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## The spirit catches you when you fall down pdf

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In 2005 Robert Entenmann, of St. Olaf College wrote that the book is certainly the most widely read book about the Hmong experience in America. [2] At the most basic level, the book tells the story of the family's second youngest and most favored daughter, Lia Lee, who was diagnosed with a severe form of epilepsy called Lennox-Gastaut syndrome and the culture conflict that hinders her treatment. Through incorrect communications about medical doses and parental refusal to give certain medications due to mistrust, misunderstandings, and behavioral side effects, and doctors' inability to develop more empathy with hmong's traditional lifestyle or try to learn more about Hmong culture, Lia's condition worsens. The dichotomy between hmong's perceived spiritual factors and americans' perceived scientific factors includes the general theme of the book. The book is written in a distinctive style, with every other chapter returning to Leah's story and chapters in between discussing broader themes of Hmong culture, customs, and history; American involvement and responsibility for the war in Laos; and the many problems of migration, in particular assimilation and discrimination. Although particularly sympathetic to Hmong, Fadiman presents the situation from the perspectives of both doctors and the family. An example of medical anthropology, the book has been cited by medical journals and lecturers as an argument for greater cultural competence, and is often attributed to medical, pharmaceutical and anthropological students in the US. In 1997, he won the National Book Critics Circle Award for general nonfiction. [3] Important characters Lia Lee (Romanized popular alphabet: Liab Lis,[4] July 19, 1982 - 31, 2012. [ 5]) He was born in Merced, CA, and was an Hmong child. He had seizures due to Lennox-Gastaut syndrome, a severe form of epilepsy. Anne Fadiman: She is the author and narrator of The Spirit Catches You too Down. She wrote about her experience with Leah and her family. Through this experience, he learned the importance of understanding about the diversity of culture between doctor, patient and family. Neil Ernst and Peggy Philp: They are lia doctors at the MCMC. There is conflict between them and Leah's parents because of Hmong's shamanism culture against Western medicine. This leads to great misunderstandings between them. Foua Yang and Nao Kao Lee: They are Leah's parents, and they love Leah very much. They believe only in their traditional approach to medical care, strongly influenced by shamanism. Jeanine Hill: A social worker who makes Lia her personal purpose. He fights against the medical establishment on Leah's behalf and takes care of Hmong as an important culture. [6] [7] Summary Mercy Medical Center Merced, previously the Merced Community Medical Center; this is a new building and not the previous building where Lia Lee received Leah experienced her first seizure at the age of three months, but a resident at Merced Community Medical Center misdiagnosed her condition, and the hospital was unable to contact her parents since the hospital did not have Hmong interpreters. Anne Fadiman wrote that Leah's parents did not give her medication as prescribed because they believed Leah Lee's condition showed a sense of spiritual giftedness, and they didn't want to take that. American doctors did not understand the traditional Hmong treatments used by the Lee family. Treatment doctors Lia Lee, Neil and Peggy Ernst, had been removed from her home when she was nearly three years old, and placed in foster care for a year, causing friction with her parents. By the age of 41/2 Lia Lee had been admitted to hospital care 17 times and had made over 100 outpatient visits. [8] The worst crisis Leah had put her on the verge of death. He went to the E.R. and Dr. Neal Ernst couldn't do anything. He talked to Leah's parents about her transfer to Fresno, California, because Leah would need further treatment that Dr. Ernst couldn't offer. Leah's parents . . . they believed that their daughter was transferred not because of her critical condition, but because of Ernst's vacation plans. Lia Lee slipped into a coma after suffering a tonic shock in 1986, when she was four years old. Leah Lee's doctors thought she was going to die, but Leah Lee remained alive but without superior brain functions. [8] Research This section needs to be expanded. You can help by adding to it. (July 2014) Fadiman sources for information on Hmong's story include Hmong: A People's Story by Keith Quincy. He stated If I mentioned the source of every detail, his name will be appended to almost every sentence on the pages about Hmong in China. [7] Fadiman's book mentioned Quincy's theory that hmong people came from Edenman wrote that because of his dependence on Quincy's book, Fadden's book spreads the idea that Sonnom was king of Hmong, a concept Edenman says is inaccurate. [2] Legacy Marilyn Mochel, a nurse and clinical educator at Sutter Merced Medical Center (now Mercy Medical Center Merced), who heads the hospital's intercultural program, said in 1999 that The Book has allowed more dialogue. There is definitely more awareness and dialogue than before. Both sides are teachers and students. [10] Leah Lee lived in a persistent vegetable state for 26 years. He died in Sacramento, California, on August 31, 2012 at the age of 30. [5] At that age he weighed 47 pounds (21 kg) and was 4 feet 7 inches (1.40 m) tall; many children with severe brain damage have limited growth as they age. [11] Outside the state of California, Leah Lee's death was not widely reported. Fadiman said pneumonia was the direct cause of death. Margalit Fox of the New York Times said Lia's [b]ut underlying medical issues were more complicated still because she had lived in a persistent plant condition for so long. Since 2012 most people who go into this condition die three to five years later. [5] Host Ralph Jennings of Modesto Bee said Hmong, including some among the 2,000 in Modesto, say the book featured conflicts between their culture and American institutions. But some say it doesn't capture the complexity of Hmong culture. [10] Cheng Lee, a brother of Lia Lee, said that his father and mother liked fadiman's book. [10] Compellingly written, from the heart and from the trenches. I couldn't wait to finish it, then reread it and ponder it again. It's a powerful case study of a medical tragedy. - David H. Mark, Journal of the Essay of the American Medical Association Anne Fadiman Hmong Odyssey, adapted from the book, was published in March-April 1998 Via. Leaders of the Hmong community in Fresno, California praised the essay, saying it was thoughtful and accurate. [12] See also California Medical Portal Religion Portal Society History of Hmong in Merced, California Notes This article includes a list of general reports, but remains largely unconfirmed because it lacks adequate corresponding inline references. Please help improve this article by entering more accurate references. (August 2009) (Learn how and when to remove this template message) ^ Fadiman, Fua and Nao Kao. The Spirit catches you and you fall down. Farrar, Strauss and Giroux. 1997. 103. [...] I asked her to describe a typical day in Houaysouy, the village northwestern province of Sayaboury, where the Lee family had lived. ^ a b Entenmann, Robert. The Myth of Sonnom, King Hmong. 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