

5-23-03 APA format

Diet and Exercise Are Not Enough Without Forgiving and Loving others:

Holistic Health as Harmony in Spirituality, Virtuous Life and Vital Energy

Abstract

Vital energy obtained through demonstrating compassion, forgiveness, meditation, diet and exercises is essential in promoting holistic health. Vital energy cannot harmonize self and others' body and mind for health without genuine caring and forgiving. This study is to describe a Nature oriented multidisciplinary self-health care of alternative, biomedical and complimentary integration of health prevention, promotion and treatment. This is a participant-observed case of a Korean-American woman. Holistic traditional and current multidisciplinary approaches of health care rooted in multi-religiously and spiritually reflected in virtuous unlimited love and socio-cultural background have been preferred to only biomedical medicine itself, and found to be most beneficial.

The individual originates health promotion and prevention using cosmological vital energy from Nature in harmony with religion and spirituality, ideas and actions, which guide healthy living in a socio-cultural context. Multi-religious, spiritual, and cosmological vital energy-based on holistic Nature-oriented health beliefs and practices influenced by psychosocial, cultural and economic background, education, self-discipline and self-cultivation of individual, and groups such as the family may influence and create positive health. Self-care beliefs based on confidence in self-control of one's life style for oneself and others influences her and group health

practice. The informant's holistic alternative and complementary health beliefs and practices proved to be effective by her self-evaluation, evaluation of significant others as well as biomedical laboratory tests.

In order to be healthy it is to follow Nature's ways. Vital energy from the cosmos does initiate, energize, maintain and promote holistic health influenced by self-cultivation, meditation and discipline; environmental, interpersonal and socioeconomic resources; health beliefs and practices; religious and spiritual support; endowed and acquired sound physical and mental health; and family and humanistic virtuous harmony for self and others. An eclectic and multi-cultural, multi-religious, syncretic, virtuous and spiritual health care theoretical paradigm emerges including forgiveness through compassion.

The flow and the effect of vital energy is essential for creating harmony for health and compassion for self and others; individual and internal and external physical bodies; cultural and harmonious interpersonal intergenerational meta-communications among people and religious and spiritual beings; and environmental and socio-cultural resources. The health status of individuals and groups requires harmony through vital energy in the soul, the body, and people in the family, group or community. Vital energy works within the human as well as among humans in the environment. The informant's health prevention and promotion strategies are eclectic, syncretic, and different from biomedicine alone. The vital energy is enhanced by holistic harmony, which creates health. Human beings are harmonized by the vital energy.

Key words:

Korean elderly immigrant woman; holistic alternative and complimentary health self-care; multi-religious, spiritual and virtuous health beliefs and practices; harmony with vital energy

Introduction

Understanding socio-cultural differences in the meaning of Nature, cosmological vital energy, religions, spirituality and virtue oriented self-care and care of others for health and wellness in a holistic frame-work is critical to providing culturally appropriate holistic care. The aim of this study is to show that the holistic Nature oriented alternative, different from biomedical, self-care based on religion, spirituality and virtuous life can promote health and prevent health deteriorations.

This paper discusses the health beliefs and practices of an elderly Korean-American immigrant woman. She chose alternative health care along with her biomedical understanding and participation in diagnosis and evaluation for efficacy. She uses an eclectic model for her physical and mental integrity and safety by keeping away from iatrogenic influences, self-confidence, religious and spiritual faith, cost and time effectiveness, and virtuous living related to conviction and trust in a higher supernatural being reflected as love and other virtues such as forgiveness in everyday life. She relies on her Nature oriented self-care for her health prevention and promotion despite the medical advice recommended to her to take biomedical anti-hypertensive medications by her husband and children in addition to biomedical physicians' prescriptions. This paper is not only for the promotion and

prevention of hypertension but this model can be applied to other health problems and other ethnic populations.

It is hypothesized that a holistically harmonious person would comprehend one's own health problems and solve them according to one's own health beliefs, practices, socio-cultural, interpersonal, intrapersonal, religious, spiritual, virtuous and the Natural environmental context. In this hypothesis, *ki* is the energy that binds, nourishes, and accomplishes a unified energy system of spiritual, intra and interpersonal and bodily system.

Theoretical Background

Alternative health care

Micozzi (2002) states that Americans now spend tens of billions of dollars annually on complementary and alternative treatments such as acupuncture providing compelling evidence that people want alternatives both to invasive medical procedures and to impersonal, high-tech medicine that can leave clients feeling powerless. When consumers pay out of pocket for alternative treatments that their health insurance will not cover, they are voting for the kind of health system they want and are willing to pay for.

Micozzi (2002) coined terms such as "ecology of health" (p.398), "psycho-neuro-immunology," "bio-energy" and "bio-psychosocial" model (p. 399). "In "Asian

medicine and in Western intellectual history, the ideas of vitalism and holism provide conceptual links for viewing these missing connections, and the new field of ‘psycho-neuro-immunology’ begins to suggest mechanisms for a mind-body connection” (Micozzi, 2002, p. 399). Alternative medicine constitutes primary health care for 80 percent of humans worldwide. A growing number of experts doubt that even the United States will be able to sustain our current system of high-cost, high-tech medicine indefinitely (Micozzi, 2002).

Examining the way immigration has impacted the US, Kleinman noted that the large influx of South American, Asian and African immigrants has changed and challenged the health care system. Many immigrants have limited access to health care due to prohibitive costs, lack of insurance and hours of health care availability. They are often dependent on complementary and alternative medicines. Kleinman (2002) made policy recommendations regarding biomedicine and complementary and alternative medicine.

He advocated funding for additional investigation into the effectiveness of complementary and alternative medicines and regulation or standardized measures. He noted that central to the health and healthcare agenda are economic, cultural and societal issues that will have a growing role in our understanding and he strongly promoted ethnographic research in conjunction with epidemiological research to emphasize the real context in which illness happens and the best means of treatment (Kleinman, 2002).

Holism and spirituality

The holistic movement in the healing arts reflects the theory of holism and recognizes that people are unique, whole beings with bio-psychosocial spiritual dimensions and that each dimension influences the other dimensions within the human system (Dossey, 1997).

Health to illness is strength and comfort, to suffering, and distress. How loss of spirit results in physical symptoms as well as the inability to make decisions and function in everyday life. The pain of isolation, body and depression is associated with loss of health. Health and illness are reflections of alternatives in cultural, socio-psychological, political, financial, cognitive, philosophical, religious, spiritual, linguistic, aesthetic, pleasure... holism (Desjarlais, 1992).

Pollock argues, “illness and personhood are mutually constituted through the same signifying practices” (Pollock, 1996, p. 334). An individual’s health and illness beliefs and practices reflect what the whole person is, understands and does for self and others.

Duclow (2002) recognized that we are learning more humane ways to come to terms with sorrowful and even joyful life. Healing claims and practices have become more explicitly religious. Herbert Benson (1975) presented his relaxation response within the context of the meditative practices of world religions. More recently he has highlighted the faith factor in healing and remaining well, and proposed that we are

wired for God (Benson, 1997). Jeff Levin (2001) has attempted to document links between prayer and healing.

Conditions of Changing Health Behaviors

Elder et al. (1999) state behavior change theories and models from the social and behavioral sciences explain the biological, cognitive, behavioral, and psychosocial/environmental determinants of health-related behaviors. Thus, they also define interventions to produce changes in knowledge, attitude, motivations, self-confidence, skills, and social supports required for behavior change and maintenance.

Elder et al. point out attributes from health behavior change theories and models that predispose an individual to successful behavior change. They are: 1. Strongly wants and intends to change for clear, personal reasons; 2. Faces a minimum of obstacles (information processing, physical, logistical, or environmental barriers); 3. Has the requisite skills and self-confidence to make a change; 4. Feels positively about the change and believes it will result in meaningful benefit (s); 5. Perceives the change as congruent with his/her self-image and social group(s) norms; 6. Receives reminders, encouragement, and support to change at appropriate times and places from valued persons and community sources, and is in a largely supportive community/environment for the change.

No model seems to comprise all dimensions. However, Whitlock et al. (2002) stated some examples of models, which are health belief model, theory of reasoned action/theory of planned behavior, and social cognitive theory/social learning theory.

Phenomenology of Holism

Phenomenology of Holism is about the nature of experience and knowledge, and the relationship between the two and the condition of being in and experiencing the world. Work in anthropology concerned with ways of feeling and perceiving the world, however, has tended to focus on the sensate world and the experience of being in a body (Csordas, 1994). Mauss recognized "...l'homme total" (1950, p. 369) that extends to psychological, social and tangible elements of being in a body. Mauss' emphasis was on understanding the whole person and his study of the techniques of the body was also a study of "le mode de vie" (the way of living) (1950, p. 375).

Harmony, Peace and Mutual Meaningful Fulfillment with Understanding, Love and Compassion

Humans understand that believing or thinking is the origin of vital energy. If one believes or thinks convincingly, he or she tends to carry it out into action. The informant believed that, for example, diet and exercise are helpful for health and when she practices it by spontaneous energy, then she feels good. When she has concerns or depressed feelings and thoughts, she found that after a pleasant walk, she often found herself with hopeful feelings and thoughts. This is the phenomenal connection among vital energy, body, and mind.

Koreans believe that where the will is, there is energy; where energy is, there is blood; where blood is, there is vitality. The center of the cosmos is the mind, which creates

the body. The energy of the cosmos is our energy. The will of the cosmos is our will. Physical health and peace of mind are the roots of a high standard of self-cultivation. The cultivated person is free from anger and extreme frustration. Religion, education, philosophy, economics, sociology, medicine, arts and sports all come from one root. The real image of life should be understood to realize the full functioning of harmonious human-nature relationships (Lee, Seung Hyun 1990). Vital energy heals. Vital energy has healing power (Charles, 2002). Vital energy is positive and harmonious energy.

The same principle of energy and spirits inspires religion, spirituality, body, mind and thought for harmonious health as the Nature itself. The energy flows freely in the body and spirituality and compassion flow among human beings freely in a live harmonious state. Vital energy can be compared to an energizer or catalyst. Vital energy energizes Nature's resources through human experience in body and mind.

Vital energy embodies moral and virtuous power. Here are examples of virtuous behaviors. Gratitude is an emotional state and an attitude toward life that is a human strength in enhancing one's personal and social well-being (Emmons & Crumpler 2000). In the Hindu concept of *s'akti*, nature and culture are inextricably intertwined: *S'akti's* source is nature, but it becomes a moral power only when challenged with selfless, self-controlled service of others (Menon, 2002). Baumeister and Exline (2000) pointed out that self-control, as human strength is self-ability to alter to demonstrate socially beneficial behaviors by restraining own desire or pleasure. Humility is described somewhat close to modesty. Self is just part of something valuable but not the whole (Tangney, 2000). Humility expresses respect for others to

achieve greater mutual benefits. Wisdom has been conceptualized as a constellation of personal attributes reflecting a high degree of cognitive, affective, and behavioral maturity that allows for an unusual degree of sensitivity, broad-mindedness, and concern for humanity (Kramer, 2000)

Vital Energy

The ancient Far East Asian physician perceived the human beings as a microcosmos within the cosmos. It is explained that the human being as a part of one unbroken wholeness, called Tao, a singular relational continuum. The Far East Asian medical thinking developed with a focus in the relationship of the human and nature. So the system of diagnosis and treatment is based on the body-mind-spirit.

The concept of human health then follows laws inherent in the flow of the life energy ki or Chi (Qi) inherent in nature. It is only by ki that the planets move, the wind blows and the elements exist. It is only by ki that humans live and breathe. When ki is flowing, all of life's processes are in operation in a rhythmic and harmonious way. The ki energy is the vital force in all of life, and the Tao is the path and method to sustain the pure ki. Ki is owned and controlled by the mind. So that purifying mind is important. It is having one mind. This one mind is the mind of life. One mind is emptying mind. Emptying mind until it is free of thoughts. It can be achieved by counting numbers slowly. Forgiving is one example of emptying mind by letting go. Then meaningfully fulfilled life is possible (Shin, 2002).

The ki seems dualistic in Yin and Yang. In reality these two are one but one of the forces may be more or less apparent at a certain time. For instance, when night is upon us, we do not at that moment experience the day, and yet the day emerges from the night. We tend to think of either one or the other of force existing, rather than of both being present with one aspect manifesting more than the other at a given moment. Yin-Yang is not a dialectic of opposites clashing. It is the unity of two aspects of ki energy whose continual movement revolves in a constant interplay of balance and harmony (Shin, 2002).

The five elements are further descriptions of the ki energy as it goes through its cyclical transformations. Everything in life is made up of a mixture of these elements being wood, fire, earth, metal and water. All phenomena of the universe contain the energies of Yin and yang through which the cause of ailment and the use of natural food and herbal medicines can be explained (Pang, 1991; Shin, 2002).

One of the main culprits in weakening the meridian system is emotional trauma. The meridian system can be easily damaged by excessive emotional swings as well as an unhealthy diet and viruses. When strong emotions emerge, the meridian system is the first to be affected, and in a very negative way. People who have damaged the meridian lines controlling the function of the heart through emotional imbalance likely feel intense pain in the center of the chest or at the elbows. Keeping the meridian system free from emotional disturbances as well as strengthening and it would be possible to lead a healthy and happy life (Shin, 2002).

Fear is a symptom of temporary kidney dysfunction. Fits of anger reflect liver

problems, but a person who is almost constantly angry will damage an otherwise healthy liver. This then generates even more anger, creating a vicious psychosomatic circle. It is recommended that when angry, one might want to try to stop thinking about what is making him angry. One can do this by meditating, sitting in quiet place, or listening to calming music. When the pathways and meridian lines of ki are disturbed by mental illness, they directly influence the condition of the bones, disrupting or even stopping normal growth (Shin, 2002).

Meditation

Moving meditation (dogong, a style of moving meditation) keeps the mind and body balanced and, along with silent meditation, works wonders in bringing about inner realization and transformation. Dogong enables one to improve his or her immune system and help to generate healing power. The meridian system protects our internal organs. But the meridians can be damaged by excessive or prolonged emotional changes, including swings among fits of joy, anger, sadness, pensiveness, grief, fear and fright (Shin, 2002).

Meditation is one of the most effective methods for renewing the functions of the meridians. It is important to enjoy moving body, keeping mind in a most relaxed state. Listening to music while practicing or exercising can boost the effectiveness of the meditation. It is needless to say that the body should be thoroughly relaxed when practicing, allowing the mind to return to a state of equilibrium. When it comes to tapping into the amazing power of our minds, meditation is most effective, as it leads one to return to the origin, or nature of one's life. Those who practice meditation

diligently, therefore, are more likely to discover their inner healing power and defense against disease. Meditation calms the body and mind from within (Shin, 2002).

The words meditation and medicine come from the same root. Medicine means that which heals the spiritual and psychological. Meditation is a journey inwards. It takes one's consciousness deep to the source of one's being. In the Far East, those who undertake this difficult journey are given great respect and reverence. Meditation is believed to make a person inwardly rich and put him in control of his life. When mind is calmed and in control, the body naturally follows bringing therapeutic benefits to the overworked organs and internal systems.

Meditation works on the inside or the source of one's being. Meditation can calm down the anger or pent up emotions and get rid of the pain. Meditation exists so one can experience the true appearance of life. Meditation should be known as a way to experience of source of life. Meditation calms our mind and conscience. A bout of depression can seriously lower one's immune power. Body, mind, thoughts, consciousness, feelings and emotion at a deeper level meet at a single creative source that one meant to live. Meditation can make one aware of this original union of their mind and body (Shin, 2002).

The original gate to life, the danjon, is located just below one's navel. The danjon is often called ocean of ki, vital energy, for it is the center of one's orbiting internal energy. The danjon serves as the generator of electricity and supplies energy to all other body parts. When one focuses their consciousness diligently, one will feel one's energy rising from this point. Healing uses pure internal energy to resolve ailment not like taking medication for treatment (Shin, 2002).

In the Far East Asian medical theory it is common belief that the body follows the mind and the mind in turn follows the spirit. In reverse, breathing affects not only the body but also the mind and one's emotions as well (Shin, 2002). In the Far East Asian medical theory, the abdomen is the most important part of one's body as it is closest to the most important part of one's body as it is closest to the source of life: Danjon, the ocean of vital energy, ki. Danjon is considered a source of one's life. A person who improves the power of his or her danjon to the fullest potential can stay healthy by healing and preventing diseases (Shin, 2002). Natural breath control can calm all excessive emotions and strengthen the immune system so much that one rarely becomes ill (Shin, 2002).

Mantra, Vocal Prayer or Chant and Positive Thinking

Sound is the original source of life and the universe. The fundamental basis of life is composed of sound and vibration. The original nature of mountains, rivers, clouds and all other things in the universe exist as sound. All things experience and express their existence through the movement of sound. The mother's womb is the first place where one receives the sound of life (Shin, 2002).

It is recommended that one should slowly whisper, for example, "I love my abdomen, heart, arm ...". The sound is a mantra which will return us to the origin of life. These words can convince our mind that recovery and balance are possible (Shin, 2002).

It is often said that thinking and talking positively leads to a rewarding life. Words or sounds of speech vibrate and resonate within the body, influencing all parts of the

body, down the organs, tendons, muscles and cells. One can say to oneself with positive thinking, “I can surely overcome this disease.” Then one would get renewed strength and power (Shin, 2002).

Sound Meditation

Seed sounds have been discovered which contain an abundance of life force, or ki energy. One of the most powerful seed sounds which is able to vibrate to the very core of cells and muscles with its life force energy is hoom.” It can destroy cancer cells and it can make normal cells even healthier. The hoom sound is similar to “pew” sound of deep relief that people sometimes make when depressed or relieved. Danjon is the place where the ki normally gathers and moves. Life force energy can be activated and generated by the vibration of the hoom sound. It is recommended to repeat optimistic words such as longevity, life, happiness, luck, good fortune, luminous mind, sincerity, faith, confidence etc—whenever one has chance. Visualization of positive words can result positive life and health such as “I am happy!” or “I can do it” (Shin, 2002).

Silent Meditation and Moving Meditation with Music

Relaxation of body and mind in classic lotus position or lying down position are recommended. One of the ways of moving meditation is to simply listen to music and dance. Move your body slowly and naturally according to the sound of the music and concentrate on every movement of the body. Feel it—allow your body to move in its own way, just like the wind blows and river flows (Shin, 2002).

The waves of sound in music can have a great influence on cells and muscles. The vibrations and rhythms of classical, meditation or other quiet, slow-paced styles of music resonate with cells and muscles and increases blood flow and the surge of ki or life force. To maximize the effect of music, it is highly recommended that breathing or moving meditation be practiced along with it (Shin, 2002).

Music is believed to be able to get at and help relieve the deepest states of trauma. And this in turn can alleviate chronic health problems, as deep-seated trauma is many times the source of illness. Our bodies never stop changing, and they respond very sensitively to the waves of the sound from instruments resonate first within the ears, and then gradually move through the whole body. But this resonance not only stimulates emotions and feelings; it also has a great influence on the organs (Shin, 2002).

According to Far East Asian medicine, it is known that the wooden bell (like the one Korean monks hit) sound is closely connected with the liver; the pipe organ sound is related to the heart; the drum sound is related to abdomen; the resonant cymbal like sound is associated with lungs; and the string sound is linked with the kidneys. Each music is also functionally associated with each of the five elements energies. For those have heart disease, it would be wise to listen to the harmonious sound of the wood bell in Korean Buddhist temple music because it helps the smooth circulation of the blood (Shin, 2002).

Method

A case study was conducted with in-depth interview and participant observation during home visits and other places of informant's holistic health activities.

Kleinman (1988) states intensive case studies to show how each person's illness or health narrative explains his surroundings, both social and physical, so-called ideological and material. Why a person is sick or healthy and what can be done for the particular individual.

Kleinman (1988) has suggested the importance of narrative in developing more appropriate ways of living. Symbolic interaction (SI) is a school of thought in which meanings of objects, rather than being intrinsic, are thought to be developed through human interaction. Interaction is also seen to occur within the self (Blumer 1969/1986; Mead, 1934/1967). This self-reflection is the means by which one interacts with oneself, and becomes an object of one's own actions (Meltzer, 1972). An explanatory model (Kleinman, 1980) and semantic networks (Good & Good 1981) were used to understand meaning and phenomena of daily life experience related to health and illness. The process of cultural construction (Yeung, Albert S. & Doris F. Chang, 2002) was included indirectly.

Informed consent was obtained by explaining a study of holistic health promotion and prevention to the informant. There were no particular time limitations for interview and participant observation. The informant willingly shared her health beliefs and practices based on her own self-reflection. Purposefully, informally improvised spontaneous interviews were conducted in relation to health beliefs and practices in

physical, emotional, mental, intellectual, cognitive and religious, spiritual, and virtuous life experiences. Since she is an old adult, the reminiscence method is also used with memory aids with questions related to her childhood, education, work experience, marriage, life with children, life with parents-in-law, old age, coping with illness, etc.

This particular informant was followed for about twenty years in participant observation at her home, church, various discussion groups, neighborhood and community. The major areas of inquiry were selected as questions such as:

What does health mean to you? What is happening to you in life when you are healthy? What makes you healthy? How does health make you or people around you healthy? What is health to you? What do you mean by being healthy? How do you know that you are healthy or not? What is important in your life to be healthy? What is important to keep health? Is your health related to religion and/or spirituality? What do you do to be healthy? How do your health beliefs influence you and why? How health practices work for you and why?

These kinds of questions were asked in different wordings if needed to assist the informant to respond accurately to the research aims in case of various conditions such as socio-cultural differences.

The Korean-American Woman

The informant for this study is a married 64-year-old Korean immigrant woman who

came to the United States about the 1970s. She remembers that she thanked her parents for her endowed excellent health and what they did for her holistically in a fine family influenced by traditional values, virtuous cultivation and discipline. She appreciated the inherited and acquired holistic health and well-being. She also remembers that she asked her mother if marriage was a happy life phenomena according to her mother's experience. Her mother answered her daughter surprisingly, shyly but confidently, that her marriage has been a positive life process. The informant enjoys and appreciates her life, what she is and does, and her family and society.

The informant remembers that her natal home was not rich but she is from an aristocratic family. She is thankful to know that her ancestors governed their people justly and kindly. They protected their people with compassion. Corrupted deeds such as embezzlement and maltreatment were out of question in her family. Her ancestors have a reputation for splendid public work with their righteous characters and integrity. Numerous prime-ministers came from her family. One of her ancestors became the husband of a princess. That is why she heard that her natal home has a big round post which is known to be used only for building royal palaces. Her ancestors received many awards praising their compassionate public services.

When she goes to her brother's house, she still looks at the huge embroidered silk canopy with Chinese calligraphy, was framed and displayed on the wall of his living room. There were many other citations in Chinese calligraphy for her ancestors. Her natal family possessed many Korean invaluable traditional classic books, furniture, costumes, formal classical attires, belts, hats, other bodily decorations, and writing

instruments, etc. During the Korean War, almost all of the artifacts were destroyed or stolen. She expressed some kind of sorrow about it. She still remembers another calligraphy at her home where she grew up, which says “The daughters from this family household did only benevolent and beneficial things for other families especially for her husband’s households after their marriage.” This kind of family history has been helping her to cultivate herself and do work for the benefits of others.

She is versed in Korean and Chinese classics. She learned traditional etiquette and manners from her parents, grandparents, uncles, and aunts, and from books. She was wise enough to be aware and apply traditional as well as state of the art medical technology and treatment modalities. She has a degree in graduate health education that she attributes to the encouragement of her parents, husband and children. She was educated in Korea and Western countries and has traveled extensively. It is reasonable to state that she is happy and thankful for her family, education, and profession, and overall for her life and health condition. She is in contact with a variety of social groups of people: family, church, professional meetings, neighbors, relatives, friends, and people at various discussion and social group meetings.

Health from Family

She is a holistic health educator. She lives with her husband, son and his family with their grandchildren. She has a splendid mutual relationship with her granddaughter and grandson. She lived with her parents-in-law and now she lives with her daughter-in-law. In Korea, living with in-laws is considered a most difficult environment where one can live in.

They have family devotions daily. They take turns leading the family worship service. They have a family meeting before or after the service. Every family member contributes to positive family understanding, growth, development, values and harmony. They use encouraging and supporting kind and gentle language and decorum with manners and etiquette among the family members. They discuss matters concerning their individual family members and the whole family. An understanding and forgiving attitude for small and big offences exists strongly in their family atmosphere. It enhances solidarity and support in the family. McCullough (2000) states that forgiving promotes continuity in interpersonal relationships by mending the inevitable injuries and transgressions that occur in social interaction.

A variety of causes such as failures in relationships, financial problems, family breakdowns can block the channel of vital energy and prevent it from smooth circulation of it throughout the body. When one suffers from problems with ki, vital energy, we are likely to reveal it in the words and expressions we use. People with weak or blocked ki are likely to say things like, "I am at a loss...", "I am stifled" or "I am losing heart."

Expression of Gratitude, Compassion and Love and Holistic Health

"Whoever does not love does not know God, for God is love." (I John)

"Love cures people--both the ones who give it and the ones who receive it." Dr. Karl Menninger.

The informant expresses her gratitude to people with whom she associates in her

family, work and circles in neighborhood and community. For example, she sincerely thanks her husband and her children for being there for her, spending time together, and helping her around house, cars and computers. She appreciates their existence, thoughtfulness and works as reflection of their love for her.

She wants to express her gratitude as she feels grateful each time and always. She let her husband know that he is indispensable and he is a god under their God to her because he is like the air she breathes. She told him that she will miss him terribly when she cannot be with him. Her expression of gratitude takes place daily or weekly as she feels or thinks about it.

It does not mean that people say casually, "Thank you." She usually explains how and why it made her grateful and indebted. She elaborates what they did for her meant to her is her peace of mind which contributes to her holistic health. She also adds how she could be miserable and agonizing without their thoughtful loving care. She did not thank her son so figuratively as she did to her husband because it might make him uncomfortable.

It makes her husband and her children somewhat uncomfortable because it is rather extraordinary or different from other people's behaviors to express their gratitude in family. In Korea, usually people do not express thankfulness to family members because it is natural to look after each other and one another although they are thankful. Traditionally they do not directly say "Thank you." However, she always feels that she wants to convey her gratitude and appreciation as they occur at right time. She thinks there may not be another opportunity to express her thankfulness.

She wants to do it promptly while she can. She thinks sometimes her death may prevent her thanking people. She does not want to lose opportunity to express her gratitude. She does not want to take anything granted without thanking.

Bearing Cross or Karma: Wisdom and Peace Keeping

Wisdom involves exceptional breadth and depth of knowledge about the conditions of life and human affairs and reflective judgment about the application of this knowledge. In order to exert judgment about when knowledge is applicable in a complex, dynamic human sphere, it is important to reflect on one's own subjective standpoint to consider alternative frameworks and to be receptive alternative modes of representation.

Wisdom is a multidimensional construct characterized by cognitive, affective, and behavioral dimensions that develop increasing integration over time; included in this latter process is the often painstaking effort at integrating opposing self schemes and reflecting on the experiences of self and other. Wisdom seems to go beyond practical and social knowledge to encompass an awareness of human problems; it taps a concern with broad societal and human issues and involves a high degree of self-knowledge and reflection about existential issues; and it leads to intrapersonal development and an increased capacity for compassionate interactions. The more integrated person is, therefore, less judgmental, more tolerant, and more accepting of opposing perspective and of human limitations. (Kramer, 2000).

The informant personally examines her inner self objectively based on her standards of virtues such as love, kindness, gratitude, forgiveness, hope, wisdom ...justice, patience. Has she been fair to others? Before she sees others' mistakes or wrongdoings, she does her own cross-examinations in her inner court. Within herself she herself becomes an attorney and a judge to examine and evaluate herself fairly. This way she can understand, forgive, be tolerant and even be compassionate to others' situations. When one truly forgives someone, with a great wide open mind, that is when he or she really let go and forgive (Shin, 2002). It creates peace of mind and healthy body by being harmonized by free flow of vital energy within individuals and among people. It brings her joy and happiness and it naturally brings laughs and smiles. It brings her health.

One of the peacekeeping approaches the informant learned from her father-in-law and others in her life was that even though she knows what is going on in her household, job or other groups, it is better for her to pretend that she does not know about it and not mention anything about it. If for some reason or something can be done, it should be disclosed constructively without hurting the person or having the person lose face. Others such as John Templeton (1994) advised that if one does not have anything good to say, do not say anything at all.

Through her selfless considerations and virtuous deeds to others, she triumphed with self-cultivation, self-healing and self-refinement. Her services generate power for collective productivity and harmony. Whenever she can, she does support others by doing direct work and/or giving information. When nobody expected her to care for her mother-in-law including her husband in relation to the heavy demand of her

professional work and her mother-in-law who, is known selfish and hard to please, she still volunteered to take care of her out of her understanding of her traditional values, moral and ethical responsibility, most of all out of her own compassion and spirit of forgiveness. While others avoid living with their own children's family, she is living with her children and grandchildren in healthy harmonious interdependence.

She lives with her daughter-in-law peacefully and lovingly. The informant's cohort avoids living with their daughter-in-law because the mother-in-law and daughter-in-law relationship is generally considered intolerable. When her daughter-in-law was confronted to tell truth about her education status, it was found out that that was one of the lies she told. She tried to convince and persuade others so that they would believe her. One example is: "Now I am mother of a child. How can I lie?" However, actually she continued to tell lies again. In order to save her face in regards to her previous dishonesty, she had to keep going telling lies and she did.

She registered for university courses and she had all Fs although she was saying everything was going well when she was asked. When she was asked why that had to happen, she said she did not know why. It was also found out that she made out false transcript with all As when she indeed had all Fs. Once she said she could not stop playing with her children to study because it was a great deal of fun. Sometimes she would say, "it is too much to study with my responsibility of caring two children." She registered to study courses, but she neither studied nor took tests. When she was asked to show her grades, she made a false transcript and showed it to her husband, who found out it was a forgery.

She misrepresents others by telling family and people that her husband did that or said in order to communicate her own thoughts and feelings directly. The informant thought that her daughter-in-law was exerting her power in a form of manipulation in reflecting her low self-esteem.

She said she would become a pediatrician within a year with all A grades, full scholarship and paid child's care by her medical institution. She was angry when she was asked to share information about the free day care center that she mentioned for her child, so that in case of emergency, all family could help. There were numerous inconsistent and incongruent events. However, the informant kept trusting and educating her daughter-in-law as she and her whole family put their trust in God. The whole family tried to support her and her education by doing grandchildren care, cooking, house keeping etc. However, that was all lie of her daughter-in-law. She even announced her graduate date but she could not graduate naturally. Everybody was ready to go to graduation ceremony. She said she was sick and had to go to hospital. Retrospectively, it was a show but not reality.

The informant sympathized with her daughter-in-law because she ran a fugitive life inwardly although she acted spontaneously outwardly. The informant thought that her daughter-in-law must have been very tired in order not to be caught with her lies in her vigilant efforts. She must have had a very low self-esteem. In order to be accepted by her husband and his family, she acted as a medical student. By the time she finally surrendered that she had been lying for 2 or 3 years to her husband and parents-in-laws. Her husband wrote her a long true love letter in loving, hoping, having faith and praying for her transformation as a new person with his own eternal love and

Christian love if one can distinguish between the two.

When her son asked his wife to apologize, she did as she was crying. Her son bought a gold ring. He performed a Christian ceremony for her to become a truly born again person. The ring served as a token for her promise to become a born again person, wife and mother to please God, for herself, family including their children and friends. The informant hopes and prays that everyday the ring reminds her to strive to live meaningfully in imitation of God in her life.

She had no manners and social skills to level up to the informant's family standard at times. She cooked and ate all by herself although there were family members and guests with her. She resisted to having family daily worship devotion, which has been carried out more than one hundred years in her husband's family, with various excuses such as having no time because of too much to do. She promised to become a professional by definite date and support the family financially to certain extent and when the time came, she declared that all that was just lying. She damagingly influenced her whole family and society. However, her mother-in-law along with her family prays, believes, trusts and hopes that her daughter-in-law will be transformed wonderfully. She has made a great deal of progress and improvement.

Whenever the informant and her family see their relatives and friends, they are bombarded with questions related to the lies she told. The whole family carries the burden of the cross that is somewhat similar kind to what Jesus carried. The informant's initial reaction was shock, agony and deep disappointment. She and her

family forgave her. Consequently it attributed to her family's health and her daughter-in-law's as well as her own health as Jesus died for their sins. She had to learn about forgiveness to heal her family and her injury multi-religiously by reading scriptures, praying, attending, participating seminars and group discussions about forgiveness.

She had to worry about the rest of the family member, her son, husband, children and daughter-in-law for their health due to their loss of trust. The loss means that they thought they had something valuable but do not, but it was only illusion, delusion, cheating, misunderstanding, pretending etc. Her daughter-in-law lived with wearing a mask as an actress without facing reality. The informant heard her daughter-in-law was saying, "people cannot question what others say. Can they?" The informant understood that her daughter-in-law has been living with different values and social standards. She started to educate her in a subtle way.

However, the informant thanked her daughter-in-law for telling truth and instilled her with hope to make her dreams come true. She comforted her son, husband and daughter-in-law by saying, "Crisis is opportunity. The whole situation seems to be a great loss but it will turn around as great gain." As Buddha said "The man [Woman] who foolishly does me wrong, I will return to him the protection of my most ungrudging love." The informant wished that she could be like Buddha in such a fashion.

The informant thinks what happened in terms of her daughter-in-law is all God's will because she, her son and husband never doubted anything about her daughter-in-law-to-be. The whole family trusted everything that her daughter-in-law said. The

informant and her family usually is very careful to check out everything before she finalizes it.

The informant became a role model for her daughter-in-law and she carries out expected behaviors first instead of telling her what to do. The mother-in-law tried to find strengths of her daughter-in-law and encourage and reinforce them to her. Although her daughter-in-law was thoughtless and selfish, the mother-in-law was generous and did everything she could for her daughter-in-law and her grandchildren. She helped her daughter-in-law to be able to trust her and count on her. The informant was sure that her daughter-in-law will eventually turn out like anybody else or even better in her cohort. She praised her daughter-in-law whenever she does well to the degree that her daughter-in-law has been saying to her mother-in-law “You praise me although I do not deserve praises.” She apologized about her wrong doings and thoughtless behaviors.

The informant always believes that ordinary people may have strengths and the good and weaknesses and evil, which can be transformed into the good. She also gives credit to other family members especially to her husband and son for their love, generosity, wise counsel for transforming their new important member. The informant believes that if her family and she cannot do anything for her, God can ultimately.

The informant told her daughter-in-law to let her know anything she can do to help her and emphasized the importance of mutual open communication and regular dialogue after she forgave her daughter-in-law. She has been generous financially as well for her needs and favorites. She helped her to buy her house, car and gave her

generous monetary gift and other gifts. The informant found the gifts she gave to her daughter-in-law in trash bags instead of wearing or using them. She asked her daughter-in-law to wear her clothes and shoes if they are appropriate for her age and fashion, whenever she likes, but she did not wear although she wore the dresses worn by her friends. The informant tried to understand her daughter-in-law in terms of the differences in culture, style, tastes and generation.

She initiated to have a mentor-mentee relationship in order to mutually enhance personal and professional development. She could have told her daughter-in-law that “I am your mentor,” instead, the informant said, “you are my mentor” to show respect for her daughter-in-law’s self-esteem by showing her own humility. Also, the informant believes that she can learn from anybody negatively and positively in her whole life time.

The informant does not talk about negative aspects of anyone including her daughter-in-law because she considers it not virtuous. Others, who know the informant, admire and respect what she does and is. They know that she does as God and Jesus would do. Anyway she tries it. Others around her including her daughter-in-law are positively influenced.

She experimented with her virtuous energy flow in caring and interacting with others. It might be called benevolent and malevolent energy flow. When she cared for others with compassion, she got her expected outcome. When she had mercy and compassion toward others, her grandchildren seemed to play even more joyfully or slept peacefully.

The informant was concerned about her son and daughter-in-law's lack of sleep, she thought of volunteering to care their grandchildren from midnight to dawn so that they could sleep better on top of her other works she has been doing. But the problem solved by itself because their grandchildren started to sleep longer. She thought God helped their situation. When it comes to adults, she feels that they really open up and try to do their best with one another in high measure of understanding and support when she is generous and selfless. In these cases, there are Korean idioms such as *chung ie o go gan da* (Loving one another. Literally speaking, "Give and take love") or *Shin ie nan da* (Good spirited. Literally speaking, "Gods and gods are coming up"). The informant has been creating an utopia. She strongly believes that the order for creating harmony is from self-cultivation of body and mind, family, country and the whole universe as Confucius said.

Life Challenges

The historical time she remembers well is the Korean War and the Post-Korean War. She experienced the Korean War when she was a girl of about ten years old. She escaped with a few family members, but not together with her whole family, by walking in the middle of the bombing from Seoul to the southwestern part of Korea where her ancestral home is. She hid in grain fields when "B-29 airplane bombers" (the informant heard people saying so) were bombing and passing over her head while she was hiding and crawling in grain fields. She does not remember how many days it took her to reach her natal home.

She was the sole breadwinner for the first 20 years of her marriage. She was not prepared for the situation because she was used to a patriarchal family where the father or husband is the breadwinner. It was hard for her. But she endured it virtuously. In Korea, the man is expected to become the breadwinner especially at that time. It was hard for her husband to earn enough for the family expenses partly because her husband was a doctoral student and later partly because his educational preparation was in the field of humanity. It was hard for him to get work commensurate with his education. She thinks she has had some life challenges and she was able to accept them with much hardship but without much regret. She considers that her life has been rather uneventful and steady so she feels that she has been lucky and fortunate. She thinks that she was able to endure it thanks to her family up-bringing, self-cultivation religious background.

Natural Holistic Health Beliefs and Practices

For about twenty years, she has not gotten annual or regular check-ups for health prevention and promotion such as a pap smear and mammogram by her own volition, but only because her employer requires her to do so. She avoids biomedical treatment modalities, except emergency care, and follows recommendations of preventive diet and exercises. She tends to believe and practice mainly alternative and complimentary health prevention and promotion strategies rather than biomedical modalities.

She explained her rationale for her choice of alternative and complimentary health beliefs and practices with eclectic holistic principles and philosophy especially rooted in East Asian influences. She believes that the human body is the microcosm of the

macrocosm, the cosmos, in terms of *ki* (vital energy), the five elements (earth, tree, metal, water, and fire), seasons, colors and many other factors in the cosmos and Nature (Pang, 1991). In Korea it is traditionally believed that the vital energy *ki* flows to the living family through a properly aligned tomb, providing sacrifices are made to the ancestor periodically (Pearson, 2002). Excessive joy injures the heart, anger the liver, brooding the spleen, depression the lungs, alarm, vital energy, and fear the kidneys. The illnesses related to the seven emotions impact on heart and it affects the whole body system including the five vital organs (Kang, 1981).

She elaborated on what, why and how she carries out her health practice cognitively, socio-economically, esthetically, physically, psychologically, religiously and spiritually. Her major reason is that it is Nature oriented. She can perform deep breathing, exercises and meditation anytime and almost anywhere. The cost is free. It does not provide side-effects. She can use her own ideas based on her life long experience. She can adjust her health practice according to her circumstances. She believes that she can maintain or restore natural beauty and energy from Nature and its ways of harmony in religious and spiritual providence.

Multi-religions and Spirituality

“He has discovered his God and can now begin to learn the ways of God in a very practical manner” (Reich, 1973, p. 518). It might be possible to prevent and promote health and wellbeing with religion and spirituality in harmony with Nature and people. The informant is not only concerned about her own health but also her family, church and the whole global community. She has been doing volunteer work for

relatives, friends, church, and community ministries, which serve people who are homeless, drug abusing and HIV positive. She took blood pressures at churches and did health teaching about it. She screened for depression. She helped them solve daily life problems as health educator, health consultant, as like a social worker or kind neighbor. She has been interested in giving service to the homeless in collaboration with a Christian ministry.

The following is an example of a multi-religious holistic individual, family or other group health application. She prayed for her grandson-to-be even in preconception. She visited a Catholic cathedral and she was impressed with the awesome giant portrait of Jesus Christ or God. She participated in offerings and prayed for family health, especially for the delivering of a healthy grandson in the image of Jesus Christ or God displayed above the main altar. Although she is a Presbyterian, according to her, she understands there is mutual communication of common understanding between Catholics and Protestants in The Nicene Creed. She refers to “And I believe in one Catholic and Apostolic church.” She wished her grandson would resemble and imitate the holy and powerful picture of Jesus Christ or God up there in every aspect so that he can glorify God. She believes and/or just practices (without beliefs in certain religions) the teachings and principles of multi-religions and spirituality for healthy living.

Vital Energy and Harmony among People

Same open harmonizing principles with vital energy are applied to the body and mind in people with whom she associates. The theoretical foundation is based on holistic

balance and harmony with vital energy: Mind, body, and people by free flowing through meridians in the body and communication channels among people. The systematic balance of *ki* in the body and mind as one entity is an essential part of cosmology through breathing of air in the cosmos and goal-minded thought for holistic wellbeing. She relates to her body in terms of respiratory and cardiovascular harmony particularly with oxygen through Confucianism and traditional medical theory (Pang, 1989). Confucian scholars strolled early in the morning and after meals. They healed people free of charge based on traditional medicine with acupuncture and herb medicine. They advised people to keep peace among themselves with Confucius hierarchical interpersonal etiquettes and decorum according to her recollection. Her ancestors were all Confucius scholars with high mindedness to reach meaningful life fulfillment.

This principle of vital energy is applied to interpersonal health as well, through meaningful holistic thoughtful dialogue with spouse, children, friends, relatives, other people in neighborhood, and church and other community groups. It is transpersonal in a religious and spiritual sense. Her health concept is individual, familial, global, and cosmological. When the vital energy is augmented with religious, spiritual, and other environmental, humanistic and psychosocial resources, unlimited synthetic positive power for true holistic health is generated. The phenomena can be compared with thermodynamic energy. The ultimate powerful health result can be synthetic from holism not analytical.

For an open and peaceful mind, she meditates by reflecting on the 23rd Psalm and practices avoiding attachment taught by Buddhism and forgiveness from Christian

teaching, "...there is forgiveness with thee." (Psalm 130:4). "I will remember their sins and their misdeeds no more. Where there is forgiveness of these, there is no longer any offerings for sin" (Hebrews 10:17-18). Also, she applies "Forgive us as we forgive those who trespass against us" from the Lord's Prayer in the Christian Bible (New King James Version) (Matthews 6:5-15). The peace of mind in this practice contributes to health. Meditation, also, helped her in her forgiving process by letting go off completely (Shin, 2002).

She opens and clears her mind by getting rid of anger, betrayed feelings, conflicts, disappointments, frustrations, resentments, worries, and concerns by internal and external resolution by concentrating on her physical exercise, classical music, positive thoughts, beautiful serene visual images, poetic feelings and thoughts, pleasant memories of people and Nature...appreciating Nature. Detachment, from worldly desires is done as much as possible, that could be related to internal as well as external. There could be many forms of detachment: emotional, interpersonal, material etc. When it comes to the interpersonal issues, she directly talks with the person when she feels it is necessary. When she feels that she has done her best but the problem is still lingering and there is no other way to do anything about it, she accepts as it is and she tries not to think about it. She prays that it can be done supernaturally like the serenity prayer in Niebuhr (1968): "O God, give us the serenity to accept what cannot be changed ...and wisdom to distinguish the one from the other."

The mind should be emptied fully of greediness, jealousy, hatefulness, selfishness, and misunderstandings, which are causing impurities in the vital energy. She digests

rough emotional turmoil, exercises it off, ventilates verbally, prays, transforms and transcends. She believes that she should be filled with altruism, compassion, forgiveness, gratitude, humility, understanding, kindness, generosity, and other virtues. Free flowing purities of vital energy exist so that the mind will be peaceful, joyful, and serene. She practices it as much as she can. When it comes to the body, the vital energy, *ki* should flow without emboli in blood, plaques, mass, gas related to mechanical, functional, ontological and/or oncological alterations.

Holistic Health Practice, Compassion and Mercy

The informant believes that fresh vegetables, fruits, grains, plants, meat, and raw fish contain living vital energy and humans can obtain vital energy by consuming them. Eaten foods become vital energy which spreads to the body organs (Yong Ok Kim, 1998). She stated that when it comes to people, young men and women possess more vital energy than old men. There are many examples of older men who are usually rich and powerful of having many women. One of the kings of the Baikje dynasty in Korea had three thousand royal maids in his palace, according to her folk history.

She connects the bridge between Buddhism (empty ugly feelings and thoughts from the mind; eliminate misunderstandings, misconceptions and misperceptions such as seeing through a dusted and rusted old mirror; detach self from worldly unnecessary desires, greed that produces anger, jealousy, anxiety, conflict, stress, guilt, and shame) and traditional East Asian medical theory (channel through impurities of body, mind, and interpersonal relationships). These were originally practiced among Confucian

scholars so that they make a unifying synthetic oneness of body, mind, and spirituality in humanity. Ideally, she wants to transform her own abused, rejected, victimized, suffering, sinful, and hateful self into a compassionate medium who could heal other miserable people based on her own experience. Objectively and internally she is a model citizen however, she scrutinizes herself rather severely as some Christians believe that every human being is a sinner. She believes that true health is the health of others, which makes her healthy. She considers her family health as her health and vice versa.

The following is a Buddhist and Shamanist Korean folk story related to the informant's transforming wish. The protagonist was tortured and victimized but she transcends herself to be compassionate to others including the victor.

“Once upon a time there was an emperor. He had only seven daughters and no son. He disowned and threw out his seventh daughter after a long agonizing suffering because he had no son. Having no son meant that there was no heir for his kingdom. The seventh daughter was cold and miserable outside all alone. She felt miserable, hopeless, and helpless. However, she was protected and survived by a supernatural power or the power of Buddha. Animals and birds protected her from fear and gave her warmth. And she was led successfully to the after-world of an royal kingdom under the sea. The emperor and his queen became ill with a sickness of death due to the sins they committed to their daughter. The emperor was told that he needed to take medicine from the world of the afterlife. The other six daughters refused to go except for the seventh one. She was able to overcome all of the miseries and the agonizing journey to the afterlife under the sea and was successful in obtaining the medicine.

However, her royal parents had passed away and were in the funeral process when she returned to them with the rare lifesaving medicine and other precious, mysterious, even magical treasures. At last, she restored her father's life. At last, she became a shaman who leads from this life to the next after life" (Hung Kyu Kim, 2002). An endless merciful deed has been conducted in a transcending fashion.

The informant's overall initial aim for her choice of natural self-health was to normalize her hypertension by reducing her weight, cholesterol, and stress level. She is practicing holistic health. These days she focuses on her general overall health in her old age in terms of health prevention and promotion. She thinks that she is well disciplined for her health practice through a vegetarian diet, aerobic exercises (stretching, flexing, breathing, hitting with her fist or foot on her body parts including palms and soles, and taking walks), religious, and spiritual meditation. She also reminisces about her life, relaxes by taking a shower, concentrates by practicing the piano to avoid unproductive, unnecessary or unpleasant thoughts or feelings. She reads the Bible and other scriptures and reflects on them in terms of hope, love, faith, forgiveness and other virtues. Her spiritual awareness is enhanced through appreciating music, talking with others, meditating and contemplating nature anywhere serene and tranquil.

She tries hard to help others in compassionate human relationships with the family, relatives, friends, and neighbors although she has a busy life at home and work. She practices her religious and spiritual faith by being altruistic and compassionate as much as she can. She applies St. Francis' Serenity Prayer in her daily life for a harmonious and peaceful life. She thinks her mind works with her body

simultaneously, synchronously, and synthetically. Religious and spiritual sources work together harmoniously with the mind and body.

The informant as a Christian, applies Buddha's teaching in everyday life. She practices Buddhist principles without believing them as a religion but as a science and truth of Nature, human nature and the cosmos. She applies the health teaching of Buddhism. Buddha's truth about the anguish of parting with loved ones in our life journey is well known to Buddhists. She heard that women she knows in her cohort have been depressed from empty nest symptoms and other complicated problems of life. However, the informant knows the truth about Nature and humans. She takes the parting as natural phenomena that once come and should go. She tries not to be too attached to anyone especially emotionally and possessively. It does not mean that she is indifferent, cold or uncaring. On the contrary, she is compassionate and merciful to people around her in her family, work, neighbors, friends, relatives, and people in her community. Her motto is, "When you have something honorable to do, do it and leave but do not linger around, and do not expect anything else especially for your own selfish gain." Altruism is encouraged: "Do something for others but do not expect anything in return. Do not do things for selfish reasons. Do not accumulate anything for yourself and for your future." Again, detachment does not mean that she neglects caring for others in need. She just does her best in caring for others including her children. She believes and does her best based on what she learned from her parents that if someone does his or her best with a sincere heart, heaven or God will help the person. She agrees with Gibran (1989) that her children do not belong to her but to themselves as he wrote in his book. She learned that her own children and all other children belong to God. She does her best for her children but she tries not to

expect from her children in return. She encourages her children to do good for others who have needs instead. She sincerely hopes and prays that she does not become a burden to her children in her old age and sickness.

By being compassionate to others, she gets serendipity of smile, happiness and joy. It helps her to be healthy by feeling peace of mind and it helps her to create satisfactory and meaningful life. She had to have a physical examination for her work although she did not think it was necessarily. The results are normal including tuberculosis test, blood tests, urine tests and thyroid tests in 2003. Her LDL cholesterol is 156 (reference interval 0-99) although she is mainly on vegetarian diet. However, she is not concerned about it. It reinforces her to exercise regularly. Besides, she heard that vegetarians tend to have high cholesterol. She has been feeling wonderful. She started to take multivitamins, Vitamin E and calcium in 2000. She has not taken any other medicine.

She goes to a Buddhist interest group about twice a month for about two hours for each session. People gather to meditate and discuss philosophy of life and Buddhism, self-awareness, selfless life instead of selfish life, achieving with “doing nothing,” alternative ways of doing things, alternative virtuous ways of relating with people rather than material, position and power pursuits. She enjoys the fellowship and discussion.

Efficacy Revealed in Research

She is glad when her health beliefs and practices from holistic sources are supported

by research. Ornish (1990) found that heart disease could not only be relieved but also reversed when patients made significant changes in diet, exercise, and stress management.

Hypertension is well known in terms of stress. Kario (2001) particularly related hypertension to domestic stress between in-laws, mother-in-law and daughter-in-law. She could relate it to her situation because her four generational household circumstances and her work may have the potential to create stress if not prevented. People around her are amazed at her family because they perceive that they seem to enjoy harmony and peace in the informant's household. Her situation may not be better than others. But, she makes it happen that way based on her religious and spiritual philosophy and altruistic, virtuous, selfless actions. Her character, integrity and personality reflect it well. When she is good to others, she knows that she does good to herself. And when she is not good to others, she knows that she has not done good to herself.

What she believes and practices are a combination of religious, spiritual, socio-cultural, psychological, physical, and scientific principles. Tsao et al. (2002) reported their research results: Obesity is the most important determinant of higher blood pressure among normotensive Chinese. She thinks that the Chinese research results apply to her because she was born in Korea, a country that borders on China. That is why she is on a vegetarian diet most of the time and eats fish occasionally.

There Were Moments Of Doubts

There were times she wondered whether she was doing the right thing or she was just stubborn in accepting even wise counsel. Her biomedical education gave her conflicting messages as to whether she should take antihypertensive agents marketed by major drug companies or not. She was aware of taking risks of the danger of being struck down with one of the worse forms of cardiovascular disease, a stroke. She said:

“At the beginning I was really worried about being struck down with a stroke. Then I pounded the top of my head with my fist [as form of acupuncture or acupressure to her understanding] to open the channel for vital energy in the thick blood flow including emboli to go throughout my body. I ran out to take walk when I felt like I was about to have a stroke. When I felt sort of stuffy and dull in my head, I did not like the feeling at all. Then I was thinking, ‘I should take the medicine prescribed by the biomedical physician.’ But I did not do that after all.”

When she goes to the grocery store, she checks her blood pressure although she does not go there on purpose to check her blood pressure. While she is shopping, and only if she remembers to measure her blood pressure, she checks it. Recently she forgot to do it and she was not worried about her blood pressure as usual. She says that means she is not really concerned about her blood pressure any longer.

Recognition of Triumph in Holistic Self-Care by Family, Others and Self

She is very glad that she kept her own unique culturally embedded health promotion and prevention program. She has been practicing her alternative and complimentary healing and preventing ways for about twenty years. She, as well as her family,

recognizes that it is working for her. Her family admires her for her success and they try to do that for themselves. She has been a good role model and a positive influence on her family and others.

She understands that her hypertension is related to a multi-factorial etiology such as daily stress at home and work, genetic inheritance, diet, intake of impure material, lack of exercise, lack of religious and spiritual faith, lack of self-cultivation, stress from lack of work productivity, lack of tolerance to interpersonal differences, lack of discipline, lack of compassion and harmony among people, and ignorance of truth. So when she improves her holistic health, she improves as a whole person with multiple ties, roles, and related responsibilities holistically. She exercises; meditates with a group of people or alone; improves interpersonal relationships, quality of work, spiritual meaning by being compassionate to others through understanding; and learns about science, truth, and wisdom about cosmic phenomena.

Health in Harmony with Nature, Religion, and Spirituality

The meaning of her vegetarian diet practice is profound. She wants to co-exist with other beings. Animals and plants should only be consumed when necessary to clothe and feed human beings, and for shelter. She tries to be a vegetarian. Her explanation is that one should not kill anything with life. She tries not to eat meat. Nature is harmonious as it is. Killing is not considered compassionate behavior. It victimizes others. Buddhism encourages co-existence. People may become animals through death and rebirth (reincarnation). It may be possible to consume one's own family or ancestors' flesh by eating meat because in after life they could be reborn as a cow,

pig, chicken, etc. (Lee, Yuan Chin 1995).

She is getting comfortable with God, whom she believes in and relies on. Internally she is at peace and externally she lives with people harmoniously and goes to church to worship and pray. She often prays and believes that prayer is a real healing and works like vital energy. Her attitude in life is that she should do her best by putting the needs of others before hers. When she feels there is too much work and does not know what to do, she thinks of Jesus Christ on the cross. In certain situations, she sometimes finds that it is hard to decide on priorities and how to resolve conflicts with so many family and professional commitments. She truly wants to spend more time with her grandchildren but she cannot. Yet, she manages well most of the time perhaps because her husband, son and her son's family understand and support her as she supports them. She appreciates it. The whole family communicates well with one another and lives harmoniously. It does not mean that they do not have problems to discuss and solve. It means that they are able to solve them by meta-communication.

She believes that all are connected to each other in the cosmos. Everybody is connected to one another. If one treats the nearest and the dearest and even strangers well, it is like he or she did it for oneself or even better results will be achieved than if one had done it directly for himself or herself. She thinks that she learned this practice from Buddhism although she is not a believer in Buddhism. Her position is that she practices some teachings in Buddhism without believing or having faith in it. Her ancestors and parents influenced her thoughts and deeds of proper way of leading life. She uses it as principles of health and truth in life.

She adores her grandchildren and enjoys taking care of them and playing with them. They are her true joys, hopes, faith and love. She is very happy living together as a four-generation family. They exchange intergenerational similarities and differences. They learn from one another, and apply what they learn in their daily life positively. The older generations teach the younger generations about traditional East Asian values. She and her husband learn the ideas and technology of the state of the art from their son. Her daughter-in-law learns from her parents-in-law. She feels it helps her to lead a wiser holistic life. It is a new creative living environment where multicultural, old and new become harmonious. However, she feels that there is not enough time to enjoy her grandchildren as much as she would like.

The informant is truly grateful to her filial son who invited his parents, first of all, out of his love to live together, secondly, to fill his only son's filial piety on based on Korean traditional values and customs. She knows that there are not many sons who do not live with their parents even though parents need children's help.

Living in a four-generation family gives her purpose of life, peace, grace, happiness, and of meaning, God's blessing, serenity, and tranquility. For this kind of meaning in her life, it requires sacrifice from everything for achieving transcendence because it calls for a higher virtuous dimensional effort. She knows that to keep a healthy multigenerational family it demands everything from every member of family. She considers that her four-generation family is harmonious and healthy. She wishes to have a permanent four-generation household which includes her parents-in-law, who have lived together and "separately." Her father-in-law will join the household permanently when he retires from his active work and her mother-in-law will join the

household when she can get medical insurance in the same state. Her mother-in-law may come to live with them even before the insurance issue is cleared because the informant, her daughter-in-law, wants it that way because she wants to be filial by following her traditional family values.

In Korea, influenced by Confucianism, there are no other greater thoughts and actions than filial piety (Pang, 1991). But the informant's ultimate reason in looking after her nearly 100 year-old mother-in-law stems from her compassion for her fellow human beings. The informant is deeply immersed both in filial piety and spirituality. Of course spirituality and filial piety are similar and interchangeable with each other according to her. It gives her humanistic altruistic meaning to her life.

You often hear *Sok eu ro sak in da* among Koreans. It means that one resolves anger, anxiety, conflict, distress, frustration, mental agonies, etc. within the body and mind without any outward verbal and behavioral expression. The main purpose is not to disturb others' feelings and thoughts, which are directly related to health and well-being. Perhaps it is possible because elderly Koreans are known to use hardiness, patience and virtues based on personal self-cultivation, and religious and spiritual faith.

The informant resolves her problems this way when "it is deemed appropriate." She can share certain things with her husband but she finds that he has a different philosophy and values in looking at life events. Besides, he does not have much time to discuss together. She understands the situation and is not resentful toward her husband instead she respects his thinking and actions. She encourages and helps what

he is interested in. She usually goes to her husband first when she wants to discuss matters. Sometimes she tries to resolve problems quietly by dialoging first with herself, then with God, and praying. She has a wide range of ways of solving problems fairly for others and herself.

Religions and Health

Confucianism

She appreciates Confucianism because she believes that it directs groups of people to create harmoniously balanced relationships. Confucianism contributed to her discipline, family, and society in terms of respecting seniority and roles of members. Whatever they do seniority is observed in her family. Because they are from a patriarchal tradition, men are more respected than women. Her husband is venerated with the opportunity to do almost everything first in her family. He sometimes yields his privilege but he is entitled to exercise it. In essence, in her family both men and women are mutually respected. They yield each other opportunities.

She reinforces the phenomena based on her cultivation and socialization from her natal home in Korea. For example, her husband is served meals first, first place and first turn, then she. But she yields her place to her son or his wife most of the time when it is appropriate. She teaches her grandchildren this order and respect. It helps in maintaining her health through the appreciation of hierarchical ordering and harmonizing in her family. Still they are very flexible. Seniority and gender roles are not in their ways for harmonious life. When it is appropriate, her granddaughter is

given priority although she is youngest and female.

The informant is originally from a Confucius family so that she is rather strict about seniority and gender relationships, etiquette, manners, and rituals. For example, she learned that her father communicated with his daughter-in-law usually through her mother but not directly. However, her husband communicates directly, by-passing his wife, with her daughter-in-law. There seem to be two reasons for that. One reason is because he is from a modern Christian family. The other is that his wife works and she is not there to act as go-between always so that he needs to communicate directly. Sometimes she encourages her husband to communicate through her with their daughter-in-law to put gender and hierarchy in proper perspective. Man speaks through his closest person, usually his wife, in order to respect hierarchy and seniority when he wants to communicate with the women in his family.

She teaches their daughter-in-law the proper traditional honorific language to use with decorum and embellishment. She wants her daughter-in-law to represent her family with the best way she can for their whole family system and children's education and as an exemplary ambassador. This way everybody will be happier and healthier. She wants her grandchildren to learn too.

Shamanism

She understands and is delighted as well as fearful of the gods in Shamanism. She does not use a kitchen knife around the oven or rice-cooker. She believes culturally and socially that gods related to shamanism are everywhere. Sometimes, she says that

she does not believe gods really but she feels that she wants to respect everything instead of offending them. In particular, she remembers that she heard quite a bit about the kitchen god when she was a child. Buddhism and Shamanism seem to be closely related according to her memory. She remembers that the shamans and grandmothers left food in the fields and mountains and colorful cloth strips hanging on a big tree for animistic gods. She appeases the gods. It helps her health because she believes that she does not offend any gods but appeases them and, in return, she will not be punished. Instead, hopefully she will be blessed. She expects mutual respect. Most of all, she respects all existences. This way, peace of mind is hers. It brings health to her and people around her.

Taoism

She understands Taoism as a nature and cosmology oriented natural and truthful existence and way. Specifically, everything is being done for all human beings, animals, plants, and everything in the cosmos. Therefore, according to her understanding, one does not have to do anything but exist, respect, and appreciate life as it is. One should convey unconditional and unlimited best regards and respect to others. Most of the time, she leaves things, situations and conditions as they are unless she clearly sees that human intervention is needed. Most of the time, conflicting situations and problems have been solved by themselves. She does not over do or rush to do it. This kind of belief and way of dealing with problems help her health and others by taking ones time, relaxing and not overdoing it.

Music

Therapeutic music for spiritual and meditative effects results in harmony, peaceful mind, serenity, and tranquility: she loves classical, religious, traditional, folk, and ethnic music from all cultures. A great deal of spirituality comes from the music she listens to especially in solitude and, it leads her to inner harmony with serenity. She listens to classical music on the radio and CDs that are religious, spiritual, and meditative to her. Occasionally, she practices Beethoven's Moonlight sonata, Fur Elise, Chopin's Impromptu, etc. on the piano. She also enjoys listening to Buddhism music played by wooden bell and wind chime. She understands appreciation of music as meditation.

Diet

Buddhism is an influence in her life because mainly her mother is a Buddhist. She is somewhat familiar with Buddhism herself as well as Buddhist monks' vegetarian diet practiced at Buddhist monasteries in the mountains. The dishes are made of grains, soy beans, other beans, and peas, cooked and raw vegetables including seaweed, lotus leaves and roots. When people visit a Buddhist monastery, they eat the same vegetarian food as the monks.

She is very serious about strictly following her diet and regular exercise. When she is doing well with the diet and exercise as she planned, she feels joy, comfort, confidence, and hope within her with her holistic health. She understands diet as a part of vital energy and exercise as moving meditation enhancing vital energy.

She finds it is not too hard to stick to her diet. Maybe because she is used to it by now and she believes that what she is doing is right. Another reason is that she feels she has to be a role model in every aspect because of her seniority in her family and her health professional position in the society. Besides, she finds that there are numerous food items to enjoy in her diet regimen. When it comes to food, she enjoys almost all ethnic foods: Korean, Japanese, Chinese, almost all Western foods, Hispanic foods, etc.

The informant heard from someone that human beings were originally herbivorous. She said that cows eat only plants but they are strong. She thinks she could be strong with just a vegetarian diet. She remembers from her childhood that the Buddhist monks and nuns looked healthy and were full of energy, joy, and had rosy cheeks and healthy complexions. Also she is used to vegetarian foods. In Korea, the Buddhists and the monks live on vegetarian foods.

In general, meat is not plentiful in Korea and it got worse probably due to poverty especially during the Japanese occupation and the Korean War. She believes that in Korea, most of the food items are vegetarian in origin such as grains, fruits, roots, vegetables, bean curds, fish and seaweeds. Koreans are used to eating relatively small portions of meat in comparison with the meat consumption in America. They eat fresh fish as well as dried or salted fish.

Once the informant's husband acknowledged that his wife was serious about her health beliefs and practices, he was very understanding and now buys her fresh vegetables, all kinds of seasonal fruits, soy beans, soy milk, tofu, multigrain bread,

and multigrain rice. He believes what she does is right. He gradually practices this diet himself as well. Now, any dish with salt added is too salty for her. She eats food naturally salted by God most of the time. She knows that some people eat turtle for longevity. One of her neighbors caught a turtle in a creek, cooked, and ate it. Other neighbors ridiculed them. The informant knows that everybody has different health beliefs and practices. The informant did not care for turtle that way because she does not necessarily want to live a just long life. She wants to live reasonably in health and happiness. But when turtle soup was readily available, she ordered and ate it twice two days in a row.

Creating Holistic Health: The Environment of Heaven on Earth

She is self-disciplined. She takes a walk in rain, snow or sunshine. If she misses her walk during the day, she does it in the evening or even at night. She loves to go to the creek behind her house to hear the sound of water flowing down the stream over rocks and look at the serene clear cool water. Sometimes she sees small fishes swimming around. She appreciates the harmonious, peaceful, and tranquil nature by listening to birds singing, the sound of wind, buds, green leaves, bustling of autumn leaves...

Some hawks are flying over in the blue sunshiny sky in circle. She thinks that it is the experience of bliss on earth.

She jumps and crosses over the stream in the narrow part of the creek, and she crosses over by stepping on stones in the flowing shallow water or by walking and climbing over the fallen trees across the stream. She walks up, down, and around the stream in sunny days. Sometimes she sits on the fallen tree trunks. She thinks she is in heaven

on earth when she is by the creek in the woods. The creek reminds her of the 23rd Psalm in the Bible. She believes that she is fortunate to live in that environment. She enjoys true solitude, serenity, tranquility, freedom, and cool air... in Nature. She always wanted to live by the stream of water. Her dream has come true.

She loves also to watch Canadian geese in a nearby pond. They swim in the pond, walk on the ground, fly in the sky, and glide into the pond. She appreciates sunrise and sunset as she strolls. She loves to watch the starry stream flowing in the wood on a fine sunshiny day from the window in her house as well. She loves watching moon light and starry skies. She feels that she is being expanded to her fullest when she does lower abdominal breathing as she looks on glorious sunrise.

She collected a small beautiful turtle shell perfectly intact without any flaw by the stream in the wood behind her house. She was so thrilled to find it, that it is displayed in her living room on a small mahogany stand on a big wooden dried mushroom. She appreciates it whenever she goes in the room and it delights her heart.

Exercise

She considers walking and other physical exercises as a meditation process of instilling acupressure for enhancing the flow of vital energy and the effect of vital energy. She does aerobic stretching exercise once a day early in the morning or after dinner. She developed her own eclectic and syncretic exercise program adopted and modified from East Asian medical tradition especially from Korea, China, India, and her own creations. Her exercise program can change. Whenever she has better ideas

for exercising, she adds them to her exercise regimen. Some of them are related to Confucianism, Buddhism, Hinduism, Taoism and this syncretism. She believes that yoga comes from Hinduism or Buddhism and includes it in her exercise.

She believes that her aerobic exercise is for securing the opening channels for vital energy flow in her body as microcosm connecting to and from the cosmos and as macrocosm for optimum circulation of vital energy throughout her body and environment. For example, she presses hard with the knuckles of her fist on top of her head and in the middle of her forehead. A traditional Korean medical physician told her that this exercise would create an optimum blood flow in her whole body by dislodging any thick sticky blood or emboli. In this way, she can prevent a stroke based on her cognitive belief and practice through exercise, a moving meditation.

She believes that her walks and other exercises work as acupressure by pressing and stimulating meridians for better breathing and blood circulation. She combs her hair at least with one hundred strokes a day. She was taught about this by her father. She steps on as many rocks as possible while she walks. She presses and/or strikes the different parts of her body to stimulate meridians resulting in acupuncture or acupressure like effects so that blockages will be prevented or removed from the whole body. Then, the body and mind will become uniformly harmonious. Her diet, exercise, and purifying of the mind are augmented and complimentary to one another for healthy harmony.

The informant does the exercise called *danjeon* for free flowing vital energy: She breathes deeply and expands the lower abdomen below the umbilicus in a lying,

sitting or standing position. It can be done anytime or any place even while they are exercising or working. This exercise is considered very important for strengthening one's body and mind, preventing, and healing diseases. She understands health in terms of vital energy being open and flowing in the body, all forms of communication, language, and environment, which all together create holistic health with God or non-religious spirituality, nature, people, and self. Even when it comes to a house structure, she opens all the doors as much as possible instead of shutting or locking them so that vital energy flows freely. She believes in geomancy, *pungsoo* in Korean as an established science, which is commonly understood as *fungshu* in America.

Sometimes she has discomfort in her left knee when she climbs up the stairs. However, she keeps exercising and takes walks regularly as much as possible. Lately it got worse and she added moxabustion, burning mug wort stick on her knee. One day during her walk, she saw a group of three people who were doing *taichi* from China. She understands the physical movements as an effortless exercise for channeling vital energy. They were doing the exercise designed for aged people, which originated from Confucianism and Taoism. She joins the group whenever she can and she feels better with her knees. She remembers that her own grandfather, whom she respects, admires, and adores very much, as a Confucius scholar and its practitioner, did those exercises based on East Asian traditional medical principles. She believes that health is a natural providence of historical, human, environmental, religious and spiritual influences.

She gets along with all kinds of people: young or old, man or woman, and from

different cultures. She looked forward to going to *taichi* for her health and interacting and being with the Chinese people although she speaks only a few words of Chinese. She is able to understand written Chinese a little better than she can converse. She can write some Chinese characters because she learned it in Korea. She attended the exercise sessions for three weeks. She could not continue any longer because she had to take care of her grandchildren and she had to go to work. She is very thankful to the old woman, a friendly informal *taichi* teacher in her neighborhood.

She gave her a present of an elegant scarf in a beautifully embroidered silk pouch with rare nuts saying, ” This is nothing but it is for you” with humility and appreciation. It is considered virtuous to degrade what she gives others although she gave her a decent appreciative gift. Her *taichi* teacher and her husband were smiling with appreciative gestures at her student’s thoughtfulness. It is evidenced that in practicing virtuous deeds her interpersonal channels flow well with vital energy in a holistic way including spirituality. She likes to spend time with family members, her sisters, and friends quietly talking while drinking non-caffeinated and no-sugar added natural beverages and other light refreshments.

She does not want to go to a commercial place for exercise. She truly appreciates with her feelings, senses and sentiments and Nature’s vast free cosmos with the sun, moon, stars, wind, water, trees, flowers, birds, and many creatures in different seasons and colors. She does not care much about loud music, bright light, and anything artificial and crowded place. She loves something like the sound of a flowing stream, blowing wind, bird singing, the warm sun, and feeling breezes on her face.

Efficacy

At times she did not consider that her practice of a multi-culturally and multi-religiously integrated vegetarian diet, exercise, and walks were adequate prevention for her hypertensive condition. However, she has not had any major health problems. Her family appeared to recognize her health regimen as somewhat effective after a long close participant observation of her health behaviors and health outcomes. She is aware of her harmonious family support and her own peace of mind.

The likelihood of efficacy seems to be the convincing factor for the effectiveness of a health practice. Although she was practicing her own natural health ways, her loved ones felt that she was not caring for herself or her family because she did not take the biomedical antihypertensive medication prescribed by biomedical physicians. Her family said that since she was not taking care of herself she might die soon because she did not take biomedical antihypertensive drugs. She perceived her family saying, “How can she take care of herself and us with her poor health ?” It is not new that individual health is related to one’s entire social wellbeing so that the individual does best holistically to promote and maintain the collective balance. The efficacy is not only evaluated by the individual client but also by the family and other interested and related people.

She said that she did not want to go near biomedical clinics or hospitals in order not to expose self to the world of germs. Her family, relatives, and friends advised her that she should go to clinic or hospital for annual check-ups, mammogram, pap smears, estrogen therapy, etc. She just smiles and says, “Maybe I should do those things.”

And then she does her own health practices based on her beliefs except the biomedical annual physical check up required by her employer. She does not believe that those tests are all that valid and reliable. However, she definitely does not want to be treated iatrogenically by being exposed to any medical errors and hospital germs potentially fatally dangerous to human lives, and wasting her time.

Most of the time, she is confident in her own health prevention and promotion behaviors. It is cost-effective. She just eats multigrain bread or rice, roasted soy beans, tofu, water, vegetables, fruits and nuts. Also, she eats fish, but even rarely skinned chicken, eggs, and turkey. She stays away from eating beef and pork with few exceptions. She ate turtle soup because she believes and hopes that her life span would be healthier and longer because turtles live long and turtles are considered a sign of longevity in East Asia. She wants to live a healthy and meaningful long life, but not just a long life.

It is time-effective and cost-effective because she does not have to cook much and she does not have to go to clinics in order not to waste time to see biomedical health providers. Also, it gives her peace of mind because she does not worry about the side effects of drugs or germs. She actively encourages her family members and others by demonstrating and sharing ways of health prevention and promotion. Her family members and colleagues are gradually recognizing why, what, and how her health practices are done and changing to her ways.

Her blood pressure was in the range of 170-190 systolic. For sometime, lately it has been usually 130-150 range. When she is stressed, her eyes especially her right eye is

painful, red and teary. When the tears get dry, they become like white salt in her outer canthus. She usually takes a walk after she comes home from work and then takes a shower. These things help her to relieve her tension particularly in her head and eyes.

The author believes that “the informant’s success story so far” has been possible because, according to her perception, she has been equipped with safe knowledge, supportive and caring people, a conviction in her pluralistic health beliefs and practices, and a natural and peaceful environment similar to the Thoreau’s Walden (Thoreau, 1966). Some people she knows really do not care much about the creek although she treasures it. She uses what is available to her maximum level. In a way she seems to be a person wise, easy to please and down to earth. She is equipped with her frame of mind to enjoy Nature, her beliefs and practices. She is such an individual who can pursue her necessary steps with confidence to reach her life goal. She has the outlet that she wants and needs for her holistic harmony.

She trusted cognitively that the research results in religion, spirituality and health relationships (Koenig et al., 2001) and Ornish (1990) who did research on diet and heart disease. In addition, she learned that cows and horses do not eat meat but they are strong and healthy.

If it is true that religious involvement is related to a greater well-being, more social support, better coping, and less depression, then religious activities may also be associated with better physical health (Koenig, 2002).

With regard to cardiovascular health, at least 16 studies have examined the

relationship between religiousness and blood pressure. Nearly 90 % (14 of the 16) reported lower blood pressure among the more religious. This is especially true for diastolic blood pressures (Koenig et al., 2001), and may help to explain scattered reports of a lower stroke rate (Colantonio et al., 1992), and a lower death rate from coronary artery disease (Goldbourt et al., 1993) among the more religious.

There is mounting evidence from the field of psychoneuroimmunology that positive emotions and social support are associated with better immune functioning and more robust cardiovascular health, and the corollary also appears to be true, i.e., that depression and social isolation worsen health and slow recovery from illness (McEwen, 1998).

It appears that the healer should, as much as possible, carefully take a holistic, medical, and social history and work closely with a client with a wise selection of various treatment modalities including holistic and spiritual self-care, and self-healing strategies in alternative and complimentary medicine and health care. An individual's health care profile and level of commitment seem to be vital.

Professionals such as health educators, psychologists, and psychiatrists have asked the informant about her holistic healthy life style. She counseled them holistically in religiosity, spirituality, nutrition, healthy thoughts, positive attitudes, physical exercise and compassionate altruistic love over the phone or face to face informally as volunteer work. The holistic health seekers asked the informant to guide them to a restaurant where healthy food is served in a healthy environment. This way the health seekers can learn on the site by participant observation. They can taste the food, smell

the aroma and see the exquisite dishes. They can appreciate the food esthetically, nutritionally, and somewhat in terms of a gourmet as well. They wanted to do this research together with the informant.

Turbulent Moments of Spirituality and Holistic Health

Chiu (2001) defined spirituality: Spirituality is the state of being harmonious with self, others, Nature and the transcendence. A spiritual resource is something that supports one's spirituality including inward and outward resources, enables an individual to cope with ill circumstances.

The informant accepts multicultural health beliefs and practices that are related to major world religions and cultures such as Christianity, Buddhism, Confucianism, Taoism, and Shamanism. She understands Buddhism as truth and science enlightenment about Nature that helps human beings to restore health by directing worldly concerns toward truthful understanding of Nature, society, and self. She found most of the religions that she has been exposed to have been helpful to her being and doing toward health. They guided her in managing her health and life.

However, sometimes she is not at ease and at peace with herself and her situation. Her family and relatives misunderstand her religious beliefs and viewpoints that are not entirely harmonious with theirs. In her holistic nurturing way, she voiced her acceptance of multi-religious practical advantages without believing all of them, except for Christianity. Her family and relatives got uneasy and intolerant because they misunderstood her position as pagan or a sect until she explained that she does

not believe them, except for Christianity.

The teachings of various religions are different from one another. She knows people from multi-religions. However, she believes in Christianity only as monotheism. Buddhism gives a spiritual meaning but not religiously especially when she imagines and visualizes the merciful countenance of the Buddha in the Surcooram and Guanumbosal, Bodhisattva, which she learned about and saw in Korea. She religiously and willingly limited herself to understand the teachings of Buddhism for only seeking and practicing truth but not as religious belief. She is in harmony and peace with her Christian God, Jesus Christ, and her family who have strictly believed in the Christian faith for generations.

She was glad to find the book, Buddhism Without Beliefs. A Contemporary Guide to Awakening (Batchelor, 1997). In order to keep harmony in a form of health internally and externally, she practices multi-religious teachings such as Christianity, Buddhism, Confucianism, Shamanism and Taoism for holistic health and well-being. For example, she tries to accept what she cannot do, not to worry, not to remember, not to be greedy but live and learn in moderation.

She seems to be in gerotranscendence (Tornstam, 1997a) and meta-perspective (Quinnan, 1997). According to this theory, there is evidence of increased need for solitude in late life (Melia, 2001). Quinnan (1997) used life narrative to study whether elders withdraw from social activities, feeling marginalized, or grow selective in the activities they choose. The internal narrative takes precedence...” (pp. 128-129). Quinnan concluded that his data support the theory of gerotranscendence to explain “a

shift in meta-perspective, from a materialistic and pragmatic view of the world to a more cosmic and transcendent one, normally accompanied by an increase in life satisfaction” (p. 143).

Gerotranscendence differs from disengagement because it implies that there is a new definition of reality. This new understanding is accompanied by less self-preoccupation, a greater need for solitude, selectivity in choosing activities, increased identification with past generations, and decreased interest in material things (Tornstam, 1996). Tornstam (1996) found that individuals with this sense of gerotranscendence have a higher degree of self-controlled social activity, life satisfaction, satisfaction with social activities, as well as more active and complex coping patterns (pp. 46-47). He concludes that it is a natural developmental process and that the human aging process of living into old age is “characterized by a general gravitation towards gerotranscendence” (1997a, p. 17). It represents a progression towards maturation and wisdom through new understandings and through redefinitions of self and relationships. Gerotranscendence is a qualitative redefinition of reality (1997b). It is a continuous process of cosmic transcendence accompanied by a need for solitude. It is not the same as disengagement, however, because there is evidence of higher degrees of self-initiated social activity (p. 47).

The informant was reasonably confident with her health regimen based on her years of accumulated professional, lay alternative, and complementary beliefs and practices. She does not brag about her health because she believes that if a person shows pride, the person is not considered virtuous and does not have humility, and will have bad luck. She permitted herself to pursue what she believes for her health in addition to

the selected suggestions of her family and professionals. Partly because she believes that she does not have many risk factors in comparison with persons who have many of them such as smoking, drinking coffee or alcohol, not taking exercises, consuming high fat and red meat, poor management of constant high stress, and lack of exercise. Her health promotion and prevention have been successful. Thus, health is related to the individual's religious, social, spiritual...holistic, beliefs and practices.

Efficacy Proved in Alternative Care

Alternative health care is often not given credit as effective health care. The perception of not caring for oneself by not taking biomedical medicine means not caring for oneself and family. Her son confronted his mother about not taking biomedical medication. He concluded that it is so because his mother is selfish enough not to take the medicine, which means to her son not caring for self or others. He initially considered only biomedicine for controlling high blood pressure but not the alternative and complimentary healing method that his mother was interested in. However, after her excellent biomedical health evaluation in a hospital without biomedical treatment, her son no longer asked her to take antihypertensive drugs. She believes and knows that all of the above is only out of her son's love for her.

Shame and Guilt of Working toward Health

She is embarrassed when she works for her health by taking a walk, exercising or following her diet because she thinks that others might think that she has already lived long enough. Living long is considered shameful for some old Korean ladies. If a

person is unusually concerned about her health in old age, she is considered a greedy person and actually might not enjoy good health due to injury from the obsession and compulsion, which is considered as shame and guilt. It is directly and indirectly from Buddhism and Taoism.

In order to be healthy, the informant considers it advisable to follow Nature's ways. That is to accept what Nature provides and return to Nature what you do not need and when you do need Nature's acceptance of you as in the time of death, then return to Nature just like one goes to his or her permanent home. Consume and eat natural food, believe in a supernatural power, be in harmony with Nature, and other people.

She believes that a person on old age should not try to live longer. There is the possibility of burdening her children and/or others. Some elderly people want to pass on their possessions to the younger generation regardless of whether their children expect it or not. Some elderly Koreans worry that they are viewed as selfish by living beyond the age others think they should live. She thinks it is ugly to be indifferent to or ignore what others expect of them. Some people think it is somewhat odd for old people to pay too much attention to their own health prevention and promotion.

They believe that it is graceful and virtuous to leave this world as they were born, naturally. But, at the same time, she believes that as long as one lives, one should be healthy. Elderly people who are overly interested in living longer by various exotic means such as eating ginseng, deer horn, bear gall bladder, and or turtles, a symbol of long life. People want to live meaningfully and independently as long as possible without becoming a burden to others, especially to their children.

Out of Routine: Meaning of Biomedical Experience

On Sept. 3rd 2002, while she was trying to do something on her computer which warns her almost always with screen signs such as "Crash" "computer has problems," she felt some heavy and dull feelings on her left shoulder and upper back. She wanted to ignore them but she could not because she knows that she is a post-menopausal woman and she had episodes of high blood pressure. She did not take the biomedical antihypertensive agents that her physicians prescribed.

She went to an emergency room near her work for an electrocardiogram just to rule out a cardiovascular condition such as a heart attack that might be related to hypertension. However, she found that it was not that simple. She was advised to be admitted to the emergency room for further laboratory tests, cardiac stress test and observation. She was put on a cardiac monitor along with a blood pressure monitor. She was given nitroglycerine and aspirin to make a differential diagnosis between a heart condition and a condition of a musculoskeletal nature. She was practically forced to stay there against her will.

Her son told his mother that she had to go to emergency room because she did not take any biomedical antihypertensive medication. She went there just to check the unpleasant heavy dull sensation and discomfort on her left shoulder and back. She was told that she had to stay at least 24 hours for observation and completion of blood tests. The discomfort on her shoulder seemed to subside after taking nitroglycerine and aspirin. She questioned herself whether the discomfort was from her heart or her

musculoskeletal system.

She was told that her son was coming to visit her although she told him not to come sincerely and seriously because she did not want to disturb her whole family and his work since she was not actively ill. He had promised that he would not come when she had asked him not to come because she was fine. She taught him to do what God and Jesus would do always. She thought he probably thought his visit was what God and Jesus wanted him to do. She prayed that God and Jesus help him and bless him. She wanted to telephone him not to come to visit her because it was not necessary.

However, she was not free or independent to reach the phone. She could not go to make phone calls because she was in absolute bed rest and because she was tied up to cardiac monitors. Her cell phone could not be used because where she was it was not in a service area. She had neither freedom nor independence. Finally she asked someone to help her dial her numbers for her. She desperately was longing for freedom and independence. She realized how precious and priceless it was to have freedom and independence.

The physician team in the teaching hospital was making grand rounds. The medical team talked about her condition outside her room. They did not come into her room to see her although an attending physician visited briefly and told her that she would be discharged the next day around noon if the enzyme tests and stress test were normal. She thought it would have been nice for them to come in and say, "Hi." She thought that they relied heavily on the lab tests and ignored the whole person, and the need for compassionate humanistic encouragement. It would be even better if they were

thoughtful enough to use laughter, humor and/or even jokes. She did not care much about the biomedical environment especially where freedom and independence are stripped off mercilessly.

When she told the attending physician that she has not been taking anti-hypertensive agent prescribed by biomedical physicians, he gestured something like saying, "You should know better than that as a highly educated individual in the health field."

However, all the tests including the stress test for the cardiovascular system were normal. The laboratory and stress tests proved that she was in excellent health due to the effectiveness of the alternative and complimentary medicine that the informant had believed and practiced. The heart exercise was a multidisciplinary stress test: The physician and the technician were impressed with her 15-minute stress test. The technician asked, "My wife is not sticking to her diet. What do you eat? Do you practice Zen? You are enjoying your fountain of youth!" For her age she performed well. The physician asked, "Are you walking about 9 blocks a day?" She said, "Probably I do about that much." "That is wonderful!" The physician responded.

An echocardiogram was ordered for her but she declined it. She had one in the past in another university hospital. She did not think it was necessary. That test required for her to take two kinds of medication and she did not want to take it because she considered that it might be harmful. She did not put anything artificial into her body, only natural food and water whenever possible.

She also was concerned about iatrogenic practices such as medication error, risk for infection, potential violence in the urban city emergency room setting during her stay

there. When a nurse was about to inject a saline without a label to flush veins, she asked the nurse to bring the originally labeled source, which she did. But what was in the unlabeled syringe that was injected in her was still unknown to her. She wanted to ask her to bring a new syringe and do it in front of her but she did not go that far and received what the nurse prepared behind the scene. She hoped that the nurse gave her the right medicine. By the way, she had to remind the nurse to draw blood every time on time because it was not carried out on time. Because they were all busy?

The enzyme tests came out all "normal." It may mean that her spiritual and interpersonal life, vegetarian diet, aerobic and stretching exercise and regularly taking walks are making her healthy without cardiovascular problems. She felt that she was wasting valuable time where she should not need to come in the first place but she was glad about knowing all her laboratory tests were all normal. Her husband visited with two beloved poem books. He wanted to spend the night with her but she told him to go home and sleep comfortably because she was not sick.

She uses a biomedical modality when she thinks she needs it. She used it as a means of assessment but not as a means of healing, prevention, promotion, and treatment at least for herself. Her emergency room experience proved that her cardiovascular condition was fine according to biomedical means such as stress test, electrocardiogram, and enzyme tests. She is a cosmopolitan who uses all the available multidisciplinary, multi-religious, spiritual and socio-cultural resources. She uses all the resources of medical treatment and health prevention and promotion: biomedical, folk, popular, traditional, religious and spiritual beliefs and practices.

Interpretation and Analysis

The informant applies a multidisciplinary, holistic, self-health care approach according to her health beliefs and practices in transpersonal, interpersonal, intrapersonal dimensions in the holism. She uses alternative and complementary, and biomedical treatment modalities. In order to maintain purity in her body, she tries her best in practicing and maintaining Christian faith, vegetarian diet, optimum interpersonal relationships, and harmony in psychosocial, cultural, multidisciplinary spiritual and environmental areas. She uses her own health care process: assessment, planning, intervention and evaluation.

She does not take biomedical antihypertensive medications but she is on a diet and she does exercise routinely and regularly. When she felt the possible symptoms of a heart attack or stroke such as heaviness in her shoulder and back, as a menopausal woman she thought that it would better to go to the emergency room. She uses a pluralistic health care system to promote health and prevent illnesses. In terms of health promotion and disease prevention, she used a Nature oriented cosmic vital energy model that she thought out holistically. The informant understands that a person is a microcosm and the universe is a macrocosm. It is believed that what is in the cosmos including vital energy is also in the person. These two systems, between the cosmos and human beings, and among human beings are constantly communicating and exchanging different qualities of energy.

She uses natural phenomena for her health. She believes that mammals such as cows maintain strength by being herbivorous. It gave her confidence in her vegetarian

practice. Sometimes she questions herself whether or not she is doing the right thing by being a vegetarian. She hears that she has to eat meat for Vitamin B 12 and shellfish for the heart. She was told that Vitamin B 12 can be obtained only by eating red meat. Sometimes she gets uneasy because of all these conflicting messages. There are times that she questions herself whether or not she is really doing the right thing by being a vegetarian for her health. However, most of the time, she is confident with her health beliefs and practices because it has been possible for her to maintain her health for about twenty years as a vegetarian.

In order to understand her health beliefs and practices, reviews of all the factors, experiences and influences, a life history including all positive and negative experiences such as war, poverty are important. At times, something considered as a negative experience could be a positive experience retrospectively. What she eats now as a vegetarian was eaten by her during the Korean War and Japanese occupation: barley, wheat, vegetables, etc. These were considered a poor man's diet then but now it is the healthy diet.

It is observed that reverse transformation of biomedical health care to Nature oriented self-health care is apparent through selection and renewing process from multidisciplinary resources. She searched for and gathered what was useful to her health. The reinvention and remodeling of her self-health care might yield the best efficiency and efficacy for her health promotion. She applies what she believes for her health. In her case it is not related to an economic condition. She has medical insurance for biomedical treatment but most of the time she uses an alternative and complementary self-health care strategy. Her practice is pluralistic and

multidisciplinary. Her practices represent the possibility of global utilization because it is cultural, multi-religious, spiritual, pluralistic, and multidisciplinary. She is equipped with a courageous confidence and determination to take risks and change what she believes for health promotion and prevention.

In her case, biomedicine was used for a part of the diagnostic, assessment, and evaluation process. One health care system, the biomedicine, was used only for assessment and the alternative medicine was used for health promotion and preventive methods. Certain modalities were used partially for just testing efficacy and certain ones used fully in the care process: assessment, intervention, and evaluation. More than two modalities such as alternative and biomedical tests were used together to finish the health care process.

Summary and Conclusion

This is an ethnographic case study of an aged Korean immigrant woman related to health prevention and promotion based on holism: physical, mental, emotional, cognitive, socioeconomic, cultural, cosmic, religious, and spiritual aspects. True holistic health care is accomplished collectively with multidisciplinary approaches. It develops from individual health to collective public health through vital energetic harmony by means of good communication and free flow of vital energy in the bodily system, interpersonal, transpersonal, environmental and psychosocial and cultural realm. Individual health status and his or her group health status mutually influence each other. Particularly, interpersonal dynamics play an indispensable role in creating health through problem solving along with other dimensions.

The informant believes in her self-sustaining and self-sufficient power and she uses it in a maximum way. She learned from her mother and brother that power is from within and one should believe in it and use it holistically. She also was taught that she should believe in herself. She remembers that the self is Buddha. The Buddha is within herself. This teaching has been an influence in her whole life especially in her self-health prevention and promotion.

To gain health, a multidisciplinary effort is required. The essential components of true health are a sound body and mind, diet, exercise, compassionate and virtuous human relationships originating from religion and spirituality, with not just the nearest and the dearest but also with strangers based on religion and spirituality in multi-religious applications and practices. The physical is not just physical, the mental is not just mental but a synthesis of body and mind, fellow humans, Nature with an interacting system of holism. It is related to eclectic theoretical research and practice model, which could be modified for people from different cultural and ethnic backgrounds.

Individual variability within the elderly community should be in research to embrace the cultural, ethnic, or personal diversities in ideals or capacities of elderly people (Luborsky, 1995). Individual competence and effort are equally important in health promotion and prevention. The aging process occurs over the entire life course (Ory, 1995). An individual develops his/her own complex health prevention and promotion strategies. It is an ever-changing process in one's whole life. Health promotion and prevention are the product of a complex interplay among social, behavioral, environmental, and biological processes. Health promotion and prevention in old age

are influenced by changing cultural, socioeconomic, and population structures.

This paper points out that sound experiential research based on alternative and complimentary health promotion and prevention are safe to follow through. It could be used in combination with a biomedical modality. Biomedicine is not the only way toward health for people who appreciate and believe in other health principles based on various religious, spiritual, and other culturally similar and different holistic health care backgrounds such as detachment and mercy in Buddhism, love in Christianity, respect and seniority in Confucianism, understanding and respecting gods in Shamanism, non-doing in Taoism, etc.

The processes of health promotion and prevention of diseases and illnesses are holistic and one synthetic principle is working for holistic health in a mind-body system physically, mentally, and spiritually. A human being is a microcosm of the cosmos (macrocosm) that is the origin of vital energy that creates healthy harmony internal and external to the body because humans can think and thinking is the very starter for any power and accomplishment. Vital energy flows when a healthy body condition is established, for example, where aortic lumen is free of emboli through exercise, diet, and spiritual healing by wisely communicating, understanding, trusting God, and fellow human beings through prayer and interacting with them with kind attitude and words. The religious, spiritual, physical, cognitive, emotional, psychological dimensions are working complementally and augmentable way. Stress management through being compassionate and virtuous by using detachment, problem solving, meditation, and wise living will relax the cardiovascular system along with diet, exercise, positive interpersonal relationship, religion, and spirituality.

The influences of spirituality and religion seem to be two-fold in harmonious health: (1). a motivating, encouraging, and integrating force for a holistic humanistic health process; and 2. experiencing serenity and tranquility through meditation and self-cultivation.

Holistic health is a harmonious combination of religious, spiritual, physical, mental, psychological, philosophical, interdisciplinary, virtuous, altruistic, and merciful human actions. Altruistic virtuous everyday life is essential. “I and all others are connected” is the important principle Buddhism. If you do good to others, it means you do good to yourself. The results of positive uses of detachment are to be rid of anger, anxiety, worries, to have peace of mind without anguish and depression by removing truly non-essential desires, and meditation.

Aerobics and walking, *danjeon*, *taichi* (Confucian and Taoist practices) , *yoga* (which she believes is related to Buddhism and Hinduism), gardening, meaningful work, and appreciating music are representative of religious, spiritual, physical, mental, social, psychological, emotional, and cognitive realms.

In Buddhism with its emphasis on mercy, avoiding attachment, appreciation of nature, music appreciation, reading religious and /or spiritual scriptures, and inspirational verses are all under the realm of Nature. The more religious and/or spiritual a person is the healthier he/she will be. Health embraces the self, others, nuclear family, extended family, and universal world affairs in peace and harmony.

Fostering harmonious intrapersonal, interpersonal, transpersonal relationships for

peace of self and others in a four-generation house has to be related to holism. It takes mental, physical and spiritual discipline with compassionate transcendence. Health may mean feeling and thoughts of joy in responsible, dutiful and disciplined life with and for others in a religious and/or spiritual connection.

A holistic wise life was sufficient for her. Also, she could not think of anything better than that. She needed to use all religious teachings and spiritual meaning to reach health and joy. Mainly all the teaching from multi-religious and spiritual sources helped her satisfy holistic health needs in terms of spirituality, diet, exercise, meditation, and altruistic life style. It has been eclectic in theory and syncretic in religion and spirituality in multi-dimension. It includes behaviors, culture, ethnicity, socioeconomic, discipline, linguistics, education, interpersonal relationships, family and community support, and individual differences.

Keeping health by opening and emptying, connecting, dissolving, flowing, interacting, resolving conflicts and problems holistically and working together in all human dimensions such as physical purity, interpersonal relationships with kind meta-communication (verbal, non-verbal, attitude, character etc.) with virtues such as compassion, and religious and spiritual faith based actions are obvious. It works in a relationship: "Others are I and I am others." We are all connected. Do good to others. He, she, and I will be happy and healthy together.

It is well known to tend to create animosity between mother-in-law and daughter-in-law (Choi 1983). However, there have been exceptions with harmonious and peaceful relationships. It seems to be possible with exercising with virtues such as loving

kindness, faith, hope, gratitude and forgiveness according to this study.

Health and well being are born by opening the mind and body, by emptying blockages and obstacles for flowing and interacting through vital energy, creating and exchanging ideas through open dialogue, and encouraging language within self and among others.

This informant has been successful in self-healing, health promotion, and prevention of hypertension, at least controlling it. The following attributing factors are important in her success story: Culturally, she has been broadened by virtue of her immigrant status and her higher education, widely traveled experience, immigrant life experience, culturally rich marriage, professional, and academic background. On the personal level, she shines with an ever opening, embracing, and encouraging delightful attitude and virtuous character. This fact serves as the foundation of her success in a system of self, family, neighbor, work and global community. Her influence will be contributing to world health through the wise dissemination through formal and informal sharing.

The continuum between health and illness is reflected to a degree in practicing holism. In health, joyful, aesthetic, hopeful, sense of belonging... in illness, painful, ugly, depressing, helpless isolated.... One's social environment (M. Beckett et al. 2002) related to one's social position on the basis of the informant's major life time occupation contributes to good health. In addition, she has a positive family environment and financial situation, educational status, religion and spirituality, and good health prevention and promotion strategies such as a vegetarian diet, exercise,

quality interpersonal relationships, time and stress management and meditation. Most of all, her positive, open, and thoughtful attitude and character to others contribute greatly to holistic health healing, prevention and promotion.

Self-discipline and self-cultivation are very important to her. These serve as vital energy for her holistic health and health prevention and promotion. If she misses her exercises or walk, she feels that she has not lived up to her standard. She gets spiritually somewhat unrest. But she is not distressed about it. She is flexible enough to know that it is all right. She knows that she can make it up or if she does not have a chance to make it up, that is all right too, as long as she goes back to it in a reasonable time. She usually makes it up as soon as possible. All in all health maintenance and promotion are the body-mind integrated optimum process of holism as microcosm on an individual level to macrocosm of the cosmic Nature, which is connected to the whole of humanity as an eclectic, syncretic and synthetic system. If one aspect of the holistic system -- physical, mental, religious, spiritual...or any other aspect... fails, the whole person or the collective human level is not whole and harmonious because it is not holistic and synthetic.

It could be said that holism is pluralistic, multidisciplinary, multicultural, multidimensional and multi-religious, and spiritual. Although she believes in Christianity, she uses diet, exercises, meditation, and ways of health prevention and promotion from the principles and teachings of other religions and spirituality such as Buddhism, Confucianism, Hinduism, Shamanism, and Taoism. Her main selected socio-cultural influential areas related to her daily health beliefs and practices are the United States, Korea, China, England, and Japan.

She concludes that everybody needs all their available health and medical therapeutic modalities that are known to him or her medically, culturally, socially, physically, religiously and spiritually. Overall, her perception of her own life has been meaningful and stable in holism. The contributory variables to her good health are her original sound body and mind, her especially compassionate and other virtuous attitude, personality rooted in religious and spiritual influences, satisfactory social relationships, love of natural environment, and understanding of the flexible health profession.

Not only does the prevention and promotion of health require exercise and diet, but also holism, self-cultivation, religious and spiritual transcendence through altruistic compassion including optimum socio-cultural, psychological conditions. One can only do as much as they can in their situation. As a small degree of holistic effort is energized, it will strengthen the whole vital energy system of holistic health.

Gradually one will reach “big” health (individual health is considered “small” and “big” health is considered holistically concerned group health by the informant) by holistic prevention and promotion of the people in the global community. True individual health is not possible without public health and vice versa. The process of her health prevention and promotion has been possible because of holistic cooperation of the individual, family, economical, environmental, psychosocial and cultural aspects. Above all, religious and spiritual forces work together harmoniously to guide her extended group and public toward holistic health and well being.

Vital energy should flow freely within and out of the body, mind and environment.

The principle of vital energy is applied to body, mind, and people as aforementioned. Vital energy flows internal and external of people and it is ultimately connected inside and outside among people in Nature. Koreans say, *Shin nan da*. It means literally God and gods are pouring out. People are feeling an omnipotent power in whatever they are doing. It means to them that wonderful things are happening. They are overjoyed. These phenomena naturally help people to be healthy holistically.

Elder et al. (1999) stated that health beliefs and practices are related to a social group norm. However, this study does not support that directly. Although her social group is engaged in a biomedical paradigm, the informant follows an eclectic, alternative, and complementary model. It appears to be related to one's cultural and acquired health beliefs and practices in one's lifetime. The efficacy is not only evaluated by an individual's own self, but by family and other people, who are interested in and connected, and by other medical systems such as alternative, complementary and biomedical modality.

The informant has had ups and downs in her life but she has managed decently. She lived and learned. She was able to control her emotion to be in harmony which has kept her from depression, heart disease and hypertension. Shin (2002) stated emotional disharmony such as depression causes chest pain in relation to cardiovascular disease. In her life of 60 some years, she has become a healthy, graceful, wise, virtuous, compassionate, and altruistic woman. Diet, exercise and meditation and religious and spiritual meaning are very important to her. She has lived a worthy life and she wishes to continue to live meaningfully to serve others as much as she can. According to Erikson's Life Review (1982), hers is definitely

integrity.

Although Micozzi (2002) alluded to the mainly high cost and high tech in biomedicine as chasing away clients to alternative health care, there are exceptions. People seek alternative health care, even when they can afford biomedicine. Some of the reasons are health providers' lack of compassion as Micozzi (2002) pointed out, and concerns of no efficacy, iatrogenic factors, and fear of side effects.

The traditional ways may reflect a philosophy of health that in some ways is more sophisticated than biomedicine has become. How traditional systems and biomedicine view the role of energy in the human organism is a prime example of this disparity. Ancient and indigenous medical systems think of the human body as having a kind of vital energy, the balance of which is critical for health and the flow of which can be manipulated to maintain and restore health. In this way, medicine is not about the putting of things into the body but, rather, using outer resources to help mobilize the body's inner resources. The body heals itself and maintains its own health (Micozzi, 2002).

“In traditional cultures, health practices and beliefs often cannot be separated from the spiritual concerns of the individual and the cosmological beliefs of the community at large. Most traditional healers attempt to restore a sense of balance between the individual and the community, on one hand, and between the individual and the cosmos, on the other” (Micozzi, 2002). Clinical care for health is an art as well as a science. The health care provider should attempt to understand the expectations of clients. It is not so much medical or pharmacological but anthropological.

Understanding the human system is a priority (Micozzi, 2002). It may be time to go back to Nature.

The conclusion of this case study agrees with what Micozzi alluded to, that one system of medicine alone could not provide a formula that will offer effective medical care for the entire human family (2002). Acupuncture may be considered to make use of a physiologic response of the body, but culturally encoded as the basis of empirical observations in Chinese medicine and explained by Chinese cosmology. The need of improvement in the humanistic relationship between client and health care provider has been reflected on. It is observed that a person, who was educated formally in biomedical tradition, uses alternative and complementary medicine. The informant's health behavior reflected a yearning and even realization of returned phenomena to Nature.

It was found that health needs to be understood from an entire life experience even from preconception to after death in a pluralistic and holistic health care system. Health beliefs and practices reflect an individual, group or population's history, philosophy, value systems, ethics, attitudes, character, personality, and moral influences. One's whole life experience of growth and development is involved with one's and family's total phenomena of health, illnesses, and diseases. The holistic and multidisciplinary health care model described above might well be applied to numerous people in the global community.

In conclusion, this emerged holistic health model through this study is theorized by research conducted with participant observation in regards to intrapersonal with self,

interpersonal with self and others as well as transpersonal with God, higher power or spirituality. Some would believe and expect holy spirit will work for them for health. According to individual's religious or spiritual orientation, he or she practices what is familiar with such as compassion, karma, art, appreciation, meditation etc. People may have religion and/or spirituality that may influence and motivate them to instill virtues such as love, forgiveness, hope, wisdom, gratitude, and kindness to self and others. It may help individuals to be able to forgive others along with the power of different kinds of meditation.

For further Study

Although the efficacy of vital energy in alternative and complementary medicine through vegetarian diet, exercise and virtues such as compassion and forgiveness based on being religious and spiritual, appeared to be evidenced by the biomedical laboratory methods, it is uncertain what, how and why truly attributed to the maintenance, promotion of health and prevention of diseases and illnesses. It could be Nature and vital energy themselves in regard to individual being. After all, one can say, Nature did it. What is Nature anyway? Are not vegetarian diet, exercise, religion and spirituality Nature? Ultimately all the informant tried to be and do is one step closer to Nature than to biomedicine. Meditation takes a significant role because all aspects (for example, moderation and regulation in diet, exercise, work, interpersonal relationships, emotions and thoughts, music, other arts) of individuals' lives are influenced by meditation. All curing, healing, health prevention and promotion are meditation itself.

Ultimate research might be needed to explain fully in terms of multidisciplinary approaches with cosmic, religion, spirituality, philosophy, linguistics, arts, meditation and sciences especially ethnomedicine, biomedicine, nursing, genetics, neurobiology, neurochemistry, biochemistry, immunology, physics etc to name a few. In short, this study is an experiential study. A global multidisciplinary effort of combined holistic experiential and experimental research is needed.

According to ancient principles of Far East Asian medicine based on Taoism, healing is something that can only be understood when one has received healing oneself and has healed many others.

References

Batchelor, S. (1997). *Buddhism without beliefs. A contemporary guide to awakening.* New York: Riverhead Books

Baumeister, R. F., & Exline, J. J. (2000). Self-control, morality, and human strength. *Journal of Social and Clinical Psychology, 19*(1), 29-42.

Beckett, M., Goldman, N., Weinstein, M., Lin, I., & Chuang, Y. (2002). Social environment, life challenge, and health among the elderly in Taiwan. *Social Science and Medicine, 55*, 191-209.

Benson, H., & Klipper, M.Z. (1976). *The relaxation response.* New York: Avon Books.

Benson, H., & Stark, M. (1996). *Timeless healing: The power and biology of belief*. New York: Scribner.

Blumer, H. (1969/1986). *Symbolic interaction: Perspective and method*. Englewood Cliffs, NJ: Prentice-Hall.

Chiu, L. (2001). Spiritual resources of Chinese immigrants with breast cancer in the USA. *International Journal of Nursing Studies*, 38, 175-184.

Colantonio, A., Kasl, S.V., & Ostfeld, A.M. (1992). Depressive symptoms and other psychosocial factors as predictors of stroke in elderly. *American Journal of Epidemiology*, 136, 884-894.

Csordas, T. (1994). Introduction: The body as representation and being-in-the-world. In T. Csordas (Ed.), *Embodiment and experience: The Existential ground of culture and self*. (pp. 1-26). Cambridge: Cambridge University Press.

Dossey, B. (1997). Holistic nursing practice. In B. Dossey (Ed.), *American holistic nurses' association, core curriculum for holistic nursing* (pp. 4-12). Gaithersburg, MD: Aspen

Desjarlais, R. (1992). *Body and emotion: The aesthetics of illness and healing in the Nepal Himalayas*. Philadelphia: University of Pennsylvania Press.

Elder, J.P., Ayala, G.X., & Harris, S. (1999). *Theories and intervention approaches to*

health-behavior change in primary care. *American Journal of Preventive Medicine*, 17, 275-84.

Emmons, R. A., & Crumpler, C.A. (2000). Gratitude as a human strength: Appraising the evidence. *Journal of Social and Clinical Psychology*, 19(1), 56-69.

Erikson, E. H. (1982). *The life-cycle review*. New York: W.W. Norton.

Gibran, K. (1989). *The Prophet*. New York: Alfred A. Knopf.

Goldbourt, U., Yaari, S., & Medalie, J.H. (1993). Factors predictive of long-term coronary heart disease mortality among 10,059 male Israeli civil servants and municipal employees. *Cardiology*, 82, 100-121.

Good, B. J., & M. D. Good. (1981). The meaning of symptoms: A cultural hermeneutic model for clinical practice. In L. Eisenberg & A. Kleinman (Eds), *The relevance of social science for medicine* (pp. 165-196). Boston: D. Reidel Publishing Company.

Kang, H. S. (1981) *Far eastern medicine*. Seoul: Ko Mun Sa.

Kario, K., & Pickerin, T. G. (2000). Transition from pregnancy associated white coat hypertension to sustained hypertension in a woman with domestic stress. *American Journal of Hypertension*, 14, 489-490.

Kim, H. K. (2002). The images of father reflected and reflexed in the history of Korean literature. *Prinston Han Gyurae Munhwa (The Korean Cultural Institute of Prinston)*, 1, 11-20.

Kim, Y. O. (1998). *Hwadoo Hae Neung and Shakespeare*. (In Korean) Seoul: Tong Na Moo.

Kleinman, A. (1980). *Patients and healers in the context of culture. An exploration of the borderland between anthropology, medicine, and psychiatry*. Berkeley: University of California Press.

Kleinman, A. (1988) *The illness narratives: Suffering, healing and human condition*. New York: Basic Books.

Kleinman, A. (2003). "The global transformation of health care: Cultural and ethical Challenges to Medicine." National center for complementary and alternative Medicine's Distinguished Lectures in the Science of Complementary and alternative medicine series, NIH. Nov. 7. *Anthropology News*, 44, (1), 23.

Koenig, H.G., McCullough, M., & Larson, D.B. (2001). *Handbook of religion and health*. New York: Oxford University Press.

Kramer, D. A. (2000). Wisdom as a classical source of human strength: Conceptualization and empirical inquiry. *Journal of Social and Clinical Psychology*, 19(1), 83-101.

Lee, S. H. (1990) Dan hak. (Study of truth, theory and practice.) Seoul: Doe Suh Chul Paan Yu Riem.

Lee, Y. C. (1995). The direct approach to Buddhadharma. Translated into English by venerable dharma master Lok To. Sutra translation committee of the U.S. & Canada. New York-san Francisco-Toronto.

Levin, J. (2001). God, faith, and health: Exploring the spirituality-healing connection. New York: John Wiley & Sons.

Lindholm, C. (2002). Personal communication.

Luborsky, M. R. (1995). Questioning the allure of aging and health for medical . Anthropology. Medical Anthropology Quarterly, 9(2), 277-283.

McCullough, M. E.(2000). Forgiveness as human strength: Theory, measurement, and links to well-being. Journal of Social and Clinical Psychology, 19(1), 43-55.

Mauss, M. (1950) [1934]. Les techniques du corp (Techniques of the body). In Sociologie et anthropologie (Sociology and anthropology). Paris: Presses Universitaires de France.

McEwen, B.S. (1998). Protective and damaging effects of stress mediators. New England Journal of Medicine, 338, 171-179.

Mead, G.H. (1934/1967). *Mind, self, and society*. Chicago: University of Chicago Press.

Melia, S. P. (2001). Solitude and prayer in late lives of elder Catholic women religious: activity, withdrawal, or transcendence? *Journal of Religious Gerontology*, 13(1), 47-63.

Meltzer, B.N. (1972). Mead's social psychology. In J. Manis & b. Meltzer (Eds.), *Symbolic interaction: A reader in social psychology* (pp. 4-22). Boston: Allyn & Bacon.

Menon, U. (2002). Making s'kti: Controlling (natural) impurity for female (cultural) power. *Ethos*, 30 (1/2), 140-157.

Micozzi, M. S. (2001). *Fundamentals of complementary and alternative medicine*. 2nd edition. New York: Churchill Livingstone.

Micozzi, M. S. (2002). Culture, anthropology, and the return of "Complementary medicine" *Medical Anthropology Quarterly*, 16(4), 398-405.

Niebuhr, R. As quoted in Barlett, J. (1968). *Familiar Quotations*. Fourteenth Edition, E.M. Beck (ed.). Boston: Little, Brown.

Ornish, D., Brown, S.E., Scherwitz, L.W., Billings, J.H., Armstrong, W. T., Ports,

T.A., McLanahan, S.M., Kirkeeide, R.L., Brand, R.J., & Gould, K.L. (1990). "Can Lifestyle Changes, Reverse Coronary Heart Disease? The Lifestyle Heart Trial." *Lancet*, 336,129-33.

Ory, M. G. (1995). Aging health, and culture: The contribution of medical anthropology. *Medical Anthropology Quarterly*, 9(2), 281-283.

Pollock, D. (1996). Personhood and illness among the Kulina. *Medical Anthropology Quarterly* 10 (3), 319-341.

Pang, K. Y. (1989) Korean traditional medicine in Washington, D.C. *Social Science and Medicine*, 28(8), 875-884.

Pang, K. Y. (1991). Korean elderly immigrant women: Health, illnesses, and everyday life. New York: AMS Press.

Pang, K.Y. (2000). *Virtuous transcendence: Self-cultivation and self-healing in Korean elderly immigrants*. New York: Haworth Press.

Pearson, R. (2002). Cremation and burial in Korean mortuary culture. *Anthropology News*, 43 (9), 47-48. Dec.

Quinnan, E.J. (1997). Connection and autonomy in the lives of elderly male celibates: degrees of disengagement. *Journal of Aging Studies*, 11(2), 115-130.

Reich, W. (1973). Selected writings. An introduction to orgonomy. New York: Farbar, Straus and Giroux.

Shin, M. S. (2002). Brief view of chi and alternative therapy. *Oriental Pharmacy and Experimental Medicine*, 2(1), 1-16.

Tangney, J. P. (2001). Humility: Theoretical perspectives, empirical findings and directions for future research. *Journal of Social and Clinical Psychology*, 19(1), 70-82.

Templeton, J. M. (1994). *Discovering the laws of life*. Rockville: National Institute of Health Care Research.

Thoreau, H. D. (1966). *Walden*. The Peter Pauper Press. New York: Mount Vernon

Tornstam, L. (1996). Gerotranscendence-A theory about maturing into old age. *Journal of Aging and Identity*, 1(1), 37-50.

Tornstam, L. (1997a). Gerotranscendence: The contemplative dimension in aging. *Journal of Aging Studies*, 11(2), 143-154.

Tornstam, L. (1997b). Gerotranscendence in a broad cross-sectional perspective. *Journal of Aging and Identity*, 2 (1), 17-36.

Tsao, H. M., Chen, C.H., Lin, K.C., & Chou, P. (2002). Obesity is the most important determinant of higher blood pressure among normotensive Chinese. *Chinese Medical Journal(Taipei)*, 65, 268-274.

Whitlock, E. P., C. Orleans, T., Pender, N., Allan, J. (2002). Evaluating primary care behavioral counseling interventions. An evidence-based approach. *American Journal of Preventive Medicine*, 22(4), 267-284.

Yeung, A. S., & Chang, D.F. (2002). Adjustment Disorder: Intergenerational conflict in a Chinese immigrant family. Clinical case study. *Culture, Medicine and Psychiatry*, 26, 509-525.