

Emerging Ageing

Emerging Ageing: co-designing responses to positive ageing for new and emerging migrant communities

Project Report



Health
and Human
Services

Project partners

- **The Ethnic Communities' Council of Victoria Inc. (ECCV)** is the peak body for ethnic and multicultural organisations in Victoria. It is a community based, member driven organisation committed to empowering people from diverse multicultural backgrounds. We are proud to have been the key advocate for culturally diverse communities in Victoria since 1974.

- **Per Capita** is one of Australia's leading think tanks dedicated to building a new vision for Australia based on fairness, prosperity, community and social justice. It addresses disadvantage and inequality in Australia by advocating to influencers for policy change, by conducting and communicating independent research and policy recommendations to decision makers, and ultimately, by the translation of these policy recommendations into applied policy.

The Centre for Applied Policy in Positive Ageing (CAPPA) is the 'do tank' of Per Capita's think tank. Through its social innovation projects, CAPPA harnesses ageing as an opportunity for Australian society by catalysing social innovation. CAPPA undertakes social innovation projects that focus on finding solutions to emerging issues resulting from Australia's ageing population, with the aim to increase the social and economic wellbeing of older Australians.

- **Adjunct Associate Professor Susan Feldman and Adjunct Lecturer Dr Harriet Radermacher** from the School of Primary Health, Monash University, authors of the Emerging Ageing project Literature.

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About ³

Why?

Nearly half a century ago, the Whitlam Government identified a need to respond to Australia's growing ethnic and cultural diversity: moving from a traditional, colonial ethos of assimilation to one of multiculturalism. With financial assistance from state and federal governments, ethnic organisations in Australia continued to emerge and to develop culturally-specific support for migrants, in response to their unique needs and experiences. Up until now.

Currently the Australian Aged Care system is undergoing great reform to deliver 'consumer-directed care' through a competitive market environment. How do Australia's newer and emerging migrant communities (NEC) locate themselves within this sector complexity? The older generation of people from NEC are ageing in Australia for the first time and many see their community lacking resources, infrastructure, service system knowledge, mainstream recognition and culturally appropriate services. Additionally, many will have missed out on the block funding opportunities of the past.

How?

Project key question: What are the enablers that people in new and emerging communities need, in order to improve their wellbeing outcomes as they age?

The focus of this Emerging Ageing project was to understand what 'positive ageing' means to older Victorians from NEC and to eliminate barriers to accessing ageing and aged care services. In support of this, ECCV and Per Capita undertook a co-design initiative linking previous research with NE communities' collaboration. [1] Our process followed a structured methodology: a. Selection of participant communities and co-researchers |

b. Field work | c. Ideation | d. Prototyping | and e. Testing to refine the project outcomes.

To support and inform the co-design, Adjunct Associate Professor Susan Feldman and Adjunct Lecturer Dr Harriet Radermacher from the School of Primary Health, Monash University, undertook a literature review of new and emerging migrant communities. Desktop research ran in parallel to the co-design process and contributed to its findings. The two parts of the project would drive a two-pronged and holistic approach to building an evidence base for this cohort of older Australians.

What?

During the co-design process we learnt that a surprising number of seniors from new and emerging communities were open to receive aged care services that support their continued independence. On the other hand, there was a marked lack of confidence and lack of ability to navigate the aged care service system. Our research suggested, for example, that seniors from NEC are more likely to be using the internet than accessing aged care services. [2]

This Emerging Ageing project report offers two innovative co-design models and a number of key recommendations to support Government planning and to influence decision-makers to drive positive ageing outcomes for NEC members.

This research additionally highlights the urgent need to progress Australia's policy framework from a multicultural dialogue to an intercultural polylogue.

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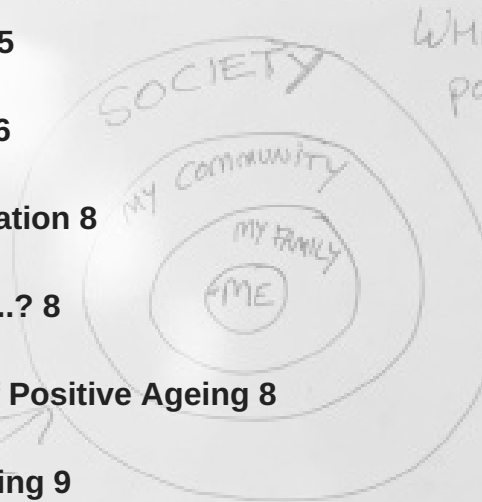
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Inspiration

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There are almost 100,000 (ABS 2011) older people from new and emerging migrant communities (NEC) living in Victoria and the number will continue to grow. Like other culturally and linguistically diverse groups ageing in a foreign land [3], as many experience Australia to be, NEC face an increased vulnerability to social isolation and dependence on family support and the goodwill of volunteers to manage increasing needs as they age. Although these emerging ethnic communities may participate in seniors' clubs and other social and cultural activities, a much more structured and systemic approach is needed to ensure older migrants receive the support they need to participate in community life and to age well.

Ethnic Communities' Council of Victoria report Building New Bridges (ECCV 2014) [4], highlighted a number of key issues for older members of NEC: lack of service system knowledge around their needs, significant barriers relating to their lack of English language proficiency and a lack of ethno-specific aged care and service access.

Building New Bridges made a number of policy recommendations to enhance positive ageing in Australia for this group:

- That government and the aged care sector strengthen their engagement with new and emerging communities in Victoria;
- That health and aged care services are designed to meet the culturally, linguistically, and spiritually diverse preferences and rights of older Victorians from new and emerging communities;
- That government facilitates stronger structural support in the delivery of aged care services specifically targeted at the older members from new and emerging communities...

Per Capita was engaged by ECCV in 2016, to work in partnership with older migrants to 'co-design recommendations for increasing access to ageing and aged care services, for Victoria's emerging new ethnic communities'.

The research methodology for Emerging Ageing was to follow established principles of human-centred co-design. The principles of co-design practiced by Per Capita aim to drive the creation of innovative policy responses through processes of collaboration with 'future users' of interventions or 'solutions'. Research is scoped, undertaken and analysed to identify areas of inspiration, with potential responses then developed through a process of ideation. The best of the resulting co-design solutions then go through a process of rapid prototyping, which sees them 'mocked up' and tested in a community setting.

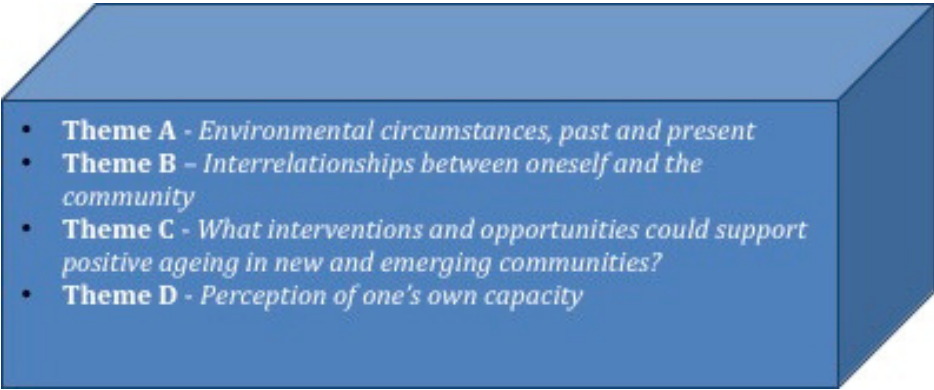
Initial research on potential NEC communities to engage with was based on Census 2011 data: group size, growth, geographical dispersal and further informed by ECCV's past research and existing relationships.

Invitations were sent out by ECCV, and as a result two communities expressed interest: Tamils from Sri Lanka and Arabic-speaking Victorians (from a variety of countries and regions globally). The Tamil community was based in Melbourne's Southern Metropolitan Region; Arabic-speaking community members were located in the Northern Metropolitan Region.

Within each group, a call for 'co-researchers' was circulated. The aim was to attract people from older age groups to undergo 'co-researcher' training to interview community members and to support the project team in analysing findings and developing potential 'solutions' (for promotional flyers for co-researchers see Appendix 1).

Two individuals self-identified from each community, with a good balance of genders, countries of origin and socio-economic backgrounds, which were to be matched to interviewees with a similar profile. Each had well-established social networks and an understanding of the broader needs and concerns of their ethnic group.

Over two training workshops, the co-researchers were introduced to four pre-designed research themes and the related questions they would be asking. The purpose of having themes was to give scope for both systemic issues to come through, as well as helping to identify the capacity of (individuals from) NEC to themselves drive positive change. Through the themes, we also aimed to identify transitions across the lifecourse which influenced outcomes in older age, either individually or through a cumulative effect.

- 
- **Theme A** - *Environmental circumstances, past and present*
 - **Theme B** - *Interrelationships between oneself and the community*
 - **Theme C** - *What interventions and opportunities could support positive ageing in new and emerging communities?*
 - **Theme D** - *Perception of one's own capacity*

The interview questions were purposely open-ended to discourage one-word responses and the co-researchers were trained to respectfully dig deeply into responses. Activities such as card-sorting would encourage interviewees to describe how they viewed current relationships, people,

services and daily actions. Co-researchers were given the chance to practice visual activities and also to undertake mock interviews with the other researchers; this helped them to conceive of the interviews as a dialogue, rather than an interrogation.

Co-researchers were also asked to make 'environmental observations' of participants' home: their families, daily habits and so forth. This would help them to detect underlying subtleties, which would then be explored during the internal workshops. To conclude the training workshops, co-researchers were given a handbook outlining the interview process, as well as templates for interviews and for analysis of findings later on.

The Interviews

The interviews were conducted solely in language where required, or bilingually. Before starting, the co-researcher would describe the interview process, including that it was being voice-recorded, and introduce their first question by summarising their own story: for example, a brief description of their ethnic background and personal experience of migrating to Australia.

Understanding the Past

The aim of research Theme A was to understand '*the impact of personal history and culture on (interviewees') views of life, attitudes and perceived barriers.*' In addition to questions, participants were presented with a visual timeline tool and asked to mark periods of significant happiness and more challenging experiences. The co-researchers were asked to encourage story-sharing around the circumstances influencing migration and how these might have impacted across individual's life. For example:

Q1: How did you come to live here?

Q2: How would you describe your life has been up to now?

Understanding the Present

Research Theme B – *'Interrelationships between oneself and the community'* – again used open questioning and visual activities to explore participants' current circumstances. We were particularly interested in older migrants' relationships with family, how they interacted with their ethnic community, their connections to (community and government) services and any 'mainstream' community networks. We wanted to understand what participants valued most in terms of current relationships, as well as exploring what might improve their circumstances. A 'jigsaw of life' activity was one way co-researchers used to gather this data:

'Place the most important cards closer to you and less important cards further away from you: Tell me a bit more about your choices'? - (The cards included 'education', 'health', 'children', 'work', 'partner/husband/wife', 'friends', 'faith', 'culture', 'health care system', 'homeland', 'neighbours', 'community centre', 'leisure activities' and more).

Understanding the Future

Theme C would probe participants' attitudes to growing older by asking: *'What interventions and opportunities could support positive ageing in new and emerging communities'?*

Co-researchers were to explore what plans participants had in place for their future (care), as well as encourage discussion of the future care needs of their ethnic community more broadly. Understanding the future moved beyond Theme B's focus on existing relationships, to investigate the relationships older people from NEC hoped would support them as they aged. Particular consideration was given to understanding interviewees' attitudes toward, and knowledge of, government services and (aged service) providers.

In addition to questions such as 'when was the last time you learnt something new? How did it feel?', a card sorting activity encouraged participants to:

'Pick three sources that you have gone to for help...' (E.g. family, government, friends, neighbours, faith leaders, lawyers and so forth).

Constructs of Capacity

Research Theme D – *'Perception of one's own capacity'* – aimed to build on findings from the first three themes and additionally focus on self-awareness and self-esteem. The questions were designed to reveal participants' conceptualisation of their own capacity: i.e. to what extent did they feel able (and confident) to influence their current and future circumstances? Although the interviews would necessarily focus on individual participants, through later analysis of interview transcripts we hoped to identify any shared characteristics and strengths common to NEC, as well as to

explore any examples of ageing well we noted in 'positive deviants' [5], individuals who - despite experiencing common barriers to positive ageing – had found pathways to good outcomes.

Analysis and Ideation

A total of fifteen interviews were carried out across a period of three months from December 2016, followed by two internal, co-design workshops in early 2017. The workshops brought together co-researchers and project staff from both Per Capita and ECCV to form one co-design group to analyse our findings. The group would work through fifteen interview transcripts, applying a structured process of analysis to establish common themes. Each of the themes would be populated by descriptive sub-themes.

During the first co-design workshop, four broad themes were identified: the *Context of Migration* related to our research into understanding the past. *Relationships and community connections* related to theme B and current circumstances. Around future needs, our analysis identified a theme of *Links between Government, community and family*. And our final theme of *Reciprocal Help* is strongly connected with the interview data relating to *My Capacity*.

How Might We..?

The four themes (and sub-themes), which emerged during the

analysis workshop, would need to be interrogated in greater detail before we might move to develop potential solutions. This was done by using a process common to co-design methodology; *How Might We?* (HMW) questions, for example:

- HMW build strong, positive cultural identity for older migrants in Australia?
- HMW acknowledge the impact of migration history on people's lives?
- HMW help older people build more security for their future (as opposed to hope)?
- HMW help older people explore life and community beyond their family?
- HMW help different communities create new connections with isolated seniors?
- HMW help older people to access information about services and supports?
- HMW help older people build roles and purpose outside the family?
- HMW overcome fear, loneliness and isolation amongst older migrants?

From the HMW questions, the co-design group worked collaboratively to ideate responses, each aiming to enhance – even drive - positive ageing in new and emerging communities. Of the 21 ideas that emerged from this process, some were innovative and some built on established mechanisms for community inclusion, such as seniors' activities. Solutions ranged from structural responses - a media campaign to challenge ageism; to more 'micro-level' interventions such as talk cards supporting families to have conversations around future care needs.

Beyond Universal Notions of Positive Ageing

During the co-design workshops, we quickly noted an apparent universality around what is necessary for, or contributes to, positive

ageing. Good health, for example, was mentioned in every one of the fifteen interviews.

'What can I do? Ask God to give me good health, don't be a burden on children' – Amin, 64 [6]

'Good friends are important. Before all that, we need to have good health' – Melek, 58

Other commonly cited life domains - appropriate housing, independence in daily living, 'not wanting to be a burden', staying connected through family relationships and social networks – came through the interviews time and again.

We felt it important therefore, to identify measures through which we might sift these findings to better understand and articulate what might be unique to our target population. To support this, we applied a process of classification using the World Health Organisation's *Age-friendly Cities and Communities* eight domains. [7] Additional context was articulated through the literature review undertaken by researchers from School of Primary Health at Monash University. Here, researchers' background work around ageing in a foreign land gave us a supplementary lens through which to consider whether our findings were unique to NEC or if we had identified characteristics common to other culturally and linguistically diverse groups' experience of ageing in Australia (or like cultures).

Rapid Prototyping

At the second co-design workshop (facilitated by Per Capita), participants were asked to again consider the 21 ideas from the previous workshop. Many of these had built on established successes in inclusive ageing and many strongly drew on the

strengths of NEC. Similar ideas were merged until we were able to bring the number to fewer than ten. From here, a co-design process known as '*rapid prototyping*'. would enable us to take the most innovative of these and mock them up into '*prototypes*' which we would 'test' in a community setting. Although the limited scope of the Emerging Ageing project meant rapid prototyping could only be paper-based, it was nevertheless a crucial component of our co-design methodology, one which would involve a broader section of older people from NEC, to see if our *HMW* hypotheses had generated ideas which they would respond positively to.

Testing Our Findings

To test our prototypes (and the assumptions and hypotheses within them), ECCV arranged on-site workshops with both Casey Tamil Manram Seniors' Group and with Arabic-speaking seniors through Victorian Arabic Speaking Services (VASS). [8] Both took place in July-August, 2017.

Where I'm From: the Context of Migration and Culture

At the workshops, we first presented our findings around four themes. Working both with an interpreter and presenting ideas in large print, Easy English, we started by initiating a discussion under the theme relating to past experiences. Past experiences were unanimously agreed as important to one's identity, one's sense of culture and to perception of one's relationship to Australian culture. We put forward the following statements:



- The context of the migration journey remains important: *Therefore...it is important that people understand the impacts of migration.*
- Cultural identity and faith remain/increase in importance as we age: *Therefore...I want to share my culture with mainstream and other cultures.*
- The years immediate following migration are particularly challenging. Language, recognition of skills, access to employment and housing are key barriers: *Therefore...increased support to access training, employment and housing will have a cumulative positive impact in older age.*
- Wariness of government due to experiences of trauma and war: *Means...I am reluctant to take up government services unless someone I trust recommends them.*
- Commonality of loss and displacement (e.g. goods, identity culture) [9]; overcoming significant challenges means I feel underrepresented and invisible: *Therefore...I want opportunities to recognise and share my culture, to inform government and to connect to the wider community.*

Where I'm At: Community Connection and Isolation

Our findings in relation to research theme B had showed, perhaps unsurprisingly, that family and friends, faith and community networks were of the greatest importance to older people from NEC. This finding seemed to be in line not only with 'universal' responses to the ageing experience (as discussed above), but also strongly identified in the literature relating to other ethnic groups in Australia.

- 'When I go to Tamil church I meet people' - Ajith, 65**
'Meet people; see people around, talk, laughing, activity is very important' - Jaya, 59
'Family does it all' – Hema, 78

Our research confirmed what the literature on older migrants suggested, that NEC often rely on family to create and maintain social networks. From this, our second analysis theme *Where I'm At*, focused on both community connection and isolation. Importantly however, our findings had also shown a picture of older migrants who are curious, open-minded and socially supportive of each other. We put our findings to the Tamil and the Arabic communities by testing the following statements:

- My established social networks are most important. They link me to my culture, my faith and family: *Therefore...practical supports which help me to connect are critically important.*
- I would like to connect better to mainstream (Australian) community: *Therefore...opportunities to share my culture and to build inter-relationships with the mainstream and with other ethnic communities would support my social inclusion and participation.*
- I would like to connect better in my local neighbourhood: *Therefore...I would participate place-based initiatives including shared community spaces for local people.*
- Being connected to young people is important to me: *Therefore...I would like to participate in activities with an intergenerational mix.*
- My family will look after me when I grow older. *Therefore...support to my family is more acceptable than asking for help myself.*
- I know little about support from Government and other services: *Therefore...targeted communications across a range of media - in language and in Easy English - will support me to tackle the significant language barriers I continue to face as I age.*

- Experiences of stigma - racism and ageism, sometimes gendered – discourage social participation and can make me fearful. *Therefore...stigma, including 'self-stigma' around ageing, can lead to social isolation.* [10]

Where I'm Going: Government, Community and Family

The third theme that had emerged during the co-design workshops, related to future needs as NEC age, and how to encourage service take up. Again, family relationships dominated here but it had seemed to be matched by a degree of acceptance in relation to future use of services. For example, when asked about trusted or 'go-to' supports and sources of information, 90% of interviewees had responded they would approach family or peers likely to be aware of, or using services.

'Before I reach this age, I would like to... to find some [trusted] community that will, you know, look after old women and men...' – Aziza, 73

'I can't see any of these [sources] which I wouldn't seek help [from]' – Pravin, 58

'Social services we get. Centrelink services also come under social only, right? I get help from Centrelink' - Meera, 82

'Council is good and responsive.' - Pradeep, 61

- I see social and family relationships as the most important factor for positive ageing:

Therefore...activities that maximise social participation and connection in existing and new networks *will support me most.*

- Good health is the key enabler to positive ageing, but outside of my control. I am worried about the limitations older age will bring. *Therefore...improving my health literacy, particularly around prevention would be an important intervention. I will need to hear it from trusted sources.*

- My family will care for me as I grow older/I prefer to be looked after by family - but we have not discussed this. *Therefore...I don't seek out information which will support me as I age.*

- I would prefer aged care services which respect and reflect my culture, faith and (female) gender. *Therefore...I want opportunities to inform and advocate around what matters to me.*

My Capacity: (Reciprocal) Help

The fourth key theme was described under the heading of My Capacity: (reciprocal) help. This theme had emerged from interview data in relation to each individual's sense of capacity to influence positive outcomes. Here, we had identified a trend around reciprocal relationships, particularly reciprocal help.

'I know everyone here. I can independently help anybody who needs help. I have got a self-confidence' – Raja, 71

Another key area identified as underpinning an individual's capacity to influence ageing outcomes was the importance of information. Our hope was that our prototyped solution under this theme would respond to both these findings, but we first needed to reflect on some of our findings with participants at the community workshops:

- As a migrant, I have overcome significant challenges. *Therefore...I accept hardship and don't ask for help...I accept the status quo rather than challenge it.* [11]

- I feel useful and purposeful through my family role; but I have skills and ideas I could contribute more broadly. *Therefore... NEC have unique characteristics to bring and share and I would like more opportunities to volunteering, even mentor others.*
- I hope to stay independent for as long as possible. *Therefore... services that help me to stay independent in my own home will support me to not be a burden on family.*
- I am open to learning new things if I can see a good reason for it. *Therefore... I would like to become an active citizen, provide and receive support.*
- Giving help to others is an important part of who I am. *Therefore... models of reciprocal help would encourage me to ask for help when I need it. Therefore... opportunities to support my peers and younger people would appeal to me greatly.*

What We Learnt

This section unwraps communities' responses to: context of migration around language and culture | connections and relationships, including social networks | positive ageing | shaping the future

The Past: Migration, Culture and Language

The findings of this Emerging Ageing project confirm that the context of migration, and the significance of original culture, don't diminish as migrants age; in many cases, they become more

important, with both 'barriers' (such as language), and 'enablers' (such as faith and community connection), becoming amplified.

NEC identified the years immediately following migration as a critical window in which they would benefit from support to navigate and adapt to Australian culture. Our research suggests that early interventions (at whatever age the individual migrated), are highly likely to influence outcomes in later life, assisting them to effectively 'accumulate advantage'.

'Centrelink is a problem when they make you look for jobs without English. Doesn't make sense. They forced me to stop studying and made me to find work' – Mohamet, 56

The interventions seen as most important for NEC started with enhanced support to learn both formal and conversational English. This is seen to be the key enabler to a positive older age, yet many continue to struggle to access free English classes. Older people from NEC felt strongly that communication opens the way to information and knowledge: which directly influences both their social and service participation. Having language skills also supports older migrants – many of whom come to Australia in later life to support children or care for grandchildren - to broach 'the cocoon of family' which, although a highly valued relationship, may also increase individuals' vulnerability to isolation and even elder abuse. A model, which enhances support in the years immediately following migration, is critical; however, there is a concomitant need for community-led advocacy for those who need support to access services.

An additional key finding of the Emerging Ageing research is that NEC want there to be a strong – even vibrant - **interrelationship between their original and the new culture**. NEC embrace their

culture and faith and ethno-specific relationships are most important. Yet they expressed a strong will not to be limited within their own ethnic group; there was a wish to mix with other cultures, with the mainstream Australian culture and also across different generations. This is shown, for example in their desire to learn conversational English as well as attend cultural events to discover new cultures and showcase their own culture.

While the past may hold particular significance to older migrants, their migration experience also often confers openness to new experiences, activities, languages and cultures. Our prototypes therefore, sought to encompass creative opportunities to include older NEC people into the 'mainstream' and into place-based communities, as well as to acknowledge the importance of past circumstances and the strength of experience that brings to Australian culture.

The Present: Maximising Connections and Networks

For older people from NEC, social and family connections are paramount. The importance of maintaining relationships and opportunities to develop new networks – particularly in local neighbourhoods – was expressed time and again.

With the VASS seniors, an interesting discussion developed around the challenges of the post-migration years and 'integration' into the new culture. There was debate around whether 'connecting' was the responsibility of government or of individuals. One couple had taken significant steps to learn about and become part of Australian culture and felt that other older migrants needed to take the initiative.

'After arriving we joined Red Cross to learn English, gardening (courses), I wrote English poems and read them in front of crowds' – Ahmed, 60

Our research identified the proven capacity of each of the NEC to establish and grow their own networks. Seniors' clubs, social activities and faith-related events all contribute to an emerging ethno-specific presence in various geographical communities, with support from local government. But many expressed concern around maintaining current connections. Geographically, NEC tend to congregate in particular suburbs - often more affordable, but not well-connected, outer suburbs. Linking (isolated) individuals into these networks is often determined by their access to transport. Transport was identified as the key enabler to social participation; and increasing transport options are vital.

'Transportation is an issue and creates isolation. Age isn't isolation on its own' – Navin, 73

The Future of 'Positive Ageing'

The workshop at VASS had initially brought debate around the translation of 'positive ageing', but ended with a strong consensus that positive ageing needs to be widely articulated if ageist stereotypes and assumptions (including self-stigma) are to be challenged

The workshops confirmed a finding from the interviews, that ageing is seen as largely biologically driven, with good physical health identified as the key enabler. That there was little discussion of lifestyle factors and the social determinants of positive ageing

suggests that health literacy may be a gap, particularly in relation to preventative measures. Therefore, targeted health messaging - around screening, for example – to older people from NEC needs to take place and include both their families and other ‘authority figures’, such as community leaders, or advocates (our research showed some ‘*positive deviants*’ are already fulfilling this role) whose opinion is respected.

On the whole, NEC seem more open to receiving (aged) services than the literature suggests. [12] While the traditional paradigm of family-based care continues to dominate, this was balanced by older people not wanting to be ‘a burden’ on families, who were recognised as already under pressure. Unsurprising however, there was a lack of awareness of what is available and a lack of understanding of the culture of Australia’s (aged) services. Redefining service-use as an entitlement rather than charity, may be key. There was also consensus that in-home and personal care should be provided by female staff: preferably bilingual and bicultural.

To respond effectively, one-on-one support to access aged services is needed. Our research identified a peer education, support and advocacy model as a most trusted and valued means of bridging the gap, in addition to targeted health messaging for NEC more broadly. A peer advocacy model would provide opportunities for older people from NEC to contribute their skills, it would support provision of information and advocacy and additionally respond to NEC tendency to wariness of government [13]:

Interviewer: ‘Then why have you kept it [social services] far [from self in card-sorting activity]? Don’t have trust?’
Meena, 72: ‘...I thought government services mean... I thought... in Sri Lanka...’

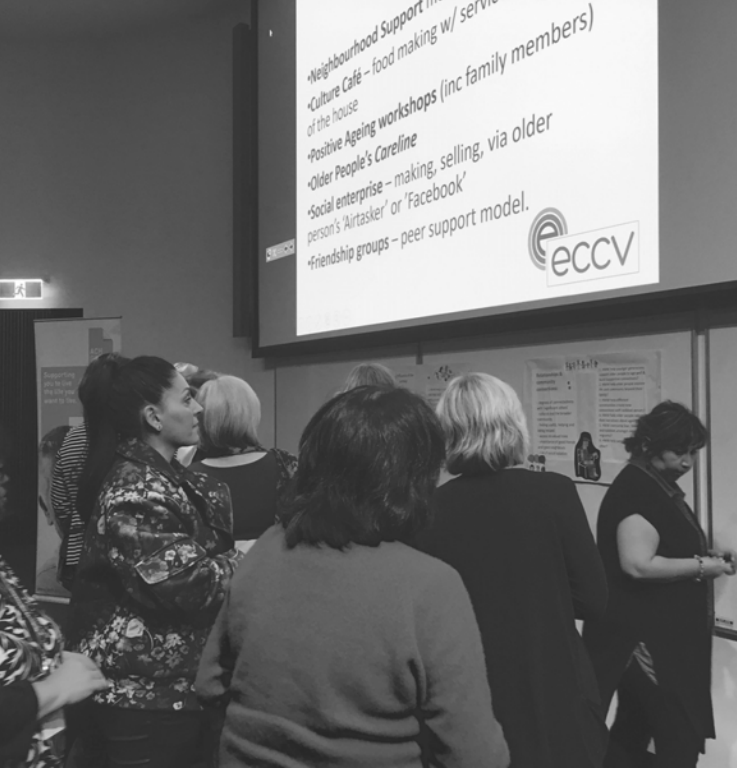
Shaping the Future

Under the theme of maximising one’s own capacity, the co-design group had identified reciprocal help as a way of building relationships for ongoing support, as well as providing individuals with a sense of value and purpose through helping others. Our co-design idea under this theme therefore, was a model encompassing ‘reciprocal help’.

Additionally responding to a somewhat surprising finding of use of and openness to technology, we put a prototype to the community workshops, of a smartphone app named *Open the Way*. Functioning in a similar way to the *Airtasker* [14] platform, this idea had a focus on finding services, volunteering help and asking for help: to practice conversational English, to find help with gardening, or to offer one’s own help to visit an isolated senior were some of the examples we used.

When tested at the workshops however, *Open the Way* received an equivocal response - particularly from the Tamil community. While the concept of an online enterprise directory was well received (mention at VASS of an *Arabic Services* website prompted much interest); *Open the Way* was seen to present more doubts – particularly around privacy and safety - than solutions. It was decided that this idea would need to be shelved. Interesting too, was that the concept of ‘reciprocal help’ - a strong theme in the first co-design workshop – itself received little endorsement and therefore would also be dropped.

‘We firstly have to take care after ourselves before we help others’ – Taruh, 69



So while our 'solutions' responded effectively to the HMW questions, not all stood up when testing in the community setting. Working within a co-design methodology however, we were able to articulate this as a success rather than a failure, as it would help to shape a solution much more likely to be well-received on the ground.

Co-Design Findings

This section reveals the co-design findings with an overarching theme of Interculturalism: designed models | solutions and recommendations

A Fresh Policy Framework

Years of multiculturalism in Australia have seen most established culturally and linguistically diverse groups funded to create their own community infrastructure, including culturally-specific aged care services. Yet the emerging paradigm of individualised funding in disability and aged care means that even established ethno-specific services may be at risk in the face of significant competition. This market model leaves fewer resourcing opportunities for smaller communities to develop their own service infrastructure and is likely to prove

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a critical gap which - if not addressed - is likely to leave NEC significantly disadvantaged. Our research suggests that NEC will need to find innovative solutions and partnerships, which support them to link into established aged care services (ethnic and mainstream).

Our research showed that older people from NEC are keen to feel a part of a broader Australian community; more than that - they want to share their culture, to make it visible. We found little expression of exclusivity within the parameters of our project. Overall, participants communicated openness to new cultures and often to new experiences such as learning a new technology. [15] This was balanced with a strong desire to see greater representation of their own cultural identity and see it recognised within the mainstream.

In 1973, Australia embarked on a journey of multiculturalism, a policy framework, which aimed to support the growth of a diversity of migrant communities and provide infrastructure to respond to their specific cultural needs. Four decades later, Australia's growing diversity in ageing is evidenced by the fact that one third of Australian residents over 65 years of age are born overseas. [16] Additionally, Australia needs to reshape its co-existence with the global community in response to universal movements of post-colonial capitalism.

The findings of *Emerging Ageing* are that an **intercultural policy framework** would much better respond to Australia's patterns of global migration and fast technological development, and the impacts these have on our (migrant) communities. The intercultural approach prioritises active and equitable interaction between groups over passive tolerance and has strong policy advocates in Canada [17], Britain [18] and

continental Europe. Strategies they have adopted include anti-rumour campaigns [19], participatory campaigns around urban cultural heritage [20], and promotions of intercultural interaction in segregated urban spaces. [21] Interculturalism in Australia would put sharing and connecting between cultures at the heart of policy considerations. Around the critically important domain of information and communication, for example, NEC showed a clear preference for **bilingual** information, rather than information solely in language.

The idea of moving from a multicultural to an intercultural approach emerged intuitively through the co-design process, so researchers were pleased therefore, to note intercultural initiatives are already gaining traction in Victoria. [22] An intercultural policy framework for Australia would not diminish or homogenise our strong and diverse ethnic cultures, rather it would assist us to strive towards better cross-cultural understanding and inclusivity, something particularly critical as we age.

Solutions

Migrants, and asylum seekers in particular, need to receive clear messages of welcome and social inclusion when they first arrive in Australia. Our research showed the early years of migration are a critical time – particularly for older migrants. Interventions which support them to communicate in English and understand Australia's service culture can shape both individual and the collective experience in relation to ageing well. Interventions which promote economic and social participation will also stimulate migrants' capacity to be active and valued citizens. In addition, information sources, which assist

individuals to link into their ethnic community at the local level and to feel part of the mainstream community, are critical.

I. Open Way (Welcome Kit)

'It would be useful; can you tell us where to find it?'

Wherever the Emerging Ageing team promoted aged care or related services, we encountered a critical lack of knowledge around where and how to access information. This was in spite of workshop participants being already somewhat linked with councils and service providers through VASS and Casey Tamil group. The significance of timely information, its formats and a supportive learning environment came through strongly across the project:

'We learn a lot about health care, doctors come here to talk to us.' – Tamil community participants

In response *Emerging Ageing* recommends a welcome and information kit be developed, detailing key services and guidance on navigating Australia's service system. **Open Way** would offer an affordable and appropriate response to NEC lack of knowledge around Australia's service system, broad range of social supports and other cultural differences that come from (particularly later life) migration.

Open Way would be a bespoke welcome kit, developed in different NE ethnic groups' languages and Easy English, with messages adjusted according to cultural norms and traditions.

The format for Open Way would focus on usability and linking, rather

than depth of information: for example, a drop down, credit card-sized guide with key contacts, service-mapping diagram and links to community-specific activities and other useful information might work well (see Appendix 2). For those with lower literacy, Easy English's focus on visual depictions will be key, but we would also recommend developing an audio-visual format. We recommend a co-design process be utilised in developing *Open Way*, one which brings together older people with service providers, peak organisations and government, to lay a strong foundation for *Open Way* content.

Open Way content might include:

- **Transport** – links to PTV and information on community transport are necessary to learn about ways to access community meeting spaces and health services. Additionally, support to access transport should be clearly communicated, such as for example Travellers' Aid .
- **Health and Community services** – information about eligibility for services and support available to access them.
- **Volunteer peer advocacy service** - NEC expressed a preference for one-on-one support to access Australia's aged service system. The *Open Way* information kit could link newly arrived older migrants to trained 'peer' volunteers; advocates which the community trusts and respects. [25]
- **Centrelink** – information about Centrelink services and payments' eligibility.
- **Local community resources** (search via app) – information on local services and community (group) connections, to create sustainable support networks.
- **Employment services** – what to expect if you are jobseeking and information about employment pathways such as free or low-cost training, employment agencies etc.

- **English classes** – options for studying (conversational) English, including available courses and (AMEP) eligibility.

Our research found that NEC have a good level of exposure to technology and many expressed interest in improving their digital literacy. With this in mind, we strongly recommend development of a smartphone *Open Way* application. As a part of the Welcome kit, it should also be co-designed by a group of selected participants, who are gender balanced, 55+, both positive deviants and isolated community members from a range of NEC. A process as such would empower the individuals to learn about the app functionality, promote it in the community and become advocates of the overall project.

This app would be created using *Easy English* and visuals; it could contain the following features:

- Drop down menu with the key information of the Welcome pack
- Function as an interface for a range of external service and resource links, e.g.
 - o Events calendar that could be filtered by the location, price and interest
 - o PTV and Travellers' Aid
 - o Community grocers and good value produce markets
 - o Government programs, such as Utility Relief Grant Scheme, seniors taxi discount
 - o List of multicultural organisations and senior clubs list and contacts, for example Victorian Multicultural Commission Community Directory [26]
 - o Free interpreting services and video interpreting [27]
 - o Elders rights and advocacy programs.
- Personalised account settings to bookmark key services and resources

- Calendar reminder for important dates (visits, appointments, events).

II. Uno Hub Co-working Space

Human beings are social animals. Historically and in modern times, we have a tendency to form groups according to mutual values, views or a shared identity. For emerging ageing migrants, despite displaying a strength and energy in organising themselves into both formal and informal networks, significant barriers to knowledge and resources means they may struggle to develop and maintain community-led initiatives and activities. Traditionally, support for (ethnic) seniors' activities has come via local councils, under home and community care (HACC) funds for older people and those living with disability. With this state-based funding model transitioning to commonwealth funding, it is likely that older people – and particularly those from NEC – may struggle to maintain social and local connections. NEC elder taking part in the Emerging Ageing project, strongly articulated a desire to link in with their local community, their ethnic community and with groups more broadly.

'If you have friends here in Australia, then you will be happy'- Wasim, 78

'Neighbours here, they don't mix up easily. It's not like [in Sri Lanka]. There we know everyone... It's not the same here...it's good to have good neighbours' - Padmini, 72

While our research identified a good number of positive deviants, NEC elders – particularly the recently arrived - are likely to be challenged by mainstream culture and therefore be drawn to cultural groups that offer a sense of belonging.

'I come here [VASS] whenever I want, this is my home. We share and talk about everything, people understand me here, because our culture is the same, we laugh here loudly' – Leila, 65

TACSI refer to '*multi-actor, systems' innovation approaches at the local level generating a shared understanding, coordinating fragmented resources, and building dynamic responses that help communities keep pace with the challenges they face*' [27] and our next model exemplifies this. **Uno Hub** [29] is a co-design solution firmly positioned within the intercultural policy framework. With an ethos similar to Melbourne's Ross House [30], *Uno Hub* is a local, co-working space promoting inclusive communities, cross-cultural understanding, mutual respect, and participation through bringing together different groups in one community location.

Uno Hub is a space where seniors' groups, social enterprise, youth advocates and other volunteers can interact and share resources. For older migrants, *Uno Hub* would provide an outlet for information provision and sharing, a space whereby they might interact [31] with peers but also have ongoing opportunities to make intergenerational, interdisciplinary and intercultural connections.

Uno Hub would primarily have a co-working focus, but would additionally provide a space for events or activities. *Uno Hub* would emphasise intergenerational liaison – something NEC' seniors

strongly desire and something identified in the literature as a significant component of community cohesion. [32] The design of our model lies in hands of both state and local authorities, with the capacity to make decisions on local spaces, on funding and on partnerships to attract potential tenants. *Uno Hub* could be as small as a few square meters with rostered desk usage, or something much larger, financed through *Age Friendly Community Grants* or corporate sponsorship.

Recommendations

• Neighbourhood Spaces

The intercultural ethos of *Uno Hub* is taken out into the broader community through another co-designed solution: Neighbourhood Spaces. Whereby *Uno Hub* provides a continuum of physical interactivity, Neighbourhood Spaces serve as a template for intercultural connection at local events. The format of each Neighbourhood Space would be developed by local ethnic communities. It could take place at a block party or a weekend market in a carpark. The format of the Neighbourhood Space is not as important as the ethos, which is to share diverse cultures within local communities. A Neighbourhood Space might therefore be a 'cultural stall' at a school fete, sharing ethnic food and craft, or cultural activities. Neighbourhood Spaces could be supported by councils under the Age Friendly Communities funding and managed through volunteer committees.

We recommend that the Victorian Government, in partnership with local governments, develop and support Neighbourhood Spaces, as a part of an intercultural communities initiative.

• Flexible (English) learning opportunities

In order to reach their potential, migrants and asylum seekers need multiple opportunities to improve their English language skills. [33] This report strongly recommends that all migrant visa categories, including (currently ineligible) older migrants on bridging visas and permanent family/spouse visa holders who arrived in Australia aged 55+, are better supported to access English language learning.

Our research showed that mothers and grandmothers are a particularly disadvantaged group in accessing language and other education.

Women caring for young children are often unable to attend regular classes and are also less likely to have opportunities for English conversation outside the home. Increased flexibility in learning English, whether in-home or over Skype, peer learning or '(grand)mother' classes – will assist women to connect outside the private and the cultural sphere, where they may be more vulnerable to social isolation and gender disparity.

We recommend that the Victorian Government allocates additional funds to support flexible provision of English learning, e.g. in home learning through service providers or peer programmes.

• Conversational English

Older migrants may be disadvantaged by lower literacy, so opportunities to learn and to practice conversational English need to be formalised. This could be done through existing language models and additionally promoted through *Uno Hub* and *Neighbourhood Spaces*.

'I work in a deli and all I want is to be able to explain things to customers in English the way I do in Arabic' – Ola, 56

We recommend that service providers recognise the importance of conversational English learning, particularly for women. Programmes need to be adjusted to support this. [34]

• Bilingual information

The issue of accessing appropriate information for older migrant people is not new. The critical issue of aged information provision in accessible formats – particularly for those whose first language is not English, is significantly amplified in the case of older people from NEC. With translated resources not often available - and increasingly only published online [35], there is heavy reliance on ethno-specific organisations to provide the necessary support to access services.

Our research found that NEC strongly desire a bilingual model of written communications, one which combines their first language with information written in Plain English. Bilingualism as an underpinning ethos fits well into an intercultural policy landscape; it supports older people from migrant backgrounds to communicate within a mainstream as well as an ethno-specific (service) culture.

We recommend that the Victorian and Commonwealth Governments, Local Governments and service providers commit to a model of bilingualism, which delivers information and communication in combined format of community language (translations) and Easy English.

• Interpreter Services

There is low availability of interpreters from NEC. [36] With language identified as the key barrier to accessing (aged care) services, it is critical that this gap is addressed. [37]

o Current costs for interpreter accreditation are approximately \$1000 for non- citizens and non-permanent residents; Australian citizens and permanent residents pay roughly half that. [38]

We recommend that the Victorian Government subsidise interpreter accreditation [39] for NEC at a minimum of 50% until in ratio with more established CALD communities. [40]

o **Video-conferencing interpreter services** would be another effective and low-cost response to low NEC interpreters. By offering access to a national pool, video-conferencing would effectively increase local supply. It would also support a desire for anonymity for those with privacy concerns – often local interpreters are well-known in local communities.

Our research suggested a mobile phone app to access video-interpreting services would be well received by potential clients and health workers as well as interpreters. During the preparation of this report, we were pleased to see just such an initiative launched by Victorian Interpreting Services [41] and strongly support its inclusion in our **Open Way smartphone app**.

• Technology supports independence

A high percentage of older people from Tamil and Arabic speaking communities are open to technology, which suggests this has

potential as a mechanism to support positive ageing. With a tendency to rely on family for support, (but a wish to not be a burden), this *Emerging Ageing* report suggests that technological interventions could be an appropriate response to supporting older people from NEC to age-in-place.

Assistive technologies - even automation – have the potential to increase mobility, to monitor health through falls detection and so forth, and to provide medication alerts. There are a number of university-led initiatives taking place in Australia (Swinburne's partnership with Halley Assist to place sensors in the homes of older people is a great example [42]). We believe that targeted programs for older NEC members has the potential to support independent living through *in language* and *in culture* home interventions. Technology could support an increase of connectivity outside the home, for those isolated due to health limitations.

We recommend that the Victorian Government fund a pilot project trialing and evaluating assistive technologies (programmed in language where applicable), which support older people from new and emerging communities to age-in-place.

• Transport

Transport was frequently cited as both a barrier and an enabler to connecting. Local councils currently support seniors to participate in both local activities and in ethno-specific groups, where they meet outside their LGA. Further support is needed however. We recommend council and health organisations offer petrol vouchers for social participation, in addition to enhanced community transport and increased taxi vouchers. Petrol

vouchers would support seniors travelling to meetings both within and outside local areas, encouraging carpooling to include frailer community members and those who don't drive.

We recommend that Local Governments and health organisations allocate petrol vouchers to encourage carpooling.

Conclusion

Older people from NEC share a number of characteristics and capabilities. Their attitudes to (positive) ageing tend to be fatalistic, seeing ageing as largely outside of individual control. In addition, their lack of service knowledge and underdeveloped ethnic infrastructure may leave NEC members more vulnerable to social isolation and elder abuse, as has been noted in other culturally and linguistically diverse communities. [43] Communication and targeted messaging will be key in tackling this.

Our co-designed recommendations will maximise positive ageing for Australia's NEC by harnessing their strengths, their ability to develop community networks and their desire to support their peers to feel part of Australian's diverse and vibrant culture.

References and Notes

[1] Building New Bridges. Strategies for Healthy Ageing in New and Emerging Communities, Discussion Paper, ECCV 2014.

[2] According to anecdotal evidence, gathered during community workshops, participants were more likely to use the Internet and Skype than ageing and ageing care services. Additionally, there was little or no knowledge about My Aged Care.

[3] See <https://digital.library.adelaide.edu.au/dspace/handle/2440/99909>

[4] See http://eccv.org.au/library/ECCV_Discussion_Paper_-_Healthy_Ageing_in_NEC.pdf

[5] 'Positive deviant' is a term commonly used in co-design, to describe people who have successfully overcome, or adapted positively to social challenges, without outside intervention.

[6] All names are made up to protect participants' confidentiality.

[7] World Health Organisation, Global Age-friendly Cities: A Guide, http://apps.who.int/iris/bitstream/10665/43755/1/9789241547307_eng.pdf

[8] It is important to acknowledge that our community workshop findings may have a positive bias: our prototypes were tested with older people already connected into seniors' services of some kind (as opposed to some of the interviewees). In testing therefore, we might have missed an opportunity to hear from more isolated and disadvantaged members of the community. That said, there was shared acknowledgement in both the Tamil and the Arabic-speaking groups, that social isolation of older people was an issue for each of their communities and they seemed to understand quite clearly the purpose of our project in relation to this.

[9] More likely for refugees, but common enough across the interviews to need testing.

[10] This encompassed both community perspectives and older peoples own (negative) perceptions.

[11] Both these attitudes were noted in the interviews.

[12] It may be of note that they didn't always recognise services as government-funded, only by name (Centrelink, JobActive, the Council).

[13] Signing documents – rarely translated - was a concern, for example.



[14] See www.airtasker.com

[15] 75% of older migrants we interviewed answered 'yes' to the question, 'would you learn a new technology?'; 66% answered 'maybe' to 'attending a class and learning a new skill'...

[16] Australian Bureau of Statistics, 2016, Cultural Diversity, Table 2, viewed 20 October 2017, <2071.0 - Census of Population and Housing: Reflecting Australia - Stories from the Census, 2016 Downloads tab>

[17] Jonathan Montpetit, Globe and Mail Update, 2011, <https://beta.theglobeandmail.com/news/politics/quebec-group-pushes-interculturalism-in-place-of-multiculturalism/article569581/?ref=http://www.theglobeandmail.com&>

[18] Ali Rattansi, From multiculturalism to interculturalism – a reply to the British political elite, 2012, <https://www.opendemocracy.net/ourkingdom/ali-rattansi/from-multiculturalism-to-interculturalism---reply-to-british-political-elite>

[19] Council of Europe, Anti-rumours, <https://www.coe.int/en/web/interculturalcities/anti-rumours>

[20] Council of Europe, Cultural heritage and diversity: STEPS project, <https://www.coe.int/en/web/interculturalcities/cultural-heritage-and-diversity>

[21] Glenda Ballantyne & Amrita Malhi, Interculturalism: how diverse societies can do better than passive tolerance, The Conversation, 2017, <<https://theconversation.com/interculturalism-how-diverse-societies-can-do-better-than-passive-tolerance-72874>>

[22] Intercultural Cities, City of Ballarat, <http://www.ballarat.vic.gov.au/pc/cultural-diversity/intercultural-cities.aspx>

[23] Canada's online resource as an example (corporate sponsored) <https://welcomepackcanada.com/gift-box/>

[24] See <https://www.travellersaid.org.au>

[25] Dr Susan Feldman and Dr Harriet Radermacher, New and Emerging Communities Project: Literature Review 2017, P 16

[26] See www.multicultural.vic.gov.au/resources/community-directory?organisation-name=&organisation-type=&community=&local-government-area=&post-code=&option=com_directory&view=communities&action=submitted&c9159e8d475b0f799a043828bf45846f=1

[27] See www.languageloop.com.au/services/interpreting-services/video-interpreting

[28] TACSI September Newsletter, 2017, <<http://tacsi.org.au/sept-2017-update/>>

[29] 'Uno' is Latin for unite, one, connect, join.

[30] See www.rosshouse.org.au/about

25

[31] 100% of Emerging Ageing interviewees wanted to 'share knowledge and experiences with young people'.

[32] Dr Susan Feldman and Dr Harriet Radermacher, New and Emerging Communities Project: Literature Review 2017, P 17

[33] This recommendation re learning English is not in any way linked to recent changes to citizenship requirements around English proficiency. The aim is to improve outcomes for people from NEC migrant communities as they age and to promote social inclusion and participation outside the family unit.

[34] Supported by Government: www.education.gov.au/revised-business-model-adult-migrant-english-program

[35] Often in more common NEC languages, such as Arabic.

[36] Dr Susan Feldman and Dr Harriet Radermacher, New and Emerging Communities Project: Literature Review 2017, P 12

[37] Dr Susan Feldman and Dr Harriet Radermacher, New and Emerging Communities Project: Literature Review 2017, P 20

[38] See www.naati.com.au/media/1079/naati_forms_and_fees_17.pdf

[39] At the time of writing NAATI accreditation is being changed by certification, which might increase costs

[40] Dr Susan Feldman and Dr Harriet Radermacher, New and Emerging Communities Project: Literature Review 2017, P 12

[41] See www.languageloop.com.au/services/interpreting-services/video-interpreting

[42] See www.halleyassist.com/news-resources

[43] Elder abuse: Understanding issues, frameworks and responses, www.aifs.gov.au/publications/elder-abuse/3-what-known-about-prevalence-and-dynamics-elder-abuse

Appendix 1

Co-researchers Promotional Flyer



Ageing Well in Emerging Migrant Communities

ECCV/CAPPA Co-Design Project

The Ethnic Communities Council of Victoria and the Centre for Applied Policy in Positive Ageing are recruiting community members to be co-researchers in their new co-design project. Co-researchers will be trained by CAPPA to conduct informal conversations with members of their community regarding their experience of ageing and how that experience can be improved. Co-researchers will also play a crucial role in the analysis of data and the design of solutions.

This is a paid position; co-researchers will be compensated for their time and will also benefit from the researcher training provided by CAPPA.

Who are we looking for?

We are looking for a diverse group of co-researchers, the ideal candidate will...

- Be a strong communicator in English and the first language of their community
- Be an empathetic and careful listener
- Be well connected within the community
- Be able to identify potential community members to become co-design participants
- Be able to dedicate approximately 8 days over the next six months; apart from the workshop days, the co-researcher can be flexible as to how s/he divides the remainder of this time
- Preferable be aged 55+
- Male and female co-researchers are required and no background in research is necessary

Co-Researcher Time Commitments

Task	Description	Schedule	No. Days
1. Co-researcher training	Researcher training conducted by CAPPA	Week of Oct 31st	1
2. a number of informal chats and 3 in-depth interviews with members of your community	Find and interview 3-5 participants. Each interview is estimated to take about 1 hour	Nov 6-Dec 22	3
3. Analysis Workshops	Gain insights from interview transcripts with CAPPA	January 2017	3
4. Co-design Workshops	Share insights with community members and together with them create ideas and solutions	February 2017	1
Total			8 Days

Co-design research is by the community, for the community – we want you to be a part of it

Appendix 2

Open Way Prototype



[Example prototype]

'Open The Way'

Welcome Pack for Tamil Seniors

All the information you need, in your pocket

[Drop down postcard or business card-size information. Developed through grant-funding to Tamil Seniors' group. Example: One picture per page, with basic details and contact number/web address, or room for details to be added by user.]

Example subjects:

- How do I connect with other Tamil seniors?
- Where can I learn and practice English?
- How do I see a doctor?
- How do I use public transport?
- How can I make friends?
- Are there activities for older people in my neighbourhood?
- Where can I go with small children?
- I need to learn how to use a computer!
- Where can I practice my faith?
- Etc.

EMPLOYMENT

As
Both he & wife
working in care +
child care -
money is tight.

Transport.
(Frustration
to get from
other)

Mutual
help &
support

I've put the neighbour
and friends close to
me. The reason is
that because of
their help that we
have settle here.

Faith as
identity
+
role

Importance
of
religion

Religious leader

(of people he helps) As
"And they are also
helpful"

Religion

Religious leader
helps to
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