

Inclusive Service Provision through an Intersectional Approach

Tuesday 31 October 2023

OUR VISION

All aged care consumers in Australia experience inclusive and accessible care

OUR PURPOSE

To build the capacity and capabilities of Australian aged care providers to deliver services that are welcoming, inclusive and accessible

OUR SERVICE AREAS



Inclusive practice
training and
workshops



Capacity building to
promote cultural
inclusion and equity



Diversity advice and
consulting

The Centre for Cultural Diversity in Ageing is supported by Benetas & funded by the Australian Department of Health and Aged Care through the Partners in Culturally Appropriate Care (PICAC) program.

Budi Sudarto

Budi is the founder and director of Ananda Training & Consultancy, a boutique agency specialising in intersectionality, equity, and justice. Budi has an extensive knowledge in intersectionality, gender and race relations and continue to use their lived in experiences to advocate for meaningful and sustainable change based on human rights.

Budi is a contributing author of a book, *Living and Loving in Diversity* as well as several journal articles on intersectionality.





Intersectional Service Provision: Moving Beyond Diversity

Budi Sudarto

Ananda Training & Consultancy



Acknowledgement of Country

I would like to acknowledge the traditional Custodians of the land where I live and work, the Wurundjeri People of the Kulin Nation, and pay my respect to the Elders, past and present.

I'd also like to acknowledge the traditional Custodians of the various countries in which you are joining us from today.

Intersectionality – What Is It?

- + Intersectionality comes from Black and African-American socio-legal feminist movement to question the persistence of both racism and sexism.
- + For these women, racism and sexism are not two separate entities, but often intersect and have real consequences on their lives.
- + Professor Kimberlé Crenshaw coined the term '**intersectionality**' in 1989 to highlight the inequity and injustice that African-American and Black women are facing daily as a result on the intersections between racism and sexism (and more).



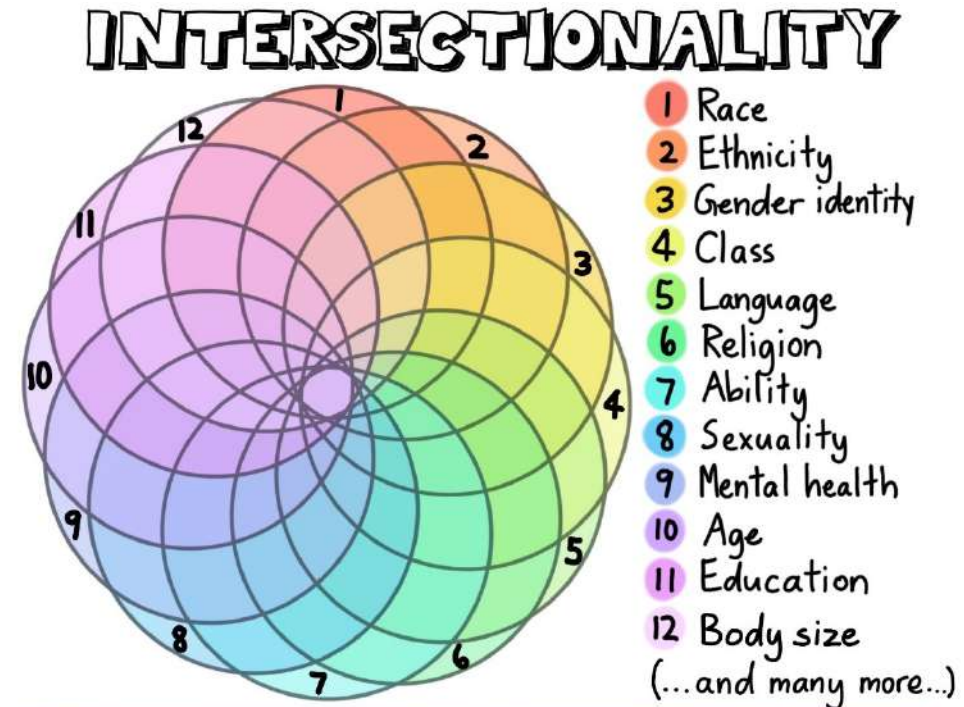
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Intersectionality

“Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It’s not simply that there’s a race problem here, a gender problem here, and a class or LGBTQ problem there. Many times, that framework erases what happens to people who are subject to all of these things.”

Prof. Kimberlé Crenshaw

- + As you can see from the diagram, there are many intersections that an individual carry with them, and these intersections are **contextual**.
- + We may be denied power in some settings but given power in others; we may move from being marginalised to holding power (and vis a versa).
- + We carry the story of **multiple and intersecting marginalisation** with us, to all settings and contexts.
- + **Compounding impact** of experiencing intersecting marginalisation that has a lasting impact on individuals.

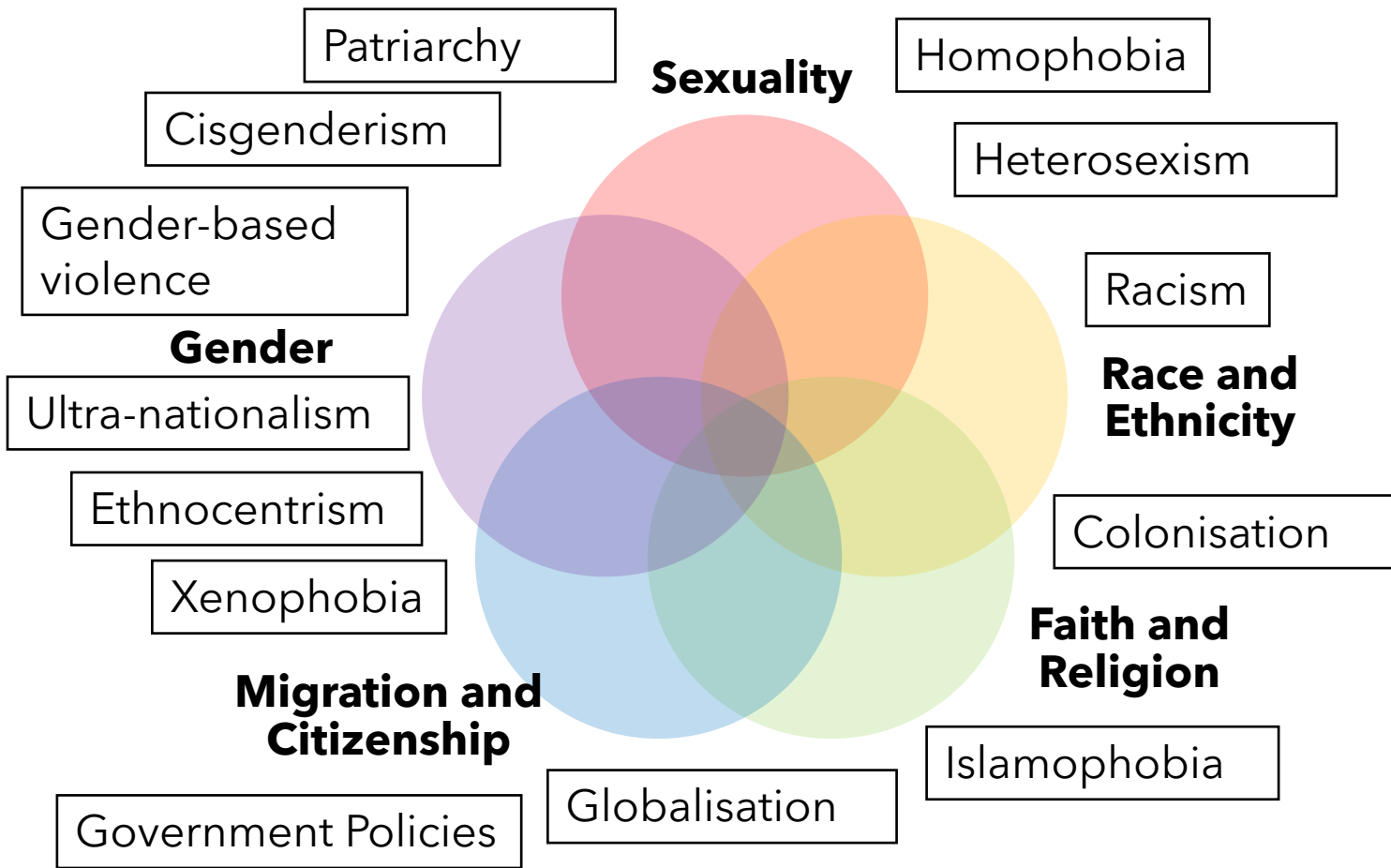


Intersectionality is a lens through which you can see where power comes and collides, where it locks and intersects. It is the acknowledgement that everyone has their own unique experiences of discrimination and privilege.

- Kimberlé Crenshaw -

@sylviaaduckworth

Intersectionality: My Example



"No Asians!"

"I just love your accent" OR "I can't understand your accent."

"Your name is too difficult, can you change it? **Do you have an English name?**"

"It must be difficult to be gay and Muslim."

"I just don't understand why you want to keep your faith; they kill gay people!"

"If you don't like it, then leave."

"You should be grateful."

"Repent and Allah will forgive you."

"Gay doesn't exist in our religion."

"We are in Australia, there's no such thing as discrimination."

"You can't tell me that I know nothing about discrimination, I've been discriminated too!"

"You're just being too sensitive."

"We are already diverse, we don't need to do this work."

Etc, etc, etc.

Compounding Impact – My Example

- + Hyper-alert of potential stigma and discrimination – interpersonal and from service providers.
- + Constantly having to self-advocate without seeing meaningful systemic change that ensure safety.
- + Feeling 'less than', and have been made to feel inadequate, to maintain the privileging of White people.
- + Not taken seriously in professional settings, expected to do the work for less while White colleagues are being properly remunerated.
- + Being seen as 'problematic' for constantly questioning systemic inequity and injustice.

Intersectionality V. Diversity

- + Intersectionality challenges the concept of 'diversity' because 'diversity' has been designed by those with power to accommodate for the 'others'.
- + Diversity does not question the system; instead, diversity expects people to conform to the system.
- + Intersectionality constantly challenges systemic inequity and injustice that maintain dehumanising views of marginalised communities.
- + Diversity homogenised a group of people based on a specific marginalised characteristic; **intersectionality embraces intersecting marginalised identities.**

WHEEL OF POWER/PRIVILEGE

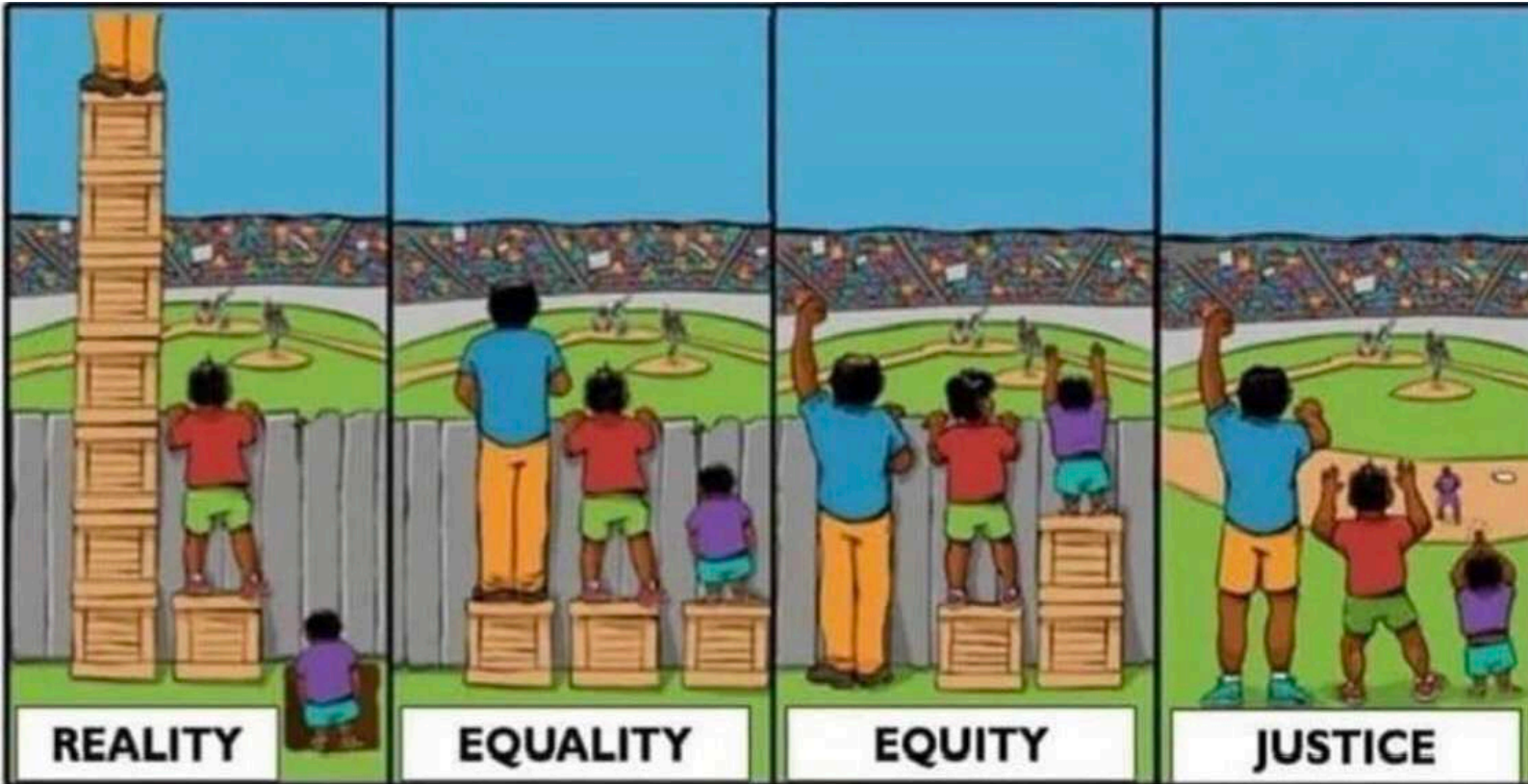


- + 'Diversity' has been conceptualized to talk about individuals and communities who have been marginalised based on a specific identity.
- + However, it is not enough; we must also talk about intersecting marginalisation.
- + **Positionality** is a concept that explores where we have been positioned, and the intersections that exist, within the existing power structure.
- + As you can see from the diagram, there are certain characteristics that have been positioned close to, or away from, the centre of power.
- + Positionality recognizes that **marginalisation and privileges do co-exist.**

WHEEL OF POWER/PRIVILEGE



- + Understanding our positionality is important if we are to embrace intersectionality.
- + Why? Because we need to be aware that, even within a marginalised community, such as the LGBTQIA+ communities, those who have been positioned close to power are often White, cisgender male, non disabled, neurotypical, rich, native English speaker and more.
- + To be intersectional is to recognise **marginalised groups within an already marginalised community, and the resources and strategies that we need to feel safe.**



REALITY

One gets **more than** is needed, while the other gets **less than** is needed. Thus, a huge disparity is created.

EQUALITY

The assumption is that **everyone benefits from the same supports**. This is considered to be equal treatment.

EQUITY

Everyone gets the support they need, which produces equity.

JUSTICE

All 3 can see the game without supports or accommodations because **the cause(s) of the inequity was addressed**. The systemic barrier has been removed.

Reality: one gets **more than** is needed, while the other gets **less than** is needed, resulting in disparity.

Equality: the assumption that **everyone benefits from the same supports**; considered as equal treatment.

Equity: everyone gets the **support they need**, which produces equity.

Justice: the **causes of inequity were addressed**, the systemic barrier has been removed; everybody can have access to power and privilege without supports or accommodations.

Diversity, Equity, Inclusion and Justice

Diversity

- Who's in the room?
- How many more minoritized identity groups do we have this year than last?

Equity

- Who's trying to get in the room but can't?
- **Whose presence in the room is under constant threat of erasure?**
- **What conditions have we created that maintain certain groups as the perpetual majority here?**

Inclusion

- Have everyone's ideas been heard?
- Is this environment safe for everyone to feel like they belong?

Justice

- **Whose ideas won't be taken as seriously because they aren't in the majority?**
- **Whose safety is being sacrificed and minimised to allow others to be comfortable maintaining and dehumanising views?**

Towards Intersectionality

- + To be intersectional is to move beyond 'diversity' towards **'equity'** and **'justice'**.
- + Intersectionality asks the following questions:
 - + Who are benefiting the most from the current approaches and strategies?
 - + Who have been left out? Who haven't we listened to?
 - + What systemic barriers have we put in place that automatically alienate and marginalise a group of people?
 - + What can we do to remove these barriers? How can we change the system?
 - + How can we establish connections and conversation with intersectional communities
 - + How can we ensure them that we have changed our system so it is a safe place for them?
 - + Who else do we need to listen to?

Intersectionality in the Aged and Ageing Sector

- + The Diversity framework aims to:
 - + Make sure everyone considers diversity when designing and providing aged care,
 - + Identify and address perceived or actual barriers that prevent people from getting the care they need,
 - + Support governments, representative groups and aged care providers to remove the barriers,
 - + Support older people and carers to take an active role in improving aged care.
- + Implementing an intersectional lens would further enhance the existing diversity approach.

An Intersectional Approach to the Diversity Framework

- + People from ethnic minority communities (or CALD):
 - + Have we considered the needs of LGBTIQ+ communities who intersect with race, ethnicity, and faith?
 - + Have we created a system to ensure that they feel safe accessing our services?
 - + Have we provided enough training to our staff so they don't become the source of discrimination?
 - + Have we invited multicultural and multifaith LGBTIQ+ communities? Have we created a system that honour and truly hear what they have to say?
 - + Are we willing to change our system to be intersectional? Where are the barriers?
 - + Have we listened to other intersections that exist within multicultural and multifaith LGBTIQ+ communities (e.g. disability, neurodivergent, chronic illness, no support from family of origin and more)?
 - + How about their LGBTIQ+ partners, carers, family members and supporters? Have we created a safe space for them?

Benefits of Intersectionality

- Policies and procedures that prevent intersecting marginalisation.
- Intersectionality reflected in organisational values, missions, and objectives.
- Clear grievance policy and actions taken to address discrimination.

- All service users and their supporters are safe.
- All service users are valued.
- All service users are able to maintain their agency and dignity.
- Intersectional needs are catered for.

Service Provisions

- The way we deliver our service.

Systems

- How our organisation works.

Workforce

- Our leaderships, staff and contractors.

- Intersectional workforce that embodies the human rights principles.
- Leaderships that model and reinforce intersectional lens and human rights.
- Contractors that provide a safe and affirming services (including translators and interpreters).

Environment

- The way we create our environment and culture.

- A safe environment for intersectional communities, including carers, supporters, and families (of origin and of choice)
- Anti-discrimination culture and environment.
- Respectful and safe culture.

Reflection and Closing

- + Intersectionality and an intersectional framework can benefit the Aged Care sector by ensuring that **vulnerable populations with intersecting marginalised identities are being looked after without fear of harm, prejudice, and discrimination.**
- + All service providers, including contractors, are to embody intersectionality to **ensure safety and maintain the agency and dignity of service users, their families, carers, and supporters.**
- + Communities who are intersectional can access any services without being discriminated against; it challenges the compartmentalisation of services as either LGBTIQ+ or ethno-specific or faith-based (and more).
- + It ensures the creation of a safe and respectful care **that affirms intersectional identities, at all times and from all service providers.**

Thank You

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Word Cloud

What are examples of diversity characteristics people may identify with?

- ✓ Use your phone or computer
- ✓ Go to menti.com & enter code **6420 3068**
 - or
 - ✓ Scan QR code
 - or
 - ✓ Click link in chat



Lukasz Krzyzowski

Dr. Krzyzowski is a dedicated professional working at the University of Western Australia and Umbrella Multicultural Community Care.

Dr. Krzyzowski's work focuses on improving the social support networks and physical well-being of older individuals, particularly those from culturally and linguistically diverse backgrounds, the LGBTQIA+ community and regional areas.





Embracing Intersectionality in Aged Care: Lessons from the Rainbow Migrants Project

Dr Lukasz Krzyzowski (He/Him)





Acknowledgements

EVERYONE WELCOME UNDER ONE UMBRELLA

I acknowledge the Noongar Nation and specifically the Whadjuk people as the Traditional Custodians of the land on which our services are based. I pay our respects to the Elders, past, present and emerging.

We acknowledge the LGBTI elders, past, present and emerging. We express our gratitude for the recognition and acceptance the LGBTI community experiences today and acknowledge the prejudices and battles they have fought to bring us to this point.

We also acknowledge the elders of the Cultural and Linguistically Diverse communities, who serve as the inspiration to Umbrella Inc's Mission and Values. As we stand on their shoulders today, we celebrate and continue to promote respect and inclusion for all.





Outline

1. Introduction
2. The Rainbow Migrants Project
3. Understanding Intersectionality
4. Understanding LGBTIQ+ migrants – life course perspective
5. The unique challenges faced by older LGBTIQ+ migrants in aged care
6. Creating Inclusive Aged Care Environments





LGBTIQ+ people are on the move, but there are many reasons for that, and these reasons are not mutually exclusive

Harmful Laws and Prejudice

Employment and Education Opportunities

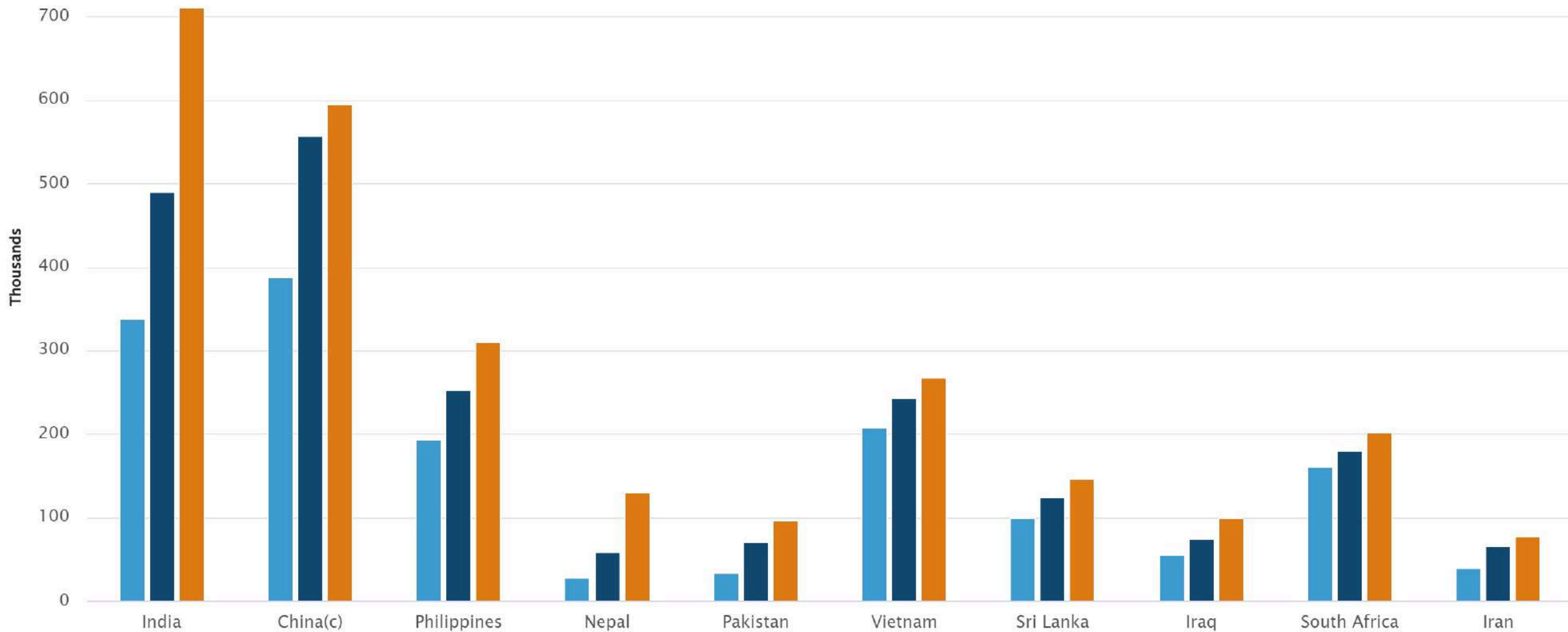
Family Reunion and Partnership

Impacts of Visa Categories



Introduction: Beyond Refugee Status

Top 10 countries of birth with the largest increase in volume from 30 June 2011 to 30 June 2021 for overseas-born (ABS 2022)

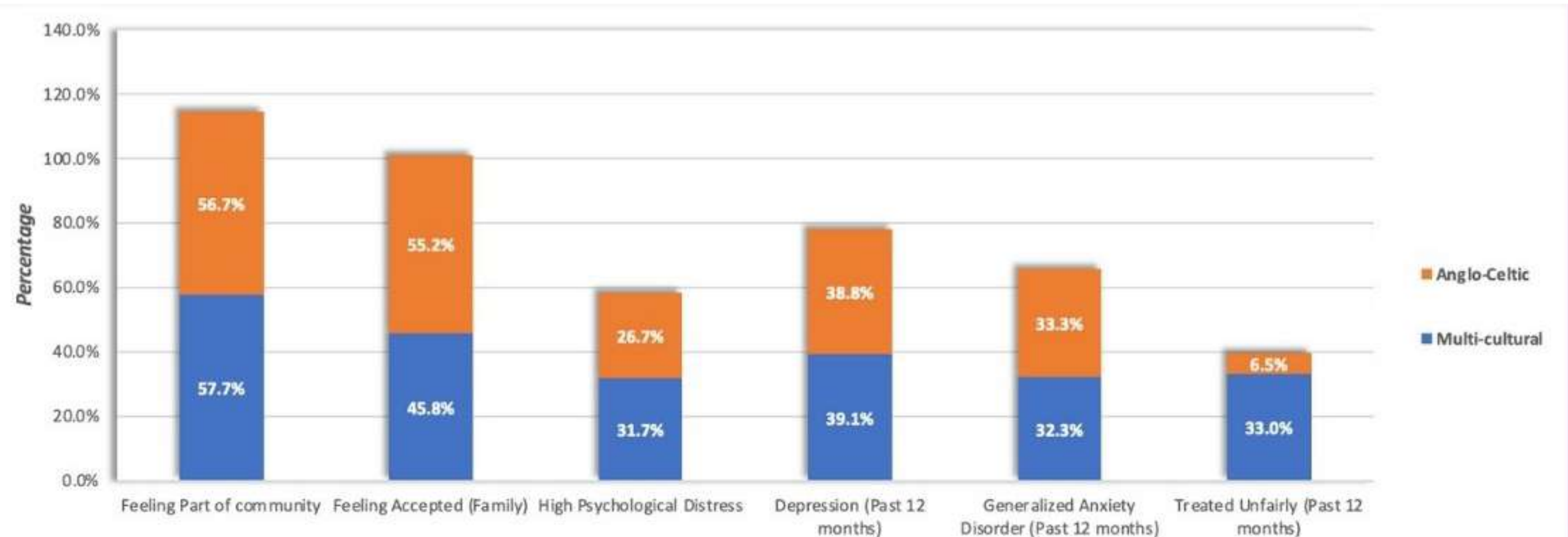




To create an inclusive and safe environment in aged care, it's vital to understand the diverse challenges and lived experiences over the life course of Rainbow Migrants



Understanding Experiences of Rainbow Migrants



Hill, A. et al (2020). PRIVATE LIVES 3, La Trobe University.

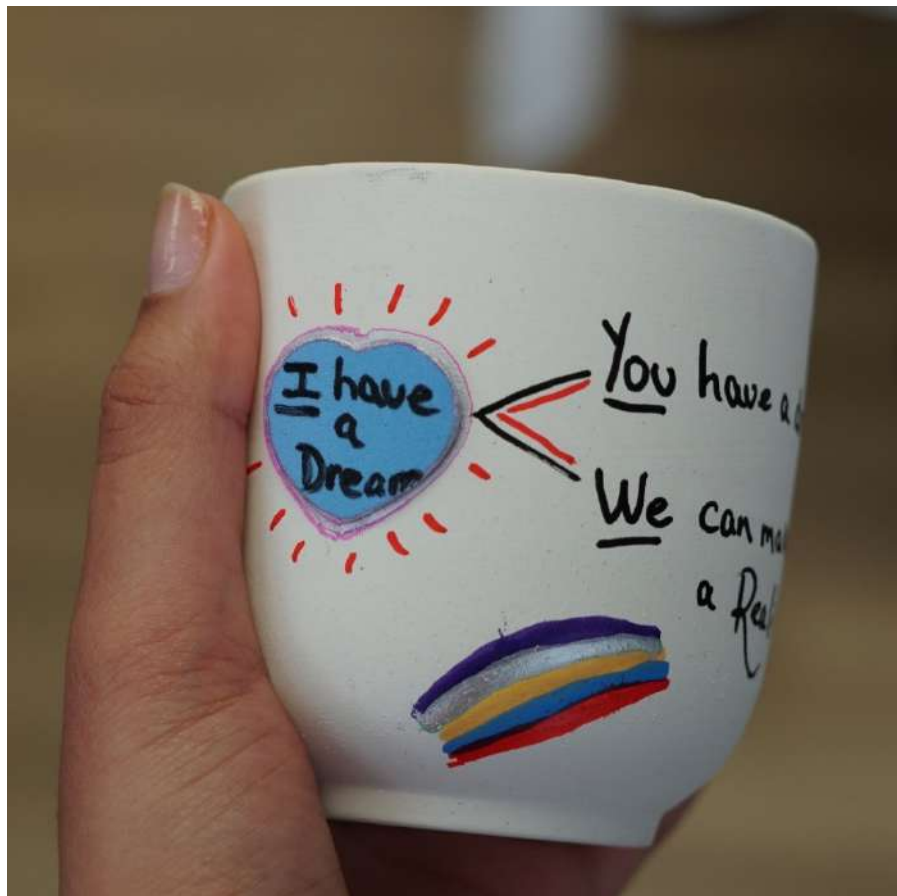


Understanding the Significance of the Life Course Perspective in the Context of LGBTIQ+ Migrants

Multicultural background	Anglo-Celtic
Currently feel accepted 'a lot' or 'always' by background FAMILY MEMBERS	
45.8%	55.2%
HOW MANY OF YOUR FRIENDS ARE HOMOSEXUAL?	
3.4 (the number increases with age)	3.1 (relatively stable over the life course)



Aims of the Rainbow Migrants Project



The Rainbow Migrants (RMs) project aims to support multicultural and multilingual LGBTIQ+ communities in Western Australia in navigating their LGBTIQ+ experiences and settlement through increased empowerment and self-reliance, improved access to services, and expanding their professional and social networks.

- Promote inclusivity
- Enhance service provision
- Evidence-based/participatory/design-led research
- Capacity building
- Collaboration and Networking

Rainbow Migrants: refugees, asylum-seekers, international students, working and skilled visa holders, partner and family visa holders, and second generation.

Partner Organisations: Richmond Wellbeing, TransFolks, GRAI (GLBTI Rights in Ageing), Northern Suburbs Community Legal Centre, Freedom Centre, Pride in Peel, Red Cross, MercyCare, ASeTTS.



Objectives and activities

1. Map, Co-design, and Pilot community intervention
2. Development of an intersectional model of service design
3. Awareness raising
4. RMs Community of Practice





Participants

Rainbow Migrants:

- ❖ 64 participants, representing 28 countries
- ❖ 2 interns, 5 volunteers
- ❖ Referrals from Red Cross, MercyCare, Pride WA, Perth Rainbow Toastmasters, Richmond Wellbeing, Freedom Centre
- ❖ Average age: 38
- ❖ Time spent in Australia: 2 years
- ❖ International Students and Refugees
- ❖ Loneliness, limited 'institutional literacy', accommodation, unemployment

Service providers and community organisations:

- Training, workshops and information sessions: **41**





Rainbow Migrants: Challenges

1. Multiple and overlapping forms of discrimination
2. Exclusion from sources of social support
3. Domestic and Intimate Partner Violence
4. Housing and Homelessness
5. Poverty and Inequality
6. **Health and wellbeing over the life course**





Intersectionality

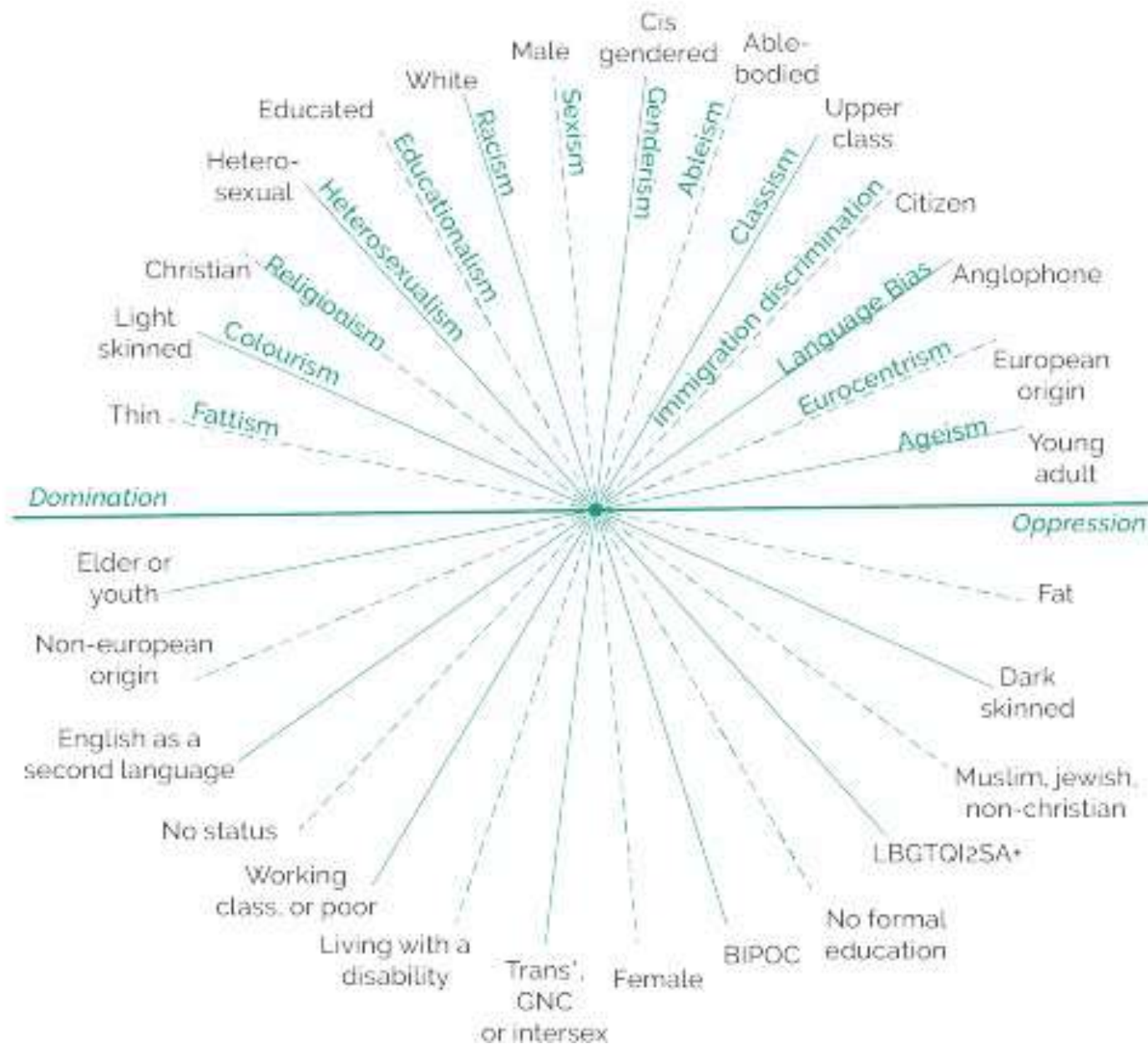
*“a way of thinking about **identity** and its **relationship to power**”* (Kimberlé Crenshaw, 2015; 1989)

Everyone has intersecting identities



How do diverse identities interact to create unique social effects that vary according to time and place?

How do power and privilege manifest in your work, and what influence do they have on aged care services?





- Identities
- Relationships
- Social factors/forces

Consider how diverse identities interact to create unique social effects that vary according to time and place.





Case Studies



The unique challenges faced by older LGBTIQ+ migrants

Double Minority Status

Language and cultural barriers

Healthcare Disparities

Elderly abuse

Fear of rejection

Limited Access to LGBTIQ+ Resources

Social Isolation and loneliness





Social Support System

Disparities in support for LGBTIQ+ elderly across different regions

Late-life coming out in the LGBTIQ+ community

The need for support networks and chosen families

GRAI

GLBTI Rights in Ageing Inc.

LGBT+ and 50+ Loneliness and quality of life under the rainbow

Research design and report
by Dr Rowan Brooker (PhD)

With the guidance and support of the GRAI Quality of Life Survey Working Group, who assisted with the development of the survey and the analysis of data —Kedy Kristal (Executive Officer), Michael Berry (Treasurer).



Creating Inclusive Aged Care Environments

- **Community Partnerships**
- **Affirming Language and Policies**
- **Culturally Sensitive Care Plans**
- **Staff Diversity**
- **Advocacy and Support**





Recommendations

- Introduction of inclusive policies and training for aged care staff
- Culturally competent care
- Support for late coming out
- Intergenerational peer support
- Creating safe spaces
- Building supportive networks
- Building trust and understanding



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Office of Multicultural Interests

Thank you.

Lukasz Krzyzowski (he/him)

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Q & A Session

Answer in the chat

What are some of the steps your organisation can take to deliver more inclusive services to very diverse individuals?

Answer in the Chat

Can you identify one thing you've learned from the session today?

Thank you!

Thank you for participating today.

For more information, good practice stories and resources visit

 culturaldiversity.com.au

 [Centre for Cultural Diversity in Ageing](#)

 [CCDAAUS](#)

Feel free to contact us at info@culturaldiversity.com.au

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