Dignity and respect in ageing
the role of family
and what can go wrong

A Greek community education resource kit
around elder abuse prevention
The Ethnic Communities’ Council of Victoria (ECCV) acknowledges the assistance of the Victorian Government Aged Care Branch in the development of this resource kit.

An activity of the ECCV project in collaboration with Senior Rights Victoria to raise awareness in ethnic communities around elder abuse.

The ECCV also acknowledges the Greek community advisory group whose expertise and valuable input form the basis of this resource kit.

Association of Greek Elderly Clubs of Melbourne and Victoria
Australian Greek Welfare Society
Barbayannis Lawyers
EACH Social and Community Health
Fronditha Care
Greek Orthodox Church, Church of Saint Dimitrios
Hellenic Women’s Federation
In Touch Multicultural Centre against Family Violence
Seniors Rights Victoria

Some of the resources were adapted from the St Ives Uniting Church and UnitingCare Ageing Respect for Seniors Campaign in New South Wales, Australia. In particular, the ‘As Life Goes On’ DVD and resource kit.

www.respectforseniors.org

Disclaimer: all stories included in this kit are fictional and all photographs are stock images. Any similarities to real life situations are coincidental.
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Elder abuse is any act which causes harm to an older person and is carried out by someone they know and trust such as family or friends.

1. BACKGROUND

1.1 Greek community in Australia

After World War II and during the civil war in Greece that followed, more than 160,000 Greeks came to Australia, mostly to Victoria. Initially, the majority found work in factories or farms as unskilled or semi-skilled labour – even educated migrants had to settle for a manual job. Community groups, churches, welfare agencies, newspapers and schools gradually developed, and eventually, the population of Melbourne constituted one of the largest Greek settlements in the world outside of Greece.\(^1\)

Although Greek immigration to Australia declined in the 1970s, in 2011, in Victoria there are 40,217 people aged 55 or over who were born in Greece. Of these 8,942 speak English not well or not at all.\(^2\) Far more are proud to have Greek heritage. The Greek community today largely lives in areas around Coburg, Preston, Port Melbourne, Oakleigh and Doncaster, and continues to make significant contributions to many aspects of Victorian life.

1.2 Elder abuse in the Greek community

There is a lack of research on elder abuse in the context of cultural diversity or migrant communities in Australia. There is no evidence to suggest that there is a higher prevalence of elder abuse in any cultural community, including the Greek immigrant community\(^3\). However, ECCVs broad-based consultations indicate that where elder abuse occurs, people from migrant and non-English speaking backgrounds can be more vulnerable.

Elder abuse is a complex and sensitive issue, making it difficult to identify all factors associated with an increased risk of abuse. The Victorian Government outlines a number of possible risk factors, all of which are cross-cultural.\(^4\) However, some factors including isolation, dependency, cultural factors, lack of information about rights and stress in the care relationship are of particular concern for older people from non-English speaking backgrounds. Lack of English language skills, cultural influences and smaller family networks can mean that an older person is more vulnerable to abuse where it occurs, and that they are less likely to identify abuse or seek support.

The traditional Greek cultural worldview is collectivist. This needs to be understood in relation to how elder abuse is perceived within the community. In collectivist cultures, individuals tend to put the goals of the family before their own personal aspirations. The principle of ‘what’s best for the common good’ is more likely to be applied than the individualistic view of ‘what’s in it for me’. In collective cultures people are less likely to move between groups than in individualistic cultures. Group membership is more likely to require higher and more sustained contribution from the individual than in individualistic cultures\(^5\). Older people

\(^2\) The Australian Bureau of Statistics (2011), Victoria: Expanded Community Profile (Language spoken at home by proficiency in spoken English language by sex), cat. No. 2005.0, Canberra
from collectivist cultures may not highly value or subscribe to the concept of individual rights. They may also be less likely to consider action that separates them from their family.

**Intergenerational conflict and migration**

Intergenerational misunderstandings and conflicting expectations are common to all families due to the impact of time on the cultural context within which a person develops their worldview. However, ECCV consultation indicates the process of migration can exacerbate this issue.

Typically the older generation can become more inward and backward looking, idealising traditional values and practices. The younger generation in contrast, tend to be future-orientated and more adaptive to the dominant cultural values of contemporary Australia.⁶

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**See appendix four: Understanding elder abuse in the Greek immigrant community of Victoria**

for feedback from Greek welfare agencies and community representatives around: triggers and risk factors; Greek cultural context; barriers to receiving help/support/services; types of elder abuse seen by Greek community welfare agencies.

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### 1.3 Project background

This resource kit was developed as part of the Ethnic Communities’ Council of Victoria (ECCV) project that aims to empower, inform and resource culturally diverse seniors, and ethnic community support services, by raising awareness about seniors’ rights and elder abuse prevention, including the role of Seniors Rights Victoria and how to access this and other supports.

The three-year (2012 – 2015) project is delivered in partnership with Seniors Rights Victoria and focuses on six ethnic communities. For more information visit [www.eccv.org.au](http://www.eccv.org.au)

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The Greek community resource kit on elder abuse prevention provides the information to deliver talks and facilitate discussions to groups of older seniors from Greek backgrounds in the community. It includes notes for talks delivered without technology and notes on facilitating open discussion with groups based on three culturally appropriate narratives.

The resource kit has been designed to support bilingual, bicultural professionals working in human services to deliver community education in the Greek language to older people in the Greek community. It is important that the educators have an understanding of abuse of older persons and are connected with an agency that has expertise in elder abuse, such as Senior Rights Victoria and/or relevant ethnic welfare organisations.

The kit includes some basic information on facilitation. It doesn’t provide notes or resources on peer education, public speaking or adult learning principles. It is assumed that the speakers have completed the Seniors Rights Victoria (SRV) Induction Program which covers these topics and additional information on elder abuse and the services delivered by SRV.

## Community education aims

1. To increase understanding in Greek seniors around how the rights and dignity of older people can be abused.

2. To encourage older community members to explore how they can help prevent abuse.

3. To provide the community with information about relevant services and supports if they are experiencing abuse or have concerns about making major life decisions.

## Key message

We all have a right to respect and dignity as we get older. We don’t need to accept abuse as individuals or as a community, and there is help outside the family to support anyone who experiences abuse.
The community education is based on a presentation and open discussion format that uses scenarios or stories to stimulate discussion around the issues. While it is important to try and cover all of the information, you should develop your own style in delivering the education and feel comfortable about altering the structure or format accordingly. The format should also respond to the size of the group and their familiarity with the subject.

Each session should include the following fundamentals:

- The session is delivered in the Greek language.
- The key message is delivered.
- The session is interactive and empowering.
- There is an opportunity to speak one-on-one with the facilitator after the session.
- Groups are offered a follow up session to discuss the issue further.
- Participants each receive a leaflet of relevant services for further information or support.
- The session is designed to be one hour in duration or less.
- The facilitator is experienced in public speaking, working with groups and facilitation.
- While there is an expectation that the facilitator is well informed, there isn't an expectation that he/she is an expert on elder abuse. It is essential they have sound knowledge of where to refer people.
- Interactions within the session are directed by the older adult. The rights of older adults and their right to self-determination are acknowledged and respected.

2.1 Using the kit in English with an interpreter

This kit has been designed to be delivered in the first language. If you intend to use the kit to run education sessions for the Greek speaking community through an interpreter, it is important to consider the following questions:

1. Is the facilitator trained in working with an interpreter?
2. Does the interpreter have an understanding of elder abuse prevention and appropriate translations of stigmatised or bureaucratic terminology?
3. Has adequate time been allocated for briefing the interpreter prior to the session start, this should include clarification of their willingness to discuss sensitive issues?
4. Has the talk and discussion been shortened to take into account the additional time needed for interpreting?

2.2 Handling disclosures of elder abuse

Presentations on the abuse of older adults should begin with a reminder that, due to the need to respect confidentiality, specific details regarding an incident(s) of abuse of an older adult cannot be discussed. Despite this caution, the sensitive nature of the subject matter being presented is sometimes viewed by participants as an opportunity to either:

a) Ask general questions during the presentation about an incident of abuse about which they are concerned or

b) To speak individually to the presenter after the presentation about a specific incident

It is therefore suggested that the speaker be prepared to address such disclosures and keep referring the audience members to the relevant worker within an ethnic welfare organisation or the telephone help line of Senior Rights Victoria. The facilitator should have elder abuse print materials to distribute at the talk.
2.3 Philosophy and guiding principles

Abuse of older adults is hard to talk about and evokes strong emotions. Sometimes well-meaning people who are attempting to assist an abused older adult tell the older adult what they ‘should’ do and/or act on behalf of the older adult in a manner that is against the person’s wishes.

It is essential to acknowledge the rights of older adults and their right to self-determination when discussing this issue. It is the older adult who must direct the nature of any interaction.

2.4 Self-care

Those presenting talks and presentation on elder abuse, should be aware that they may, at times, experience strong emotional feelings as a result of disclosures of abuse. It is important to consider different coping mechanisms should this occur.

2.5 Use of narratives

The use of narrative is a powerful way to ensure community education is relevant to the target audience. Three narratives have been developed to facilitate a practical understanding of the attitudes, values, beliefs and circumstances that can underpin situations of elder abuse or prevent a person from seeking help. They are designed to have a broad relevance to the Greek speaking community, in addition to those individuals who may be experiencing abuse.

The narratives are not case stories in that they are fictional and do not describe real people. They are based on input from the Greek speaking community advisory group around more commonly seen situations of elder abuse. Creative license has been used to generate three stories that encompass most of the key issues.

It is recommended that the narratives are used in a discussion-based format to actively engage the participants in the subject matter and encourage them to explore the attitudes and values that underpin situations of abuse and share their strategies for addressing abusive or disrespectful situations. This format also allows the facilitator to work with where at an appropriate level for the group, whilst delivering the key messages.

2.6 Disclaimer

We recognise there is diversity within any cultural group and the values and attitudes explored within this kit are by no means applicable to all older members of the Greek community.
2.7 Overview of the scenarios

Familiarise yourself with the stories. Try not to read the narrative directly from the file. Imagine that you are telling a story to the audience. This will make it more engaging.

Be clear about where behaviour or conflict becomes abusive and therefore unacceptable.

Each scenario contains the following information

- A short narrative
- The key message of the story
- The aim of telling the story
- Suggested questions to open up discussion
- Background information about the types of elder abuse indicated in the story
- Background information about issues, attitudes and values that can underlie situations of abuse.
  Please note that these may not be in themselves abusive.
- Elements of each scenario have been translated into Greek to support the delivery of the session directly in that language.

The questions

Question 1: What are the issues that could be of concern in this story? Do you think it ever happens in the community?
Explores the ability of participants to identify issues in the story. Explores attitudes towards and awareness of those issues that potentially lead to elder abuse.

Question 2 How might the older person feel about this situation?
Stimulates thought about how the older person feels and how the situation may be abusive. The question opens up discussion on the values, attitudes, hopes and fears of the older person as well as motivations of other characters as they relate to abuse or compromised dignity.

Question 3 What are the rights that the older person might (respectfully) expect? What would be acceptable or unacceptable in the family conversation and decisions about their situation?
Draws out the potential risks or various types and degrees of abuse (subtle to overt) within each scenario. Asks participants to identify what is respectful behaviour, particularly towards older people, and the basic rights an older person should expect.

Question 4 What are traditional ways this family would have managed this situation in Greece? How have things changed in Australia?
Stimulates thought on traditional strategies or attitudes that may no longer work or may even be counterproductive in a modern Australian context. Important issues are increased dependence and the reluctance to seek help outside of the family.

Question 5 What would you advise the older person and their family to do? What else do they need to think about in this situation?
This question allows the participants to share and explore strategies to alleviate or prevent abusive or disrespectful situations.

Question 6 Where could the older person and his/her family get support in finding more information and making these decisions?
This question encourages participants to share information about services and supports.
## 2.8 Session format and structure

### Small groups  (12 people or less)

The recommended format is a short presentation followed by group discussion based on the narratives. The session ends with a summary, group feedback and a short time for individual consultation with the facilitator. Participants receive a pamphlet on elder abuse prevention and a short tick-box evaluation form.

<table>
<thead>
<tr>
<th><strong>Presentation</strong></th>
<th>Introduces session and topic in presentation format. See Appendix One</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>10 mins</strong></td>
<td>• To introduce facilitator and theme of session</td>
</tr>
<tr>
<td></td>
<td>• To give basic information about elder abuse, its prevalence and different types</td>
</tr>
<tr>
<td></td>
<td>• To introduce discussion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Discussion</strong></th>
<th>Use scenarios and questions to facilitate discussion around different situations of elder abuse. This is an open discussion format. See section three.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>20—30 mins</strong></td>
<td>• Empowerment approach helps group discover risks/triggers/prevention strategies to elder abuse</td>
</tr>
<tr>
<td></td>
<td>• Encourages participants to discuss, understand and challenge relevant attitudes and values.</td>
</tr>
<tr>
<td></td>
<td>• To deliver subsidiary key messages</td>
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</tbody>
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<table>
<thead>
<tr>
<th><strong>Summary</strong></th>
<th>See Appendix One</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5 mins</strong></td>
<td>• To reinforce key messages, allow for final questions and end session</td>
</tr>
<tr>
<td></td>
<td>• To offer a follow up session and one-one confidential time with facilitator in a safe place.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Evaluation</strong></th>
<th>See Appendix Four.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5 mins</strong></td>
<td>• To inform the development of community education</td>
</tr>
<tr>
<td></td>
<td>• To give participants the opportunity to raise any concern</td>
</tr>
</tbody>
</table>

| **1-1 time**     | To provide basic information and referral to anyone who maybe experiencing abuse or is concerned about anyone who may be experiencing abuse |
| **10 mins**      | • To allow for any questions that a person doesn’t want to raise in front of others. |

| **Pamphlet**     | Basic information about elder abuse and key services: Senior Rights Victoria plus a bilingual welfare agency, TIS and the Victoria Police (for times of crisis). |

### Large groups  There are a number of options for groups that are larger (13 people or more).

1. **Give an interactive presentation**
   Adapt the material into a 40 minute presentation. Use the scenarios and questions to get people to think. Drawbacks: participants’ role is more passive, maybe difficult to keep them engaged and interested.

2. **Create a small group of ‘interested’ people**
   Deliver the introduction and then ask if interested people would like to join a breakaway group to discuss the topic further. Drawbacks: people may not want to publically acknowledge interest due to stigma or privacy issues.

3. **Conduct multiple visits to each group**
   For example see the women from the group one week and the men from the group the following week. This may enable the group to explore issues more relevant to them. Drawbacks: high demand on staff resources.
4. **Break into small groups for self-directed discussion**
The facilitator still leads and feeds in questions for each group to discuss independently. The groups could then feedback at the end of each story. Drawbacks: time consuming, less able to guide discussion or feed in key messages.

5. **Increase number of facilitators**
Give the introduction to the whole group and then break into smaller groups each with their own facilitator. Drawbacks: high demand on staff resources.

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**TIPS**

**Set up the space differently**
People attend the seniors group to socialise and it is natural for them to continue talking during the presentation. By moving the chairs you change the dynamic and engage the audience more fully.

**Find a champion within the group.**
The support of a respected person the group knows is invaluable. This could be a committee member, or coordinator such as a Priest or welfare worker. Speak to them before the day of the session. Ask them to introduce the session and emphasise its importance.
3 SCENARIOS

3.1 Scenario one: ‘What now?’
Major decisions, families and respect

Maria's story
Maria is a 70-year old widow. She has two children, Katerina and Stavros. Maria has to go into hospital for surgery. She usually looks after Katerina’s children but she won’t be able to for a few months at least. Maria was nervous about speaking to Katerina and Stavros about her need for care while she recovers and the fact she won’t be able to look after the grandchildren. After managing to talk to her children, Maria is upset because they said that it was best if they sold her house and she moved into a residential aged care facility as they are not able to look after her.

Key message
Throughout our life we can be faced with difficult situations. It is important to remember there are choices and alternatives. Although these can be daunting, there is help available for you to understand your rights and make the best decision for you.

AIM to empower older people to consider their rights and needs and actively participate in major decisions about their future.

Questions
1. What are the issues and concerns in this story? Do you think it ever happens in the community?
2. How might Maria feel about this situation? How might Katerina and Stavros feel? Why might they see the situation differently?
3. What are traditional ways this family would have managed this situation in Greece? How have things changed in Australia?
4. What would be respectful for Maria in this family’s relationship and decisions about the future?
5. What would you advise Maria and her family to do? What else do they need to think about in this situation?
6. Where could Maria and her family get support in finding more information and making these decisions?

Background
All families are faced with making major decisions as its members reach older age and their needs and circumstances begin to change. These decisions can be difficult and emotionally complex for the entire family. Due to many factors, older people can become sidelined in the very decisions that affect them the most. This scenario explores some of the factors that can underpin situations that spiral into abuse.
Types of abuse that could be indicated in this story

<table>
<thead>
<tr>
<th>Dismissiveness</th>
<th>Not including an older person in major decisions about their future. Major decisions being made that are not in the interest of the older person. Forcing or coercing an older person into residential aged care against their will.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotional abuse</td>
<td>Making threats of residential care in response to the older person expressing their needs or concerns.</td>
</tr>
<tr>
<td>Neglect</td>
<td>Failing to provide care where it could be reasonably expected. Overburdening of older person with caring for the grandchildren.</td>
</tr>
<tr>
<td>Financial abuse</td>
<td>The sale of an older persons’ assets or possessions against their will. This could include the misuse of the Enduring Power of Attorney and asking a person to sign forms they don’t understand.</td>
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</tbody>
</table>

Underlying issues, attitudes or values that could influence the people in this story

Making decisions based on trust alone – The family has a strong central role in Greek culture. There is an implicit trust that the family will make decisions and act in the older persons best interests. However, major decisions are often made without any discussion of potential changes or problems that could arise, and each person’s expectations. Families that discuss these issues could avoid potentially abusive situations occurring. Older people need to be included within family decisions.

Intergenerational conflict – Due to migration intergenerational differences and conflict can be greater than usual, generations having grown up in different times, places and cultures. Traditional expectations of being cared for in old age by their children, especially their daughters, may clash with those of the younger generations who may have economic and time constraints and different practicalities. Older parents may be expected to provide care for grandchildren. Communication and information can help bridge the gap in understanding between the generations.

Migration increased dependence – Many Greek seniors have a lack of awareness of the options that are available to them and may be dependent on information and advice provided by family members. Migration created a dependence on children due to language and cultural differences. Older people may be accustomed to relying on their children for information that inform decisions and they may be used to signing forms they don’t understand. This heightened trust and dependence can make older people from migrant backgrounds more vulnerable to abuse of their rights. There is help outside the family for older people to understand options and make informed decisions.

Dependence and assets – Older women may have low financial literacy and could have been dependent on their husband, then children for all financial matters. The transfer of assets to the second generation may be connected to the main reason to migrate (to create a better life for the children), or to balance a relationship where it is recognised there has been a strong dependence on the children (you supported me and you will receive my assets in return).

Unresolved emotions related to care of own parents – Many older people left their parents in Greece and were not able to return and care for them as they got older. This may result in unresolved feelings of guilt or grief. They may feel that any lack of care from their own children is a retribution for past actions.

Caring for grandchildren – Adult children may expect their parents (particularly their mothers) to care for their grandchildren. Older parents may enjoy this role, or they may feel overburdened. Some people may fear repercussions if they are no longer able to care for the grandchildren – a loss of purpose and increased dependence. Families should not take the older person for granted in the role of carer. The wellbeing and rights of the older person should be respected in relation to this role.

Fear of residential care – There can be a strong fear and stigma around going into a residential aged care facility.
3.2 Scenario one: Greek translation

Σενάριο ένα: ‘Τώρα τι κάνουμε;’
Σημαντικές αποφάσεις, οικογένειες και σεβασμός

Η ιστορία της Μαρίας

Η Μαρία είναι μια 70χρονη χήρα. Έχει δύο παιδιά, την Κατερίνα και τον Σταύρο. Η Μαρία πρέπει να πάει στο νοσοκομείο για εγχείρηση. Συνήθως φροντίζει τα παιδιά της Κατερίνας, αλλά δεν θα μπορεί να το κάνει για τουλάχιστον μερικούς μήνες. Η Μαρία ανησυχούσε πώς να μιλήσει στην Κατερίνα και στον Σταύρο για την ανάγκη της για φροντίδα κατά την περίοδο της ανάρρωσής της και για το γεγονός ότι δεν θα μπορούσε να φροντίζει τα εγγόνια. Αφού κατάφερε να μιλήσει με τα παιδιά της, η Μαρία είναι στεναχωρημένη επειδή της είπαν ότι θα ήταν καλύτερα να πουλούσε το σπίτι της και να πήγαινε σε κάποιο ίδρυμα φροντίδας ηλικιωμένων, επειδή δεν θα μπορούσαν να τη φροντίζουν.

Κεντρικό μήνυμα

Καθόλη τη διάρκεια της ζωής μας μπορεί να αντιμετωπίσουμε δύσκολες καταστάσεις. Είναι σημαντικό να θυμόμαστε ότι υπάρχουν επιλογές και εναλλακτικές λύσεις. Παρόλο που αυτές μπορεί να είναι πολύ δύσκολες, διατίθεται βοήθεια για να καταλάβετε τα δικαιώματά σας και να πάρετε μια απόφαση που είναι καλύτερη για σας.

Στόχος

Η ενδυνάμωση των ηλικιωμένων να μπορούν να γνωρίζουν και να εξετάζουν τα δικαιώματά τους και τις ανάγκες τους και να συμμετέχουν ενεργά στη λήψη σημαντικών αποφάσεων για το μέλλον τους.

Ερωτήσεις

1. Ποια είναι τα θέματα και οι ανησυχίες σε αυτή την ιστορία; Νομίζετε ότι συμβαίνει αυτό ποτέ στην παροικία;
2. Πώς μπορεί να αισθάνεται η Μαρία για την κατάσταση αυτή; Πώς μπορεί να αισθάνονται η Κατερίνα και ο Σταύρος; Γιατί μπορεί να διαφέρουν;  
3. Ποιοί είναι οι παραδοσιακοί τρόποι με τους οποίους αυτή η οικογένεια θα είχε διαχειριστεί αυτή την κατάσταση στην Ελλάδα; Πώς έχουν αλλάξει τα πράγματα στην Αυστραλία;
4. Τι θα ήταν σωστό για τη Μαρία σ’ αυτή την οικογενειακή σχέση και στις αποφάσεις για το μέλλον;  
5. Τι θα συμβουλέυετε να κάνει η Μαρία και η οικογένεια της; Τι άλλο θα έπρεπε να σκεφτούν για αυτή την κατάσταση;  
6. Πού θα μπορούσε η Μαρία και η οικογένεια της να λάβουν υποστήριξη για να βρουν περισσότερες πληροφορίες και να πάρουν αυτές τις αποφάσεις;
3.3 Scenario two: ‘When caring gets too much’
Illness, caring, relationships

**Dina and George’s story**

Dina cares for her husband George who has dementia. She doesn’t get much rest, often feeling very tired and overwhelmed. It is not always possible to get everything that needs doing, done. She is afraid of leaving George in the house alone. To keep him safe she sometimes shuts him in the bedroom while she is out getting groceries. Some days are worse like when George pushed her and she fell over. Dina’s children have visited less since George became ill. When Dina told them she needs more help, they offered to visit more often. However, so far nothing has changed.

**Key message**

Abuse has many forms and can be unintentional. Sometimes we don’t recognise where our behaviour compromises the dignity and respect for our loved ones. There are services and supports that can help us understand how to care better for our family and help relieve the pressure of caring.

**AIM**

To increase understanding and recognition of elder abuse related to stress in the care relationship. To increase knowledge of culturally relevant services that can provide support.

**Questions**

1. What are the issues and concerns in this story? Do you think it ever happens in the community?
2. How might Dina feel about this situation? How might George and their children feel? Why might they see the situation differently?
3. What are traditional ways this family would have coped with a family member becoming different, losing physical and emotional independence? How have things changed in Australia?
4. What would be respectful for Dina and George in this family’s relationship and decisions about the future?
5. What would you advise Dina and her family to do? What do they need to think about in this situation?
6. Where could Dina and her family get support in finding more information and making these decisions?

**Background**

In Australia approximately 1,000,000 carers’ lives are affected by caring for someone with dementia. As members of the Greek community in Australia reach old age in large numbers, dementia and other age related illnesses that signify the loss of physical and emotional independence have increased. Stress in the care relationship is common as carers become emotionally and physically tired and relationships change. Abuse may occur or increase in this pressurized environment potentially perpetrated by the carer, the person being cared for, or both. This may or may not be intentional abuse.
Types of abuse that could be indicated in this story

**Neglect**
Failing to provide adequate care for an older person with dementia/other illness (can include not keeping them clean, not giving enough food, locking someone in a room etc).

The failure of the adult children to support their mother could be neglect. Support could mean helping her access services. They may actively block services from outside the family and allocate the caring role solely to the mother.

**Physical abuse**
Aggressive language, shouting, pushing and slamming doors. There is the potential where there is stress in the care relationship for both people to become frustrated, tired and overwhelmed which can lead to an escalation of abusive behaviour.

**Emotional abuse**
Where the carer makes threats to the person with dementia. Adult children putting pressure on the mother to cope alone.

Underlying attitudes or values that could influence the people in this story

**Stigma around accepting help outside of the family** – It is traditional for the family to care for their older or frail members. Accepting help from outside the family can be seen as shameful or a failure. This can be exacerbated by a lack of culturally relevant services, or previous negative experiences of seeking help outside the family. Such stigma could prevent a family discussing the situation openly and honestly.

**Stigma around disability or dementia** – There can be a lack of understanding and stigma around some illnesses. Family members may find it difficult to discuss or see physical changes in an older person. This can result in avoiding the older person or neglecting their care.

**Values around women’s role as carer** – As in many patriarchal cultures, the role of caring is given to women and there can be strong expectations from the family and wider community that they will fulfil this role. Older women may feel social pressure to continue or feel resigned to their situation.

**Role of the extended family** – The extended family and community may prefer and reinforce traditional expectations even when they clash with the needs of an individual. They may or may not realise the impact of expressing their views on a person in an abusive situation. Intergenerational differences around expectations of caring for the older person may exist.

**Lack of awareness of options** – A person may continue in an abusive situation because they are not aware of other options or supports.

**History of abusive relationship** – Some older people in the Greek community had arranged marriages. Love did not always grow between such couples. Whether it was an arranged or love marriage, a couple may have a history of abuse. This could be a habit of shouting at each other and slamming doors, through to physical violence. Where there is a history of abuse, it is likely to get worse with the introduction of a condition such as dementia.

**Coping with change** – Loss and grief may go unrecognised due to feelings of duty to family members. If the emotions around a significant illness are unacknowledged, the emotional needs of the carer may not be met. This may impact on their capacity to provide adequate care.
3.4 Scenario two: Greek translation

Σκηνέδριο δύο: ‘Όταν η φροντίδα κάποιου γίνεται εξουθενωτική’

Ασθένεια, φροντίδα, σχέσεις

Η ιστορία της Ντίνας και του Γιώργου

Η Ντίνα φροντίζει τον σύζυγό της Γιώργο που έχει άνοια. Δεν έχει καιρό να ξεκουράστει αρκετά, συχνά αισθάνεται πολύ κουρασμένη και συνεργαστικά. Δεν μπορεί πάντοτε να κάνει αυτά που πρέπει να γίνουν. Φοβάται να αφήσει μόνο τον Γιώργο στο σπίτι. Για να τον προστατέψει μερικές φορές τον κλειδώνει στην κρεβατοκάμαρα, ενώ πηγαίνει να κάνει τις υποστήριξη της. Μερικές φορές είναι χειρότερα, όπως όταν ο Γιώργος την έσπρωξε και έπεσε. Η Ντίνα φροντίζει τον σύζυγό της Γιώργο που έχει άνοια. Δεν έχει καιρό να ξεκουράστει αρκετά, συχνά αισθάνεται πολύ κουρασμένη και συνεντευκτικά. Δεν μπορεί πάντοτε να κάνει αυτά που πρέπει να γίνουν. Φοβάται να αφήσει μόνο τον Γιώργο στο σπίτι. Για να τον προστατέψει μερικές φορές τον κλειδώνει στην κρεβατοκάμαρά του, ενώ πηγαίνει να κάνει τις υποστήριξη της. Μερικές φορές είναι χειρότερα, όπως όταν ο Γιώργος την έσπρωξε και έπεσε. Το παιδί της Ντίνας την επισκέπτονται αρκετά από τότε που αρρώστησε ο Γιώργος. Όταν η Ντίνα τους είπε ότι θα είχε αισθάνεται περισσότερη βοήθεια, προσφέρθηκαν να την επισκέπτονται συχνότερα. Μέχρι σήμερα όμως δεν έχει αλλάξει τίποτα.

Κεντρικό μήνυμα

Η κακοποίηση έχει πολλές μορφές και μπορεί να είναι ακούσια. Μερικές φορές δεν αναγνωρίζουμε όταν η συμπεριφορά μας θέτει σε κίνδυνο την αξιοπρέπεια και τον σεβασμό για τα αγαπημένα μας πρόσωπα. Υπάρχουν υπηρεσίες και υποστήριξης που μπορούν να μας βοηθήσουν να καταλάβουμε πώς να φροντίζουμε καλύτερα την οικογένειά μας και να βοηθήσουμε να πάρουν λίγο το βάρος της φροντίδας.

Στόχος

Να αυξηθεί η κατανόηση και η αναγνώριση της κακοποίησης των ηλικιωμένων που σχετίζεται με το άγχος σε μια σχέση φροντίδας. Να αυξηθεί η ενημέρωση για τις πολιτιστικά κατάλληλες υπηρεσίες που μπορούν να παρέχουν υποστήριξη.

Ερωτήσεις

1. Ποια είναι τα θέματα και οι ανησυχίες σε αυτή την ιστορία; Νομίζετε ότι συμβαίνει αυτό ποτέ στην παροικία;
2. Πώς μπορεί να αισθάνεται η Ντίνα για την κατάσταση αυτή; Πώς μπορεί να αισθάνονται ο Γιώργος και τα παιδιά τους; Γιατί μπορεί να αισθάνεται η Ντίνα για την κατάσταση αυτή;
3. Ποιοι είναι οι παραδοσιακοί τρόποι με τους οποίους αυτή η οικογένεια θα είχε ανταπεξέλθει όταν ένα μέλος της οικογένειας αλλάξει και χάσει τη σωματική και ιατρική του ανεξαρτησία; Πώς έχουν αλλάξει τα πράγματα στην Αυστραλία;
4. Τι θα ήταν σωστό για τη Μαρία και τον Γιώργο σ’ αυτή την οικογενειακή σχέση και στις αποφάσεις για το μέλλον;
5. Τι θα συμβουλεύατε να κάνει η Ντίνα και η οικογένεια της; Τι πράγματα θα έπρεπε να σκεφτούν σε αυτή την κατάσταση;
6. Πού θα μπορούσε η Ντίνα και η οικογένεια της να λάβει υποστήριξη για να βρουν περισσότερες πληροφορίες και να πάρουν αυτές τις αποφάσεις;
3.5 Scenario three: ‘Trust, love and money’
Boomerang children, financial security and expectations

Con’s story

Con’s son Peter returned to live with him last year following his divorce. It has been difficult as he is often angry and depressed. However, Peter has been helping Con with the shopping as he finds it difficult to manage. He recently discovered that $5,000 has disappeared from his savings. Stavros is the only other person with access to his bank account. Con thinks he may have taken the money to go to the casino. Con has been having problems sleeping. He hasn’t told anybody about his concerns. He isn’t sure what to do.

Key message

When communities talk about these issues, it gives older people permission to speak up if they are experiencing abuse. Elder abuse can happen to anyone regardless of gender, cultural, religious or socio-economic background.

AIM To challenge stigma around situations of elder abuse that prevent a person seeking help.

Questions

1. What are the issues and concerns in this story? Do you think it ever happens in the community?
2. How might Con feel about this situation? How might Stavros feel? Why might they see the situation differently?
3. What is the role of the wider community, Con’s friends and social networks in this situation? How can they influence the way Con feels?
4. What would be respectful for Con in this family’s relationship and decisions about their future?
5. What would you advise Con and his family to do? What do they need to think about in this situation?
6. Where could Con and his family get support to find out more information and improve their situation?

Background

Financial abuse can be the type of abuse that people feel most comfortable talking about in public. However, it often is connected to other types of abuse that are equally destructive. We are not aware that the Greek community experiences these issues any more than other cultural groups. However, we do know that people from culturally and linguistically diverse backgrounds are less likely to seek support. This story highlights the issues that can be involved with adult children returning to the parental home who have experienced issues with drug and alcohol addiction or problem gambling. This often occurs following divorce or relationship breakdown. Stigma around these issues and the elder abuse that can follow on from them is a key element to explore in the education session.
Some types of abuse that could be indicated in this story

**Financial abuse**
- Taking money without permission
- Misuse of Financial Enduring Power of Attorney
- Not paying bills as agreed
- Selling possessions without permission
- Selling or taking control of assets without permission – often through asking an older person to sign a form they don’t understand.

**Emotional abuse**
- Telling an older person they are stupid or useless
- Making an older person feel uncomfortable or unhappy

**Social abuse**
- Isolating an older person from their social networks through making it uncomfortable for friends to visit or not supporting them to see friends outside.
- Putting the older person down in social situations. Encouraging laughter at their expense can undermine the older person’s confidence and prevent them seeking help.

**Physical abuse**
- Shouting, slamming doors, throwing things

Underlying issues, attitudes or values that could influence the people in this story

**Expectations around inheritance** – Some adult children may have a sense of entitlement around their parents’ assets, an idea that the money and possessions are somehow theirs already. This can be a complex relationship as in many families the parents recognise they have had to depend more on children following migration. Parents may feel the transfer of assets is part of making this situation more equal. Parents have often encouraged a sense of entitlement to allow their children to enjoy what they couldn’t in their own lives.

**Boomerang children with issues** – Following migration to Australia, families from many cultural backgrounds have faced the issue of children developing drug and alcohol issues or becoming problem gamblers. There can be high levels of stigma around talking about this issue which is a growing problem for the community. As the parents get older and more dependent, if the addiction issues persist for their child, an abusive situation can develop. This is particularly the case if the adult child returns to the family home, as many do, following divorce or relationship breakdown.

Stigma around their child’s issues can prevent people seeking help, as can the fear that telling someone can make the situation worse or cause problems for the adult child. Complex feelings of love, guilt and responsibility may also prevent an older person from seeking help. Many older people in this situation do not want to take legal action, they want help for their adult child. They may need support to set boundaries around protecting their own rights and wellbeing whilst maintaining a relationship with the adult child.

**Role of the family and wider community** – Stigma and unchallenged attitudes that exist at a family and community level can have a profound effect on whether or not a person seeks help. It may be seen as inconsequential to laugh at jokes that make a person feel uncomfortable. The community may indirectly collude with the abuser by prioritising their interests above that of the victim. Keeping the family together can be viewed as preferable to protecting the rights of an older individual, particularly women. Conversely the family and community have the potential to support a person experiencing elder abuse to seek help through providing a social lifeline.

**Traditional role of adult son in legal and financial affairs** – Traditionally the adult son is given the role of looking after the financial and legal affairs of the family once the father is no longer able to do so. The daughter tends to be given the role of caring. This may lead to a situation where financial abuse can occur if the adult son doesn’t act in the best interests of the older person. There may be a lack of awareness about ways to protect oneself in this situation. Older women are particularly vulnerable due to low levels of financial literacy.
3.6 Scenario three: Greek translation

Σενάριο τρία: ‘Εμπιστοσύνη, αγάπη και χρήματα’

Παιδιά που επιστρέφουν, οικονομική ασφάλεια και προσδοκίες

Η ιστορία του Κώστα

Ο Σταύρος, ο γιος του Κώστα, επέστρεψε πέρα για να μείνει μαζί του μετά το διαζύγιο του. Ήταν δύσκολη η κατάσταση καθώς συχνά είναι όλο νεύρα και έχει κατάθλιψη. Ωστόσο, ο Σταύρος βοηθάει τον Κώστα με τα ψώνια καθώς αυτός δυσκολεύεται να τα καταφέρει. Ανακάλυψε πρόσφατα ότι εξαφανίστηκαν 5.000 δολάρια από τις αποταμιεύσεις του. Ο Σταύρος είναι το μόνο άλλο άτομο που έχει πρόσβαση στον τραπεζικό λογαριασμό του. Ο Κώστας νομίζει ότι μπορεί να πάρει χρήματα για να παίξει στο καζίνο. Ο Κώστας έχει προβλήματα ύπνου. Δεν είναι σίγουρος τι να κάνει.

Κεντρικό μήνυμα

Όταν οι κοινότητες μιλούν για τα θέματα αυτά, δίνει τη δυνατότητα στους ηλικιωμένους να μιλήσουν ανοιχτά αν βιώνουν κακοποίηση. Η κακοποίηση ηλικιωμένων μπορεί να συμβεί στον καθένα, ανεξάρτητα το φύλο, το πολιτιστικό, θρησκευτικό ή κοινωνικοοικονομικό υπόβαθρο.

Στόχος

Να αμφισβητηθεί το στίγμα που αφορούν καταστάσεις κακοποίησης ηλικιωμένων που εμποδίζει κάποιο άτομο να ζητήσει βοήθεια.

Ερωτήσεις

1. Ποια είναι τα θέματα και οι ανησυχίες σε αυτή την ιστορία; Νομίζετε ότι συμβαίνει αυτό ποτέ στην παροικία;
2. Πώς μπορεί να αισθάνεται ο Κώστας για την κατάσταση αυτή; Πώς μπορεί να αισθάνεται ο Σταύρος; Γιατί μπορεί να βλέπουν την κατάσταση διαφορετικά;
3. Ποιος είναι ο ρόλος της γενικότερης κοινωνίας, των φίλων του Κώστα και των κοινωνικών δικτών του στην κατάσταση αυτή; Πώς μπορούν να επηρεάσουν τον τρόπο που αισθάνεται ο Κώστα;
4. Τι θα ήταν σωστό για τον Κώστα σ’ αυτή την οικογενειακή σχέση και στις αποφάσεις για το μέλλον τους;
5. Τι θα συμβουλεύατε να κάνει ο Κώστας και η οικογένειά του; Τι πράγματα θα έπρεπε να σκεφτούν σε αυτή την κατάσταση;
6. Πού θα μπορούσε ο Κώστας και η οικογένειά του να λάβουν υποστήριξη για να βρουν περισσότερες πληροφορίες και να βελτιώσουν την κατάστασή τους;
4. KEY MESSAGES

4.1 English version

Abuse is never acceptable. No society should tolerate abuse of any individual, especially those who are more vulnerable.

- The disrespect and abuse of older people are more common than we realise and can happen to anyone, male or female, from any socio-economic or cultural background.
- Australian research estimates between one and five per cent of older people may experience some form of elder abuse. While this is small in percentage terms, it equates to an unacceptable number of older people suffering abuse and exploitation.\(^7\)
- There are 40,217 people over 55 from Greek backgrounds in Victoria.\(^8\) Five per cent of this is more than 2000 people.
- Building self-respect, especially as we age, is a positive way to protect against disrespect and abuse from people we trust. Listening to our own needs, feelings and wishes is an important step. Respectful relationships recognise the wellbeing and rights of each person.
- When older people are abused it is often a complex situation with many influencing factors. The complexities can include cultural, generational and family influences.
- The disrespect or abuse of older people may sometimes be unintentional. Many people may not be aware of the consequences of their behaviour and that the older person may be experiencing this behaviour as abusive.
- You don’t need to accept abuse, there are options. Each situation is unique and there are often no simple solutions to family tensions. However, there are services and resources that can help. Help may be available for other members of the family, not just the person experiencing the abuse.
- The abuse of older people by someone they trust can take many forms. It can be about their financial, emotional, social, physical, spiritual or sexual wellbeing. Mistreatment can also mean the absence of care, this is called neglect.
- Any actions or threats, however small, which cause an older person to feel fear of violence, isolation, dependence, deprivation or feelings of shame or powerlessness, are abuse. Disrespect and abuse can escalate or operate in a pattern that is designed to maintain a hold of fear over a person.
- When older people are disrespected it is everybody’s business. Healthy communities give people the respect and dignity they deserve.
- When communities and community groups openly talk about this issue, it gives older people permission to speak up if they are experiencing abuse.
- The World Health Organisation found that disrespect is considered to be the most painful form of mistreatment identified by older adults.

\(^7\) Elder abuse prevention and response guidelines for action 2012-14. 2012 The Hon David Davis, Minister for Health, Department of Health.
\(^8\) The Australian Bureau of Statistics 2011, Table generated 28 February 2013 using Expanded community profile (Victoria:Country of birth of person by age by sex), cat. No. 2005.0, Canberra
Η κακοποίηση δεν είναι ποτέ αποδεκτή. Καμία κοινωνία δεν θα πρέπει να ανέχεται την κακοποίηση σεβασμόκτητα ανθρώπου, ειδικά αυτοί που είναι πιο ευπαθείς.

Η ασέβεια και η κακοποίηση των ηλικιωμένων είναι πιο συχνές από ό, τι αντιλαμβανόμαστε και μπορεί να συμβεί σε οποιοδήποτε, άνδρα ή γυναίκα, από κάθε κοινωνικοοικονομικό ή πολιτισμικό υπόβαθρο.

Αυστραλιανή έρευνα εκτιμά ότι μεταξύ ένα και πέντε τοις εκατό ηλικιωμένων ατόμων μπορεί να βιώσουν κάποια μορφή κακοποίησης ηλικιωμένου. Ενώ αυτό είναι χαμηλό σε ποσοστιαία βάση, αισθούνται με έναν απαράδεκτο αριθμό ηλικιωμένων που βιώνουν κακοποίηση και εκμετάλλευση.

Υπάρχουν 40.217 άτομα άνω των 55 ετών ελληνικής καταγωγής στη Βικτώρια. Πέντε τοις εκατό αυτών των ατόμων είναι πάνω από 2000 άνθρωποι.

Η ανοικοδόμηση του αυτοσεβασμού, ειδικά καθώς γερνάμε, είναι ένας θετικός τρόπος για να προστατεύουμε από την έλλειψη σεβασμού και κακοποίησης από ανθρώπους που εμπιστεύομαστε.

Όταν οι κοινωνίες και οι κοινοτικές ομάδες μιλούν ανοιχτά γι’ αυτό το θέμα, δίνει τη δυνατότητα στους ηλικιωμένους να μιλήσουν ελεύθερα αν βιώνουν κακοποίηση.

Ο Παγκόσμιος Οργανισμός Υγείας διαπίστωσε ότι η ασέβεια θεωρείται ότι είναι η πιο επώδυνη μορφή κακομεταχείρισης κακοποίησης σύμφωνα με τους ηλικιωμένους.
5. APPENDICES

5.1 Appendix one: Presentation English Version

Introduction
Introduce yourself and thank the group for inviting you to deliver the talk. Say a little about your involvement (history) with your organisation or with Senior Rights Victoria.

If the group is less than 12 ask them to introduce themselves and say how long they have been a member of the group. Ask them to say a short sentence about what respect/dignity means to them.

If the group is larger, ask the group to think about what respect/dignity means to them and then elicit a few example answers from the group.

Today’s session
It is important to be clear about what the presentation or discussion is about. Outline what the topic is and what will NOT be covered. These are the questions the session will answer:

- What is respectful or disrespectful behaviour towards older people in relationships with family and friends? What does it mean to us as individuals, families and communities when an older person’s dignity is compromised by someone they trust?
- What are some ways that older people experience disrespect and mistreatment?
- How have traditional ways of maintaining dignity as we age been affected by migration to Australia?
- How can we prevent the mistreatment of older people in our families and communities?
- What kind of help is there for older people that are experiencing this problem and what help is there to support the family to build healthier relationships?

Key message

Many older people experience disrespectful behaviour. If an older person is suffering because they are being mistreated by a family member or friend, there are options that can improve the situation (even though sometimes it feels like there aren’t). Help is available for older people and for their families.

Definition of mistreatment of older people / elder abuse
Spend some time explaining the kind of mistreatment of older adults will be covered in today’s session-known as elder abuse. The extent of elder abuse and that it is difficult to estimate as a significant proportion goes underreported.

- The Victorian Government defines elder abuse as ‘any act occurring within a relationship of trust which results in harm to the older person’.
- The relationship of trust can be with a partner, family member, friend or carer.
- Usually the ‘relationship of trust’ is with another family member and in most incidences the family member is the son or daughter.
Make sure people understand what is meant by the ‘relationship of trust’. Maybe ask them to name one person with whom they have a similar ‘relationship of trust’ or identify someone e.g. partner, husband, wife, sister, sons, daughters, cousins etc.

- This kind of mistreatment of older people is more common than we realise.
- Australian researchers estimate that 2 to 7% of older persons (over 65 years old) in the community experience mistreatment.
- There are 40,217 people over 55 from Greek backgrounds in Victoria. Five per cent of this is more than 2000 people.
- Any older person may experience mistreatment. Men and women of any income level, any cultural group, persons in good health or persons with physical or mental disabilities may all be mistreated by someone close to them.
- There is a lack of research on this issue in culturally diverse communities. There is no research or evidence to show that it occurs more in any one cultural community than any other. However, when an older person has a migrant background, they may be less likely to seek help or know about what help is available for them and their family.

**Forms of mistreatment and neglect**

The mistreatment of older people by people they trust can take many forms. It can be about their financial, emotional, social, physical, or sexual wellbeing. Mistreatment can also mean the absence of care, this is called neglect.

**Give one short example for each type of abuse. Some ideas are below**

<table>
<thead>
<tr>
<th>Type</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial</td>
<td>Using an older person’s bank card without permission</td>
</tr>
<tr>
<td>Physical</td>
<td>Shouting, pushing, hitting, locking a person in a room</td>
</tr>
<tr>
<td>Emotional</td>
<td>Threatening to withdraw access to a grandchild</td>
</tr>
<tr>
<td>Social</td>
<td>Not allowing an older person to use the phone</td>
</tr>
<tr>
<td>Sexual</td>
<td>Non-consensual sexual contact or language</td>
</tr>
<tr>
<td>Neglect</td>
<td>Failure to provide the basic necessities of life, such as food, warmth and shelter</td>
</tr>
</tbody>
</table>

**Frame the discussion**

- We have some stories that show how disrespect and mistreatment can occur.
- These stories do not describe real life people but they do reflect commonly seen situations.
- I will ask some questions so that we can discuss the story and what is happening for that person, for that family.
- Please respect other people’s time to speak in the discussion.
- At the end of the session there will be some time to talk to me individually if you are concerned about someone you know.
- We don’t have to cover everything today. I can come back another time to talk about this some more.
Narratives and discussion

Tell the story and ask the question. Be clear what the key message is of the story and that this comes through the discussion. Conclude each story with the question what could this person do? List the possible options and supports (emphasise the role of SRV and ethnic agencies as well as sharing useful participant strategies). Repeat the above for stories two and three if time permitting.

Conclusion

Ask participants what is the main message that they have come away with from the discussion.

- Recap the key messages of each story or any strong themes that have emerged.

The mistreatment of older adults has many forms. It can be intentional or unintentional.

The needs and wellbeing of older people are as important as other members of the family.

No-one needs to accept an disrespectful and unhappy situation. If people need help they should speak to someone they trust like their GP or other professional.

Staying connected to social networks is an important part of having some independence.

- Bilingual workers in Chinese community organisations can often help explain options or connect people to other services. Senior Rights Victoria specialises in helping older people who are being mistreated.

- Senior Rights Victoria can offer a range of services through a (free) interpreter.
  - Free and confidential advice for people over 60 years old
  - Telephone service or home visits
  - Short term advocacy and support
  - Specialist free legal advice

Give the pamphlet at this point and the evaluation forms. Ask the group evaluation questions.

Always leave sufficient time for any questions and one on one consultation at the end of the session.
5.2 Appendix two: Presentation Greek translation

Προσάρτημα ένα: Παρουσίαση

Εισαγωγή

Συστηδείτε και εκφράστε τις ευχαρίστιες σας στον σύλλογο που σας προσκάλεσε να κάνετε την ομιλία. Πείτε λίγα πράγματα για τη συμμετοχή σας (ιστορικό) με τον οργανισμό σας ή την υπηρεσία Δικαιωμάτων Ηλικιωμένων Βικτώριας.

Αν η ομάδα είναι μικρότερη των 12 ατόμων ζητήστε τους να συστηθούν και να πουν πόσο καιρό είναι μέλη του συλλόγου. Ζητήστε τους να πουν μια μικρή πρόταση για το τι σημαίνει γι’ αυτούς σεβασμό/αξιοπρέπεια.

Αν η ομάδα είναι μεγαλύτερη, ρωτήστε την ομάδα τι σημαίνει γι’ αυτούς σεβασμό/αξιοπρέπεια και στη συνέχεια αποσπάστε μερικά παραδείγματα απαντήσεων από την ομάδα.

Η σημερινή συνεδρία

Είναι σημαντικό να είστε σαφείς για το θέμα της παρουσίασης ή συζήτησης. Περιγράψτε ποιο είναι το θέμα και τι ΔΕΝ θα καλύψετε. Τα παρακάτω είναι τα ερωτήματα που θα απαντηθούν κατά τη συνεδρία:

- Τι είναι ευπρεπής ή ασεβής συμπεριφορά προς τους ηλικιωμένους στις σχέσεις με την οικογένεια και τους φίλους; Τι σημαίνει αυτό για εμάς ως άτομα, οικογένειες και κοινότητες όταν η αξιοπρέπεια ενός ηλικιωμένου ατόμου τίθεται σε κίνδυνο από κάποιον που εμπιστεύεται;
- Ποιοι είναι μερικοί τρόποι με τους οποίους οι ηλικιωμένοι άνθρωποι βιώνουν έλλειψη σεβασμού και κακομεταχείριση;
- Πώς έχουν επηρεαστεί οι παραδοσιακοί τρόποι για τη διατήρηση της αξιοπρέπειας καθώς γερνάμε, από τη μετανάστευση στην Αυστραλία;
- Πώς μπορούμε να αποτρέψουμε την κακομεταχείριση των ηλικιωμένων στις οικογένειες και στις κοινότητες μας;
- Τι είδους βοήθεια υπάρχει για ηλικιωμένους που αντιμετωπίζουν αυτό το πρόβλημα και τι βοήθεια υπάρχει για να στηρίξει την οικογένεια να χτίσει πιο υγιείς σχέσεις;

Κεντρικό μήνυμα

Πολλοί ηλικιωμένοι βιώνουν ασεβή συμπεριφορά. Αν ένα ηλικιωμένο άτομο υποφέρει επειδή υφίσταται κακομεταχείριση από κάποιο μέλος της οικογένειας ή φίλο, υπάρχουν επιλογές που μπορούν να βελτιώσουν την κατάσταση (παρόλο που μερικές φορές φαίνεται σαν να μην υπάρχουν). Διατίθεται βοήθεια για τους ηλικιωμένους και τις οικογένειές τους.

Ορισμός του όρου κακομεταχείριση ή κακοποίηση ηλικιωμένων

Αφιερώστε λίγο χρόνο για να εξηγήσετε το είδος της κακομεταχείρισης ή κακοποίηση ηλικιωμένων που θα καλύψετε στη σημερινή συνεδρία – γνωστή ως κακοποίηση ηλικιωμένων. Η έκταση της κακοποίησης των ηλικιωμένων και ότι είναι δύσκολο να εκτιμηθεί, δεδομένου ότι για ένα σημαντικό ποσοστό δεν γίνεται καταγγελία.

- Η Κυβέρνηση της Βικτώριας ορίζει την κακοποίηση ηλικιωμένων ως ‘κάθε πράξη που συμβαίνει μέσα σε μια σχέση εμπιστοσύνης η οποία βλάπτει το ηλικιωμένο άτομο’.
- Η σχέση εμπιστοσύνης μπορεί να είναι με κάποιον σύντροφο, μέλος της οικογένειας, φίλος ή φροντιστής.
- Συνήθως η ‘σχέση εμπιστοσύνης’ είναι με ένα άλλο μέλος της οικογένειας και στις περισσότερες περιπτώσεις το μέλος της οικογένειας είναι ο γιος ή η κόρη.

iv
Βεβαιωθείτε ότι οι ακροατές σας καταλααβάνουν τι σημαίνει η «σχέση εμπιστοσύνης». Ίσως να ήταν καλό να τους ζητήσετε να κατονομάσουν ένα άτομο με το οποίο έχουν μια παρόμοια ‘σχέση εμπιστοσύνης’ ή να αναφέρουν κάποιον π.χ. σύντροφο, σύζυγο, αδελφή, γιος, κόρες, ξαδέλφια κλπ.

- Αυτό το είδος κακομεταχείρισης των ηλικιωμένων είναι πιο συχνή από ό, τι μπορούμε να συνειδητοποιήσουμε.
- Αυστραλοί ερευνητές εκτιμούν ότι 2 έως 7% ηλικιωμένων ατόμων (άνω των 65 ετών) στην κοινότητα βιώνουν κακομεταχείριση.
- Οποιοδήποτε ηλικιωμένο άτομο μπορεί να βιώσει κακομεταχείριση. Άνδρες και γυναίκες οποιουδήποτε επιπέδου εισοδήματος, οποιασδήποτε πολιτισμικής ομάδας, άτομα με σωματικές ή διανοητικές αναπηρίες μπορεί όλοι να είναι θύματα κακομεταχείρισης από κάποιο κοντινό τους πρόσωπο.
- Υπάρχει έλλειψη ερευνών για το θέμα αυτό στις μεταναστευτικές κοινότητες. Δεν υπάρχει κανένα στοιχείο που να αποδεικνύει ότι αυτό συμβαίνει περισσότερο σε οποιαδήποτε πολιτιστική κοινότητα απ' ότι σε οποιαδήποτε άλλη. Ωστόσο, όταν ένα ηλικιωμένο άτομο ηλικιωμένο ατόμο μεταναστευτικής καταγωγής, μπορεί να είναι λιγότερο πιθανό να ζητήσει βοήθεια ή να γνωρίζει για το τι βοήθεια διατίθεται για τον ίδιο και την οικογένειά του.

Μορφές κακομεταχείρισης και παραμέλησης

Η κακομεταχείριση ηλικιωμένων ατόμων από ανθρώπους που εμπιστεύονται μπορεί να έχει πολλές μορφές. Μπορεί να σχετίζεται με την οικονομική, συναισθηματική, κοινωνική, σωματική ή σεξουαλική ευεξία. Η κακομεταχείριση μπορεί επίσης να σημαίνει απουσία φροντίδας και αυτό ονομάζεται παραμέληση.

Δώστε ένα σύντομο παράδειγμα για κάθε είδος κακοποίησης. Μερικές ιδέες αναφέρονται παρακάτω:

<table>
<thead>
<tr>
<th>Οικονομική</th>
<th>Η χρήση της τραπεζικής κάρτας ενός ηλικιωμένου χωρίς άδεια</th>
</tr>
</thead>
<tbody>
<tr>
<td>Σωματική</td>
<td>Μιλώντας στο άτομο με δυνατή φωνή, σπρώξιμο, χτύπημα, κλείδωμα του άτομου σε δωμάτιο</td>
</tr>
<tr>
<td>Συναισθηματική</td>
<td>Απειλή ότι θα αποσύρει την πρόσβαση σε ένα εγγόνι</td>
</tr>
<tr>
<td>Κοινωνική</td>
<td>Δεν επιτρέπουν στο ηλικιωμένο άτομο να κάνει χρήση του τηλεφώνου</td>
</tr>
<tr>
<td>Σεξουαλική</td>
<td>Μη συναινετική σεξουαλική επαφή ή γλώσσα</td>
</tr>
<tr>
<td>Παραμέληση</td>
<td>Η έλλειψη παροχής φροντίδας για τις βασικές ανάγκες της ζωής, όπως τροφή, ζεστασία και στέγαση</td>
</tr>
</tbody>
</table>

Πλαίσιο της συζήτησης

- Έχουμε μερικές ιστορίες που δείχνουν πώς μπορεί να συμβεί ασέβεια και κακομεταχείριση.
- Σ’ αυτές τις ιστορίες δεν περιγράφονται πραγματικοί άνθρωποι, αντανακλούν όμως συνήθεις καταστάσεις.
- Θα κάνω μερικές ερωτήσεις ώστε να μπορέσουμε να συζητήσουμε την ιστορία και τι συμβαίνει στο συγκεκριμένο άτομο, για εκείνη την οικογένεια.
- Παρακαλώ σεβαστείτε το χρόνο των άλλων για να μιλήσουν στη συζήτηση.
- Στο τέλος της συζήτησης θα υπάρχει λίγος χρόνος για να μου μιλήσετε έξω και να ανησυχείτε για κάποιο γνωστό σας άτομο.
Δεν είναι ανάγκη να καλύψουμε τα πάντα σήμερα. Μπορώ να επιστρέψω κάποια άλλη στιγμή για να μιλήσουμε για αυτό το θέμα λίγο περισσότερο.

Αφηγήσεις και συζήτηση
Πείτε την ιστορία και κάντε την ερώτηση. Να είστε σαφείς για το ποιο είναι το κεντρικό μήνυμα από την ιστορία και ότι αυτό θα βρεθεί μέσα από τη συζήτηση. Τελειώστε κάθε ιστορία με την ερώτηση: τι θα μπορούσε να κάνει αυτό το άτομο; Αναφέρετε τις πιθανές επιλογές και τις υποστηρίξεις (τονίστε το ρόλο της υπηρεσίας Δικαιωμάτων Ηλικιωμένων Βικτώριας - SRV και των εθνοτικών οργανισμών, καθώς και την ανταλλαγή χρήσιμων στρατηγικών των συμμετεχόντων). Επαναλάβετε τις παραπάνω ιστορίες δύο και τρία, αν το επιτρέπει ο χρόνος.

Συμπέρασμα
Ρωτήστε τους συμμετέχοντες ποιο είναι το κύριο μήνυμα με το οποίο θα φύγουν σήμερα από τη συζήτηση.

• Επαναλάβετε τα κεντρικά μηνύματα της κάθε ιστορίας ή οποιαδήποτε ισχυρά θέματα που έχουν προκύψει.

Η κακομεταχείριση των ηλικιωμένων έχει πολλές μορφές. Μπορεί να είναι εκούσια ή ακούσια.

Οι ανάγκες και η ευεξία των ηλικιωμένων είναι τόσο σημαντικά όσο είναι και για τα άλλα μέλη της οικογένειας.

Κανείς δεν πρέπει να δέχεται μια κατάσταση που επικρατεί ασέβεια και δυστυχία. Αν οι ανθρώποι χρειάζονται βοήθεια θα πρέπει να μιλήσουν με κάποιον που εμπιστεύονται, όπως ο γιατρός τους ή άλλος επαγγελματίας. Αν το άτομο παραμένει συνδεδεμένο με κοινωνικά δίκτυα είναι ένας σημαντικός παράγοντας για έχει κάποια ανεξαρτησία.

• Διγλωσσοί λειτουργοί σε οργανισμούς της ελληνικής παροικίας μπορούν συχνά να βοηθήσουν για να εξηγήσουν τις επιλογές ή να διασυνδέουν τους ανθρώπους με άλλες υπηρεσίες. Η υπηρεσία Δικαιωμάτων Ηλικιωμένων Βικτώριας ειδικεύεται στη βοήθεια ηλικιωμένων ατόμων που βιώνουν κακομεταχείριση.

• Η υπηρεσία Δικαιωμάτων Ηλικιωμένων Βικτώριας μπορεί να προσφέρει διάφορες υπηρεσίες μέσω (δωρεάν) διερμηνέα.

  - Δωρεάν και εμπιστευτικές συμβουλές για άτομα άνω των 60 ετών
  - Τηλεφωνική υπηρεσία ή οικιακές επικοινωνίες
  - Βραχυπρόθεσμη συνηγορία και υποστήριξη
  - Εξειδικευμένες δωρεάν νομικές συμβουλές

Σ’ αυτό το σημείο δώστε το φυλλάδιο και τα έντυπα αξιολόγησης. Ρωτήστε την ομάδα ερωτήσεις αξιολόγησης.

Πάντα να αφήνετε αρκετό χρόνο για τυχόν απορίες και για προσωπική διαβούλευση στο τέλος της συνεδρίας.
## 5.3 Appendix three: Supports and services

| Elder abuse | Senior Rights Victoria  
<table>
<thead>
<tr>
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<tbody>
<tr>
<td></td>
<td>Helpline 1300 368 821</td>
</tr>
<tr>
<td></td>
<td><a href="mailto:info@seniorsrights.org.au">info@seniorsrights.org.au</a></td>
</tr>
</tbody>
</table>

Information, support, advice and education to help prevent elder abuse and safeguard the rights, dignity and independence of older people. Services include a Helpline, specialist legal services, short-term support and advocacy for individuals and community education.

| Greek welfare and aged care services | Australian Greek Welfare Society  
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>03 9388 9998 <a href="mailto:agws@agws.com.au">agws@agws.com.au</a></td>
</tr>
</tbody>
</table>

Range of bicultural services including counselling, referral support, casework, social support, respite, community education.

<table>
<thead>
<tr>
<th>Greek Welfare Centre</th>
</tr>
</thead>
<tbody>
<tr>
<td>03 9486 6588</td>
</tr>
</tbody>
</table>

Welfare arm of the Victorian Greek Orthodox Church. Bilingual services include social support and information provision.

| Association of Greek Elderly Clubs Melbourne & Victoria  
<table>
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</thead>
<tbody>
<tr>
<td>03 9380 1603 <a href="mailto:gcats@bigpond.com">gcats@bigpond.com</a></td>
</tr>
</tbody>
</table>

Assists isolated elderly Greek people to access social services and social networks available in both the Greek and the general community. Recreational services and opportunities provided for members.

| Interpreter services | Telephone Interpreter Service (TIS) National  
<table>
<thead>
<tr>
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<tbody>
<tr>
<td></td>
<td>131 450</td>
</tr>
</tbody>
</table>

Call TIS for a telephone interpreter. Available wherever you see the interpreter sign and can be available for other organisations also.

| Family violence | In Touch Multicultural Centre Against Family Violence  
|-----------------|----------------------------------------------------------|
|                 | 1800 755 988 freecall  
|                 | 03 9413 6500                                             |

A statewide family violence service provider with bicultural, bilingual services and programs. Services include crisis intervention and recovery, prevention and awareness raising, education and research and advocacy.

<table>
<thead>
<tr>
<th>Victoria Police</th>
<th>000 and ask for the police or call your local police station and make an appointment</th>
</tr>
</thead>
</table>

Victoria Police is governed by the Code of Practice for the investigation of family violence. This outlines how Victoria Police will respond effectively to, and ensure the safety and wellbeing of victims, and to make appropriate referrals to other agencies. Police will provide interpreters at all stages of the investigation.

| Housing | Home at Last  
<table>
<thead>
<tr>
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>1300 765 178 freecall</td>
</tr>
</tbody>
</table>

Free and confidential advice, support and advocacy to older people who are homeless, at risk of homelessness, or want to plan their housing future. Available to older Victorians on a low income with lower assets.

| Legal support | The Law Institute of Victoria  
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>03 9607 9550 <a href="http://www.liv.asn.au/Referral">www.liv.asn.au/Referral</a> <a href="mailto:referrals@liv.asn.au">referrals@liv.asn.au</a></td>
</tr>
</tbody>
</table>

Can make a referral to a lawyer or solicitor who can give 30mins of free legal advice. The telephone (Mon-Fri 9am-5pm) and online referral service can help find the right area of law and also Greek speaking lawyers.

| Victorian Legal Aid | 03 9269 0167 Greek  
|---------------------|----------------------|
|                     | 03 9269 0120 English  
|                     | 1800 677 402 (country callers) |

Free legal helpline for general information over the phone about the law. Open Monday to Friday, 8.45 am to 5.15 pm.

| Legal support | Community legal centres  
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><a href="http://www.communitylaw.org.au">www.communitylaw.org.au</a></td>
</tr>
</tbody>
</table>

Independent community organisations that provide free legal services to the public. They help clients who face economic and social disadvantage, are ineligible for legal aid and cannot afford a private lawyer. CLCs can provide legal information, initial advice and in some cases ongoing assistance.
| **Seniors Rights Victoria**  
| **Helpline 1300 368 821**  
| **info@seniorsrights.org.au** | **Free legal advice from specialist solicitors that is not means tested.** |

| **General services** | **General Practitioners** | **Can be the first to recognise or respond to elder abuse. Their principal action is referral. Issues can arise where both the perpetrator and victim of abuse share the same GP.** |

| **Centrelink social workers**  
| 131 202  
| Multilingual phone service  
| Mon-Fri, 8am–5pm | **Social workers can provide brochures and information about elder abuse and financial abuse. However, this service is not geared to elder abuse prevention.** |

| **Community Health centres** | **Aged Care Assessment Service (ACAS)**  
| www.health.vic.gov.au/agedcare/services/assess | **Community health centres operate from a social model of health and acknowledge the social, environmental and economic factors that affect health, as well as the biological and medical factors.**  
**ACAS are independent teams who assist frail older people and their carers identify what kind of care will best meet their needs. Assessment teams are multi-disciplinary and can include health professionals such as medical officers, social workers, nurses, occupational therapists and physiotherapists.**  
**ACAS Assessment Officers have received training in elder abuse awareness and prevention.** |

| **Home and Community Care (HACC) Assessment Service**  
| Contact the relevant local government to request a HACC Assessment | **HACC Assessment officers can provide a Living at Home Assessment. This takes place, wherever possible in the client’s home and assists people to explore a range of ways to live independently and remain active members of their community. Clients can refer themselves to a HACC Assessment Service or be referred by a GP, health service or community organisation.**  
**HACC Assessment officers may have received training in elder abuse awareness and prevention.** |

| **Lifeline**  
| 13 11 14 | **Lifeline is a 24-hour telephone counselling service that is available every day of the year to anyone and everyone. The service is only available in English.** |
5.4 Appendix four: Evaluation form

**Process Questions** to be completed by the community education facilitator

Facilitator details:

Name ___________________________  Organisation ___________________________

Seniors group details:

Name ___________________________

Location (LGA) __________________________________________________________

Cultural background ______________________________________________________

Seniors group Coordinator/President details:

Name ___________________________  Email ________________________________

Phone ___________________________

Community education session details:

Date _____________________________  Number of attendees  Male [ ]  Female [ ]

Style of community education

[ ] Presentation only

[ ] Open discussion only

[ ] Joint presentation & open discussion

---

**Results questions (overpage)**

Facilitator to complete form in spaces available on the basis of group feedback immediately at the end of the session.

Options for coordinating feedback:

1. For large groups (over 12 people)
   a) Ask for two or three volunteers to give you feedback about the session immediately afterwards.
   b) Ask the group leader to give feedback on behalf of the group.
   c) When there are multiple bilingual workers, coordinate small groups for feedback, each coordinated by a bilingual worker who completes the form.

2. For small groups (less than 12 people) it is possible to ask the questions to the group as a whole.
In this session we have talked about respect and dignity for older people in family relationships.

1. Has anything changed about your understanding of this issue as a result of today’s session?

2. What did you find most interesting about today’s session?

3. What would you like to find out more information about?

4. In what ways could we improve these sessions?

5. Would you share the information you have received today with other members of your community?
Appendix five: Understanding elder abuse in the Greek immigrant community of Victoria

The following tables collate information gathered from the Greek community advisory group as part of the ECCV project to raise awareness in ethnic communities around elder abuse (2012-2015). The group met between June 2012 and April 2013.

We recommend that caution be applied when making any generalisations based on ethnicity or cultural background. As with all communities, there is considerable diversity of views, beliefs and attitudes within the Greek born population of Victoria and their descendants. However, this information provides the broad Greek cultural context for elder abuse and its prevention and may help service providers understand Greek clients and communities better in relation to this issue.

Advisory group membership

Association of Greek Elderly Clubs of Melbourne and Victoria
Australian Greek Welfare Society
Barbayannis Lawyers
EACH Social and Community Health
Fronditha Care
Greek Orthodox Church, Church of Saint Dimitrios
Hellenic Women’s Federation
In Touch Multicultural Centre Against Family Violence
Seniors Rights Victoria
### Greek Community Cultural Context

<table>
<thead>
<tr>
<th><strong>Common cultural beliefs for Greek born Australians</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional trust of family members</strong></td>
</tr>
<tr>
<td>There is a strong tradition of trusting family members. While this is in many ways a positive cultural trait, it can lead to making arrangements such as enduring power of attorney or living arrangements without discussing expectations, planning for things that may go wrong or getting any independent legal or financial advice.</td>
</tr>
<tr>
<td><strong>Defined gender roles</strong></td>
</tr>
<tr>
<td>The Greek culture is traditionally a patriarchal culture and entrenched gender roles and patterns of relationships are deeply engrained in the older generation. Enduring power of attorney is usually given to the eldest son. It is also usual that the daughter is the primary carer. This can lead to carer stress which is a possible trigger of elder abuse.</td>
</tr>
<tr>
<td><strong>A life of hard work</strong></td>
</tr>
<tr>
<td>The older generation migrated to Australia and worked hard, often in manual labour to build a life in Australia. This may impact on their views and expectations around ageing.</td>
</tr>
<tr>
<td><strong>Greater reliance on children throughout the post migration period</strong></td>
</tr>
<tr>
<td>Second generation Australians from non-English speaking backgrounds may have had considerably more responsibility around their parents’ and family’s affairs.</td>
</tr>
<tr>
<td><strong>Central role of the Greek Orthodox Church in the Greek community</strong></td>
</tr>
<tr>
<td>Church groups and networks are important, particularly to the older generation who were instrumental in establishing the church in Australia.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Expectations</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>An expectation that older parents will mind grandchildren once they retire</strong></td>
</tr>
<tr>
<td>Adult children are often in families where both parents work and they require support with childcare. This role often falls to the grandmother.</td>
</tr>
<tr>
<td><strong>An expectation of being looked after in old age</strong></td>
</tr>
<tr>
<td>It is traditional that the older generation is looked after by their children as they reach frailty in older age.</td>
</tr>
<tr>
<td><strong>A strong desire to leave assets for their children</strong></td>
</tr>
<tr>
<td>A prime motivation for many migrants was to provide a better life for their children. Older people often want to give their children opportunities they didn’t have and this includes the transfer of assets. This can also be a way of compensating for the additional support the older person may have required from their children throughout their time in Australia. These motivations can lead to the premature transfer of assets and a heightened sense of entitlement in the adult children.</td>
</tr>
<tr>
<td><strong>Dependency</strong></td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td><strong>Making long-term arrangements on the basis of trust alone</strong></td>
</tr>
<tr>
<td><strong>Language and literacy</strong></td>
</tr>
<tr>
<td><strong>Financial dependence on husband or adult children</strong></td>
</tr>
<tr>
<td><strong>Imbalance of power among family members</strong></td>
</tr>
<tr>
<td><strong>Relationship conflict</strong></td>
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<tr>
<td></td>
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<tr>
<td><strong>Change in care needs</strong></td>
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<td></td>
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<tr>
<td><strong>Adult children issues</strong></td>
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</table>
### Barriers to seeking help

<table>
<thead>
<tr>
<th>Fear of consequences</th>
<th>Fear of losing family relationships</th>
<th>Fear of what other people will think</th>
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<tr>
<td>Fear of the unknown or making the situation worse</td>
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<td>Stigma</td>
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<td>Shame</td>
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<td></td>
<td>The older person may feel that they have failed in some way as a parent. This could be particularly strong for older males. Men may see elder abuse as a women’s issue and be more reluctant to identify themselves as victims of abuse.</td>
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<tr>
<td>Collusion of the extended family with the abuser</td>
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<td></td>
<td>In situations where elder abuse occurs, the perpetrator can appeal to the extended family for support. It can be the case that the extended family advises the victim of the abuse to accept and live with the situation rather than cause a family rift. This can be due to stigma or it may be a result of social conditioning that leads people to see the abuse as in some way normal. This is particularly relevant for women experiencing abuse.</td>
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<tr>
<td>Cultural or family conditioning</td>
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<td></td>
<td>An older person and their family may come to see the behaviour as normal and therefore acceptable. It may be preferable to be in this situation than consider the alternatives.</td>
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<td>Restricted access to supports and resources</td>
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<td>Negative experiences around accessing services or supports</td>
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<tr>
<td>Lack of culturally appropriate services that are accessible or responsive to the needs of the person seeking help.</td>
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<td>Regional boundaries</td>
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<tr>
<td>Services are designed to work within strict geographical boundaries. This may mean that the most suitable support for an older person from a Greek background is not available as they live outside the boundaries for eligibility.</td>
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<tr>
<td>Language and literacy</td>
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<tr>
<td>Many older people do not know about culturally appropriate services as they cannot access information. There is a restricted range of options for reaching out for help.</td>
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</tbody>
</table>
## Types of elder abuse

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
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</table>
| **Financial, property and assets** | Mismanagement of the older person's finances or assets, possibly associated with the misuse and abuse of holding enduring power of attorney.  
An older person being given documents to sign without full knowledge of what they are, or knowledge of the potential repercussions of signing the document.  
An older person either handing over their pension to a family member or not having access to the pension in the first place when it is paid into a bank account they cannot access.  
An older person giving money to family member to pay bills that are then not paid.  
The selling of an older person’s possessions by a family member without their consent.  
Females are often not on the deeds of property. In the event that the husband passes away first, children may petition through the legal system to have control of the family assets and finances. Due to low financial literacy, the older woman may be unaware of this process occurring or its implications to her welfare and rights.  
**Abuse of an assets for care arrangement** - adult children may take control of the home – especially when they don’t have their own home. The older person can move in with their child (and their family) at the instigation of either the older person (who needs support) or the family (who need support, financial or otherwise). This can occur without much discussion of expectations and what potential changes or problems that arise. It becomes abusive when the rights of the older person are not recognised and abused. |
| **Emotional Psycho**         | Talking about the victim in a derogatory way to family members.  
This is a strategy used by perpetrators to gain the support of the extended family in advance of any disclosure of abuse from the person experiencing abuse. They may imply that there is some kind of cognitive decline or mental illness to devalue any claims made by the abused person should they seek help. |
| **Social**                  | **Not being allowed to keep or make friendships.** There can be a lack of understanding of the importance of social interaction in the wider community.  
**Abuser humiliating the older person in group situations.** Ongoing derogatory comments in public may lead to the victim leaving a group due to embarrassment or being less inclined to disclose the situation to anyone in that group. This can be a strategy that perpetrators use to maintain power and control over the person they are abusing. |
| **Sexual**                  | **The huge stigma** around this means that although it occurs, it is rarely disclosed on the first appointment  
Perpetrators are generally the husband but sometimes women that have been widowed experience sexual abuse in a new relationship. There is a lack of understanding of spousal rape within the community.  
**Inappropriate dressing** in front of parents or grandparents. What may be normal for the younger generation may be inappropriate and confronting for the older generation.  
Sexual abuse could be viewing pornography in front of the older person. Wider access to pornography could be escalating the issue. |
| **Physical**                | **Yelling or abusive language**  
**Hitting**  
**Aggressive behaviour such as throwing items** |
| **Neglect**                 | **Neglect related to abuse in an assets for care situation** - Care is either not given or is not adequate. An older person may live in a bungalow without heating or cooling while the children occupy the house that the parent owns.  
**Inability to meet caring needs** - This can occur where there is stress in the care relationship and the carer isn’t coping.  
**Deliberately withholding care** - A history of abuse in the relationship could impact on the level of care the perpetrator receives when they need support |
What is an enduring power of attorney (medical treatment)?

An enduring power of attorney (medical treatment) is a legal document where you (the donor) appoint someone (the agent) to make medical decisions for you. These may include agreeing to medication, surgery, and other medical procedures. Enduring means it continues (endures) when you are unable to make these types of decisions for yourself.

You complete, sign, and have witnessed an enduring power of attorney (medical treatment) form – giving power of attorney to someone you choose. Their power begins when you are unable to make decisions. Your agent’s decisions have the same legal force as if you had made them yourself.

Download the factsheet: enduring power of attorney (medical treatment) from the Office of the Public Advocate

What is an enduring power of attorney (financial)?

An enduring power of attorney (financial) is a legal document where an individual (the ‘donor’) can give another person (the ‘attorney’) the legal right to make financial and legal decisions for them. This may include managing matters such as banking, property, and paying bills. ‘Enduring’ means the power continues (endures) even when an individual is unable to make these types of decisions for themselves due to accident or illness resulting in incapacity, either temporary or permanent.

The power can be executed by completing an Enduring Power of Attorney (Financial) form, giving power of attorney to a person chosen by the donor. The form must be signed and witnessed.

The time at which the powers take effect can be specified on the form as can conditions on the decisions an attorney can make. The attorney agrees by signing the acceptance section of the form. The attorney’s decisions have the same legal force as if the donor had made them.

Download the factsheet: enduring power of attorney (financial) from the Office of the Public Advocate

What is an enduring power of guardianship?

An enduring power of guardianship is a legal document where you (the donor) appoint someone (the guardian) to make personal and lifestyle decisions for you – like where you live and the health care you receive. Enduring means it continues (endures) when you are unable to make these types of decisions for yourself.

Download the factsheet: guardianship from the Office of the Public Advocate

The above information has been taken from the Office of the Public Advocate Victoria. Further information can be found at www.publicadvocate.vic.gov.au 24 April, 2013
5.7 Appendix seven: Brochure