Access, Recognition and Representation: Philanthropy and Ageing in a Multicultural Society

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Background

This research project was made possible by funding support made available by the Lord Mayor’s Charitable Foundation via an Exploration Grant.

The Lord Mayor’s Charitable Foundation

The Lord Mayor’s Charitable Foundation was formed in 1923 by the Lord Mayor of Melbourne, Sir John Swanson, to support Melbourne’s hospitals and charities.

The Foundation provides grants to a large number of charities each year within the current key Impact Areas: Homelessness, Ageing, Young People, and Food Security.

The Foundation aims to increase life opportunities and promote social inclusion through fundraising, partnerships and the distribution of grants to charitable agencies supporting people who are socially and economically disadvantaged. www.lmcf.org.au

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By contributing to the development and dissemination of new data and knowledge in this arena, ACSIP strives to facilitate a complementary relationship between the teaching, community engagement and research programs of the Centre. www.swinburne.edu.au/business/philanthropy

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Executive summary

Access, recognition and representation

This report provides qualitative insights into the response of Victorian Chinese communities to ageing. The research project behind the report also sought to understand the nature of community-level philanthropic responses to the specific challenges faced by culturally and linguistically diverse (CALD) communities with an ageing population, and how this is reflected in terms of access, recognition and representation. By investigating Chinese Australians’ responses to community ageing, this study seeks to act as a pilot project for establishing the evidentiary basis critical to the development of a social inclusion strategy for the philanthropic sector and associated plans for action.

After analysing the interview data it was found that the conceptual framework was applicable in a range of ways – both foreseen and unforeseen.

Access

• It is apparent that structural barriers identified in the existing literature are reproduced among Chinese communities and the aged care sector in Melbourne. Key barriers were either explicitly or implicitly addressed by interviewees.

• Language in particular represents a significant barrier to access. In the aged-care arena, this includes: barriers associated with gaining initial access to information on what support is available and where; barriers to application processes and navigating the system; and a lack of knowledge of opportunities for private funding.

• Among those interviewed for this study, there appears to be only tentative and minimal knowledge of engagement by the mainstream trust and foundation sector in Chinese communities with respect to the aged.

• In this regard the interview and survey data confirmed the supposition that access to external resources, including in the form of mainstream philanthropic investment and support, is limited.

Recognition

• Philanthropy, as conceived in narrow terms of the provision of monetary and cash transfers to the aged and aged care facilities, was not explicitly identified as a significant source of funds amongst the representatives of the Chinese communities interviewed for this study.

• While it cannot be inferred from the limited number of interviews and cases in the research sample that private funds for aged care are small or insignificant in Chinese communities in Melbourne, the relative silence of interviewees on this matter suggests that philanthropic funding does not play a central role.

• Nonetheless the data revealed two important findings with respect to community-level achievements. These align with the broader definition of philanthropy as used by the peak body Philanthropy Australia (Bonyhady 2007): ‘The planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community’.
First, there is a relative abundance of organised social activity (including Planned Activity Groups) for elderly Chinese communities. Volunteer-run programs of this kind are well established among all communities – minority and mainstream. While they are recognised within the aged care sector, the broader welfare sector, and in some areas of government, notably local government, recognition is not widespread among mainstream Australia.

Second, the abundance of organised social activity is underpinned by a significant number of non-profit organisations that represent Chinese communities in their full diversity. This is suggestive of a rich and vibrant associational life that is also not widely recognised by the mainstream philanthropy and non-profit sector.

Representation

- Chinese Australians, as with other ethnic communities, are underrepresented in the established philanthropic sector – although few interviewees directly addressed this issue. This may also be attributed to a range of structural barriers that stymie diversity and lead to a narrow pool of trustees of largely homogenous origin.
- However Chinese Australians were also seen by community leaders and sector practitioners to be broadly underrepresented in non-profit and social service employment, which both limits the ability of the sector to access resources and also, at least in part, explains underrepresentation on governing boards. This was also seen in institutional politics with communities not represented in formal political processes.
- This underrepresentation contrasted with outsized influence relative to community size in business.
Summary of key findings and recommendations

Finding 1: There is a widespread and strong community-level perception that there is a need for unified action in response to the challenges of an ageing Chinese population.

Recommendation 1: Work towards issue-specific coordination, around aged-care, rather than across the board community unification.

Finding 2: The abundance of small non-profit organisations representing the abundant plurality Chinese communities is indicative of a rich associational life, underpinned by highly organised Planned Activity Groups and other volunteer run community activities and organisations.

Recommendation 2: Recognise and celebrate the diversity of Chinese communities to both inform and enable a more co-ordinated and cohesive approach to community-wide issues.

Finding 3: Chinese communities are seen to have outsized influence relative to community size in business, particularly in small and medium sized enterprises. This contrasts with comparatively limited representation in formal roles in the non-profit sector as well as in leadership roles in policy-making and formal politics.

Recommendation 3: Development of a mentoring programme to integrate existing and potential leaders into leadership roles in the philanthropy and non-profit sector.

Finding 4: The contribution of philanthropic funding in assisting Chinese communities to respond to the challenges of care for the ageing is not frequently raised as an issue of significance.

Recommendation 4: Development of strategies targeted specifically at promoting more structured approaches to philanthropy throughout our culturally and linguistically diverse communities.
Introduction

Very little is known about the ways in which Victoria’s diverse multicultural communities go about the processes of giving and otherwise securing resources to meet the communities’ needs. Even less is known about Victoria’s Chinese communities – which consist of an ethically and culturally diverse Diaspora that have arrived in various waves from the middle of the nineteenth century. The 2011 Census reveals that in a total population of 21.5 million, over 866,000 Australian residents identified themselves as having Chinese ancestry. Of these, 318,969 were born in China, making China the fourth most common country of birth for Australians behind Australia, Britain and New Zealand (ABS 2012).

Despite their growing importance, wider public understanding of the giving behaviours of this Diaspora in Australia is extremely limited. This project set out to explore one aspect of the issue: How are Chinese Australians addressing the challenges of the provision of appropriate care for their ageing population? Are the approaches employed sustainable in the wider context of a declining tax base; constraints on government capacity; and the intergenerational challenges presented by cultural conversion?

The findings bring to public view an understanding of how Victoria’s Chinese communities access public and private resources in caring for their aged from within and/or without their own communities; the extent to which own community initiatives are recognised; and whether these communities are adequately represented in the Australian mainstream.

The conduct of this study was made possible by the Lord Mayor’s Charitable Foundation via an Exploration Grant, a form of grant introduced specifically to support research initiatives aligned with the grant making priorities of the Foundation. Swinburne University of Technology and the project team in particular, are appreciative of this support. We also owe a great deal of thanks to project team advisers Dr Liu Luxin and Ms Wesa Chau who gave of their time and expertise most generously. Their insights, their networks and their understanding have contributed very significantly.

We also thank two of our colleagues, who while not formally a part of the project team nevertheless contributed to the projects effectiveness. Dr Mei-fen Kuo was most generous in her provision of cultural insights, review and translation assistance. Dr Deborah Towns enthusiastically explored the wider literature around diversity and aged care in order to assist the project team with its understanding of how the issues have been address by both academics and practitioners in the field.

We also extend our extra special thanks and appreciation to Dr Can Qin who conducted each and every interview undertaken in the course of this study. Can’s dedication and tenacity throughout the project has been very much appreciated. She contacted potential interviewees, provided them with the background information, made arrangements to meet with the individuals and then conducted the interviews.

Finally, our appreciation is also extended to all those individuals who responded to survey and/or gave of their time and expertise in one-on-one interviews. The perspectives and observations from community members provide the fundamental data on which this report is founded. Without the active participation of community members, research such as this would simply not be possible.
Overview and objectives

While the cultural composition of the Australian population is continuing to change rapidly (with the China-born and the India-born being the fastest growing), the mainstream philanthropic community in Australia does not fully reflect Australia’s diverse multicultural society. The apparent lack of diversity in the sector may impede social inclusion by hindering migrant communities:

- **Access** to external resources (i.e. private funds)
- **Recognition** of migrant communities’ community-level achievements and resilience, and
- **Representation** of non-European Australians being poorly reflected within the established Australian philanthropic sector.

This research undertakes a qualitative study of the response of Victorian Chinese communities to ageing, and in doing so the project seeks to understand whether community-level philanthropic responses are reflected in the **access, recognition and representation** conceptual framework above. Experience in the United States in broadening the diversity of mainstream philanthropy has shown that change can be achieved if the sector acknowledges the need, articulates a clear strategy, and then takes focused and determined actions to address that strategy (Bryan 2008).

By investigating the response of Chinese Australians to the challenges of ageing in their communities, this project acts as a pilot project for establishing the evidentiary basis critical to the development of a social inclusion strategy for the philanthropic sector and associated plans for action.

This project has sought to meet three primary objectives:

1. To build knowledge and understanding of the philanthropic practices of Victoria’s Chinese communities with respect to support for the aged including how Chinese giving practices may differ and/or complement Western approaches
2. To inform broader policy and practice on Victoria’s ethnic communities with respect to philanthropy and the issues arising from intergenerational transition
3. To lay the foundations for the development of a sectoral strategy to promote greater diversity and social inclusion in the Australian social investment and philanthropy sector that better reflects this country’s cultural and demographic composition and positions for the future.
Method and approach

In light of the objectives outlined above, the research was undertaken in four stages:

1. Identification of Chinese organisations in Victoria and compilation of a database of Chinese community organisations

2. Conduct of a survey of identified Chinese organisations

3. Conduct of semi-structured interviews with relevant sector participants across two stakeholder groups – community leaders and service providers

4. Analysis of interview and survey data

1. The original design of this study had been to undertake interviews with relevant community leaders and individuals with knowledge of and/or professional experience in aged care services, especially as for Chinese Australians. As we began the process of identifying potential individuals for interview, it became apparent that there was no single source to which we could turn for a simple listing of Chinese organisations in Victoria. The project team therefore determined that the study should and would begin by seeking to build such a database.

This identification of Chinese organisations in Victoria was undertaken as desktop research. The first step involved a simple search via Google. From there a snowballing technique was used to follow affiliations and links. When an initial set had been developed this was referred to the project advisors who were able to provide additional organisational names based on their own experience and knowledge, and by way of reference to their networks. A total of 147 Chinese community organisations were identified, of what our advisers believe to be a total in the vicinity of 200.

2. With such a significant number of Chinese organisations identified, the project team determined to survey these organisations in an effort to capture some base data on their scale and focus, and to gain insights of representatives of these organisations into the provision of material and non-material support for ageing members of the Chinese communities and how resources are secured to support them.

Following the process of identification of the names of Chinese organisations in Victoria, the subsequent step involved searching for and identifying postal addresses for each, by way of searching for websites of individual organisations and/or using on-line directories. The survey of these organisations was developed for hard-copy (paper) distribution and return. The survey was developed in English and translated into both traditional and simplified Chinese. Our Chinese-speaking project team members reviewed the list of organisations and where practicable assessed which of the Chinese language options would be appropriate. All organisations were sent an English language version, plus a version in simplified and/or traditional Chinese. In cases where the advisors could be certain, an organisation was sent the English version plus the relevant Chinese version. In other cases, all three-language versions of the survey were provided. All surveys include a plain language Project Information Statement (refer Appendix A). A prepaid envelope was included to enable respondent organisations to return the survey to Swinburne University of Technology.
While the response of just less than 20 per cent was solid, the small number of survey responses in absolute terms (n = 26) does not enable generalisations to be drawn from this data. Written responses did not allow for control over responses, as a result for example where respondents asked to select ‘one’ option from a list, at least some respondents selected more than one option. This kind of variation reduces the statistical reliability of the data. There may have been some difficulties with language in completing the survey and in response to many questions there is often a high level of ‘neither agree nor disagree’ and a low level of ‘disagree or strongly disagree’ – it may be that cultural sensitivities have contributed to a skewing away from negative responses. Accordingly, the survey data functions primarily to supplement and complement the broader report based on the interviews. The survey results are included as Appendix B.

3. The next stage of study involved semi-structured face-to-face interviews with twenty (n = 20) community leaders and service providers from Chinese Diaspora communities and/or individuals with specific knowledge of or expertise in the governance, provision and/or funding of Chinese community aged care in Melbourne. The interviews focused on how Chinese Australians are addressing the challenges of the provision of appropriate care for their ageing population.

With reference to the list of Chinese organisations and with the guidance of the advisers, the project identified a number of key, relevant individuals to approach for interview. Initial contact was made by phone by the interviewer, Dr Can Qin, inviting participation in the study. Potential participants were advised that their participation would be voluntary and their contributions would be confidential and not attributed to them. Where agreement in principle to participate was given, a letter verifying time and date of interview was sent along with a plain language Project Information Statement and Informed Consent Form. This was done by email. Translations of the Project Information Statement and the Informed Consent Form were provided in Chinese where required.

As interviewees were secured and interviewed, the project team reviewed the list of interviewees and made subsequent recommendations in order to ensure a balance of community leaders and those with aged-care specific skills or expertise, the inclusion of religious representatives, and a mix of English, Cantonese and Mandarin speaking representatives.

The interviewees were asked to sign the Informed Consent Statement prior to participating in an interview, indicating the level of anonymity, confidentiality and privacy concerning their personal information as well as others who may be named in the interview. In order to acknowledge the contribution of the participants they were advised that it is proposed the names of contributors may be included in publications arising from the project on a list of contributing interviewees, though there would still be no attribution of particular statements or content to individuals. Interviewees were given the option to be completely anonymous and not to have their name included in the list of contributors. All interviewees agreed.

Interviews were conducted using a semi-structured interview schedule (refer Appendix C). All interviews were conducted by Dr Can Qin and were audio-recorded. Interviews on average lasted for approximately 60 minutes. Interviews were conducted at a venue that was suitable to the interviewee (in most cases this involved the interviewer going to the interviewee in order to conduct the interview). The list of contributing interviewees is provided as Appendix D.
All participants were informed that ethics clearance and approval was provided by the Swinburne University Human Research Ethics Committee for both the survey and the interviews. Participants were also provided with the relevant contact details of the Swinburne University Research Office if they had any concerns or complaints.

The resultant recordings and related transcripts were used to identify key themes arising in the interviews. It is important to note that the report does not capture all of the views expressed by interviewees but a sample of quotations that exemplify the key themes identified in the analysis. In order to give further ‘voice’ to the views of the interviewees, the findings section of this report provides both a summary of the key issues identified under identified themes, and a considerable sample of the opinions from which the findings have been derived.

**Structure of this report**

Given the objectives of this study we begin the next section of this report ‘Context’ by providing contemporary demographic data on the diverse nature of communities in Australia, and more specifically in Melbourne. We then provide some high level insights into the issues associated with ageing and aged care amongst migrant communities. We conclude this section with an overview of the observations and findings of others who have undertaken research, nationally and internationally, into ageing in multicultural societies, with a particular emphasis on Chinese diasporas.

In the largest section of the report we present ‘Interviewee perspectives’. Here we present the themes identified in our analysis and provide a set of dot points summarising the key aspects of the theme. This is followed in each case by a selection of quotations from interviewees which exemplify the content from which the theme was identified. Following this presentation of our analysis and the perspectives of interviewees, in the final section ‘Summary and observations’ we return to the big picture and review the findings of our study against the conceptual framework of access, recognition and representation. We conclude by highlighting three key findings against which we provide a set of recommendations in relation to actions that the mainstream philanthropic sector could take to work with Chinese communities in Melbourne in order to improve access, recognition and representation in responding to the challenges of ageing in a multicultural society.


Context

Demographic insights

The Australian Bureau of Statistics (ABS 2014) reports that the 2001 Census confirms that migrants born in China are a large and growing population group in Melbourne. The number of Chinese-born migrants living in Melbourne more than doubled between 2001 and 2011 (from 36,000 to 90,000 people).

The largest change in the spoken languages of the population in Victoria between 2006 and 2011 was for those speaking Mandarin (+39,409). Areas of Melbourne where Chinese-born migrants were most strongly concentrated were in Melbourne’s Central Business District (13%) and in a number of the city’s eastern suburbs, including Box Hill (22%), Box Hill North (12%), Burwood (12%) and Burwood East (11%). Clayton (18%) and Notting Hill (12%) further south also had relatively large Chinese-born populations.

<table>
<thead>
<tr>
<th>Language (excludes English)</th>
<th>2011 Number</th>
<th>Australia %</th>
<th>2006 Number</th>
<th>Australia %</th>
<th>Change 2006 to 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italian</td>
<td>124,857</td>
<td>2.3</td>
<td>133,328</td>
<td>2.7</td>
<td>-8,471</td>
</tr>
<tr>
<td>Greek</td>
<td>116,825</td>
<td>2.2</td>
<td>117,871</td>
<td>2.4</td>
<td>-1,046</td>
</tr>
<tr>
<td>Mandarin</td>
<td>103,793</td>
<td>1.9</td>
<td>64,384</td>
<td>1.3</td>
<td>39,409</td>
</tr>
<tr>
<td>Vietnamese</td>
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<td>1.6</td>
<td>72,154</td>
<td>1.5</td>
<td>14,442</td>
</tr>
<tr>
<td>Cantonese</td>
<td>72,904</td>
<td>1.4</td>
<td>66,858</td>
<td>1.4</td>
<td>6,046</td>
</tr>
</tbody>
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Ageing, aged care and migrant communities in Australia

Like many developed and increasingly developing countries the Australian population is undergoing an ageing process due to twin demographic changes of an increased life expectancy and lower fertility in the generations that followed the ‘post-war baby boom’ (ABS 2012). This is occurring within a broader context of other social and cultural changes including the movement of women into the workforce which has driven aged care into the ‘market sector’ (ABS 2012).

While the Australian population has been ageing since the 1970s, with the proportion of Australians aged over 65 years increasing from 8.3% in 1971 to 14% in 2011 and those over 85 more than tripling from 0.5% to 1.8% of the population, ‘the 65–69 age group’, the Baby Boomers, ‘is on the cusp’ of major changes that will see the proportion rise significantly, most notably in those aged 80-84 and 85 years and over.

The implications for the aged care sector and social policy broadly are significant. First, these demographic changes will place significant pressure on existing aged care providers – government,
non-profit and private. Second, the declining proportion of working aged population relative to those aged 65 and over will reduce the tax base and limit the ability of governments to finance services. Thirdly, there will be a need for greater philanthropy and social investment to at least partially offset the declines in government’s capacity to finance adequate services. Finally, aged care providers and policy makers will need to address specific cultural and language needs of the ageing migrant communities that have made up Australia’s waves of migration.

Ageing and new entrant communities

Australia is has a highly diverse ethnic and cultural composition, with 120 countries represented among Australia’s aged in the 2011 Census. The various waves of migration – from the ‘largely British people of the colonial period’ through the latter waves of other Europeans in the immediate post-war period to Asian migration from the 1970s – are reflected in the ABS data on ageing, with a ‘higher proportion’ of Australian’s born overseas among the aged (ABS 2012).

In the 2011 Census, for example, 36% of Australian’s over 65 were not Australian born, as compared to a 24% of Australian’s under 65. This reflected a long-running trend, first observed in the 1981 Census, with some of the ‘post-war European immigrants were moving into the older population’. After the United Kingdom (UK) and Ireland, Italy emerged as the second leading country (2.2%), followed by other European countries, ‘with less than 1.0% – Poland, Greece, The Netherlands, Germany, the former Yugoslavia, the former USSR and Hungary’ (ABS 2012).

Between 1981 and 2011 the Census reveals a distribution of birth countries that reflects the changing composition to the second wave. For example, there was a decline from 13% to 11% of those aged 65 and over born in the United Kingdom, with Italy retaining its place in second and increasing in absolute numbers from 91,900 in 2001 to 108,600 in 2011, but its proportion declining from 4.2% to 3.9%. Other Eastern Europeans, for instance Poland and Hungary increased then decreased, while Greeks and Croatians have increased and maintained their proportion (ABS 2012).

More recently, however, there has been an increase in the diversity of older Australians, with the future trajectory one that moves away from the UK and Europe becoming ‘much less dominant sources of immigrants’. For example, the ABS reports that its analysis of the 2011 Census reveals that those aged 0-64 are more likely to be born in Australia, but as second generation migrants, as well as a palpable strengthening in the ‘proportions from India and Sri Lanka, Lebanon, Vietnam, the Philippines, Malaysia, China, Hong Kong, South Africa, New Zealand and other countries in their regions’ (ABS 2012).
The graph below shows persons born overseas, birthplace by age group, in 1981 and 2011.

Source: Australian Bureau of Statistics (2012), Reflecting a Nation: Stories from the 2011 Census, 2012-2013

This clearly highlights the significant movement from the relative dominance of UK born in 1981 to the relative dominance of non-UK born by 2011.

It is also well established that the ‘cultural background and language of childhood often become important for quality of life’ among the aged (ABS 2012). This presents particular challenges for aged care providers who must respond to an increasingly diverse population with services that meet their cultural and in particular language needs, which becomes a particular challenge as even ‘those who have used English fluently’ are known to sometimes ‘revert back to their original language’ (ABS 2012).

Language
For this reason the ABS has also analysed the language as well as cultural characteristics of older Australians. The findings are instructive.

The vast majority of older Australians speak ‘only English at home, 83%’ (ABS 2012). 11% indicated that they spoke English fluently in addition to another language, while another 6% indicated English as a second language, which a included a group of 1.5% older Australians ‘who did not speak English at all’ (ABS 2012b). It was noted that this last group increased in proportion to 2% of men and 3% of women for those aged above 85 which presents particular challenges with respect ‘[s]ocial interaction is very difficult otherwise, as is gaining assistance with personal needs and being able to follow advice and instructions about medications and activities, to remain safe and as comfortable as possible’ (ABS 2012).

While it was reported that there was a ‘very wide’ number of languages, with many spoken by ‘relatively small numbers’, the table below shows the top five languages.

While a higher proportion were themselves born overseas, Australian-born older people were significantly less likely than those under 65 to have a parent born outside Australia.
In relation to language spoken at home (other than English), in 2011 Chinese was the third most widely spoken language among Australians aged 65 and over.

**Older Persons, top 5 languages other than English spoken at home, 2011**

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italian</td>
<td>111,458</td>
</tr>
<tr>
<td>Greek</td>
<td>68,856</td>
</tr>
<tr>
<td>Chinese</td>
<td>48,813</td>
</tr>
<tr>
<td>German</td>
<td>27,182</td>
</tr>
<tr>
<td>Arabic</td>
<td>19,358</td>
</tr>
</tbody>
</table>

*Source: Australian Bureau of Statistics (2012), Reflecting a Nation: Stories from the 2011 Census, 2012-2013*

**Additional insights**

The global nature of the Chinese Diaspora provides us with an opportunity to learn from the experiences and insights into Chinese diaspora in communities beyond our own shores. While the insights may not be directly transferable, many of the principles provide us with a basis at the very least for comparison.

Canada is one country where the issues related to the ageing of the Chinese communities have been directly addressed. A study undertaken in British Columbia found that the health of Chinese elders is 'just as bad as other seniors', and their utilisation of available services is very similar to the population as a whole. This study found that amongst the interviewed Chinese elders (the majority born in mainland China), the ability to speak English, immigration history, and country of origin are unrelated to the use of health care services (Chappell & Lai 1998). A later study examined the levels and predictors of use of senior centres by a random sample of 1,537 elderly Chinese immigrants in Canada. This Canadian study found that having stronger Chinese ethnic identity and stronger social support were the two of the most significant predictors in the access and use of senior centres by the elderly Chinese (Lai 2006).

The differentiation of what are inevitably multiple Chinese communities remains underdone. A recent paper examining Canadian academic literature found that Canada’s two largest immigrant groups – Chinese and South Asians – had the highest representation in related studies but even for these groups, the little research that had been undertaken failed to adequately capture the diversity within them (Koehn et al. 2013).

The importance of *xiao* (孝), the Confucian value of filial piety, and its relationship to aged care cannot be understated. Filial piety is a Confucian value ‘that sets an expectation for children to respect and care for ageing parents’ (Canda 2013 :213). Within social work and gerontology literature, there is considerable debate as to whether filial piety is a positive influence on families and on social welfare policy. A recent study of the literature in this debate concludes that the there is no simple, generalizable answer and that where individuals do identify that the Confucian idea of filial piety is important to them, it is important for those working with them to explore the exact meaning to that person and that person’s family needs. Canda (2013) argues that is wrong to assume that filial piety has exactly the same meaning and significance for all, and that further it is wrong to assume that filial piety has the same significance for all individuals.
Indeed, in the early 1990s a study of Cantonese speakers in Australia found that there is an overall ‘Westernisation’ of care practices, both in relation to what families actually do for their parents and what the older people themselves expect (Legge & Westbrook 1991). The issues however are not confined to the West.

Like most other societies, Chinese societies are experiencing economic and social change that impacts on values towards and practices of care for older parents. The practical realities of contemporary life can clash most uncomfortably with traditional values of filial piety (Du 2013; Szu-Yao 2011). The expectation that the eldest son and his wife are obliged to care for aged parents is a growing challenge. In relation to caring traditions and the contemporary shift towards aged care specific institutions, the trend is not confined to Western nations. Indeed a study into the willingness of older adults in rural China to live in eldercare institutions observed:

Recent economic development and socio-cultural changes have made it increasingly difficult for Chinese families to provide eldercare. Consequently, institutional care has been strongly promoted to meet older adults’ long-term care needs. However unfilled beds have been reported nationwide. One of the reasons for low occupancy may be lack of willingness among older adults to live in long-term care institutions (Jing-Ann Chou 2010: 583).

In relation to caring strategies, the authors of a study undertaken in Hong Kong consider their may also have implications in the West. This study found evidence of ‘distinct Chinese coping strategies’ focusing on internal self-regulation, forbearance and family obligations. The care-givers indicated reservations about bothering their family members for assistance. The study found that when the need for help becomes desperate, care-givers turn to community services (Au et al. 2013). Others have found that in the actuality of care giving it is the women are likely provide more personal care than men and sons are more likely than daughters to provide financial assistance for parents (Zhan 2004).

Australia has a growing ageing migrant population and rates of depression in aged care facilities. A study in Sydney found that in comparison to mainstream care, Chinese-specific care does not impact on levels or rates of depression (Goh, Low & Brodaty 2010). Such studies are however rare and others have argued that that there are insufficient studies of the needs and support systems for older Australians from culturally and linguistically diverse backgrounds (Radermacher, Feldman & Browning 2009; Rao, Warburton & Bartlett 2006).

Of direct relevance to this study is a report generated by the Chinese Community Social Services Centre (CCSSC 2006): Culturally Equitable Gateways Strategy, Home and Community Care Program, 2006, Exploring the Barriers in Accessing and using HACC Basic Services within the Chinese Community in Eastern Metropolitan Region, Victoria. The project was funded by Victorian Department of Human Services. It aimed to identify the major barriers experienced by Chinese elderly in accessing and using Home and Community Care (HACC).

It is a fallacy to assume that Chinese elderly are cared for by their family and thus do not require community support services ... With additional social and financial disadvantages (including low or no English proficiency, not eligible for pension in the case of recently arrived migrants, limited social support network and limited mobility), Chinese elderly are likely to have greater needs for community support services than their Anglo-Australian counterparts’ (CCSSC 2006: 63).
In summary the report (CCSSC 2006: 64):

• Highlighted the need for community education on services available and how to access them.
• Noted that irrespective of language proficiency, elderly Chinese residents have a need for assistance in matters from accessing information to arranging an assessment and understanding its outcomes.
• Included a recommendation that Local Governments ensure the availability of interpreting services, in the face of ‘striking evidence’ about the reliance of family and friends in access basic services.
• Found that ‘linguistic and cultural appropriateness are the two major determinants in service effectiveness’

The study concluded that the major barriers being experienced by Chinese elderly in access and use of HACC services are mainly: lack of information about those services; inadequate interpreting services; communication barriers; and cultural barriers.

In early 2014, the Australia Chinese Business Women Association and the Australian and New Zealand Banking Group released the study Engaging Chinese Community Organisation. The report prepared by Wesa Chau (2014) addressed the needs and constraints faced by Chinese community organisations in contemporary Australia. The findings of particular relevance to our study include the following:

• Language and cultural barriers limit the ability of Chinese community organisations to navigate the Australian system.
• This includes the cultural reservation where seeking help can be perceived as a sign of weakness.
• Lack of accessible information means that the Chinese understanding of Australia is filtered through Chinese cultural lenses.
• Settlement issues limit both economic and social contributions to Australian society, despite the desire of many.
• Lack of funding and appropriate venues for community organisations to conduct their affairs contributes to social isolation.
• Lack of culturally appropriate aged care and seniors programs require urgent attention.
• Despite Australian governments being aware of the problems of an ageing population, not enough is done to address the needs of CALD communities, including Chinese Australians.

While research into the needs of the Chinese Diaspora in responding to the ageing of their population remains thin, the national and international insights outlined above do provide context for our own study and have contributed to our understanding of the contributions of the community members we interviewed.
Interviewee perspectives

Chinese communities

- Chinese communities in Australia are not a single, undifferentiated block, but are composed of multiple communities from a vast diaspora.
- There is relatively infrequent recognition of this diversity in mainstream Australian society.
- This diversity does mean that individual communities often keep largely to themselves.
- A perception amongst the interviewees for this study is that the Chinese communities in Australia are disadvantaged by this lack of unity, when it comes to accessing community resources.
- Aged care is one of the few pathways which bring people from the different communities together.
- In terms of aged care needs, Chinese specific services and facilities are highly valued.
- Generational changes and pressures contribute to aged-care being a conflicted cultural issue.
- Small service organisations are underpinned by the voluntary efforts of community members.
- As with much of the non-profit sector in Australia, the profusion of small organisations adds to the difficulty of fundraising.

Anyone with a Chinese heritage will belong to the Chinese community, whether you come from Malaysia, Singapore, Taiwan, Hong Kong, Vietnam, Cambodia, or different cities in China. Collectively they are the Chinese community. When you go to a Chinese senior citizens group, very often you have Cantonese speaking, Mandarin speaking, or some other dialect, it shows you that they are actually coming from different places of this world. Community Leader 5

It is not proper to use the term of ‘zhong guo she qu’ to address overseas Chinese community. ‘Hua ren she qu is better’, because not all Chinese from China. Community Leader 8

We open doors for everybody that shares in the Chinese culture, that includes the Chinese language, it includes all dialects ... anywhere that you can think of where they have the Chinese heritage, then we will open the doors for them. Service Provider 3

The internal conflict within Chinese community is something I dislike the most. The Vietnamese community has ten times more paid social workers than our Chinese community, you know. Why do they fight for each other for who should be the president, not how to get more Chinese social workers for the Community? Community Leader 8

There are so many sub-culture groups in Chinese community, you know, i.e., Malaysian Chinese, Hong Kong Chinese and Mainland Chinese. However, Sichuan earthquake in 2008 has reduced the distance among overseas Chinese. Community Leader 7
We have, in the last 10 years, an influx of the elderly coming to Victoria. Chinese elderlies, they come here for family reunions and their adult children apply for them to come over. The big influx and this group of elderlies don’t speak good English. They don’t understand what is available in this country so they don’t really know how to get the grants or the resources that are available because they just don’t know what is available. Community Leader 5

The Greeks … believe that they had to have culturally friendly elderly homes, for aged care. They have more than 300 people looking after their elderly, but they’re three times smaller than us. ... [In comparison] we’re missing out big time. Community Leader 6

The biggest challenge again, is cultural, the language. ... if you get to the stage where your health is in the high care category, then the family can’t look after you, you have to go to a high care facility, then obviously if you can go to a facility that speaks the same language, that can provide you the meals. ... So the challenge ahead of us is obviously the facilities that we have for the foreseeable increase in the elderly population in Chinese. Community Leader 5

We are not united ourselves. Because people always ... simplify the picture as the Chinese are one big group. But we being Chinese we all know we are very divided. We are not cooperating with each other - I hate to say. So you have got someone from mainland China not talking to Taiwan, and Taiwan not talking to Hong Kong, and Hong Kong not talking to Koreans. What are we doing? Honestly, because we are Australians, we are all Australians, why do we still want to go back to the old time thing. Why do we still want to fight against each other? Service Provider 3

To be honest about it, we thought we were unique but now I don’t think so. Other organisations, say the other Chinese organisations, they are still doing the same things (providing planned activities, transportation and the like). Service Provider 2

No matter how involved they are, the grandchildren definitely would not be as involved as their parents when they are taking care of the grandparents’ welfare. Some of them are becoming very involved in it. They are the ones who ... get the information, who know a way to get the website. They know how to communicate with the GP, so possibly when grandma is in hospital. Service Provider 3

I think because it is so deep in the Chinese culture that kids should be looking after their parents, most of the young generation know that. Whether or not they do that really depends, because a lot of the younger people want to work overseas. Community Leader 3
Cultural influences

Language

• Lack of English is a substantial barrier to access to information and resources
• This is particularly true for new-entrant Chinese individuals, families and communities
• Older communities tend to have more understanding of and skills in negotiating the system
• Once in aged care facilities, language also acts as a barrier to service quality
• The tendency of the elderly to lose proficiency in their acquired language and to revert to their native tongue also has a significant impact on how comfortable they feel
• Chinese staff working with Chinese elders is seen as being good for both.

It’s very complicated, very frustrating for Chinese speaking elderly if they are not very good in English. All these processes they need to go through. Where they are looking for the information, this is something quite challenging for them, and for the families as well... Some of them they might be able to speak English, but with dementia which is very common, they actually forget everything, they go back to their mother tongue. People around you simply don’t know what you like, they don’t know what you are talking about, they don’t know what you mean... Imagine the loneliness of the elderly and the frustration of the family. Service Provider 3

If people can’t communicate their needs or if they can’t understand what is being said to them, that’s a problem Service Provider 1

For Chinese specific facilities the good thing is we not only liberating our residents, bringing them back to the good old world, we are liberating our staff... when you are able to communicate with your own people, all of a sudden all your capacities are just liberated. Service Provider 2

Language is one of the most stressful things. If you have to ask for interpreter in English, the service is not as convenient as it might look. Banks... are fine, but Centrelink is different. You could find a Chinese speaking teller, but have to ask for interpreting in Centrelink. Not all elderly people want to go through the process of finding an interpreter. Community Leader 10

We have clients from various countries... Mainland, Hong Kong, Taiwan, and Southwest Asia. We need to service all Chinese speakers regardless their gender, original place and religions. Service Provider 6

Support services are much better in Australia than in China. Rich and able elderly are likely to enjoy good services in China, even if the services are funded by Chinese government, but poor and disabled people are normally excluded from quality support. It is not the case in Australia. Community Leader 7

Support from the family member is very important, particularly when seeking Medicare services, because Australian clinic and hospital systems are very different from the system in China. Service Provider 4

Don’t know how to get funding and support from other organisation. Our master gets money from Malaysia. He would like to find a permanent place in Melbourne, but I don’t know how, and have no clue of where to seek support either. Service Provider 7
Food

- Food is central to identity
- Having access to culturally familiar food can contribute significantly to the comfort and sense of well-being of an individual in care
- Some individuals in mainstream facilities refuse to eat unfamiliar food, so family members feel the need to prepare and deliver food for their parent/s
- Lack of awareness of cultural sensitivity about the importance of food can result in frustration for all.

[In mainstream facilities] they try to force you to have Western meals all the rest of your life – can you imagine?! Service Provider 3

Our Chinese have a Chinese stomach, and can’t appreciate sandwich or cold food much. Therefore meals-on-where needs to include Asian food Community Leader 8

[There are] cases of elderly Chinese who because of circumstances, have been put with European elderly which you know, are culturally very different. The food is very different. It’s just terrible, terrible. It’s just like torture to them! Community Leader 5

We always cook for ourselves when it is our turn of using the kitchen here. Service Provider 9

They feel secure because they can speak the language their families, they can eat the food that they love. Service Provider 1

It is very normal [in Australia] to drink cold water - they just open the tap. You tell your grandfather and grandma ‘okay the water is clean, you just drink it’ - they simply refuse ... they will become very agitated, [and risk] being classified as having emotional problems or physiological problems ... because they don’t know how to tell people that from our culture it is not safe to drink from tap water. Many of them ... have been prescribed with sedation. Service Provider 3

For some, if they are in a mainstream facility, the family really needs to cook for them every day and bring meals to the facility. Because otherwise, the elderly simply refuse to eat. Service Provider 3

Caring for the ageing

Caring tradition

- The Chinese tradition of children caring for adults is deeply seated and highly cherished
- As with most cultures, elderly Chinese would prefer to stay in their own home and/or with their family, not in a facility
- Chinese caring traditions can give rise to staff at mainstream facilities finding residents’ families to be demanding and difficult
- The challenges presented by the practical realities of modern life (dual income/career couples) act against the tradition.
Filial Piety is something we know and understand as a Chinese person. Looking after the elderly is an important part of Chinese culture. Service Provider 6

For Chinese families, taking them [elderly parents] to residential care is their very last resort ...

I think in the Chinese culture, all the Chinese people would like to look after their loved ones and the respected elderly. I think they try their best, but sometimes the circumstances of a situation don’t allow the children to look after the elderly [including the] need to stay with them for their safety. A lot of things that they need to consider ... all the Chinese that come out here would like to look after their elderly as much as they can; until they can’t. Service Provider 1

Family means a couple with their independent children in Australia, which doesn’t include the couple’s parents who are expected to be looked after by the government. It is different in Chinese culture. In the Chinese tradition, family refers to an expended family where grand and even great grandparents are living together. Community Leader 8

Almost every single person I have spoken to doesn’t want to live in nursing home... I think regardless of culture most people want to stay home ... Yes, because you feel like you are independent you see, because if you can still stay at home then you can still look after yourself. That is actually a very good feeling that you still look after yourself. Community Leader 3

It is a very big thing in Chinese culture, the elderly not being abandoned by their children. It is really tough, and all in the family have this very strong sense of guilt ... At our facility, the residents’ families come very frequently. Some of them they come on a daily basis. When this happens in the mainstream, it is possible that the mainstream don’t understand, and it is possible that the mainstream are finding them very demanding and very difficult to handle. Service Provider 3

Caring and change

• Changing circumstances means some older community members highly value their independence, including living away from their children

• The tradition of caring for the elderly nevertheless manifests in multiple, local support initiatives within the communities

The Chinese family is the primary thing but I think the community just need to realise that the lifestyle here and the pressure of work and all that, that is not very possible so they have to come to terms with the fact that they have to start looking at other sources for help because the elderly can’t look after themselves. You know, the house is not purposely built and they fall and that, right, so it is a problem. .... The community, the whole community, the leaders, not to do anything, it’s almost like a betrayal. Community Leader 6

I have heard some people, maybe people in their 50s and 60s, say ‘you can’t always expect the kids to look after you’. I think most of them accept that is not going to be the case maybe, but maybe living very close together ... walking distance or maybe five minutes’ drive. Community Leader 3

Living with parents can cause a lot of troubles for the young couple. Some parents are too controlling and demanding. It is better to live in separate houses but not too far away from each other. Community Leader 9
Young generations are under huge pressure of working or studying. They might not be able to look after the elderly parents as well as they want to. Community Leader 10

We are not living with our children, [we are] enjoying the independence and freedom. Service Provider 8

Living in public housing is good. You have your own space and you can meet people and interact with them when wanted. It is cheap and you don’t have to be the burden of your children. Service Provider 9

It is very important for me to be able to have my own income (pension). I am a lot of happier to live independently from my daughter. I would feel dishonoured if I had to ask for money. Community Leader 11

Doing in Rome as the Romans do makes young Chinese less interested in Chinese values and traditions. Service Provider 4

Australian government has looked after elderly very well financially, compared to most countries in Asia. As long as one could access to the welfare support here, their basic life needs should be met. Community Leader 10

Community caring

- Social support groups, including Planned Activity Groups (PAGS), are widespread amongst Chinese communities
- Social support groups contribute to opportunities to interact with others and to reduce the potential for isolation
- Such groups and associated activities are highly valued by elderly Chinese
- Volunteering underpins the provision of many associational services to elderly community members.

If you have a look at the social support that is provided to the Chinese community, there are a lot more people attending social support groups more so than any other communities ... Most of those are activity-based, so what we call PAGS – Planned Activity Groups. Support groups basically. It could be having a chat, it could be information sessions, it could be a get-together for lunch or afternoon tea. The take up of that for the Chinese community is a lot, quite significantly more percentage-wise than other communities. Community Leader 3

It is very, very difficult [to establish another Chinese specific, residential aged care facility] and that is why we set up this organisation to look after elderly people, with the objective of doing things like visitations and companionship and we try to create activities for them so that they can play together, get together. Service Provider 2

Most of us are all retired doctors from China, who worked in most reputable hospitals and medicine universities there. Although we can’t write prescriptions, we can help Chinese people, especially who don’t speak English well, to understand their reports. Our services have been regarded highly by the government and community, because we provide free health workshops and clinical advice. Service Provider 4
Our volunteers] are not trained, so sometimes you can’t expect too much … They are not qualified, for example, in the aged care. Or they have a good heart but sometimes they don’t have the skill. Service Provider 1

[Our volunteers] Of course 100% Chinese heritage! … The majority would be from the middle generation, I mean 50 or 60s … The majority are female, because possibly (even the mainstream) it is still usually men who like to stay in their position for a longer time than women. … We have a higher percentage of female volunteers, but surprisingly we have quite a lot of male volunteers that are very willing to come. Service Provider 3

The volunteers have their own cars and we utilise their car to pick-up and transport our elderly members. We maintain the principle that the volunteers will not incur expense. All expenses will be reimbursed by the organisation. But having said that, most of the volunteers, because they know our organisation’s financial status, we are not having big donors, so they will use their car, they will use their fuel. Theoretically they can claim but most of the time, the majority, really donate. Service Provider 2

Four things are essential for a quality retirement life: lao ban (partner), lao you (old friends), lao ben (some saving), and lao wu (a house or place to live). Service Provider 8

Our members are both clients and volunteers, because of our beliefs. We believe in service, and try to help people. Most of our members were at first clients who enjoyed our services. They then become part of the team to deliver services to people in need. Community Leader 10

We are much happier than other ethnic groups living in these buildings (a few public apartments). We have so many social activities and things to make it possible for Chinese residents to interact. People with different interests and needs can meet on regular basis. Service Provider 9

Advocating for Resources

- There is a perception among community leaders and service providers that Chinese communities lack the coordinated approach to lobbying and advocacy of other ethnic communities
- Other communities are perceived to be more persistent and effective advocates for aged care services
- Overall this was attributed to a combination of cultural traditions, a dearth of experience in advocacy, and unfamiliarity with the system
- It was noted that there was a need for more professional advocates and advocacy skills to provide Chinese communities with a louder and more coherent voice
- Without a loud voice government is unlikely to respond to community needs
- Limited understanding of elderly community needs by the mainstream was also attributed to a failure of Chinese communities and Chinese language media to communicate issues.

One of the reasons why the Chinese community is actually very behind when compared with the other minorities, [is that] the Chinese are not very good at that, we are not good at lobbying. Service Provider 3
The Greeks never take no for an answer ... They will bang on ... doors but we never do that but we have to. The end result will be that we haven’t got the facilities to facilitate the real, demonstrated need for our community so we’re missing out big time. Community Leader 6

Now I have to stress the point... you have to go and get the funding. You cannot sit there and expect the government will say “oh you probably will need some money, let me give it to you”, because they don’t know what you’re doing and that is why I say you need to advocate what you are doing. Community Leader 5

Having said that, it’s not easy to start a nursing home, but my feeling is that there’s not enough interest in the Chinese community, there’s not enough lobbying or pressure within the Chinese community building up to a situation where the government really need to respond purposefully. Community Leader 6

No other group is going to lobby for us. We Chinese have to act together but nobody’s doing that because, firstly, they’ve got tradition, secondly they’ve got no experience doing it, third they do not know how to do it, so it’s just too difficult for them. So the end result is that we’re missing out. Whereas in the Greek’s case they’ve been at it for a long, long time so they can, so they know it benefits their community. It’s like a vicious circle: they get more, then more and more because they know how to get it. For all these reasons we haven’t been able to be successful. Community Leader 6

I think the lack of advocacy skills is probably one big one, because if you go to a consultation, even if the Chinese community decide that they should go, if they don’t raise the issues, they still won’t get the money. Chinese people are not the type to be very vocal at big meetings. Community Leader 3

And what we lack in the Chinese community is advocates. We don’t have enough people to do the job of advocate ...being an advocate, a professional advocate, this is your job and someone has to pay you to do it otherwise... to be a lobbyist somebody has to pay the lobbyist and I’m not aware of that in the Chinese community. Community Leader 5

I don’t think the mainstream understand the needs of Chinese elderly. I don’t think they even care. The Chinese community and media haven’t done enough to raise awareness for elderly services at all. Community Leader 8

Cultural traditions, public service, and political representation

- As with many new entrant communities, it was observed that Chinese communities are focussed on – and very successful at – building material wealth
- Yet a focus on building material wealth came at the expense of public service as well as building political power and influence
- In part this was attributed to cultural traditions with young Chinese Australians encouraged to pursue careers that will maximise prosperity
- One consequence is that Chinese are underrepresented in public service roles – both in the non-profit sector and government where wages are lower
- This was seen to contrast with other communities, notably the Vietnamese
• Another consequence is that there is less engagement in formal political processes and less formal representation in government, relative to community size and outsized influence in other areas such as business.

Does that mean that in the back of their minds, the Chinese think that money can fix everything? Without a doubt, but we know that money can't fix everything. Here in Australia it works differently. Here, you've got money but no power. Community Leader 6

We're still learning. I have to admit that many of them are just too busy making money. They don't think of anything bigger ...we haven't got a single Chinese judge, even at magistrate level, in this whole country. But we've got so many Chinese doing conveyancing or whatever, making money. Community Leader 6

I worked with a person who worked in the mental health area, he is Vietnamese-Chinese ...I don't know how true this is, but he was telling me that the reason why there is such a huge difference between... the Vietnamese people and the Chinese people is that ...Chinese people teach their kids to become the "Dragon", so you want to be the best and earn lots of money ...But apparently the Vietnamese teach their kids to become human ...he was trying to say that the Chinese people push their kids to work in business, in terms of social services you don't get involved because you don't get any money. Especially with non-profits, you don't earn a lot of money and that's why you don't have a lot of people who work in the sector. Community Leader 3

We need more Chinese politicians to enlarge the voice of Chinese community. Community Leader 7

Networks, access and representation at forums

• Active engagement with government can lead to the provision of additional resources

• Aged care sector employees are seen to focus diligently and professionally on core tasks of service provision but are discouraged by management from attending meetings

• That is, informal networking roles are not sufficiently recognised by management

• When representatives do attend they tend to be relatively quiet and do not sufficiently balance political needs

• Other communities are seen to be more frequently represented at sectoral forums and related consultations by government agencies which places them in a better position to access resources

• Other communities are also perceived to more consistently engage in policy networks – both formal and informal.

[Part of the reason why you do go to the meeting is to get to know the people in government ... because government sometimes has money at the end of the financial year and they need to spend it. And so if you know them well, then they will give you the hint. At those [type of] meetings we will have the government saying "we've got a bit of money left, if you guys can come up with a project we can fund it". You have to be very good either at picking up the hints or be very good at networking, so getting to know the people well so they will look after you. Community Leader 3]
[It is kind of second-hand information. But I was told that the staff members wanted to come [to the forums]... but then they need approval from their manager. But the manager won’t let them...

because they don’t see meetings as [core] work. They kind of believe they are employed to deliver the services... I was expecting the managers to come along because usually that’s what happens... in the other ethnic services, those are the people who come to the meeting, not the actual direct frontline staff.

Community Leader 3

So if the staff of the Chinese community all have very similar views, well then if the boss says this is what you do then this is what you do, and if they control them to a point where they don’t go out to meet other people, then they won’t be open to a wider understanding of the whole system. I mean, I would be interested to talk to some of the managers in those organisations, [to see] whether they actually understand [the]... sector. Community Leader 3

There’s no doubt about them doing a great job in terms of service and professionalism... there’s no question about that. What I’m saying is that the community, they are, especially the management, have, I don’t think they act politically in such a way as they organise. Community Leader 6

The thing is the Vietnamese group were part of it as well. They weren’t that regular, but they were still part of it. I think the Vietnamese and the Chinese community are on par in the sense that the numbers are more similar size, but the Vietnamese were part of it, but then the Chinese weren’t. Community Leader 3

Learning to navigate and negotiate the system

• The diversity among Chinese communities invariably means some communities, for example more established communities, are better placed to access services

• Other communities, for example recent arrivals, are in both greater need and less well equipped to negotiate the system

• Cultural traditions, particularly the importance of self-reliance, mean that even the more established are averse to requesting funding – or the “ask”

• Inexperience with application processes for both government and private funders was also seen as a barrier to accessing funding as is the complexity of sector language

• That said, as noted elsewhere, Chinese communities were seen to be particularly sophisticated and effective at establishing PAGs and other small voluntary organisations and this was leading to strengthened capacity in accessing resources for other programs and areas.

There is almost two groups of Chinese community, one group that gets support services and know how to get it. And there is the whole group who either don’t want to or don’t know, and if they are not connected to the right people... I think they are self-sufficient, I don’t know if they are happy. Some would be, but some may not be, so if they are financially secure, then they are probably okay. And if they have got a happy family and friends, they’ll probably be absolutely fine. But then you have families who refuse to get support services. Community Leader 3

It’s not that they don’t support [the sector], it’s just we’re looking at a tradition where you support your parents. And secondly you never go to the government demanding anything, you know, we come from that background. Community Leader 6
It is hard to ask for money. Two departments associated with multicultural activities (state and local government) fund us mainly. We also could get a small funding via a special allowance during the Spring Festival. Service Provider 4

In my view that could be why some of the Chinese organisation are not well funded, because they don’t really understand the application process. Community Leader 3

We haven’t approached the Chinese community to help us write the grants. We haven’t approached that and those facilities or those organisations in the Chinese community. Service Provider 2

Because I know some of the people who attend who have no idea what it means as well, but some of the language is quite hard to understand. When you go to those consultations, they might tell you ‘okay, well in the next financial year there might be $1.4 million in growth money’. Community Leader 3

The elderly more than 60 years old, or 80 years old, they come every Thursday to Neighbourhood House here in Springvale, you should go and meet them. They’re highly organized now, they work very hard for themselves and they certainly have been a success, they’re going from strength to strength. They’re starting to know their rights, they’re starting to appreciate that they have to demand, they have a voice, and they’re starting to engage their local council and their local members like me, to come on board. Community Leader 6

Community diversity and fragmentation

- There is a perception among some community leaders that there is a lack of a united voice among Chinese communities which hinders coordinated action and in turn compromises services
- The dearth of a united voice was in part attributed to the diversity of Chinese communities, which in turn, leads a divergence between actual and perceived community needs
- This was again compared unfavourably to other ethnic communities
- Others however praised the professionalism of existing service providers.

[Do some parts of the community think they’re not part of this community?] You could say that. To me, it reflects on all of us. You’re not looking after your community and it’s gotten to a state where I think it’s just an excuse, firstly to not work together, secondly not to do work because it’s just too easy to not do anything. So they use these excuses not to do anything for our community, not to do the right thing, that’s why we’re missing out big time. Community Leader 6

Yeah but the nature of migration is that there’s a bigger, you know, the flooding of Chinese in 1991. So during the past 20 years our numbers have almost doubled, ok? People from mainland China, they haven’t got that tradition, they haven’t got that skill, they haven’t got that experience, so it is a problem. But we’re running out of time, they need to wake up to themselves and realise that being successful in business here is just not good enough. We don’t really look after our community properly and that’s an insult to ourselves. Community Leader 6

If you look at the Chinese community in general, there is a lot of politics between the Taiwanese, the mainland Chinese, the Malaysians Hong Kong, they all have their own ...strong views sometimes, and so strong that I hope it doesn’t really affect the way they are dealing with their clients, because the Chinese
community is so diverse, and I wonder whether or not the person who told me that there is no need in the Chinese community, because he is kind of in the community that has been here for longer period of time. Community Leader 3

You don’t even know how to do it…..the Italian community have received [x] dollars, compared to us who are three times the size of the Italian community. Why don’t we receive three times $145 million? ….Shame on us. We have the responsibility to our elderly to acquire quality care like the Greeks, like the Jewish, like the Italian communities. Community Leader 6

We are successful, because we have a comprehensive management structure and a clear direction in development, and we invest a lot in human resource to train our staff. Service Provider 6

Policy and aged-care sector changes

• The fragmented nature of community leadership was also identified as a barrier to understanding policy shifts in the aged care sector as well as broader welfare sector

• This is particularly acute with a shift from funding ethnic specific services to funding mainstream services to deal with diversity.

I think Chinese community leaders themselves need to reflect....the whole welfare sector is changing, the whole ageing sector is changing, and I know for a fact actually that every government department is trying to mainstream everything because there was a time where there....if the Chinese management leaders are not reflecting that in a very strong way, then joining in other ethnic community to voice that extreme need, then the government is going to just move in that direction. I think the organisations need to update themselves and understand government policies, and also I think that the organisation needs to understand both the Chinese community as in the individuals as in to understand their needs and also understanding what the government policy is and translate that back to the individuals to survive.. Community Leader 3

The whole ageing framework they talk about diversity, but what the government is trying to do, is to move away from just funding ethno specific ones, because they have to give more money to aged community. Yes, maybe you could argue that the Chinese community is so big that you can justify specific, but then at the same time they are now starting to fund say the big ageing agencies like , and a couple of other ones. They have got a lot more resources and they might employ a dedicated Chinese or bilingual employee within the organisation to look after maybe 10 bed within their whole area that is specifically for the Chinese. Community Leader 3

Government has changed its policy in funding community support. They are purchasing the services. Therefore, if you can’t deliver good services, the government would cut you off. They are very happy about our services. Community Leader 7
Competing for scarce resources and demand for services

- There is enormous – and rapidly growing – demand for specialised services to meet community needs
- This need cannot be met by existing service providers who are already burdened with significant waiting lists
- In relative terms Chinese communities are not seen to have done enough to meet these growing needs
- As with other communities and sectors competition for resources intense and can limit coordinated action among service providers
- Some areas, with big Chinese populations, are also better serviced.

So we are fighting one million other organisations for the bed licence, because we are thinking we want government subsidies and we don’t want to go into the private market. Service Provider 3

We’ve got 31 beds no matter how many people waiting in the waiting list, we’ve got 31 beds. Service Provider 1

Why would they want to promote their service when they have a long waiting list like that? Same with the other elderly centre in South Melbourne, again if they have a long waiting list why would they promote?...It’s only 60 beds and they have applied for another 60 beds. Now, the Chinese population here is more than 3% of the whole population, so the demand is greater than the supply and that’s why there’s a long waiting list. Community Leader 5

To be honest, I just start to thinking about elderly care in Chinese community. Some of my friends have purchased a couple age care centres, but I don’t know much myself. I sense is that there is a lot to do, but not much has been done yet. Community Leader 9

I don’t think the community has done much. Again you have the bigger centre at the moment but it’s not big enough, even though it’s double the size now. Then you’ve got one or two more which are at various levels of low care or high care or whatever. I don’t know if they even talk to each other and that is another problem. They’re competing with each other and it’s very possessive and all that, very territorial. Community Leader 6

I don’t want to say who is what. It is just normal. When resources are getting involved, competition happens. It is everywhere indeed. Community Leader 11

Yes, and knowing that the community has a need, I won’t name who it was, one of the organisations actually said the Chinese have no need. Now to me that was very concerning because...[That’s definitely not true]. Exactly, and I was just thinking at the time “come on, they are saying there is no need, but then having been their coordinator, you know there is a need”, and also knowing that the ageing population is growing rapidly for the Chinese, and then there is now a new wave of migrants coming in. Community Leader 3

Living alone is always difficult, particularly if they are not living in the area where Chinese services are common. Box Hill is good, but one needs to queue for 10 years when applying for a public house. Community Leader 10
Micro community organisations and associational life

- The vast number of small, non-profit organisations representing diverse communities is indicative of a rich and vibrant associational life.
- It illustrates a vibrant voluntary sector, underpinned by significant donations of time and money to ensure that Chinese communities are represented in their full diversity.
- These associations have become important cultural anchors for first wave migrants and are important for social capital.
- At the same time the small size and large number of organisations means that it can be difficult to find sufficient resources.

We have a lot of voluntary organisations, they are doing their best to promote...their activities through the Chinese media, or through word of mouth...to their fellow Chinese who live in Victoria. I think they are doing it to their best ability. However...because of their limited resources, they are volunteers, they, the bigger organisations in the Chinese, if they, I think that if they can afford the resources to do more promotion then obviously that would be a good thing. Community Leader 5

We have...the Federation of Chinese Associations...an umbrella organisation that has something like 75 individual organisations under its roof. Now with a bigger umbrella organisation they can employ staff members to apply for grants and that’s what they are doing. However the small organisations, because you only need 5 people to set up an organisation...These people usually do it on a voluntary basis, they do not have staff members and they may not have the skill and the knowledge of how to run, how to apply for grants, how to get more resources. They are limited because of the scale of the. Community Leader 5

There are many Chinese writers' association. How different are them from one to another? I don’t know. I know people keep forming them. Community Leader 11

The Chinese community...comes from so many different places...Do they work together? Not really. We have more than 300 Chinese organisations in Victoria, compared to the Jews, the Greek, they are more united whereas we are more diverse. The different organisations may not talk to each other and they are smaller in scale. They may not have the resources or the knowledge of knowing what’s available. So these are the factors that are affecting our ability to gain the resources that are available from whether it’s federal, state or local government. There are many grants, many funding available but it’s a matter of knowing how to apply and to get them. Community Leader 5

It seems that Chinese community organisations have become the first generation migrants’ club. Those second and third generation Chinese do not involve in the community much. Service Provider 7
Financial capacity and self-reliance

• As in other communities, financial independence makes a significant difference to the capacity of individuals to participate in organised activities
• New entrants in particular can remain unaware of resources available to them
• A lack of social connections can leave individuals isolated and without support
• Those who come to Australia late in their lives can find themselves without social networks and feeling isolated and alone.

If they are not in public housing and they might have worked all their lives, purchased their own home raised their kids, and then when they grow old, now what to do? I think there might be a difference, and the people who are in public housing, they are probably more connected as well. Because they know where to go for those groups social groups. Community Leader 3

Some people, even though there are a lot of events and a lot of the groups that you go to, it doesn’t cost much money but it goes with personality. Because if they think, ‘Oh I’m poor, I don’t have money, I don’t want to go in case I have to spend money’. If you are financially deprived then you can’t even drive a car or catch public transport because you don’t have the money. Community Leader 5

Don’t know how to get funding and support from other organisations. … I don’t know how, and have no clue of where to ‘seek support either. Service Provider 7

Home community care is mainly focused on elderly people who are living alone. I target people who are living in public houses, because many of them feel isolated, particularly for people with disability. Community Leader 7

The most vulnerable elderly are those who are single and living alone. Social connection is one of the most significant elements directly affecting the wellbeing of the elderly. Service Provider 6

Isolation! Of course they are isolated. They tend to stay at their little world without paying attention to the country they live in. They talk Chinese, and only participate in activities provided by the Chinese community. Community Leader 8

Living alone is always difficult, particularly if they are not living in the area where Chinese services are common. Boxhill is good, but one needs to queue for 10 years when applying for a public house. Community Leader 10

We had queued 10 years for the family reunion visa being granted, and need to wait for another 10 years for pension access. Service Provider 8

[Those who come out to their children for family reunion] are the most vulnerable ones within Chinese elderly, because very little social support is available for them due to their visa conditions. They can’t get the age pension until they have been living in Australia for 10 years. They might not be wanted at home once the grandchildren have grown up. They can’t go back to China, as their house has been sold to ‘purchase’ their visa to Australia. Community Leader 8
Summary and Observations

Access, Recognition and Representation – Conceptual Framework

While the cultural composition of the Australian population is continuing to change rapidly (with the China-born being one of the fastest growing), the mainstream philanthropic community in Australia does not fully reflect Australia’s diverse multicultural society. The apparent lack of diversity in the sector may impede social inclusion by hindering migrant communities’

- Access to external resources (i.e. private funds)
- Recognition of migrant communities’ community-level achievements and resilience, and
- Representation of Australians, from culturally and linguistically diverse (CALD) backgrounds is poorly reflected within the established Australian philanthropic sector.

This study has gathered qualitative insights into the response of Victorian Chinese communities to ageing, and in doing so the project has also sought to understand the nature of community-level philanthropic responses to the challenges of an ageing population, and how this reflected in terms of access, recognition and representation. Experience in the United States in broadening the diversity of mainstream philanthropy has shown that change can be achieved if the sector acknowledges the need, articulates a clear strategy, and then takes focused and determined actions to address that strategy (Bryan 2008). By investigating Chinese Australians’ responses to community ageing, this study seeks to act as a pilot project for establishing the evidentiary basis critical to the development of a social inclusion strategy for the philanthropic sector and associated plans for action.

Analysis

After analysing the interview data it was found that the conceptual framework was applicable in a range of ways – both foreseen and unforeseen.

Access:

- It is apparent that structural barriers identified in the existing literature are reproduced among Chinese communities and the aged care sector in Melbourne. Key barriers were either explicitly or implicitly addressed by interviewees
- Language in particular represents a significant barrier to access. In the aged-care arena, this includes: barriers associated with gaining initial access to information on what support is available and where; barriers to application processes and navigating the system; and a lack of knowledge of opportunities for private funding
- Amongst those interviewed for this study, there appears to be only tentative and minimal knowledge of engagement by the mainstream trust and foundation sector in Chinese communities with respect to the aged
- In this regard the interview and survey data confirmed the supposition that access to external resources, including in the form of mainstream philanthropic investment and support, is limited.
Recognition:

- Philanthropy, as conceived in narrow terms of the provision of monetary and cash transfers to the aged and aged care facilities, was not explicitly identified as a significant source of funds amongst the representatives of the Chinese communities interviewed for this study.

- While it cannot be inferred from the limited number of interviews and cases that private funds for aged care are small or insignificant in Chinese communities in Melbourne, the relative silence of interviewees on this matter suggests that philanthropic funding does not play a central role.

- Nonetheless, the data revealed two important findings with respect to community-level achievements. These align with the broader definition of philanthropy as used by Philanthropy Australia (Bonyhady 2007): ‘The planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community’.

  - First, there is a relative abundance of organised social activity (including Planned Activity Groups) for elderly Chinese communities. These largely volunteer-run programs are the most established of all communities – both minority and mainstream. While they are recognised within the aged care sector, the broader welfare sector and in some areas of government, notably local government, recognition is not widespread among mainstream Australia.

  - Second, this is underpinned by a significant number of non-profit organisations that represent Chinese communities in their full diversity. This is suggestive of a rich and vibrant associational life that is also not widely recognised by the mainstream philanthropy and non-profit sector.

Representation:

- Chinese Australians, as with other ethnic communities, are underrepresented in the established philanthropic sector – although few interviewees directly addressed this issue. This may also be attributed to a range of structural barriers that stymie diversity and lead to a narrow pool of trustees of largely homogenous origin.

- However, Chinese Australians were also seen by community leaders and sector practitioners to be broadly underrepresented in non-profit and social service employment, which both limits the ability of the sector to access resources and also, at least in part, explains underrepresentation on governing boards. This was also seen in institutional politics with communities not represented in formal political processes.

- This underrepresentation contrasted with outsized influence relative to community size in business.
Key Findings and Recommendations

From this analysis we determined three overarching findings that inform the recommendations below:

**Finding 1:** There is a widespread and strong community-level perception that there is a need for unified action in response to the challenges of an ageing Chinese population. The diversity of Chinese communities in Victoria was seen as a barrier to concerted action, particularly among community leaders. Communities were not seen to be working cohesively to advocate for resources for aged care, which was seen to compare less favourably with other communities. Further the lack of a coherent and unified voice was also perceived as limiting representation in policy development and decision making forums.

Nonetheless the diversity of Chinese communities, which reflects the civilisation rather narrowly national origins of the Diaspora, means that a unified and singular community position, as is perceived to occur in other ethnic communities, would be complicated and is perhaps impractical and unworkable.

**Recommendation 1:** Work towards issue-specific coordination, around aged-care, rather than across the board community unification.

Issue-specific coordination rather than some form of across-the-board unification may be a more promising route to collective action around key policy issues for the diverse array of Chinese communities in Melbourne. Strategic mechanisms, for example on accessing further resources for aged care, may be one method by which this can be achieved. Specifically, there is an opportunity for mainstream philanthropy in Australia to engage with Chinese communities to provide assistance in constructing the necessary infrastructure by which communities could coordinate their activities and build community capacity around resource acquisition and mobilisation. Such an initiative would also contribute to raising the profile of philanthropic capability, raise the prominence and recognition of Chinese giving traditions, and broaden the diversity of the Australian philanthropic sector.

**Finding 2:** The abundance of small non-profit organisations representing the abundant plurality of Chinese communities is indicative of a rich associational life, underpinned by highly organised Planned Activity Groups and other volunteer run community activities and organisations.

Both the survey and the interview data are strongly suggestive of a rich and diverse community sector with a plethora of community organisations. The ‘local’ and voluntary nature of many of these small organisations contributes to their ability to address specific needs, however the same multiplicity contributes to a narrowness in focus. This plurality and in particular the prevalence of voluntary activities (including Planned Activity Groups) plays an important role in sustaining community life. Interviewees in this study also argue that there is another side to the resultant tendency of local, issue specific focus - it is perceived to be at the expense of a potentially complimentary focus on broader community interests. Indeed, the sheer number of organisations was not always seen as a positive, with interviewees citing the number of organisations as inefficient, leading to duplication and contributing to the perception of community fragmentation. This can also be seen as a potential barrier to access, recognition and representation.
Recommendation 2: Recognise and celebrate the diversity of Chinese communities to both inform and enable a more co-ordinated and cohesive approach to community-wide issues.

Voluntary effort, individual and collective contributions, and the myriad ways in which Chinese communities respond to the needs of their ageing populations warrant both celebration and recognition. While the richness and diversity of community responses tend to act against community-wide response, they also provide a bed rock upon which the issue-specific coordination approach recommended above can be built.

Finding 3: Chinese communities are seen to have outsized influence relative to community size in business, particularly in small and medium sized enterprises. This contrasts with comparatively limited representation in formal roles in the non-profit sector as well as in leadership roles in policy-making and formal politics.

Interviewees noted that in many broader community forums, Chinese communities have often not been represented. As a result, the communities are not optimally placed in relation to policy development and access to resources. Additionally, Chinese Australians are perceived as being underrepresented in occupations associated with social and welfare service delivery and policy development, and more broadly in the not-profit sector in Australia. Additionally, while there are many Chinese Australians involved in professions including the law, they are perceived to be underrepresented in judicial and associated roles. Without ‘feeder’ channels to facilitate engagement of Chinese Australians in policy making processes, the voice of Chinese communities may not be significantly strengthened and expanded.

Recommendation 3: Development of a mentoring programme to integrate existing and potential leaders into leadership roles in the philanthropy and non-profit sector.

The issues associated with underrepresentation in a sector are many and complex. There is of course no single, simple solution. An opportunity exists for the mainstream philanthropic sector to play a very practical role in mentoring and otherwise supporting potential Chinese Australians social sector leaders to gain exposure to leadership skills development in social and welfare service delivery and the associated advocacy and influencing skills. Such an initiative could support existing Chinese community leaders in addressing the needs of their communities and provide opportunities for mutual learning.

Finding 4: The contribution of philanthropic funding in assisting Chinese communities to respond to the challenges of care for the ageing is not frequently raised as an issue of significance.

As referenced in Finding 2, the contribution of voluntary effort in responding to the needs of ageing members of Chinese communities was frequently highlighted. References by interviewees to access to philanthropic funds or to the role of philanthropic funds in assisting Chinese communities to respond to the challenges of care for the ageing were all but silent. This may be that that formal and structured philanthropy, either Chinese or mainstream, is not currently playing a significant role. It may also be that the role being played by the contribution of private funds is going unrecognised. In either case, the low profile of the actual and/or potential role of philanthropy is highly unlikely to be fostering an environment that is conductive to a future in which the increasing
numbers of Chinese Australians, who have the capacity to do so, consider the philanthropic application of a portion of their wealth. Philanthropy has a role to play in community responses to many issues, including aged care, and for that potential to be realised it needs to be part of the discussion and the stories of Chinese Australian role models need to be given profile in order to encourage and inspire others.

Recommendation 4: Development of strategies targeted specifically at promoting more structured approaches to philanthropy throughout our culturally and linguistically diverse communities.

Australian philanthropy can play an active and strategic role in educating, encouraging and enabling philanthropy in both existing and new forms, adapted to suit the diverse needs of Chinese Australian communities. This recommendation closely complements that of Recommendation 3 for the development of a mentoring programme to integrate existing and potential leaders into leadership roles in the philanthropy and non-profit sector. By combining mentoring with culturally sensitive and informed initiatives aimed at identifying and enabling strategies for encouraging structured approaches to philanthropy, this approach could also function to lay the foundations for the development of a sectoral strategy to promote greater diversity and social inclusion in the Australian social investment and philanthropy sector that better reflects this country’s cultural and demographic composition and positions for the future.
References

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Appendices

Appendix A: Survey Project Information Statement and Consent
Appendix B: Survey Results – Chinese Community Associations in Victoria
Appendix C: Interview Framework
Appendix D: Contributing Interviewees
Appendix A: Survey Project Information Statement and Consent

Project information statement

Project Title
Access, Recognition and Representation: Philanthropy and Ageing in a Multicultural Society

Project team
Dr Christopher Baker, Dr Michael Moran, Dr Can Qin and Professor John Fitzgerald, Asia-Pacific Centre for Social Investment and Philanthropy, Faculty of Business and Enterprise, Swinburne University of Technology.

What we are doing
The purpose of this research project is to understand how Victorian communities go about caring for elderly (or senior) Australian residents with a Chinese heritage.

The research findings will bring to public view an understanding of how Victoria’s Chinese communities access private funds in caring for seniors from within &/or without their own communities; the extent to which their own community initiatives are recognised; and whether these communities are adequately represented in the mainstream of Australian social investment and philanthropy.

The initial information for the project will be collected via a survey of Chinese heritage community organisations and associations as well as religious groups that may provide services targeted at seniors.

We are looking at all kinds of organisations from – Church to Senior Citizens Groups to Ethnic Associations.

The objective is to map services currently available and in doing so provide a clearer picture of activities to help seniors.

How you can help
We would like to ask you to fill out this survey about your organisation’s activities. It will take you up to 15 minutes to answer all the questions. Filling out the questionnaire is voluntary. If you do agree to participate you are free to withdraw your consent at any time without comment or penalty.

Once you have completed the survey please place the questionnaire in the envelope provided and post.

Outcomes of the research
The findings will be made available to the scholarly community, by way of a peer-reviewed journal article planned for 2014. Following publication, the findings of the study will be made available for dissemination through the popular media.
The information provided by you during the course of the survey may be used in publications arising from this research. No answers you provide or statements you make will be attributed to you or your organisation. Individuals or organisations to which you make reference will not be named and their confidentiality maintained at all times. All personal and organisational information, during and after the study, will be handled in accordance with the Swinburne University Policy on the Conduct of Research.

Please consent to participate in the research by completing this survey. Submitting the completed survey is accepted as an indication of your consent to participate in this survey.

This project is funded with generous support from a Lord Mayor's Charitable Foundation Exploration Grant.

If have any questions regarding this project please feel free to contact:

Dr Christopher Baker
Telephone: 03-9214 8088
Email: chbaker@swin.edu.au

This project has been approved by or on behalf of Swinburne's Human Research Ethics Committee (SUHREC) in line with the National Statement on Ethical Conduct in Research Involving Humans.

If you have any concerns or complaints about the conduct of this project, you can contact:

Research Ethics Officer, Swinburne Research (H68),
Swinburne University of Technology
PO Box 218, HAWTHORN VIC 3122.
Telephone: (03) 9214 5218 or +61 3 9214 5218 or
Email: resethics@swin.edu.au

Consent to Participate

I have read and understood the Project Information Statement for the project named above.

I agree that:
1. My participation in the research is voluntary.
2. I understand I may withdraw from the research at any time.
3. I understand the information collected will only be used for the purposes stated

Submitting the completed questionnaire is accepted as an indication of your consent to participate in this project. You may withdraw from participation at any time without penalty or comment.
Appendix B: Survey Results – Chinese Community Associations in Victoria

Of the 147 Chinese community organisations identified, postal addresses were found for 132.

- 132 distributed in hard copy
- Provided in English, Chinese (Traditional) &/or Chinese (Simplified)

Applicant Responses

- 26 responses in all
- Impressive response rate – 19.7%

Methodological Observations

- While the response rate was solid, small numbers in absolute terms do not enable generalisations to be drawn from this data
- Written responses did not allow for control over responses, as a result for example where respondents asked to select ‘one’ option from a list, at least some respondents selected more than one option
- This kind of variation reduces the statistical reliability of the data
- There may have been some difficulties with language
- In response to many questions there is often a high level of ‘neither agree nor disagree’ and a low level of ‘disagree or strongly disagree’ – it may be that cultural sensitivities have contributed to a skewing away from negative responses
- Accordingly, the survey data functions primarily to supplement and complement the broader report based on the interviews.

Key Results

1. Respondent Characteristics

- Between them, the 26 respondents often selected more than one response to describe their characteristics.
  - 12 out of 30 (40%) indicated a principal focus as ‘Ethnic or Cultural’; the next largest was 6 of 30 (20%) ‘Church or religious’
  - 3 out of 37 (62%) have the majority of members speaking Putonghua; 11 of 37 (30%) Cantonese
  - 23 of 47 (49%) have the majority of their members/participants/clients originating from Mainland China; the next largest group is 9 or 47 (19%) from Hong Kong
  - 20 of 26 (77%) have 11-200 members; 4 of 26 (15%) have more than 200
  - 15 of 27 (56%) provide services to 100 people or less; 2 (7%) to more than 1,000 users
  - 11 of 26 (42%) indicated they have paid employees; 12 out of 22 indicated they have less than one paid employee (some who said no employees, must have then also answered this question, with less than one employee)
– 15 of 25 (58%) have 1 to 10 volunteers; 2 of 25 (8%) have more than 100
– 13 of 25 (52%) have been in existence less 10 years or less
– 13 of 27 (48%) get most of their funding from Government sources; 2 of 27 (8%) get most from Earned income
– 17 of 24 (65%) do provide services of some kind to seniors
– The largest areas of services to seniors were indicated as 12 of 29 (41%) Planned Activity; 10 of 29 (34%) Health Information Referral

2. Responses to Statements

• Q 16 In Australia, for aged care our community relies heavily on:

• Q 17
• Q 18 The services our organisation provides are adequately recognised by:

• Q 19

• Q 20

• Q 21
Q 22 What do you believe are the biggest challenges facing your community in caring for those who are ageing? Please select the two most important challenges.
Appendix C: Interview Framework

Commence the interview by asking participants to explain briefly the nature of their Chinese ancestry and to briefly describe their own involvement in, or association with, caring for the ageing within that population.

1. Which Chinese community are you involved with in meeting the needs of the ageing population? How large is the community?
2. In what way are you involved?
3. Can you describe the general approach that this community has towards its aged?
4. Is the approach in Australia of this community much different to that back in China?
5. Has this changed or is this likely to change over the generations (e.g. those who migrate; their children; Vs third and later generation to live in this country)?
6. Do you see the approach of Chinese communities in Australia to caring for their ageing populations as being different from that of other communities? If so, in what ways and why?
7. Can you talk a little bit about the practicalities of how the community goes about this work? (e.g. fundraising, service delivery, partnerships, communications campaigns)
8. To what extent does this approach rely upon
   a. The support of members of the same community
   b. Access to Government funding and resources
   c. Access to resources from outside of your particular community?
9. Are there aspects of the approach of your community that you believe are distinctive?
10. Are there aspects about which you feel particularly proud?
11. What types of media do you use to promote the service/approach?
12. Do you believe the services you provide are adequately recognised and acknowledge
   a. Within the community it serves
   b. Within the broader Chinese community in Australia
   c. Within mainstream Australia?
13. Do you believe the approaches you currently employ and rely upon are sustainable?
14. What do you believe are the biggest challenges facing your community in caring for those who ageing?
15. To your knowledge, who seem to enjoy the services the most, and what elements contribute to it?
16. Who do you think are the most vulnerable people in the Chinese elderly community, and what makes them vulnerable? Could you please identify some (five?) crucial services /issues which affect the wellbeing of Chinese elderly the most?
17. Are there any other reflections you would like to add?
Appendix D: Contributing Interviewees

1. Ada Poon
2. Amy Wong
3. Che-Sam Lo
4. Chen Jing
5. David Yang
6. Gladys Liu
7. Hong Lim
8. Jan Polly
9. Lu Yanglie
10. Marion Lau
11. Maurice Leong
12. May Hu
13. Minerval Lan
14. Shu Nam Ng
15. Sook Yong Lim
16. Susan Chow
17. Vincent Chow
18. Wesa Chau
19. William Ng
20. Xie Shaoxuan
Access, Recognition and Representation: Philanthropy and Ageing in a Multicultural Society

Christopher Baker      Michael Moran

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