

Dignity and respect for seniors

What happens when relationships with family go wrong?



**A Vietnamese community education resource kit for
elder abuse prevention**

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 Vietnamese community advisory group whose expertise and valuable input form the basis of this resource kit

Australian Vietnamese Womens' Association

cohealth

Vietnamese Community in Australia-Victoria Chapter Inc

Vietnamese Seniors Cultural Association

Indochinese Elderly Refugees Association -Victoria Inc

Springvale Indo-Chinese Mutual Assistance Association

Yarra City Council

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.
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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 Vietnamese community. Within any cultural 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 group and can be recognised as commonly shared or understood within a community.

About the Vietnamese community

2.1 Vietnamese community in Australia and Victoria

The Vietnamese were the first large group of Asian migrants to settle in Australia after the end of the White Australia policy and are the fourth largest overseas-born population from a non-English speaking background. The community is also distinctive as Australia's largest refugee community, although this identity is changing with a new wave of international student migration and many second generation Vietnamese speakers.¹

In the immediate post-Vietnam war period, Vietnamese refugees arrived in several waves, increasing the Vietnamese population of Victoria from a few hundred to over 12 000². The first group to arrive was made up of mostly well-educated, wealthy and connected people who fled to Australia in 1975. The few years following saw the arrival of a much more diverse group with a large scale exodus of people travelling by boat to Australia. This group included people of different ethnicities, nationalities, religions and languages. As a group these people were less educated, less literate, less familiar with western ways and thoughts and came from rural settings. The third group, arriving in 1978, were mostly owners of private businesses expelled by the new Vietnamese Government or small traders, including those of Chinese background.³ From 1982 onwards many more refugees arrived by air under the Family Reunion Program, which saw the Vietnam-born population of Victoria double⁴.

The 2011 Census reports that there were 68,293 Vietnam-born persons in Victoria, an increase of 16% from 2006. Over 21% of Vietnamese-born people in Victoria are 55 years or over, with 7.9% over 75 years old.

2011 Census data shows that Vietnamese is one of the top five languages other than English spoken at home in Victoria. Over 11 624 people over the age of 55 speak Vietnamese at home. Depending on their ethnic background, Vietnamese-born people may speak Chinese (usually Cantonese), French and/or Khmer. A high proportion of these people self-report speaking English 'Not Well or Not at all'.⁵

In terms of religion, the 2011 census reports over half (56.3%) of the Vietnam-born population were Buddhist; 21.1% were Western Catholic and 15.4% had no religion⁶. Because religion in Vietnam is closely bound up with history and culture, some Vietnamese speakers may observe religious traditions and rituals despite classifying themselves as non-religious.⁷

2.2 Elder abuse in the Vietnamese 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 vulnerable⁸. 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-cultural⁹. 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 Maria Hach and Jasmin Chen (2013) Culturally Responsive Palliative Care Community Education Peer Education Resource, Palliative Care Victoria, Melbourne

² Museum Victoria 2013. Origins: Immigrant communities in Victoria: [History of Immigration from Vietnam](#) Accessed 12 October 2016.

³ NSW Government, Education and Communities, 2013. Racism No Way! Anti Racism Education. (2013). [Australian Communities: Vietnamese Australians. Teaching Resources Fact Sheet](#). Accessed on 12 October 2016.

⁴ Museum Victoria 2013. Origins: Immigrant communities in Victoria: [History of Immigration from Vietnam](#) Accessed 12 October 2016.

⁵ Office of Multicultural Affairs and Citizenship 2013 *Victorian Community Profiles: 2011 Census* [www.multicultural.vic.gov.au](#) State of Victoria

⁶ Office of Multicultural Affairs and Citizenship 2013 *Victorian Community Profiles: 2011 Census* [www.multicultural.vic.gov.au](#) State of Victoria

⁷ Maria Hach and Jasmin Chen (2013) Culturally Responsive Palliative Care Community Education Peer Education Resource, Palliative Care Victoria, Melbourne

⁸ Ethnic Communities' Council of Victoria (2009) [Reclaiming respect and dignity: Elder abuse prevention in ethnic communities](#), Melbourne

⁹ 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

A strong and closely connected family life is highly valued in Vietnamese communities and traditionally, the good of the family is thought to outweigh the needs of the individual, although this may be better understood as a tendency for Vietnamese people to prioritise their family's feelings over their own¹⁰. This needs to be understood as it affects the way elder abuse is perceived. Older people 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.¹¹

2.3 The impact of migration

The particular migration history of communities may 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 Vietnamese community, factors to consider include:

- Most first generation Vietnamese Australians came as refugees, with difficult experiences including loss, long periods in re-education camps, torture and other traumatic experiences prior to leaving Vietnam. Many arriving by boat had perilous and traumatic journeys. This may impact on mental and physical health issues of the elderly, which may make them more vulnerable to abuse. This background may also bring a wish for better circumstances for children and therefore a possible reluctance to do things that may jeopardise adult children's circumstances.
- For many it will be the first time experience of ageing, as older migrants may not have seen their own parents age and migrated with people their own age.
- Smaller family sizes, due to migration.
- 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 Vietnamese community.
- Experiences of persecution by the government in their country of origin or experiences of marginalisation in Australia may mean people are reluctant to engage in any government services or accept help from services outside of the family or community.

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.

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.¹²

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.

¹⁰ Maria Hach and Jasmin Chen (2013) Culturally Responsive Palliative Care Community Education Peer Education Resource, Palliative Care Victoria, Melbourne

¹¹ ibid

¹² ibid

About the Resource Kit

The Vietnamese community resource kit on elder abuse prevention provides the information to deliver talks and facilitate discussions to groups of older seniors from Vietnamese 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 Vietnamese 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 Vietnamese to older people in the Vietnamese 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 the ECCV and Seniors Rights Victoria, 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. Three 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 Vietnamese 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 the Vietnamese community advisory group about more commonly seen situations of elder abuse. Creativity has been used to generate the 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 Vietnamese 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 Vietnamese 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 Vietnamese (and Chinese languages). 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 Vietnamese 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	<i>See 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	<i>See 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: Hanh's story: "When things change"



Hanh is in her 70s and her mobility is deteriorating. She lives with her son Duy who due to Hahn's lack of English, manages her finances. When Hanh goes out she needs a bit of pocket money, but Duy often gets angry and denies her requests.

Recently Hanh's caseworker arranged for an Occupational Therapist to visit the home and made recommendations that several fittings be installed to assist her. Hanh is afraid that her son will get angry if she asks for these things, so she tells her worker she doesn't need them, but it is getting harder for her to get around the house. Hanh only has one son and does not want to lose this relationship.

Key message

It is important to be informed about your own finances or to be in control of how they are used. The needs, welfare and wellbeing of older people are as important as those of other members of their families.

AIM To encourage older people to consider the options in managing their finances. To raise awareness about what is unacceptable treatment and identify appropriate care needs.

Questions

1. What are the issues and concerns in this story? Do you think it ever happens in the community?
2. How might Hanh feel about this situation? How might Duy feel? Why might they see the situation differently?
3. What are traditional ways this family would have managed this situation? How have things changed in Australia?
4. How could this family's relationship be more respectful, when making decisions about the future?
5. What would you advise Hanh to do? What does she need to think about in this situation?
6. Where could Hanh and 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.

Many older people from migrant backgrounds may have low levels of literacy in their own language as well as English, and it can be common for adult children to manage their parents' finances. This leaves them dependent upon adult children. Encouraging older people to seek advice from people they trust before signing documents or allowing access to bank accounts is one way to prevent abuse.

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 everyone. Due to many factors, older people can become sidelined in the very decisions that affect them the most, or can be afraid to speak up as their needs increase.

4.5 Câu chuyện số 1: Chuyện của Bà Hạnh “Khi sự việc thay đổi”



Bà Hạnh chừng 70 mấy tuổi và việc đi đứng của bà ngày càng khó khăn. Bà sống với con trai, tên Duy, vì bà không biết tiếng Anh; Duy cũng là người quản lý tài chánh của bà. Khi đi ra ngoài, bà Hạnh cần ít tiền dẫn túi, nhưng thường là Duy nổi giận và từ chối đưa tiền cho bà.

Mới đây, nhân viên giúp đỡ cho bà Hạnh đã thu xếp để có một Chuyên viên Phục hồi Chức năng đến nhà, chuyên viên này đã đề nghị lắp đặt một số thiết bị để trợ giúp cho bà. Bà Hạnh sợ là con trai bà sẽ giận dữ nếu bà yêu cầu lắp đặt những thiết bị này, vì vậy bà nói với nhân viên phụ trách là bà không cần, nhưng điều này khiến cho việc đi đứng của bà trong nhà ngày càng khó khăn hơn. Bà Hạnh chỉ có 1 người con trai duy nhất và bà không muốn đánh mất đi tình mẹ con.

Điểm chính

Điều quan trọng là quý vị phải hiểu biết rõ ràng về vấn đề tài chánh của mình hoặc kiểm soát được tiền bạc chi tiêu ra sao. Những nhu cầu, sự an lạc về thể chất lẫn tinh thần của người cao niên cũng quan trọng như của các thành viên trong gia đình họ.

MỤC TIÊU: Khuyến khích các vị cao niên cân nhắc những phương cách có thể dùng để quản lý tài chánh của mình. Nâng cao sự hiểu biết về cách đối xử nào không thể chấp nhận được và

Các câu hỏi

1. Những vấn đề và mối quan ngại trong câu chuyện này là gì? Quý vị nghĩ có khi nào xảy ra trong cộng đồng không?
2. Bà Hạnh có cảm nghĩ ra sao trong tình huống này? Cảm nghĩ của Duy ra sao? Tại sao họ lại có cái nhìn khác biệt cho cùng một tình huống?
3. Những giải pháp truyền thống nào để gia đình này có thể giải quyết ổn thỏa tình huống như thế? Ở Úc thì những giải pháp này thay đổi ra sao?
4. Làm thế nào để mối quan hệ trong gia đình này được tôn kính hơn, khi đưa ra các quyết định cho tương lai?
5. Quý vị sẽ khuyên bà Hạnh nên làm gì? Bà cần nghĩ đến điều gì trong hoàn cảnh này?
6. Bà Hạnh có thể đến chỗ nào để được giúp đỡ và tìm hiểu thêm tin tức để cải tiến hoàn cảnh của họ?

Some types of abuse that could be indicated in this story

Emotional abuse	Getting angry or abusive when an older person makes reasonable requests
Neglect	Failing to provide care where it could be reasonably expected.
Financial abuse	Restricting or denying an older person access to their pension or funds. Mismanagement of an older persons' assets. Taking money or selling possessions without permission – often by asking an older person to sign a form they don't understand. This can include a misuse of Enduring Power of Attorney.

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

Traditional trust of family members – Whilst this is in many ways a positive cultural trait, it can lead to making long-term arrangements without discussing expectations or potential changes in circumstance. Independent legal or financial advice is often not sought. An older person may tolerate an unhappy family arrangement rather than publically acknowledge that their adult child is acting disrespectfully. There is a lack of understanding of Enduring Power of Attorney and respective options available to them

Tradition of sacrifice in older age – Older people from Vietnamese backgrounds traditionally save and sacrifice for the benefit of the next generation. They are likely to consider the wellbeing and needs of the family or children as being more important than their own. Where disrespect or abuse is indicated, it may be difficult for an older person to acknowledge or prioritise their own feelings or needs.

Increased dependency due to migration – Many seniors from Vietnamese backgrounds are dependent on information and advice provided by family members, and it is common for adult children to manage their parents' finances. Older people may be accustomed to signing forms they don't understand and relying on their children to inform their decisions. This heightened trust and dependence can make older people more vulnerable to the abuse of their rights.

Strong concern around other people's views – Where family members are not acting respectfully or adequately caring for their parents, feelings of shame may be provoked in the older person that may prevent them seeking help.

Intergenerational conflict – Traditional expectations of being cared for in old age by their children may clash with those of the younger generations who can have contemporary Australian constraints and practicalities. There can be an imbalance of power favouring the younger generation.

4.6 Story 2: Trang and Hai: “Troubled relationship”



Trang is in her 80s and lives with her husband of many years, Hai. He is often angry, especially when he has been drinking and at times he yells and hits her. Since the children left home and since Hai retired, he has been drinking more. He says it helps him sleep as he has bad dreams and memories about his time in the camp in Vietnam. He refuses to talk to anyone about this.

Trang has been thinking about getting away from Hai. None of her friends are divorced and she worries what people would think. She has managed by just doing what her husband says, and concentrating on her grandchildren. Her children don't get along with their father but they do not know the full extent of how Trang is treated and she does not want to burden them with this.

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 Trang feel about this situation? How might Hai feel? Why might they see the situation differently?
3. What are traditional ways this family would have managed this situation? How have things changed in Australia?
4. What is the role of the wider community, Trang's friends, children and social networks in this situation?
5. What would you advise Trang to do? What do think she needs to think about in this situation?
6. Where could Trang and her family get support in finding more information and making these decisions?

Background

Relationship conflict can be deferred while a couple is busy raising children. Once the children have left the family home, problems in the relationship can surface. This can lead to physical and emotionally abusive behaviour. Alcohol intake may increase after retirement, or to self medicate to manage the impact of previous trauma.

4.7 Câu chuyện số 2: Trang & Hai: “Trở ngại trong quan hệ”



Bà Trang chừng 80 mấy tuổi và đang sống với ông chồng xưa nay, ông Hai. Ông ấy hay nổi giận, nhất là khi có rượu vô, và những lúc đó ông la mắng và đánh bà. Kể từ khi con cái ra riêng và ông Hai về hưu, ông càng uống rượu nhiều hơn nữa. Ông nói là rượu giúp ông ngủ được vì ông bị ác mộng và những ký ức về thời gian trong trại cải tạo ở Việt Nam. Ông không muốn nói với bất cứ ai về việc này.

Bà Trang đã tính đến chuyện xa ông Hai. Bạn bè của bà lại chẳng có ai ly dị cả và bà lo là không biết họ nghĩ sao đây. Bà chịu đựng bằng cách làm những gì ông chồng bà bảo, và chú tâm vào các cháu của bà. Các con của bà cũng không thuận với cha, nhưng họ không biết hết được những gì bà bị đối xử và bà không muốn sự việc này khiến cho các con lo lắng thêm.

Điểm chính

Trong suốt cuộc đời, cũng có lúc chúng ta phải đương đầu với những tình trạng khó khăn. Điều quan trọng là hãy nhớ chúng ta có quyền chọn lựa và có những phương cách giải quyết khác. Cho dù những tình huống khó khăn này có thể làm chúng ta sợ hãi, chán nản, nhưng lúc nào cũng có dịch vụ giúp quý vị hiểu về quyền hạn của mình và có quyết định tốt nhất cho quý vị.

MỤC TIÊU Giúp các vị cao niên thêm khả năng suy xét về quyền hạn và nhu cầu của họ, và tích cực dự phần vào những quyết định quan trọng cho tương lai.

Các câu hỏi

1. Những vấn đề và mối quan ngại trong câu chuyện này là gì? Quý vị nghĩ có khi nào xảy ra trong cộng đồng không?
2. Bà Trang có cảm nghĩ ra sao trong tình huống này? Cảm nghĩ của ông Hai ra sao? Tại sao họ lại có cái nhìn khác biệt cho cùng một tình huống?
3. Những giải pháp truyền thống nào để gia đình này có thể giải quyết ổn thỏa tình huống như thế? Ở Úc thì những giải pháp này thay đổi ra sao?
4. Vai trò của cộng đồng nói chung, bạn bè, con cái của bà Trang và các mạng lưới xã hội trong tình huống này là gì?
5. Quý vị sẽ khuyên bà Trang nên làm gì? Bà cần nghĩ đến điều gì trong tình huống này?
6. Nơi nào để bà Trang và gia đình có thể xin giúp đỡ để tìm hiểu thêm thông tin và đi đến những quyết định này?

Some types of abuse that could be indicated in this story

Physical abuse	Hitting, pushing, yelling, shouting, threatening
Emotional abuse	Telling a person they are worthless Ignoring an older person
Financial abuse	Using money as a means of control, by restricting access to bank accounts or cash

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

Duty of women in marriage - Women may stay in unhappy situations out of a sense of duty to their families and may stay in difficult marriages

Keeping it to yourself - Parents, especially women, may work hard to protect their children from their stresses. It is common for the older generations to keep their troubles to themselves.

Alcohol abuse: Alcohol abuse following retirement can be exacerbated by social isolation, loneliness and traumatic experiences pre-migration. Alcohol may be used to “self-medicate”.

Migration increased dependence – Many Vietnamese 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 may have created a dependence on children due to language and cultural differences. Older people may be accustomed to relying on their children for information. There is help outside the family for older people to understand options and make informed decisions.

Stigma around mental illness –Traumatic symptoms or depression are sometimes not well understood. Often older people will try to explain away underlying mental health issues through physical manifestations, and find it difficult to understand that these physical symptoms (eg. breathing difficulty, chest pains, etc.) may be caused by psychological issues.

Financial control – Traditionally men control the family’s finances, including any assets, leaving women dependent upon their husbands (and adult sons) for access to money.

4.8 Story 3: Hieu: “Out of my hands”



Hieu is in his late 70s. After his wife died and his health deteriorated, he sponsored his son Duc to come to Australia on a Carer's Visa. At first things were fine but it has been such a long time since they lived together and Duc has changed a lot over the years. Duc doesn't seem happy and has become more aggressive. Hieu has noticed his money missing and he knows Duc is spending a lot of time at the pokies.

After a big argument Duc told his father to leave the house and Hieu has been staying with his friends since then. He wants to go back to his home but is worried about Duc getting in trouble and his visa being cancelled if he speaks with a lawyer.

Key message

When communities talk about these issues, it gives older people permission to speak up if they are experiencing abuse. Seeking advice is free and you will be given choices about what, if any, action to take. 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 stop a person from seeking help & educate people about support options.

Questions

1. What are the issues and concerns in this story? Do you think it ever happens in the community?
2. How might Hieu feel about this situation? How might Duc feel? Why might they see the situation differently?
3. What is the role of the wider community, Hieu's friends and social networks in this situation?
4. What would be respectful for Hieu in the family's relationship and decisions about his future?
5. What would you advise Hieu to do? What does he need to think about in this situation?
6. Where could Hieu and his family get support in finding more information and making these decisions?

Background

This story highlights the issues involved with adult children coming to Australia and reuniting with family after many years of living separately. Seniors will not always understand the conditions of their adult child's visa and may be reluctant to get the child in trouble. Seniors may not always understand that getting support or advice is free, confidential and does not come with any obligation for action. Issues relating to problem gambling are also highlighted by this story. Intergenerational conflict is normal in all cultures but may be exacerbated by migration, problem gambling and changing family circumstances.

4.9 Câu chuyện số 3: Ông Hiếu: “Ngoài tầm tay tôi”



Ông Hiếu đã gần 80 tuổi. Sau khi vợ mất, và sức khỏe của ông suy giảm, ông bảo lãnh người con trai, Đức, đến Úc theo diện visa cho Người Chăm sóc. Buổi đầu, mọi việc đều tốt đẹp; nhưng đã không sống chung với nhau quá lâu, và qua năm tháng Đức đã thay đổi nhiều. Đức có vẻ không được vui và trở nên hung hăng. Ông Hiếu thấy bị mất tiền và ông biết là Đức đi chơi bấm máy cờ bạc rất nhiều.

Sau một lần gây gổ ầm ĩ, Đức yêu cầu cha mình dọn ra khỏi nhà và ông Hiếu đã phải sống với bạn bè kể từ đó. Ông muốn trở về nhà, nhưng lại sợ là Đức bị rắc rối vì nếu ông nói chuyện với luật sư thì visa của Đức sẽ bị hủy.

Điểm chính

Khi các cộng đồng thảo luận về những vấn đề này, buổi thảo luận giúp các vị cao niên có cơ hội thổ lộ nếu họ lâm vào tình trạng bị ngược đãi. Dịch vụ tư vấn miễn phí và chuyên viên tư vấn sẽ cho quý vị biết nên lựa chọn những phương cách hành động nào nếu có. Tình trạng bị ngược đãi đối với người cao niên có thể xảy ra cho bất cứ ai, bất kể phái tính, văn hóa, tôn giáo hoặc nguồn gốc kinh tế xã hội.

MỤC TIÊU Ứng phó với sự suy nghĩ của các vị cao niên cho rằng đó là điều sỉ nhục khi nói với người khác là họ bị đối xử tàn tệ khiến cho họ không chịu đi tìm người giúp đỡ & tìm hiểu về những phương cách hỗ trợ có sẵn.

Các câu hỏi

1. Những vấn đề và mối quan ngại trong câu chuyện này là gì? Quý vị nghĩ có khi nào xảy ra trong cộng đồng không?
2. Ông Hiếu có cảm nghĩ ra sao trong tình huống này? Cảm nghĩ của Đức ra sao? Tại sao họ lại có cái nhìn khác biệt cho cùng một tình huống?
3. Vai trò của cộng đồng nói chung, bạn bè của ông Hiếu và các mạng lưới xã hội trong tình huống này là gì?
4. Ông Hiếu phải quyết định thế nào về tương lai của ông ấy và về quan hệ trong gia đình sao cho được tôn kính?
5. Quý vị sẽ khuyên ông Hiếu nên làm gì? Ông cần nghĩ đến điều gì trong tình huống này?
6. Nơi nào để ông Hiếu và gia đình có thể xin giúp đỡ để tìm hiểu thêm thông tin và đi đến những quyết định này?

Types of abuse that could be indicated in this story

Dismissiveness	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.
Emotional abuse	Yelling at the older person. Making threats of residential care in response to the older person expressing their needs or concerns.
Neglect	Failing to provide care where it could be reasonably expected.
Financial abuse	The sale of an older persons' assets or possessions against their will. This could include the misuse of Enduring Power of Attorney and asking a person to sign forms they don't understand.

Underlying 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 Vietnamese culture. There is an implicit trust that the family will make decisions and act in the older persons best interests. However, major decisions including family members joining the family in Australia 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 may clash with those of the younger generations. Communication and information can help bridge the gap in understanding between the generations.

Strong concern around other people's views – Where family members are not acting respectfully or adequately caring for their parents, it provokes feelings of shame in the older person that could prevent them seeking help.

Returning 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. As the parents get older and more dependent, an abusive situation can develop, particularly if the adult child joins the family home. Many older people in this situation do not want to take legal action; they want help for their adult child. Stigma around their child's issues can prevent people seeking help. They may be afraid of making the situation worse or of causing problems for the adult child and the family.

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 Tiếng Việt

Những thông điệp này có thể được sử dụng trong những buổi giáo dục cộng đồng hoặc truyền thông.

Tất cả chúng ta đều có quyền được kính trọng và có phẩm giá lúc tuổi già. Tuy nhiên, những quan hệ với gia đình và bạn bè có thể xấu đi.

Có đến năm phần trăm người cao niên bị ngược đãi dưới nhiều hình thức khác nhau.

Tính theo dân số chung thì tình trạng người cao niên bị ngược đãi trong các cộng đồng di dân không ít phổ biến hơn so với cộng đồng chung, nhưng lại bị che giấu nhiều hơn vì sợ xấu hổ, sợ vì nghĩ đó là điều sỉ nhục hoặc vì không biết nhờ giúp đỡ nơi đâu.

Ngược đãi người cao niên là bất cứ hành vi nào làm tổn thương cho người cao niên và do những người mà họ quen biết và tin tưởng thực hiện.

Hành vi ngược đãi người cao niên có nhiều dạng khác nhau. Đôi khi người ta không nghĩ đến hậu quả do hành vi của họ gây ra. Và cũng không nghĩ rằng người cao niên lại cho hành vi của họ là hành vi ngược đãi.

Con cái đã trưởng thành không phải lúc nào cũng nói cho quý vị biết sự thật, nhất là khi họ vướng vào những thói xấu như cờ bạc, rượu chè hoặc nghiện ngập. Quý vị không nên ký tên vào giấy tờ nào mà quý vị không biết rõ.

Tốt nhất là có được tư vấn độc lập.

Đôi khi con cái có những kỳ vọng không thực tế nơi chúng ta. Không phải lúc nào gia đình cũng hiểu được cảm giác và khả năng làm việc của chúng ta khi tuổi tác đã cao. Giúp đỡ cho gia đình là việc quan trọng, nhưng cho họ biết khả năng chừng mực của chúng ta cũng không kém phần quan trọng.

Giữ liên lạc với các mạng lưới xã hội là một phần quan trọng để quý vị bớt bị lệ thuộc, và nhu cầu của quý vị cũng quan trọng như nhu cầu của những thành viên khác trong gia đình.

Trong suốt cuộc đời, cũng có lúc chúng ta phải đương đầu với những tình huống khó khăn. Cho dù những tình huống khó khăn này có thể làm chúng ta sợ hãi, chán nản, chúng ta vẫn có quyền chọn lựa. Đừng chịu đựng trong im lặng – sự giúp đỡ nằm trong tầm tay, ngay cả khi tưởng chừng như xa xôi lắm.

Tất cả chúng ta đều có quyền được kính trọng và tôn trọng phẩm giá lúc tuổi già. Không ai nhất thiết phải chấp nhận tình trạng bất kính và không vui. Nếu quý vị cần được giúp đỡ, hãy nói chuyện với người nào mà quý vị tin tưởng.

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.¹³
- 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.

¹³ K. Pillemer, 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.

- Seniors Rights Victoria specialises in helping older people who are being mistreated. Bilingual workers in 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.

Phụ chú 1: Buổi Thảo luận Mẫu (Bản Tiếng Việt)

Phần giới thiệu

Tự giới thiệu và cảm ơn nhóm đã mời quý vị đến nói chuyện. Nói sơ qua về quá trình làm việc của quý vị với tổ chức của mình hoặc với Seniors Rights Victoria.

Nếu nhóm ít hơn 12 người, hãy mời họ tự giới thiệu và cho biết họ là thành viên của nhóm được bao lâu. Yêu cầu họ phát biểu một câu ngắn cho biết sự kính trọng và tôn trọng phẩm giá có tầm quan trọng thế nào đối với họ.

Nếu nhóm đông người hơn, hãy yêu cầu nhóm cho biết sự kính trọng và tôn trọng phẩm giá đối với họ có tầm quan trọng như thế nào và sau đó yêu cầu nhóm cho ví dụ vài câu trả lời.

Buổi thảo luận hôm nay

Điều quan trọng là nội dung đề tài hoặc thảo luận phải rõ ràng. Tóm lược chủ đề là gì và những gì KHÔNG nằm trong phạm vi của chủ đề. Đây là những câu hỏi sẽ được trả lời trong buổi thảo luận:

- Thái độ kính trọng và bất kính đối với người cao niên trong quan hệ gia đình và bạn bè là gì? Việc này có tầm quan trọng như thế nào đối với chúng ta, theo góc nhìn của cá nhân, gia đình và cộng đồng khi người cao niên bị người mà họ tin cậy gây tổn hại?
- Một số dạng của hành vi bất kính và ngược đãi người cao niên là gì?
- Những giải pháp truyền thống để chịu đựng và thích nghi lúc tuổi già đã thay đổi ra sao khi chúng ta di dân sang Úc?
- Làm thế nào để chúng ta ngăn ngừa được tình trạng bạc đãi người cao niên trong gia đình và trong cộng đồng của chúng ta?
- Có dịch vụ giúp đỡ nào cho người cao niên đang gặp vấn nạn này và giúp đỡ cho gia đình họ tạo được mối quan hệ tốt đẹp hơn?

Điểm chính

Tất cả chúng ta đều có quyền cảm thấy được an toàn.
Luôn có người lắng nghe để hiểu được nhu cầu của quý vị và giúp quý vị giải quyết.

Định nghĩa hành vi ngược đãi người cao niên

Dành ít thời gian để giải thích về hình thức ngược đãi người cao niên sẽ được bao gồm trong buổi thảo luận hôm nay, mức độ của hành vi ngược đãi người cao niên; và khó ước đoán được con số vì ít người báo cáo hoặc che giấu đi.

- Chính phủ Tiểu bang Victoria định nghĩa hành vi ngược đãi người cao niên là 'bất cứ hành vi nào gây hại cho người cao niên xảy ra trong 'mối quan hệ tin cậy'.
- Mối quan hệ tin cậy có thể là quan hệ với người bạn đời, thân nhân, bạn bè hoặc người chăm sóc.
- Thông thường, 'mối quan hệ tin cậy' là quan hệ với một thân nhân trong gia đình và thường thân nhân đó là con trai hoặc con gái của họ.

Bảo đảm mọi người hiểu được ý nghĩa 'mối quan hệ tin cậy'. Có thể yêu cầu họ cho biết một người mà họ có 'mối quan hệ tin cậy' với người đó, ví dụ như người bạn đời, chồng, vợ, chị em gái, con trai, con gái, anh chị em họ, vân vân...

- Dạng ngược đãi người cao niên trong quan hệ này phổ biến hơn là chúng ta nghĩ.
- Trong khi rất ít vụ người cao niên bị ngược đãi được báo cáo, thì Tổ chức Y tế Thế giới ước chừng có đến 10 phần trăm người cao niên trên thế giới lâm vào tình huống này.

- Bất cứ người cao niên nào cũng có thể lâm vào tình trạng bị ngược đãi. Bất kể nam hay nữ, mức thu nhập, nguồn gốc văn hóa, người khỏe mạnh hoặc người bị khuyết tật về thể chất hoặc tâm thần đều có thể bị người thân thiết với họ ngược đãi.
- Chưa có nhiều nghiên cứu về vấn nạn này trong các cộng đồng có nguồn gốc văn hóa khác nhau. Cũng không có nghiên cứu hoặc bằng chứng cho thấy vấn nạn này xảy ra trong cộng đồng văn hóa này nhiều hơn cộng đồng văn hóa khác. Tuy nhiên, khi người cao niên có nguồn gốc di dân có thể ít khi họ tìm kiếm dịch vụ giúp đỡ hoặc ít biết về những dịch vụ sẵn có giúp cho họ và gia đình.

Những hình thức ngược đãi và lơ là

Tình trạng những người được tin cậy ngược đãi người cao niên có nhiều dạng khác nhau. Việc ngược đãi có thể ảnh hưởng đến sự an lạc của họ về mặt tài chánh, tinh thần, xã hội, thể chất hoặc tình dục. Bỏ bê không chăm sóc cũng là một hình thức ngược đãi – còn gọi là lơ là.

Nêu ra một ví dụ nhỏ điển hình cho mỗi hình thức ngược đãi. Dưới đây là vài ý

Tài chánh	Không cho người cao niên biết và sử dụng chính trương mục ngân hàng của họ
Thể chất	La lối, xô đẩy, đánh đập, nhốt một người trong phòng
Tình cảm	Khi người cao niên nói ra những nhu cầu hoặc lo lắng của họ, thì bị hăm dọa về việc phải vào viện dưỡng lão
Xã hội	Không cho người cao niên đi thăm viếng bạn bè của họ hoặc sử dụng điện thoại
Tình dục	Có hành vi sách nhiễu hoặc ngôn từ về tình dục đối với một người mà không được người đó đồng ý
Lơ là	Không cung cấp thực phẩm, chăm sóc về y tế, sưởi ấm và nơi cư trú

Phạm vi của buổi thảo luận

- Chúng ta có một số câu chuyện cho thấy hình thức bắt kính và ngược đãi xảy ra như thế nào.
- Những câu chuyện này chỉ là hư cấu nhưng chúng phản ánh những tình huống thường thấy được.
- Tôi sẽ có một số câu hỏi để chúng ta thảo luận về câu chuyện và những gì xảy ra cho người đó và gia đình họ.
- Xin vui lòng tôn trọng thời gian của người khác để họ được phát biểu trong buổi thảo luận.
- Vào cuối buổi thảo luận, quý vị sẽ có thời gian nói chuyện riêng với tôi nếu quý vị có điều lo ngại cho một người quen của mình.
- Hôm nay chúng ta không bao gồm hết được mọi vấn đề. Tôi sẽ trở lại để nói thêm về đề tài này vào một dịp khác.

Kể những câu chuyện và thảo luận

Kể câu chuyện và đặt câu hỏi. Qua câu chuyện phải làm rõ thông điệp chủ yếu lồng trong đó là gì. Đúc kết mỗi câu chuyện bằng câu hỏi: người đó có thể làm được gì? Liệt kê những chọn lựa sẵn có và những dịch vụ giúp đỡ (nhấn mạnh về vai trò của SRV và những tổ chức sắc tộc chuyên môn cũng như chia sẻ những ý tưởng hữu ích từ người tham dự). Lập lại những điều trên nếu quý vị đủ thời gian cho một câu chuyện khác.

Đúc kết

Hỏi người tham dự qua buổi thảo luận họ đã học hỏi được thông điệp chủ yếu nào.

- Tóm lược lại những thông điệp chủ yếu trong mỗi câu chuyện hoặc những đề tài quan trọng được nêu ra trong buổi thảo luận.

Hành vi ngược đãi người cao niên có nhiều dạng khác nhau. Hành vi này có thể là cố ý hay do vô tình. Những nhu cầu, sự an lạc về thể chất lẫn tinh thần của người cao niên cũng quan trọng như của các thành viên trong gia đình họ.

Không ai nhất thiết phải chấp nhận tình trạng bất kính và không vui. Nếu quý vị cần được giúp đỡ, nên nói chuyện với người nào mà quý vị tin cậy.

Giữ liên lạc với các mạng lưới xã hội là một phần quan trọng để quý vị bớt bị lệ thuộc.













- Seniors Rights Victoria chuyên giúp cho những vị cao niên bị ngược đãi. Những nhân viên song ngữ trong các cộng đồng đa văn hóa có thể giúp giải thích về những lựa chọn sẵn có hoặc kết nối các vị cao niên đó với những dịch vụ khác.
- Seniors Rights Victoria cung ứng nhiều dịch vụ thông qua thông ngôn viên (miễn phí).
 - Tư vấn miễn phí và kín đáo cho những vị trên 60 tuổi
 - Dịch vụ qua điện thoại hoặc đến nhà
 - Giúp đỡ và bênh vực quyền lợi ngắn hạn
 - Dịch vụ tư vấn miễn phí chuyên môn về pháp lý

Tới lúc này hãy phân phát tập thông tin và cho điền mẫu giấy đánh giá. Hỏi nhóm các câu hỏi đánh giá.

Luôn luôn dành đủ thời gian cho các câu hỏi và cho những ai muốn nói chuyện riêng vào cuối buổi thảo luận.

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.
Vietnamese support services	Australian Vietnamese Women's Association http://www.avwa.org.au/ info@avwa.org.au (03) 9428 9078		Provides a wide range of bilingual social community and training services (RTO): Home Care packages; Commonwealth Home Support Programs and Community Visitor Scheme; Drug and Alcohol and Gambling counselling and support; Prisoner support; Children Play Groups; Senior and Adult Groups; Tutoring on specific subjects. Services include community education and advocacy.
	City of Yarra Willowview Centre www.yarracity.vic.gov.au (03) 9205 5427		Activity groups for older people aged 65 and over provide an encouraging social environment to connect with others. Activities aim to enhance the physical and mental health wellbeing of participants offering gentle exercises, short day trips, special projects, forums and special activities. Special transport needs are provided. We host dementia support group and multicultural groups. Our team is multilingual and professionally trained. Referral can be made through contacting My Aged Care on 1800 200 422.
	cohealth https://www.cohealth.org.au/ (03) 8378 1600		Vietnamese speaking Community Development worker provides case work, family services, group work and community development
	Indochinese Elderly Refugee Association Vic http://iera.org.au/ iceravic@iera.org.au (03) 9429 1307		The IERA is a state-wide, not-for-profit and multi-service organisation. Services to northern and western areas include: Residential Care, Social Support Service and Planned Activity Programs.
	Springvale Indo-Chinese Mutual Assistance Association https://sicmaa.com/ (03) 9547 6161		SICMAA is a non-profit welfare organisation, which aims to create an environment for Cambodians, Laotians, Vietnamese and Chinese from Cambodia, Laos and Vietnam to work together towards common goals; facilitate the integration of the Indo-Chinese Community into Australian Society; provide free-of-charge practical assistance and counselling services to Indo-Chinese people who may suffer disadvantage due to lack of English; and help facilitate equal access to mainstream services.
	Vietnamese Community In Australia-Victoria Chapter Inc https://vcavic.net/ 0414 786 575 (Community Social Welfare Support Co-ordinator) 0403 384 679 (HACC & Volunteer Co-ordinator)		The Vietnamese Community in Australia/Vic Chapter (VCA Vic) is the representative body for all Vietnamese in Victoria and provides a range of social, welfare, cultural and advocacy services. The VCA Vic objectives include promotion and preservation of Vietnamese cultural heritage; providing referrals and information to assist senior citizens, women and young people; advocacy and settlement services.
	Vietnamese Seniors Cultural Association yenvu45@gmail.com (03) 9885 3815		Members come together each Tuesday for Tai Chi, Zumba Gold, singing, dancing, table tennis; or excursions, festival performances and birthday celebrations. The Association aims to maintain physical and mental health of the Vietnamese community and preserve cultural and artistic activities in the life of multicultural Australia.
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.
	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.
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 (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 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 Vietnamese community of Victoria

The following tables collate information gathered from the Vietnamese community advisory group as part of the ECCV project to raise awareness in ethnic communities about elder abuse. The Vietnamese elder abuse advisory group met between July 2016 and March 2017. It also draws upon information from the *Culturally Responsive Palliative Care Peer Educators Resource: Vietnamese Community* developed by Palliative Care Victoria and the Ethnic Communities Council of Victoria in 2014. This was informed by the Vietnamese community advisory group for that project.

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

Advisory group membership

Australian Vietnamese Womens' Association

cohealth

Vietnamese Community in Australia-Victoria Chapter Inc

Vietnamese Seniors Cultural Association

Indochinese Elderly Refugees Association -Victoria Inc

Springvale Indo-Chinese Mutual Assistance Association

Yarra City Council

Seniors Rights Victoria

Vietnamese Cultural context	Common cultural beliefs for Vietnamese-born Australians
	<p>Altering Perception: The prevalence of the perception that ‘respect for elders’ is strong in Vietnamese culture may mean people are more likely to deny occurrence of elder abuse.</p> <p>Values around women’s role as carer: The main carers are usually women and most often spouses. Women may feel social pressure to continue or feel resigned to their situation</p> <p>Family structure: Strong role of family and collective decision making: greater good of family outweighs individual needs. Emphasis on putting needs of family first/strong sense of duty to family for seniors, potentially at cost of their own needs.</p> <p>Idea of karma: people can hold a belief that if someone is suffering it must be destined to happen, or consequences from a previous life and one must endure it.</p> <p>Family matters as private and personal matters: Older generation women in particular would rarely speak with others about family issues, and there can be a strong cultural norm of internalising suffering.</p> <p>Traditional concern about other people’s views when making decisions: The views of the wider community can strongly influence family and individual decisions.</p> <p>Greater reliance on children throughout the post migration period: Second generation Australians from non-English speaking backgrounds may have had considerably more responsibility around their parents’ and families’ affairs (medical, legal, financial etc.).</p> <p>Tradition of the eldest male son managing family affairs: The daughter can also fulfil this role but it is traditionally given to male adult children.</p>
	Expectations
	<p>Family expectations: An expectation that the extended family will live together.</p> <p>A tradition of sacrifice for the family in older age: Traditionally the older parents save and sacrifice for the benefit of the next generation. It is unlikely that they have a ‘spend the inheritance’ attitude. They are also likely to consider the wellbeing and needs of the family as being more important than their own needs.</p> <p>The potential for intergenerational difference or conflict over the above expectations: This may exist because of changes in contemporary lifestyle (traditional cultural values vs contemporary context and pressures) and the impact of migration on the family (traditional cultural values vs Australian context and cultural values).</p>

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.
	Refugee background
	Migration history: Many older generations came to Australia as refugees wanting a 'better life' for children. They do not want them to endure hardships, and therefore they may be prone to overcompensate.
	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 towards 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.
	First time experience of ageing: The older population may never have seen their own parents age. This means they may not know what to expect.
	Overburdening the older person: Support from the family may come with conditions such as looking after the grandchildren and housework. An older person may not feel able to say no or voice concerns about not coping with allocated tasks.
	Social isolation and ageing
	Smaller family networks: Following migration, family networks may be smaller, leaving fewer options for support within the family.
	Lack of understanding of the impact of old age: The impact of old age may not be well understood, as due to migration away from family it may be their first experience of aging. This means they may not know what to expect and the older person may be expected to perform household chores and childcare beyond their level of comfort.
	Norm with finances: Significant number of seniors rely on adult children to manage their money
	Dependency
	Language and literacy: many older people from Vietnamese speaking backgrounds don't speak English and may also have a low level of literacy in both Vietnamese and English. This increases dependence on family members (often adult children) for information and interactions that involve reading, writing or speaking in English.

	<p>Multiple levels of dependency due to living with the extended family: Whilst living with the extended family is largely a healthy and positive societal structure, it can result in older people having multiple layers of dependency across domestic, financial and social spheres. It is traditional for the adult child to have the balance of power in the household. The older person is in a vulnerable position should this power be abused. There can be an embarrassment at the level of dependency and a reluctance to voice needs or ask for help.</p> <p>Premature transfer of assets: Older people can transfer their assets to their children in advance of moving to Australia, particularly those on Parent Visas. They are then financially dependent on their children.</p>
	<p>Adult children issues</p>
	<p>Gambling addiction: This can lead to financial abuse to not only fund the ongoing habit of the perpetrator but cover the debts associated with their addiction.</p> <p>Drug addiction: A significant trigger to elder abuse</p> <p>Mental Health: Traditionally, mental illness is a shameful thing within the Vietnamese culture. Mental illness is often feared or denied. This has implications for seniors with mental health issues along with adult children who may be reluctant to seek help thus potentially increasing pressure on family which could result in abuse.</p>

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 or may not know they can be free or affordable</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>
	Lack of knowledge
	Understanding abuse: many older people do not realise that things such as emotional abuse or neglect actually constitute abuse
	Restricted access to supports and resources
	<p>Lack of appropriate services: Lack of culturally relevant or flexible services in some areas</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>