

AGEISM IN CULTURALLY DIVERSE COMMUNITIES

A scoping study in Arabic, Greek, Mandarin and Vietnamese speaking communities

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Every Age Counts

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ABOUT FECCA

The Federation of Ethnic Communities' Councils of Australia (FECCA) is the national peak body representing Australia's culturally and linguistically diverse (CALD) communities and their organisations.

FECCA provides advocacy, develops policy and promotes issues on behalf of its constituency to Government and the broader community. FECCA supports multiculturalism, community harmony, social justice and the rejection of all forms of discrimination and racism to build a productive and culturally rich Australian society. FECCA's policies are developed around the concepts of empowerment and inclusion and are formulated with the common good of all Australians in mind.

FECCA has been a leading stakeholder on CALD ageing and aged care issues through committed policy and systemic advocacy. FECCA regularly undertakes consultations to inform its policy advice and to strengthen its collaborative links to communities.

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BACKGROUND

Key findings from a Human Rights Commission study highlighted the following realities of ageism in Australia: ¹

- 71 percent of all Australians feel that age discrimination is common;
- Almost half of all Australians feel that discrimination is present within the healthcare system, within government policy or in access to services; and
- 35 percent of Australians aged 55-64 years and 43 percent of Australians aged 65 years and older have experienced discrimination because of their age.

In multicultural Australia where a third of older people are from CALD communities, responding to the issue of ageism as though the ageing population is a homogenous group is counterproductive and fundamentally discriminatory.

How ageism plays out in the lives of people from culturally and linguistically diverse (CALD) backgrounds is less known. There is a need to explore ageism from a cultural lens.

EveryAge Counts and FECCA conducted a preliminary scoping study to—

1. Understand how ageism is defined and experienced in CALD communities;
2. Develop recommendations on how ageist attitudes can be changed in CALD communities; and
3. Surface emerging questions that may have potential for further research.

Methodology

The qualitative study was conducted through four (4) rounds of Focus Group Discussions (FGDs) with 61 participants from Arabic, Chinese, Greek, and Vietnamese communities in New South Wales, South Australia and Tasmania. Majority were women (40 out of 61 participants) aged 65 and older apart from the Chinese FGD where majority of the participants were between 48 to 64 years old. The purposive sampling represented key migration waves in Australia with the Greeks as among the first wave and the Chinese as most recent.

The FGDs explored the participants' understanding of ageism and how this is manifested in their culture and the wider community. It also touched on their personal experiences dealing with the issue. Most importantly, participants were encouraged to share their thoughts and recommendations on how the community can address ageism.

EveryAge Counts, FECCA, Ethnic Communities' Council of New South Wales (ECC NSW), Multicultural Communities Council of South Australia (MCC SA) and Multicultural Council of Tasmania (MCoT) worked collaboratively to design the structure, content and composition of the FGDs. The same process was followed in analysing insights and themes to produce this report.

¹ https://www.humanrights.gov.au/sites/default/files/document/publication/Fact%20or%20Fiction_2013_WebVersion_FINAL_0.pdf. Accessed 08 July 2019.

“Change needs to start where the older persons are.”

KEY INSIGHTS

Intergenerational interdependence

Ageism appears to be moderated in cultures where strong family connections and community networks exist. The participants belong to a generation where social structures (family, ethnic group) and rituals (cultural, religious) have protected their role and purpose as valuable and respected members of the family and the community. On one side, you have older persons contributing to the well-being of the family by helping raise grandchildren and care for other members of the family. They also volunteer in the community. On the other side, families and communities protect, sustain and nurture their elders.

“The first generation of Greek immigrants quickly organised themselves into a community and established their clubs according to the region they originally came from. Now that they are older, the community as well as the clubs keep them busy, socially active and well-connected. From this point of view, older people in our community consider themselves as “trendsetters”. The fact that the Greeks had quickly organised themselves socially, helped them stay together and hold on their traditions.”

“They expressed their joy in having the support of family, friends and the government.” (Arabic)

“They are regarded as valuable in general (e.g. childcare, home-care). They receive the same or better care in health care system.” (Chinese)

“This time of life the community views the aged in a respectful light.” (Vietnamese)

Migrant experience

The context in originating countries and their migrant journey could be significant factors when participants reflect on their ageing experience. Migrants from countries with dysfunctional health and care systems or have arrived as refugees often express general confidence in the health and aged care system. They have a sense of being treated well and often, a feeling of gratitude for being able to access basic services.

“The group expressed appreciation for their way of life in Australia. They had a strong sense of being looked after and were grateful for having the opportunity to live within their culture and practice their rites and beliefs. They valued the choices they can make to live their lives the way they wish, as long as they are not affecting other people.” (Arabic)

“They thought Australia had the best healthcare service and that they were well treated by health professionals. They were thankful for all that they were receiving.” (Vietnamese)

“Australian government’s home care program reduces the pressure of looking after seniors in families. It contributes to a better care environment at home.” (Chinese)

Social isolation

Addressing ageism needs to start where there are barriers for older persons pursuing engaging and meaningful lives. Being able to show how they lead their lives was deemed important for the younger generations to understand, appreciate and value older persons.

“Language barrier can be a trigger for ageism towards migrant seniors. So maybe some advocacy for more language training.” (Chinese)

“Social isolation could be reduced if transport was more affordable (for example less expensive taxis).” (Greek)

“An innovative accommodation plan: Young people live with seniors for reduced rent, by doing housework or helping senior’s transportation, etc.” (Chinese)

“Please make sure that for some of the community information is translated. This way we will not feel as though we are ignored” (Vietnamese)

Empower older persons

Some older persons are unsure about change. For most of the participants, their cultures value smooth interpersonal relations. Addressing ageism must be culturally informed as it could have adverse impacts on relationships within the family and the larger community.

“The participants were reluctant to commit to any change. They believe that change creates anxiety and the group did not want to contemplate dealing with the unknown.” (Arabic)

“Ensure people are made aware of their rights and provide them with a voice to speak up. Once older people are aware of their rights and services available to them, they become more active and empowered – rendering victimisation and discrimination against older people less often.” (Greek)

“Provide more positive information around this and to be culturally specific.” (Greek)

“It is important to know about government’s relevant policy and support, so that they can feel safe and independent.” (Chinese)

Gendered lens

A deeper understanding of how ageism affects women in these communities may be critical. “Feminisation of ageing” is a known phenomenon: there are more women among the oldest old as women experience longer lifespan. Yet, there is little understanding and action on women’s vulnerabilities especially in the context of CALD communities.

“Ageism affects women more so than men.” (Greek)

“Women need to be active in their community.” (Vietnamese)

WHAT OUR OLDER PEOPLE SAY ABOUT AGEING...

Arabic, Chinese, Greek, and Vietnamese older persons share a positive view of ageing as a natural course of life. Independence is valued and equated with good health. The ability to adjust and mitigate the deficits as frailty becomes inevitable are considered key to enjoying ageing.

"I like being older now." (Vietnamese)

"They feel more at peace as they age. It is relatively easy to do when they are healthy. They can look after themselves. But when they get ill, it is a lot harder to feel balanced. They would feel sad and worry about burdening their kids." (Chinese)

"They have good health so ageing and not going to work provided them with some independence and freedom to do what they want. ...as long they were healthy and independent, ageing was fine." (Greek)

"We don't feel our age yet. We are OK and we don't like to think about ageing. When we are in a frail age, we will figure something out." (Arabic)

Proximity has allowed consistent connections with families. Many live nearby while some are co-residing with adult children. For the Chinese and Greek participants, interactions have kept pace with technology to also include use of social media.

"As elderly, we try to blend with the younger generation, so that we don't get disappointed and the generation gap does not become very deep". (Greek)

Caring role in the family remains a significant component of their daily lives mostly, to look after grandchildren and help with chores at home.

"They believe it is their duty to care for children and grandchildren. It gives them purpose." (Greek)

"They worry more about their children's future." (Arabic)

"They often become "the biggest group of volunteers" in helping out with childcare and housework." (Chinese)

Social activities and volunteering are part of self-care.

“A couple of participants volunteer in community groups once or twice a week.” (Chinese)

“...social gatherings, meals, support—all these make their life enjoyable.” (Vietnamese)

“Now that they’re older, the community, as well as the clubs, keep them busy, socially active and well-connected.” (Greek)

“The men keep busy with gardening, spending time working on the vegetable patch, playing cards, praying, walking and visiting family and friends.” (Arabic)

Respect for older persons is important in Arabic, Chinese, Greek, and Vietnamese families and communities. Wisdom gained from life experience is valued. It is recognised that this is changing as younger generations redefine the relationship and the context of being filial.

“Older people are privileged. You are deemed to be wise if you are older, young people in our community look up to us for advice.” (Vietnamese)

“Greeks are still family-oriented and as such their children are more likely to respect their elderly parents.”

“Older people were more respected in their communities back home.” (Arabic)

“... the elderly should be respected. They are valuable components of any family. However, people in China usually get asked to retire after they reach 55 (female) or 60 (male). In this context, getting old is de-valued. Nevertheless, most participants think it is acceptable because they need to make space for young people. One participant thinks it is unfair.” (Chinese)

WHAT OUR OLDER PEOPLE SAY ABOUT AGEISM...

The issue of ageism seems unknown in the confines of the older persons' families and their respective communities. However, they are aware of it happening in broader society mainly, in the following areas:

Public policies providing more concessions to the young

"Although older people are well-respected and loved, society appears to care more about the younger generation because they are the future of this country." (Arabic)

Some workplace practices being prejudicial to older people

"They were overlooked for a position due to their age..." (Greek)

"Ageism seems to manifest at a much younger age for some migrants. "An electrical engineer in his 30s could not secure work as an apprentice after completing a course at TAFE. By law, he will need to be paid higher compared to much younger apprentices." (Chinese)

Aged care being a cause for concern

"A few participants saw on TV that seniors can be mistreated in nursing homes." (Chinese)

"Some seniors with Alzheimer died quickly in nursing homes because staff didn't have enough time to feed them..." (Chinese)

Risk mitigation being costly for older people

"Older people are also compromised when seeking travel insurance." (Greek)

"They are all aware of the fact that health insurance companies discriminate against older people." (Greek)

Mass media hiding older people

"Lots of young people on television..." (Greek)

Language perpetuating negative views of older people

"Employment seekers would have to start their own business rather than look for a job. In this case, language barrier makes ageism worse." (Chinese)

"Revisit the language commonly used to refer to older persons. 'Seniors' for example has taken on a negative connotation." (Greek)

HOW DO WE ADDRESS AGEISM?

While the participants did not experience ageism at a personal level, they expressed the need for broader awareness and saw the imperative of having the whole community on the same boat to address the issue.

Parents are the compass, the moral guide for children

“...respect was fostered by how children were raised and who acted as their moral guide... the focus should be on teaching the younger generation about the importance of upholding values and morals. This in turn would ensure the older generation is respected and cared for. (Arabic)”

Schools can help young generations navigate relationships with older generations

“Start the conversation within the school system.” (Greek)

Older persons can steer with positivity

“Guide seniors to change mentality to ‘enjoy the present’, instead of thinking too much about ‘fighting back ageism’. They can show the young people their value by leading a good life: energetic, optimistic, and helpful.” (Chinese)

Positive Role Models

“Majority of participants in the Vietnamese Women’s Association are in their 80’s and 90’s. They are great role models.”

“...family members as their role models.” (Arabic)

“Ms. Tian and Ms. Lu, whose goal is “to enjoy every day, be healthy and happy”. (Chinese)

“Mr. Fan, who is always open-minded, and ready to learn new things. He taught himself all kinds of skills in home repairing, grew loads of healthy vegetables, and always find opportunities to socialize.” (Chinese)

“Mr. Zhang (not present), who studies English persistently.” (Chinese)

“All of the people sitting around the room today, they are not defined by their age – they are as active as they used to be when they were younger, they volunteer within the Greek and the broader community. They have strong family and community networks. They are multitasking and enjoy life.”

WHO CAN INFLUENCE CHANGE IN THE COMMUNITY?

Community guides

Community leaders who are heads of ethnic associations were recognised as crucial influencers for all groups of older persons. Similarly, leaders of churches and faith leaders, in general were identified for their role as guiding people in the community. Political leaders and scholars with ethnic backgrounds can also guide the communities.

“Religious leaders, because they are very wise.” (Vietnamese)

“...if community/religious leader took the first steps then the family would support the campaign.” (Arabic)

“Key community leaders such as the presidents of the community clubs who can speak up and provide communities with more information... Greek politicians working in the Australian Government.” (Greek)

“A dementia research centre of UTAS reaches out to the CALD community. A faculty member with ethnic heritage is passionate about engaging the multicultural communities with their prevention programs.” (Chinese)

Health and social care workers

GPs and community service workers who hail from CALD communities are in a unique position. Having a more personal view of the lives of the older persons and their families, the communities believe they could take a proactive role on the issue.

Advocacy groups

Community activists, the ethnic media and unions can help spread positive narratives on ageing and older people.

“Unions should also take up the campaign and get some great news stories that can be published.” (Greek)

“Ensure information goes out through ethnic media and churches and community newsletters.” (Vietnamese)

“...the first approach would be to inform seniors about the campaign by visiting social groups and meeting at community centres, churches. They also thought the GP could take a proactive role.” (Arabic)

RECOMMENDATION

The study is a preliminary initiative to start building on our understanding of ageism in CALD communities. A purposive sampling, majority are self-selected participants with some degree of engagement in the community. It is a limited representation of older persons' experiences of the issue.

FECCA recommends that a more in-depth approach that will cover a broader scope of communities be undertaken to have a significant and valid contribution on this area of study.

A broader qualitative study can be conducted using a three-stage approach that will involve key stakeholders on the issue. Methods will comprise a series of focus group discussions with older persons, semi-structured interviews with key informants and an online survey with the next cohort of older persons.

FECCA recommends focusing on any of the languages listed as the main languages spoken at home, except for English, by people age 65 and older in the 2016 Census.

Stage 1: Voices of Older Persons

The Voices of Older Persons is a series of focus group discussions with people from CALD communities aged 65 and older to explore their understanding of ageism and how this is manifested in their culture and the wider community.

FECCA recommends for the focus groups to be gender disaggregated. In many of the cultures related to these languages, there is a strong dynamic between males and females especially among the older population. Having an equal number of participants from each group may seem logical but in cultures where males are dominant, women often prefer to be deferential and speak less. In cultures where this power dynamic is less pronounced, it is often observed that in focus groups with fewer male participants, females dominate the discussion. This is found to be a gender role—males perceive “talking” as within the purview of females.

“Feminisation of ageing” is a global phenomenon: there are more women among the oldest old as women experience longer lifespan. Yet, there is little understanding and action on women's vulnerabilities especially in the context of CALD communities.

Hence, there will be two (2) rounds for each language group. Each focus group will have a maximum of 10 participants. Each discussion will have a community facilitator, a native speaker of the language relevant to the group and preferably, aged 50 and older.

Stage 2: Conversations with the Community (Online Survey)

Parallel to the focus group discussions will be an online survey that will reach out to a broader group of persons from CALD communities. They will be from the same language groups, able to read English, age 40 to 55 years old.

This stage will provide perspectives from the next cohort of older persons who may already be going through the challenges of being a carer.

The online survey will explore similar questions that will be asked in the focus group discussions.

Stage 3: Conversations with the Community (Key Informant Interviews)

The outcome of the first two stages will be further explored via semi-structured interviews with key informants to help define potential solutions that can be harnessed in the community.

Key informants are recognised leaders in the community, people who are knowledgeable of the cultures represented in the study, people who have been working with older persons from CALD communities and potential influencers and champions who can support future action on the issue.

Each language group will have at least 5 key informants.

FECCA and community partners will continue to support EveryAge Counts on this study.

GROUP PROFILE & HIGHLIGHTS

A. Arabic (New South Wales)

Profile

1. No. of participants: 14
2. Gender: Female (7) / Male (7)
3. Current age
 - Mostly 60 to 79
 - Oldest: 89
 - Youngest: 65
4. Age at entry
 - Working age, 20 to 40 years
 - Oldest: 65
 - Youngest: 20
5. Year of entry
 - Mostly early 1970s to late 1980s
6. Years in Australia
 - Mostly 40 years plus

Highlights

- Half of the group have their families nearby. Visits are normally on weekends.
- Connections are maintained via visits, phone calls, sharing lunch after worship. Some live together.
- Most of them are engaged in household related chores and social activities with families and friends.
- Volunteering is not a preoccupation.
- They don't feel old and don't think about their age. Ageing is part of life.
- They may have some health conditions but they're more worried about their children's futures.
- They feel lucky that Australia looks after their older persons well.
- Half of the group believe there was more respect for older people "back home" than what is usually afforded older persons in Australia.
- 10% thinks policies give more concessions for younger people.
- Often, they'd prefer to speak about their issues with people of their age—they can empathise. Younger people have challenge understanding them.
- They are reluctant to changing the dynamic between young and old. They said change creates anxiety and would not want to deal with the unknown.
- Families are the core group that could influence together with worship places, religious leaders and community leaders. Family members are their models.
- GP could also take an active role.

B. Chinese (Tasmania)

Profile

1. No. of participants: 22
2. Gender: Female (14) / Male (8)
3. Current age
 - Mostly 60s
 - Oldest: 88
 - Youngest: 48
4. Age at entry
 - Mostly in their 40s to 60s
 - Oldest: 83
 - Youngest: 29
5. Year of entry
 - Mostly in year 2000
6. Years in Australia
 - Mostly 10 years and less

Highlights

- Families are either nearby or they live together so interactions are as often as 3-4 times a week. Social media is also used to communicate.
- Most of them look after grandchildren, do house chores.
- Some engage in volunteer work. Most participate in social activities that are mostly health-focused conducted by Mandarin-speaking community groups.
- Barriers to social engagements include transportation and language.
- Most of them feel at peace as they age. They see ageing as a natural process. “Getting older” means “paying more attention to maintaining health” now that they no longer work.
- What is important is to be able to adjust attitudes towards life. Though balance and peace will be challenged when illness or frailty sets in.
- The Chinese respect older people in general.
- In China’s context, people retire at earlier age to make way for younger people. Then they become “the biggest group of volunteers”.
- Home care program in Australia reduces the pressure of caregiving, contributing to better care at home.
- However, isolation mostly happens due to language barriers – carers make effort to help older parents develop connections.
- Ageism is only experienced in the workforce--early retirement in China. In Australia, a 30-year old couldn’t get apprentice job as employers prefer younger people whose rates are lower. But in general, they feel Australians can work for as long as they are able to.
- They believe older people receive the same or better care in the health care system.
- Racial discrimination is more likely an issue than ageism.

AGEISM IN CULTURALLY DIVERSE COMMUNITIES

- “Language barriers can make ageism worse.”
- Care facilities must allow more independence for older persons; provide shared medical care, housekeeping and speak their language
- Community venues where seniors can show their value. Public transport change, social events, innovative accommodation with younger people.
- Instead of “fighting back ageism”, older persons can focus on “enjoying the present”. Show younger people how to lead a good life with energy, optimism and being helpful. To also guide younger people how to have harmonious relationships with older persons. Intergenerational activities.
- Activists for older persons are good influencers, community leaders of various Chinese community groups.

C. Greeks of Egypt (South Australia)

Profile

1. No. of participants: 10
2. Gender: Male: (6) / Female (4)
3. Current age
 - Mostly 70 and older
 - Oldest: 89
 - Youngest: 68
4. Age at entry
 - Very young to teenage years
 - Oldest: 35
 - Youngest: 4
5. Year of entry
 - Mostly late 1950s to 1960s
6. Years in Australia
 - Mostly 40 to 60 years

Highlights

- All have their families nearby, most have grandchildren.
- Interacts with family quite regularly. Sees or calls them daily. Also connects through social media.
- Most of them look after grandchildren. Some are family carers. They believe it is their duty to care for their children and grandchildren. It gives them sense of purpose.
- All are member of these clubs: The Greeks of Egypt and Middle East Society of SA
- Other social networks include church auxiliaries and international groups (Lions etc)
- Engage in volunteering such as in school canteens.
- Believes ageing is inevitable and it's important to learn how to cope and adjust.
- Happy that they're older as there's no longer had to work.
- Most of them recognise the independence that comes with ageing. But cognisant that independence is only possible with good health.
- Greek culture respects older people. Many believe Greeks remain family-oriented and kids are brought up considerably well within the traditions. Hence, the respect for older persons.
- They recognised the value of the Greek clubs initiated by the first generation of Greek immigrants. The community keeps older people busy, socially active and well-connected.
- Ageism does not exist in the Greek community but recognised that it does exist in the larger society.
- Ageist attitudes in the workforce was identified—some older people struggle find employment. One of them believes they were overlooked for a position due to age, not necessarily cultural background.
- They knew of older people who are “overlooked for a type of care” that could compromise their health.

AGEISM IN CULTURALLY DIVERSE COMMUNITIES

- They identified travel and health insurance policies as discriminatory, but this is an issue that affects all Australians.
- They also noted that there are mostly young people in mass media especially, tv.
- Older people were encouraged to be more socially engaged—join the Greek Club for example. The community can then see that older people are valuable members.
- Transportation need to be less costly to reduce isolation among older people.
- Positive images of older people and culturally relevant information are beneficial as well as ensure that older people are aware of their rights and empowered to speak up.
- Key influencers include community leaders such as presidents of community clubs, workers in Greek Orthodox Community Services, Greek politicians, faith leaders, Greek doctors.
- The group also recognise themselves as role models of ageing—engaging, multitasking, networking, enjoying life. Especially the president of the Greeks of Egypt Club who is female.
- Ethnic media are effective channels. Information need to be in languages understood by the target audience.
- Revisit the language commonly used to refer to older persons. Senior for example has taken on a negative connotation.
- Unions should take on the campaign and they can provide great stories.
- Conversations with young people in schools need to happen.
- “Ageism affects women more so than men.”

D. Vietnamese (South Australia)

Profile

1. No. of participants: 15
2. Current age
 - Mostly 70 and older
 - Oldest: 99
 - Youngest: 66
3. Gender: All female
4. Age at entry
 - Mostly 50 and older
 - Oldest: 65
 - Youngest: 27
5. Year of entry
 - Mostly late 1970s to early 1990s
6. Years in Australia
 - Mostly 25 to 40 years

Highlights

- All have their families nearby and most have grandchildren. Often meet family on weekends.
- Most look after grandchildren, family carer
- Social activities include volunteering, participating in activities of the Vietnamese Women's Association
- View ageing as a positive part of life and enjoy this stage. "I like being older now."
- Community has respect for older people, looked up to for their wisdom. Older people are privileged.
- No one experienced ageism—unable to relate to the issue.
- Treated well by health professionals. Appreciate health care, social services, Centrelink etc.
- Thankful for all that they were receiving.
- The 99-year-old participant was identified as a great role model.
- Key role for the Vietnamese Women's Association where all are participants—women are encouraged to be more active in the community
- Religious leaders are recognised as key influencers.
- Key channels of information, using translated materials, are the ethnic media, churches and community newsletters.
- Positive attitude is essential in ageing.

Annex A

Moderator Guide

No.	Question	Intent / Notes
	<i>Icebreaker Questions</i>	
1	<p>What keeps you busy most days?</p> <p>Are you working (paid work or volunteer work)? If yes, what do you do?</p> <p>Do you take care of someone in the family? If yes, what do you do for them?</p>	<p>To have a sense of their engagements or commitments.</p> <p>To also understand if there is some level of isolation.</p>
2	<p>Do you have family nearby?</p> <p>Who among you here have grandchildren?</p> <p>How often do you see them?</p> <p>How do you keep in contact?</p>	To understand level of family connection or isolation.
	<i>Main questions</i>	
3	<p>What do you think of ageing?</p> <p>How do you feel about getting older yourself?</p>	
4	<p>How is getting older and older age perceived in your culture?</p>	To explore culture-specific perceptions on ageing, older persons etc
5	<p>How are older people treated in your specific community?</p>	To understand role of older persons in the community and generational dynamics
6	<p><i>Moderator: Define what ageism is and give some real examples so people know what “ageism” is about. Then intro on the EveryAge Counts’ campaign.</i></p>	<i>(EveryAge Counts provided reference and briefing for moderators)</i>
7	<p>Is the issue of ageism relevant in your culture? What does it look like?</p> <p>For example, in your culture, are older people’s lives treated as of less value, do they receive the same level of respect in health care, do older people have a more difficult time getting a job, etc?</p>	To understand community’s concept of ageism

No.	Question	Intent / Notes
8	Have you, or people you know, been stereotyped, experienced prejudice or discrimination because of your age?	To share first-hand experience/s (or of people they personally know) of the issue within their community
9	Have you seen ageism occur in the broader community, or have you heard about it? What does it look like?	To explore their perception of ageism as an issue in the wider community
10	How does it affect older persons from your community?	To discuss the impacts felt, heard or seen
11	What are the things you wish could change about older people's lives and how they are viewed in your community and in the broader society?	To explore potential aspirations for change
12	How can we start challenging ageist thinking? In your specific community? Or the wider community?	To solicit suggestions for action first at their specific community and the wider community
13	Who are the influencers and opinion makers in your community who can help?	To identify people in their community who can help address ageism
14	Who are role models in your community? That is, older persons from your specific community who are ageing well—refusing to be held back or defined by their age and other people's views about their age.	To identify older persons who are inspirational for changing perceptions on ageing To understand participants' concept of "ageing well model"
15	How can we support you and other older persons in your community to engage in the campaign and help share its message?	To surface suggestions on how EveryAge Counts can support older person engage in the campaign
16	How can we make sure that the EveryAge Counts campaign is relevant to your community, and makes sure that ageism is discussed and addressed within your community, across age groups?	To surface suggestion to help EveryAge Counts in delivering a campaign in the community
17	<i>Moderator: Share how their inputs will be used by EveryAge Counts' campaign</i>	
	END	

Annex B

Moderator Notes

ARABIC

FOCUS GROUP ON AGEISM:

Number of People: 14 participants

7 Females and 7 Males

Age: 65-89

Background: 4 Lebanese, 9 Syrian and 1 Egyptian

Years of Living in Australia: Ranges from 2 years - 55 years

1. What keeps you busy most days?

Most men said gardening, spending time working on the vegetable patch, playing cards, praying, walking and visiting family and friends.

Most women said housework, cooking, watching TV, praying and visiting family and friends

2. Are you working (paid work or volunteer work)?

No, most of the participants in the groups are not working or doing any volunteer work.

3. Do you take care of someone in the family?

a. If yes, what do you do for them?

- Not really, most of the kids are grown up and they're very independent.
- My son is helps me a lot, without him my life would be harder.
- We do help our kids from time to time with babysitting the grandchildren.

4. Do you have family nearby?

Most of the participants in the group indicated a 50 -50 split. Some are close by and some are far away.

They all indicated that they do visit from time to time, especially on the weekends.

5. *Who among you here have grandchildren?*

All participants indicated they had grandchildren.

a. *How often do you see them?*

This response was varied:

- Once a week
- Every fortnight
- Everyday

b. *How do you keep in contact?*

- Regular phone calls
- Regular visits
- Sharing accommodation
- Having lunch after church

6. *What do you think of ageing?* NB: responses verbatim

- We don't feel our age yet
- We are Ok and we don't like to think about ageing
- When we are in a frail age, we will figure something out.
- We are lucky here in Australia as seniors, we are very well looked after.

7. *How do you feel about ageing?* NB: responses verbatim

- We are not that old
- We feel tired sometimes.
- We are having some health problems
- We always think about our kid's life/ worried about their futures
- We have lived our life and ageing is a part of life, it is the later stage.

8. *How is old age perceived in your culture?*

Participants had divided opinions on this issue.

Most of the group expressed appreciation for their way of life in Australia. They had a strong sense of being looked after and were grateful for having the opportunity to live within their culture and practice their rites and beliefs. They valued the choices they can make to live their lives the way they wish, if they are not affecting other people.

However, there were some participants who felt that older people were more respected in their communities back home more so than the respect afforded to elderly here in Australia

9. How are older people treated in your specific community?

- 90% responded that they were treated fairly with care and with respect.
- 10% responded that Government policies are not suitable for the older generation, and that all the concessions are made for younger people.

10. Is the issue of ageism relevant in your culture? What does it look like?

Most of the participants believe that the key findings from the Human Rights Commission about ageism in Australia did not apply to their culture.

They expressed their gratitude in being treated with respect. The majority agreed that the respect was fostered by how children were raised and who acted as their moral guide.

Most agreed that when they experienced challenges and issues in their own lives, that they usually discussed these with people from the same age. They felt that this approach provided the support and empathy they needed due to the age cohort and the sharing of similar experiences.

Responses verbatim:

- We talk about our issues with each other because we can't talk about anything to the younger age as they think we are out of our minds.
- We sometimes talk to the neighbours...maybe??
- We keep it inside our hearts, and prefer not to share it with others

11. What is your personal experience of the issue? Or of people you know?

- The participant's response to this question indicated that their experiences were positive overall. They expressed their joy in having the support of family, friends and the government.

12. How does it affect older persons from your community?

There was a perception permeating in the group that although older people are well respected and loved, that society appears to care more about the younger generation because they are the future of this country.

13. What are the things you wish could change?

The participants in the group were reluctant to commit to any change. They did not want to change anything. They believe that change creates anxiety and the group did not want to contemplate dealing with the unknown.

14. How can we start challenging ageist thinking? In your specific community? Or the wider community?

The participants of this community agreed that family is the core of their existence. Therefore, they felt that the focus should be on teaching the younger generation

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about the importance of upholding values and morals. This in turn would ensure the older generation is respected and cared for.

15. Who are the influencers and opinion makers in your community who can help?

The participants agreed that the leaders of churches and other religious leaders and community leaders were influencers.

16. Who are role models in your community? That is, older persons from your specific community who are ageing well refusing to be held back or defined by their age.

The group couldn't identify anyone specific but referred to their family members as their role models.

17. How can we support you and other older persons in your community to engage in the campaign and help share its message?

The participants felt that if community/ religious leader took the first steps then the family would support the campaign.

18. How can we encourage your community to be actively involved in the EveryAge Counts Campaign?

The participants agreed that the first approach would be to inform seniors about the campaign by visiting social groups and meeting at community centres, churches.

They also thought the GP could take a proactive role.

Quote verbatim:

“having no free time, as little time left”

Summary:

From my observations and in the time spent with this group it was clear that there are differences in the interpretation of the concept of ageism. The way in which we in Australia define and identify with ageism is quite different to the way in which our CALD (Arabic) communities in this group defined this term.

From the group discussion that focused on their levels of feeling engaged, the extent to feeling needed and their perceived role of elderly in the community it was evident that the consultative group struggled to identify how “ageism” applied to them.

Their reference point to ageism was based on the family unit and on cultural expectations.

Participants expressed a strong commitment to the belief that their children and grandchildren were their lifeline.

It was evident that the family and the extended family in this community demonstrated the core foundation in which all members had a designated role and responsibility. Responses indicated that older persons were considered the patriarchs of the family, the carriers of the wisdom, the maintainers of the language and culture, and the teachers of their grandchildren who will foster the next generation Family was overwhelmingly considered as one of the most important aspects of this culture.

When questioned around making changes, all group members demonstrated a discomfort or resistance to change. Even those who had experienced a long waiting list on receiving My Aged care packages were still positive and expressed their appreciation of the current support they received. A few comments were made that if there was to be any change it would be to improve the waiting time for aged care support.

In relation to role models and influencers in the community, it was clear that spiritual leaders and cultural practices play a key role in influencing the way in which they viewed role models. Most commented that their spiritual leaders were the role models in the community. It was noted that in most cases the family and the extended family would be the “go to” for support and be relied on to address any significant issues including ageing issues. From my observations it would seem unlikely that they would access support outside of the immediate family support unit unless that support was reflected and inclusive of the family unit.

GREEK

Greeks of Egypt – 10th September Consultation Ageism in culturally diverse communities: A scoping study

General comments –

- the Greeks of Egypt community found it difficult to understand the term Ageism
- the consultation spoke to people who are connected with their community, so this could have biased their responses.
- It would have been good to try and elicit some responses of people who were isolated in their homes for whatever the reason

Moderator Guide

No.	Question	Intent / Notes
	<i>Icebreaker Questions</i>	
1	<p>What keeps you busy most days?</p> <p>Are you working (paid work or volunteer work)? If yes, what do you do?</p> <p>Do you take care of someone in the family? If yes, what do you do for them?</p>	<ul style="list-style-type: none"> • Being involved in this club (The Greeks of Egypt and the Middle East Society of SA) • Volunteering (also in different clubs) • Looking after grandchildren • Housework, shopping, gardening • Church auxiliaries • Lions international groups – Adelaide Hellenic • School canteens • Being a carer • Fishing • Bingo • Other hobbies (i.e. reading)
2	<p>Do you have family nearby? Who among you here have grandchildren?</p> <p>How often do you see them?</p> <p>How do you keep in contact?</p>	<ul style="list-style-type: none"> • Yes, all in the group had family nearby and most had grandchildren some younger some older • Saw family at least once a day or spoke to them via

		<ul style="list-style-type: none"> phone or social media Some of the participants had grandparent duties of caring for young children
	<i>Main questions</i>	
3	<p>What do you think of ageing? How do you feel about getting older yourself?</p>	<ul style="list-style-type: none"> Ageing is inevitable that's what just happens. You need to learn to cope and adjust Although the mind is good, the body reminds you that the years are passing You only are as old as you feel. Many indicated that they were happy getting older as they no longer had to work. All of them in the group had good health so ageing and not going to work provided them with some independence and freedom to do what they want. Many of them enjoyed the opportunity to spend time with their grand children Those who were able to drive had a greater sense of freedom One person was concerned about their own personal safety as they lived alone and wanted a medic alert. They admitted that as long they were healthy and independent, ageing was fine. However, they were concerned that if they started losing their independence (i.e. being unable to drive, having difficulties with walking or being sick), ageing would not be as enjoyable.
No.	Question	Intent / Notes
4	<p>How is getting older and older age perceived in your culture?</p>	<ul style="list-style-type: none"> In the Greek culture older people are respected Older children respect their elderly However, we have heard of some older people being exploited by their families, as sometimes young people become greedier and less respectful Generally, children are respectful

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		<p>of older people</p> <ul style="list-style-type: none"> • In the Greek culture, old age has always been a matter of respect. Greeks have valued their Seniors since antiquity. Older people are considered to have gained wisdom throughout their lives and, therefore, they must be respected. • An older person is respected even if he/she is not a nice person • Younger Greek-Australians have been raised with these values which have been instilled in them by their parents and grandparents • Although modern society does not hold fast to these values anymore, children raised within the Greek culture still respect their elderly – the Greek culture being far more traditional than the Anglo-Saxon one. • “As elderly, we try to blend with the younger generation, so that we don’t get disappointed and the generation gap does not become very deep”. • “Greeks are still family-oriented and as such their children are more likely to respect their elderly parents”.
5	How are older people treated in your specific community?	<ul style="list-style-type: none"> • As per question 4 • But some older people feel they are ignored. It is mostly people who do not have strong family or friendly connections. These people also feel lonely. • The first generation of Greek immigrants quickly organised themselves into a community and established their clubs according to the region they originally came from. Now that they are older, the community as well as the clubs keep them busy, socially active and well-connected. • From this point of view, older people in our community consider themselves as “trendsetters”. • The fact that the Greeks had quickly organised themselves

		<p>socially, helped them stay together and hold on their traditions. They were not integrated or assimilated as quickly as other European cultures.</p> <ul style="list-style-type: none"> • Therefore, following a long tradition, older people have continued to be treated with respect and been cared for by their children, even nowadays. • Older Greeks, who are still independent, feel that it is their duty to care for their children and grandchildren (by baby-sitting, cooking, shopping, transporting, supporting financially, etc.) This also gives them a sense of purpose and makes them feel useful. When these people become sick or lose their independence, the roles are reversed: now it is the duty of their children or grandchildren to care for their older parents, grandparents, aunts and uncles
6	<p>Moderator: Define what ageism is and give some real examples so people know what “ageism” is about. Then intro on the EveryAge Counts’ campaign.</p>	<p><i>Examples provided.</i></p>
7	<p>Is the issue of ageism relevant in your culture?</p> <p>What does it look like?</p> <p>For example, in your culture, are older people’s lives treated as of less value, do they receive the same level of respect in health care, do older people have a more difficult time getting a job, etc?</p>	<ul style="list-style-type: none"> • No – not within the club or culture; “Not at the club, not in our community, not within our families” • The older persons are well looked after both by the family and the community. They are not treated as people of less value. • However, examples of being discriminated from employment opportunities did come up, but this was not relevant to their community but the broader society. Older people do struggle to find employment and are compromised with health care in the hospital where some older people are overlooked for a type of care. • Older people are also compromised when seeking travel insurance

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		<ul style="list-style-type: none"> • They are all aware of the fact that health insurance companies discriminate against older people, but they understand this is the case for all Australians, not only those from a CALD background.
8	Have you, or people you know, been stereotyped, experienced prejudice or discrimination because of your age?	<ul style="list-style-type: none"> • Yes, one of the interviewees indicated that they believed that they were overlooked for a position due to their age, not necessarily cultural background. • In general, they do not feel that they have been stereotyped, experienced prejudice or discrimination because of their age within the community, but they joked about what might happen “if they start having confusion or memory loss problems”
9	Have you seen ageism occur in the broader community, or have you heard about it? What does it look like?	<ul style="list-style-type: none"> • In the employment area • Media “lots of young people on the television even in Greece”
10	How does it affect older persons from your community?	<ul style="list-style-type: none"> • The group did not believe that it affected their community
11	What are the things you wish could change about older people’s lives and how they are viewed in your community and in the broader society?	<ul style="list-style-type: none"> • Reduce social isolation, encourage people to attend more club or social programs that are run by the Greek community • The Greek Community views older people as contributing and valuable members of the society • When older people are active, it does not seem to be a problem. The problems start when older people are stuck at home, due to health issues or social isolation • Social isolation could be reduced if transport was more affordable (for example less expensive taxis)

12	How can we start challenging ageist thinking? In your specific community? Or the wider community?	<ul style="list-style-type: none"> • Provide more positive information around this and to be culturally specific • Good role models within the Greek community but also other communities • Ensure people are made aware of their rights and provide them with a voice to speak up. • Once older people are aware of their rights and services available to them, they become more active and empowered – rendering victimisation and discrimination against older people less often • More positive images of older people at the media (including social media) and the Greek media • Show that older people can be active and involved in all aspects of society.
13	Who are the influencers and opinion makers in your community who can help?	<ul style="list-style-type: none"> • Key community leaders such as the presidents of the community clubs who can speak up and provide communities with more information • Key workers in the Greek Orthodox Community Services workers • Greek politicians working in the Australian Government • Faith leaders • Greek doctors
14	Who are role models in your community? That is, older persons from your specific community who are ageing well—refusing be held back or defined by their age and other people’s views about their age. to	<ul style="list-style-type: none"> • All the people sitting around the room today, they are not defined by their age – they are as active as they used to be when they were younger, and they volunteer within the Greek and the broader community. They have strong family and community networks. They are multitasking and enjoy life. • The female President of the Greeks of Egypt Club.

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15	How can we support you and other older persons in your community to engage in the campaign and help share its message?	<ul style="list-style-type: none"> • Use ethnic media to get to those who are not attending these types of groups • Having started the conversation is great but we need to continue it too. • Use ethnic media to disseminate the information about the campaign and the research. • We should look at the language we use to refer to older people i.e. seniors, it has over the years taken on a negative connotation. • Start the conversation within the school system
16	How can we make sure that the EveryAge Counts campaign is relevant to your community, and makes sure that ageism is discussed and addressed within your community, across age groups?	<ul style="list-style-type: none"> • Provide information in other languages that can reach those who do not speak English or provide it through other mediums • Start the conversation at schools with young children • Unions should also take up the campaign and get some great news stories that can be published. <p>Ageism affects women more so than men.</p>

MANDARIN

EveryAge Counts

Focus Group Study in Mandarin Speaking Community

Sept 25, 2019

Moderator: Jade Qi Li

Ice-breaking Questions

1. Intent/Notes: To have a sense of their engagements or commitments. To also understand if there is some level of isolation)

- What keeps you busy most days?
- Are you working (paid work or volunteer work)? If yes, what do you do?
- Do you take care of someone in the family? If yes, what do you do for them?

Key Answers:

- Most participants do housework, look after grand-children, look after elderly parents, and look after themselves (e.g. exercises, Tai Chi as a hobby, and other health-focused activities). A few loves gardening. Two participants are working full-time, self-employed. One participates speech-themed community activities weekly.
- A couple of participants volunteer in community groups once or twice a week. One helps a sewing group, the other cooks in community kitchen, etc. Two paid jobs are: law practise and community newspaper.
- Looking after family members usually includes cooking meals, washing, school pick-ups and drop-offs, taking them to appointments, etc. One case includes coordinating her daughter's education with school.

2. Intent: To understand level of family connection or isolation

Note: Family connection is always very strong in Chinese community. So I added a question to understand the level of connection to the broader community.

- Do you have family nearby? **Yes, for all of them.**
- Who among you here have grandchildren? **All except two.**
- How often do you see them? **Three to four times a week, or just living together.**
- How do you keep in contact? **Visit in person at least 3-4 times a week, and phone call or social media daily.**

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- Do you get out much? How often? Usually to what kind of social setting?

Most participants go out for grocery shopping once or twice a week, occasional doctor's appointment, and sometimes Mandarin-speaking community activities. Overall, they feel it's hard to get out, which is partly due to limited public transportation and partly due to language barrier.

Main Questions

- 3. Note:** First question will potentially give us answers from the head, more distanced and rational. While the second one will be from the affect level. Type of question can set the tone for what will follow.

- What do you think of ageing?

All participants regarded it a natural process, no need to think too much about.

- How do you feel about getting older yourself?

Most people feel at peace now. They think it's very important to adjust attitudes towards life, in order to achieve such peace. It is relatively easy to do when they are healthy, can look after themselves. But when they get ill, it is a lot harder to feel balanced. They would feel sad and worry about burdening their kids.

One full-time working participant feels "no change" from younger years.

- 4. Note:** To explore culture-specific perceptions on ageing, older persons etc.

- How is getting older and older age perceived in your culture?

The elderly should be respected. They are valuable components of any family.

However, people in China usually get asked to retire after they reach 55 (female) or 60 (male). So in this context, getting old is de-valued. Nevertheless, most participants think it is acceptable because they need to make space for young people. One participant thinks it is unfair.

For many people, "getting older" = "paying more attention to maintaining health". In addition to exercises, they would take extra care on balanced diet, remedial massage, and other health tips from Traditional Chinese Medicine.

- 5. Intent:** To understand the role of older persons in the community and generational dynamics

Note: I added a question to deepen the investigation a bit

- How are older people treated in your specific community?
Respected in general and in families but lose employment opportunities once they reach a certain age. They often become “the biggest group of volunteers” in helping with childcare and housework.
- Is the treatment different for when you are in China and when you are in Australia?
Yes, in some aspects:
 - o Australian government’s home care program reduces the pressure of looking after seniors in families. It contributes to a better care environment at home.
 - o However, due to language barrier or different lifestyles, living in Australia leads to higher isolation from community. Carers of the family need to pay more attention to help seniors to get out of home, to connect.

6. Note: EveryAge Counts to provide reference and briefing for moderators

Moderator: Define what ageism is and give some real examples so people know what “ageism” is about. Then intro on the EveryAge Counts’ campaign.

7. Intent: To understand community’s concept of ageism

Note: It is important to carefully check about how families treat older people in their communities and whether this appears to be different from how they see families outside their culture treating older members.

- Is the issue of ageism relevant in your culture? What does it look like? For example, in your culture, are older people’s lives treated as of less value, do they receive the same level of respect in health care, do older people have a more difficult time getting a job, etc?
Yes, in terms of employment. As mentioned before, people are “asked” to retire at certain age in order to make space for younger generation. They don’t always have a choice. If they choose to look for work after “official” retirement, the chance of success is very low, because there is plenty younger and cheaper labour.
But they are regarded as valuable in other aspects in general (e.g. childcare, homecare). They receive the same or better care in health care system.

8. Intent/Note: To share first-hand experience/s (or of people they personally know) of the issue within their community

- Have you, or people you know, been stereotyped, experienced prejudice or discrimination because of your age?
 - o No incidents in Australia from the participants themselves.
 - o A story is about a friend who got verbally assaulted by teenagers, but more likely due to racial discrimination rather than age. However, older Chinese

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migrants are more likely receive discriminative comments/actions due to higher level of language barrier.

- There are stories from friends about employment difficulties. And one case pushes ageism to much younger ages for migrants: A 30+ year old man (an electric engineer in China) could not find any licensed electrician to take him as an apprentice, after he finished due courses in TAFE. One of the reasons is that his age makes him more costly – he needs to be paid more by law – than the younger apprentices (late teens, early 20s).

9. **Intent:** To explore their perception of ageism as an issue in the wider community

- Have you seen ageism occur in the broader community, or have you heard about it? What does it look like?
 - Yes, although rarely. Overall, they don't think ageism is common in Australia. Someone said. "They can work into 60s and 70s. I saw them still full of energy because of work."
 - A few participants saw on tv that seniors can be mis-treated in nursing homes. One participant heard from friends that some Alzheimer seniors died quickly in nursing homes because the staff didn't have enough time to feed them due to limited hours. The seniors don't eat much as a result, then pass on faster than due course.

10. **Intent:** To discuss the impacts felt, heard or seen

- How does it affect older persons from your community?
 - Employment-seekers would have to start their own business rather than looking for a job. In this case, language barrier makes ageism worse.
 - They have a stronger motivation to stay healthy.
 - They hope for alternative ways of cared facilities, maybe cared development projects that allows them enough independence, while providing shared medical care, housekeeping, etc. Most importantly, speak their language.

11. **Intent:** To explore potential aspirations for change

- What are the things you wish could change about older people's lives and how they are viewed in your community and in the broader society?
 - More senior-friendly public transportation, such as free rides during off-peak time, more frequent services.
 - More free community venues for senior users. They need platforms that can show their values.
 - More funding for organizing senior outing and social events.
 - An innovative accommodation plan: Young people live with seniors for reduced rent, by doing housework or helping seniors transportation, etc. Local government needs to regulate the process of course. Europe already has successful trials of this model: Seniors gained better physical and mental health; young people became more responsible and respectful.

12. **Intent:** To solicit suggestions for action first at their specific community and the wider community

- How can we start challenging ageist thinking? In your specific community? Or the wider community?
 - o Guide seniors to change mentality to “enjoy the present”, instead of thinking too much about “fighting back ageism”. They can show the young people their value by leading a good life: energetic, optimistic, and helpful.
 - o Guild young people to realize harmonious attitude towards the seniors is more productive, because they will turn old one day. Every age is an important part of the society. Maybe the above model of “young living with old” can be a good way of connection.

13. **Intent:** To identify people in their community who can help address ageism

- Who are the influencers and opinion makers in your community who can help?
 - o Activist for seniors such as Jade Li, the moderator for today’s session.
 - o Community leaders of various Chinese community groups in Hobart.

14. **Intent:** To identify older persons who are inspirational for changing perceptions on ageing. To understand participants’ concept of “ageing well model”.

- Who are role models in your community? That is, older persons from your specific community who are ageing well—refusing to be held back or defined by their age and other people’s views about their age.
 - o Ms. Tian and Ms. Lu, whose goal is “enjoy every day, healthy and happy” at their high ages.
 - o Mr. Fan, who is always open-minded, and ready to learn new things. He taught himself all kinds of skills in home repairing, grew loads of healthy vegetables, and always find opportunities to socialize.
 - o Mr. Zhang (not present), who studies English persistently.

15. **Intent:** To surface suggestions on how EveryAge Counts can support older person engage in the campaign

- How can we support you and other older persons in your community to engage in the campaign and help share its message?
 - o This study is a good start. The collected results should be delivered back to the community, via various social media. Some funding to translate the key points to Chinese for efficient communication.
 - o Some funding for a casual gathering, where seniors can share their stories and food to the young.

16. **Intent:** To surface suggestion to help EveryAge Counts in delivering a campaign in the community

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- How can we make sure that the EveryAge Counts campaign is relevant to your community, and makes sure that ageism is discussed and addressed within your community, across age groups?
 - As no participant experienced ageism in their lives in Australia, it is a bit hard to find relevance. Maybe similar focus group studies can be helpful, in spreading words about the perception of ageism to the Chinese community, to raise awareness.
 - Community outing that involves multiple families with different generations can be a suitable occasion to mention ageism and caution the community.
 - Language barrier can be a trigger for ageism towards migrant seniors. So maybe some advocacy for more language training.

VIETNAMESE

Vietnamese SA Consultation Friday 13th September - Ageism in culturally diverse communities: A scoping study

- Again, with this community Ageism was very difficult to get across as a concept
- It was not a reality for them
- The consultation was conducted at a senior's group

Moderator Guide

No.	Question	Intent / Notes
	<i>Icebreaker Questions</i>	
1	<p>What keeps you busy most days?</p> <p>Are you working (paid work or volunteer work)? If yes, what do you do?</p> <p>Do you take care of someone in the family? If yes, what do you do for them?</p>	<ul style="list-style-type: none"> • Gardening • Walking exercise • Singing in the choir • Bingo • Volunteering • Family carer • Looking after grand children • Care of child with a disability <p>No one in the group was working many had been retired for over 10 years or longer</p> <p>Some had not worked at all</p>
2	<p>Do you have family nearby?</p> <p>Who among you here have grandchildren?</p> <p>How often do you see them?</p> <p>How do you keep in contact?</p>	<ul style="list-style-type: none"> • Yes, all had family nearby • Majority had grandchildren nearby <p>Saw grandchildren mostly on the weekends unless they had babysitting duties</p>
	<i>Main questions</i>	
3	<p>What do you think of ageing?</p> <p>How do you feel about getting older yourself?</p>	<ul style="list-style-type: none"> • Ageing is part of life, we do not complain • The oldest participant in the group was 102, many of the group members looked up to her as inspirational • Many in the group said that they were viewing their golden years in a positive light and

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		<p>were enjoying it.</p> <ul style="list-style-type: none"> • They very much appreciated all that the Vietnamese Women's Association offered them such as social gatherings, meals, support all this made their life enjoyable
No.	Question	Intent / Notes
4	How is getting older and older age perceived in your culture?	<ul style="list-style-type: none"> • This time of life the community views the aged in a respectful light. • You are deemed to be wise if you are older young people in our community look up to us for advice • "I like being older now," said one of the participants
5	How are older people treated in your specific community?	<ul style="list-style-type: none"> • Respectfully • Very positively • Older people are always privileged
6	Moderator: Define what ageism is and give some real examples so people know what "ageism" is about. Then intro on the EveryAge Counts' campaign.	
7	<p>Is the issue of ageism relevant in your culture? What does it look like?</p> <p>For example, in your culture, are older people's lives treated as of less value, do they receive the same level of respect in health care, do older people have a more difficult time getting a job, etc?</p>	<ul style="list-style-type: none"> • Difficult to see the term ageism relevant in their community • Everyone in the group without exception felt very respected by all members of their own community. • No one had any problems with health care, social services, Centrelink etc. • They thought Australia had the best healthcare service and that they were well treated by health professionals
8	Have you, or people you know, been stereotyped, experienced prejudice or discrimination because of your age?	NO
9	Have you seen ageism occur in the broader community, or have you heard about it? What does it look like?	<p>No</p> <p>Have not heard about ageism, very difficult for them to understand the</p>

		issue.
10	How does it affect older persons from your community?	It doesn't
11	What are the things you wish could change about older people's lives and how they are viewed in your community and in the broader society?	Consultation participants were thankful for all that they were receiving
12	How can we start challenging ageist thinking? In your specific community? Or the wider community?	Women need to be active in their community
13	Who are the influencers and opinion makers in your community who can help?	Religious leaders, because they are very wise
14	Who are role models in your community? That is, older persons from your specific community who are ageing well—refusing be held back or defined by their age and other people's views about their age. to	The 102-year-old lady is a great role model <ul style="list-style-type: none"> Majority of participants in the Vietnamese Women's Association are in the 80s and 90s. These are great role models.
15	How can we support you and other older persons in your community to engage in the campaign and help share its message?	<ul style="list-style-type: none"> This groups did not see there to be a problem They believed people needed to be positive Ensure information goes out through ethnic media and churches and community newsletters
16	How can we make sure that the EveryAge Counts campaign is relevant to your community, and makes sure that ageism is discussed and addressed within your community, across age groups?	"Please make sure that for some of the communities, information is translated. This way we will not feel as though we are ignored"