

Credits

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Resource materials include

"States and Tribes Building New Traditions," compiled by James B. Reed and Judy Zelio for the National Conference of State Legislatures; "A Guide to America's Indians," by Arnold Marquis; "The Nations Within: The Past and Future of American Indian Sovereignty," by Vine Deloria Jr. and Clifford Lytle.

Websites

www.powwows.com
www.nativeamericanencyclopedia.com www.bia.gov
www.aihec.org
www.500nations.com
www.bie.edu
www.indiancountrytodaymedianetwork.com
www.census.gov/prod/cen2010/briefs/c2010br-02.pdf

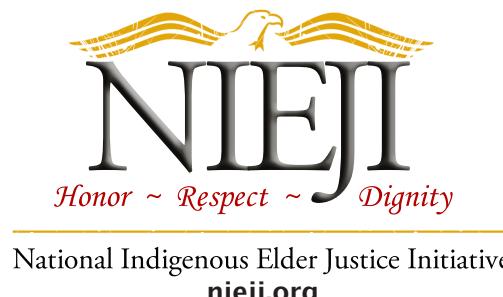
Disclaimers

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American Indians FAQs

"It all depends" is the most appropriate way to begin answering some of the following questions about American Indians. The groups of American Indians/Alaskan Natives are so varied and vast that not one is the same as another. The answers to the questions included here differ significantly from tribe to tribe. Another issue regarding differences is the time frame/generational issue, which can impact and result in differing answers to the questions as well. For example, the teachings of one's grandfather, mother, spiritual leader, etc. may have evolved and differ somewhat from the teachings of the current generation.





Who is an American Indian?

American Indian

There are millions of people with Indian ancestry, but that does not make them American Indians in the eyes of tribes or the federal government. The federal government considers someone American Indian if he or she belongs to a federally recognized tribe. Individual tribes have the exclusive right to determine their own membership. Tribal governments formally list their members, who must meet specific criteria for enrollment. Some require a person to trace half of his or her lineage to the tribe, while others require that individuals show proof (birth certificates, etc.) validating they are descended from an enrolled tribal member.

Where did American Indians come from?

Many anthropologists believe that Indians traveled about 35,000 years ago across a land bridge spanning the Bering Strait from Asia to North America. Most tribes have their own creation stories and believe that Native people originated on the continent of North America.

Why are native peoples referred to as Indians?

Indigenous people in the United States were first referred to as Indians because Columbus believed he had reached the East Indies when he touched the shores of North America. Today, many Native

people choose to be called American Indian to avoid stereotypes associated with the rather generalized term "Indian" and to differentiate themselves from people who are indeed from the country of India.

American Indian or Native American?

Either term is generally acceptable, although individuals may have a preference. Native American was first used in the 1960s for American Indians and Alaska Natives. Over time, Native American has been expanded to include all native peoples of the United States and its territories; including Hawaiian natives, Chamorros and American Samoans. (*Native American and American Indian are used interchangeably in this document.*)

How many American Indians/Alaskan Natives are there?

Before Europeans arrived in North America, Native Americans may have numbered as many as 10 million. By the time colonists began keeping records, the population was substantially less, ravaged by war, genocide, famine, forced labor and disease from Europeans. At the end of the 19th century the American Indian population had been reduced to less than 250,000.

According to the 2010 U.S. Census, the estimated population of American Indians and Alaska Natives, including those of more than one race, is 5.2 million, or 1.7 percent of the total U.S. population.

Are the numbers of American Indians declining today?

There are different ways to answer this question. Yes, because of the way American Indians are counted as not just American Indian, but with other ethnicities, there is no way to count part of an individual. No, because American Indians and Alaska Natives get better health care and live longer than they did in the recent past. Also, more people are likely to identify themselves as American Indians and Alaska Natives than in earlier Census counts. The 2010 U.S. Census states that the American Indian and Alaska Native population is 5.2 million.

Tribe



What is a Tribe?

Originally, tribes were a society of people bound by blood ties, family relations and a common language. They also had their own religion and political system. When members of different tribes were forced to live together on reservations, some new tribal groupings formed.

How many tribes are there?

There are currently 566 federally recognized tribes and Alaskan villages in the United States. There are 227 Alaskan Villages alone. A total of about 400 federally unrecognized tribes also exist in the United States.

Who are the largest tribes?

In the 2010 Census, the tribal groupings with 100,000 or more responses for the American Indian and Alaska Native alone-or-in-any combination population were Cherokee (819,105), Navajo (332,129), Choctaw (195,764), Mexican American Indian (175,494), Chippewa (170,742), Sioux (170,110), Apache (111,810), and Blackfeet (105,304).

Can any tribe be federally recognized?

A rigorous application process determines federal recognition. Many nations were recognized by treaty-making in the 18th and 19th centuries, though several groups are petitioning for recognition today. The Bureau of Indian Affairs in the U.S. Department of the Interior maintains a directory of federally recognized tribes.

When was the last time a tribe won federal recognition?

In 1996, the Huron Potawatomi of Michigan received status as a federally recognized Indian nation. In 1998, there were 14 tribes under active consideration by the Bureau of Indian Affairs, which has final approval.

What kind of power do tribes have?

They have a nationhood status, enjoying the powers of government, except for those expressly taken away by Congress or overruled by the Supreme Court. The United States recognizes the tribes' rights to form their own government, determine membership, administer justice, raise taxes, establish businesses and exclude people from reservations. Tribal nations regulate Indian land, resources and the conduct of tribal members on Indian land.

What kind of government do tribes have?

Most tribal governments are organized democratically with elected leaders in highly developed political systems that often predate the arrival of European settlers. While similar in structure to American governments, the tribal governments are smaller, with far fewer resources.

What is a tribal council?

The tribe's governing body is usually referred to as the tribal council, and is elected by adult members of the tribe. Heading the council is one elected chairperson, president, chief or governor who is the recognized leader. The council performs the legislative aspects of tribal government.





Reservation

What is a Reservation?

Indian reservations are areas of land reserved by the federal government as permanent tribal homelands. The United States established its reservation policy for American Indians in 1787.

In the United States there are three types of reserved federal lands: military, public, and Indian. A federal Indian reservation is an area of land reserved for a tribe or tribes under treaty or other agreement with the United States, executive order, federal statute, or administrative action as permanent tribal homelands, and where the federal government holds title to the land in trust on behalf of the tribe.

Approximately 56.2 million acres are held in trust by the United States for various Indian tribes and individuals. There are approximately 326 Indian land areas in the U.S. administered as federal Indian reservations (i.e., reservations, pueblos, rancheros, missions, villages, communities, etc.). The largest is the 16 million-acre Navajo Nation Reservation located

in Arizona, New Mexico, and Utah. The smallest is a 1.32-acre parcel in California where the Pit River Tribe's cemetery is located. Many of the smaller reservations are less than 1,000 acres.

Some reservations are the remnants of a tribe's original land base. Others were created by the federal government for the resettling of Indian people forcibly relocated from their homelands. Not every federally recognized tribe has a reservation. Federal Indian reservations are generally exempt from state jurisdiction, including taxation, except when Congress specifically authorizes such jurisdiction.

Do all American Indians live on reservations?

No. More than 60 percent live away from reservations, according to U.S. Census-reports. However, many return to visit family and attend ceremonies.

Are there other types of “Indian lands”?

Allotted lands are remnants of reservations broken up during the federal allotment period of the late nineteenth and early twentieth centuries.

Restricted status are also known as restricted fee, where title to the land is held by an individual Indian person or a tribe and which can only be alienated or encumbered by the owner with the approval of the Secretary of the Interior because of limitations contained in the conveyance instrument pursuant to federal law.

State Indian reservations are lands held in trust by a state for an Indian tribe.

What is Indian country?

Indian country is a legal term used in Title 18 of the U.S. Code. It broadly defines federal and tribal jurisdiction in crimes affecting Indians on reservations. But it also has popular usage, describing reservations and areas with American Indian populations.



What are the living conditions in Indian country?

While health, education and economic conditions have improved in the last several years, native communities still lag behind the rest of the country in most every category. Income levels are substantially lower in Indian country than the rest of the nation. Indians on reservations also are much more likely than the general population to die from accidents, alcoholism, diabetes, pneumonia, suicide, homicide, and tuberculosis, due primarily to generational trauma and ongoing disparities regarding health care services within reservation communities.



Sovereignty

What is tribal sovereignty?

Just like states, tribes have attributes of sovereignty to govern their own territory and internal affairs. The status of tribes as self-governing nations is affirmed and upheld by treaties, case law and the Constitution. Legal scholars explain that tribes are inherently sovereign, meaning they do not trace their existence to the United States.

How does sovereignty work?

The doctrine of tribal sovereignty was affirmed in three Supreme Court rulings in the 1800s. It recognizes the right of American Indian tribes to self-govern and run their internal affairs as so-called "domestic, dependent nations." It keeps states from interfering with that right, while allowing Congress to override an Indian nation's authority.

What is the government-to-government relationship?

It is federal policy expressing how the United States interacts with tribes. It requires the United States to assess federal actions affecting tribes and to consult with the tribes about those actions.

Do states have jurisdiction over American Indians or their land?

States do not have any civil or criminal jurisdiction in Indian country unless Congress delegates it or the federal courts determine it exists. Most recently, the 1988 Indian Gaming Regulatory Act, adopted by Congress, requires tribes and states to enter into compacts, or agreements, before gambling operations can open on Indian land.

Do American Indians have to obey the same laws as non-Indians?

When tribal members are off reservations, they are generally subject to local, state and federal laws. On reservations, they are subject only to federal and tribal laws. Under federal law, known as the Assimilative Crimes Act, any violation of state criminal law on a reservation is a federal crime.

Do Native Americans pay state or federal taxes?

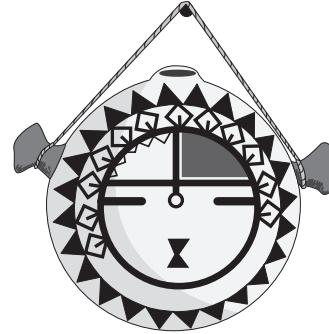
They pay the same taxes as everyone else with the following exceptions: Native Americans employed on reservations do not pay state income taxes. American Indians living on trust land are free from local and state property taxes. Generally, state sales taxes are not levied on Indian transactions made on reservations. Indians do not pay federal income taxes on money earned from trust lands, such as fees received for grazing rights and oil drilling.



Treaties

What are treaties?

From 1777 to 1871, U.S. relations with Indian nations were negotiated through legally binding agreements called treaties. These treaties, or agreements, between tribal governments and the United States transferred and created property rights as well as service obligations. There were 371 treaties signed with American Indian tribes, usually to gain rights to their land.



What agreements did the treaties contain?

The treaties often promised Indians protection, goods, services, self-governing rights and a tribal homeland in exchange for their cooperation and vast acres of land. On all reservations, tribes have access to free education and medical care provided by the federal government. These are examples of Indian rights based on treaties signed years ago.

Why did European settlers enter into treaties with the tribes?

Tribes had power because of their military strength and knowledge of the land. They could have forced Europeans off the continent, if they had banded together. European law also taught colonists that land transactions required legal documentation.

Why did the tribes agree to the treaties?

Faced with giving up their lands or losing their people to war, disease and a rising tide of settlers, the Indians entered into the agreements. The tribes view treaties as solemn moral obligations.

Were the treaties broken?

Over the years, conflicting federal policy and court rulings resulted in Native peoples losing some of their civil rights and lands.

What is trust responsibility?

The federal Indian trust responsibility is a legal obligation under which the United States “has charged itself with moral obligations of the highest responsibility and trust” toward Indian tribes.

Are treaties still valid?

Although the government stopped entering into treaties with Indian tribes in 1871, the Constitution holds treaties as ‘the supreme law of the land.’ Once a treaty is signed, it stays in effect unless superseded by acts of Congress or other treaties.

What is the American Indian Movement?

The activist organization, known as AIM, was founded in 1968 to promote civil rights for Native Americans. Over the years, it has sought recognition of treaty rights through sit-ins and highly visible protests.



Bureau of Indian Affairs

What does the Bureau of Indians Affairs do?

The Bureau is the principal federal agency working with tribes. Its job is to provide services and/or funds for services to benefit tribal members. Unlike the 1800s, when the Bureau was in the War Department, the Bureau's stated goal is to help tribes with self-determination. Almost 100 percent of its employees are tribal members. While the role of Indian Affairs has changed significantly in the last three decades in response to a greater emphasis on Indian self-governance and self-determination, tribes still look to Indian Affairs for a broad spectrum of services.

Do Native Americans serve in the U.S. armed forces?

American Indians have served the United States even before they were citizens of this country. American Indians still have the highest rate per capita who serve this nation, as well as the lowest rate per casualty. The word patriotism has a different meaning to a Native American veteran. They have and are still protecting nations within a nation.

Casinos

Who regulates Indian casinos?

The National Indian Gaming Commission, established by Congress, oversees bingo operations, casinos and certain other types of gambling on tribal land. It sets rules for licensing, reviews yearly audits, and approves ordinances that tribes develop to run gaming operations. The U.S. Departments of Treasury, Justice, and Interior have authority over aspects of Indian gaming. Indian nations have their own gaming commissions, tribal police forces, and court systems.

What is the Indian Gaming Regulatory Act?

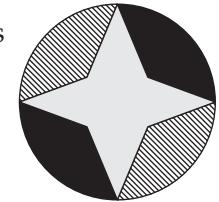
The federal law requires states to enter into compacts with tribal governments that plan to engage in casino gambling, including



slot machines and blackjack. Gaming must be conducted on tribal land, and the states' control is limited to the terms in the compacts. Compacts are approved by the U.S. Secretary of the Interior.

Are individual tribes getting rich from casinos?

According to the gaming report from the National Indian Gaming Commission, there are 240 tribes that have gaming. There are only 24 states that have gaming as well. There are 460 gaming operations which mean that one tribe can have more than one gaming operation and others have none. The location of the casino plays a major role in determining if the tribes revenue is high or low (the metropolitan areas being the highest.) And while gaming is contributing to tribal economies, it is important to note that only an extremely few tribes have accumulated "wealth" from casinos due to their relatively small tribal enrollment numbers coupled with metro locations. Certainly casinos located in more rural states and locations are not capable of generating enough business to result in great wealth.





Are individual Indians getting rich from casinos?

The Indian Gaming Regulatory Act requires tribal governments to spend revenues on operations, welfare, economic development and charity. Once tribes meet those obligations they can seek permission from the U.S. Secretary of the Interior to set up a per-capita distribution plan to benefit individual members. Forty-seven tribes have approval to do so. Again, as explained above, the number of "Indians getting rich from casinos" is extremely minimal.

Why are Indian casinos a popular enterprise among the tribes?

Native Americans did have games in which gambling was part of the game but not to the extent of what it entails in these modern times. With many reservations in distant and remote areas, gaming seems to be one of the few viable sources of employment and revenue.

Do all American Indians favor gaming?

No. Some argue that the gambling operations hurt their culture, and that tribes with casinos show less interest in traditional ways and religious functions.

School (*Tribal school*)

Do Native Americans get a free college education?

No. While some tribes offer stipends or scholarships to members, Native Americans as a group do not receive a free college education. But many students qualify for federal help and other needs-based aid, because they meet poverty guidelines for all students. Eighty-five percent of students at tribal colleges live in poverty.

What is a tribal school?

Since the early 1800s, the Bureau of Indian Affairs assumed responsibility for the education of children on reservations through Indian schools. In 1978, the federal government began turning over school control to the tribes, while still providing oversight and funding. Today the bureau funds or operates 187 schools with 50,000 students.

What is a tribal college?

Thirty-seven tribal colleges were developed over the past 25 years to meet the unique educational needs of students on reservations, often located in remote areas not served by other post-secondary schools. Most of the colleges are two-year schools that focus on local economic development and workforce training.



How are tribal colleges funded?

The 1981 Tribally Controlled Community College Assistance Act provides operational funds for 25 tribal colleges. All of the colleges receive support from the U.S. Department of Agriculture as land-grant institutions, and from the U.S. Department of Education. In addition, they may receive competitive grants, foundation money and private support. But the colleges receive little or no state funds, and are not supported through property taxes as are many mainstream community colleges.

Religion/Spirituality

Is there a Native American Religion?

Many Native Americans believe in a Great Spirit that reveals itself through nature and influences all life. Indigenous religions also are filled with lesser spirits that inhabit the everyday world. In the 19th century, Native Americans lost many of their religious customs as colonists forced them to convert to Christianity, send their children to mission schools and banned some of their ceremonies. A lot of Native Americans refer to ways of prayer as life ways, or spirituality rather than religion. It is about understanding what is around you and having respect for everything.



Are Native Americans free to practice their native religion?

Until the 1930s, the United States tried to ban Native American religious rituals, including the Ghost Dance, Sun Dance, and peyote ceremonies. In 1978, Congress passed the American Indian Religious Freedom Act, an official expression of goodwill toward Native American spirituality. Many religious practices once considered on the verge of disappearing were revived. These include pipe ceremonials, sweat lodges, vision quests, and Sun Dances.

Where do Native Americans go to worship?

The belief that a person can pray anywhere at any time is common and universal, just as well as the understanding that as long as people pray with their hearts in a good way - what they ask for will come true. The traditional ceremonies held are the equivalent to any church or place of prayer.

How does tobacco figure in American Indian religion?

Tobacco has been regarded as the most sacred plant and is used in Indian spirituality, medicine, and diplomacy. Smoking at gatherings was a symbol of hospitality. Sharing a pipe sealed treaties, and

sprinkling leaves ensured a good harvest. Ritualistic use of tobacco continues today.

Did Native Americans learn about tobacco from white settlers?

On the contrary, Native peoples introduced tobacco and the pipe to white explorers. Native Americans had been smoking tobacco for a thousand years or more by the time Columbus returned to Spain with some leaves, and its use spread across Europe.

What is a medicine bundle?

It is a sacred collection of objects believed to heal disease and ward off enemies. Traditionally, individuals, households, and villages kept medicine bundles for self-protection. The bundles might contain herbs, stone, pollen, horns, bone, teeth, and feathers.

How do American Indians obtain the feathers of a protected bird like the eagle?

The U.S. Fish and Wildlife Service administers a program that makes the feathers available to Indian spiritual practitioners. The feathers are from eagles that die naturally or by accident.



What is a powwow?

This is a time to renew the thought of the old ways and to preserve a rich heritage. There are several different stories of how the powwow was started. Some believe that the War Dance Societies of the Ponca and other Southern Plains Tribes were the origin of the powwow. Another belief is that when the Native American tribes were forced onto reservations, the government also forced them to have dances for the public to come and see. Before each dance they were lead through the town in a parade, which is the beginning of the Grand Entry.

Are non-Natives welcome at powwows?

There are ceremonial powwows that are closed to non-tribal members, but everyone is welcome at a publicized powwow.

Powwow Etiquette?

Remember that in each area you travel to and visit, things can and will be slightly different than your area. Different groups have different customs and methods of doing things. Different is not wrong, just different. Be respectful of the uniqueness of each area. Refer to powwows.com or 500nations.com for more information.

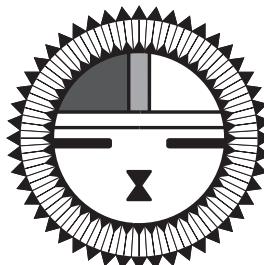
Identity

What does it mean to have an Indian name?

This is something that a person must earn and grow into. It was not uncommon for a person to have 3 to 5 names depending on what that person did to earn those names.

Why do Native Americans wear long hair?

This is a personal choice to grow your hair out long, or to keep it short. Some of the issues that persist with this include maintenance, and identity. To some, the creator recognizes who you are by your hair. There is a power that comes with it, power in a spiritual sense, not an authoritative sense.



Was fry bread a traditional food?

No. Fry bread came about after the arrival of the Europeans, who brought flour and yeast with them. Soup is the traditional food with berries, turnips, corn, and vegetables.

Do Native Americans speak their own language?

Some do, but many more do not. There was an era of history called the Boarding School Era in which Native Americans were severely, physically punished for speaking their own language. Because of the hurt that was experienced, the current generation continues to suffer with challenges in learning their own tribal languages. Even during the Boarding School Era, there were still people that passed the traditional languages on to their children, and these people are the fluent speakers of today. Many others struggle to learn as much as they can about their traditional languages and ways of life so they can pass them on to the next generations. At this time, there is a huge push for culture and language, but tribes are losing their knowledgeable elders faster than members are learning the language. This is detrimental to American Indian future life ways and cultural transmission.

How many American Indian languages are still spoken?

When Europeans first arrived here about 350 Indian languages were spoken. It is estimated that about 200 languages are spoken today.

Native American languages are classified geographically rather than linguistically, since they do not belong to a single linguistic family, as the Indo-European languages do.

Were there written Indian languages?

Before European settlement in North America, Indian writing took the form of pictographs, such as the birch bark scrolls inscribed by the Ojibwa. Exposure to written European languages, including their direct study, resulted in several groups developing their own forms of writing.

What is being done to preserve American Indian languages?

Tribes have written language books and have created teaching tools for Indian schools. Tribal colleges teach and promote tribal languages, and some languages are taught at universities. In cases where the number of speakers has dwindled, languages may ultimately die out. One recent effort involves developing cartoons that speak only the traditional Native languages, to increase exposure of such languages among children and promote the value in saving and transmitting these traditional languages.

Why do Native Americans object to the use of Indian symbols, like feathers and face paint, in U.S. sports?

Many Native Americans believe the use of Indian symbols by sports teams and fans trivializes their way of life. For example, some Native Americans take offense when fans paint their faces at football games. In traditional Native cultures, face painting is reserved for sacred ceremonies that include weddings and funerals.

How can a person trace his or her Indian ancestry?

The first step is conducting basic genealogical research to obtain specific information on ancestors' names, birth dates, marriages and deaths, and places where they lived. The next step is to find out if ancestors are on official tribal rolls. For information, write to the



National Archives and Records Administration, Natural Resources Branch, Civil Archives Division, 8th and Pennsylvania Ave., NW, Washington, D.C. 20408. After determining tribal heritage, individuals should contact individual tribes to learn about membership. Tribes have the final determination on who qualifies.



University of Pittsburgh

The Role of Race, Ethnicity & Place in Assessing Risk: Bridging the Gap from Research to Policy & Practice

**Quantitative Research with a focus
on African-American Elder Abuse**

Scott R. Beach, Ph.D.

**National Adult Protective Services Association
(NAPSA) Conference
Philadelphia, PA
August 29, 2016**



Overview

1. Summary of major population-based survey findings on race, ethnicity and place as risk factors for elder abuse
2. Elder abuse among older African-Americans in the Pittsburgh region
3. Summary of research on race, ethnicity and place as risk factors for EA based on APS data
4. Race / ethnicity and elder abuse in Illinois APS cases using the *Elder Abuse Decision Support System (EADSS)*

5. General implications for policy and practice – issues for further discussion

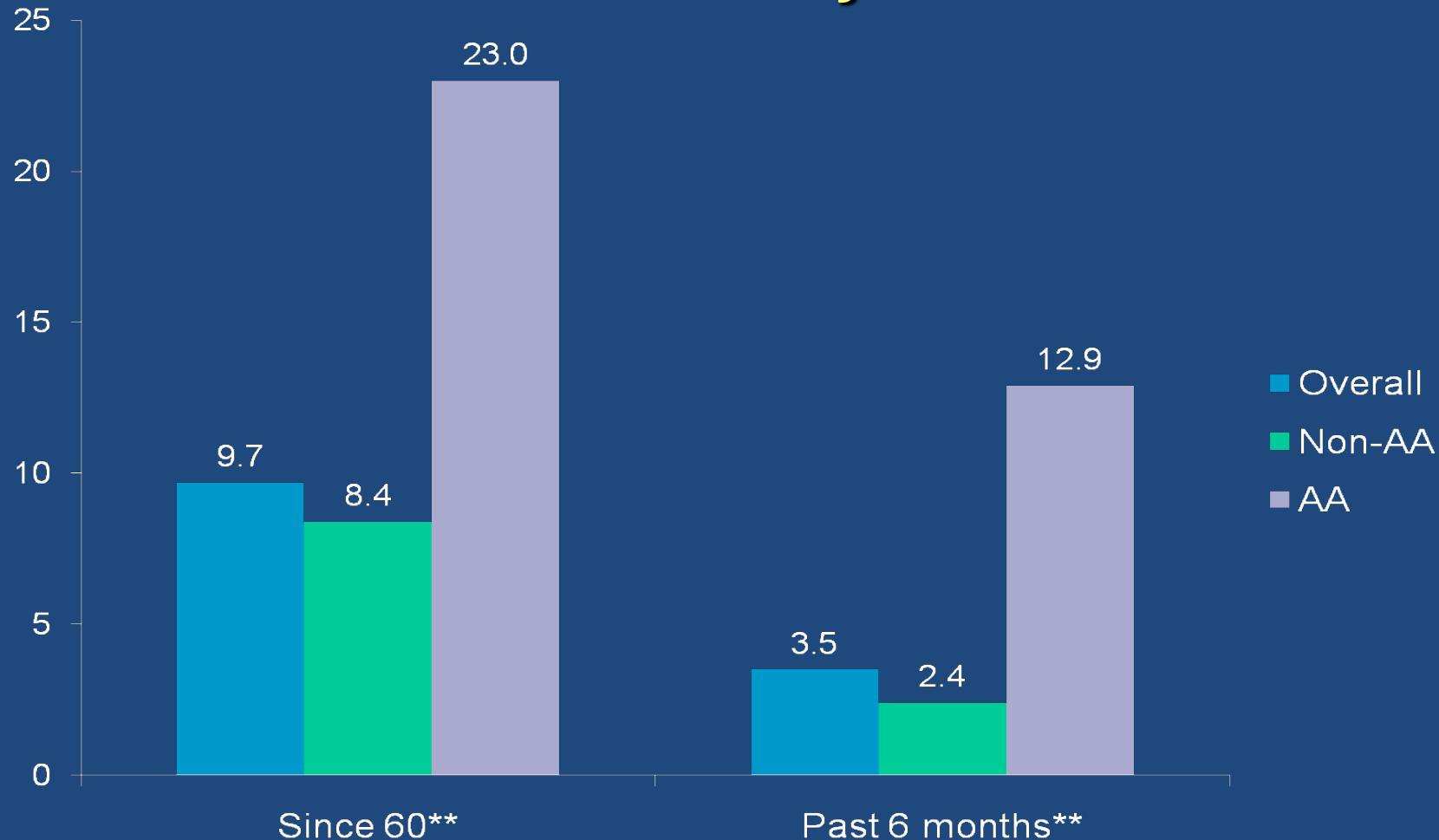
Major U.S. Population-based Surveys

Study	Overall Prevalence(s)	Race / ethnicity / place findings
National Elder Abuse Incidence study (NEAIS; 1998)	1.2% overall in 1996 (Used “sentinel” methods)	No differences by race / ethnicity
National Social Life, Health and Aging Project (Laumann et al., 2008)	9% verbal; 3.5% financial; 0.2% physical past year	African-Americans more likely to report financial abuse Hispanics less likely to report abuse
The National Elder Mistreatment Study (Acierno et al., 2010)	10% overall in past year (4.6% emotional; 1.6% physical; 0.6% sexual; 5.1% potential neglect; 5.2% financial)	Non-Whites & lower income more likely to report potential neglect (no differences for other types of abuse)
New York State Elder Abuse Prevalence Study (2011) (Peterson et al., 2014; Burnes et al., 2015)	2.7% financial; 1.9 emotional; 1.8% physical; 1.8% neglect past year	African Americans; poverty status; larger households (non-spouse) more financial abuse; Hispanics less neglect

Population-based Survey in Pittsburgh

Region (Beach et al., 2010)

% Reporting ANY financial exploitation overall and by race



Population-based Survey in Pittsburgh

Region (Beach et al., 2010)

**% Reporting specific types of financial exploitation
since turning 60 (all p<.01)**



Population-based Survey in Pittsburgh

Region (Beach et al., 2010)

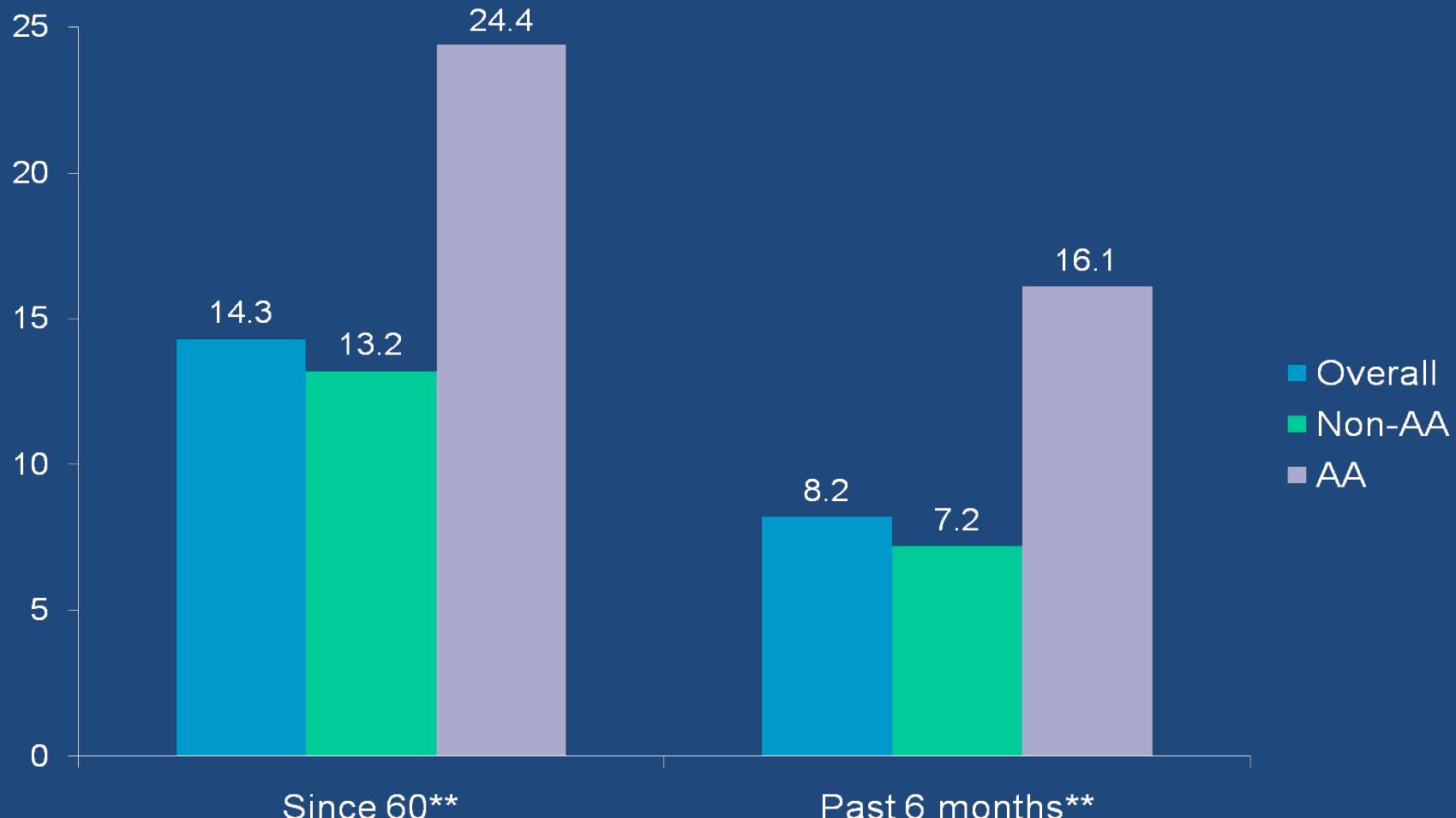
Multivariate analyses of racial disparities in financial exploitation

	Since age 60	Last 6 months
Race O.R. for AA (Logistic regression)	3.9**	8.6**
Other significant predictors	Live w/other family IADL difficulties Risk for depression	ADL difficulties (<likely) Risk for depression

Population-based Survey in Pittsburgh

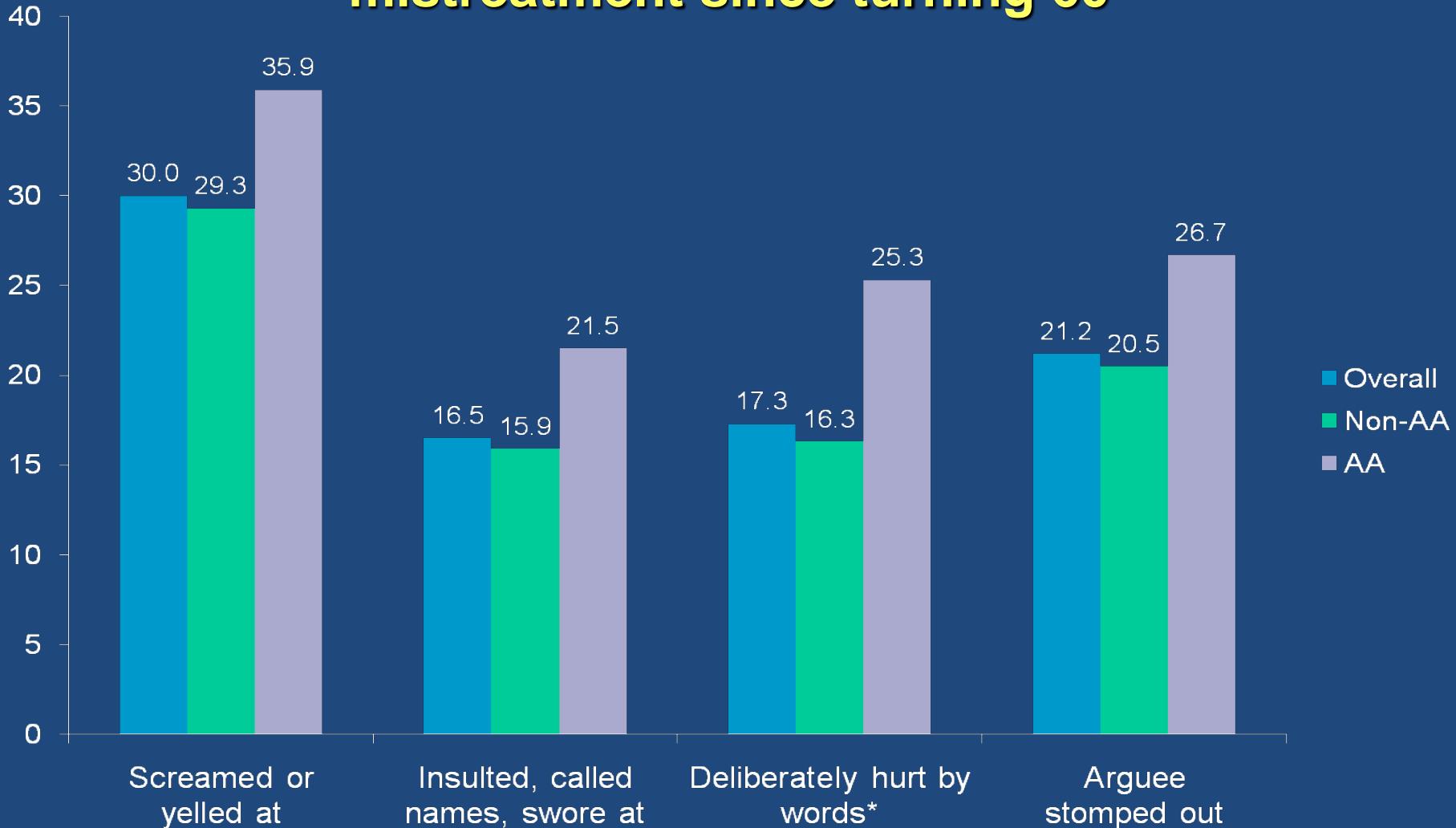
Region (Beach et al., 2010)

**% Reporting ANY psychological mistreatment
overall and by race**



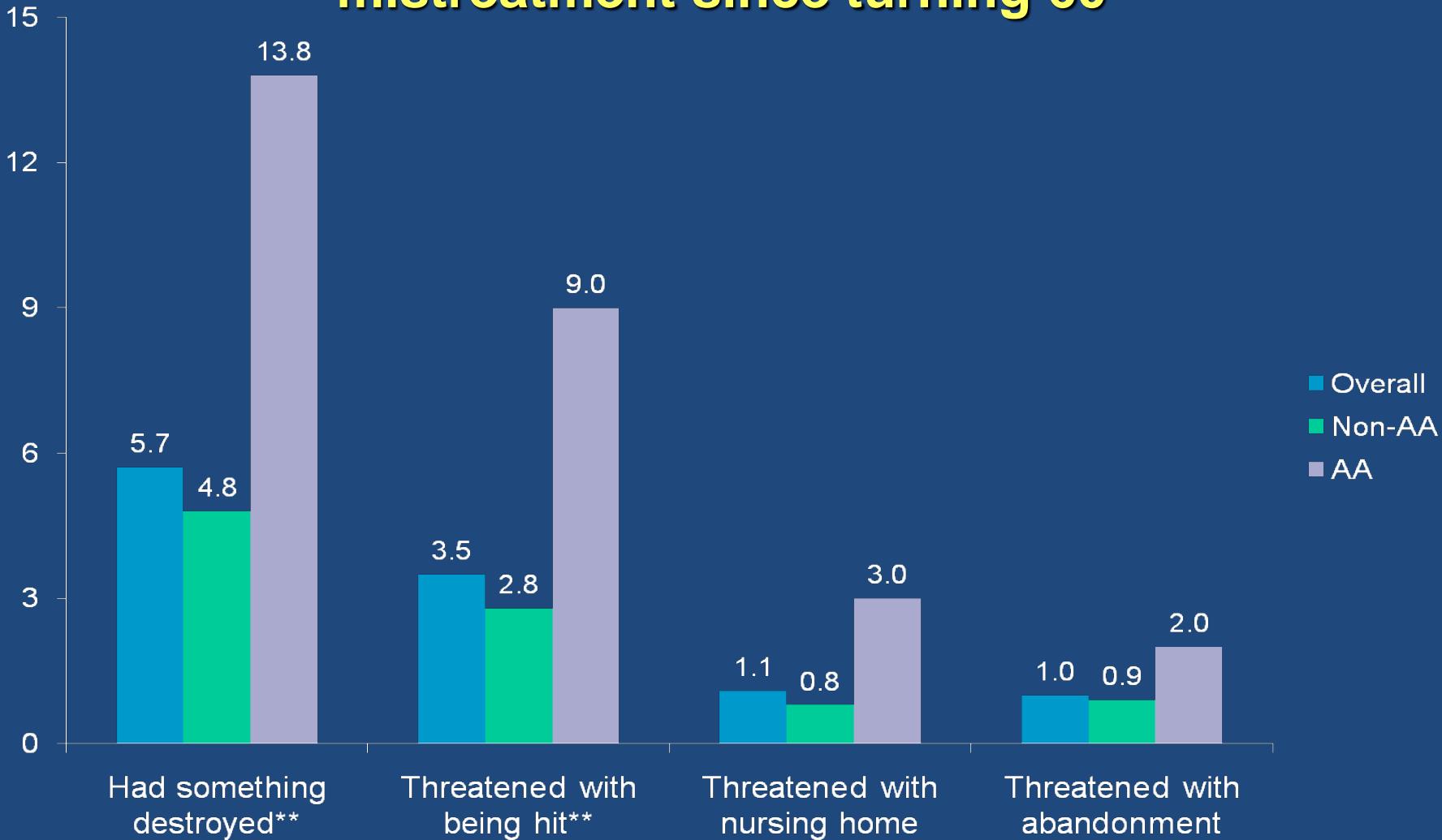
Population-based Survey in Pittsburgh Region (Beach et al., 2010)

% Reporting specific types of psychological mistreatment since turning 60



Population-based Survey in Pittsburgh Region (Beach et al., 2010)

% Reporting specific types of psychological mistreatment since turning 60



Population-based Survey in Pittsburgh Region (Beach et al., 2010)

Multivariate analyses of racial disparities in psychological mistreatment

	Since age 60	Last 6 months
Race O.R. for AA (Logistic regression)	2.3**	2.2 (p<.10)
Other significant predictors	Age 65-74 Widowed Never married Risk for depression	Age 65-74 Risk for depression

Population-based Survey in Pittsburgh Region (Beach et al., 2010)

Supplemental Findings on Psychological Abuse

- African Americans more likely to report “other family” (not spouse; children) yelling and screaming at them; and threaten to hit / throw something; non-AA: spouse
- AA daughters more likely to “stomp out of room”
- Non-AA sons more likely to threaten to hit / throw something
- AA less upset about screaming / yelling; and threats to hit / throw something

Summary of studies using APS Data linked to population-based samples

(Ernst et al., 2014 review article)

- Lachs et al., 1996 - Non-white, low income > likely to be referred to APS for **any reason** in population-based cohort (EPESE; New Haven, CT) over 11 year follow-up period.
- Lachs et al., 1997 - Non-white, low income > likely to be referred to APS for **elder abuse** in population-based cohort (EPESE) over 11 year follow-up period.
- Dong et al., 2011 - > self-neglect in African Americans (21.7%) vs. Non-AA (5.3%) in population-based CHAP sample (Chicago).
- Stronger relationship between SN and mortality among AA at 6 months (5.00 vs. 2.75 OR) and 3 years (2.61 vs. 1.47).

Summary of studies using only APS Data (Ernst et al., 2014 review article)

- Dimah, 2001 – Illinois APS (one agency) compare blacks (n=48) and non-blacks (n=59). Blacks more likely to have female perpetrators; majority of abusers were informal caregivers (slightly more for blacks)
- Roberto, Teaster, & Duke, 2004 – Virginia APS older women (n=95) abuse cases. More black perpetrators were dependent on the victim; more black women refused services than whites.
- Dimah & Dimah, 2003 – Urban (n=7,178) vs. rural (n=7,614) women Illinois statewide APS cases 1989-2001. Rural more physical, emotional, deprivation; urban more passive neglect. For both urban and rural, abusers were non-caregivers and offspring w/no legal responsibility to victim; no differences in willingness to accept services.
- Gainey, Payne, & Kropf, 2010 - Caregiver of Alzheimer's Disease in a disadvantaged neighborhood more likely to refuse APS services.

Race / ethnicity and elder abuse in Illinois APS cases using the *Elder Abuse Decision Support System (EADSS)* (Ken Conrad)

% Cases Substantiated by abuse type

Type of Abuse	White, non-Hispanic (n = 391)	African-American, non-Hispanic (n = 432)
Emotional	35.3	30.5
Physical	16.3	12.0
Financial	32.7	37.9
Neglect	21.3	36.0**

Race / ethnicity and elder abuse in Illinois APS cases using the *Elder Abuse Decision Support System (EADSS)*

- **Alleged Abuser Risk factors** (as reported by alleged victims)
- All significant differences showed that *White, Non-Hispanic abusers had higher (worse) risk than African-American abusers*
- White abusers were more likely to:
 - have a previous history of abuse (25% vs. 15%)
 - have trouble keeping a job (34% vs. 23%)
 - seem too stressed to help alleged victim (49% vs. 37%)
 - have problems controlling temper (46% vs. 28%)
 - be too pushy and demanding of alleged victim (40% vs. 27%)
 - sometimes seem out of control (41% vs. 25%)

Issues for further discussion

- The New York State Prevalence study referenced above estimated that only **1 in 24 cases** of elder abuse are ever formally reported (“tip of the iceberg”)
- Are racial and ethnic minorities or rural older adults less likely to report to APS?
- One study in LA (DeLiema et al., 2012) used *promotores* (Hispanic neighborhood advocates) as interviewers and found ~40% Hispanic adults reported at least one type of abuse; **only 1.5% reported to APS**)
- Are APS minority group cases representative of the larger population of abused minority elders?

Issues for further discussion

- The definition of what constitutes elder abuse varies across racial / ethnic groups
- Psychological abuse may be seen as even worse than physical abuse in some cultures
- Family cohesion, interdependency may affect perceptions and reports of abuse
- Not wanting to bring “shame” on the family
- Perceived lack of culturally appropriate services

Issues for further discussion

- Very little known about:
 - Elder abuse in rural populations (APS data needed!)
 - Asian American elder abuse (Dong, PINE study)
 - Native American elder abuse (next speaker!)
 - LGBT elder abuse
- Community-based participatory research (CBPR) – involving research participants and communities in all phases from project design to recruitment and data collection to dissemination of findings.
- How to translate to the APS process?
- We need to explore BOTH how research can inform practice AND how Practice can inform research



University of Pittsburgh

THANK YOU!

scottb@pitt.edu



Disrespect: Research on Elder Abuse in Indian Country

**National Indigenous Elder
Justice Initiative**

Jacque Gray, Ph.D.
National Adult Protective Services
Association
August 28, 2016



“Restoring respect and dignity by honoring Indigenous elders”



National Indigenous Elder Justice Initiative

NIEJI

—Vision:

“Restore respect and
dignity by honoring
indigenous elders.”

Types of Abuse

- ❖ Physical
- ❖ Sexual
- ❖ Emotional/Psychological
- ❖ Neglect
- ❖ Self-Neglect
- ❖ Abandonment
- ❖ Spiritual

Types of Abuse

❖ Spiritual Abuse (Doble 2006)

- Anything that interferes with spiritual growth including the corruption of another person's value system.
- Examples include but are not limited to denial of an elder to attend spiritual activities or ceremonies, taking of an elder's ceremonial items for sale or use without permission, comments or activities which are damaging to the elder's spirit.
- Soul Wounding (Duran & Duran, 1996)

Spiritual Abuse

❖ Examples

- Elder not taken to ceremonies and spiritual events
- Family not allowed to conduct ceremonies in hospital as elder is dying.
- Ceremonial items taken from the elder's home by visitors (family, friends, others) for use or sale.
- Elders not raised within the community wanting to have ceremonies at end of life and no connections to provide the ceremonies.
- Others?

Research in Indian Country

- ❖ 567 Federally Recognized Tribes/Alaska Villages
- ❖ Over 400 state recognized and unrecognized
- ❖ No large-scale, population-based studies of elder abuse in Indian Country
- ❖ National study not focused on elder abuse, but Native elders.
- ❖ Other studies small, focused regional or local areas.

- ❖ National Elder Mistreatment Study
- ❖ 5,777 older adults; 2.3% AI/AN (n=132)
- ❖ 11.4% of total reported experiencing at least one type of maltreatment in past year
- ❖ No specific data on AI/AN

- ❖ Southwestern “very traditional” older adults
- ❖ 110 AI surveyed and random sample of participants (n=27) were interviewed
- ❖ 16% endorsed physical abuse items
- ❖ 32.4% endorsed neglect items
- ❖ 21.6% endorsed financial exploitation items

- ❖ Northwestern urban sample of AI/AN 50 years and older.
- ❖ Medical chart review for physical abuse of 550
- ❖ 10% definitely/probably abused in the past year.
- ❖ Abused were more likely younger females who were depressed and dependent upon others for food.
- ❖ Of those abused, only 31% were reported.

- ❖ 470 Participants age 55 and over
- ❖ Residence
 - 54% reservation or Native village
 - 23% Urban
- ❖ Greatest concerns in their community
 - ❖ Neglect
 - ❖ Emotional abuse
 - ❖ Financial Exploitation
- ❖ Men more concerned than women

Most Important

- ❖ AI/AN elders describe abuse as *disrespect*
- ❖ AI/AN elders describe sexual abuse as *bothering*

- ❖ Survey of 100 from south-central urban and mountain west reservation 60 years and over
- ❖ Financial exploitation was major issue
- ❖ Physical abuse discussed in very few cases

- ❖ National Resource Center on Native American Aging, Identifying our Needs a Survey of Elders
- ❖ 18,062 AI/AN elders 55 years and older
- ❖ 240 tribes, Alaskan Villages, Hawaiian homesteads
- ❖ 0.5% currently used elder abuse prevention services (EAP)
- ❖ 13.4% would use EAP services if they were available

- ❖ Falls in past year: 32% (1-4X); 5.5% (>4X)
- ❖ Eat < 2 meals/day: 15.8%
- ❖ No help with chores: 11.8%
- ❖ No money for food, etc.: 12.8%
- ❖ Unable to cook or feed self: 11.6%
- ❖ Eat alone most of the time: 23%
- ❖ Lack of companionship: 19%
- ❖ No help with chores and bills: 22-49%

Practice Based Evidence

Programs developed in Indian Country from a Restorative Justice approach are more successful than Western legal based programs. Some examples are:

- ❖ Multidisciplinary Elder Protection Teams
- ❖ Elder Council
- ❖ Family Restoration Programs
- ❖ Operation Golden Shield

Multidisciplinary Elder Protection Teams

- ❖ Elder is the center of the team
- ❖ Resources and services for the elder are represented
- ❖ Best plan to meet the elder's needs and preferences is developed
- ❖ Review is established to make sure the plan is working

Elder Councils

- ❖ People who are disrespectful of elders are brought before the Elder Council
- ❖ The Elder Council addresses the issue and sets the requirements and the consequences
 - Instruction in proper behavior
 - Restitution
 - Banishment

Family Restoration Programs

- ❖ Before prosecution attempts are made to address the problems that result in the abuse
- ❖ Mediation and discussion with all parties to identify the family/elder needs
- ❖ Plan is developed with the mediator/social worker and implemented with the family
- ❖ Follow-up sessions make sure the plan is working, each person is doing their part, and if any revision is needed
- ❖ If it doesn't work or there is not compliance it can move to prosecution

Operation Golden Shield

❖ Community Policing with At-Risk Elders

- Coffee with an elder
- Visiting an elder between calls
- Changing a lightbulb
- Checking the smoke alarm

❖ Special events

- Thanksgiving meal
- Christmas Gift
- Elder Sweetheart for Valentine's Day

❖ Increase likelihood of elders asking for help

- ❖ Interactive Map of State & Tribal reporting numbers
- ❖ Tribal Elder Abuse Model Civil & Criminal Codes
- ❖ Training Modules for Social Services, Caregivers, Financial and commercial providers
- ❖ Technical Assistance
- ❖ Coming soon:
 - Training Modules for Legal, Policy, Healthcare
 - Tribal Elder Abuse Survey with Title VI Programs
 - Tribal Mini-Grants to develop Tribal Elder Abuse Resources

Needed Research

- ❖ Comprehensive assessment of elder abuse in Indian Country
 - This is planned with the Title VI programs to start (260 federally recognized programs throughout the U.S.)
- ❖ Determination of what services are available in tribal communities
 - Domestic Violence Programs for shelter
 - Housing, nutrition, transportation, home health, homemakers, financial supports, etc.
- ❖ Assessment of Tribally developed programs to determine evidence of efficacy

Screening for Abuse

- ❖ Best practice: Everyone should be screened
- ❖ Normalize talking about a difficult topics
- ❖ Native Elders talk about disrespect and bothering not abuse
- ❖ Discussions create a potential to catch abuse in its early stage and prevent it from escalating

Primary References:

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For More Information

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Thank You!
Wado!

Research and Diverse Populations: Link to Practice

hello!

I am Sharon Baggett

... and I'm here to talk about the need to include
all voices in our research.



How does this work?

*Let's start with a few brief
examples...the “good” and the “not so”*

Needs Assessment

- Culturally embedded survey teams
- Oversamples
- Survey teams engaged in critique and analysis of survey and data

CBPR -
Highlights

- Community-based participatory research
- “Trusted” survey teams and sites
- Community team engaged in analysis & interpretation of data

Statewide Planning

- Federal consumer engagement for 3-year planning grant**
- Statewide events and online survey**
- English only**



Why it Matters?

Informing practice

Progress & Challenges

Recruitment & Retention

Rural vs urban settings

Cultural milieu

Inclusive
Aging
Research

Data Collection

Telephone
In-home
Other Settings

Interviewer Training

Costs &
Commitment

Resources

Inclusive
Aging
Research

Requirements

Application

*Russian elder at home,
no English, no transit,
home all day, isolated
except for family. “My
son says ‘you have
everything you need.’”*

Risk of abuse?

Application

23-yr old disabled woman; desires to move out but family of seven relies on her disability income. “They count on me; it’s about ‘la familia’.”

Exploitation?

Application

Chinese elder with dementia found treated only by herbalist. “Son says it would be shameful to show outside this mental illness.”

Mistreatment? Neglect?

Elder Abuse
Specific

Definitions

Ethical
dilemmas

Research
translation

thanks!

Any questions?

You can find me at
baggetts@uindy.edu

?

*The Role of Race, Ethnicity & Place in
Assessing Risk:
Bridging the Gap from Research to
Policy & Practice by Linking Abuse
Data Across the Lifespan*

Meies Matz, MPH



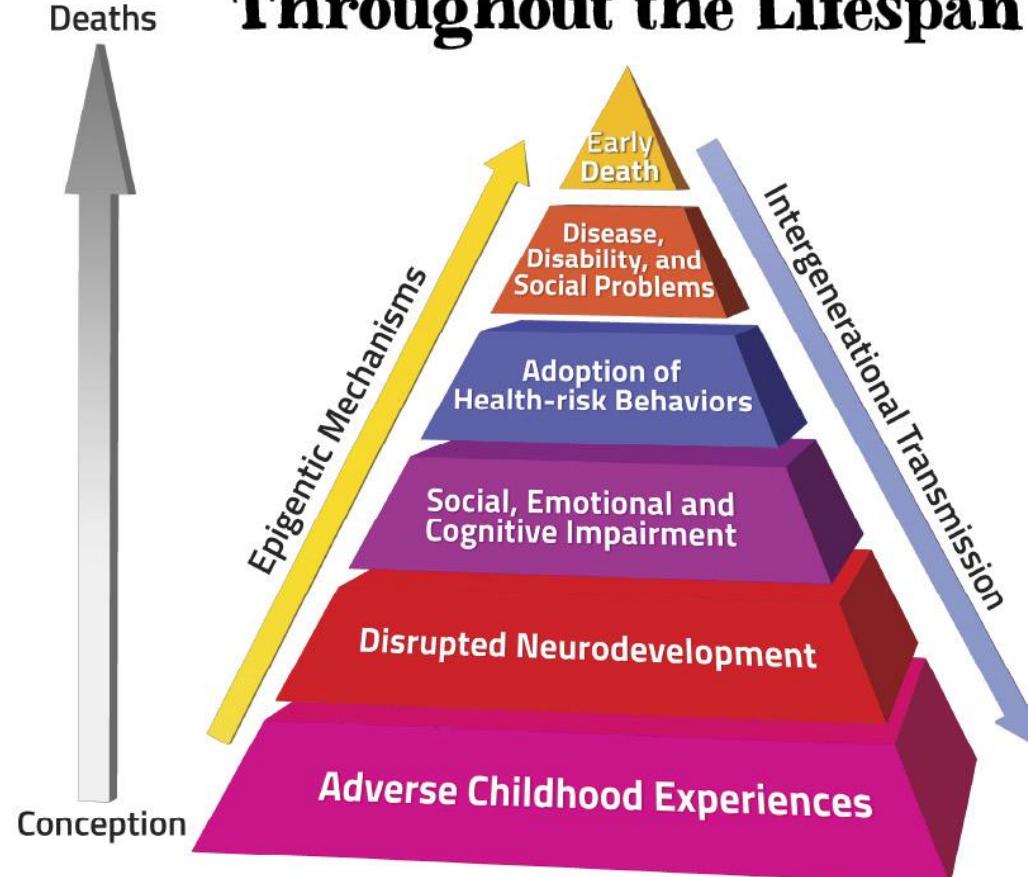
OAAPI
OFFICE OF ADULT ABUSE
PREVENTION & INVESTIGATIONS

Oregon Health Authority

Why Link Abuse Data Across the Lifespan?

- To reduce adverse outcomes associated with Violence Related Events (VRE's) that lead to disability and/or death.
- To develop an analytic framework for intervention and prevention by examining VRE's both cross-sectionally and longitudinally for factors associated with negative outcomes.
- To bridge programmatic and systems based 'analytic silos' by overlapping data across systems.

Mechanisms by which Adverse Childhood Experiences Influence Health and Well-being Throughout the Lifespan

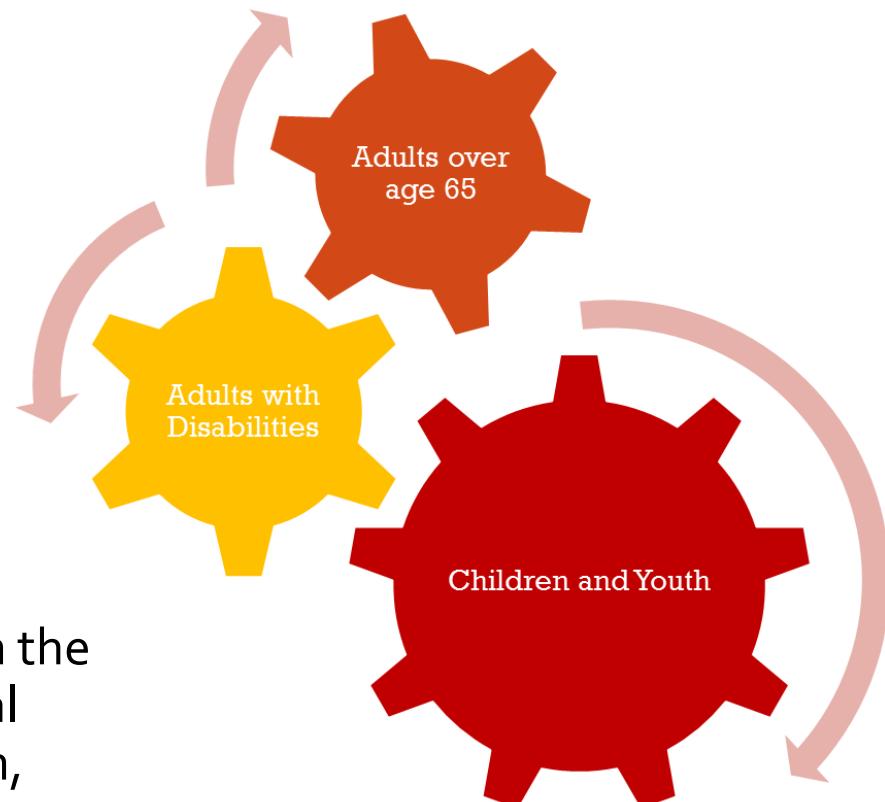


Slide Courtesy of Rob Anda, MD, MS

Predictors of Risk

- Highly Competent (i.e., strong and silent)
- Socially isolated
- Increased dependence on others (e.g., caregiver, partner, co-worker, etc.)
- Negative social perceptions (e.g., Blacks are lazy, Immigrants are taking our jobs, Women are emasculating, etc.)
- Geographic location

The Cycle of Abuse



We are just beginning to scratch the surface on the influence of social determinants not only on health, but also as predictors of population and individual exposure to, and harm from, violent related events

Factors that increased risk

- Being female with a Physical Disability
- Being classified as Non-White (regardless of citizenship status)
Race is a social construct that...
 - Affects attitudes and beliefs about abuse
 - Drives beliefs about the risks vs. benefits of intervention
 - Influences levels of disclosure
- Geographic Location
 - Urban vs. Rural vs. Suburban
 - East vs. South vs. West
- Intersectionality
 - Race + Disability
 - Disability + Gender
 - Race + Gender + Disability (the trifecta)
- Traditional social systems
 - Government
 - Non-Profit
 - Criminal Justice

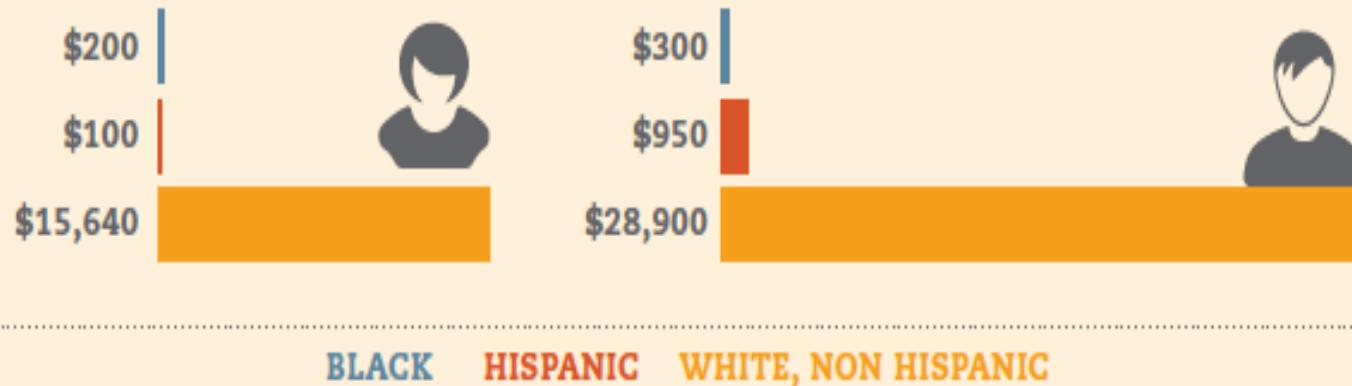
Disability

•

WOMEN WITH DISABILITIES
ARE **40 PERCENT** MORE LIKELY
TO EXPERIENCE INTIMATE
PARTNER VIOLENCE
-- ESPECIALLY SEVERE VIOLENCE --
THAN WOMEN WITHOUT DISABILITIES.

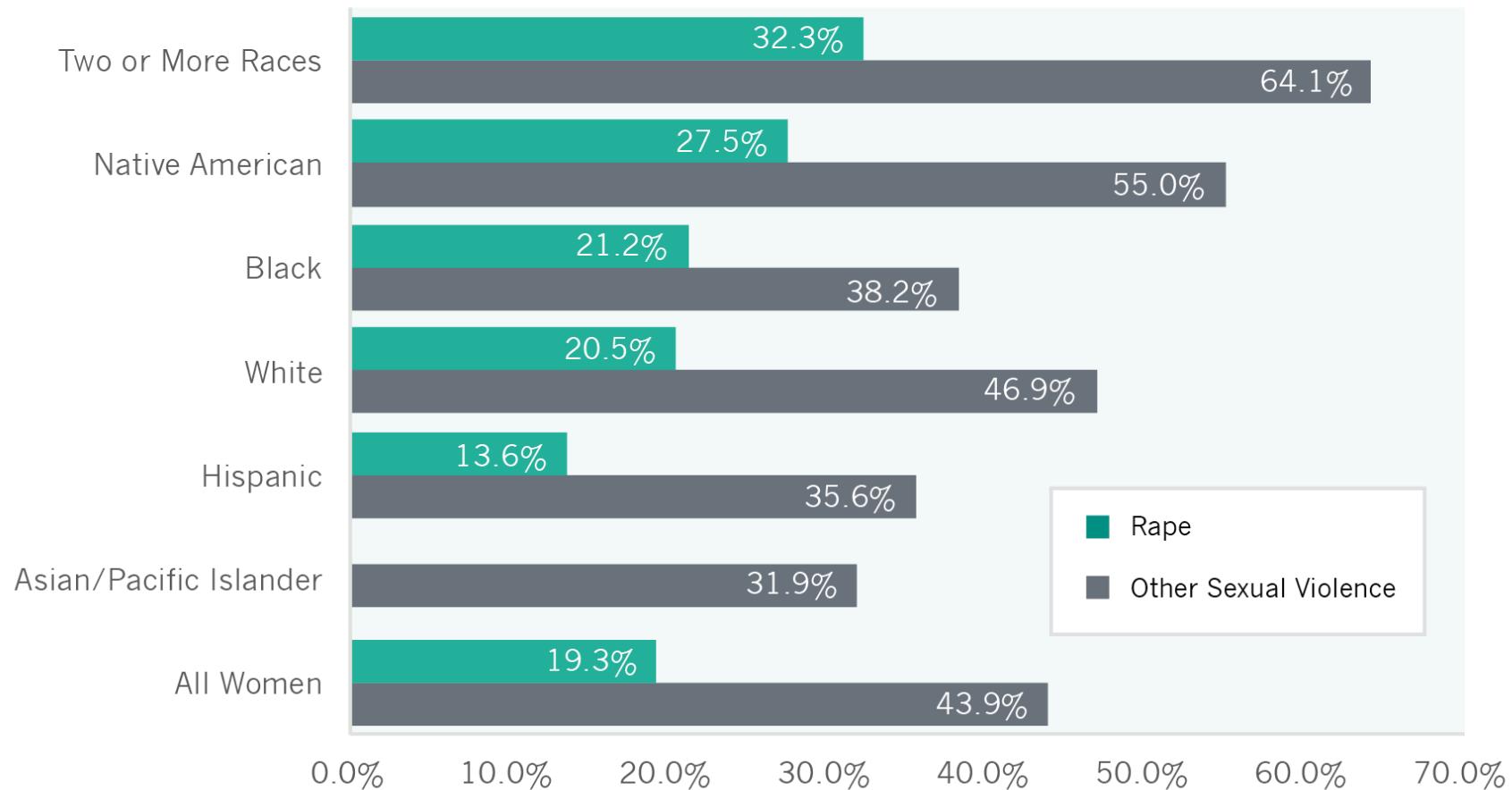
HUFFPOST WOMEN

MEDIAN WEALTH FOR SINGLE MEN AND SINGLE WOMEN BY RACE/ETHNICITY, AGES 18-64



MEDIAN WEALTH FOR SINGLE MEN AND SINGLE WOMEN PARENTS BY RACE/ETHNICITY, AGES 18-64





Notes: Only whites and blacks are non-Hispanic. Hispanics may be of any race or two or more races. Data on rape are not available for Asian/Pacific Islanders due to insufficient sample sizes.

Source: IWPR compilation of data from the National Intimate Partner and Sexual Violence Survey based on Breiding et al. 2014.

The Power of Stigma

Minority Population Growth: 2000-2050

PERCENTAGE: LARGEST GROUPS

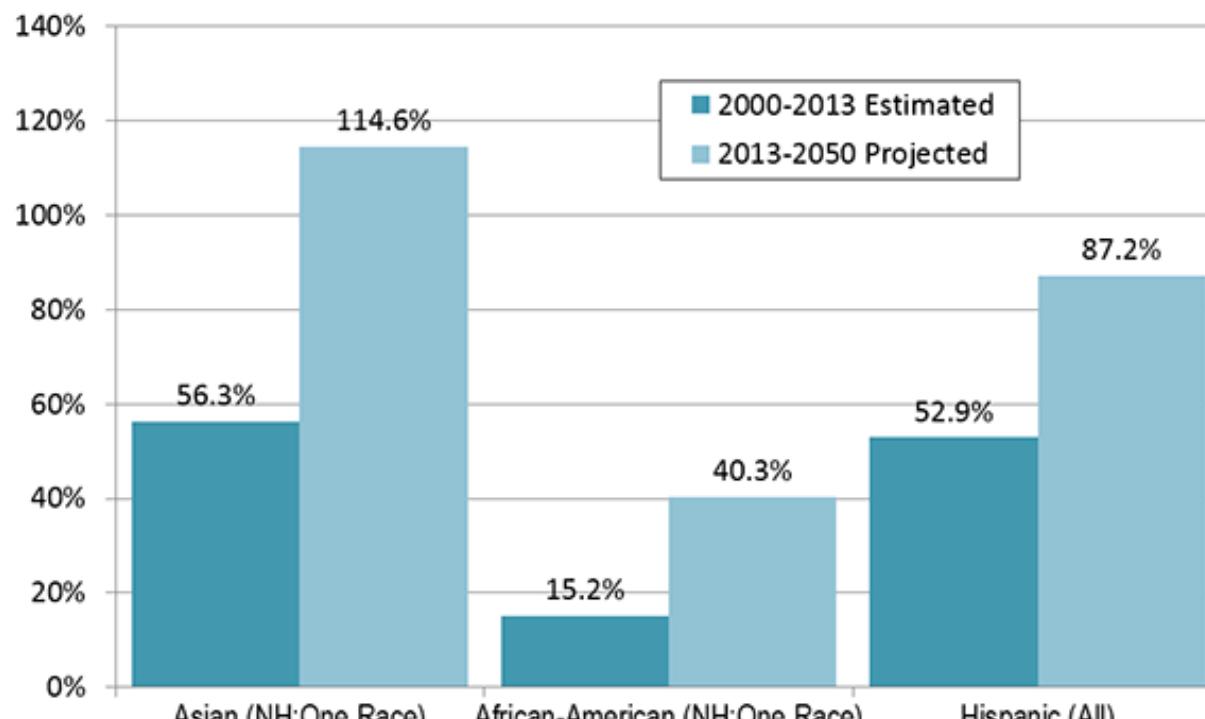


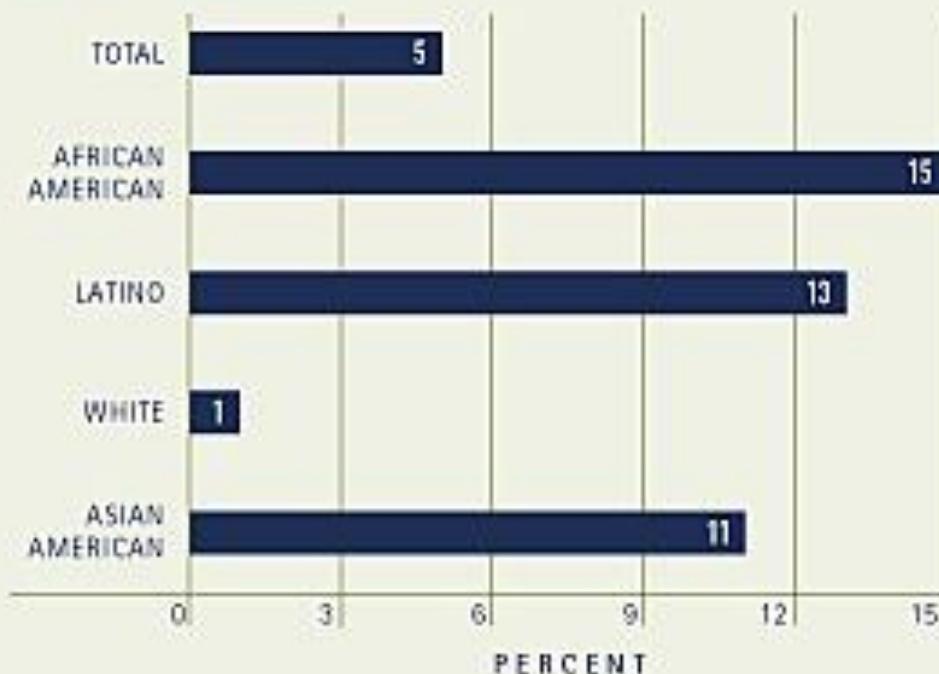
Figure 1

Many women report that they were never asked about the abuse in their interactions with the health care system.

Racial and Ethnic Minorities are Less Satisfied with the Health Care They Receive

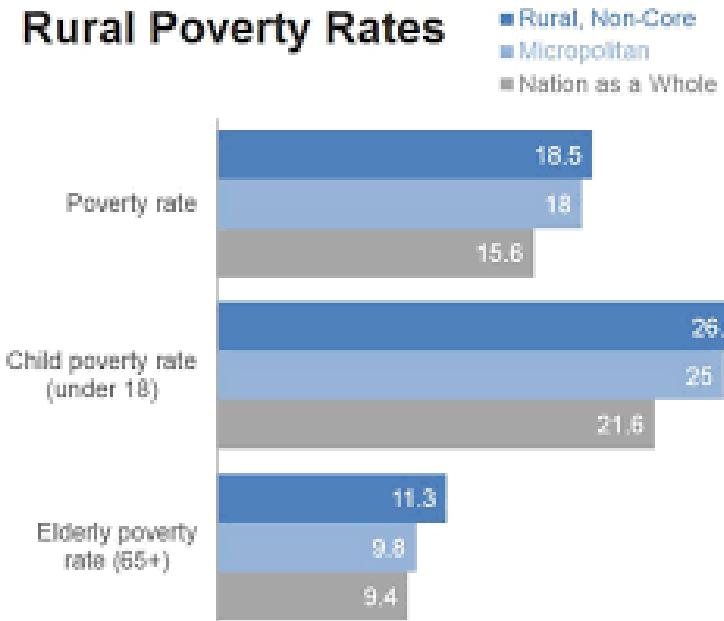
FIGURE 4

Proportion of people who believe they would receive better health care if they were of a different race and/or ethnicity, total and by race/ethnicity



SOURCE: Collins, K.S., Hughes, D.L., Doty, M.M., Ives, B.L., Edwards, J.N. Et Tenney, K. 2002. *Diverse communities, common concerns: Assessing health care quality for minority Americans*. New York: The Commonwealth Fund.

Where you live matters



<https://www.ruralhealthinfo.org/topics/social-determinants-of-health>

A higher prevalence of any disability was generally seen among adults living in states in the South and among women (24.4%) compared with men (19.8%).

When Men Murder Women

An Analysis of 2013 Homicide Data

Ranking	State	Number of Female Homicide Victims	Homicide Rate per 100,000 Females
1	South Carolina	57	2.32
2	Alaska	8	2.29
3	New Mexico	21	2.00
4	Louisiana	47	1.99
5	Nevada	27	1.95
6 (tie)	Tennessee	55	1.65
6 (tie)	Oklahoma	32	1.65
8	Vermont	5	1.58
9	Maine	10	1.47
10	Michigan	73	1.45

Intersectionality

The average age of female homicide victims
for all races was 40 years old
-- for Black women it was 35 years old.--

Excerpt from a survey of Disabled People of Color and the Disability Community asking them specifically about their involvement, interactions, and attitudes toward the disability communities they belong to, especially disability-related organizations, agencies, and advocacy groups.

Respondents spoke of the following:

- There is a lack of acknowledgement of race, racism, and inequality within the disability community.
- A majority of organizations have little representation of disabled POC in their staff and leadership.
- The concerns and issues of disabled POC are not taken seriously.
- Sense of invisibility or feeling like an outsider as a disabled POC in the disability community.
- Added dimension of disabled POC with non-apparent disabilities and not being seen as disabled or 'disabled enough.'

Old vs. New

Definition of disability	
OLD APPROACH	NEW PARADIGM
<ul style="list-style-type: none">○ A diagnosis○ A medical "problem"○ A person is limited and defined by the impairment or condition	<ul style="list-style-type: none">○ A social and environmental issue that deals with accessibility, accommodations, and equity○ Individuals with temporary or permanent impairments require accommodations to live full and independent lives
Strategies to address disability	
OLD APPROACH	NEW PARADIGM
<ul style="list-style-type: none">○ Fix the individual○ Correct the deficit within the individual○ Provide medical, vocational, or psychological rehabilitation services	<ul style="list-style-type: none">○ Remove barriers: physical, intellectual, cultural and educational○ Create access through accommodations, universal design, and inclusive learning environments
Role of person with disability	
OLD APPROACH	NEW PARADIGM
<ul style="list-style-type: none">○ Object of intervention○ Patient○ Research subject	<ul style="list-style-type: none">○ Community member○ Participant in cultural discourse○ Decision maker○ Customer, museum patron, artist, critic

Abuse within our ranks

Disabled Workers

- Disabled employees are more likely to be physically and mentally bullied at work - often by their manager (45%).
- Employees with physical and mental disabilities or long-term illness are twice as likely to be physically attacked at work.
- Minorities, the physically disabled and LGBT workers were bullied at a higher prevalence rate
- Women were targeted more than men
- government workers were “nearly twice as likely to report being bullied (47%) than those in the corporate world (28%).”
- 32% reported incidents to HR, but in 58% of those cases nothing was done

Breakout Groups

36 year old Liliana has a transiently visible disability, however, she works full time and has three young children. She was admitted to the hospital for a broken arm and a stroke. In addition, she has a chronic disabling condition, vasculitis that requires her to wear compression stockings, as well as macular degeneration and balance challenges.

During her assessment it became clear that while she is already connected with organizations that support her specific health needs and has compression stockings; it can be a challenge to get her to wear them.

At times she needs extensive assistance with dressing, bathing, toileting and transfers, and says she has no energy, feels down a lot and doesn't even care about tending to her garden this year. She used to enjoy hobbies like cooking, gardening and needlepoint, but they don't interest her much any more.

Liliana attended religious services regularly up until 3-months ago, but has not been to services since then.

Liliana's sister is worried and spoke with the admitting doctor for advice on how to support her. The health care staff phoned APS about concerns of abuse without discussing concerns with her sister.

How decision makers can use data and information

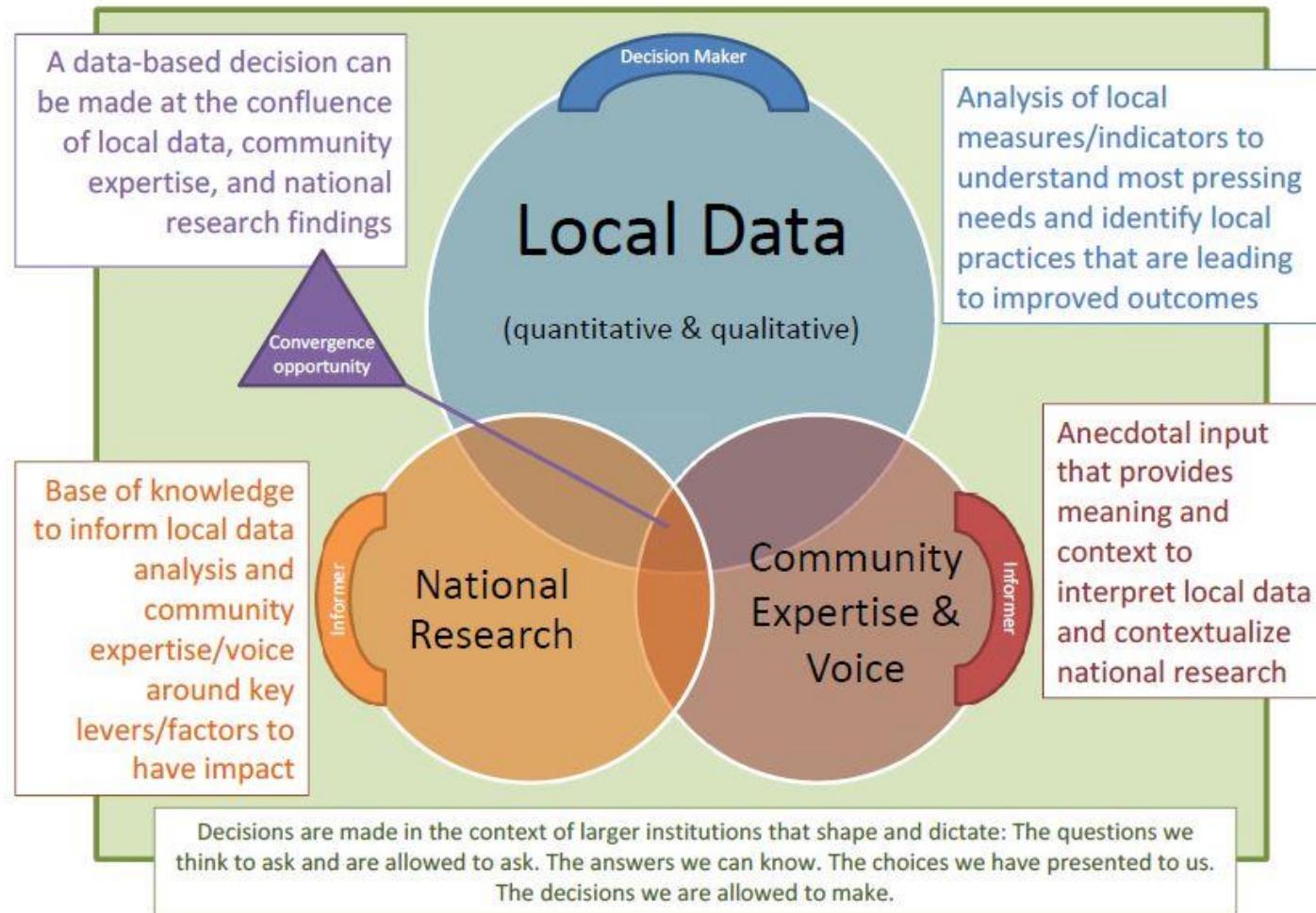
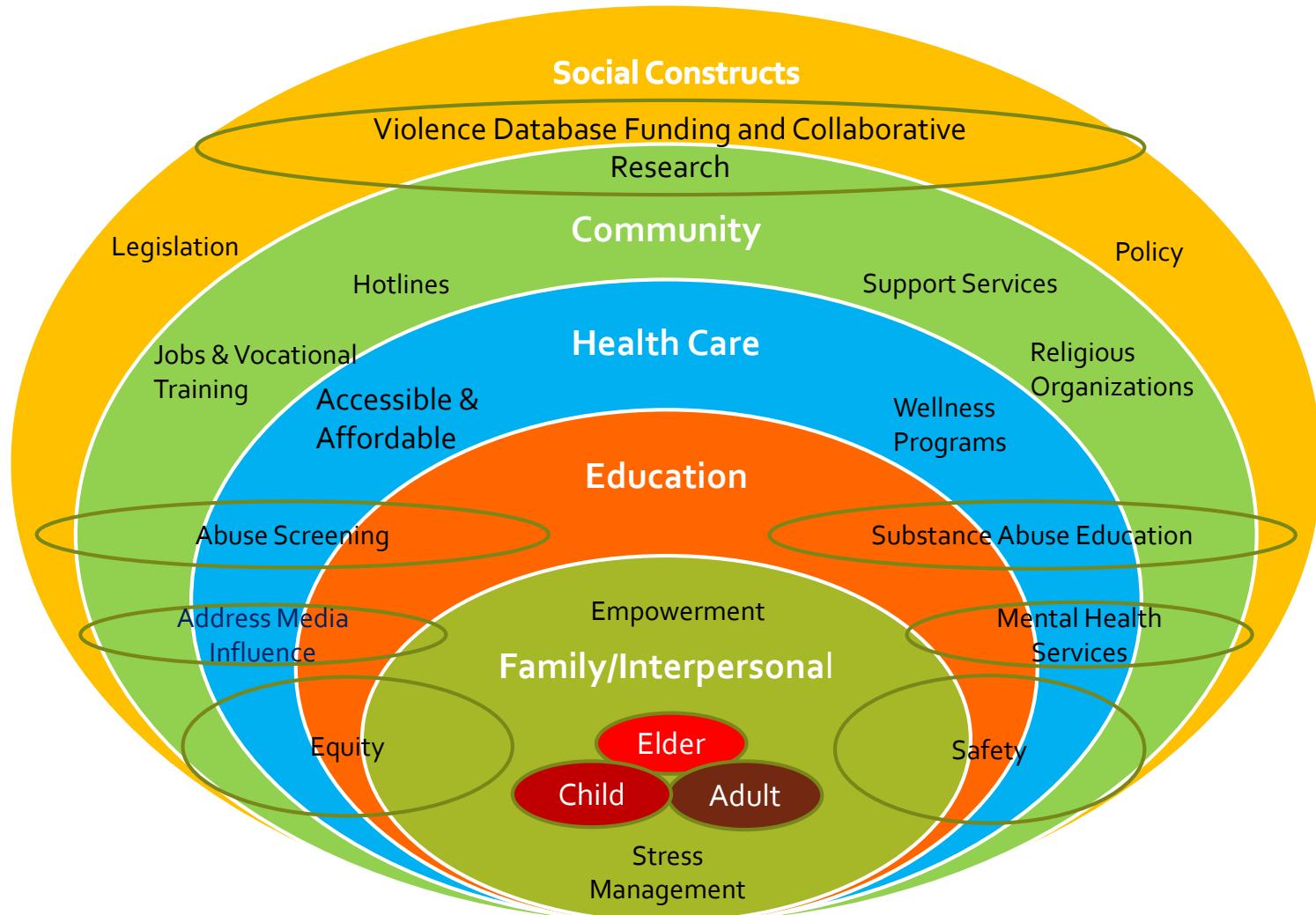


Diagram adapted from StriveTogether, by Lena Etuk – Oregon State University Extension Service - May, 2014

Research in the Real World...

means finding the missing links and
beginning to ask the questions we
never thought of and/or didn't realize
we needed to ask

Ecological Model for Violence Prevention Across the Life Cycle



Adapted from: Gradual J, Reilly JM. Ecologic model of violence and prevention strategies across the life cycle. *Family violence*, 2012. Sudbury, MA: Jones and Bartlett Learning. www.jblearning.com

Indicators of Equity

- Awareness of the influences that sociocultural factors have on victims, clinicians, APS staff, and researchers.
- Acceptance of the systems' responsibility to understand the cultural aspects of abuse (as opposed to POC)
- Recognition of personal biases against people of different cultures
- Respect and tolerance for cultural differences
- Acceptance of the responsibility to combat racism, classism, ageism, sexism, homophobia, and other kinds of biases and discrimination that occurs in systems and programs.
- An understanding of how a 'mob ruled' workplace increases risk for *all* APS populations served



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<https://www.cdc.gov/mmwr/preview/mmwrhtml/mm6429a2.htm>

The Importance of Culture

Racial and ethnic minorities are disproportionately burdened by chronic illness, and have higher morbidity and mortality from chronic diseases.

When providing services, an “awareness of the influences that sociocultural factors have on patients, clients, clinicians, and the clinical relationship.

This includes a “willingness to make service settings more accessible, a recognition of one’s own personal biases against people of different cultures, and a concerted effort to respect and tolerate cultural differences.”

Only by respecting the important role that culture plays in self-care and wellbeing in all aspects of the work we do, and acknowledging our responsibility to combat racism, classism, ageism, sexism, homophobia, and other kinds of biases and discrimination that occur in social service settings – can we begin the real work of helping the families we serve.

<https://hpi.georgetown.edu/agingociety/pubhtml/cultural/cultural.html>

African-Americans

- **Family is the Village:** kin can be blood or community. Typically matrilineal and African American Women more than men tend to remain unmarried, and more women have been educated at the college level.
- **Language:** There is a language inherent to this population that changes over time (often found in what is considered 'slang'), and outsiders are often not privy to its meanings.
- **Respect your Elders:** Elders are respected and often provide care for their grandchildren. Institutionalization of elders has historically been avoided, with sons and daughters taking on the family caretaker role. Elders tend to be more conservative, may have a more traditional view of gender roles, and may shun interracial dating and marriage.
Many older African Americans, who believe that death is God's will, may also tend to believe that life support should be continued as long as necessary. Cremation is generally avoided in this community and organ donation may be viewed by some as a desecration of the body.
- **Historical Disparities:** AA may be a little reserved or suspicious and may be reluctance to share personal or family issues, so building a trusting relationship is absolutely crucial.
- **Spirituality:** Many AA correlate self-care or healthy behaviors with good religious practice. Spirituality is a fundamental part of processing life and reconciling death.
Asking "What religion do you practice?" or "What is the faith you follow?" is not as effective as asking more indirectly about where an individual turns for support in difficult times. Often times, the answer to this question among African Americans will be church. "I go to church every Sunday" or "My child wasn't feeling well enough to make it to church on Sunday." Also, because our formative experiences are so long-lasting, it may be helpful to learn not just what the religious and cultural affiliation is now, but what the beliefs of the family of origin were.

Africans

“African immigrants are often erroneously classified as one homogenous group whose needs are analogous to those of African Americans and Caribbean immigrants. This error constitutes a formidable bulwark against effective service delivery especially to recent African immigrants, who by no means are a monolithic group. In fact, African immigrants have their origins in over fifty countries with distinct histories; and varied linguistic, social, economic, cultural, religious, and political systems.

When categorized by legal status, they are mainly naturalized citizens, legal permanent residents, students, refugees, asylees, and undocumented or out-of-status newcomers. Further, a significant number of these mostly highly educated immigrants are bicultural and transnational.

Finally, there is often a “push and pull between individual, societal, political, economic, religious, and historical factors that have caused Africans to migrate to the United States, and they follow different trajectories in their immigration journeys.”

The key to service delivery is in understanding the reasons for African immigrants’ migration, their connection to their culture of origin, their religious beliefs, and local resources that can support our clients as we create a service plan

Asia

(the continent includes the Middle East)

Group-oriented: self-control is expected and independent behavior that may disrupt harmony is highly discouraged.

Family: is an extended one including immediate family and relatives, and loyalty to the family is expected. Asians and Asian Americans prefer to resolve disputes within the family circle because they practice a collectivist culture. There is the fear that seeking legal representation will bring embarrassment, dishonor, or shame to the family.

Communication style is key: An intentional lack of directness in conversation is favored by people from many Asian cultures because preserving harmony between people is often more important than getting at the exact "truth".

Asian cultures are typically high context cultures in which gesture, body language, eye contact, pitch, intonation, word stress, and the use of silence are as important as the actual words being spoken in conversation.

Time can be fluid: Some Asian cultures have a more relaxed attitude towards time than is typical of Americans. This is in part due to a polychronic time framework which means that different social interactions can occur at the same time.

Latinx or Hispanic

- The term Latinx denotes all persons living in the United States whose origins can be traced to the Spanish-speaking regions of Latin America, including the Caribbean, Mexico, Central American, and South America. (Flores 2000) The term Hispanic was created by the U.S. federal government in the early 1970s in an attempt to provide a common denominator to a large and highly diverse population with connection to the Spanish Language. It is often considered a somewhat narrow indicator by those who prefer the term Latinx. Interestingly, "Hispanics" are a race to the United States Department of Justice when it enforces provisions of the civil rights laws, but Hispanics are not a race to the Bureau of the Census.
- **Family is Central:** Financial support of the family by the individual and vice versa is important and expected. The decisions and behavior of each individual in the extended family are based largely on pleasing the family; decisions are not to be made by the individual without consulting the family.
- **Highly group-oriented.** People who are not family or close friends are often slow to be given trust. The family model is an extended one; grandparents, aunts, cousins, and even people who are not biologically related may be considered part of the immediate family. The term Latinos use to describe their supreme collective loyalty to extended family is *familismo*.

Middle Eastern

- **Family is structured:** It is usually appropriate to speak first to the family spokesman. The one with the most authority in any situation is usually the oldest and most educated person.
- **Sex & Gender:** Sexual segregation is usually extremely important. Assign same-sex caregivers whenever possible, and maintain a woman's modesty at all time
- **Privacy is important:** People from the Middle East may tend to resist disclosing detailed personal information to strangers, including healthcare professionals.
- **Contextual:** Seek to understand events by examining the context in which they occur.
- **Spirituality:** A belief that illness or bad things are caused by the Evil Eye. In this belief, anything that provokes jealousy in another gives the envious person the power to cause illness or misfortune for the lucky person or family.