PACE Center social services, Evergreen Center for senior community center, PAVI training program etc.

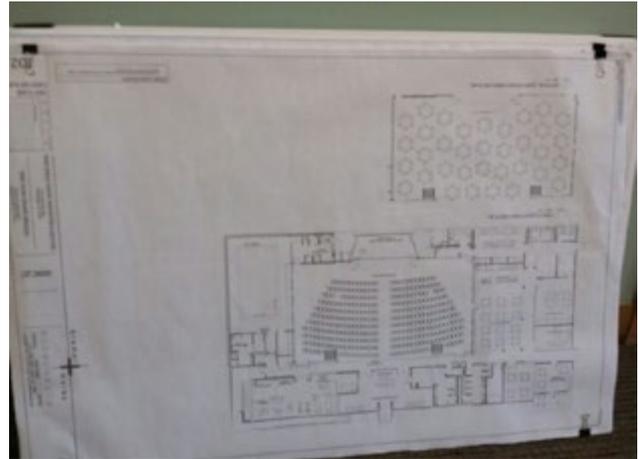
3.4. PASSi Model for the Eldery Care



3.5. PASSi Program and the challenges in the Southeastern Pennsylvania

Despite being one of the fastest growing populations in the region, Asian American seniors living in Southeastern Pennsylvania face significant challenges. In the state of Pennsylvania, 65% of the Asian population live in Southeastern Pennsylvania. That's 249,246 Asian and Asian American. The most prevalent Asian ethnicities are Asian Indian, Chinese, Vietnamese, Korean, Filipino and cambodian. Different Asian ethnic groups are concentrated in different areas of this region. For example, there's a greater spread of the Korean Population across the Montgomery and Philadelphia counties' boarder, while the Vietnamese community reside primarily in Philadelphia county, with greatest concentration in South and Northeast Philadelphia(Ken, 2022).

3.6. Campus and Facility of PASSi



3.7. Accreditation for PASSi

PASSi and Choi was the 2017 Excellence in Ageing Services Award from the Global Ageing Network at the International conference in 2017 in Switzerland. The conference, which takes place every two years, hosted more than 1,450 professionals representing more than 20 countries and six continents. PASSi was recognized partially because of its intergenerational impact via vocational programs such as home health and nurse aide training.

3.8. PASSi Services

PASSi Program and Services	Contents
Penn Asian Vocational Institute	The Penn Asian Vocational Institute (PAVI) is Pennsylvania's largest Home Health Aide training program targeting Asian American individuals. PAVI directly addresses the linguistic and cultural barriers facing unemployed and underemployed LEP Asian Americans seeking employment in the healthcare industry, allowing them to ably meet the growing needs of diverse seniors who wish to be served in the language of their choice. PAVI provides training in the following healthcare careers:
Home Health Aide (HHA) Training	This comprehensive 80-hour training provides participants with an overview of the principles and procedures used by HHAs working in home health settings to provide assistance with activities of daily living, or providing private care within a nursing home facility. PAVI has been providing HHA training for more than 15 years, working to continually improve its curriculum to ensure that participants successfully transition from training directly to employment. The direct care elements of the training include, but are not limited to, activities of daily living and instrumental activities of daily living; body mechanics; cognitive, mental, and behavioral health; sensory impairments; nutrition and diabetes care; aging and physical disabilities; medication; fall prevention; and early intervention. -What makes PAVI's HHA training unique is that it is taught in an array of target languages, including Chinese, Korean, Hindi, Vietnamese, Haitian Creole, and English. Each cycle of the training is taught in one of the target languages by an Instructor proficient in that language; with students grouped by their language of preference. Every aspect of the training, including the training materials, have been translated into the target languages. Within each language-specific training session, the cultural and linguistic requirements of that particular client group are highlighted throughout classroom and lab instruction. Graduates earn a certificate of completion upon passing a final course examination, receiving a copy of their exam scores.
Certified Nursing Assistant (CNA) Training	The CNA training program provides theoretical and clinical instruction to prepare individuals to work with seniors as a CNA in healthcare institutions, such as nursing homes and hospitals. Students are required to complete 120 hours of training – 43 hours of theory; 25 hours of laboratory experience; and a 52 hour clinical rotation. PASSi's CNA training is licensed by the PA Department of Education. The curriculum includes several elements necessary to earn a gerontology certification including background and orientation to working in a long-term care setting; caring for residents who are dying; the goals of hospice care; confusion, dementia, and Alzheimer's disease; and special considerations when caring for seniors. At the end of the course, graduates are qualified to take the National Nurse Aide Assessment Program Examination (NNAAP Examination) administered through Pearson Vue at PAVI. Graduates who pass the NNAAP Examination are then added to the PA Nurse Aide Registry.

source: www.PASSi. website. 2022.

PASSi currently provides community based culturally sensitive and linguistically appropriate adult day care in Penn Asian Jubilee Center as well as in-home health care services to low-income elderly and disabled adult Asian Americans who reside in the greater Philadelphia metro area. In each case, the clients are ailing, disabled and disadvantaged by cultural and language barriers. Through these services, vulnerable members of Asian American communities have the opportunity to maintain healthy, dignified, independent lives and prevent premature admissions to nursing home care. For their families, this service provides peace of mind and respite from the need to fulfill filial obligations to care for elderly parents and disabled adults at all costs. Evergreen Center is a bustling community center dedicated to meeting the needs and interests of Asian American seniors, and the community at-large. Evergreen Center offers an array of social, cultural, and educational classes, and activities.

3. 10. Wisdom from PASSi Model

PASSi is an ngo started by Im-Choi Choi to overcome the language and cultural barriers of Korean elderly living in the United States. The design to help the Korean elderly living in the United States has grown into a big project for the elderly from Korea and furthermore, for seniors from Asian countries. According to Ken Yang, PASSi's new CEO, in 2022 and 2023, PASSi plans to expand its services beyond Asian descent to Spanish seniors. The short-term service growth of PASSi once again shows how strong the linguistic and cultural needs of the elderly in America are.

Sociologist Dr. Hesung Chun Koh said that culture is like air. If this cultural need is not met, the elderly from multicultural backgrounds living abroad could choke and suffocate, she said. No matter how good physical space, food, shelter, and high-quality medical services are for the elderly, their quality of life cannot be improved if cultural factors are not met. Older people's self-efficacy may depend on their ability to meet cultural needs. In particular, it seems that the more people experienced historical pain, the more systematic efforts are needed to deal with the trauma. This study showed that the Korean elderly of PASSi recapitulate the fear, anger, and sadness they

experienced as a child while living in a completely different culture even though it has been 60 years since they left Korea. It shows that the elderly who experienced the same historical trauma as the elderly in Jeju left Korea and lived in the United States for more than 60 years, they are still talking about the same trauma. No high-quality physical space, medical services, or food, clothing, and shelter services can heal this historical and cultural trauma. In order to heal this trauma, historical, cultural, and linguistic communication, empathy, and absolute respect and trust are prerequisites. And we need an opportunity and a place to express this trauma. When such cultural, historical, linguistic, and spiritual opportunities are available, the happiness of the elderly will increase. And, as the sense of self-efficacy is maximized, the elderly will be able to serve the society with a high sense of self-efficacy without being cut off from the community to which they belong until the very end.

A psychosocial approach to healing such trauma may be more strongly needed in grassroots multi cultural society. Because they did not have the opportunity to ventilate the trauma that had been suppressed for a long time because of various factors such as linguistic and ideological barriers. Even if they had the opportunity, they may not have had the tools of expression, such as language or art. If elderly service organizations can heal the trauma of the elderly in the community by creating a process that trains staff on a psychosocial approach so that they can deal with historical trauma in a grassroots multicultural society, then the elderly in many multicultural societies can live a happier life.

4. Korean 경로당(Kyong-No-Dang) Model(KND Model)

Korean demographics increasingly reflect its aging society, as 17 percent of the total population is now 65 years of age and older. The Senior Citizen Center(SCC), Kyong No Dang, has become notable for promoting leisure activities and social participation among community-dwelling older adults. The SCC is unique to Korea and serves relatively small communities of older adults, enabling them to voluntarily cultivate friendships, share hobbies and health tips, and work collaboratively towards health

promotion. Currently, about 67,000 Kyong No Dangs operate nationally(Lee, 2021).

With the rapid growth of the elderly population, the elderly are becoming a blue ocean for business people. Therefore, numerous institutions such as elderly apartments, silver towns, nursing hospitals, nursing homes, day care centers, and visiting nursing care projects are being created. As the elderly became the target of for-profit businesses, the culture of filial piety, a traditional value for the elderly, declined, and their self-efficacy and self-esteem were in danger of disappearing. The elderly are in danger of being reduced to service recipients, not as noble human beings who have traditionally been in the position of the most respected adults in all families. So the elderly in Korea are afraid of being sent to nursing home by their children. Senior Lee, over 90, who uses Cheongsu Kyong No Dang every day, said her favorite space is Kyong No Dang. She said that she wants to live in her own house until the day of her death, and that she came to Kyong No Dang to see her elderly friends, check her health, eat lunch, and play Korean hwatu card game, which she enjoys the most. Ordinary elderly people in Korea perceive the Kyong No Dang as a very important space.

This study aimed to develop a community senior model that can restore the dignity of the elderly based on "filial piety" and community values in preparation for the "silver tsunami". The main goal was to develop the Asian Jeong Nang model based on the Whitney Center and PASSi in the US.

Kyong No Dang, which is built one by one in every village in Korea, has long been a target of policy criticism and has been the subject of reactivation research by all local researchers. This is because, although it was built in the middle of each village, it was used occasionally for events such as Mother's Day in the whole village, and was hardly used. And it is true that there are still few services or programs in Kyong No Dang, and the level of utilization is so weak. However, with the rapid increase of the elderly population in Korea, various elderly welfare services such as the long-term care insurance system for the elderly and the introduction of the old-age pension are expanding, and programs for the elderly in the local community are being introduced intermittently and

slowly in Kyong No Dang. Meanwhile, COVID 19 hit Korean society, and Kyong No Dang was also trying to revitalize it, but it was closed due to the social distancing policy to prevent the collective infection of COVID-19.

While researching the elderly community model with Dr. Hesung Chun Koh at the Whitney Center, I realized that Kyong No Dangs built in every village in Korea can be a treasured community space in case of a silver tsunami of baby boomers. The Korean government started a pilot project of community care service in 2020. However, the Korean government has not yet connected the community care service with Kyong No Dang. They may plan to build new buildings, but there is no need to build new buildings or more centers. Because every village has Kyong No Dang.

I discovered that Kyong No Dang could be the Whitney Center center for any town. Just as Whitney Center is a community space operated by the elderly living in an apartment on their own, Kyong No Dang is run by a self-governing community of healthy seniors living in their homes, where services such as health, culture, psychology, society, and care are provided and may be provided.

As of yet, Kyong No Dang does not provide medical services. The elderly at Chongsu Kyong No Dang welcomed the mobile oriental acupuncture service operated by Jeju Public Nursing Hospital in 2019. However, the mobile oriental medicine service was soon stopped due to a shortage of oriental medicine personnel. Dr. Ann, a clinical professor at Yale Medical School and head of the medical center of the Whitney center, who helped with the research on the Kyong No Dang model, suggested adding the geriatric service to the Kyong No Dang model. The Kyong No Dang model presupposes one living village community. Rather than a village within a building as seen in many Silver Towns, the Kyong No Dang model is a living, real traditional community where men and women of all ages live together.

4.1. Operation Host and Target of Kyong No Dang

As in the current operating method, the Senior Citizens' Association becomes the operating body and is in charge of managing the Kyong No Dang system as well as manpower management. Kyong

No Dang becomes the Ankeorae occupied by the adult generation of large families among the spaces presented by the Jeong Nang Model. The Senior Citizens' Association in Kyong No Dang is either the Whitney Center or PASSI's headquarters office. The Kyong No Dang Model targets the elderly living in their own homes.

4.2. Mission of Kyong No Dang

Kyong No Dang's mission is to maintain a healthy life for the elderly. Specifically, Kyong No Dang's mission is to maintain and develop the self-efficacy and self-esteem of the elderly in the community.

4.3. Values of Kyong No Dang

It is to pass on the culture of longevity and filial piety emphasized in the East, and to restore, maintain, and develop human dignity.

4.4. campus and space of Kyong No Dang

There is a popular saying among the elderly in Jeju Island in Korea: No matter how good a hotel or palace there is, for me, the hole I lived in is the best. In the Kyong No Dang model, the village where the elderly actually live becomes the campus. Whitney Center's flat plan varies according to the moving-in requirements and tries to reflect the identity of the resident elderly. In the Kyong No Dang Model, each elderly person's own home becomes the last living space. And the garden in front of the house, herbs planted in the fence, Ollae-gil and every nook and cranny of the village become a self-cultivating garden, and each house can become an art exhibition hall that shows the identity of one's own life. And the space under the hackberry in the village is like a salon where the elderly gather and chat.

4.5. Kyong No Dang Model

Kyong No Dang Model



by Im, AeDuck(2021)

First, for vocational needs, Kyong No Dang allows young elderly people to monitor basic livelihoods as well as provide jobs in the way of caring for older people.

Second, for social needs, senior citizens' associations, like the Whitney Center, form various committees. Elderly associations need to increase the awareness of human rights among the elderly and empower them politically. In addition, the senior citizens' association not only actively participates in communication between generations in the village, but also communicates with society as a major human resource of the local community by age and ability.

Third, for technical and intellectual needs, it reduces informational and technical alienation through lifelong education such as acquiring IT skills as well as language skills for illiteracy eradication.

Fourth, for historical and cultural needs, cultural events and traditional rituals are not only shared between generations, but also socially maintained by taking a social position to transmit them.

Fifth, it is necessary to establish a memory school and mental health program for trauma healing in Kyong No Dang for psychosocial needs.

Sixth, for physical and medical needs, Kyong No Dang is also responsible for the functions of the elderly medical center. In addition to providing light exercise management, regular visits, nursing or visiting nursing, telemedicine services are provided for Pandemic situations. In order to place geriatric specialists in each village, Korea needs to train many geriatric specialists.

In order to establish such a Kyong No Dang system, it is considered that social consensus and agreement between government departments are necessary because various interests such as interest groups and non-profit organizations collide. However, it is necessary to establish the Kyong No Dang Model to restore the self-esteem of the elderly by establishing governance in which the private sector, the government sector and experts working on the elderly cooperate.

Therefore, the Kyong No Dang Model can be developed into the Asian Jeong Nang Model as a model for the elderly community in which the value of filial piety can be practiced in Asia even in the 21st century.

Conclusion

In 2016, this study aimed to develop an elderly community model to prepare for the imminent silver tsunami in Korea. At first, it started with the Asian Jeong Nang Model, and later developed into a study of the Kyong No Dang Model, which is easy to observe in any Korean community, although the concept is consistent. COVID-19, which paralyzed the world in 2020, has directly hit elderly care facilities as a cluster infection, urging the need to find a new model for the elderly community. To this day, kyong no dang in each village in Korea is so common and universal that it is sometimes ignored because it seems so insignificant. However, this study shows that if Kyong No Dang is well systemized and operated with a smart system, it is not only safe during a pandemic, but also best reflects the history and culture of each community to maintain the dignity of the local elderly and improve the quality of life of the elderly. Therefore, this study found the possibility that Kyong No Dang could develop into the best infrastructure that can best reflect the historical and cultural values for the elderly as a central culture center of the local community.

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