

For Us, By Us:



Culturally-led Solutions for Supporting Aboriginal and Torres Strait Islander SBLGBTIQA+ People

A co-design report

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Disclaimer

The *For Us, By Us: Culturally-Led Solutions for Supporting Aboriginal and Torres Strait Islander SBLGBTIQA+ People* Report presents the outcomes of a co-design process undertaken with Aboriginal and Torres Strait Islander LGBTIQA+ people. The co-design process aimed to identify community needs and develop culturally appropriate responses to improve the outcomes for Aboriginal and Torres Strait Islander LGBTIQA+ people.

The co-design process was an action under the First Action Plan (2024–2026) of the Capital of Equality Strategy (2024–2029) and was delivered through the establishment of the Aboriginal and Torres Strait Islander LGBTIQA+ Advisory Group.

The views, experiences, and recommendations contained in this Report reflect those of the members of the Advisory Group, and do not necessarily represent the views of the ACT Government, the ACT Legislative Assembly, any Minister, Directorate, or statutory body. Publication of this Report does not constitute endorsement of the recommendations by the ACT Government, nor a commitment to particular policy positions or actions.

The Report was published in July 2026.

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Contact

If you want more information about the Report or the Aboriginal and Torres Strait Islander LGBTIQA+ Advisory Group, email the Office of LGBTIQA+ Affairs at LGBTIQAOffice@act.gov.au.

Website: www.act.gov.au/lgbtqa

Design and illustrations

The creative direction for the Report is produced by Malibu Taejana [Allan](#). When creating the artworks, Malibu focused on the ideas of movement, connection, and community on Country. Throughout the designs they used different types of tracks and footprints, including human footprints as well as kangaroo, emu, and goanna tracks. These tracks represent journeys across Country and the ways people move forward together. Some of the tracks run alongside each other while others cross paths, reflecting how different people and experiences come together to form a community. These pathways symbolise growth, shared journeys and the way community continues to move forward together.

Illustrations created by Malibu are *Rising Together on Country* (cover and p. 36), *Moonlit Path* (quotes), *Paths between Meeting Places* (pp. 7, 13 and 35), *Follow the Kangaroo* (p. 12), *Travelling Line* (p. 14), *Parallel Songlines* (pp. 15, 18, 20, 22, 25, 28 and 33), *Tracks Along Country* (pp. 17, 19, 21, 24, 27, 31, 32, 34 and 38-43), *Connections from the Centre* (p. 18), and *Moon and Stars Over Country* (p. 23).

Illustrations created by Alistair [Ott](#) are on pages 3, 9, 16, 26 and 30.

Acknowledgement of Country

Yhuun yheedun birrimigan

Naa kaanbi dhuurawan

Buuranya gaaur

Yerrabai baamir gunyan murra

Nii yhuuramuulun ngunna dhara¹

Hello, good afternoon.

The fire inside us lights the
darkness of our heart.

So walk through your long, slow
pathway and find your
dreaming on Ngunnawal land.



The Aboriginal and Torres Strait Islander LGBTIQ+ Advisory Group acknowledge the Ngunnawal people as traditional custodians of the ACT, the Yuin Nation as the traditional custodians of the Jervis Bay Territory, and recognises any other people or families with connection to the lands of the ACT region. We acknowledge and respect their continuing culture and continued care for this Country.

We also wish to extend this acknowledgement to our Sistergirls, Brotherboys, and LGBTIQ+ Elders for their deep knowledge. We recognise their existence but acknowledge that their identities outside of the Western understanding of LGBTIQ+ experiences have been lost due to colonisation. They have paved the way for this Report to exist.

¹ Ngunnawal people have provided the text for the Acknowledgement of Country and given the Advisory Group permission to use it in this Report.

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Notes on language

Respecting Indigenous sexual and gender diversity

In this Report, we use the acronym **SBLGBTIQA+** to describe a wide range of sexual and gender identities and experiences, and bodily and relationship diversity, including but not limited to Sistergirls, Brotherboys, lesbian, gay, bisexual, pansexual, transgender, intersex, queer, asexual, aromantic, agender, and non-binary people.

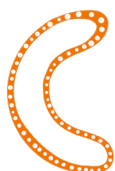
We acknowledge that no single term or acronym can capture the full diversity of experiences within SBLGBTIQA+ communities. Language provides a shared way to communicate, but it cannot fully encompass the complexity and diversity of genders, sexualities, bodies, and relationships that have existed across cultures, across time, and across these lands.

How we experience and speak of sexual, gender, bodily, and relationship diversity is shaped by such factors as race, ethnicity, disability, culture, religion, or socio-economic conditions among others.

For Aboriginal and Torres Strait Islander peoples, language is also shaped by the ongoing impacts of colonisation, including the disruption and loss of cultural knowledge, languages, and 'traditional' understandings of gender and sexuality.

Throughout this Report, the spelling and the order of letters in the acronym as SBLGBTIQA+ is intentional. It is used to recognise and centre the distinct histories, experiences, and contributions of Aboriginal and Torres Strait Islander Sistergirls and Brotherboys, and to pay respect to their leadership, resistance and cultural knowledge.

Where in this Report the acronym is spelled differently, this refers to its use in the original sources.



“It’s important to include Sistergirls and Brotherboys in the LGBTIQA+ acronym, so Aboriginal and Torres Strait Islander SBLGBTIQA+ people can see themselves in the community. Saying ‘SBLGBTIQA+ people’ allows future generations to see blak, queer fellas represented from the outset. Saying ‘SBLGBTIQA+ people’ also starts a conversation, and allows queer blak people to identify with the term that historically hasn’t included or centred their experiences.”

List of abbreviations

ACCO	Aboriginal Community-Controlled Organisation
ACCHO	Aboriginal Community-Controlled Health Organisation
ACTPS	ACT Public Service
ALO	Aboriginal and Torres Strait Islander Liaison Officer
FDSV	family, domestic and sexual violence
NGO	non-government organisation
SBLGBTIQA+	people who are Sistergirls, Brotherboys, lesbian, gay, bisexual, trans, intersex, queer, asexual, aromantic or agender

Chair and Deputy Chair foreword

It is with great pleasure that we introduce *For Us, By Us: Culturally-Led Solutions for Supporting Aboriginal and Torres Strait Islander SBLGBTIQA+ People* - our co-design Report as the Aboriginal and Torres Strait Islander LGBTIQA+ Advisory Group.

We are a group of community members, lived experience workers, experts, academics, students, and policy advisors, living, working, and studying on Ngunnawal and Ngambri Country. Our members are descendants of Ngunnawal, Yuin, Wiradjuri, Gamilaroi (Kamilaroi), Bundjalung, Maubuij, Djabuganji peoples, Kaurareg Nation of the Torres Strait, and Taepadhighi and the Dharabuladh (Therabluat) clan of the Gundungurra people.

Our group includes Elders, young people, and members with lived experience of disability and chronic illness. We acknowledge that this Report is informed not only by our individual perspectives, but also by kinship systems and relationships across our lives and within our communities.

This Report has been informed and guided by our collective knowledge, experiences, and expertise as peoples who are both Indigenous and SBLGBTIQA+. It has been informed by our experiences as people with intersecting identities and with similar and different ways of navigating the world. We are grateful to be able to engage and assist in the co-design of solutions with a specific emphasis on highlighting subject matters that have an impact on our Aboriginal and Torres Strait Islander SBLGBTIQA+ community members.

As Chair and Deputy Chair of this Advisory Group, we are proud and honoured to work with a collaborative and connected community. This Report reflects the strength, resilience, resistance, and self-determination of members of this Advisory Group.



Through our dreaming and yarning, we declare that all Aboriginal and Torres Strait Islander SBLGBTIQA+ peoples within the ACT and across so-called Australia deserve to live full, supported lives.

This Advisory Group has come together and found strength in voicing the stories and experiences of our community, for the betterment of our community. By including our own people in the co-design of the Report, we reinforce the importance of implementing cultural capability, and competency into service delivery of all areas relating to wellbeing including health, justice, housing, education, and employment.

We give recommendations for genuine practices so that our people feel safe to access and engage with services without being subjected to ostracisation, racial profiling, discrimination or gender-based violence.

Through this Report we hope to achieve visibility and practical representation, with the objective of voicing the needs of our people including but not limited to identifying gaps in service delivery, raising cultural safety concerns, and expressing the hopes and desires of our people. Most importantly, our mob should be able to access culturally safe and trauma-informed services, which embed safe practices and have appropriately trained workforce to deliver supports our people need and deserve.



This Report is not simply about advocating for the wellbeing and safety of one group. Our business is everyone's business. When we as people who hold multiple marginalised identities are safe and supported within services and policies, then we see those same policies and services able to support everyone.

We invite you to read this Report, to meaningfully engage with its knowledge and to spend time reflecting your place and position within its declarations. We hope that by leading the development of these recommendations we provide the ACT Government guidance to embed real-world policy and practices to best support the lives of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

Kaylene McLeod (Chair)
Alistair Ott (Deputy Chair)

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Background

How we came together as the Advisory Group

Through the First Action Plan (2024-2026) of the Capital of Equality Strategy (2024-2029),² the ACT Government committed to a co-design process with Aboriginal and Torres Strait Islander LGBTIQ+ people. The co-design process aimed to identify community needs and guide culturally appropriate solutions to the needs of Aboriginal and Torres Strait Islander LGBTIQ+ people in the ACT.

To begin this work, the Office of LGBTIQ+ Affairs asked for expressions of interest from Aboriginal and Torres Strait Islander LGBTIQ+ people who wanted to join a Project Advisory Group. This is how our members came together.

The Aboriginal and Torres Strait Islander LGBTIQ+ Advisory Group (the Advisory Group) was formally established in October 2024. The Office of LGBTIQ+ Affairs provides secretariat support to the Advisory Group, having worked in partnership with the LGBTIQ+ Health Policy team in the Health and Community Services Directorate.

Our first task was to strengthen the shape and scope of the co-design process, with self-determination at the heart of our approach. The project was going to be led by a consultant, however after meeting as a group several times, we advised the ACT Government to work directly with us. We explained that the lived experience, intersectionality, knowledge and leadership of all members of this Advisory Group made us the experts with the appropriate authority to lead matters on Aboriginal and Torres Strait Islander SBLGBTIQ+ people.

When we made this recommendation, we raised several important points. We explained that our approach reflects principles of self-determination, agency, relationality, respect and lived experience – all things central to how Aboriginal and Torres Strait Islander people, and community work.

We also noted how these principles are a key part of the National Agreement on Closing the Gap, the ACT Government's Aboriginal and Torres Strait Islander Agreement (2019-2028) and the Chief Minister's Treasury and Economic Development Directorate's Cultural Integrity Plan (2024-2027). Aligning our work to these policies was purposeful, as we outlined how partnering with us benefits the Territory, as it allows the ACT Government to meet its commitments made to Aboriginal and Torres Strait Islander people.

We also recognised the historic importance of this Advisory Group for the ACT Government and the ACT region. This is the first project specifically focused on the intersecting experiences of Aboriginal and Torres Strait Islander LGBTIQ+ communities. We emphasised that having the diversity of our voices heard, and being in a position to advise the ACT Government on the critical needs of our communities, is vital for our people to live healthy, prosperous lives.

The ACT Government accepted our recommendations, and the Advisory Group was extended until June 2026.

² The ACT Government Capital of Equality Strategy (2024-2029) is available online at www.act.gov.au/lgbtiqa

About us

Kaylene McLeod (she/her)

I am a proud Wodi Wodi/Monero (Yuin) woman from Wreck Bay Aboriginal Community located within the Jervis Bay Territory (ACT). I have resided on Ngunnawal/Ngambri country for a number of years now and love living and working on this beautiful Country. I am passionate about Indigenous affairs, social justice and preserving the rights of our people both personally and professionally.

I am a proud member of the local SBLGBTIQA+ community and advocate for our First Nations people in particular our young people in this space. I am passionate about advancing Indigenous platforms, social justice through equality, supporting marginalised grass-roots groups and advocating for all matters relating to our people locally, nationally and internationally.

I pride myself on learning from our Elders and using my voice and platforms to advance our people.



Alistair Ott (they/he/she)

I am a Wiradjuri trans and queer sistaboy, a drag performer, a visual artist, an author of Queer young adult fiction, and held by my intersecting communities and found family here on Ngunnawal Country and across so-called Australia.

With me, I bring my skills in community consultation, resource development, training development and facilitation, and project management from my experience working at A Gender Agenda (a trans, gender diverse, and intersex community organisation).

I have developed writing and critical analysis skills, tutoring and course convening experience, and knowledge on Indigenous methodologies and First Nations queer research through my PhD on Exploring Joy and Belonging for First Nations Queer Young Adults through Storytelling.

I joined the Advisory Group as a passionate advocate for my community, and as someone who wants to contribute to positive change within my community. I see and experience the deficit narratives, struggle, marginalisation, and violence perpetrated against SBLGBTIQA+ blakfullas. Many of us face barriers to health, housing, psychosocial support, meaningful community engagement, crisis support, social connections and more. But we are also so much more than this deficit narrative. I join my fellow members on the Advisory Group to contribute a part in ensuring that the ACT can be safer and more secure for SBLGBTIQA+ Aboriginal and Torres Strait Islander Peoples who call Ngunnawal home.

Dewayne Huckle (he/him)

I am a proud 41-year-old Wiradjuri and Gamilaroi/Kamilaroi man. My totem animal is the goanna. I am an artist, drag queen and performer, and have attended Naisda Dance College.

I have studied Community Services, Alcohol and Other Drugs and Mental Health. I am currently a carer for my mother.

I want to achieve good outcomes for Aboriginal

and Torres Strait Islander SBLGBTIQA+ people. We are here, we are queer and we are Blak.

Dominika Cady (they/she)

I was born in Cairns and am Maubuij, Djabuganji, and adopted Kaurareg Nation of the Torres Strait. I love drawing and painting.

As a Blak young person with a disability, I have been in two unsupportive school systems. I have experienced bullying and transphobia at school and received insufficient support from teachers. I want to advise on more sensitive approaches to these situations.

I want to address issues facing young, trans Aboriginal and Torres Strait Islander people. I believe it is important to listen to young people's problems and be a source of light during difficult times.

Ian RT Colless (he/him)

I am a member of the Dharabuladh (Therabluat) clan of the Gundungurra people and an advocate for the rights and representation of SBLGBTIQA+ Aboriginal and Torres Strait Islander peoples. My aspirations for community are dedicated to fostering understanding and respect for our diverse identities, drawing upon my cultural heritage and personal experiences. Growing up with members of the Gully in Katoomba, NSW, a place with a rich Indigenous history, I learned about navigating Aboriginal culture first-hand from respected Elders and such my late grandmother, Aunty Dawn Colless.

I bring a strong solid foundation of skills in advocacy, community engagement, and cultural education to my work. My background in custodianship and leadership fuels me to cross-communicate and cross-collaborate with various stakeholders with community, industry, sector and government. I developed skills in public speaking and facilitating discussions from my late grandmother Aunty Dawn Colless, that aims to promote inclusivity.

As a member of the Advisory Group, I emphasise the importance of my role as a form of cross-cultural and cross-community service and public service. I believe that community, culture, arts and public service aren't separated, because they are in a relationship with cultural expression. And when you're an Aboriginal person, cultural expression doesn't discriminate. Our cultural

expression is our art and our connection to each other.

Maurice Ship (he/him)

I am a descendant of the Wiradjuri people of Western New South Wales. Born in Dubbo NSW and relocated to the Canberra region when I was 3 years old. I have grown up on Ngunnawal Country, however, I have only just returned to the region after many years overseas and interstate. I have been back in the region for a full calendar year and recognise many changes to the local community.

Throughout my 37+ year career, I have worked to support Aboriginal people, families, and communities across the areas of health, education and justice. I have 20+ years' experience working in the Aboriginal Community Controlled Sector and have prominent level skill base, knowledge, and awareness of what it means to work for my community. I have over 15 years' experience working in government, at various levels. As a proud Aboriginal gay man, I have had vast experiences working to develop, support and implement policy into programs and services for Aboriginal gay men.

As a member of the Advisory Group I would like to increase the opportunity for our local Rainbow mob to be seen, and through this visibility directly engage with Government and other locally supportive organisations to heighten their awareness of our community are help them to understand the core value that their support delivers to heighten health and wellbeing for our community.

Malibu Allan (all pronouns)

My mobs are the Kamilaroi and Ngunnawal tribes. I am a Queer Non-binary Gay, Sistergirl, who uses any pronouns. I'm the eldest of four younger siblings, and cat parent to Shoto (tuxedo cat) and Aizawa Sooty (black). I am disabled and live with chronic pain, but living through a lot of medical neglect has inspired me to want to work in the medical field. I am currently studying a Bachelor of Nursing.

Growing up as a young Aboriginal Queer person, I wish there was someone like me to look towards and know everything would be okay one day. A large challenge growing up was getting the medical care I needed. I was told I was healthy, when I told the doctors I was in constant pain

and fatigue. I was told to 'stop being silly' when I disclosed to the doctor that I thought I was gay and was having a lot of anxiety about it. I didn't receive the medical care I needed, like many young and old Aboriginal people who aren't taken seriously and continue to live with life long issues that could kill them early.

I have a large family, mum and dad along with four younger siblings. We lived in housing, I remember when we didn't have heating and cooling in the house and there was mold on the walls. I want to be able to make these things better, our people need advocates. We need better medical care, we need better houses. We deserve human rights.

I am a person who wants the gap to truly be closed between us and the rest of the country, I am an advocate with too many opinions and a lot to say. Being in this group I hope to use my experience and skills to make the world a better place for our people!

Samia Goudie (she/her)

I am a Bundjalung Queer Woman. I grew up on Ngunnawal and Ngambri country. I was removed at birth from my mother adopted and placed in various institutions.

I am a mother, an Auntie, and I have a gorgeous dog called Mooki. I love the ocean and being on Country.

Due to complex health issues, I retired from my position as Associate Professor and now focus on writing poetry, short story and memoir, much of which has been, or is awaiting publication.

I am also 'differently abled' in various ways and this gives me a lens into the challenges faced by disabled people as well as older people. Along with being Aboriginal and Queer, I often feel isolated like many due to experiencing a lot of racism, homophobia, ageism and ableism. This has been within communities as well as in systems such as hospitals.

I can never let go of the drive for justice and equity for our people. I especially want to see the next generation not have to deal with the things I did. Sadly, I feel as much as some things have progressed many things are going backward or have stalled.

I would like to help ensure our rights and self-determination are protected, and I would like to

see us included in service provisions both by governments and NGOs. I would really like to see a real culture change and real actions not just ticks and more reports. I also would like to see things done on our terms instead of the other way around. I think we have too many peak bodies and not enough on the ground.

That's the reason I wanted to be on this Advisory Group, and especially to give voice to the needs of SBLGBTIQA+ Elders and older persons and those with disabilities as they are often not considered.

Shawnah Cady (they/them)

I am from the Djabuganji tribe adopted Kaurareg Nation of Torres Strait. I have 4 children and 8 grandchildren.

I am the Creator and Director of Rainbow Mob, a local organisation that supports trans and gender diverse Aboriginal and Torres Strait Islander youth. I also go by Mumma MadB, having performed at the 2023 Broken Heel Festival, 2023 Sydney World Pride and the 2023 Queer Displacements Conference. As Mumma MadB, I received Ms Personality at Miss First Nations 2018.

I am a carer, vocal on the protest front, and have a youth work and substance abuse background. I use government services, know government services, have lived experience engaging with services as a service adviser. I joined the Advisory Group to bring realistic change to the ACT.

Tarsha Marks (she/they)

My Mob is Taepadhighi in North Queensland. I grew up not knowing I was Indigenous until I started high school. I have been in kinship care with my sister and want to bring my experiences growing up in and out of home care to the Advisory Group.

I am an artist singer/songwriter. My artist name is JAIDE. I love music, instruments, graphic art and going to live shows.

I bring a youth perspective to the Advisory Group. I want to share Indigenous stories, show we exist, and represent young SBLGBTIQA+ Aboriginal and Torres Strait Islander perspectives.

Structure of the Report

The *For Us, By Us: Culturally-Led Solutions for Supporting Aboriginal and Torres Strait Islander SBLGBTIQA+ People* Report presents the outcomes of the co-design process.

It shares our stories as Aboriginal and Torres Strait Islander people who are also proudly SBLGBTIQA+.

Our diverse stories speak to the joy of being seen and recognised, the strong connections we hold, the wisdom of our communities and Elders, the hopes of our young people, and the strength we carry despite the ongoing impacts of colonised and occupied lands. Our stories also hold intergenerational trauma, grief and the loss which our communities still face today.



By sharing our stories, we hope to create a path forward, one that allows others to understand in some way, our experiences. We hope our recommendations contribute to removing systemic barriers that stop the diversity of our people from thriving.

We want this work to lead to long-term and required change, improve the lives of Aboriginal and Torres Strait Islander SBLGBTIQA+ people within the ACT region, and embed Indigenous knowledge and ways of working across ACT Government processes.

The recommendations first focus on the core needs that apply to all Aboriginal and Torres Strait Islander people.

The main recommendations are then grouped into 7 themes:

1. ***For us, by us: supporting self-determination***
2. ***Data, research and evaluation***
3. ***Visibility and recognition***
4. ***Social and community connections***
5. ***Culturally safe supports and services***
6. ***Health and wellbeing***
7. ***Safety and justice***

Each theme includes our stories, which speak to the significance of our recommendations and the lived realities they seek to address.

Although the themes are presented separately, they are closely connected. Together, they shape all parts of our lives. The order of the themes does not show priority. All recommendations in this report are directed to the ACT Government or relevant ACT community services.



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Recommendations

Addressing core needs

Aboriginal and Torres Strait Islander SBLGBTIQA+ people want and deserve the right to feel safe, respected, visible and to be identified the way that they choose. Colonisation has and continues to cause generational traumas for all Aboriginal and Torres Strait Islander peoples. For our people who find the strength and courage to proudly identify as SBLGBTIQA+, this adds an additional layer of trauma, due to colonial erasure of sexual and gender diversity.

Systemic racism, institutional discrimination and colonial constructs continue to be embedded across systems. They have and will continue to harm our Aboriginal and Torres Strait Islander SBLGBTIQA+ people, contributing to our communities using alcohol and other drugs as a means to self-soothe and cope with trauma and abuse, and leading to worse mental health, self-harm, suicide and incarceration rates.

Our people deserve the right to access the same supports as every other member of society free from judgement, discrimination, racism, harassment. Our people deserve to be recognised in our identities, on our terms. Our people have human rights and must be treated with respect and dignity.

Our people have fought for equality and this fight continues today. The change will only come in the form of genuine partnership and cultural understanding. We need government to recognise the failures of and the lack of services for our people. The only way we can succeed is by having our own people lead systemic and institutional changes. The government also need to respect our stories and lived experience as they help shape the supports and services that our people need and deserve.

The ability to thrive for Aboriginal and Torres Strait Islander SBLGBTIQA+ people is strongly linked to having our core needs met and human rights respected. Without access to essential services and everyday supports, it is not possible for us, Aboriginal and Torres Strait Islander SBLGBTIQA+ people, to fully participate in society or benefit from targeted initiatives.

To support the wellbeing of Aboriginal and Torres Strait Islander SBLGBTIQA+ people, the following core needs must be addressed:

- **Prioritise access to essential services, including housing, utilities, transport, food, internet, and healthcare.**
- **Include financial literacy, health education, and life-skills training as part of service delivery.**
- **Make menstrual products and contraception freely available through Aboriginal Community Controlled Organisations (ACCOs), Aboriginal Community Controlled Health Organisations (ACCHOs) and other services used by our communities.**
- **Provide strong, embedded support in schools for Aboriginal and Torres Strait Islander SBLGBTIQA+ students who experience bullying or exclusion.**

Meeting these core needs creates the foundation for the 7 themes that follow and is essential to achieving meaningful and lasting change.





For us, by us: supporting self-determination

Why we seek change

On the importance of self-determination

“Aboriginal and Torres Strait Islander SBLGBTIQA+ and non-SBLGBTIQA+ people have been fighting for the rights of self-determination in all aspects of our lives since colonisation. The establishment of the Advisory Group, and this Report is a step forward for self-determination for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT.



We hope community services and the ACT Government take notice of our advice and choose to move forward with us to a future where services are determined by us, for us.”

‘Scrubby Jacks’: case study on peer-led, self-determined health education program

“In the 1990’s, I led a peer education project focusing on Aboriginal and Torres Strait Islander people’s health at Coomaditchie ‘reserve’, colloquially known as the Mish. The focus of the project was to break down prejudices, homophobia, transphobia, and to educate people about risky behaviours in a culturally appropriate manner.

This came at an important time, when there was a lot of fear and stigma around HIV/AIDS, with SBLGBTIQA+ communities being targeted and blamed for spreading the disease.

The ‘Scrubby Jacks’ program consisted of meeting with community once a week with guest presenters and organisations who worked in the health sector. During these meetings, presenters would introduce their service offerings and talk about what they did. A core community of roughly 16 people were paid to attend all sessions, and as a community, they decided upon the themes that they wanted to learn about and share.

‘Scrubby Jacks’ was run as an open event, which meant people started to come by just for a cuppa and a yarn, or to paint, or just to sit, watch and listen. Local children often came directly off the school bus, and they ran around hugging everyone and painted with us. The program also included the young Aboriginal boys from Juvenile Justice and youth under care.

At the end of the program, we decided to spread the information we learned with the broader community through painted murals and large artworks. This method was chosen by community, due to Coomaditchie’s strong culture of painting. These artworks were also turned into posters, tee-shirts and flyers for services.

The people who attended the entire program were trained as peer educators. They were paid to go out and run health workshops with peers, spreading culturally appropriate health information, and distributing tee-shirts, posters and flyers to the broader community.



They also focused on changing community attitudes and prejudice against SBLGBTIQA+ people, which was highly successful, and the positive outcomes are still felt today.

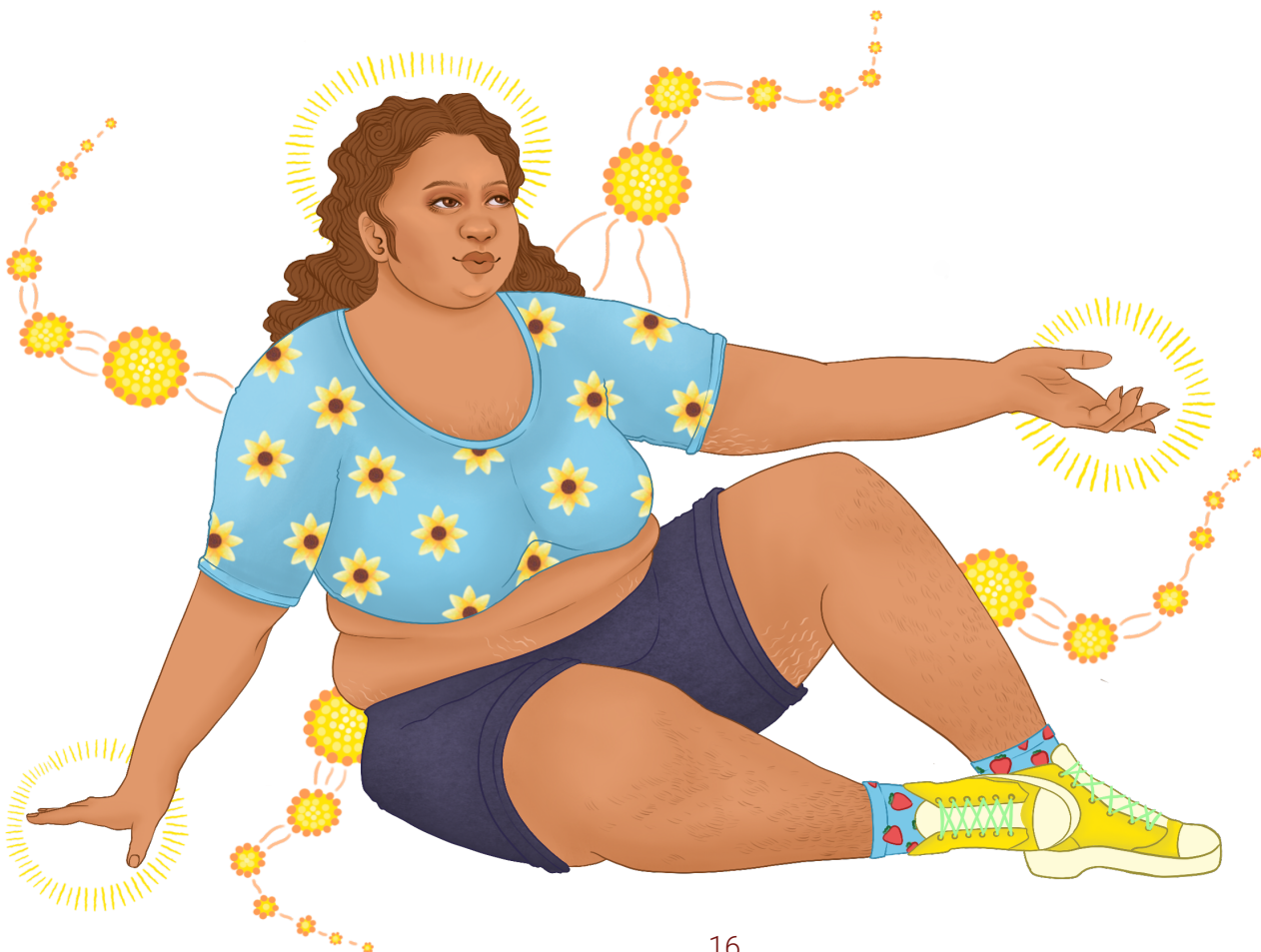
Overtime, this program was promoted in an exhibit at the Wollongong City Gallery, and through concert education days which we called 'No Prejudice – Caring for Country.'

I have kept in touch with some of the peer educators, who have gone onto continue working in the Aboriginal and Torres Strait Islander healthcare space. I am proud that this culturally safe, peer-led program was the entry way into such an important and needed career path.

I share this case study as an example of a successful, peer-led and self-determined Aboriginal and Torres Strait Islander healthcare

program. Of course, there are many other examples of successful community-determined programs throughout the ACT and nation, spanning many decades. However, unfortunately, too often the government does not recognise the importance of these peer-led, grassroots programs, leading to them being defunded and disappearing.

I encourage the ACT Government to move back towards grassroots, small scale community programs. When things become too bureaucratic, too uniform and too centralised, the person-centred approach suffers. This leads to unsustainable program delivery, and risks information leaving community as soon as funding runs out."



Our recommendations

That the ACT Government:

- 1.1. Design and implement all services, policies and programs for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in genuine partnership with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 1.2. Embed Aboriginal and Torres Strait Islander SBLGBTIQA+ voices, cultural experiences and needs across policy, services and programs development, implementation and evaluation.
- 1.3. Ensure all ACT government-wide strategies mandate co-design with Aboriginal and Torres Strait Islander SBLGBTIQA+ people from the outset.
- 1.4. Resource and create opportunities for Aboriginal and Torres Strait Islander SBLGBTIQA+ people to lead long-term engagements with relevant ACT Government decision-makers in decisions which affect their lives.
- 1.5. Ensure all consultation with Aboriginal and Torres Strait Islander SBLGBTIQA+ people is culturally respectful and allows for honest and truthful engagement.
- 1.6. Fund the Aboriginal and Torres Strait Islander LGBTIQA+ Advisory Group beyond June 2026 to ensure long-term sustainability and enable regular engagement with senior executives across all ACT Government Directorates, public authorities, and community organisations including ACCOs and ACCHOs.
- 1.7. Ensure that all LGBTIQA+ policies and programs, including future iterations of the Capital of Equality Strategy, begin from the lived experiences, knowledge systems, and leadership of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 1.8. Establish a whole-of-government strategy on how to engage with Aboriginal and Torres Strait Islander people, including specifically with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 1.9. Introduce inclusion benchmarks in all ACT Government grants and programs to achieve positive outcomes for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in alignment with the Indigenous Procurement Policy (e.g. that 10% of all grants at minimum target Aboriginal and Torres Strait Islander SBLGBTIQA+ communities).
- 1.10. Include Aboriginal and Torres Strait Islander SBLGBTIQA+ experiences in cultural awareness training provided for all ACTPS employees. Such training should be designed and delivered by Aboriginal and Torres Strait Islander SBLGBTIQA+ community leaders.
- 1.11. Invest in leadership pathways for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including through mentorship and employment at all levels, including at executive levels.
- 1.12. Build and maintain strong partnerships with ACCOs, ACCHOs, LGBTIQA+ peer-led organisations, and community leaders to support regular information sharing, delivery of joint initiatives, and culturally safe consultation processes involving Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

Data, research and evaluation



Why we seek change

On the need for intersectional data

"Most national surveys and census tools still rely on binary gender categories, and do not collect data, including health data, on the experiences or existence of Sistergirls, Brotherboys, and non-binary Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

All government data needs to have distinct categories to capture people's sexual orientation, gender identity and expression, and sex characteristics.

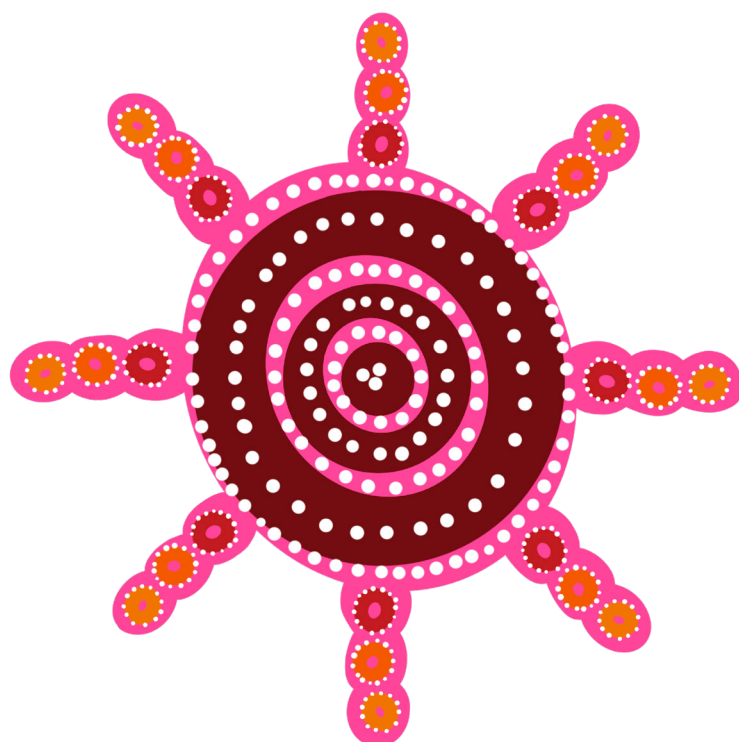


Without being counted in data, Aboriginal and Torres Strait Islander SBLGBTIQA+ people remain invisible.

When quantitative data is absent, using qualitative stories of hope and resilience when designing policy with Aboriginal and Torres Strait Islander SBLGBTIQA+ people should be considered. As a culture, Aboriginal and Torres Strait Islander people pass down valuable information through storytelling, this should not be overlooked."

Collect information about our identities

"Even in systems designed to collect information about identity, such as surveys, forms, or services, there are rarely options that recognise Sistergirls or Brotherboys. This absence can make it feel as though culturally specific identities are invisible within spaces that are otherwise intended to promote inclusion."



Our recommendations

That the ACT Government:

- 2.1. Recognise and uphold the rights of Aboriginal and Torres Strait Islander SBLGBTIQA+ people to govern the collection, ownership, and use of data pertaining to their community.
- 2.2. Ensure all collected, analysed and stored data is controlled by Aboriginal and Torres Strait Islander communities as per data sovereignty and intellectual property principles. This includes ensuring data is protected from artificial intelligence and automation technology.
- 2.3. Design all ACT Government owned and funded surveys and research to embed intersectional data collection on the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ peoples.
- 2.4. Fund evaluations that measure the impact of policies, procedures, legislation and regulations on Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 2.5. Partner with Aboriginal and Torres Strait Islander SBLGBTIQA+ people and businesses to ensure that survey tools, language and questions are culturally appropriate and inclusive.
- 2.6. Commit to full, transparent, and public reporting of all data, evidence, outcomes, and learnings relating to Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including findings that identify gaps and areas for improvement in government policy and service delivery.
- 2.7. Support research led by the Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, aligned with the principle “research on us, by us”, and focused on issues, needs, and priorities identified by our communities.
- 2.8. Engage Aboriginal and Torres Strait Islander SBLGBTIQA+ experts, academics, researchers and community knowledge holders to lead documentation and analysis of lived experiences.
- 2.9. Establish and support pathways to community-led truth-telling, including around sexuality and gender identity conversion practices and systemic racism.
- 2.10. Invest in research about the health outcomes of Aboriginal and Torres Strait Islander SBLGBTIQA+ people, which is led by Aboriginal and Torres Strait Islander LGBTIQA+ academics and knowledge holders.



Visibility and recognition

Why we seek change

On the impact of visibility

“As a SBLGBTIQA+ parent, I am aware of the importance of representation and visibility. I remember one time, a young SBLGBTIQA+ person came up to me who I had never seen before and thanked me for being visibly queer and proud. They said, “I wouldn’t have gotten through high school without seeing you on the bus every day.” I was so touched, and I think being that representation you want to see in the world is so important for our young ones.”

On the importance of visibility and belonging

“Growing up, I rarely saw Aboriginal and Torres Strait Islander people who were also openly queer represented in public life. In schools, media, and community spaces, these identities were rarely acknowledged together. While I understood parts of my identity individually, it often felt like there were very few examples of people who shared both experiences.

Increasing the visibility of Aboriginal and Torres Strait Islander SBLGBTIQA+ people in community life helps challenge this invisibility. Seeing people who share your identity participating in leadership, storytelling, art, and public life helps normalise these identities for the broader community. Greater visibility can play an important role in challenging stereotypes and misconceptions, helping people better understand the diversity, strength, and contributions of Aboriginal and Torres Strait Islander communities.



For younger people especially, seeing representation in everyday spaces can create a powerful sense of recognition and belonging, and reinforces that they have a place within both their communities and the wider society.”

Finding SBLGBTIQA+ community at school

“Growing up, I wish there were more SBLGBTIQA+ representation at the high schools I attended. I wish that teachers felt comfortable and safe to live their authentic, queer lives. There were definitely queer teachers at my school, but none of them were out and proud.

Since graduating high school, a non-binary teacher has been hired at my school. This is the first time I have seen this representation, and I am so happy that trans and gender diverse young people might be able to grow up seeing themselves represented. If I knew there were non-binary teachers at my school when I was there, I would have felt safer and more supported. I think it’s a great idea to place SBLGBTIQA+ staff in student services.



If there were more supports for SBLGBTIQA+ young people when I was at school, I would have been happier to be there and came out earlier.”

Our recommendations

That the ACT Government:

- 3.1. Increase the visibility of Aboriginal and Torres Strait Islander SBLGBTIQA+ people in all spheres of private, public, social, cultural, economic and political life within the ACT.
-

Fund truth-telling forums including:

- 3.2. a) truth-telling from cultural and SBLGBTIQA+ perspectives for non-Indigenous audiences; and
b) truth-telling from SBLGBTIQA+ perspectives for non-SBLGBTIQA+ Aboriginal and Torres Strait Islander audiences.
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- 3.3. Recognise Aboriginal and Torres Strait Islander SBLGBTIQA+ people as First Nations peoples whose sovereignty, histories, and realities must shape the foundation of SBLGBTIQA+ policy, rather than treating as a “diversity group.”
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- 3.4. Include Aboriginal and Torres Strait Islander SBLGBTIQA+ experiences and cultural history in school curriculum.
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- 3.5. Build the capability of teachers to deliver culturally safe and SBLGBTIQA+ inclusive comprehensive relationships and sex education across all ACT public schools, including through the co-design of relevant materials with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 3.6. Celebrate Aboriginal and Torres Strait Islander SBLGBTIQA+ excellence through dedicated awards ceremonies, community honour rolls and/or recognition programs.
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- 3.7. Showcase Aboriginal and Torres Strait Islander SBLGBTIQA+ artists, creatives, and leaders in campaigns, festivals, public art, awards and similar.
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- 3.8. Facilitate culturally competent engagement between the arts sector and Aboriginal and Torres Strait Islander SBLGBTIQA+ artists, which upholds artists’ ownership of their work.
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- 3.9. Amend the ACT Government’s standard use of the LGBTIQA+ acronym to SBLGBTIQA+, to explicitly recognise and centre Sistergirls and Brotherboys. Promote the use of this acronym as best practice across all sectors within the ACT.
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Social and community connections

Why we seek change

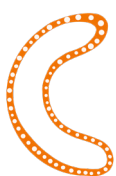
On the importance of community spaces

"From my own experience, the importance of community spaces and gatherings cannot be overstated. I remember attending events where the sense of connection and belonging was immediate.

There would always be someone's Uncle jumping behind the barbecue, making sure everyone had enough to eat and insisting your already full plate needed just a little more. Kids would be running around getting their faces painted, laughing and playing together. Around the space there would be community stalls where people could access information, services, or support if they needed it.

What made these events special was that there was something for everyone. Elders had places to sit comfortably within the event itself, not pushed to the side or separated from the activity, allowing them to remain part of the community gathering. Young people could spend time with friends and meet new people. Families could come together in a space where culture, community, and connection were all celebrated.

Experiences like these highlight why spaces that support community connection are so important. They create environments where people feel seen, supported, and welcomed.



When spaces are designed with community in mind, they strengthen relationships, support wellbeing, and reinforce the cultural bonds that hold our communities together."

A sense of belonging

"Growing up, I found it really challenging to know who I was. I never saw anyone I could relate to from both Aboriginal and SBLGBTIQA+ perspectives.

It wasn't until my early twenties, when my boss introduced me to an Aboriginal and Torres Strait Islander gender diverse person in the ACT that things started making sense to me. Meeting this person, I instantly felt warm, I felt like I had known them my whole life.



I was able to be my 100% self, and they would understand where I was coming from. I didn't even need to say anything, because they just understood my experiences.

It felt so amazing to meet someone who knew me from a cultural side, and from a queer side. My white queer friends do not understand the cultural part of my identity, and my Aboriginal and Torres Strait Islander non-LGBTIQA+ friends don't understand my queer side.

We need more spaces where community can exist and support one another. I don't know where I would be today if it weren't for that first introduction, but I am so blessed because that first introduction has led to me meeting a whole community of trans and gender diverse mob."

Gender and culturally-based discrimination

"Rates of identity-based abuse is becoming more apparent among our community leading to troubling behaviours such as:

- pressuring people to conform to rigid gender norms;
- people perceiving binary gender roles as obligatory and as lore;
- stopping people from accessing gender-affirming healthcare;
- being subjected to sexual violence driven by homo- or transphobia;
- threatening to 'out' the person's gender, sexuality, or intersex status;
- threatening to 'out' the person's HIV status;
- exiling a person from family due to their sexuality or gender;
- forcing a family member into sexuality and gender identity conversion practices;
- lateral violence against family members of SBLGBTIQA+ people; and
- failure to acknowledge and use correct pronouns and names, including continuing to use dead names and names that are gender specific."



Our recommendations

That the ACT Government:

Establish a community hub to enable social and community connections for Aboriginal and Torres Strait Islander SBLGBTIQA+ people of all ages (similar to the Victorian Pride Centre). Ensure that this community hub is:

- 4.1. a) peer-led, community-controlled and employs Elder and youth workers;
 - b) in a location accessible via public transport;
 - c) equipped with drop-in, tutoring, and creative spaces; and
 - d) inclusive of archival and future-focused spaces.
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- 4.2. Establish programs and spaces targeted towards enabling social connections for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, prioritising dedicated programs for Elders and young people.
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- 4.3. Employ ACT-based Aboriginal and Torres Strait Islander SBLGBTIQA+ people in events management, coordination and delivery.
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- 4.4. Fund intergenerational and family-inclusive events that centre the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 4.5. Invest in awareness campaigns and resource development about the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ people aimed at our communities. Such campaigns and resources must be created by Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
-



Culturally safe supports and services

Why we seek change

Why I can't be Blak and Queer when approaching services

"I am a proud Wiradjuri trans and queer fulla. I am twenty-eight years old and have accessed both Aboriginal and Torres Strait Islander services and LGBTIQ+ services across my childhood, teen years, and adulthood.

I have known I was blak since I understood that I was a person separate from my mother, my blak mother who birthed me, who taught me our culture and language alongside my Elders. It took me a little longer to figure out I was queer.

This was something I taught myself. From an uncertainty that I was not following the narrative expected of me, to a blossoming understanding, to shame and despair, and finally to embracing and finding joy in my queerness and transness.

Community connections have always been integral to my survival. It was my queer and trans Elders who represented who I could dream myself to be; stories shared through community where I learnt what it meant to be blak and trans and [w]holistically me; and collective building and yarning where I felt free and loved and welcomed.

I did not see this in the services I accessed.

When I needed help with my health and wellbeing I had to decide if I was approaching the service as blak or as queer and trans. I had to advocate for myself, before I knew what it meant to do so, all I knew was that it was scary and important.

Our deadly trans and queer Elders have fought and advocated for proper inclusion for much

longer than I have, and I still continue to meet young people navigating the same systems and coming across the exact same barriers and harm that deeply affected us.

We deserve to be seen, understood, and respected.

When we are in crisis we deserve to be heard and to not have to educate those we are screaming for help from. It is not about asking for *more*, but asking for the *same*: to access services and see that I am understood, that there are others like me in positions of care, and that I am safe.



My community will continue to hold me. I hope that one day we no longer need to hold each other for survival."

SBLGBTIQA+ competency in Aboriginal and Torres Strait Islander programs

"An after-school program for Aboriginal and Torres Strait Islander kids was not a safe space for me as a member of the SBLGBTIQA+ community.

My best friend would often get called by the wrong pronouns and be dead-named by the facilitators, even after reminders.

My niece was told she could not attend the program because she was not Aboriginal. She has two mums, and only one of her mums (my sister) is Aboriginal. Facilitators told us that because her non-Indigenous mum was the birth parent, she was not considered to be Aboriginal, and was therefore excluded from the program. .

I wish the facilitators were more informed on SBLGBTIQA+ experiences and respected us enough to listen to our feedback when we asked to be called by our correct names and pronouns, or when we insisted my niece was Aboriginal.



If you are working with SBLGBTIQA+ young people, you need to listen to us, because we are people too at the end of the day."

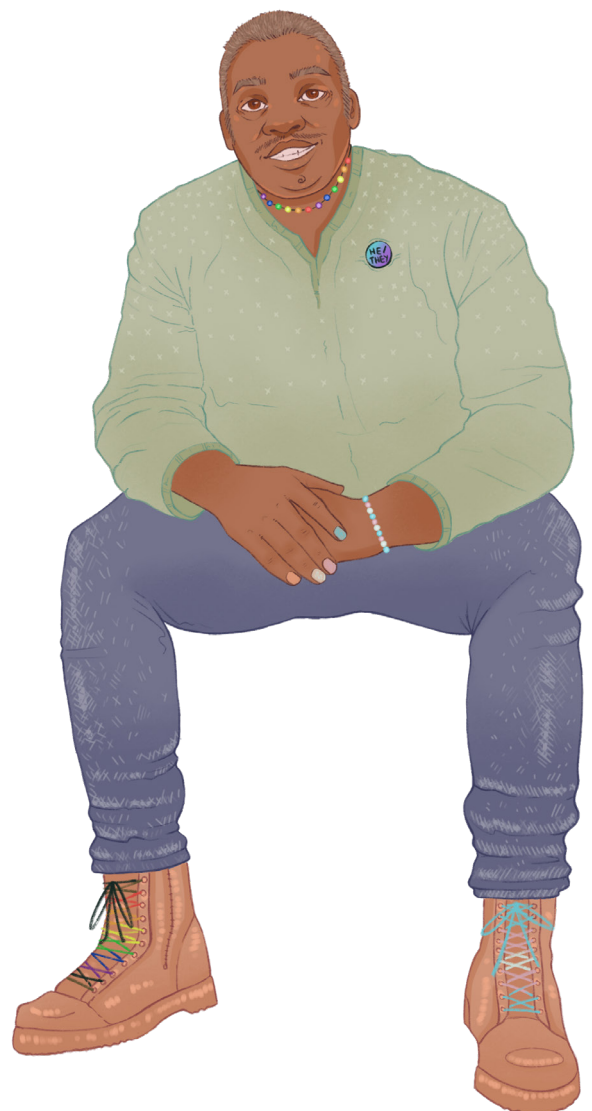
Aboriginal and Torres Strait Islander SBLGBTIQA+ Liaison Officers

"In ACT hospitals we have Aboriginal and Torres Strait Islander Liaison Officers (ALO), who Aboriginal and Torres Strait Islander patients can call on when navigating the healthcare system.

However, in my experience, these liaison officers do not have an understanding of SBLGBTIQA+ experiences in the healthcare system, and I do not feel like they can adequately advocate for my rights and safety as an Aboriginal and Torres Strait Islander SBLGBTIQA+ person.



I think it would be a good idea to hire an SBLGBTIQA+ liaison officer, who can work alongside ALOs and provide that expertise, and support ALOs when they are working with queer mob."



Our recommendations

That the ACT Government and the ACT community sector:

- 5.1. Partner with Aboriginal and Torres Strait Islander SBLGBTIQA+ people to create genuine accountability mechanisms and tools.
-

That the ACT Government:

- 5.2. Fund and mandate ACT government-funded community services to prioritise and meet the intersectional needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people. This can be achieved through co-developing training, practices and service standards with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities.
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- 5.3. Require all ACT government-funded programs and services to report on how they meet the ongoing needs and aspirations of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
-

Establish processes to ensure ACT Government programs and services which support Aboriginal and Torres Strait Islander SBLGBTIQA+ people:

- a) support the principles of self-determination;
- 5.4. b) follow best practice as self-determined by Aboriginal and Torres Strait Islander SBLGBTIQA+ communities;
- c) are underpinned by a commitment to cultural safety; and
- d) are community-led.
-

- 5.5. Adequately resource SBLGBTIQA+ ACCOs and fund the establishment of a SBLGBTIQA+ ACCO for the ACT.
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- 5.6. Fund the establishment of Aboriginal and Torres Strait Islander SBLGBTIQA+ peer navigator roles within community services with particular focus on but not limited to health, justice, housing and education sectors.
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That the ACT Aboriginal Community-Controlled Organisations and Aboriginal Community-Controlled Health Organisations:

- 5.7. Strengthen their service capabilities to meet the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
-

That the ACT LGBTIQA+ peer-led organisations:

- 5.8. Strengthen their service capabilities to meet the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
-



Health and wellbeing

Why we seek change

On the need to improve the capability of healthcare professionals when seeing SBLGBTIQA+ people

"I wish mainstream medical practices in the ACT had more cultural competency when providing services for Aboriginal and Torres Strait Islander clients and knew which policy levers to utilise to provide lifesaving healthcare.

For example, the Federal Government has a "Practice Incentives Program – Indigenous Health Incentive", which provides supports via payments to health services to provide better care to Aboriginal and Torres Strait Islander people living with chronic health diseases.

As someone living with chronic health issues, I wish to utilise this program, but it is up to individual practices to be aware of this incentive and apply it to individual clients during their appointments. In my experience, health services which provide services for the general population are not aware of this incentive, and it is up to me at my appointment to advocate to access this incentive.

This means I need to spend time and energy explaining a healthcare policy to the practice, instead of focusing on my chronic health conditions. This means that only Aboriginal and Torres Strait Islander people who are aware of the policy and have the courage to advocate for its use benefit from the incentive.

In theory, it is my right to access this incentive,

but the way it plays out in real life means that I often need to be an expert on the policy, inform the practice of the process, complete forms, and embarrass myself by asking for support.

It puts the onus and responsibility on the patient, not the practice.



While Aboriginal and Torres Strait Islander Community-Controlled Health Organisations are often more aware of this initiative and apply it better, as a SBLGBTIQA+ person, I need more variety and choice in which practices I attend.

If I can only attend ACCHOs for healthcare, it puts me in a compromising position where I may need to discuss healthcare needs relating to being SBLGBTIQA+, and need to out myself as a queer person in my local Aboriginal and Torres Strait Islander community in order to receive care."

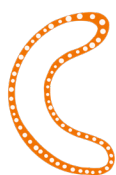
On the importance of holistic care

"The importance of centring Aboriginal and Torres Strait Islander SBLGBTIQA+ perspectives in healthcare is very real.

During times when I was receiving care, my gender identity, sexuality, and cultural identity were never meaningfully integrated into my personal care plan. My pronouns were often overlooked or treated as something unimportant, rather than a basic part of respectful communication.

The role of family and community support was also not fully recognised. At times when I needed to stay connected with my family while in care, using my phone to communicate with them was sometimes interpreted as distraction or disengagement, rather than an important way of maintaining connection. Hospitals and clinical environments can already be overwhelming and overstimulating, and the absence of culturally aware support systems can make that experience even more difficult.

Health services must recognise the interconnected nature of cultural identity, gender identity, sexuality, and family support when developing care plans. Importantly, this understanding should not exist only within policy documents but should become part of everyday healthcare practice. When these perspectives are genuinely integrated into care, patients are more likely to feel respected, supported, and safe within health environments.



When healthcare systems recognise the full identity of the person receiving care, they move closer to providing services that are truly equitable, culturally safe, and effective.”

On safety and trust in crisis care

“Seeking help during a crisis can already feel overwhelming, but for many Aboriginal and Torres Strait Islander SBLGBTIQA+ people there can be additional fears that make reaching out even harder.

There can be a deep concern about how speaking openly may affect not only ourselves, but also our families and communities. In some cases, people may worry that speaking about personal struggles could lead to judgement, gossip, or unintended repercussions that impact those around them. That fear alone can be enough to stop someone from asking for help when they most need it.

I have experienced moments that made me question whether it was safe to be honest about who I am. I remember telling a doctor that I was gay, only to be told to stop being silly and to stop thinking like that. It was a deeply confusing experience. Instead of feeling supported, I was left questioning whether being queer was something that should be hidden or seen as wrong, rather than simply being recognised as part of who I am.

Moments like this can have lasting impacts. When someone reaches out for help and is met with dismissal or judgement, it can reinforce the belief that healthcare spaces are not safe places to be open about their identity. For people already navigating complex cultural, personal, and social pressures, this can make crisis support feel even further out of reach.



Crisis services should be places where people feel safe to speak honestly without fear of judgement or consequences.

When healthcare professionals approach patients with respect, cultural understanding, and openness, it creates an environment where people can ask for help without feeling that who they are will be questioned or dismissed. Building this kind of trust is essential to ensuring that crisis services truly support those who need them the most.”

Why culturally safe health spaces matter

“From my own experiences working within community spaces, I have seen firsthand how much of a difference dedicated and inclusive health services can make. Through my work and involvement with local LGBTIQA+ peer-led organisations, I have witnessed the positive impact that community-focused services can have for SBLGBTIQA+ people in the ACT. These organisations provide vital support, advocacy, and safe spaces for many individuals who may otherwise struggle to find understanding within mainstream systems.

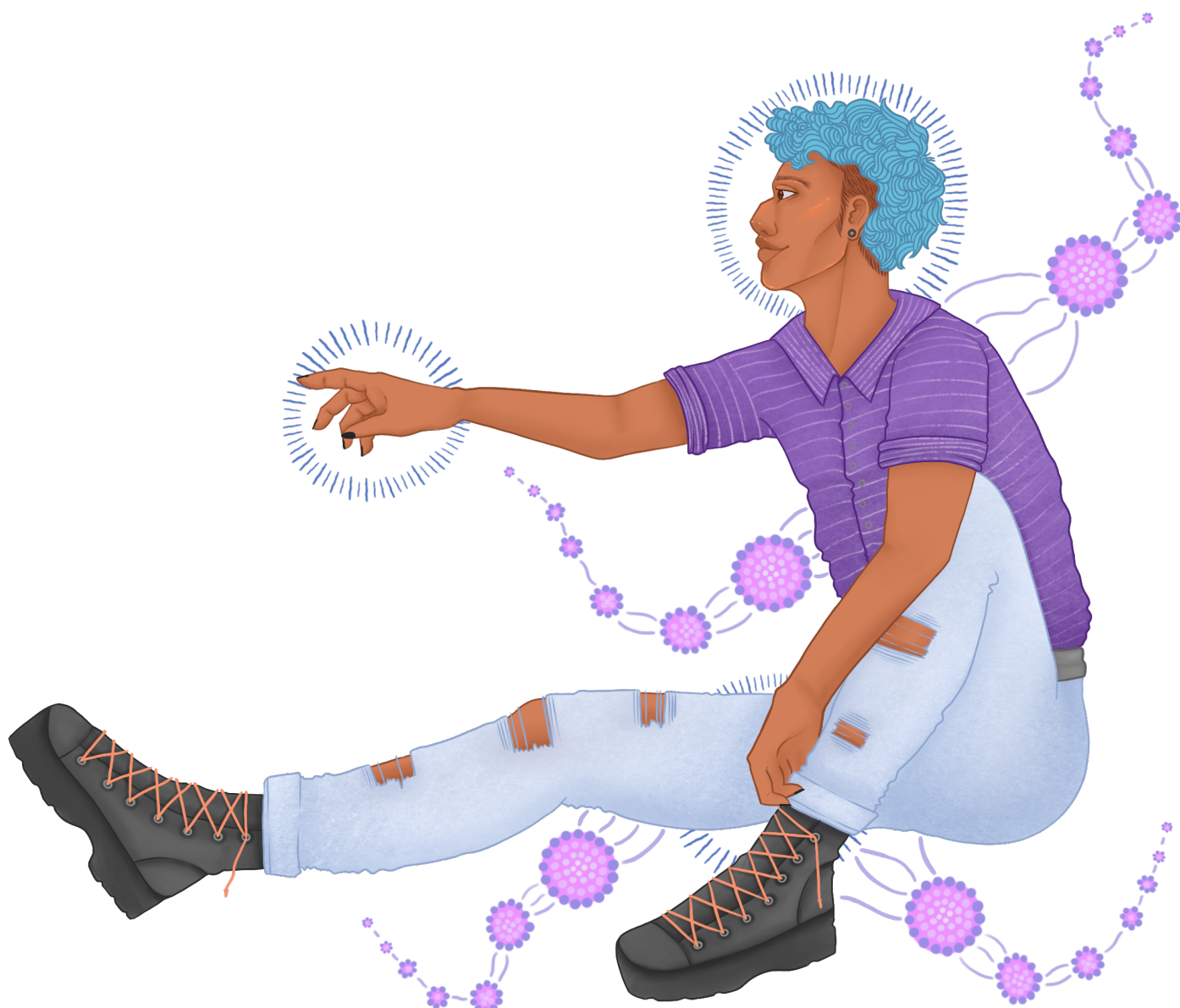
While these organisations continue to provide essential services and advocacy, it is also important to recognise that many community

organisations operate with limited external support and already stretched resources. The increasing demand for services can place significant pressure on staff and programs, highlighting the need for greater investment in targeted supports for Aboriginal and Torres Strait Islander Sistergirl and Brotherboy communities.

For Aboriginal and Torres Strait Islander SBLGBTIQA+ people, accessing healthcare that recognises both cultural identity and gender or sexuality can still be difficult. Too often, people are left navigating multiple systems that do not always communicate with one another or fully understand the complexities of their experiences.

A dedicated health hub could help bridge this gap by creating a space where culturally safe, identity-affirming healthcare is provided in a coordinated and accessible way.

Investing in spaces that centre Aboriginal and Torres Strait Islander SBLGBTIQA+ voices is not only about improving healthcare access. It is about recognising the importance of community-led care, strengthening cultural safety within health systems, and ensuring future generations can access services that respect and affirm all aspects of their identity.”



Our recommendations

That the ACT Government:

6.1. In partnership with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, determine what holistic, wrap-around care looks like for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, families and communities in the health sector.

6.2. Expand on Recommendation 6³ of the LGBTIQ+ Health Scoping Study Report, and commit to more long-term, holistic measures to improve health and wellbeing outcomes for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in alignment with the National Agreement on Closing the Gap, the ACT Aboriginal and Torres Strait Islander Agreement, and the United Nations Declaration on the Rights of Indigenous People.

6.3. Improve feedback and accountability mechanisms in the health sector to ensure they are accessible, trauma-informed, inclusive and culturally safe. This should include the options to provide face-to-face and community feedback.

6.4. Build relationships with, and create educational resources for ACCOs and ACCHOs, general practitioners, and government funded health services to improve pathways, awareness and culturally safe access to preventative health assessments and entitlements. This should include:

- a) immunisation incentives;⁴
 - b) the Practice Incentives Program – Indigenous Health Incentive;⁵ and
 - c) Medicare Benefits Schedule code items for Aboriginal and Torres Strait Islander clients, including Item 715.⁶
-

Develop and implement culturally safe care and workplace safety policies, guidelines and standard operating procedures across the health system that:

- 6.5.**
- a) are co-designed with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, and establish clear standards for inclusive service delivery;
 - b) embed Aboriginal and Torres Strait Islander knowledge systems, cultural practices, and self-determination;
 - c) reflect and respond to SBLGBTIQA+ lived experiences; and
 - d) are regularly reviewed and updated.
-

³ The LGBTIQ+ Health Scoping Study was conducted in 2019-2020 with an aim of identifying health priorities of the LGBTIQA+ population in alignment with the 2019-2023 Capital of Equality Strategy. Recommendation 6 is about creating LGBTIQ+ health resources for the Aboriginal and Torres Strait Islander community.

⁴ The Australian Government provides various incentives and programs to support immunisation for Aboriginal and Torres Strait Islander people, including free vaccines, catch-up vaccinations and the Practice Incentives Program.

⁵ The Practice Incentives Program - Indigenous Health Incentive encourages health services to meet the healthcare needs of Aboriginal and Torres Strait Islander people with a chronic illness. Health services include general practices, Aboriginal Medical Services and Aboriginal Community-Controlled Health Organisations. This incentive is a key part of the Council of Australian Governments National Partnership Agreement on Closing the Gap: Tackling Indigenous Chronic Disease

⁶ Medicare Benefits Schedule item 715 provides comprehensive health assessments for Aboriginal and Torres Strait Islander people. The assessment aims to improve health outcomes by identifying risks and providing appropriate interventions.

Our recommendations (cont.)

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- 6.6. Conduct an audit led by Aboriginal and Torres Strait Islander SBLGBTIQA+ people, of health services currently available and used by Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT to identify gaps in services, determine the level of inclusion and cultural safety capability, and recommend reforms, if applicable.
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- 6.7. Establish and support health crisis procedures that are culturally safe, trauma-informed and responsive to the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 6.8. Develop safe and inclusive outreach health services for Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 6.9. Fund the establishment, including training and ongoing professional development of Aboriginal and Torres Strait Islander SBLGBTIQA+ peer navigators in the health sector.
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- 6.10. Establish and fund an Aboriginal and Torres Strait Islander SBLGBTIQA+ Health Hub.⁷
-
- 6.11. Advocate to the Commonwealth Government for the improved safety, accessibility, and cultural inclusion in aged care services for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT.
-
- 6.12. Fund, co-design and deliver targeted suicide prevention initiatives that explicitly address key drivers of suicide risks for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including but not limited to ongoing impacts of colonisation, discrimination, homelessness, and loss of connection to Country.
-
- 6.13. Fund and co-design culturally appropriate harm reduction initiatives for Aboriginal and Torres Strait Islander SBLGBTIQA+ people on such issues as alcohol and other drugs, sexually transmitted infections and other blood-borne viruses.
-

⁷ The Health Hub will deliver clear, transparent and accessible infrastructure for Aboriginal and Torres Strait Islander SBLGBTIQA+ people to access suitable services that match their needs across multiple domains. The Health Hub must recognise the intersections of physical, psychological, mental, cultural and spiritual health.



Safety and justice

Why we seek change

On systemic racism

"SBLGBTIQA+ people face systemic discrimination, violence, and barriers to equality, despite legal protections and ongoing advocacy efforts in Australia. Justice and community safety is a major concern for Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

As many of our people know and understand, currently there are no specific human rights protections in federal law. Racism, homophobia, transphobia and other harmful attitudes towards SBLGBTIQA+ people in the community often leads to discrimination and harassment.



When interacting with the justice system, Aboriginal and Torres Strait Islander SBLGBTIQA+ people are at risk of further violence both while in police or corrective services custody."

less likely to occur in SBLGBTIQA+ relationships compared to non-SBLGBTIQA+ relationships. As a result, experiences of harm are minimised or dismissed.



When our people report FDSV-related crimes, they often do not receive appropriate access to justice. Instead, they may encounter disbelief, discrimination, or stereotyping.

This can include experiences where violence in SBLGBTIQA+ relationships is not treated as legitimate, or where services and authorities fail to appropriately records people's pronouns or respect people's identities. Aboriginal and Torres Strait Islander SBLGBTIQA+ people are also subjected to racial profiling and discrimination, where one's cultural identity is wrongly assumed to be the cause of the incident."

On family, domestic and sexual violence

"Rates of family, domestic and sexual violence (FDSV) among Aboriginal and Torres Strait Islander SBLGBTIQA+ people are as high as, and in some cases higher than, those experienced by other population groups. Despite this, FDSV affecting our communities is often not properly recognised or addressed.

Intimate partner violence is not given the attention or urgency that it deserves. This is due to harmful stereotypes that assume violence is

Our recommendations

That the ACT Government:

- 7.1. Introduce visual safety markers within the community to promote community safety and identify safe places to Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
 - 7.2. Ensure all human rights, anti-vilification, hate crime and discrimination legislation explicitly protects people with intersecting identities, including people who are both Aboriginal and Torres Strait Islander and SBLGBTIQA+.
 - 7.3. Invest in increasing the knowledge of Aboriginal and Torres Strait Islander SBLGBTIQA+ people in relation to our human rights and justice mechanisms.
 - 7.4. Ensure housing and homelessness services provide safe, culturally respectful services to Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
 - 7.5. Fund programs addressing homelessness within Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, prioritising dedicated programs for gender diverse Aboriginal and Torres Strait Islander people.
 - 7.6. Design domestic, family and sexual violence services specifically for Aboriginal and Torres Strait Islander SBLGBTIQA+ communities. Ensure these services are culturally safe, understand the specific needs of our people and are delivered through an ACCO.
 - 7.7. Fund positions dedicated to providing Aboriginal and Torres Strait Islander SBLGBTIQA+ people with appropriate cultural and intersectional support when engaging and entering the justice system.
 - 7.8. Provide mandatory training, including unconscious bias training, on Aboriginal and Torres Strait Islander SBLGBTIQA+ experiences to all staff in the policing, justice and corrections systems, designed and delivered by our communities.
 - 7.9. Commit to de-escalation and disarmament approaches that reduce community harm. These approaches must provide evidence of duty of care on a case-by-case basis.
 - 7.10. Create ongoing dialogue between Aboriginal and Torres Strait Islander SBLGBTIQA+ community leaders and ACT Policing, as self-determined by those leaders.
 - 7.11. Ensure that the experiences and needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people are considered in disaster and emergency response and planning.
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Final reflections

Recognition beyond diversity

“There have been many moments where I have seen Aboriginal and Torres Strait Islander people included in conversations about diversity, but not always recognised as First Nations peoples with our own histories, sovereignty, and cultural authority. While inclusion initiatives can be well intentioned, they sometimes group Aboriginal and Torres Strait Islander identities alongside many other communities without acknowledging the unique historical and cultural realities we carry.

At times, this can make it feel as though our identities are being approached through a general diversity framework rather than through an understanding of our status as First Nations peoples. The experiences, histories, and responsibilities that come with Aboriginal and

Torres Strait Islander identity cannot be fully understood when they are treated as simply another category within broader inclusion discussions.



Being included in the room is important, but true recognition means being actively listened to and having our knowledge, experiences, and opinions respected in shaping decisions.

For Aboriginal and Torres Strait Islander SBLGBTIQA+ people, this can be particularly complex. Our identities exist at the intersection of culture, community, gender, and sexuality. When policies or conversations fail to recognise the cultural foundations of our identities, it can unintentionally overlook the significance that culture, Country, and community hold in shaping who we are.

Recognising Aboriginal and Torres Strait Islander peoples as First Nations peoples within SBLGBTIQA+ policy is important because it centres our sovereignty, our histories, and our lived realities. It ensures that policies are shaped by cultural understanding rather than simply incorporating Aboriginal and Torres Strait Islander people as part of a broader diversity framework.”



Cultural value is public value: our existence is “Closing the Gap”

In this Report we have outlined various areas of public and cultural life which need to be improved for Aboriginal and Torres Strait Islander SBLGBTIQA+ people and community.

Although these recommendations speak to our needs and experiences as Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT region, a number of the recommendations are not new. For too long, Australian Governments, federally and at state and territory levels, have identified challenges faced by Aboriginal and Torres Strait Islander people, including the inequalities we face comparatively to non-Indigenous Australians, yet have not adequately addressed these challenges.

The *For Us, By Us: Culturally-Led Solutions for Supporting Aboriginal and Torres Strait Islander SBLGBTIQA+ People* Report has *not* been produced to simply be another Report which sits on a shelf and is referenced once or twice in 20 years’ time while the progress stagnates. This Report not only reflects the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, but importantly the steps our mob and ACT Government can take together to make change.

To truly ‘close the gap’ between Aboriginal and Torres Strait Islander SBLGBTIQA+ people, and non-Aboriginal and Torres Strait Islander LGBTIQA+ people, ACT Government needs to trust us to lead this work with the Advisory Group members voices at the centre. We want to be listened to, and want to see actions taken.

The past 18 months have been critical, but have only been the start of this journey. We commend the ACT Government for investing in our communities, and call for their continued investment into our futures, walking together to make this change possible. This work cannot be done alone - it needs to be done together. The Advisory Group is committed to continue this timely and critical work.

Drafting this Report, we relied not only on our lived experiences, but also the work that has come before us, as our ancestors did.

By implementing these recommendations, the ACT Government will be aligning themselves with such national and territory frameworks as:

- *the Public Sector (Closing the Gap) Legislation Amendment Act 2025 (ACT);*
- *the National Agreement on Closing the Gap;*
- *CMTEDD Cultural Integrity Plan (2024-2027);*
- *the ACT Aboriginal and Torres Strait Islander Agreement (2019-2028);*
- *the ACT Capital of Equality Strategy (2024-2029); and*
- *the ACT Aboriginal and Torres Strait Islander Elected Body’s ‘Truth through Transparency’: A Turning Point Report.*

List of all recommendations

Addressing core needs

That the ACT Government:

- 0.1. Prioritise access to essential services, including housing, utilities, transport, food, internet, and healthcare.
- 0.2. Include financial literacy, health education, and life-skills training as part of service delivery.
- 0.3. Make menstrual products and contraception freely available through Aboriginal Community-Controlled Organisations (ACCOs), Aboriginal Community-Controlled Health Organisations (ACCHOs) and other services used by our communities.
- 0.4. Provide strong, embedded support in schools for Aboriginal and Torres Strait Islander SBLGBTIQA+ students who experience bullying or exclusion.

For us, by us: supporting self-determination of Aboriginal and Torres Strait Islander SBLGBTIQA+ people

That the ACT Government:

- 1.1. Design and implement all services, policies and programs for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in genuine partnership with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 1.2. Embed Aboriginal and Torres Strait Islander SBLGBTIQA+ voices, cultural experiences and needs across policy, services and programs development, implementation and evaluation.
- 1.3. Ensure all ACT government-wide strategies mandate co-design with Aboriginal and Torres Strait Islander SBLGBTIQA+ people from the outset.
- 1.4. Resource and create opportunities for Aboriginal and Torres Strait Islander SBLGBTIQA+ people to lead long-term engagements with relevant ACT Government decision-makers in decisions which affect their lives.
- 1.5. Ensure all consultation with Aboriginal and Torres Strait Islander SBLGBTIQA+ people is culturally respectful and allows for honest and truthful engagement.
- 1.6. Fund the Aboriginal and Torres Strait Islander LGBTIQA+ Advisory Group beyond June 2026 to ensure long-term sustainability and enable regular engagement with senior executives across all ACT Government Directorates, public authorities, and community organisations including ACCOs and ACCHOs.
- 1.7. Ensure that all LGBTIQA+ policies and programs, including future iterations of the Capital of Equality Strategy, begin from the lived experiences, knowledge systems, and leadership of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
- 1.8. Establish a whole-of-government strategy on how to engage with Aboriginal and Torres Strait Islander people, including specifically with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

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- 1.9. Introduce inclusion benchmarks in all ACT Government grants and programs to achieve positive outcomes for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in alignment with the Indigenous Procurement Policy (e.g. that 10% of all grants at minimum target Aboriginal and Torres Strait Islander SBLGBTIQA+ communities).
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- 1.10. Include Aboriginal and Torres Strait Islander SBLGBTIQA+ experiences in cultural awareness training provided for all ACTPS employees. Such training should be designed and delivered by Aboriginal and Torres Strait Islander SBLGBTIQA+ community leaders.
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- 1.11. Invest in leadership pathways for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including through mentorship and employment at all levels, including at executive levels.
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- 1.12. Build and maintain strong partnerships with ACCOs, ACCHOs, LGBTIQA+ peer-led organisations, and community leaders to support regular information sharing, delivery of joint initiatives, and culturally safe consultation processes involving Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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Data, research and evaluation

That the ACT Government:

- 2.1. Recognise and uphold the rights of Aboriginal and Torres Strait Islander SBLGBTIQA+ people to govern the collection, ownership, and use of data pertaining to their community.
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- 2.2. Ensure all collected, analysed and stored data is controlled by Aboriginal and Torres Strait Islander communities as per data sovereignty and intellectual property principles. This includes ensuring data is protected from artificial intelligence and automation technology.
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- 2.3. Design all ACT Government owned and funded surveys and research to embed intersectional data collection on the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ peoples.
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- 2.4. Fund evaluations that measure the impact of policies, procedures, legislation and regulations on Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 2.5. Partner with Aboriginal and Torres Strait Islander SBLGBTIQA+ people and businesses to ensure that survey tools, language and questions are culturally appropriate and inclusive.
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- 2.6. Commit to full, transparent, and public reporting of all data, evidence, outcomes, and learnings relating to Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including findings that identify gaps and areas for improvement in government policy and service delivery.
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- 2.7. Support research led by the Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, aligned with the principle “research on us, by us”, and focused on issues, needs, and priorities identified by our communities.
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- 2.8. Engage Aboriginal and Torres Strait Islander SBLGBTIQA+ experts, academics, researchers and community knowledge holders to lead documentation and analysis of lived experiences.
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- 2.9. Establish and support pathways to community-led truth-telling, including around sexuality and gender identity conversion practices and systemic racism.
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- 2.10. Invest in research about the health outcomes of Aboriginal and Torres Strait Islander SBLGBTIQA+ people, which is led by Aboriginal and Torres Strait Islander LGBTIQA+ academics and knowledge holders.
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Visibility and recognition

That the ACT Government:

- 3.1. Increase the visibility of Aboriginal and Torres Strait Islander SBLGBTIQA+ people in all spheres of private, public, social, cultural, economic and political life within the ACT.

 - Fund truth-telling forums including:
 - 3.2. a) truth-telling from cultural and SBLGBTIQA+ perspectives for non-Indigenous audiences; and
 - b) truth-telling from SBLGBTIQA+ perspectives for non-SBLGBTIQA+ Aboriginal and Torres Strait Islander audiences.

 - 3.3. Recognise Aboriginal and Torres Strait Islander SBLGBTIQA+ people as First Nations peoples whose sovereignty, histories, and realities must shape the foundation of SBLGBTIQA+ policy, rather than treating as a “diversity group.”

 - 3.4. Include Aboriginal and Torres Strait Islander SBLGBTIQA+ experiences and cultural history in school curriculum.

 - 3.5. Build the capability of teachers to deliver culturally safe and SBLGBTIQA+ inclusive comprehensive relationships and sex education across all ACT public schools, including through the co-design of relevant materials with Aboriginal and Torres Strait Islander SBLGBTIQA+ people.

 - 3.6. Celebrate Aboriginal and Torres Strait Islander SBLGBTIQA+ excellence through dedicated awards ceremonies, community honour rolls and/or recognition programs.

 - 3.7. Showcase Aboriginal and Torres Strait Islander SBLGBTIQA+ artists, creatives, and leaders in campaigns, festivals, public art, awards and similar.

 - 3.8. Facilitate culturally competent engagement between the arts sector and Aboriginal and Torres Strait Islander SBLGBTIQA+ artists, which upholds artists’ ownership of their work.

 - 3.9. Amend the ACT Government’s standard use of the LGBTIQA+ acronym to SBLGBTIQA+, to explicitly recognise and centre Sistergirls and Brotherboys. Promote the use of this acronym as best practice across all sectors within the ACT.
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Social and community connections

That the ACT Government:

- Establish a community hub to enable social and community connections for Aboriginal and Torres Strait Islander SBLGBTIQA+ people of all ages (similar to the Victorian Pride Centre). Ensure that this community hub is:
 - 4.1. a) peer-led, community-controlled and employs Elder and youth workers;
 - b) in a location accessible via public transport;
 - c) equipped with drop-in, tutoring, and creative spaces; and
 - d) inclusive of archival and future-focused spaces.

 - 4.2. Establish programs and spaces targeted towards enabling social connections for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, prioritising dedicated programs for Elders and young people.
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- 4.3. Employ ACT-based Aboriginal and Torres Strait Islander SBLGBTIQA+ people in events management, coordination and delivery.
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- 4.4. Fund intergenerational and family-inclusive events that centre the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 4.5. Invest in awareness campaigns and resource development about the experiences of Aboriginal and Torres Strait Islander SBLGBTIQA+ people aimed at our communities. Such campaigns and resources must be created by Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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Culturally safe supports and services

That the ACT Government and the ACT community sector:

- 5.1. Partner with Aboriginal and Torres Strait Islander SBLGBTIQA+ people to create genuine accountability mechanisms and tools.
-

That the ACT Government:

- 5.2. Fund and mandate ACT government-funded community services to prioritise and meet the intersectional needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people. This can be achieved through co-developing training, practices and service standards with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities.
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- 5.3. Require all ACT government-funded programs and services to report on how they meet the ongoing needs and aspirations of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
-
- Establish processes to ensure ACT Government programs and services which support Aboriginal and Torres Strait Islander SBLGBTIQA+ people:
- a) support the principles of self-determination;
 - 5.4. b) follow best practice as self-determined by Aboriginal and Torres Strait Islander SBLGBTIQA+ communities;
 - c) are underpinned by a commitment to cultural safety; and
 - d) are community-led.
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- 5.5. Adequately resource SBLGBTIQA+ ACCOs and fund the establishment of a SBLGBTIQA+ ACCO for the ACT.
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- 5.6. Fund the establishment of Aboriginal and Torres Strait Islander SBLGBTIQA+ peer navigator roles within community services with particular focus on but not limited to health, justice, housing and education sectors.
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That the ACT Aboriginal Community-Controlled Organisations and Aboriginal Community-Controlled Health Organisations:

- 5.7. Strengthen their service capabilities to meet the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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That the ACT LGBTIQA+ peer-led organisations:

- 5.8. Strengthen their service capabilities to meet the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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Health and wellbeing

That the ACT Government:

- 6.1. In partnership with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, determine what holistic, wrap-around care looks like for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, families and communities in the health sector.
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- 6.2. Expand on Recommendation 6 of the LGBTIQ+ Health Scoping Study Report, and commit to more long-term, holistic measures to improve health and wellbeing outcomes for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in alignment with the National Agreement on Closing the Gap, the ACT Aboriginal and Torres Strait Islander Agreement, and the United Nations Declaration on the Rights of Indigenous People.
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- 6.3. Improve feedback and accountability mechanisms in the health sector to ensure they are accessible, trauma-informed, inclusive and culturally safe. This should include the options to provide face-to-face and community feedback.
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- 6.4. Build relationships with, and create educational resources for ACCOs and ACCHOs, general practitioners, and government funded health services to improve pathways, awareness and culturally safe access to preventative health assessments and entitlements. This should include:
- a) immunisation incentives;
 - b) the Practice Incentives Program – Indigenous Health Incentive; and
 - c) Medicare Benefits Schedule code items for Aboriginal and Torres Strait Islander clients, including Item 715.
-
- 6.5. Develop and implement culturally safe care and workplace safety policies, guidelines and standard operating procedures across the health system that:
- a) are co-designed with Aboriginal and Torres Strait Islander SBLGBTIQA+ communities, and establish clear standards for inclusive service delivery;
 - b) embed Aboriginal and Torres Strait Islander knowledge systems, cultural practices, and self-determination;
 - c) reflect and respond to SBLGBTIQA+ lived experiences; and
 - d) are regularly reviewed and updated.
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- 6.6. Conduct an audit led by Aboriginal and Torres Strait Islander SBLGBTIQA+ people, of health services currently available and used by Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT to identify gaps in services, determine the level of inclusion and cultural safety capability, and recommend reforms, if applicable.
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- 6.7. Establish and support health crisis procedures that are culturally safe, trauma-informed and responsive to the needs of Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 6.8. Develop safe and inclusive outreach health services for Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 6.9. Fund the establishment, including training and ongoing professional development of Aboriginal and Torres Strait Islander SBLGBTIQA+ peer navigators in the health sector.
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- 6.10. Establish and fund an Aboriginal and Torres Strait Islander SBLGBTIQA+ Health Hub.
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- 6.11. Advocate to the Commonwealth Government for the improved safety, accessibility, and cultural inclusion in aged care services for Aboriginal and Torres Strait Islander SBLGBTIQA+ people in the ACT.
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- 6.12. Fund, co-design and deliver targeted suicide prevention initiatives that explicitly address key drivers of suicide risks for Aboriginal and Torres Strait Islander SBLGBTIQA+ people, including but not limited to ongoing impacts of colonisation, discrimination, homelessness, and loss of connection to Country.
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- 6.13. Fund and co-design culturally appropriate harm reduction initiatives for Aboriginal and Torres Strait Islander SBLGBTIQA+ people on such issues as alcohol and other drugs, sexually transmitted infections and other blood-borne viruses.
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Safety and justice

That the ACT Government:

- 7.1. Introduce visual safety markers within the community to promote community safety and identify safe places to Aboriginal and Torres Strait Islander SBLGBTIQA+ people.
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- 7.2. Ensure all human rights, anti-vilification, hate crime and discrimination legislation explicitly protects people with intersecting identities, including people who are both Aboriginal and Torres Strait Islander and SBLGBTIQA+.
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Aboriginal and Torres Strait Islander LGBTIQ+ Advisory Group

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