

ELDER ABUSE IN ASIAN PACIFIC ISLANDER COMMUNITIES

Ailee Moon, MSW, Ph.D.
Department of Social Welfare
UCLA Luskin School of Public Affairs
John A. Hartford Geriatric Social Work Faculty Scholar

for the National Center on Elder Abuse

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TOPICS FOR TODAY'S WEBINAR

1. Asian and Pacific Islanders (API) in the US:
 - 1a. Who are they and how many?
 - 1b. Growth of APIs in the US
2. Conceptual framework for EA Prevention, Detection and Intervention in API Communities
 - 2a. EA Internalizing factors: Strong family relations; gender roles; virtue of sacrifice; face saving & shame; victim blaming; religion & spirituality
 - 2b. Socioeconomic & immigration background: Foreign-born & immigration background; English proficiency; educational level; income & poverty; living arrangement
 - 2c. Perception of Elder Abuse (EA)
 - 2d. Perception and knowledge of EA related laws and services
 - 2e. Help-seeking decision, including reporting
 - 2f. Fear of authorities, such as APS, police, social service agencies
 - 2g. EA prevention, detection, and intervention

APIs IN THE US

- ✘ Over 70 ethnic groups are considered Asian Pacific Islanders. The Pacific Islander population includes Native Hawaiians, Guamanians or Chamorro, Samoans and other Pacific Islanders such as Tongan, Fijian, Guinean, and Solomon Islander. [1]
- ✘ There are about 50 Asian ethnic groups in the US, including the Chinese, Asian Indian, Vietnamese, Korean, Japanese, Pakistan, Cambodian, Hmong and Thai. [2]
- ✘ *Table 1 shows that 14.7 million Asian alone and 0.54 million Native Hawaiians and other Pacific Islanders alone were included in the 2010 Census. When APIs in combination with one or more races are included, the numbers, there were 17.3 M Asian American and 1.2 M Hawaiian and Pacific Islanders.*
- ✘ *The total US population grew 9.7 percent from 2000 to 2010.*
- ✘ *“Asian alone” population in the ten year period increased by 43% and the “Native Hawaiian and Other Pls” alone grew by 35%.*
- ✘ *It is notable that the Asian alone population grew at a faster rate than all race groups.*
- ✘ *Also notable is the fact that the Native Hawaiian and other Pacific Islander population was the race group most likely to report multiple races in 2010, as more than half (56 percent) reported multiple races. About 15% of the Asian population reported multiple races.*

NATIONAL POPULATION BY RACE (ONE RACE): 2010

Race	% of population	Change from 2000
TOTAL POPULATION: 308.7 m	100%	9.7% ↑
White alone	72.4	5.7% ↑
Black or African American alone	12.6	12.3% ↑
American Indian & Alaska Native alone	0.9	18.4% ↑
Asian alone: 14.7 million	4.8%	43.3% ↑
Asian alone or in combination w/ other race: 17.3 m	5.6%	45.6% ↑
Native Hawaiian & Other Pacific Islander alone: 0.54 m	0.2	35.4% ↑
Native Hawaiian & Other PI alone or in combination: 1.2m	0.4	40.1% ↑
Some Other Race alone	6.2	24.4% ↑
Two or More Races	2.9	32.0% ↑
<i>BY HISPANIC OR LATINO ORIGIN</i>		
Hispanic or Latino	16.3	43.0% ↑
Not Hispanic or Latino	83.7%	4.9% ↑

TEN LARGEST ASIAN GROUPS IN 2010

Asian Group	Alone pop. (growth from 2000)	With one or more other races (growth)
1. Chinese except Taiwanese	3.3 m (36.6%)	3.8 m (38.9%)
2. Asian Indian	2.9 m (70.0%)	3.2 m (67.6%)
3. Filipino	2.65 m (38.9%)	3.4 m (44.5%)
4. Vietnamese	1.6 m (39.6%)	1.7 m (42.0%)
5. Korean	1.5 m (33.1%)	1.7 m (38.9%)
6. Japanese	842 k (- 1.2%)	1.3 m (13.5%)
7. Pakistani	383 k (132.6%)	409 k (100.3%)
8. Cambodian	256 k (39.0%)	277 k (34.3%)
9. Hmong	252 k (44.4%)	260 k (39.6%)
10. Thai	183 k (51.2%)	238 k (58.1%)

CULTURAL PERSPECTIVES MUST BE CONSIDERED

- ✘ **Cultural perspectives** , including dominant beliefs and behaviors in family relations, parent-child relations in particular, gender roles, virtue of sacrifice, family shame, and victim blaming may be useful considerations for:
 - ✓ Understanding how elder abuse and neglect are defined and perceived by the majority of each API community members, victims and perpetrators;
 - ✓ Whether and what kinds of help, formal or informal, are sought by the victim and others;
 - ✓ Unique and important roles spiritual and religious leaders and organizations can play in education, training, advocacy, and norm setting for effective prevention and detection of elder abuse and neglect.

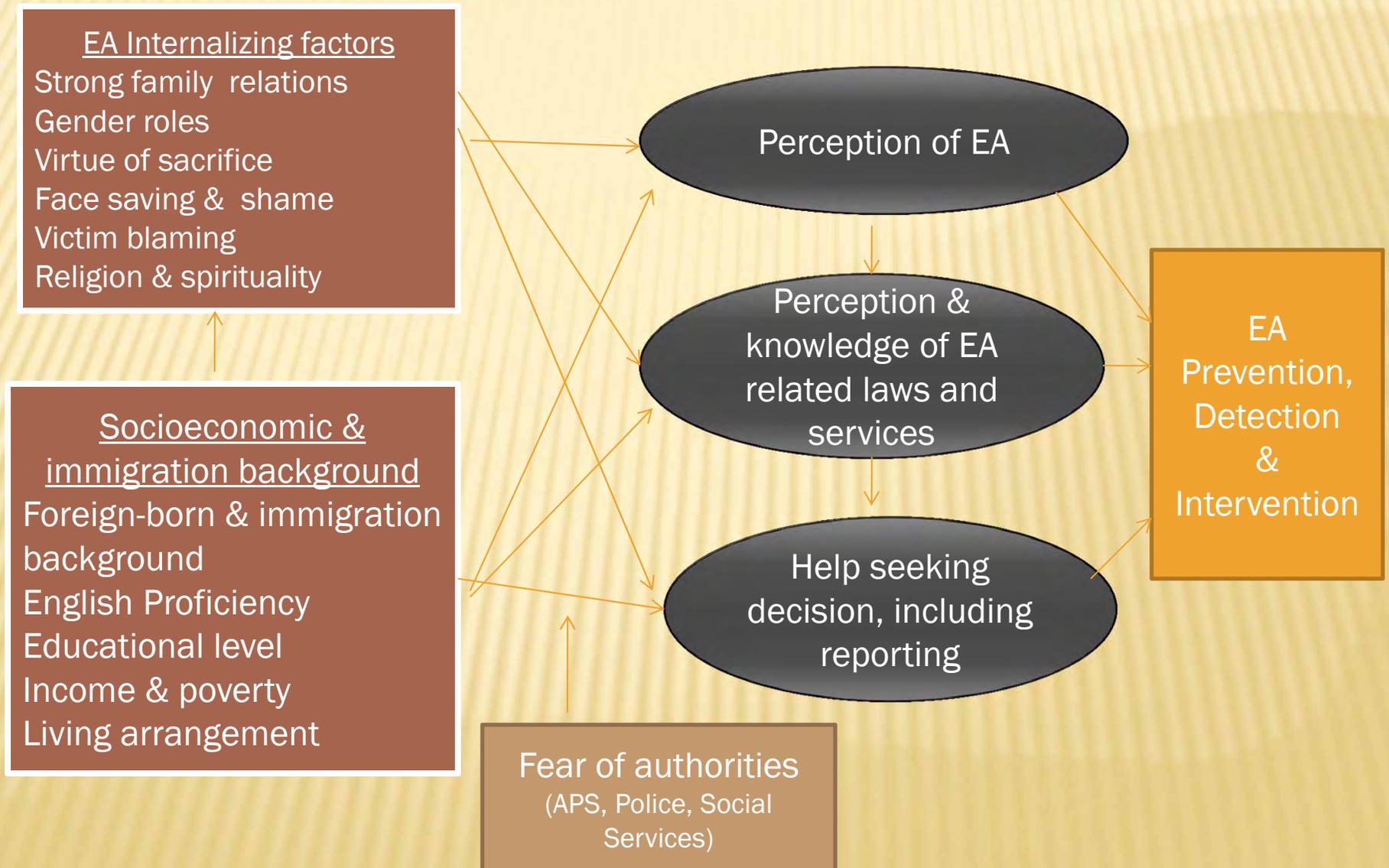
CONSIDERATION OF NON-CULTURAL, SOCIOECONOMIC AND IMMIGRATION BACKGROUND OF FAMILY AND INDIVIDUALS

- ✘ Ethnic group's culture is only one major dimension in understanding the risk factors and developing effective intervention, prevention, detection of EA in API communities.
- ✘ Other factors to be considered include:
 - (1) Country of birth American born vs. foreign born & years in the US);
 - (2) Immigrant or refugee background
 - reasons for immigration
 - political and socioeconomic conditions of the country of origin
 - (3) Socioeconomic characteristics of older adults and their adult children,
 - including: education level, English proficiency, income/poverty and living arrangement, and
 - (4) Fear or Attitudes toward authorities & reporting, such as the police, APS and other social service agencies

CHARACTERISTICS OF API POPULATIONS

Race/Ethnicity	Foreign-born (18-64)	Foreign-born (65+)	English Speak well(65+)	Education less than HS (65+)	Under poverty (65+)
Chinese	80%	90%	42	34.3	19.5
Japanese	45%	35%	90	11.2	8.4
Filipino	77%	94%	83	19.2	7.9
Indian	88%	98%	72	24.6	8.7
Korean	84%	97%	42	23.7	22.2
Vietnamese	85%	99%	29	45.4	19.9
SE Asians	82%	97%	47	44.4	17.6
HA/PIs	26%	23%	84	25.4	13.3

CONCEPTUAL FRAMEWORK FOR EA PREVENTION, DETECTION AND INTERVENTION IN API COMMUNITIES



AN EXPLORATORY STUDY OF ELDER MISTREATMENT AMONG EIGHT GROUPS: TOLERANCE, VICTIM BLAMING, AND ATTITUDES TOWARD THIRD-PARTY INTERVENTION AND REPORTING

✦ Sample:

The sample consists of a total 568 respondents who were 60 years old or older who identified themselves as one of the eight groups under study

The eight groups are:

- 1) 100 African American (AA): Los Angeles
- 2) 90 Non-Hispanic White (NHW): Los Angeles
- 3) 50 New Mexico Hispanic (NMH): New Mexico
- 4) 55 Native American (NA): Albuquerque, New Mexico, 15 tribes
- 5) 50 Chinese Americans born in the US (CA): Los Angeles
- 6) 48 Japanese Americans born in the US (JA): Seattle, Washington
- 7) 95 Korean Americans born in Korea (KA): Los Angeles
- 8) 80 Taiwanese Americans born in Taiwan (TA): Los Angeles

METHODS

- ✘ Data Collection: Face-to-face interviews, using a structured questionnaire with both open-ended and closed-ended questions

- ✘ Response categories to Elder mistreatment (EM) related question statement:

“Agree,” “Disagree,” “Don’t know,” & “It depends.”

- ✘ Only those who agreed with each statement is reported in the following tables.

Socio-demographic Characteristics of the Sample

Demographic characteristics					US BORN		FOREIGN BORN	
	AA (N=100) %	NHW (N=90) %	NMH (N=50) %	NA (N=50) %	CA (N=50) %	JA (N=48) %	KA (N=95) %	TA (N=80) %
Gender (Female)	68.0	65.9	65.6	81.8	56.0	46.8	62.1	55.0
Age (Mean)	70.5	74.3	72.3	69.5	(67.5)	(73.4)	(73.3)	(73.6)
Average Year in the U.S.	97% US born	90% US born	N/A	N/A	N/A	N/A	13.6	17.0
Marital status								
Married	58.0	61.8	40.0	47.3	80.0	62.5	58.9	62.5
Separated/Widowed/Divorced	33.0	30.3	50.0	49.1	20.0	37.5	41.1	37.5
Never Married	9.0	7.9	10.0	3.6				
Living arrangement								
Living alone	60.0	57.8	42.0	27.3	14.0	39.6	33.7	21.5
Self-rated health status								
Very good	15.0	27.8	34.0	27.3	40.0	12.5	6.3	13.8
Good	43.0	41.0	32.0	43.6	56.0	52.1	24.2	38.8
Fair	34.0	20.0	20.0	27.3	2.0	31.3	34.7	41.3
Poor	4.0	10.0	8.0	0.0	2.0	4.2	25.3	6.3
Very poor	4.0	1.1	6.0	1.8	0.0	0.0	9.5	0.0

Tolerance of potential elder abuse and neglect

Statement	AA	NHW	NMH	NA	CA	JA	KA	TA
	Ag (%)							
1. Among elderly couples, occasional hitting of the other person is okay.	1.0	1.1	0.0	1.8	0.0	10.4	3.2	2.6
2. It is okay for an adult child caregiver to tie down a physically or mentally impaired parent in bed.	2.0	5.8	16.0	0.0	4.0	14.9	9.5	0.0
3. When adult children feel too much stress in caring for their elderly parents, it is okay to calm the parents with medication.	14.0	5.6	42.0	9.1	18.0	14.9	21.1	6.3
4. It is okay for adult children to yell occasionally at their elderly parents.	3.0	30.0	10.0	1.8	30.0	20.8	8.4	5.1
5. It is okay for an adult child to use his/her parent's money for himself/herself.	0.0	2.2	14.0	1.8	8.0	10.4	45.3	12.7

Tolerance of potential elder abuse and neglect (Cont'd)

Statement	AA	NHW	NMH	NA	CA	JA	KA	TA
	<i>Ag (%)</i>							
6. When adult children borrow money from their parents, it is okay not to pay it back, even if the parents ask for the money.	1.0	3.3	0.0	1.8	0.0	2.1	37.9	8.9
7. It is okay for an adult child caring for bedridden to leave them alone elderly parents occasionally for a few hours.	16.0	25.8	55.1	14.5	38.0	29.2	37.9	6.3
8. When elderly parents continue to reject food, it is okay for adult children to force them to eat.	9.0	10.0	38.0	1.8	20.0	14.6	35.8	13.9

Tolerance of potential elder abuse and neglect : Respondents' Tendency to Victim Blame

Statement	AA	NHW	NMH	NA	CA	JA	KA	TA
	<i>Ag (%)</i>							
1. Many elderly people are badly treated because they did something wrong to deserve it.	5.0	3.3	12.2	5.5	6.0	6.4	43.2	11.4
2. Elderly parents who abused their children deserve abuse from their grown-up children.	4.0	7.8	16.3	5.5	0.0	2.1	30.5	10.0

Respondents' Attitude toward Third-Party Intervention and Reporting of EM

Statement	AA	NHW	NMH	NA	CA	JA	KA	TA
	Ag (%)							
1. When an elderly person is abused or neglected by a family member, persons outside the family should not get involved.	21.0	13.3	51.0	20.0	22.0	19.1	38.9	15.0
2. When a neighbor <u>knows</u> that an elderly person is being abused or neglected by a family member, the neighbor should <u>not</u> report it to such authorities as social service agencies and the police.	2.0	3.3	40.8	0.0	0.0	12.5	25.3	27.5
3. When a neighbor <u>suspects</u> that an elderly person is being abused or neglected by a family member, the neighbor should <u>not</u> report it to such authorities as social service agencies and the police until s/he is absolutely sure about it.	57.0	58.9	46.9	38.2	56.0	52.1	64.2	47.5
4. Reporting elder abuser to such authorities as social service agencies and the police will destroy the abusers' lives.	9.0	10.0	22.4	10.9	4.0	12.5	49.5	26.9

KEY FINDINGS

- ✘ Generally, there are significant differences between U.S.-born & educated (Chinese and Japanese) and immigrant Asian Americans (Korean and Taiwanese) in most of their responses. U.S.-born Chinese and Japanese responses are similar to African American or White respondents.
 - The U.S.-born CAs & JAs were more likely to tolerate yelling at elderly parents, but less likely to tolerate financial exploitation than the KAs and TAs.
 - The U.S.-born CA & JA also tended not to victim blame, and were more favorable toward reporting EM.
 - The first-generation KAs were most likely to tolerate financial abuse, least likely to tolerate yelling at elderly parents, had the greatest tendency to victim blame, were least likely to favor reporting EM, and felt reporting abusers would destroy the abusers' lives.

KEY FINDINGS (CONTINUED)

- ✘ On the other hand, U.S.-born New Mexico Hispanic respondents hold beliefs and attitudes toward third-party intervention and reporting of EM similar to immigrant CAs and KAs.
 - They also show the highest levels of tolerance of family caregivers' force feeding (38%) and leaving a bedridden elderly parent alone occasionally for a few hours (55%).

- ✘ Correlations among Tolerance, Victim Blaming and Third-party Intervention/Reporting EA:
 - The higher the level of tolerance of EM, the greater the likelihood of victim blaming and less favorable toward reporting EM and vice versa.

 - Those who were more likely to blame EM victims held less favorable attitudes toward third-party intervention or reporting EM

IMPLICATIONS

- ✘ Many respondents do not recognize common forms of mistreatment, and may not understand the reporting process as a venue of support, much less know where and whom to call (See Moon & Evans-Campbell, 1999).
- ✘ In order for successful interventions to occur, a concurrent process of countering the beliefs that support victim blaming and tolerance for mistreatment, community education through religious leaders, community organizations (senior centers, Community-Based Adult Services (former ADHC, Family IHSS workers, ethnic health care providers, must take place through community education must take place.
- ✘ Practitioners could help clients understand the process of reporting, the benefits to the victim if they reported the incident, and the realistic consequences for the perpetrator.

IMPLICATIONS (CONT'D)

- ✘ Understanding how elder mistreatment is perceived and manifested among older people allows practitioners to provide appropriate clinical interventions.
- ✘ In clinical settings, it would be helpful for practitioners to keep in mind the diversity of beliefs among different racial/ethnic groups AND individuals and be sensitive to the possibility that their elderly clients may be dealing with abusive behavior but will not reveal it due to self-blaming feelings about the situation.

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Q&A FOR DR. MOON

Q1: IS THERE AN API ELDER ABUSE HOTLINE?

- ✘ I don't think there is an API elder abuse hotline in California or anywhere in the United States.
- ✘ Elder abuse problems have long been neglected in most API communities, partially because, in my opinion, both the elderly and non-elderly people in the API communities do not want to talk about it since they feel it brings shame and disgrace to the family and the community. Also, some people don't even realize such problem exist because elder abuse is not a topic anybody wants to bring to family, social and community gatherings.
- ✘ On the other hand, some organizations in API communities have been able to have their own domestic violence and sexual assault hotlines in Asian languages. Good examples are the Center for Pacific Asian Family (which serves all API communities in LA) and the Korean American Family Service Agency in LA which has its own domestic violence and child abuse hotline in Korean.
- ✘ I assume that similar private non-profit organizations exist throughout the country. It would be a great idea to encourage those organizations with some technical and other assistance to add Elder Abuse hotlines to their existing hotlines.

Q2: WHAT ARE SOME CONSIDERATIONS WHEN USING AN INTERPRETER WITH AN API ELDER ABUSE VICTIM?

- ✘ As you may know, there should be several basic training requirements such as confidentiality, elder abuse legal and other frequently used terminologies in elder abuse, and the role of interpreter (example: interpreting exactly what are being said by the interviewer and caller). I am a volunteer interpreter myself and participated in a two-day interpreter training. Also, before asking any questions or discussing any elder abuse related matters, the interviewer/worker must assure the victim (of course through the interpreter) that the interpreter will keep all information/discussion confidential. In fact, it is even better if you can say that the interpreter has no access to the victim's personal information.
- ✘ Training is the key here. In fact, I've learned the skills of interpretation by doing it over a period of time... It is not something anyone can do easily simply because the person speaks the same language. In most cases, interpreting elder abuse, domestic violence, sexual abuse, child abuse cases requires training on terminology, attitudes (including the tone of interpretation) and commitment to helping those in need effectively as an interpreter.

3. WHAT DO YOU THINK WILL CHANGE API SENIORS' ATTITUDES ABOUT TOLERATING ABUSE?

- ✘ In my opinion, it is difficult to change API seniors' attitudes about tolerating abuse unless they have the assurance that not tolerating abuse especially by family members, eventually helps both themselves and perpetrators in some concrete ways, not just "making things worse" in their own projections but restoring healthy relationships. The API seniors really need information about what happens when elder abuse is reported. As far as I know, most of API elders tie elder abuse reporting (which I think most of them are not even aware of it) to punishing perpetrators in legal terms. For this reason, besides family shame, many do not even consider reporting or talking about their suffering to others. For most of them, in my observation, reporting elder abuse is not even an option. Not only are they afraid of retaliation, but more importantly, they may feel so guilty that s/he cause a huge trouble for the perpetrator's future (unless s/he is a total stranger, who has done a very damaging thing against the older person).
- ✘ Therefore, there must be a community-wide effort (both young and old people included) in each API community to inform (1) what elder abuse is (wide range, not just extreme cases of EA), (2) how it affects the well-being of the victim - with culturally appealing stories, including filial piety, healthy extended family lifestyles, pain of silent senior victims, (3) what can be done to help the senior AND the perpetrator (who may have drinking, financial, family relationship problems, difficult childhood, etc.) by seeking help (APS, other social service agencies, etc), (4) the ultimate goal of the intervention is to restore safety and health of the older person... Especially, API community-based social service organizations should be the target for this information and education effort. For them, I would emphasize their roles and responsibilities as mandated reporters... Since most API older people are unlikely to report abuse, these community organizations truly have to step up to prevent and report EA!
- ✘ Continued on next slide...

3. WHAT DO YOU THINK WILL CHANGE API SENIORS' ATTITUDES ABOUT TOLERATING ABUSE?

- ✘ ANSWER PART 2

- ✘ In API communities, it is important to demystify how EA perpetrators' lives will be ruined in prison, or what kinds of punishment s/he will get. To put it differently, it is important to emphasize that ending elder abuse eventually helps the perpetrator in the short and long-run and that not all perpetrators end up in Jail. Some case stories should be shared to illustrate what happens to perpetrators and how reporting helps the victims and perpetrators. The focus should be on the well-being of the victim, and at the same time, it would be helpful to suggest that perpetrators also can get help from other sources (substance abuse, job training, housing, counseling, etc.). Indeed, this point about other ways of helping perpetrators will be a key to API community members and elder abuse victims to reconsider the idea of seeking outside help and reporting elder abuse to authorities or even a community service agency.
- ✘ Also, always, confidentiality and anonymity, whenever possible, should be emphasized in each API community. Although each API community varies in size and background, it is an ethnic community, and many people know each other in their social and professional lives. It is not only among the older people but also their children's generation whose family shame, in the incident of elder abuse, should remain within the family and confidential. Many API people came from countries where confidentiality was not highly respected even in the professional world... Again, the notion that "I don't want any of the people in my family, social and professional circles to find out about my family problems, especially something like abuse in the family" is very strong. There should be an absolute assurance to the victims and family members, especially in case of a family member being the perpetrator that none of the elder abuse case related information will be given to anyone else in their respective community.