

Scope of Current Elder Abuse Awareness / Prevention Strategies targeted to CALD Communities

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ELDER ABUSE AWARENESS IN CALD COMMUNITIES: DIVERSE RESPONSES

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Abstract

This paper shares the key findings of a brief research project entitled **Scoping Project: Preventing Elder Abuse in Culturally and Linguistically Diverse (CALD) Communities in NSW**. The project was led by the Senior Rights Service of NSW, in collaboration with the Ethnic Communities' Council of NSW. The project reference group included the NSW Elder Abuse Helpline and Resource Unit, and the Council on the Ageing (COTA) NSW. Funding was provided by the NSW Department of Family and Community Services.

Areas covered:

- Cultural dimensions of elder abuse definitions, terminology, and prevention and response initiatives
- Perspectives of CALD consumers regarding effective prevention/response/risk minimisation initiatives
- Barriers to accessing current prevention/response/risk minimisation initiatives
- Scope of existing service models aimed at elder abuse prevention targeted to CALD communities (Australia and Canada)
- Experiential knowledge of service providers (defined broadly to include aged care, advocacy, information services, community education and development) and of informal community networks, in relation to the topics of enquiry.

About the Project

The Scoping Project was undertaken in response to the findings of the NSW Parliamentary Inquiry into Elder Abuse in NSW (2016). Whilst the inquiry identified a gap in research relating to elder abuse among indigenous people, and culturally and linguistically diverse (CALD) communities in Australia, where research was available to the inquiry it suggested that older people of CALD communities are "at greater risk of abuse as a result of limited English skills, social isolation, dependency on family members, unwillingness to disclose abuse because of stigma, and cross-generational factors resulting in different expectations of care and support".¹

The inquiry report recommended a "significant new investment of resources in the prevention of elder abuse that provide for substantially enhanced primary prevention, community education, awareness and engagement, carer support and later life planning initiatives" including the provision of specific resources targeting CALD communities.²

In response, the NSW Department of Family and Community Services funded a brief scoping research project, to identify potential service models that could be applied in NSW, and potential collaborations of providers and sectors, to practically address issues.

Project purpose and aims:

In detail, the purpose and aims of the project were to:

- Conduct a brief review of the range of research relating to elder abuse in CALD communities
- Identify strategies of prevention/response/risk minimisation from the perspective of older people of CALD backgrounds
- Document the experiential knowledge of practitioners in the field and of informal community networks, in relation to the topics of enquiry
- Identify national and international models of prevention, response and risk minimisation in relation to elder abuse in CALD communities, for practically addressing the issues in CALD communities across NSW.

Project methodology

Data was collected by way of:

- A brief review of literature relating to research and response strategies to prevent or respond to elder abuse in culturally and linguistically diverse (CALD) communities
- A brief review of reports on initiatives (services, community education, staff training, or other) targeted to CALD communities and addressing elder abuse awareness
- Interviews with key stakeholders (from across the sectors of aged care, advocacy, information services, community education and development)
- Interviews with academics and stakeholder agencies collecting relevant data
- Interviews with CALD seniors' groups (6 consultations in total)
- Comparing the CALD seniors' consultation data to test groups.

Project Findings

Prevalence of Elder abuse in CALD Communities

- Definitive data on the prevalence of elder abuse in Australia (CALD and non-CALD communities) is not available, due in part to a lack of agreed definition of 'elder abuse', as well as to differences in sampling methods.³ However, estimates range from 2% to 14%. In 2011 there were more than one million seniors aged 65 or older residing in NSW, which means an estimated 20,000 to 140,000 older people in NSW experienced abuse. As approximately 22% of senior residents of NSW spoke a language other than English in 2011, this means it is estimated that **up to 30,800 NSW residents aged over 65 who speak a language other than English have experienced elder abuse.**⁴



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Cultural Dimensions of Elder Abuse Definitions and Terminology

- Definitions of elder abuse are considerably debated in Australia and internationally. The World Health Organisation (WHO) defines elder abuse as "a single or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust, which causes harm or distress to an older person." Other definitions variously include or exclude sexual abuse, spiritual abuse, social abuse, self-neglect, or neglect.⁵
- Definitions are criticised for lacking cultural sensitivity because different populations understand 'elder abuse' in differing ways. For example, Phelan (2013) explains that in cultures where the Confucian notion of filial piety is prevalent (e.g. Hong Kong), placing a senior in residential care may be regarded as abusive;⁶ whilst in other communities, disrespect shown by a daughter-in-law (India) or family disharmony (Norway) are seen as abusive.⁷ In consultations held for this project, seniors from an Arabic speaking community interpreted verbal abuse directed towards senior women wearing hijab as elder abuse.⁸
- Terminology is also contentious. For example in Canada, the term 'elder' is replaced with 'older person' to avoid confusion within communities where 'elder' signifies a person of specific cultural status (similarly in Australian Aboriginal communities, or Australians of Polynesian cultural groups).⁹
- On occasion, practitioners and community educators substitute the word "abuse" with "mistreatment", or "lack of respect", otherwise community members would not respond to workshops or engage in discussion.¹⁰ In interviews held with various informants for this project, many practitioners said they substituted 'abuse' with words likely to be less shocking, less likely to be taboo, for the same reasons.

The word 'abuse' is shocking or taboo in some communities. Many practitioners instead use terms like 'mistreatment' or 'lack of respect', otherwise some CALD communities will not engage in workshops or discussions.

Research on Elder Abuse in CALD Communities

- When considering research, it must be understood that 'CALD communities', or any specific 'cultural group/community', do not represent homogenous groups. There is great diversity within every culture, and 'CALD communities' exist as a 'group' only in that it is a category defined in contrast to 'dominant cultural values' (which are of course, also normative and not homogenous).¹¹
- Research exists on international perspectives on elder abuse (e.g. elder abuse in India etc.) and on multicultural societies where the community being considered is a 'minority' community (e.g. elder abuse in the Canadian Indian community).¹² The project considered both, however research pertaining to the latter was more relevant as it considered (CALD) communities *within multicultural contexts*, where the 'dominant' cultural views and practices *within* the (CALD) community were divergent from the 'dominant' cultural views of the *broader civic, multi-cultural society*, as expressed in the legal and policy frameworks of the jurisdiction (e.g. elder abuse in Canadian Korean, Chinese, Punjabi communities in multicultural Canada, or preventing financial abuse in Australian Greek, Vietnamese, Italian communities in multicultural Victoria, Australia).
- Common features of studies relevant to the development of service models for prevention, risk minimisation and intervention include:
 - The taboo nature of the topic in many communities and how this affects the willingness of a community or individuals to engage with discussion, or strategies of prevention.¹³
 - The individual's view of the importance of family harmony and avoiding bringing shame on the family (closely related to the concept of taboo and/or 'saving face').¹⁴
 - Differing views of what constitutes abuse, or the degree to which mistreatment is tolerated.¹⁵
 - Risk factors for elder abuse associated with minority communities.¹⁶ (see below)
 - The degree of acculturation of the community (and the individual) whereby certain values may align with the dominant cultural standards of the broader Australian community.¹⁷ These differences were certainly evident within the consultations with members of the Punjabi community as compared to, for example, members of the Australian Greek community – where the latter were more familiar with care being provided by persons outside the family, whilst the former spoke of expectations of familial obligations concerning care and financial arrangements.
 - Inter-generational attitudes about care and family wealth management.¹⁸
- While some of the above points also relate to non-CALD communities, the way in which these features present within specific CALD communities differs. In practice, this means methods of practice relating to prevention or intervention are not simply interchangeable. Experienced practitioners from around Australia frequently explained how specific CALD communities did not relate to translated 'generic' elder abuse resources for these reasons.

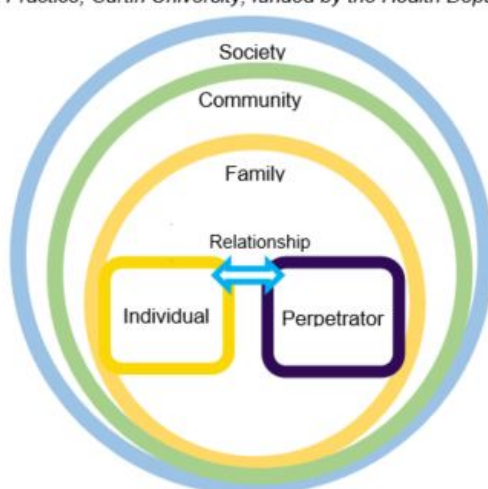
While CALD and non-CALD communities may share a general view of taboo or family shame around the concept of 'elder abuse', how these views present and are constructed differ. As a result, translating 'generic' elder abuse resources into community languages has been demonstrated to be an ineffective strategy.

Risk and Protective Factors

- Elder abuse occurs across all cultures and socio-economic groups, and is often considered in a risk/protective factor framework. Prevention and early intervention focus on reducing risk factors, and increasing protective factors.
- A 'risk' is an uncertainty of outcome; hence risk is conceived as a 'degree of likelihood'. The presence of one or more risk factor(s) does not equal evidence of elder abuse. Risk factors relate to a person's vulnerability, or greater likelihood of experiencing elder abuse.
- Research has identified risk factors associated with the individual, the perpetrator, the relationship (between older person and perpetrator), the family, community and society.¹⁹

Figure 1. Risk Factors Exist at Different Levels

[Adapted from Blundell and Clare (2012), 'Elder Abuse in Culturally and Linguistically Diverse Communities: Developing Best Practice, Curtin University, funded by the Health Department of Western Australia]



Being an older person from a CALD background IS NOT a risk factor, rather CALD communities experience greater risk mostly because barriers to accessing opportunities to reduce risk factors or enhance protective factors exist.

The literature identifies that older people from CALD backgrounds are at higher risk of experiencing elder abuse in situations where there is:²⁰

Limited English skills

Reduced access to information

Lack of awareness of 'elder abuse'

Lack of awareness of rights (including legal)

Lack of awareness of services, or inability to access them

Social isolation

Greater dependency or complete dependency on family members

Unwillingness to disclose abuse because of stigma (linked to community factors), and

Cross-generational differences that may result in tensions or misunderstandings.

However, many of the above factors place the risk factor with the older person or their family/cultural value, whereas they could as easily be placed in the 'society' (service) context where there is a lack of cultural/linguistic competency, e.g. inadequate translation/interpreter support, lack of cultural sensitivity in definitions, narrative case studies, inadequate promotional channels/methods etc.

- The following table provides a summary of risk factors, as well as strategies that offer risk reduction or enhanced protective factors. The table melds research based information, as well as the practice based findings of experienced practitioners, and suggestions from CALD seniors consulted for the project. Practitioners offered evidence of increased consumer engagement in prevention/intervention support as evidence of the effectiveness of their strategies.

Table 1. Risk and Protective Factors at Individual, Relationship, Community and Societal Levels²¹

Risk Factors	Protective Factors
<p>Individual</p> <ul style="list-style-type: none"> • Functional dependence/disability • Poor physical health • Cognitive impairment • Traumatic life events or poor mental health • Loneliness • Low income or socio-economic disadvantage • Gender (females are at greater risk) • Age (75+) • Financial dependence • Of a minority / non-dominant culture • Lack of English Language proficiency (in English speaking context) • Reduced access to information • Lack of awareness of 'elder abuse' • Substance abuse • Lack of awareness of rights 	<p>Individual</p> <ul style="list-style-type: none"> • Social support outside the family, particularly with others who share their culture. • Access to primary health and "more support from outside the family". • Awareness of rights including legal rights, and awareness of 'elder abuse' • Financial literacy training or support, especially for older women (South Sudanese group suggestion) • Access to information (most CALD groups interviewed specifically mentioned radio) • Independence (including by way of aged care or other services) • Trusted substitute decision maker who consults with older person and makes decisions based on their wishes. • Opportunity to speak one-on-one whenever you give a community education session (Arabic group suggestion) • GPs who can speak languages other than English • Information on more than the legal options, need information about how to address feared consequences of these options, e.g. Family counselling, Centrelink, housing, Immigration etc (Punjabi group suggestion)
<p>Perpetrator</p> <ul style="list-style-type: none"> • Mental illness • Substance abuse • Abuser dependency • Unemployment • Criminal history • A family member having a strong sense of entitlement to an older person's property or possessions • Past experience of family violence with the older person • Caregiver stress • Domineering personality traits 	<p>Perpetrator²²</p> <ul style="list-style-type: none"> • Supportive friendships (carer stress protective factor) • Carer support, education, respite • Mental health services • Drug rehabilitation services • Problem gambling rehabilitation services <p>(Note: these were offered by older people who participated in the 2016 study "The Older Person's Experience: Outcomes of Interventions into Elder Abuse", National Aged Research Institute Ltd. - NARI)</p>

Risk Factors	Protective Factors
<p>Relationship</p> <ul style="list-style-type: none"> • Existing domestic violence in the relationship • Co-residency • Cross-generational differing expectations of care and support • Relationship dynamics involving perpetrator/victim dynamics (e.g. domestic violence 'grown old') • CALD seniors suggest a risk factor is paying family members to provide aged care. • Unsupported carer/ care recipient relationship 	<p>Relationship</p> <ul style="list-style-type: none"> • Social connections outside the family • Professional family mediation (NARI) • Compulsory checks by aged care services where family members are being paid as care workers. • Lawyers and banking staff identifying and acting on suspicious arrangements. • Carer support, education, respite • Informal family and social supports to the caring relationship
<p>Community</p> <ul style="list-style-type: none"> • Geographical isolation • Linguistic or cultural isolation (South Sudanese described cultural isolation, not being able to come together and practice the collectivist elements of their culture). • Lack of awareness of 'elder abuse' • Lack of knowledge of Australian laws and services • Notions of shame, 'saving face', or social stigma relating to going 'outside the family, • Preference for community rather than institutional care 	<p>Community</p> <ul style="list-style-type: none"> • Information about elder abuse and how to get help broadcast on ethnic radio • Get the Sheik to talk about proper treatment of elders in his sermons (Arabic group suggestion) • Have classes in school about respect for elder (Arabic group suggestion) • Services developing cultural competency • Narrative based information sessions where the community is involved in their design (ECC Vic, Hunter CALD Alliance, CCECA, Catalyst Foundation, NSW EAHRU, ECLC Vic, EAPU Qld) • Joining cultural organisations with a mission to care for the elderly together, to raise awareness and address the issue in our community (Punjabi group suggestion) • Coordination of resources and service among community organisations that serve older people
<p>Societal</p> <ul style="list-style-type: none"> • Ageism and negative stereotypes of ageing • Tolerance for or acceptance of aggressive or coercive behaviour • Expectation that staff, guardians or other agents have greater decision-making power over the older person • Family members expected to care for older people without seeking help from others • Persons are encouraged to endure suffering or remain silent about their problems 	<p>Societal</p> <ul style="list-style-type: none"> • Positive views of ageing and older people • Values self-determination of older people • Measures in place to safeguard vulnerable adults whilst involving the older person in decisions about their lives • Insistence on the rights of all individuals to be upheld

Examples of What Seniors Told Us

Below is a summary of TWO (out of six) project consultation sessions. The data from all sessions was referenced against informants from a corresponding community within a rural or regional area. Findings were reported as consistent across both metropolitan and rural or regional contexts. The two consultations selected are of a newly arrived cultural group (South Sudanese) and an established cultural/linguistic group (Arabic speaking). In places, a brief analysis of the results against the backdrop of research on the topic of preventing or responding to elder abuse in CALD communities is offered.

Australian South Sudanese Group

Due to the sensitivity of the issue, the term 'mistreatment' is used in this context.

Community members were aware of behaviours in the community that are consistent with the definition of elder mistreatment (as defined in the NSW Parliamentary enquiry). All forms of mistreatment of older people were mentioned except for sexual abuse (which is also an extreme taboo).

Behaviours consistent with abuse were described as *resulting from forces outside of the family and/or community* (e.g. economic strain and rapid social change). This may reflect a cultural view of the importance of family harmony and avoiding bringing shame on the family.

The consultation results show consistencies with research found on mistreatment of older people in sub-Saharan African countries²³. Specifically:

- Economic mistreatment, domestic mistreatment (physical and psychological), and cultural practices leading to tensions in the family and behaviours of mistreatment.
- Cultural differences between generations. In South Sudan these differences come from the impact of political and community violence. In the project consultations, Australian South Sudanese seniors said they experience inter-generational differences because the youth of their community regard "western" culture (gender relationships, individualism, and cultural artefacts such as food, clothing and music) as of higher status than traditional Sudanese culture. This, they say, leads to inter-generational tensions and, in their definition, to elder mistreatment.
- Prevailing feelings of fear and anxiety are discussed in the literature, and were discussed frequently in the consultation. Anxieties expressed in the consultation were mostly for the youth, with fear about drugs and unemployment. Other anxieties were about settlement issues: financial management, bills (many seniors showed the project worker their utility bills) and concerns about lack of employment for working age family members.

Examples seniors gave of situations leading to mistreatment of older people in the Australian South Sudanese community include:

- Need for older person to contribute financially to the family. Intergenerational living is culturally expected, but in Sudanese culture the older person is cared for without contributing financially. In the Australian context, the pension received by the older person is vital to meeting the family costs of living. In South Sudanese culture, the older person expects they "should not have to pay rent". In the Australian context, this has led to some experiencing tensions in the family.
- Traditional expectations of care arrangements being interrupted in the migration experience. For example, in South Sudan a form of levirate is practiced by some (a practice mandated in the Bible – Genesis 38:8 - where a man is obliged to marry his brother's widow). Where a son dies, the expectation is that the daughter-in-law would care for the deceased son's parents,

because she would re-marry into the her deceased husband's family. Where the daughter-in-law marries into another family (as can happen in Australia), these care arrangements are interrupted and tensions arise.

- Cultural difference emerging between generations. Grandparents feel "disrespected" by the grand-children who "see Australian culture as higher in status than South Sudanese culture".²⁴ Seniors spoke of grandchildren complaining about the smell of traditional food; children not learning South Sudanese language or culture; discipline by grandparents not being respected or heeded. Seniors see this lack of discipline as leading to problems with the youth, which in turn adds to their own anxiety, which they also perceive as elder mistreatment.
- Isolation of the older person. South Sudanese culture involves a lot of social interaction and cultural celebration – often associated with worship (church is the context). Language is a barrier to mixing with non-South Sudanese neighbours etc. and the community is geographically dispersed, leading to social and cultural isolation. This is experienced as a form of elder mistreatment delivered by the new social context.
- Lack of knowledge about, or access to aged care and other services, due to language barriers and services not being culturally competent, or familiar with the family and care traditions of South Sudanese community. Needs include: transport, culturally specific social support group, assistance to budget, and to minimise utility bills.

Suggestions from the Australian South Sudanese Group

The main concerns for the seniors of this group related to needing assistance with the necessities of life (housing, assistance with bill paying and transport etc) and assistance with establishment of the community and settlement needs. A major protective factor against elder mistreatment is the need to connect Australian South Sudanese community members into social groups outside of the family. Seniors said they felt the following would help:

- Support for positive inter-generational interactions within the Australian South Sudanese community.
- Support to develop and maintain social connections outside the family. Seniors are unable to speak English and they say they have "no-one to take them around" (transport). They spoke of not even being able to speak to the neighbour because of the language difference. One woman said she is "scared all the time" because she "has no husband" and that "I need someone to talk to me". Seniors want a place where they can come together to speak their language, eat traditional foods and feel safe and comfortable in an environment where their culture is immediately understood and accepted.
- Carers spoke of the stresses of being the generation "in-between". They understand their parent's culture and needs, and need to stay in touch with their children's emerging Australian South Sudanese identity. They say they know nothing of services and find they must work, and wash clothes and transport their parent etc. and that this very difficult. In addition, they cook traditional food for their elderly parents, but the children complain of this, and insist on having non-traditional food. This means the adult generation cook twice.
- Many of the seniors had their utility bills with them and were showing them to the project worker and expressing concern about these bills and expenditure. This suggested a desire to have assistance or knowledge about budgets and managing on the Aged Care Pension.

Australian Arabic Speaking Group

Seniors were asked what is regarded as elder mistreatment in Australian Arabic-speaking communities. They offered the following:

- Seniors identified ageism in the Australian Arabic-speaking and broader Australian community as a source of mistreatment. In the broader context, seniors also saw Islamophobia as particularly impacting senior women within their community. For example:
 - Seniors said that Muslim women who wear the scarf (hijab) are discriminated against by all; for example, when “getting jobs, driving, no-one listens to their opinions, everyone treats them as they though they are stupid”.
 - Seniors stated that "even our own children say, 'you don't know anything you are old'".
 - "We are shocked to be treated this way in our new country which makes us wish we could go home".
 - "Political lobbying for Lebanese Muslims to leave the country."
 - "It stresses us not to be understood."
 - "Older people are not taken serious."
 - Verbal abuse occurs because the seniors cannot speak English or speak it very well. They say, "people make fun of us, including the police because we do not know English."
 - "Even our children say to us, 'you have been here longer, why don't you speak English?' and they swear at us."
 - Some stated they did not like the term "Arab" as a label to describe behaviours defined as mistreatment. They stated "generally, we (our community) are very respectful of the elderly".
- Seniors spoke of financial mistreatment, such as children who "take money to buy things but keep a lot of the money." This comment was followed by comments and opposing opinions about whether abuse from one's own children was the 'fault' of the parents, and was the result of how parents raised their children. This discussion was repeated in the consultation with the Australian Greek seniors.
- Seniors spoke of how mistreatment escalates, starting with "simple things e.g. overtaking an older person's driving and then it gets more things".
- Organising care arrangements in a family was mentioned as a source of mistreatment. For example, family being paid to provide care, but "don't turn up" or do not deliver what the person believes they are owed. Other comments included that children said, "I can't take care of you" but don't.
- Robust discussions were had in both Arabic seniors' groups about whether the elderly parents were responsible "for how their kids turned out". One person stated, "parents should teach their kids to follow the law and to say, 'I looked after you, now you should look after me!'"
- Seniors who were parents of adult children with disability are said to often experience mistreatment - "disabled children physically mistreating parents.", and "...as carers, a lot of stress may affect us psychologically to shout etc."
- Elderly parents are often asked to care for grandchildren, even when the elderly parent finds it difficult. One woman said "kids, after they are married, they leave their children with their parents (the grandparents) even when they go on holidays. The kids are always at the grandparents' house".
- Domestic violence 'grown old' was mentioned as a factor. For example, "wives whose husbands were violent over the years, when the husband is now physically not able, they return it."

- Not being fluent in English. "Lack of English. Feel very isolated. You need family for everything. They don't ask you. You know nothing about what is happening around you" (because they do not speak English well or at all).

Seniors were asked about the forms of mistreatment defined by the government (physical, psychological etc.) and were asked which they thought were most prevalent. The group generally agreed that the categories and definitions of mistreatment were similar, but that for their community there was the additional level of racism. Responses included:

- Psychological abuse
 - Including belittling the parents for not knowing English. Suggesting they were stupid.
 - Ageism, racism and sexism.
 - When there is some family decision to be made, the older person is excluded from this.
- Financial abuse
 - "Inheritance - nagging, they want [assets] in their name"
 - "Taking money to buy things and not giving all the money back"
 - "Ask for money for their business and then don't pay it back"
 - "I've heard about people signing over their house to their (adult) child"
 - "Why do they take the money from us and give us only \$20 and use us as a servant? If you get angry they say do you want to leave the house? And they say to us, 'why do you need the money? you have a house to live in and food to eat'."
 - "I've heard a story of a son who asked his father to put the house in his (the son's) name to fix his business. The son sold the house and the business, and the son didn't let the father into his house. He had to ask his neighbour for help".
 - "One lady sold her house and gave some money to her son-in-law. She said keep it with you and don't tell my daughter. He gambled the money. When he came back he was upset. Gambling is an issue. Drugs. Poker machines."
 - One man said his son had a gambling problem and that what hurt him most was "not that my son stole from me, but that he couldn't come to me with his problem".
 - One man said "it really hurts, you want to buy things for yourself. I only get \$300 and my son asks me for money".
 - "Caring for older people. Some family get paid to help their elderly relative, but they don't care enough. They are only there maybe one hour per week".
- Physical mistreatment - mostly discussed in relation to caring for adult children with disability. Stated that "men now treat women better because being raised here and not overseas".
- When asked about sexual abuse, the group laughed and said, "how do we deal with it?"
- Factors that contribute to elder mistreatment they saw as:
 - "Having money"
 - "Where there is gambling in the family and the elderly parent has money."
 - "Wearing the headscarf for older women"
 - "Being too religious" Differences in strictness of religious observance within a family (senior parent/adult child)
 - "Being old"
 - Having disability

- Caring for an adult child with a disability or "mental instability"
- "Lack of respect taught by parents for older people"
- "We don't speak up when we recognise we have made a mistake. We are brought up to trust our children".

When asked how seniors heard about the topic of elder mistreatment, the importance of narratives and verbal transmission of information was highlighted, for example seniors said they heard:

- "Through friends"
- "Arabic radio"
- "On the street"
- "Stories in the community"

Suggestions from the Australian Arabic Speaking Groups

Seniors were asked for suggestions on how we can support the Australian Arabic-speaking community to prevent, minimise and/or respond to elder mistreatment. Suggestions included:

- One lady told the interpreter on the way out from the session that if it had have been one-on-one it might be easier to express things that were embarrassing.
- "We need to go somewhere outside the family - like the seniors group. Today we know where to go for help because of our group."
- "We need to know where to go when we have problems. Six years ago I lost money to my wife's family".
- "Sessions like this"
- "Use the radio and the Arabic TV channel"
- "Information in Arabic is very important. Not just written. On the radio."
- "Help for my son with his gambling"
- "Give seniors the information. They have the decision. No one can take it from them"
- "A help line in my language"
- "Get the Sheik to talk about proper treatment of elders in his sermons"
- "Most importance message - religion does not get in the way of your decision power."
- "Have classes in school like they do in all Arabic countries about respect for elder"
- "We need organisations to listen to us, especially older women especially in Arabic families. We have less rights."
- "Elderly people need more support from agencies outside the family, then there would be less mistreatment".
- "Go to an organisation that helps elderly women if they feel mistreated, to be heard, support from outside the home".
- "Organisations to help the elder to raise awareness, how to do a will, do not sign papers if you don't know what it is."
- "Send people to check (paid) carers if they are caring right for the older members."
- "If we need aged care/nursing home we need female carers otherwise we might be mistreated."
- "We need education from agencies about the financial matters and where to go".

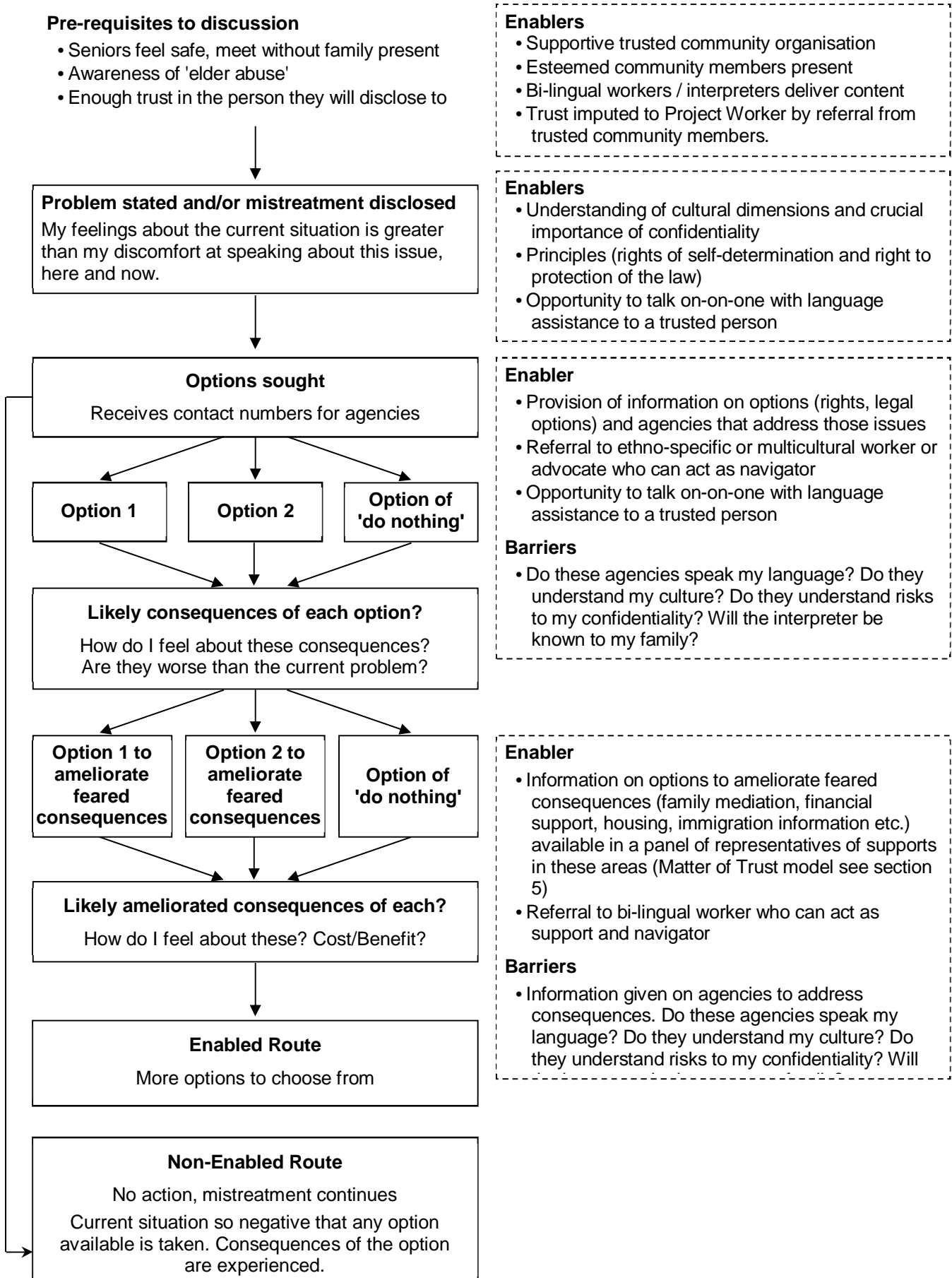
Findings on Prevention Strategies Targeted to CALD Communities

- Professionals working in elder abuse prevention discussed the importance of practising with cultural competency, whilst maintaining the broader framework of the UN Principles for Older Persons, and the Statement of Multicultural Australia (and in NSW the Principles of Multiculturalism) which include statements about "shared values governed by the rule of law".²⁵
- The following questions were offered as for practitioners to consider:
 - How does the older person view the situation within their personal cultural framework?
 - Is the person at risk of harm?
 - Is the behaviour in question unlawful?
 - Does the older person have information about their rights, including legal rights?
 - Does the person have information about options, including the option of no action (within the law)?
 - Does the person have an opportunity to explore the options, including by getting further information about options to ameliorate feared consequences of taking action or not?
- Translations of generic 'elder abuse awareness kits' are not effective because 'dominant' cultural values about independence, empowerment, individualism are embedded within such awareness and prevention strategies, and the underlying values may diverge from those of individuals of culturally and linguistically diverse backgrounds.²⁶
- Seniors suggested the following strategies to prevent elder abuse in CALD communities: providing access to CALD specific social support groups; information delivered in community languages directly to seniors; raising the issue on ethnic media (particularly radio); and working with trusted community leaders.
- CALD specific social support groups (mostly funded, but also unfunded) are a major way seniors from CALD backgrounds establish social networks outside their own families. Not having a social network outside the family is a risk factor for elder abuse. Therefore, CALD specific social support groups are important elder abuse prevention services.²⁷
- Initiatives designed to prevent or identify elder abuse in CALD communities range from those aimed at linking seniors to social groups; video/audio resources in languages other than English; community education sessions in languages other than English; peer education initiatives; and staff training highlighting the complexities of elder abuse when working in culturally diverse contexts.²⁸

Speaking Up Involves Seniors Making a Cost-Benefit Based Decision ²⁹

- Blundell and Clare (2012) noted that both professions and individual seniors conduct "a form of cost-benefit analysis" in decision making, where for the older person the decision may be "between loyalty to the perpetrator and disclosure to a stranger, and the fear of further abuse or further isolation and loneliness."³⁰ In this process, four key factors are considered:
 - Level of awareness of potential outcomes – knowledge and information-based
 - Certainty and likelihood of outcomes
 - Value or importance of the potential outcomes – extent of loss or benefit
 - Timeliness of outcome
- Herein lies the added barriers to identifying and addressing elder mistreatment in CALD communities. Consider the following diagram of the cost/benefit analysis process for an individual, and where barriers and enablers to addressing concerns exist. The diagram below illustrates the rationale for comments such as we won't "act just on legal rights."

Figure 2. Cost Benefit Analysis - Should I Act? (Enablers and Barriers to Informed Decisions)



Key Success Factors³¹

- Successful awareness initiatives targeted to older people of CALD backgrounds share some common features. Experienced practitioners describe the following as essential:
 - power sharing and co-design with communities;
 - use of trained bi-lingual educators (not interpreters) to deliver the awareness and other community sessions;
 - use of narratives (co-designed with the target community) rather than a didactic approach.
- Power sharing and co-design of CALD specific resources leads to outcomes such as ownership of the topic within the community; embedding response mechanisms throughout ethno-specific agencies; developing trust between agencies; and forming collaborative networks to respond to disclosures of elder abuse. All of these reduce risk factors.
- The importance of practitioners (potential responders) understanding the dimensions of risks to confidentiality in small cultural and linguistic communities, and the critical importance of maintaining confidentiality was highlighted. It is surmised this is one reason why use of bi-lingual educators is more effective than use of session based accredited interpreters.
- Where communities are actively seeking to address concerns of elder abuse, the use of information sessions that include representatives from a broad range of support systems ('wrap around services') is required (Centrelink, housing, police, aged care, legal, etc.).

Practice Models

Canada: New Horizons for Seniors Program

Annually funded since 2004, (ongoing)

Community-based projects are funded up to \$25,000 per year, per organization. Pan-Canadian projects are funded between \$150,000 and \$750,000, for up to a maximum of three years. Projects must be led or inspired by seniors.

CALD communities have produced elder abuse prevention materials, e.g.:

- Bangladesh Centre (including video)
- Jewish Child and Family Service
- Ottawa Chinese Community Service Centre
- Korean Senior Citizens Society of Toronto.

Australia, Victoria: Participation for CALD Seniors Grants Program

Annually from 2011-2017 (ongoing)

Initiative that provides funds for projects that help isolated people from CALD backgrounds and connect them with existing or new support networks and activities \$5,000 to \$10,000.

Canada New Horizons for Seniors 2016 evaluation provides key success factors for this model.

Australia, Victoria: Elder Abuse Prevention Community Information Kits

Community education campaign to raise awareness of elder abuse, its prevention and relevant supports, amongst CALD seniors in Victoria.

Narrative style. Developed in partnership with the community and seniors within the community.

Established model of training Bi-lingual Educators.

2012-2015 developed kits for: Greek, Chinese, Macedonian, Filipino, Turkish and Serbian communities.

2015-2018 kits will be developed for: Croatian and Polish communities in 2015, and the Vietnamese and Indian communities in 2016, the Jewish community in 2015-17. ECCV is looking to work with the Italian and Arabic-speaking communities in the final year of the project.

Australia, Hunter NSW:

Hunter CALD Elder Abuse Prevention Network³²

A collaborative network involving Northern Settlement Services Ltd, NSW Elder Abuse Helpline and Resource Unit, NSW Seniors Rights Services, Ethnic Communities Council of NSW, SSDO - Wesley Mission, Multicultural Health Services- Hunter New England Area Health Service, NSW Police, MDAA, Ethnic Communities Council Newcastle and Hunter region, Primary Health Network Hunter-Central Coast.

Adapted EAHRU community presentation to be culturally appropriate

Draws on existing established relationships and resulting trust developed across agencies in a local area (hunter), with three broad aims of:

- Raising awareness with CALD seniors, and empowering them to seek further information, assistance or resources to prevent or respond to suspected abuse of older people
- Raising awareness with service providers across health and aged care (including primary health) sectors, and encouraging collaborative initiatives to address local issues.

Network is also mapping what agencies are available to prevent/risk minimize and/or address suspected abuse of older people.

Australia, Victoria: Within My Walls video (17 mins)

Video on elder abuse through narratives.

Film depicts four stories and an information clip containing key messages:

- Mara and Nick's story
- Erlinda and John's story
- Mei-Hua's story
- Con's story.

Each story has cultural nuances embedded, increasing identification with, and understanding of, this hidden issue by all CALD communities (Chinese, Filipino, Greek, Macedonian, Serbian and Turkish).

The resource is used by the Ethnic Communities Council of Victoria and Seniors Rights Victoria for their community legal education.

Australia, South Australia: My Mediation Options Project

Catalyst Foundation (formerly Seniors' Rights SA)

Catalyst Foundation (formerly Seniors' Information Service SA).

Steering committee included Uni SA, Relationships Australia SA, Office of the Public Advocate, Multicultural Communities Council of SA, Multicultural Aged Care, South Australia Police and Aged Rights Advocacy Service.

Surveyed 104 workers from 80 service providers.

Talked to 30 communities. Did a pre and post questionnaire.

Communities were seniors' groups, and other groups, management committees of organisations and other.

Presentation on elder abuse, asked if had experience of domestic violence, prevention focus, Guardianship, Power of Attorney, Wills etc. Encouraged community workers to arrange speakers on these topics.

Recruited 22 volunteers who want to be Community Champions (11 from Whyalla, 11 from Adelaide).

Requires funding for the Champions to continue the work.

Project is also looking to develop, implement and deliver a Community Champions Program which will provide selected CALD communities with information and support in their language. Funding will be required

Australia, Queensland: Ageing Diversely Project

Elder Abuse Prevention Unit QLD in partnership with CALD seniors, who came up with the narratives. In Chinese, Italian, Greek, Amharic. Used a reference group model (like ECC Victoria).

Produced three animated videos developed in partnership with CALD seniors. Videos are in narrative style (regarded as best practice). Topics:

- Wills
- Enduring Power of Attorney
- Getting Independent Legal Advice

Australia, Eastern Melbourne, Victoria: A Matter of Trust Guarantors (and risks) in a cultural context

Matter of Trust is a partnership project led by Eastern Communities Legal Centre Vic. (ECLC) in collaboration with EMR Communities' Council on Ethnic Issues, Victoria Police, the Sheriff's Office, Centrelink, EACH, the Migrant Settlement Committee and organisations, funded by the Victoria Law Foundation

ECLC delivers sessions in the Eastern Melbourne region. Use a community information narrative style whereby the group creates fictional narratives that explore:

- Guarantor to loans
- Selling assets to live with children
- Lack of financial independence when sponsored by adult children to live in Australia.

Participants engage in a group story-building activity, creating fictional narratives that explore situations where a person may be at risk financial elder abuse.

Community Services attend workshops to provide information in response to the group story, which illustrates the collaborative approach required to address elder abuse (supports cost/benefits decisions).

Chinese, Greek and Indian community forums have been completed

Australia, New South Wales: 8 Radio segments on credit and debt (Arabic language)

Insurance Law Service and the Financial Rights Legal Centre

Aim of project - to develop entertaining and informative short radio programs on credit and debt. Arabic radio stations expressed interest in airing them. Audio files and written scripts are still available on line

Series of 8 radio segments on credit and debt:

- Credit cards
- Guaranteeing a Loan
- Interest-free Loans
- Mobile Phones
- Separation and Debt
- Debt Recovery
- Bankruptcy
- Mortgage Brokers.

Explore the situations Um Ziad and Abu Ziad get themselves into and discover how you can avoid common pitfalls and stay financially healthy.

Australia, South Australia: Elder Abuse CALD Perspective Aged Care Worker Training

Partners in Culturally Appropriate Care S.A.

Staff training delivered in two parts. Workshops for generalist organisations and CALD workers in understanding what is Elder Abuse and to explore the complexities around Elder Abuse and/or neglect from a CALD perspective.

Identify, develop knowledge and respond in a culturally appropriate manner:

- Cultural aspects of Elder Abuse
- Identifying Elder Abuse in your work setting
- How to recognise when cultural responsiveness ends, and abuse begins
- Using the MAC '4As' model as an intervention strategy.

Australia, Victoria: Elder Abuse Prevention Network

Project to Document and develop a best practice model for the creation of an Elder Abuse Prevention Network. Grant provided to Seniors Rights Victoria, through the Council on the Ageing (COTA) Vic. Lead agency Senior Rights Victoria.

Five networks will be set up throughout Victoria as part of the Government response to the Royal Commission into Family Violence. Networks link local organisations - health centres, council home carers, and seniors' clubs to identify and make appropriate elder abuse referrals.

Australia, Victoria: Screening Tool with Guidelines

National Ageing Research Institute

Produce a screening tool for elder abuse, with guidelines on the use of the tool, including direction for what to do next and where to seek help and support.

Research to determine the most effective existing elder abuse screening tool.

Produce a screening tool for elder abuse, with guidelines on the use of the tool, including direction for what to do next and where to seek help and support.

The next workshop will see representatives from advocacy, legal, research, local government, aged and health care service providers come together to develop the action plan.

Australia, Victoria: Action Plan to address elder abuse in Victoria

The National Ageing Research Institute is developing an action plan to address elder abuse in Victoria that once validated could be adapted by other states.

framework for those trying to tackle elder abuse, such as service providers, researchers, governments and philanthropists, to enable the most appropriate targeting of services, funding and research.

As part of the project, NARI will undertake a review of the literature and consult with stakeholders to identify what strategies are working, any service and knowledge gaps and ways to fill them.

Australia: On-line Learning Tool for Banking Staff

Australian Bankers' Association and Capacity Australia.

On-line learning tool to help bank staff to identify elder abuse.

The online learning tool was developed by Capacity Australia in collaboration with online learning company, Smart Sparrow.

Targeted at anyone working with older people, takes 1.5 to 2 hours to complete and is free of charge. It includes a range of case studies, some in video format to illustrate these concepts and there is a short assessment at the end.

Participants are required to register for the course

Based on the Victorian Government Practice Guide, With respect to age 2009.

Video is available on the Eastern Legal Centre Vic website.

About Jenny Bray

Jenny Bray is an independent consultant and trainer to sectors supporting older people, people with disability, and their carers and supporters. For more than 25 years, Jenny has worked with service providers and other agencies (government and non-government) to respond successfully to diverse community needs in the context of changing social, technological and legislative environments. Her work has ranged from front-line service delivery, through to community development, management consulting, and policy development, implementation and review.

Acronyms

CCECA	Calgary Chinese Elderly Citizens' Association (Canada)
EAPU Qld	Elder Abuse Prevention Unit (Queensland)
ECC Vic	Ethnic Communities Council of Victoria
ECC NSW	Ethnic Communities Council of NSW
ECLC Vic	Eastern Communities Legal Centre Vic.
NARI	National Aged Research Institute Ltd.
NSW EAHRU	Elder Abuse Help Line and Resource Unit (NSW)

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