

Help for seniors being harmed by someone close to them



A community education resource kit for elder abuse prevention in the Russian speaking Jewish community

The Ethnic Communities' Council of Victoria (ECCV) acknowledges the assistance of the Victorian Government in the development of this resource kit



An activity of the ECCV project to raise awareness in ethnic communities about elder abuse, in collaboration with Seniors Rights Victoria



The ECCV acknowledges the staff at Jewish Care whose expertise and valuable input form the basis of this resource kit

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.
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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.

Raising Awareness of Elder Abuse

1.1 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 first stage of the project (2012 – 2015) focused on the Greek, Chinese, Filipino, Macedonian, Turkish and Serbian communities. The second stage of the project (2015-2018) focuses on the Croatian, Polish, Vietnamese, Indian, Jewish, Arabic-speaking and Italian communities. Aspects of the project are delivered in collaboration with Seniors Rights Victoria. For more information visit www.eccv.org.au

1.2 Why target culturally and linguistically diverse communities?

There is no evidence that elder abuse is more common in migrant communities, however it may be more hidden than in the general population due to a lack of awareness of elder abuse; stigma about problem family relationships; a lack of access to support due to language and cultural barriers; and a lack of culturally appropriate services. The impact of migration and cultural world views affects the ageing experience, which is why it is important to develop resources specific to particular cultural groups.

To raise awareness of elder abuse in culturally and linguistically diverse communities, this project

- Uses narratives (stories) designed to draw out the most pressing issues, plus the attitudes and values that underpin them
- Encourages discussion in first language, via bilingual educators, to get the conversation started in a way that empowers the older person
- Takes a “whole of family” approach so that discussion about rights is reframed in a holistic way
- Recognises the importance of ethnic and multicultural organisations and bilingual workers as vital support for older people
- Uses ethnic media outlets to raise awareness and reach socially isolated seniors

1.3 Diversity within diversity

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 Russian speaking Jewish community. Within any cultural, language group or community, individual views are shaped by many factors and people from the same culture do not think alike, share the same values or opinions. Likewise, cultural values and attitudes change over time and are never the same thing to everyone. It is important not to make assumptions or stereotype. Nevertheless, certain beliefs can have more influence or resonate with a cultural or religious group and can be recognised as commonly shared or understood within a community.

About the Russian speaking Jewish community

2.1 Russian speaking Jewish community in Victoria

According to the 2011 census, in Victoria there were 4,613 Jewish¹ people aged 50 or over who were born in the Former Soviet Union (FSU). When taking into account an under enumeration of 30%², the total number of Jews in Victoria born in the FSU over 50 years old is 5,997. This number does not include second generation Australian born Jews with parents born in the FSU.

In the 2011 Census, over 55% of Former Soviet Union (FSU) born people in Victoria are 50 years or over, with 31% over 70 years old. There were 3,000 Jewish people over the age of 50 who spoke Russian at home. Of these, 42 per cent (1,267) self-reported speaking English 'Not well or Not at all'.

There have been two substantial immigration waves of Russian-speaking Jews to Australia.

The first wave happened in the 70s. Australia took part in initiating the migration and 'was a key player in applying pressure on the Soviet Union to allow Jews to emigrate'³. The Soviet government 'responded to the demands of world Jewry and protests from Soviet Jews themselves to permit family reunion in Israel'⁴. Most migrants travelled through Vienna and Rome to come to Australia.

The second wave had a more direct pathway to Australia:

'[this] wave started after the perestroika (1985) and glasnost (1986) and continued later (December 1991) after the collapse of the Soviet Union. From June 1990 migrants could fly directly from Moscow to Australia instead of the previous route which required them to first arrive in Vienna'⁵

Born in the FSU and indicates religion Judaism in Census 2011 (about 30% under enumerated)		
Over 50 years old	2,981 people	55% of total Jewish FSU-born population
Over 70 years old	1,328 people	31% of total Jewish FSU-born population
Speak Russian at home		
Over 50 years old	3,000 people	50% speak English "Not well or not at all"

2.2 Elder abuse in the Russian speaking Jewish community

There is a lack of research on elder abuse in migrant communities in Australia. ECCVs consultations indicate that where elder abuse occurs, people from migrant and non-English speaking backgrounds can be more vulnerable⁶. Elder abuse is a complex and sensitive issue, making it difficult to identify all factors that may increase risk of mistreatment. The Victorian Government outlines a number of possible risk factors, all of which are cross-cultural⁷. However, some factors including isolation, dependency, 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 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. Community members may perceive the welfare support system as generally irrelevant, until at a point of crisis when they are forced into a service system that is unfamiliar and confusing.

¹ Jewish by religion as indicated in the ABS 2011 Census

² As advised by Gruzman, E (2016) in email correspondence: not all FSU Jews indicate "Jewish" as a religion in the Census which might be explained by coming from a communist (atheist) regime.

³ Gruzman, E. (unpublished PhD thesis)

⁴ Rutland, S. (2011) *Jews from the Former Soviet Union in Australia: Assimilating or Maintaining Jewish Identities?*

⁵ Gruzman, E. (unpublished PhD thesis)

⁶ Ethnic Communities' Council of Victoria (2009) Reclaiming respect and dignity: Elder abuse prevention in ethnic communities Melbourne http://eccv.org.au/library/file/policy/ECCV_Discussion_Paper_Reclaiming_Respect_and_Dignity_MArch_2009.pdf

⁷ Victorian Government (2009) With Respect to Age: Practice guidelines for health services and community agencies for the prevention of elder abuse Department of Health, Melbourne

2.3 The impact of migration

The particular migration history of communities may potentially have an influence on the type of elder abuse that may occur and the ageing experience, or the willingness of older people to seek help. For the Russian speaking Jewish community, factors to consider include:

- An ageing community, many of whom are 75 - 100 years old
- First time experience of ageing, as older migrants may not have seen their own parents age and migrated “all at once” with people their own age
- Younger FSU born who immigrated later are now bringing out their elderly parents who may have limited English
- For some, the experience of migration leading to a strong sense of independence and self-reliance, so that accepting help from external services could be seen as an admission of weakness or giving up personal independence, particularly by many older members of the Russian community
- Substantial mistrust of authority, community organisations and government, leading to a reluctance to involve services or have people come to the home
- Very high (42%) proportion of community over 50 indicate speaking English ‘not well’ or indicate speaking English ‘not at all’

2.4 Intergenerational conflict

Intergenerational misunderstandings and conflicting expectations are common to all families and communities. Particularly for migrant communities, the differences in the experiences of one generation and another can be more pronounced, leading to more possibilities for conflict and misunderstanding.

Subsequent generations growing up in Australia can feel conflicting cultural pressures and heavy family responsibilities. The children of migrants must often navigate between the competing cultural values and languages of their family and Australian society. Typically, while the older generation will idealise traditional values and practices, the younger generation will be more adaptive to dominant Australian values and customs.⁸

Depending on the audience, it may be important to emphasise the difference between intergenerational conflict and elder abuse.

Key message:

We all have the right to feel safe. There are people who can listen to what you need and help you to manage.

⁸ Hach, Maria, Chen, Jasmin and Kennedy, Mike 2014, *Culturally Responsive Palliative Care Community Education Peer Education Resource*, Palliative Care Victoria, Melbourne

About the Resource Kit

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

The community education is based on a presentation and open discussion format that uses 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. The format should also respond to the size of the group and their familiarity with the subject.

3.1 Community education aims

1. To increase understanding in the Russian community about how the rights and dignity of older people can be abused.
2. To encourage community and family members to talk about how they can help prevent abuse
3. To provide the community with information about relevant services and support if they are experiencing abuse or have concerns about making major life decisions

3.2 Who is the kit for?

The resource kit has been designed to support bilingual, bicultural educators to deliver community education in Russian to older people in the Russian speaking community. It is important that the educators have an understanding of abuse of older people and are connected with an agency that has expertise in elder abuse, such as Senior Rights Victoria and/or relevant ethnic 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 bilingual education professional development, delivered by Seniors Rights Victoria and the ECCV, which covers these topics and additional information on elder abuse and services available.

3.3 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 older adult tell them what they 'should' do or act on their behalf 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.

3.4 Use of stories

The use of narratives or stories is a powerful way to ensure community education is relevant to the target audience. Two stories have been developed to give 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 Russian speaking Jewish community, including those who may be experiencing abuse, and their families.

The stories are not case studies. They are fictional and do not describe real people. They are based on input from Jewish Care about more commonly seen situations of elder abuse. Creativity has been used to generate two stories that encompass most of the key issues.

It is recommended that the stories are used to spark discussion and actively engage the audience. Encourage them to explore the attitudes and values that underpin situations of abuse and share their strategies for addressing abusive or disrespectful situations. The format also allows the facilitator to work at an appropriate level for the group, while delivering the key messages.

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 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 Russian to support bilingual educators to deliver the session directly in that language.

3.5 Community education in English with an interpreter

The stories in this kit have been designed to be delivered in the first language. If you intend to run education sessions for the Russian community through an interpreter, it is important to consider the following questions:

- Is the facilitator trained or experienced in working with an interpreter?
- Does the interpreter have an understanding of elder abuse prevention and appropriate translations of stigmatised terminology (for example, the word “abuse”)?
- 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)
- Has the talk and discussion been shortened to take into account the additional time needed for interpreting?

3.6 Using audio-visual resources

Within my walls is a film developed by Ethnic Communities Council of Victoria as part of the Elder Abuse Awareness project, in close consultation with community advisors. It contains four stories that depict different types of elder abuse. Some of the stories are similar to those in this kit. The film is overdubbed into Russian. The whole film is approximately 17 minutes long, or each story of approximately 3-4 minutes can be viewed individually. There is also a 2 minute information clip containing key messages regarding elder abuse, developed by community advisory groups.

Film is a powerful medium for delivering community education. Community educators may choose to use this film instead of the written narratives. Copies are available from the Ethnic Communities Council of Victoria. Equipment such as a DVD player or laptop, screen, projector and speakers or TV is needed to screen the film.

Each of the four stories in language is available online here: <http://eccv.org.au/projects/elder-abuse-prevention-in-ethnic-communities/>

Running a session

Each session should include the following fundamentals:

- | | |
|---|--|
| <input checked="" type="checkbox"/> The session is delivered in the Russian language. | <input checked="" type="checkbox"/> The facilitator is experienced in public speaking, working with groups and facilitation. |
| <input checked="" type="checkbox"/> The key messages are delivered. | <input checked="" type="checkbox"/> 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. |
| <input checked="" type="checkbox"/> The session is interactive and empowering. | <input checked="" type="checkbox"/> 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. |
| <input checked="" type="checkbox"/> There is an opportunity to speak one-on-one with the facilitator after the session. | |
| <input checked="" type="checkbox"/> Groups are offered a follow up session to discuss the issue further. | |
| <input checked="" type="checkbox"/> Participants each receive a brochure for further information or support. | |
| <input checked="" type="checkbox"/> The session is designed to be one hour in duration | |

4.1 Before the session

- Speak to the group coordinator before the session to find out about the size of the group and the space you will be working in.
- Find a champion - the support of a respected person the group knows is invaluable. This could be the president, the coordinator of the group. Speak to them before the session. Ask them to introduce the session and emphasise its importance.
- Arrive a little early so you have time to set up
- If you are planning on using audio visual resources (photos or films) to spark discussion, make sure you have technology available (laptop, projector, speakers). Be prepared to adapt if the technology does not work.
- Set up the space differently - people attend groups 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.
- 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.
- Bring bilingual brochures

4.2 After the session

- Allow time for people to speak to you one-on-one after the session. You may need strategies to limit the time spent on this, however, it is important for providing additional information
- Handling disclosures of elder abuse – Presentations should begin with a reminder that, due to confidentiality, specific details regarding incidents of abuse cannot be discussed. Despite this caution, individuals may approach you after a session to discuss specific incidences. Keep referring them to the relevant worker within an ethnic welfare organisation or the telephone help line of Senior Rights Victoria.
- Self Care - you should be aware that you may, at times, experience strong emotional feelings as a result of disclosures of abuse. It is important to consider different coping mechanisms. Professional debriefing is available via 1800 RESPECT.

4.3 Session format

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 brochure on elder abuse prevention and the facilitator completes a short tick-box evaluation form, asking participants the questions.

Presentation 10 mins	Introduces session and topic in presentation format. <i>See Appendix One</i> <ul style="list-style-type: none">• To introduce facilitator and theme of session• To give basic information about elder abuse, its prevalence and different types• To introduce discussion
Discussion 20—30 mins	Use scenarios (either written or in the film) and questions to facilitate discussion around different situations of elder abuse. This is an open discussion format. <ul style="list-style-type: none">• Empowerment approach helps group talk about risks/triggers/prevention strategies to elder abuse• Encourages participants to discuss, understand and challenge relevant attitudes and values.• To deliver key messages
Summary 5 mins	See <i>Appendix One</i> <ul style="list-style-type: none">• To reinforce key messages, allow for final questions and end session• To offer a follow up session and one-one confidential time with facilitator in a safe place.
Evaluation 5 mins	See <i>Appendix Three</i> <ul style="list-style-type: none">• To inform the development of community education• To give participants the opportunity to raise any concerns
1:1 time 10 mins	<ul style="list-style-type: none">• To provide basic information and referral to anyone who maybe experiencing abuse or is concerned about anyone who may be experiencing abuse• To allow for any questions that a person doesn't want to raise in front of others.
Brochure	<ul style="list-style-type: none">• Basic information about elder abuse and key services: Senior Rights Victoria plus an ethno-specific welfare agency if available. Additional brochures may be provided if the facilitator chooses (for example, housing, gambling etc.)

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

1. 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.

2. Give an interactive presentation, then 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.

3. 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.

4.4 Story 1: “Coming to Australia and troubles with family”



Elena’s story

Elena was excited when her daughter and son-in-law, Masha and Leon, asked her to come and live with them in Melbourne. Leon said that if Elena sold her house and sent them the money they could sponsor her immigration from Latvia. They also agreed that some of the money would be used to pay off a large part of their mortgage in return for her living with them. When Elena arrived Masha and Leon were very busy and Elena was often left home alone. Elena had difficulties moving around in the house as she was becoming frailer, so they asked her to stay in her room during the day. Elena had no income so had to ask Masha for a weekly allowance. Elena’s health deteriorated quickly, but Masha told Elena it was too costly to seek medical treatment for her. Over time the stress of supporting Elena became a contention between Masha and Leon. They decided to seek institutional support but due to Elena’s visa status she was not eligible for residential aged care. Leon convinced Masha that it would be better to keep Elena at home but to lock the door to make sure she wouldn’t hurt herself for the time being.

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 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 Elena feel about this situation? What could the reasons be for her son-in-law’s approach? Why might they have different perspectives?
3. What are traditional ways this family would have managed this situation? How have things changed in Australia? How could this family’s relationship be more respectful, when making decisions about the future?
4. What would be respectful for Elena in the family’s relationship and decisions about her situation and future living arrangements?
5. What would you advise Elena and her family to do? What else does Elena need to think about in this situation?
6. Where could Elena and her family get support in finding more information and making these decisions?

Background

This story highlights the issues that can come up when seniors migrate to Australia later in life and on a visa that may restrict access to services and supports. Feedback from communities has indicated that those coming to Australia in this way can be vulnerable to elder abuse due to increased dependency and a lack of conversations with children about finances prior to arrival. Adult children may also have a sense of entitlement to their elderly parents’ assets, and may make decisions on behalf of them, without taking into account their wishes and needs. There may be a reluctance to discuss the future and what will happen as family members age.

4.5 1-я история: "Переезд в Австралию и проблемы с семьей"

История Елены



Елена очень обрадовалась, когда ее дочь Маша и зять Леон пригласили ее переехать в Мельбурн и жить с ними. Леон сказал, что если Елена продаст свой дом и переведет деньги им, они могли бы спонсировать ее иммиграцию из Латвии. Они также договорились, что часть денег будет использована на погашение значительной части их ипотеки в обмен на ее проживание с ними. Когда Елена приехала, Маша и Леон оказались очень заняты, и Елена часто оставалась дома одна. Из-за того, что

Елена становилась все более и более немощной, ей было трудно передвигаться по дому, и поэтому они попросили ее оставаться в ее комнате в течение дня. У Елены не было никакого дохода, поэтому ей пришлось просить Машу давать ей некоторые деньги каждую неделю на расходы. Здоровье Елены быстро ухудшалось, но Маша сказала ей, что обратиться за медицинской помощью для нее было слишком дорого. Со временем волнения по поводу ухода за Еленой стали причиной раздора между Машей и Леоном, который решил искать поддержку от государства, но с визой ее типа у нее не было права на проживание в учреждении по уходу за престарелыми. Леон убедил Машу, что Елену лучше держать дома, но пока нужно запирать дверь, чтобы она не ушиблась и не поранилась.

Главная мысль

Когда в общинах открыто говорят о таких проблемах, у пожилых людей, которые испытывают жестокое обращение, появляется возможность рассказать об этом. Жестокое обращение с престарелыми может случиться с каждым, независимо от пола, этнического, религиозного или социально-экономического происхождения.

ЦЕЛЬ: дать пожилым людям возможность того, чтобы их права и потребности учитывались, и чтобы они активно участвовали в принятии важных решений о своем будущем.

Вопросы

1. Какие вопросы и проблемы затронуты в этой истории? Как вы думаете, происходит ли такое в вашей общине?
2. Что может чувствовать Елена по поводу этой ситуации? Каковы могут быть причины такого поведения ее зятя? Почему у них могут быть разные точки зрения?
3. Каковы традиционные способы, при помощи которых эта семья справилась бы с данной ситуацией? Как все изменилось в Австралии?
4. Как можно было бы поступить с уважением к Елене в плане отношений в семье и решений, касающихся ее ситуации и будущего места проживания?
5. Что бы вы посоветовали сделать Елене и ее семье? О чем еще Елене нужно подумать в этой ситуации?
6. Где Елена и ее семья могли бы получить поддержку в поиске дополнительной информации и при принятии этих решений?

Some types of abuse that could be indicated in this story

Financial abuse	Selling or taking control of assets without permission – often by asking an older person to sign a form they don't understand Denying the older person access to their funds. Taking money without permission Misuse of Financial Enduring Power of Attorney Selling possessions without permission
Neglect	Refusal to allow an older person to access health care Leaving the older person alone in the house
Emotional abuse	Threats to send an older person away Telling an older person that they cannot cope or are unable to make decisions
Social abuse	Isolating an older person from their social networks by making it uncomfortable for friends to visit or not supporting them to see friends outside
Physical abuse	Restricting the movements of the older person by locking them in a room

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

Fear of losing relationship with family - Complex feelings of love, guilt and responsibility may prevent an older person from seeking help. They may need support to set boundaries around protecting their own rights and wellbeing whilst maintaining a relationship with the adult child.

Lack of awareness of options – Many Russian speaking 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.

Smaller family networks – Traditionally larger family networks would have provided more support to older people.

Role of the family and wider community – Unchallenged attitudes that exist at a family and community level can have a profound effect on whether or not a person seeks help. Keeping the family together can be viewed as preferable to protecting the rights of an older individual. Conversely the family and community have the potential to support a person experiencing elder abuse to seek help through providing a social lifeline.

Protecting the good name of the family – Keeping up appearances can be very important in the community, and can prevent a person from seeking help or admitting to a problem.

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.

Lack of understanding of the impact of old age – The impact of old age may not be well understood, so the older person may be expected to perform household chores and childcare beyond their level of comfort.

4.6 Story 2: “When caring gets too much”

Yefim and Svetlana’s story



Yefim and Svetlana have been married for 50 years. Yefim cares for his wife who has never fully recovered following a fall. After leaving hospital, Svetlana was increasingly forgetful and confused. Yefim has always prided himself on his strength; however, he is finding it more and more difficult to care for Irena. Sometimes he loses his temper with her, and sometimes he locks her in her room to keep her safe while he goes shopping. When he gets very tired, he may give her a little more medicine, so that she sleeps.

Yefim is afraid to ask for help, as he doesn’t want to be moved out of their home into a nursing home. He is worried about the future, and what will happen to Svetlana if something happens to him.

Key message

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

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 and break down stigma and fear that may prevent people 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 Yefim feel about this situation? How might Svetlana 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 Yefim and Svetlana in this family’s relationship and decisions about the future?
5. What would you advise Yefim to do? How might he start to have a conversation with his family about this?
6. Where could Yefim and his family get support in finding more information and making these decisions?

Background

In Australia approximately 200,000 Australians provide unpaid care to a person with dementia⁹. There are many others that care for someone with other age-related illnesses that signify the loss of physical and emotional independence. Stress in the care relationship is common as carers become emotionally and physically tired and relationships change. Abuse may occur or increase in this pressured environment. It can be perpetrated by the carer, the person being cared for, or both. It may or may not be intentional abuse.

⁹ Brooks, Deborah, 2015 *Caring for someone with dementia: the economic, social and health impacts of caring and evidence based support for carers*. Alzheimers Australia, Accessed 14/11/2016

4.7 2-я история: "Когда уход за кем-то становится слишком обременительным"

История Ефима и Светланы



Ефим и Светлана женаты уже 50 лет. Ефим ухаживает за своей женой, которая так полностью и не оправилась после падения. После выписки из больницы у Светланы все более и более развивалась забывчивость и спутанность сознания. Ефим гордится тем, что он сам ухаживает за Светланой, но он замечает, что ему становится все труднее и труднее. Разговаривая с ней, он порой выходит из себя, а иногда он запирает ее в комнате, чтобы она была в безопасности, пока он ходит по магазинам. Когда он очень устает, он может дать ей немного больше лекарства, чтобы она подольше поспала.

Он боится обратиться за помощью, так как не хочет, чтобы их перевели из их дома в дом престарелых. Он беспокоится о будущем, и о том, что будет со Светланой, если с ним что-то случится.

Главная мысль

Существуют организации, оказывающие услуги и поддержку, которые могут помочь нам понять, как лучше ухаживать за членами нашей семьи, а также помочь снять напряжение, возникающее при уходе за ними. Плохое обращение может быть непреднамеренным. Иногда мы не осознаем, где наше поведение ставит под угрозу достоинство и уважение наших родных и близких.

ЦЕЛЬ Добиться более глубокого понимания и признания случаев жестокого обращения с престарелыми, связанных со стрессом, возникающим в процессе ухода. Повысить осведомленность об адаптированных к национально-культурным особенностям услугах, которые могут оказать поддержку, а также разрушить предрассудки и страхи, мешающие людям обращаться за помощью.

Вопросы

1. Какие вопросы и проблемы затронуты в этой истории? Как вы думаете, происходит ли такое в вашей общине?
2. Что может чувствовать Ефим по поводу этой ситуации? Что может чувствовать Светлана? Почему они могут видеть эту ситуацию по-разному?
3. Каковы традиционные способы, при помощи которых эта семья могла бы справиться с тем, что ее один член семьи меняется, теряя физическую и эмоциональную независимость? Как все изменилось в Австралии?
4. Как можно было бы поступить с уважением к Ефиму и Светлане в плане отношений в их семье и решений, касающихся их будущего?
5. Что бы вы посоветовали сделать Ефиму? Как бы он мог начать говорить со своей семьей по этому поводу?
6. Где Ефим и его семья могли бы получить поддержку в поиске дополнительной информации и при принятии этих решений?

Types of abuse that could be indicated in this story

Neglect	Failing to provide adequate care for an older person (can include not keeping them clean, not giving enough food or water, locking someone in a room etc.). Other family members may actively block services from outside the family and allocate the caring role solely to one person.
Physical abuse	Over medicating, or under medicating
Emotional abuse	When the carer makes comments like "Are you stupid? Can't you remember?" It is sometimes hard to remember that the person's behaviour is a result of dementia especially when the person is at a stage where they appear to be able to still engage in conversation.
Social abuse	Where the carer prevents the person from seeing their friends, due to feelings of shame and stigma around illness

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

Reluctance to accept help outside of the family – It is assumed that the family will take care of 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. Even if they are made aware of services available, a family or carer may choose not to use them.

Fear of residential care – There is a strong fear of residential care, which is considered an absolute last resort.

A reluctance to let strangers into the home – Personal histories may lead to a distrust of government and reluctance to allow people into the home. This may be a barrier to receiving services.

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.

Lack of knowledge of options – A person may continue to struggle alone because they are not aware of other options or supports. Many are reluctant to use mainstream services due to lack of knowledge of the service system and unfamiliarity with service providers. Many access services through ethno-specific organisations and may then be referred on with the involvement of the ethno-specific workers.

Lack of appropriate services – Lack of culturally relevant services or lack of services in some areas.

Fear of cost of services – older people who have worked all their lives and saved for the future may be afraid of the affordability of services into the home.

First time experience of ageing – The older population is elderly, and may never have seen their own parents age. This means they may not know what to expect.

Coping with change – Loss and grief may go unrecognised due to feelings of duty to a spouse. 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.

Smaller family networks – Following migration, family networks may be smaller, leaving fewer options for support within the family. One or two children are the norm in Russian families, and there may be no extended families.

Dementia and ageing – Older migrants with dementia may revert to their original language. Adult children of older migrants may be “Australianised” and may not speak the language of their parents.

Key Messages

5.1 English

These messages can be used in community education sessions or in media.

We all have a right to respect and dignity as we get older. However, relationships with family and friends can go wrong.

Up to ten per cent of older people may experience some form of elder abuse.

Elder abuse is no more common in migrant communities than the general population, but it is more hidden, due to shame, stigma or not knowing where to turn for help.

Elder abuse is any act which causes harm to an older person and is carried out by someone they know and trust.

The mistreatment of older people has many forms. Sometimes people don't think about the consequences of their actions. And that the older person is experiencing their behaviour as abusive.

Your adult children may not always tell you the truth, especially if they have problems like gambling, drinking or taking drugs. You may not be signing what you think you are.

Getting independent advice is a good idea.

Sometimes our children have unrealistic expectations of us. Family does not always understand how we are feeling and what we are able to do as we age. It's important to help our families, but it is also important to talk about limitations.

Staying connected to social networks is an important part of having some independence, and your needs are just as important as those of other family members.

Throughout our life we can be faced with difficult situations. Although these can be daunting, there are choices. Don't suffer in silence – help is around the corner, even when it feels like it isn't.

We all have a right to respect and dignity as we get older. No-one needs to accept a disrespectful and unhappy situation. If you need help speak to someone you trust.

5.2 Русский

Эти мысли могут быть использованы в занятиях по общественному просвещению или в средствах массовой информации.

С возрастом у всех нас есть право на уважение и чувство собственного достоинства. Тем не менее, наши отношения с семьей и друзьями могут не сложиться.

До пяти процентов пожилых людей могут подвергаться той или иной форме жестокого обращения с престарелыми.

Жестокое обращение с престарелыми встречается в общинах иммигрантов не чаще, чем среди населения в целом, но оно более скрыто от глаз из-за чувства стыда, позора или от незнания того, куда можно обратиться за помощью.

Жестокое обращение с престарелыми это любое действие, которое причиняет вред пожилому человеку и осуществляется кем-то, кого этот пожилой человек знает и кому доверяет.

Плохое обращение с пожилыми людьми имеет множество форм. Иногда люди не думают о последствиях своих действий, и о том, что их поведение в отношении пожилого человека является для него жестоким или унижительным обращением.

Ваши взрослые дети могут не всегда говорить вам правду, особенно если у них есть такие проблемы, как азартные игры, употребление алкоголя или наркотиков. Вам могут дать подписать не то, что вы думаете.

Вам могут пригодиться независимые консультационные услуги.

Иногда ожидания наших детей по отношению к нам являются нереалистичными. Наша семья не всегда понимает то, что мы чувствуем и что мы можем сделать по мере того, как мы стареем. Помогать нашим семьям важно, но также важно поговорить о некоторых ограничениях.

Поддержание определенных социальных связей является важной частью сохранения некоторой независимости, и ваши потребности так же важны, как и потребности других членов семьи.

На протяжении всей нашей жизни мы можем столкнуться с трудными ситуациями. И хотя они могут быть пугающими, у нас всегда есть выбор. Не страдайте молча - помощь совсем близко, даже если нам кажется, что это не так.

С возрастом у всех нас есть право на уважение и чувство собственного достоинства. Никто не должен мириться с неуважительным отношением и чувствовать себя несчастным. Если вам нужна помощь, поговорите с кем-то, кому вы доверяете.

Appendix 1: Sample Presentation (English Version)

Introduction

Introduce yourself and thank the group for inviting you to deliver the talk. Say a little about your history with your organisation or with Seniors 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 or dignity means to them.

If the group is larger, ask the group to think about what respect or dignity means to them and then ask for 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 is harmed by someone they trust?
- What are some ways that older people experience disrespect and mistreatment?
- How have traditional ways of coping 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

We all have a right to feel safe.

There are people who can listen to what you need and help you to manage.

Definition of elder abuse

Spend some time explaining the kind of elder abuse that will be covered in today's session, the extent of elder abuse and that it is difficult to estimate because it is under-reported or hidden.

- 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 often, 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 'relationship of trust' e.g. partner, husband, wife, sister, son, daughter, cousin etc.

- This kind of mistreatment of older people is more common than we realise.

- While elder abuse is vastly under-reported, the World Health Organisation estimates up to 10 per cent of older people worldwide experience it. Other international research estimates that up to 14 per cent of older people may experience some form of elder abuse.¹⁰
- Any older person may experience mistreatment. Men and women of any income level, any cultural group, people in good health or people 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 affect 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

Financial	Not allowing an older person access to their own bank accounts
Physical	Shouting, pushing, hitting, locking a person in a room
Emotional	Making threats of residential care in response to the older person expressing their needs or concerns
Social	Not allowing an older person to visit their friends or use the phone
Sexual	Sexual contact or language that a person does not agree to
Neglect	Failure to provide food, health care, warmth and shelter

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 and 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. Conclude each story with the question: what could this person do? List the possible options and supports (emphasise the role of SRV and ethno specific agencies as well as sharing useful ideas from the audience). Repeat the above for another story if you have time.

¹⁰ Pillemer, K PhD et al., "[Elder Abuse: Global Situation, Risk Factors, and Prevention Strategies](#)," *The Gerontologist* 56, no. S2 (2016): S197.

Conclusion

Ask participants what is the main message that they have learnt 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 a disrespectful and unhappy situation. If people need help they should speak to someone they trust.

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

- Senior Rights Victoria specialises in helping older people who are being mistreated. Bilingual workers in Jewish or multicultural community organisations may help explain options or connect people to other services.
- 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 brochure at this point and complete the evaluation forms. Ask the group evaluation questions.

Always leave sufficient time for any questions and one-on-one discussion at the end of the session.

Приложение 1: Образец презентации (Русская версия)

Введение

Представьте и поблагодарите группу за то, что они пригласили вас выступить. Немного расскажите о своем опыте работы в вашей организации или в организации Seniors Rights Victoria.

Если в группе меньше 12 человек, попросите их представиться и сказать, сколько времени они уже являются членом этой группы. Попросите их одной фразой сказать, что значат для них уважение и достоинство.

Если группа больше, попросите ее членов подумать, что уважение и достоинство значат для них, а затем попросите у группы несколько примеров ответов..

Сегодняшнее занятие

Важно четко объяснить, чему посвящена эта презентация или обсуждение. Укажите, какова тема и что НЕ будет охвачено. Это вопросы, на которые на занятии будут даны ответы:

- Что такое уважительное или неуважительное поведение по отношению к пожилым людям в отношениях с семьей и друзьями? Что значит для нас, как отдельных лиц, семей и общин, когда пожилой человек становится жертвой жестокого обращения со стороны тех, кому он доверяет?
- Какими способами оказывается неуважение и плохое обращение к пожилым людям?
- Как иммиграция в Австралию повлияла на традиционные способы справиться с ситуацией, когда мы стареем?
- Как мы можем предотвратить плохое обращение с пожилыми людьми в наших семьях и общинах?
- Какая существует помощь для пожилых людей сталкивающихся с этой проблемой и какая есть поддержка семье в помощи построить более здоровые отношения?

Главная мысль

Мы все имеем право чувствовать себя в безопасности.

Есть люди, которые могут выслушать ваши проблемы и помочь вам справиться с ними.

Определение жестокого обращения с престарелыми

Посвятите некоторое время объяснению вида жестокого обращения с престарелыми, который будет рассмотрен в ходе сегодняшнего занятия, степени жестокого обращения с престарелыми и тому, что ее трудно оценить, так как эти случаи не получают достаточного освещения или скрываются.

- Правительство штата Виктория определяет жестокое обращение с престарелыми как "любое действие, произошедшее в родственных или доверительных отношениях, которое приводит к нанесению ущерба пожилому человеку".
- Доверительные отношения могут быть с партнером, членом семьи, другом или предоставляющим уход лицом.
- Обычно "доверительные отношения" возникают с другим членом семьи и часто этот член семьи является сыном или дочерью.

Убедитесь, что люди понимают, что подразумевается под "доверительными отношениями". Вы можете попросить их назвать одного человека, с которым у них есть "доверительные отношения", это может быть партнер, муж, жена, сестра, сын, дочь, двоюродный брат и т.д.

- Этот вид плохого обращения с пожилыми людьми является более распространенным, чем мы думаем.
- В то время как случаи жестокого обращения с престарелыми совсем не получают достаточного освещения, Всемирная организация здравоохранения оценивает, что до 10 процентов пожилых людей во всем мире испытывают его.
- Любой пожилой человек может испытывать плохое обращение. Мужчины и женщины любого уровня дохода, любой культурной группы, здоровые люди или люди с физическими или умственными недостатками - все они могут испытывать плохое обращение со стороны близкого к ним человека.
- Существует недостаток исследований на эту тему в общинах с разными культурными характеристиками. Нет никаких исследований или доказательств того, что это происходит больше в какой-либо одной культурной общине по сравнению с любой другой. Однако замечено, что пожилые люди из иммигрантской среды могут быть менее склонны обращаться за помощью или не знать, что для них и для их семьи существует помощь.

Формы плохого обращения и оставления без ухода

Плохое обращение с пожилыми людьми со стороны людей, которым они доверяют, может принимать различные формы. Оно может негативно повлиять на их финансовое, эмоциональное, социальное, физическое или сексуальное состояние. Плохое обращение может также означать отсутствие ухода - это называется пренебрежение.

Дайте один короткий пример для каждого типа жестокого обращения. Ниже приведены некоторые идеи

Финансовое	Отказ пожилому человеку в доступе к его собственным банковским счетам
Физическое	Крики, толкание, избиение, закрывание человека в комнате
Эмоциональное	Угрозы отправить пожилого человека в дом престарелых в ответ на высказывание им своих потребностей или проблем
Социальное	Непозволение пожилому человеку посещать своих друзей или пользоваться телефоном
Сексуальное	Сексуальный контакт или разговор сексуального характера, на которые человек не согласен
Оставление без ухода	Непредоставление еды, медицинского обслуживания, тепла и крова

Задайте рамки обсуждения

- У нас есть несколько историй, которые показывают, как может произойти неуважение и плохое обращение.
- Эти истории не описывают реальных людей, но они отражают часто наблюдаемые ситуации.
- Я задам некоторые вопросы, чтобы мы могли обсудить историю и то, что происходит с данным человеком и с данной семьей.
- Пожалуйста, уважайте других людей и дайте им принять участие в обсуждении.
- В конце занятия вам будет дано время поговорить со мной в индивидуальном порядке, если вы обеспокоены ситуацией человека, которого вы знаете.
- У нас нет необходимости охватить все сегодня. Я могу вернуться в другой раз, чтобы поговорить об этом еще.

Изложение историй и обсуждение

Расскажите историю и задайте вопрос. Четко объясните, какова главная мысль истории. Завершайте каждую историю вопросом: что мог сделать этот человек? Составьте список возможных вариантов и видов помощи (подчеркните роль SRV и этнических организаций, а также устройте обмен полезными идеями из аудитории). Если у вас есть время, повторите эти же шаги для другой истории.

Заключение

Спросите участников, что является главной мыслью, которую они узнали из обсуждения.

- Резюмируйте главные мысли каждой истории или какие-либо сильные темы, которые возникли.

Плохое обращение с пожилыми людьми может принимать различные формы. Оно может быть как преднамеренным, так и непреднамеренным.

Потребности и благополучие пожилых людей столь же важны, как и потребности и благополучие других членов семьи.

Никто не должен принимать неуважительное отношение и быть несчастным. Если людям нужна помощь, они должны поговорить с кем-то, кому они доверяют.











Поддержание определенных социальных связей является важной частью сохранения некоторой

- Организация Seniors Rights Victoria специализируется на оказании помощи пожилым людям, с которыми плохо обращаются. Двуязычные работники в еврейских или мультикультурных общественных организациях могут помочь объяснить возможные варианты или связать людей с другими службами.
- Организация Seniors Rights Victoria может предложить широкий набор услуг через (бесплатного) переводчика
 - Бесплатные и конфиденциальные консультации для людей старше 60 лет
 - Поддержка по телефону или посещение на дому
 - Краткосрочная правовая защита и поддержка
 - Бесплатные юридические консультации специалиста

В этот момент раздайте брошюры и заполните формы оценки. Задайте вопросы для оценки группы.

Всегда оставляйте в конце занятия достаточно времени для всех вопросов и обсуждения один на один.

Appendix 2: Supports and Services

Elder abuse	Seniors Rights Victoria Helpline 1300 368 821 info@seniorsrights.org.au		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.
Jewish support services	Jewish Care http://www.jewishcare.org.au/ (03) 8517 5999		Range of services including residential care, community aged care, disability services, respite, counselling, financial aid,
Interpreter services	Telephone Interpreter Service (TIS) National 131 450		Call TIS for a telephone interpreter. Available wherever you see the interpreter sign.
Family violence	In Touch Multicultural Centre Against Family Violence 1800 755 988 (free call) 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.
	Jewish Taskforce Against Family Violence (03) 9523 2100 help@jewishtaskforce.org.au		A confidential helpline staffed by trained volunteers. Call or email JTAfV for information, referrals and confidential support.
	Victoria Police 000 and ask for the police or call your local police station and make an appointment		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.
Debriefing	1800 RESPECT 1800 737732 (free call)		To provide a best practice, professional telephone and online, crisis and trauma counselling service 24 hours a day, 7 days a week. To assist people experiencing the effects of sexual assault, domestic or family violence. . Calls are answered by professional counsellors. The new model enables callers to be answered immediately and to receive the service, referral or information they need.
Housing	Home at Last 1300 765 178 (free call)		Home at Last offers free and confidential advice, support and advocacy to older people who are homeless, at risk of homelessness, or are wanting to plan their housing future. Available to any older person in Victoria on a low income with low assets.
Legal support	The Law Institute of Victoria 03 9607 9550 www.liv.asn.au/Referral referrals@liv.asn.au		Can make a referral to a lawyer or solicitor who can give 30 mins of free legal advice. The telephone (Mon-Fri 9am-5pm) and online referral service can help find the right area of law. Can search for Polish-speaking lawyer
	Victorian Legal Aid 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.

Federation of Community Legal Centres

www.communitylaw.org.au



The Federation of Community Legal Centres (Vic) Inc. is the peak body for 49 community legal centres across Victoria. The Federation leads and supports excellence in the community legal sector, promotes the purpose and value of community legal centres, and advances social justice and a fair legal system. The Federation assists its diverse membership to collaborate for justice.

Seniors Rights Victoria

Helpline 1300 368 821
info@seniorsrights.org.au



Free legal advice from specialist solicitors that is not means tested.

Office of the Public Advocate

1300 309337 (free)
www.publicadvocate.vic.gov.au
Mon-Fri 9am-4.45pm



Free telephone advice service for information about guardianship and administration, enduring powers of attorney and medical decision making.

Justice Connect

(03) 8636 4400 (intake)
<http://www.justiceconnect.org.au/get-help/referral-service>



Justice Connect's Referral Service links individuals experiencing disadvantage with pro bono lawyers in Victoria. In determining which matters are appropriate for pro bono assistance the Referral Service applies guidelines, including means, legal merit, access to justice criteria, whether assistance is available elsewhere and pro bono capacity.

General services

General Practitioners

Can be the first to recognise or respond to elder abuse. 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

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.

Commonwealth Home Support Programme (CHSP) – Specialist Support Services (Formerly HACC Access and Support Services)

The CHSP is one consolidated programme that provides entry-level home support for older people who need assistance to keep living independently at home and in their community.

My Aged Care Gateway

<http://www.myagedcare.gov.au/>
1800 200 422 (free call)



They can provide you with information on aged care for yourself, a family member, friend or someone you're caring for.

Aged Care Assessment Service (ACAS)

www.health.vic.gov.au/agedcare/services/assess



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.

CHSP Regional Assessment Services (RAS)

If you are an older person who can mostly – but not completely – live and cope on your own, and don't yet need higher levels of support at home, you may be eligible for this support. To get support at home, you need a home support assessment (conducted by the Regional Assessment Service (RAS) CHSP can help your carer. If your carer needs to attend to everyday activities, the CHSP can arrange for someone to help you while they are away.

Gambler's Help

Northern: 1300 133 445

ghintake@bchs.org.au

Eastern: 1300 131 973

Western: (03) 9296 1234

Inner metro: (03) 9653 3250

Southern: (03) 9575 5353

Free and confidential service to reduce gambling related harm. Counselling, financial counselling, peer support, community education. Online counselling available here: <http://www.gamblinghelponline.org.au/> and immediate phone support here: 1800 858 858

Turning Point

DirectLine 1800 888 236



State-wide Alcohol and Other Drug counselling, information and referral for individuals, families and health professionals.

MIND

1300 286 463

info@mindaustralia.org.au

Information, advice and support for people with mental illness and their families.

Appendix 3: Evaluation form

(available online here: <https://www.surveymonkey.com/r/PTFWNY3>)

Questions to be completed by the community education facilitator

Facilitator details:

Name _____ Organisation _____

Seniors group details:

Name _____

Location (LGA) _____

Cultural background _____

Contact _____ Email _____

Phone _____

Community education session details:

Date _____ Number of attendees

Male

Female

Style of community education

☐

Presentation only

☐

Joint presentation & open discussion

☐

Film screened

Details: (entire film/single story/info clip)

Results Question (over page)

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 4: Information on Powers of Attorney

Everyone has the right to make their own decisions, but illness or an accident can affect a person's ability make decisions.

People can make enduring powers of attorney while they have legal capacity and choose the person or people they want to make decisions for them in the future if they are unable to make their own decisions.

To make powers of attorney, a person must understand what they are doing when they complete the forms and what sort of power they are giving to the person or people they choose to make decisions for them.

No-one can make a power of attorney for another person.

In Victoria, there are two forms for making enduring powers of attorney:

- the **enduring power of attorney** for financial and personal matters
- the **medical enduring power of attorney**.

Enduring power of attorney

The person who is appointed to make decisions is called the **attorney**.

People should choose someone they trust and who knows them well.

This can be a family member or friend but the person who is making the power of attorney can choose anyone they want.

The person who is chosen has to agree to be the attorney.

More than one person can be appointed as the attorney.

A back up person can also be appointed, called the alternative attorney.

Examples of decisions an attorney can make about **personal matters**:

- deciding where the person who appointed them lives
- deciding what services the person who appointed them can have.

Examples of decisions an attorney can make about **financial matters**:

- using the money of the person who appointed them to pay their bills
- using the money to buy things the person who appointed them needs
- selling the house or other property of the person who appointed them.

Medical enduring power of attorney

The person who is appointed to make decisions is called the **medical agent**.

This can be a family member or friend but the person who is making the power of attorney can choose anyone they want.

Only one person can be appointed as the medical agent.

One person can be appointed as a backup, called the alternate medical agent.

The medical agent only makes decisions if the person who appointed them can't make their own decisions about medical treatment.

It is important the medical agent understands what sort of medical treatment the person who appointed them would want. It is helpful if the person's wishes about medical treatment are written down.

The medical agent can refuse medical treatment for the person who appointed them.

Cancelling an enduring power of attorney

If the person who has made the power of attorney changes their mind and wants to choose someone else as their attorney, they can do this as long as they still have legal capacity.

They can fill out a different form to cancel the enduring power of attorney or make a new enduring power of attorney and write in that form that they cancel the previous enduring power of attorney.

For more information including participant handouts in simple English:

<http://www.publicadvocate.vic.gov.au/power-of-attorney/choosing-the-right-power-of-attorney>

Appendix 5: Understanding elder abuse in the Russian community of Victoria

The following tables collate information gathered from consultations with Jewish Care as part of the ECCV project to raise awareness in ethnic communities about elder abuse. It also draws upon information from the *Culturally Responsive Palliative Care Peer Educators Resource* developed by Palliative Care Victoria and the Ethnic Communities Council of Victoria in 2014

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 Russian born population of Victoria and their descendants. However, this information provides the broad Russian Jewish cultural context for elder abuse and its prevention and may help service providers understand Russian speaking Jewish clients and communities better in relation to this issue.

Russian speaking Jewish Cultural context	Common cultural beliefs for Australians born in the Former Soviet Union
	Traditional nuclear family - A successful family life is very important to people born in the Former Soviet Union. The father is generally the head of the family where often both parents work. The traditional family model is the nuclear family (father, mother and two children).
	Values around women's role as carer –The main carers are usually women and most often spouses. Culturally, it is the duty of the spouse to care for their husband or wife and some may feel shame about accepting services. This often results in increased stress and ill health in carers. Women may feel social pressure to continue or feel resigned to their situation.
	Role of religion - Limitations on the practice of religion were imposed by the Communist government. Jewish people born in the former Soviet Union may be secular or Orthodox. Orthodox Jewish people may receive social and emotional support from their Rabbis or community. Secular Jews will look elsewhere for social or emotional supports.
	Expectations
	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, and having worked hard all their lives to provide for them. A prime motivation for many migrants was to provide a better life for their children.

Triggers and risk factors	Relationship conflict
	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 may clash with those of the younger generations who may have economic and time constraints and different practicalities. Communication and information can help bridge the gap in understanding between the generations.
	Change in care needs
	Stress in the care relationship - Carers may not recognise their behaviour (or coping strategies) as potentially abusive. There can be a reluctance to accept support from outside the family.
	Coping with change – Loss and grief may go unrecognised due to feelings of duty to a spouse. 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.
	Dementia and ageing – Older migrants with dementia may revert to their original language. Adult children of older migrants may be “Australianised” and may not speak the language of their parents. In the case of Holocaust Survivors from the former Soviet Union, there may be added complexities around their experiences of trauma and how these interact with their dementia.
	Social isolation and ageing
	Smaller family networks – Following migration, family networks may be smaller, leaving fewer options for support within the family. One or two children are generally the norm, and in some families, there may be none or few extended family members, particularly as a result of the Holocaust.
	First time experience of ageing – The older population are elderly and may never have seen their own parents age. This means they may not know what to expect.
	Lack of understanding of the impact of old age – The impact of old age may not be well understood, so the older person may be expected to perform household chores and childcare beyond their level of comfort.

Barriers to seeking help	Fear of consequences
	<p>Fear of losing family relationships - Complex feelings of love, guilt and responsibility may prevent an older person from seeking help. They may need support to set boundaries around protecting their own rights and wellbeing while maintaining a relationship with the adult child.</p> <p>Fear of residential care – There can be a strong fear and stigma around going into a residential aged care facility, which is considered an absolute last resort.</p> <p>Fear of cost of services – Older people who have worked all their lives and saved for the future may be afraid of the affordability of services into the home. For some who are on an aged pension, may require services, but are unable to afford them.</p>
	Stigma
	<p>Reluctance to accept help outside of the family – It is assumed that the family will take care of 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. Even if they are made aware of services available, a family or carer may choose not to use them.</p> <p>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.</p> <p>Protecting the good name of the family – Keeping up appearances can be very important in the community, and can prevent a person from seeking help or admitting to a problem.</p> <p>Role of the family and wider community – Unchallenged attitudes that exist at a family and community level can have a profound effect on whether or not a person seeks help. Keeping the family together can be viewed as preferable to protecting the rights of an older individual. Conversely the family and community have the potential to support a person experiencing elder abuse to seek help through providing a social lifeline.</p>
	Restricted access to supports and resources
	<p>A reluctance to let strangers into the home – Personal histories may lead to a distrust of government and a misunderstanding of the role of community organisations, which can result in a reluctance to allow people into the home. This may be a barrier to receiving services</p> <p>Lack of appropriate services – Lack of culturally relevant or flexible services in some areas, particularly in terms of language.</p> <p>Lack of knowledge of options – A person may continue to struggle alone because they are not aware of other options or supports. Many are reluctant to use mainstream services due to lack of knowledge of the service system and unfamiliarity with service providers. Many access services through ethno-specific organisations and may then be referred on with the involvement of the ethno-specific workers</p>