

DALARINJI – ‘YOUR STORY’



COMMUNITY ROADMAPS

ACKNOWLEDGEMENT OF COUNTRY

BlaQ Aboriginal Corporation acknowledges the traditional owners and custodians of country throughout Australia. We pay our respects to elders past and present. We acknowledge and pay special respects to our LGBTQ+ mob. We honour their legacy in everything we do.



OTHER ACKNOWLEDGEMENTS



We would also like to thank and acknowledge the Indigenous LGBTIQ+ people whose stories appear in this report. Their participation, feedback and support has significantly shaped the outcome of this project.

This project would not have been possible without the tireless support and guidance of BlaQ Aboriginal Organisation, the AIDS Council of NSW (ACON) and the Institute for Culture & Society, Western Sydney University.

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RECOMMENDED CITATION



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MESSAGE FROM CHAIR OF BLAQ ABORIGINAL CORPORATION

I am overwhelmed with pride in the Dalarinji project and the team that have conducted this project with the greatest degree of cultural care and integrity. The team have managed to encapsulate the essence of the lived experiences of our communities youth and future leaders.

The Dalarinji project articulation of the challenges and gaps in service delivery in providing holistic support to Aboriginal LGBTIQ+ community members is gravely concerning and highlights a greater need for service providers and society to do better. Dalarinji project provides a vital contribution to literature and society that centres on the experiences of the most vulnerable members of society in the LGBTIQ+ Aboriginal youth whilst acknowledging the inherent resilience, pride and tenacity akin to our community.

BlaQ acknowledges each of the participants whose contributions provide Dalarinji project with great breadth and depth in the project's bid to highlight the need for improvement in service delivery that impacts the lives of Aboriginal LGBTQ+ youth.

I would like to thank Dalarinji project team for its ground-breaking contribution to a body of work that amplifies the unique perspectives of Aboriginal LGBTIQ+ community. I acknowledge the board and staff of BlaQ Aboriginal Corporation as a leading LGBTIQ+ Aboriginal community controlled organisation and peak body. BlaQ is the epitome of self-determination providing a collective response to the needs and aspirations of our members and community. I also acknowledge generations of LGBTIQ+ elders that have supported our community and continue to nurture our young ones to be free of discrimination to be their authentic selves.

I also want to thank project partner ACON (Aids Council of NSW) for their contribution to the project and ongoing partnership with BlaQ. The partnership acknowledges the reciprocal relationship that respects the rights to self-determination in the design, delivery and evaluation of services for Aboriginal LGBTIQ+ peoples.

***Mr John Leha, Chair,
BlaQ Aboriginal Corporation***

MESSAGE FROM DALARINJI PROJECT TEAM, WESTERN SYDNEY UNIVERSITY

It is with great pride that we present the final NSW Community Roadmaps that reflect almost three years of cooperation with, and commitment to, the Indigenous LGBTIQ+ community in New South Wales. Working with BlaQ Aboriginal Corporation as the lead partner and Aids Council Of New South Wales (ACON), this work has now created a set of strategies and actions to drive transformative change that aims to reflect the perspectives and aspirations of Indigenous LGBTIQ+ young people and community more broadly.

The Indigenous LGBTIQ+ community has faced many challenges living in the nation now known as Australia, but it has continued to thrive. The Young People's Stories are from interviews with young Indigenous LGBTIQ+ people in 2019, 2020 & 2021. The Young People and Elder Roadmaps reflect the insights provided by community representatives at a series of workshops held in late 2021, built upon in-depth research with young people across previous years. The third Roadmap summarises the reflections of service providers who work with Indigenous LGBTIQ+ communities in Sydney.

This document is a snapshot of community ideas and does not aim to be representative of every community member's experiences, beliefs and world views. Rather, the Roadmaps can be seen as one of the first steps toward amplifying Indigenous LGBTIQ+ community's voice in the public domain and that the ideas for positive change are seriously taken up.

We acknowledge that more work needs to be done to listen to the voices, needs and aspirations of Indigenous LGBTIQ+ people. We hope that this first NSW Roadmap offers some of the foundational work towards these broader goals aims and desires for social change.

Finally, we would like to thank our lead partners, BlaQ - the Board, Leadership, staff and membership for their ongoing commitment to this work and the participants that agreed to be involved with us at the different stages of the project. We hope that the Roadmaps reflect your visioning of a different future for you, members and communities. We would also like to thank the team at ACON that have supported this work from the very early stages and introducing us to the BlaQ Team.

Karen Soldatic, Corrinne Sullivan, Linda Briskman and Kim Spurway

DESCRIPTION OF BLAQ'S APPROACH

To ensure cultural integrity and grasp honest opinions while engaging the community for the research project, BlaQ Aboriginal Corporation called upon our membership and general community via an Expression of Interest process, to allow participants to self-nominate and provide their stories.

This report sets out key findings from a project investigating the social, emotional and cultural wellbeing of Indigenous LGBTIQ+ people in NSW. The aim of the study was to understand the experiences of Indigenous LGBTIQ+ people to understand what works, what doesn't and to develop culturally and gender/sexuality appropriate service provision. The project took a strengths-based approach and focused on the experiences, needs, successes, achievements and perspectives of Indigenous LGBTIQ+ people in overcoming challenges to their wellbeing.

The report is made up of summaries of findings from face-to-face interviews with young Indigenous LGBTIQ+ people aged 14-25 years, an online survey, yarning circles held with young people, Elders & service providers. The interviews, survey and yarning circles were the foundation for the Dalarinji Roadmap.

YOUNG PEOPLE'S STORIES

The interviews included a wide range of participants who identified as proud First Nations peoples from the Birpai, Bundjalung, Djangadi, Gumbayngirr, Kamilaroi, Meriam, Murri, Muruwari, Mineng/Noongar, Nunukul, Wakka Wakka, Wiradjuri, Wuthathi, and Yuin peoples. Many participants identified with more than one First Nations people and also had a variety of intersecting genders and sexualities. These included Bisexual, Brotherboy, Fluid, Gay, Lesbian, Non-Binary, Demisexual, Non-Binary, Omnisexual, Pansexual, Queer, Trans, and Unsure. Participants all lived in urban areas (ABS, 2016), mostly located within the greater Sydney area but one participant came from Inverell, a regional urban center in the northern tablelands of NSW.

Despite living in urban areas, participants reported strong connections with First Nations' peoples and the lands and waters under their custodianship. Participants also described their strategies for finding, accessing, and using services. In speaking about finding the right provider for a given issue, many spoke about using non-Indigenous primary health and mental health services.

Many participants do not necessarily seek out Aboriginal Community Controlled Health Organizations (ACCHOs) or LGBTIQ+ providers. Many used local General Practitioners (GP) for concerns about their physical, sexual, and mental well-being. Others "shopped around," using their GP, sexual health providers, and mental health providers depending on the issue and their experiences with each service provider.

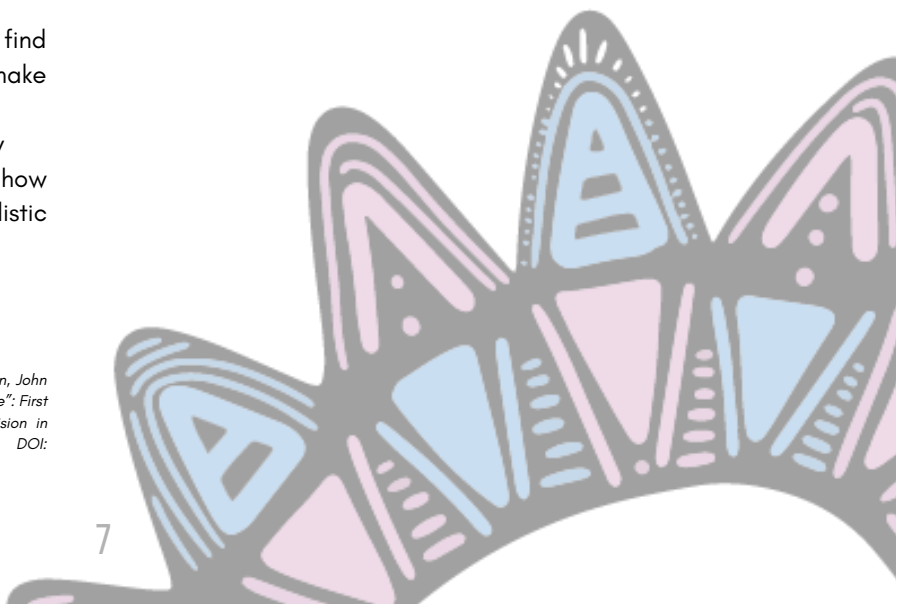
Participants also spoke about the importance of sustaining their overall well-being, not just one aspect of it. They demonstrated an ability to find what they needed, when they needed it, and make sure that they make time for regular physical, mental, and sexual health checkups in their daily lives. A young Djangadi cis woman spoke of how she had to put the work in to maintain a holistic approach to her well-being:

Participants also selected providers depending on how they were received by services as First Nations and/or gender and sexuality diverse people. They felt more comfortable and accepted if there were visible signs of the service being aware of, and sensitive to, their identities and needs. Finding and staying with a service provider depended on these initial encounters and, depending on young people's feelings of acceptance and welcome at a given service, they would either remain a client or move on to try out another provider.

A young Murri Meriam talked about the importance of finding an accessible service provider, ***"One that's easy for me to access, so whether it's close to work, close to my house, short waiting time, bulk-billed, that's the kind of the thing that I'm looking at."*** She also described how she initially selected service providers through her personal networks, Sydney Mardi Gras, and social media posts: ***"I think maybe my partner, she was a lesbian, and she was the first woman I've been in relationship with, so I think she told me about ACON 'cause she went to the clinic."***

"I think I might have seen them around at Mardi Gras, things like that, and seen them on Facebook ads, maybe, but it was my partner who told me that I should go to the ACON clinic... Usually when I see messages like that, it's from people on social media and it might be, for example, an Aboriginal person who's got a big following on Instagram talking about what they've done, 'cause that feels more approachable. They talk about their experiences, it's almost like word of mouth."

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YOUNG PEOPLE'S STORIES

A Wiradjuri cis-man also said that he would choose services based on more practical concerns. This in part depended on his family history of using AMSs, but also depended on whether the service was close to where he was living at the time:

Despite living in urban areas, participants reported strong connections with First Nations' peoples and the lands and waters under their custodianship. Participants also described their strategies for finding, accessing, and using services. In speaking about finding the right provider for a given issue, many spoke about using non-Indigenous primary health and mental health services.

"I went to Dharug which is the medical, the Aboriginal medical centre there, for dental work or to see the doctors there. That was occasional – that was based in Mount Druitt. I'm in Doonside, so closest GP was normally best. I did go to – what's the one in Redfern? Yeah. I did go there when I lived in St Peters when I [was] in year one or something, year two, but I had gone there. These were just places my parents took me to get check-ups and stuff, but as an adult, I guess I've just gone to whatever's closest and just based on that decision of not really knowing what's out there, whatever's closest."

A Kamilaroi participant describes how important it is to be "picky" and take your time to find the right kind of service provider for you:

"I'm a bit of a picky person. So, when it comes to me venting and telling someone my problems, I don't necessarily want it just to be random. I obviously want it to be somewhat of a professional. So, for me, it does take a bit of time just to find that right person. The general services are there, don't get me wrong, they're obviously there, there's someone to talk to, but whether or not it's a good quality and it's a good person to talk to, and sometimes the services you're offered like counselling and stuff, sometimes they don't necessarily understand cultural issues and cultural backgrounds as well."

Although at first, this seems obvious, in fact, what these responses highlight is the lack of, and need for, more accessible, culturally-appropriate, and queer-friendly services for First Nations LGBTQ+ in general but more particularly in under-resourced areas, such as Western Sydney.



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YOUNG PEOPLE'S STORIES

"I just asked the GP for what I need."

Young people's experiences with their GPs were mixed, some very positive, others negative. Some participants reported understanding, sensitivity, and acceptance from their general practitioners that acknowledged and demonstrated respect for both their Aboriginality and LGBTIQ+ identities. A Djangadi lesbian cis-woman has had a very positive experience with her GP and she uses him for all her health and well-being concerns:

"So, I went to the GP and just spoke to him, I just laid it all out on the floor and I said, 'I need help. I'm suicidal, I need help right now'. So, he offered me a few things - he offered me like Aboriginal counselling services as well, but I didn't want to go there because my family is from around this area as well, mum's family, my aunts and all that. So, I'm like, "No, is there anything else?" So, I went to a service near his office ... I check in every now and then with him as well. He's a very good doctor. He always does my mental health care plans for me. They're very big on Aboriginal culture too. They have "Close the Gap." They make sure to - you know how you get ten sessions a year free. They give Aboriginals fifteen."

Other GPs, however, were not as understanding of the needs of their patients, and this was especially true of trans people. A young non-binary transperson of the Mineng people of Noongar country now living in Western Sydney talked about their experiences of going to a GP:

I guess my experiences with a lot of health services, like in general, haven't been that great, like a lot of the doctors that I've been to don't know what a pronoun is. They know what the word pronoun means, but they're like, they don't know ... Yeah, and not like even after I had that conversation with these three or four GPs that I spoke to, they all reacted that way, but then when writing about me, in their notes or when they sent letters out to me, they'd use my old name, they used she/her and I'm like, we had like a conversation about this, like fair enough if you need to put my old name in the notes, or like for Medicare or whatever.

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YOUNG PEOPLE'S STORIES

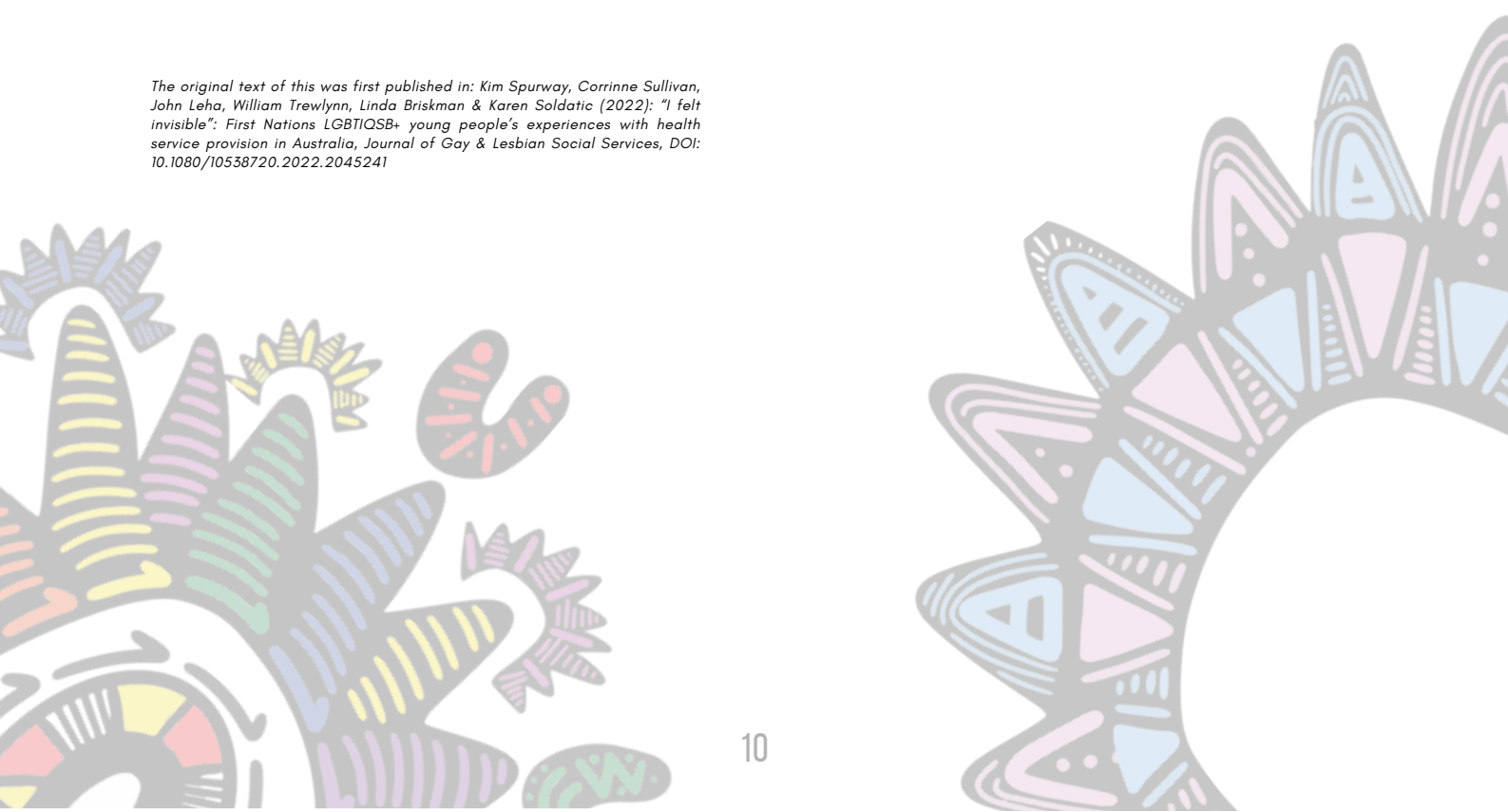
Other participants also spoke of the need to be persistent, to not give up until you found a service provider that met your needs:

"I think I went to one GP that was asking me questions and assume that I was a straight person and then I started talking about having other partners, she was like, "Alright, our blood tests, let's...." She didn't really wanna talk about it. And then the other GP I went to didn't ask me anything and she was like, "Okay, you can get a blood test and urine sample," and I was like, "I also want a throat swab," and she was like, "Okay," no questions asked. Because they didn't know that much about - I think the way that this information is available about what you should ask for from the GP, I just asked the GP for what I need."

First Nations peoples in Australia have created and sustained a strong community-controlled health sector that has worked successfully since the 1970s to improve the health and well-being of First Nations communities. Their most notable recent success was the sector's ability to successfully manage the Covid-19 crisis through systematic community organizing that protected their communities from the epidemic.

In a similar way to GPs, the majority of participants used Aboriginal Medical Services but, like GPs, their experiences of AMSs were mixed. Some participants' reluctance to use their local AMS was related to ease of access, with no Aboriginal services close to where they lived or worked. However, young people did say they would use an AMS if it was convenient even if there were other services in that locality, ***"... if it were offered at the same convenience, let's say that they were both next to each other down the road from me, I think I'd go to the Aboriginal service. At the same time, this was not unconditional, if I'm getting good service at an Aboriginal health centre, then I'd go there. But if the quality isn't up to par or the service doesn't match, then I would go elsewhere."***

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YOUNG PEOPLE'S STORIES

Some participants who used their local AMS found them to be strongly supportive and accepting of their gender and sexuality diversity.

"I think they [Mount Druitt AMS] just cared more, that centre has cared a lot, like they - when I was filling out my, like registration form for the service, it had gender, and then it had like a line that we fill in your gender, whereas at the other centres, it was male or female, and I was like, "Oh, none, "I mean I tick neither of them, and then they'd be like, "So why didn't you," and I'm like, "Because it's neither," so that first thing was like, "Oh that's really nice"... Yeah, and like I think, I think even on the registration form, they had a section for Medicare name, but like preferred name and I was like, like that's so simple to do, it's made so much of a difference, because from then on, they only called me on my preferred name. I've never heard them use my name that's on the Medicare card, even though I give them that every time, it's like it's so good. Like that's what I need, because I can't change my name legally yet, so it's good."

Some participants, however, have had negative experiences with their AMS but still used them for certain services. A Wiradjuri cis-woman in a relationship with another cis-woman explains how, due to negative experiences, she does not use her AMS much for her own health and well-being concerns, but she does use the AMS for her children's checkups:

"I have never really gone to AMS that much, but I went to AMS when I was a kid about my mum and stuff, but you obviously hear the same things that you hear in the community, like it's nothing - and they're not the greatest service. So I have my own GP and so does my partner. In saying that, we do take the girls to AMS because they're in FACS's [Family and Community Services] care and I know that the FACS is 100% better. So we have taken them. I just don't really think that that's great that I would - if the kids get sick, I don't go to AMS, I got to go to my own GP."

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YOUNG PEOPLE'S STORIES

In Australia, a national network of community-based service providers supports people living with HIV. The state-based AIDS Councils are among the best known of these organizations and have been advocating for people with HIV and sexuality and gender diverse people since the early to mid-1980s (AFAO, 2021). The AIDS Council of NSW (ACON) is one of the oldest and best known of these community-based service providers and was established in 1985 to respond to the HIV/AIDS epidemic in NSW (ACON, 2021). Another organization mentioned in the interviews is Twenty10. Twenty10 (incorporating Gay & Lesbian Counseling Service) offers LGBTIQ+ focused services in mental health, social support, and housing in central Sydney. It provides services for young people between the ages of 12 and 25 years as well as running training courses and consultancies for government and other service providers (Twenty10, 2021).

"I felt comfortable to ask any questions that I wanted to": LGBTIQ+ services

However, despite the history, scope, and strength of the LGBTIQ+ community sector, only four participants reported using LGBTIQ+ service providers. Given these service providers' mandates in HIV and youth support, participants only used them for sexual health concerns, to obtain sex education, or attend youth support groups. The overwhelmingly positive experiences of participants have to be balanced with the fact that not many young people accessed these services. Some participants were even unaware of their existence.

A bisexual cis woman explains why she feels comfortable and accepted at ACON:

"Even I went to the ACON clinic and that one is really good 'cause I feel like they were pretty -they could tell me exactly - you know what I mean? They were more specific than, "Did you have sex?" It was like, "Did you have penetrative penis and vagina sex?" I think it's much easier for me to talk to the doctor if they're using that language 'cause then I feel like my health is also better looked after ... So there was a stuff from school. I think I would see information probably from ACON or other similar organisations that would publish stuff about sexual health, particularly for queer people. Going to the ACON clinic and asking questions there where I felt more comfortable, and then from there, I felt like I could go to any GP and ask for the tests that I needed ... I think they have campaigns about it or information on their website. And then when I went to the clinic, the nurse was much more approachable than other health professionals I've been to, so I felt comfortable to ask any questions that I wanted to. It was a lot more in detail than usual."

YOUNG PEOPLE'S STORIES

“That’s really, really good for me to feel like my voice is being heard”: non-Indigenous and non-LGBTIQ+ mental health services

Participants also used non-Indigenous and/or non-LGBTIQ+ services for concerns about their emotional well-being. Participants used counselors and psychologists in private practice, medical clinics, specialized mental health providers as well as school and university counselors.

One issue that came up in interviews was the way some services assumed that it was participants’ sexuality or gender identities that led to poor mental and emotional health concerns. A young participant from Noongar country talked about how mental health was often linked to their gender and/or sexuality diversity. They had to make it clear that this was not the case:

***“I just need to sort out my mental health, but it’s like very stigmatised, like, “Oh you’re a trans, that’s the problem right there.” It’s like, no, not necessarily ... I was going to other doctors and I was like, they were treating - they weren’t - like if said I had depression/anxiety, they were like, “So you’re trans?” And I’m like, “Yes,” and they’re like, “Hmm,” and I’m, “What?” Treat me as if I have depression/anxiety like they would just, they were acting like my problem was that I was trans and that was very frustrating. I was like, “I know that I am trans, and it’s not what I, like I’ve come to terms of who I am, it’s not quite what I need help with right now.”*”**

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YOUNG PEOPLE'S STORIES

Other participants took advantage of Work & School Based emotional support and counseling:

"My current employer, they have a service there known as EAP [Employee Assistance Programme]. So you can access three free sessions with the counsellor and stuff like that, but it's something that I do definitely when I look more into 'cause I'm < inaudible > depression, so I've seen the dark sides of it all, and I definitely have my moments. That's why I think it's human nature to go through that all. I'm still in the process of reaching out and trying to find someone to talk to 'cause I do definitely feel that it's a good outlet for me personally 'cause I do tend to let it all build up and then it's just been firework or stuff and it's pretty fireworks sometimes"

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However, some participants reported negative experiences with school counselors. A Noongar Transperson said that going to their school counselor actually made her feel worse:

"I mean, I saw the school psych, once or twice because of my depression/anxiety being so bad. They were terrible. They were so bad, I just remember leaving crying, and I'm like, "Why am I feeling worse.""

School-based sexual health education was also reported to be completely inappropriate for young First Nations LGBTQ+ youth. Participants felt their sexuality and gender diversity was ignored and marginalized at school and many did not find support or information about sexuality and gender diversity until they were adults:

"I think I learnt it in school. It was compulsory sexual health education. That was mostly focused on male and female, cis-male and female partners. So when I started having sex with cis-women or people with vaginas instead, that was a lot more different. I had to figure out what was going on and then it actually was helpful to go - I went to ACON after that and had a conversation with the nurse there, and I was like, "What kind of protection are you supposed to use?" or "What are the risks associated with having sex with a person with a vagina?"

"Like everyone else is getting hetero-normative Sex Ed and I'm getting none of that. I don't have any information about how I'm being safe or what a healthy relationship looks like for me because I'm just seeing hetero-normative styles of education in my schooling and there's no information at my local Aboriginal doctor that I go to. So I think probably in a negative way in that there's information that I could have had that I would not receive until much later in life when I sought it out myself"



YOUNG PEOPLE'S STORIES

“It was just simple things”: what service providers need to do

Visibility, safety, sensitivity, and respect were important issues for First Nations LGBTQ+ young people. In discussing the reasons why they chose or stayed with certain providers, many young people spoke of the importance of services just doing simple things to demonstrate understanding and support for First Nations LGBTQ+ people. Displaying the Aboriginal flag or openly supporting the “Close the Gap” campaign, for example.

Others spoke of the importance of the sign-up form: did it include non-binary, fluid, and sexuality/gender diverse options, such as non-binary pronouns? And the ways in which service providers treated participants once they became clients were very important. Were they supportive and inclusive of their clients’ identities? Did they have a heteronormative approach to treating, supporting, or assisting young people?

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“It’s like, you know, the first time I go in there [Headspace], they asked me if I needed like a translator, if English was my first language or if they needed to find someone with that same language group. I’m like, “No I speak English,” but the fact that they offered, I was like, “That’s really cool that you have that option there.” I think another thing was, you know, they do have the flags and stuff as well, and then they have Aboriginal art in the waiting room. I mean it was just simple things but I think that makes a difference and they have - I don’t know, I guess you could just tell the staff were trained to be culturally sensitive, I guess, because you meet like a lot of the people in like public health, going out to the hospital like psych ward and stuff and they just don’t know, they’re just not being educated in it, but you could tell that they had that education just based on how they respond into things that you said or, you know, they understood the values that were probably important to me, but they’d asked first.”

Service providers need to visibly and openly acknowledge and respect First Nations cultures. Staff need to be trained to be culturally sensitive, to speak and act in culturally appropriate ways



YOUNG PEOPLE'S STORIES

Services also need to employ more First Nations staff!

"Yeah, they [Headspace] were very good with gender and sexuality for sure and maybe Aboriginal, they could have had like an Aboriginal worker there. I don't think they did, but I think they were trying, they just couldn't find anyone that fit. But I think they were trying to, which was my tip to them before I left, I'm like, "You gotta have an Aboriginal worker here, just one at least, that might get a lot of work, but at least have that one there."

Many participants also spoke about a lack of appropriate queer-friendly services in New South Wales metropolitan and regional urban areas where most First Nations peoples live in Australia. Many key services, such as ACON and Twenty10 have their main offices and primary service provision located in central Sydney. Participants also discussed how LGBTIQ+ services need to train staff to be culturally sensitive and appropriate when working with First Nations LGBTIQ+ people:

"No, there's not much out here [Western Sydney]. This is probably one of the first modernised Aboriginal community centres [Kimberwalli] I've ever seen. So I wish there was more out in Campbelltown where the area is quickly populating."

"I think - well I really like the drop-in centre that Twenty10 have. I think if they have one out here [Western Sydney], it would probably work, I mean, I don't know the area that well because I'm only here like not even a year yet, but I think that that would work like I would really go to that and enjoy it, I think. But, also, services, maybe a bit more specific at least for LGBT and make it broad and then have people trained and to deal with Aboriginal people and stuff like that would be good, too, I think. But yeah, I don't know the area, I don't feel like I can speak for the area because I don't know it too well."

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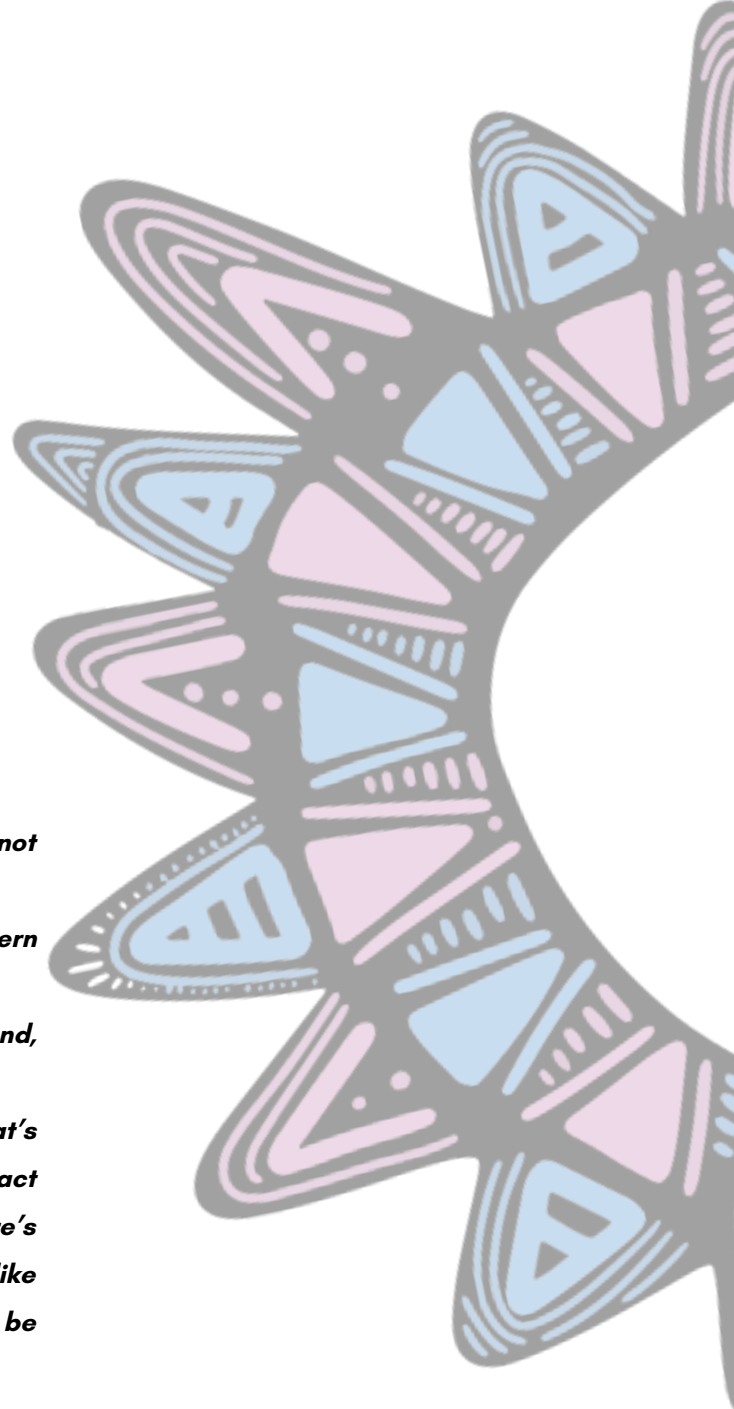


YOUNG PEOPLE'S STORIES

Four of the women interviewed were mothers of young children. They spoke of the need for more support services for young queer parents in Western Sydney:

"There's a few women's - young mum groups and whatnot that I'm in around Western Sydney.

There's a few young mum groups I'm in, in the Western Sydney area, but it would be good to have - there probably is one, I just haven't looked around, like an LGBTQ parenting group. That would be good, like interacting with other - 'cause that's my biggest issue at [child's name] school. I can't interact with other parents because there's no relatable - there's nothing relatable between us ... Yeah. I'd love to have like an LGBTQ parenting group. That would be amazing to be a part of."



YOUNG PEOPLE'S ROADMAP

RELATIONSHIPS & CONNECTIONS

| Themes | Activities | Responsibility |
|---|--|---|
| Relationships & connections between Indigenous LGBTIQ+ people & LGBTIQ+ community | <ul style="list-style-type: none"> • Advocate for Indigenous LGBTIQ+ positive spaces in LGBTIQ+ community, venues & spaces • LGBTIQ+ community meets, engages & collaborates with Indigenous LGBTIQ+ & their organisations • Co-design anti-racism strategy to increase visibility, support & acceptance of Indigenous LGBTIQ+ people | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • LGBTIQ+ communities & organisations |
| Relationships & connections with Indigenous communities | <ul style="list-style-type: none"> • Advocate for Indigenous LGBTIQ+ positive spaces in Indigenous communities, venues & spaces • Indigenous community & organisations proactively meet, engage & collaborate with Indigenous LGBTIQ+ & their organisations • Co-design Indigenous LGBTIQ+ positive strategy to increase visibility, support & acceptance of Indigenous LGBTIQ+ in Indigenous communities | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • Indigenous communities & organisations |
| Relationships & connections with non- Indigenous, non- LGBTIQ+ communities, venues & spaces | <ul style="list-style-type: none"> • Advocate for Indigenous LGBTIQ+ positive spaces in non-Indigenous, non-LGBTIQ+ communities, venues & spaces • Non-Indigenous, non-LGBTIQ+ community & organisations proactively meet, engage & collaborate with LGBTIQ+ & their organisations • Co-design Indigenous LGBTIQ+ positive strategies to increase visibility, support & acceptance of LGBTIQ+ in mainstream communities, venues & spaces • Strengthen legal, policy & Human Rights frameworks to protect Indigenous LGBTIQ+ rights & co-creation of Indigenous LGBTIQ+ positive spaces | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • Non-Indigenous, Non-LGBTIQ+ communities & organisations • Federal, state & local governments (policy, legal & Human Rights frameworks) |

YOUNG PEOPLE'S ROADMAP

SAFE MEDIA & ONLINE SPACES

| Themes | Activities | Responsibility |
|--|--|--|
| <p>Indigenous LGBTQ+ positive media representations & visibility</p> | <ul style="list-style-type: none"> • Advocate for Indigenous LGBTQ+ positive representations in traditional & new media • Media companies proactively engage & collaborate with Indigenous LGBTQ+ & their organisations • Co-design anti-racism, Indigenous LGBTQ+ positive strategies to increase visibility, support & understanding of Indigenous LGBTQ+ • Include Indigenous LGBTQ+ positive characters & programs that show diversity & reflect lived experiences of Indigenous LGBTQ+ • Set up Indigenous LGBTQ+ positive strategies for sector to increase inclusivity, diversity & understanding of Indigenous LGBTQ+ | <ul style="list-style-type: none"> • Indigenous LGBTQ+ & organisations • Media companies & their representatives • Allies within media companies • Federal, state & local governments (policy, legal & Human Rights frameworks) |
| <p>Safe online spaces for Indigenous LGBTQ+</p> | <ul style="list-style-type: none"> • Advocate for Indigenous LGBTQ+ positive spaces in social media spaces & platforms • Social media organisations proactively meet, engage & collaborate with Indigenous LGBTQ+ & their organisations to codesign Indigenous LGBTQ+ positive online spaces • Co-design Indigenous LGBTQ+ positive strategies to increase visibility, representation & acceptance of Indigenous LGBTQ+ in online spaces • Substantive policies & legislation in place to create & sustain safe online spaces such as anti-racism, anti-discrimination policies with real consequences (e.g. account closed down) | <ul style="list-style-type: none"> • Indigenous LGBTQ+ & organisations • LGBTQ+ communities & organisations • Media & online platform organisations & representatives • Federal, state & local governments (policy, legal & Human Rights frameworks) |

YOUNG PEOPLE'S ROADMAP

PHYSICAL, CULTURALLY & SOCIALLY SAFE SPACES

| Themes | Activities | Responsibility |
|--|--|---|
| Safe, fun spaces in urban spaces | <ul style="list-style-type: none"> • Venues meet with local Indigenous LGBTIQ+ to discuss dedicated Indigenous LGBTIQ+ spaces for socialising, hanging out, & having fun • Dedicated Indigenous LGBTIQ+ spaces setup for socialising, hanging out, & having fun • Dedicated social events like Warehouse & post-Mardi Gras parties for Indigenous LGBTIQ+ • Hire more 'out' & visible Indigenous LGBTIQ+ at LGBTIQ+ & Black venues • Venues to set aside one dedicated day per week for Indigenous LGBTIQ+ • Set aside dedicated space & time for Black Trans community, Sistergirls/Botherboys • Visible, substantial support for Indigenous LGBTIQ+ including flags, posters, etc., e.g. Bearded Tit: 'You are on Aboriginal land' • Substantive policies & legislation in place to create & sustain safe spaces such as anti-racism, anti-discrimination policies with real consequences (e.g. barred from venue) | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ venues • Black venues LGBTIQ+ venues • Non-Indigenous, non-LGBTIQ+ organisations • Federal, state & local governments (policy, legal & Human Rights frameworks) |
| Create safe, fun spaces in regional spaces | <ul style="list-style-type: none"> • Codesign with local Indigenous LGBTIQ+ setup of dedicated Indigenous LGBTIQ+ spaces for socialising, hanging out, & having fun • Setup standalone social events like Warehouse parties for Indigenous LGBTIQ+ • Recruit more 'out' & visible Indigenous LGBTIQ+ at LGBTIQ+ & Black venues • Venues set aside one dedicated day per week for Indigenous LGBTIQ+ • Visible, substantial support for Indigenous LGBTIQ+ including flags, posters, etc. • Substantive policies in place to create & sustain safe spaces such as anti-racism, anti-discrimination policies with real consequences (e.g. barred from venue) | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • Black venues • LGBTIQ+ venues • Federal, state & local governments (policy, legal & Human Rights frameworks) |

YOUNG PEOPLE'S ROADMAP

EDUCATION AND AWARENESS

| Themes | Activities | Responsibility |
|---|--|--|
| <p>Safe, supportive educational spaces</p> | <ul style="list-style-type: none"> • Codesign programs with Indigenous LGBTQ+ & their organisations about their educational needs, issues & aspirations • Codesign culturally & gender/sexuality appropriate sex education resources & curricula with Indigenous LGBTQ+ & their organisations • Produce & distribute culturally & gender/sexuality appropriate sex education resources & curricula for all schools • Curricula includes pleasure, sexuality, & gender, not just technicalities & negativities (e.g. condoms, pregnancy, assault) • Train teachers & support staff in Indigenous LGBTQ+ positive practices • Codesign Indigenous LGBTQ+ positive practices for schools & universities with Indigenous LGBTQ+ , Elders & their organisations • Codesign education policy & legal frameworks that protect Indigenous LGBTQ+ rights in education settings | <ul style="list-style-type: none"> • Indigenous LGBTQ+, • Elders & organisations • Non-Indigenous education focused organisations • Indigenous education focused organisations • NSW Department of Education • Teachers & support staff • Public Schools • Private Schools • Universities • NSW Teachers Federation • National Tertiary • Education Union • Community & Public • Sector Union • Federal & state governments (legal, policy & Human Rights frameworks) |
| <p>Culturally & gender/sexuality appropriate education for parents & families</p> | <ul style="list-style-type: none"> • Dialogue between Indigenous LGBTQ+ & education providers about culturally & gender/sexuality appropriate education for parents & families • Indigenous & non-Indigenous parents & families take responsibility for educating themselves about gender & sexuality diversity • Support for Indigenous LGBTQ+ people coming out • Education for non-Indigenous communities on Indigeneity & gender/sexuality diversity | <ul style="list-style-type: none"> • Indigenous LGBTQ+ & organisations • Parents & Families • Communities • Teachers & support staff • Local, state & federal governments • NSW Department of Education • Private Schools • Public Schools • NSW Teachers Federation • National Tertiary • Education Union • Community & Public • Sector Union |

YOUNG PEOPLE'S ROADMAP

EDUCATION AND AWARENESS

| Themes | Activities | Responsibility |
|---|--|---|
| <p>Understanding of complex intersectional identities</p> | <ul style="list-style-type: none"> • Increased understanding of intersectional Indigenous LGBTQ+ identities • Understanding that problems & issues are not associated with Indigenous LGBTQ+ 's intersectional identities • Increased understanding that Indigeneity does not equate with People of Colour • Recognition & awareness of diversity in Indigenous LGBTQ+ community | <ul style="list-style-type: none"> • Parents & Families • Local communities • NSW Department of Education • Private Schools • Public Schools • Universities • Federal & state governments • NSW Teachers Federation • National Tertiary Education Union • Community & Public Sector Union |



YOUNG PEOPLE'S ROADMAP

SERVICE PROVISION

| Themes | Activities | Responsibility |
|---|--|---|
| Safe spaces in services | <ul style="list-style-type: none"> • Set up proactive Indigenous LGBTIQ+ recruitment strategy for staff in cooperation with Indigenous LGBTIQ+ & their organisations Actively recruit & maintain visible Indigenous LGBTIQ+ staff Individualised care & support for young Indigenous LGBTIQ+ • Listen to client needs and perspectives • Diversity and difference respected • Open, visible, accessible safe spaces for all Indigenous LGBTIQ+ | <ul style="list-style-type: none"> • Indigenous service providers • LGBTIQ+ service providers • Non-Indigenous service providers & organisations • Social & Community Services Union • Community & Public Sector Union |
| Culturally & gender/sexuality diversity capable staff | <ul style="list-style-type: none"> • Work with Indigenous LGBTIQ+ & their organisations to co-design culturally & sexuality/gender diverse appropriate staff training curricula • Obtain funding for co-design & implementation of curricula • Service provider staff trained to be supportive & use appropriate culturally & gender/sexuality diverse practices in services • Respect for Indigenous LGBTIQ+ 's intersectional, unique identities | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • Indigenous community-controlled organisations • Non-Indigenous, non-LGBTIQ+ organisations • Social & Community Services Union • Community & Public Sector Union |
| Targetted resources for young Indigenous LGBTIQ+ | <ul style="list-style-type: none"> • Meet with Indigenous LGBTIQ+ to discuss how to codesign culturally & sexuality/gender appropriate resources • Funding for codesign & production of Indigenous LGBTIQ+ positive resources • Produce locally relevant Indigenous LGBTIQ+ positive resources | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • LGBTIQ+ Service Providers • Indigenous Service Providers Non-Indigenous, non-LGBTIQ+ Service Providers • Social & Community Services Union • Community & Public Sector Union |

ELDERS' ROADMAP

| Themes | Activities | Responsibility |
|--|--|---|
| <p>Indigenous LGBTIQ+ positive socially & culturally safe spaces in LGBTIQ+ communities</p> | <ul style="list-style-type: none"> • Identify key actors & Allies in community, organisations & government to start discussion on establishing Indigenous LGBTIQ+ positive spaces, events & venues • Proactively initiate co-design strategy to work with Indigenous LGBTIQ+ communities • Setup relationships & networks with Non-Indigenous Allies & organisations • Secure funding to initiate advocacy campaign & networks to setup Indigenous LGBTIQ+ positive spaces, events & venues Non-Indigenous LGBTIQ+ communities commit to Indigenous LGBTIQ+ positive spaces, events & venues • Setup Legal, policy & Human Rights frameworks to protect & support Indigenous LGBTIQ+ rights | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • LGBTIQ+ communities & organisations • Local, state & federal governments (funding, policy & HR frameworks) |
| <p>Indigenous LGBTIQ+ positive social & cultural spaces in Indigenous, non-LGBTIQ+ communities</p> | <ul style="list-style-type: none"> • Identify key actors & Allies in communities & government to initiate conversation about Indigenous LGBTIQ+ positive spaces, events & venues • Co-design strategies to work with Indigenous LGBTIQ+, their Elders & community • Establish networks & alliances with relevant Allies, individuals & organisations • Secure funding to start advocacy campaign for Indigenous LGBTIQ+ positive spaces, events & venues • Setup Legal, policy & Human Rights frameworks to protect & support Indigenous LGBTIQ+ rights | <ul style="list-style-type: none"> • Indigenous LGBTIQ+, Elders & their organisations • Non-Indigenous, non-LGBTIQ+ communities & their organisations • Local, State & Federal government agencies (funding, policy & HR frameworks) |
| <p>Accountable governance</p> | <ul style="list-style-type: none"> • Meet & discuss with Indigenous LGBTIQ+ & their organisations about how to meet community needs • Actively recruit Indigenous LGBTIQ+ for governance bodies such as Board of Directors & management • Management & staff work with Indigenous LGBTIQ+ & their organisations to co-design culturally & sexuality/gender • diverse appropriate service provision • Funding for co-design & implementation of culturally & sexuality/gender diverse appropriate service provision • Community accountability mechanisms established to enable Indigenous LGBTIQ+ input & community control of service provision | <ul style="list-style-type: none"> • Indigenous LGBTIQ+ & organisations • Non-Indigenous organisations • Director Boards, management & staff Social & Community Services Union • Community & Public Sector Union |

ELDERS' ROADMAP

| Themes | Activities | Responsibility |
|--|--|--|
| Reclaim Indigenous LGBTQ+ identities | <ul style="list-style-type: none"> • Research, understand & identify more information available about diverse Indigenous LGBTQ+ identities in Australia Research based on Indigenous principles, prioritising Indigenous voices • Information for community on Indigenous LGBTQ+ needs, aspirations & identities | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & their organisations • Indigenous LGBTQ+ researchers & Allies • Federal, State & Local Government funding agencies (ARC, NHMRC, local councils, etc.) |
| Acceptance of different identities, pronouns & language | <ul style="list-style-type: none"> • Advocate for inclusive safe spaces, venues & events within Indigenous LGBTQ+ • Acceptance & inclusion within Indigenous LGBTQ+ of diverse identities • Acceptance & inclusion within Indigenous communities of Indigenous LGBTQ+ identities • Build safety & inclusion around complexity of identities | <ul style="list-style-type: none"> • Indigenous LGBTQ+ & their organisations • Indigenous communities & their organisations |
| Bring Indigenous communities along on journey with Indigenous LGBTQ+ | <ul style="list-style-type: none"> • Enhance inclusion & cohesion of Indigenous communities & cultures through engagement, discussion & rekindling of Indigenous cultures & communities • Indigenous LGBTQ+ identities enable community rekindling & act as unifying tool within Indigenous communities | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & their organisations • Indigenous communities, Elders & their organisations |
| Co-learn & build relationships building between Indigenous LGBTQ+ & Indigenous communities | <ul style="list-style-type: none"> • Identify Allies & relevant organisations, venues, Elders & Leaders in Indigenous communities • Proactive engagement by Indigenous community & organisational representatives & Indigenous LGBTQ+ to rekindle relationships between communities • Collaborative Indigenous LGBTQ+ positive networks, spaces & venues within & across indigenous communities & organisations | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & their organisations • Indigenous communities & their organisations |
| Acknowledge & respect context: indigenous trauma & structural disadvantage | <ul style="list-style-type: none"> • Understand & respect shared stories, experiences & histories • Co-learning between Indigenous LGBTQ+ & indigenous communities & organisations • Codesign strategies to build mutual respect | <ul style="list-style-type: none"> • Indigenous LGBTQ+ & their organisations • Indigenous communities & their organisations |

ELDERS' ROADMAP

| Themes | Activities | Responsibility |
|---|--|---|
| <p>Redevelop programs to be appropriate, open & locally relevant</p> | <ul style="list-style-type: none"> Identify key local organisations, Allies & community leaders to work with Indigenous LGBTIQ+ to codesign Indigenous LGBTIQ+ positive strategy for services Establish network & frameworks for Indigenous LGBTIQ+ positive strategy Codesign & create Indigenous LGBTIQ+ positive performance indicators for all service providers Funding linked to performance against Indigenous LGBTIQ+ positive programming Secure agreement with relevant government agencies regarding performance-based funding for service providers | <ul style="list-style-type: none"> Indigenous LGBTIQ+, Elders & their organisations Indigenous service providers LGBTIQ+ service providers Non-Indigenous/Non-LGBTIQ+ service providers Federal, state & local governments (funding & policies) |
| <p>Indigenous LGBTIQ+ positive & culturally safe spaces in services</p> | <ul style="list-style-type: none"> Services meet & discuss with Indigenous LGBTIQ+ & their organisations how to co-design culturally & sexuality/gender diverse appropriate staff training curricula Service providers implement comprehensive training for staff in Indigenous LGBTIQ+ positive service provision and practice Secure funding for staff training & codesign of service provision to establish Indigenous LGBTIQ+ positive services In consultation with Indigenous LGBTIQ+, set up targeted Indigenous LGBTIQ+ positive spaces, venues & events Include Indigenous LGBTIQ+ positive performance indicators for Service Providers | <ul style="list-style-type: none"> Indigenous LGBTIQ+, Elders & organisations LGBTIQ+ Service Providers Indigenous Service Providers Non-Indigenous, non- LGBTIQ+ Service Providers Local & State governments |
| <p>Targetted resources for Indigenous LGBTIQ+</p> | <ul style="list-style-type: none"> Identify & meet with service providers to co-design culturally & sexuality/gender appropriate resources for services Secure funding to codesign & produce Indigenous LGBTIQ+ positive resources Produce & distribute locally relevant Indigenous LGBTIQ+ positive resources for services | <ul style="list-style-type: none"> Indigenous LGBTIQ+, Elders & organisations LGBTIQ+ service providers Indigenous service providers Non-Indigenous/Non-LGBTIQ+ service providers Federal, state & local governments (funding, policy, legal & HR frameworks) |

SERVICE PROVIDER ROADMAP

| Themes | Activities | Responsibility |
|-------------------------------|--|---|
| Shouldering up | <ul style="list-style-type: none"> • Services exchange lessons of positive approaches, successes, inspiration & empowerment • Recruit & enable LGBTIQ+ membership of Board of Directors & management • Learn from each other's experiences, grow the sector together not separately, support each other • Provide inspirational service provision for every community & empower • Codesign & develop sectoral toolkits for use across services • Work towards systemic changes to ways funding & resources are allocated & current competitive nature of funding | <ul style="list-style-type: none"> • LGBTIQ+ Service Providers • Indigenous Service Providers • Non-LGBTIQ+/Non-Indigenous Service Providers • LGBTIQ+ researchers & Allies • Federal, state & local government (research & funding) |
| Collaboration not competition | <ul style="list-style-type: none"> • Establish strategic relationships & collaboration with Indigenous LGBTIQ+ organisations, Indigenous organisations with multiple touchpoints within & across sectors • Build relationships & collaboration between Indigenous LGBTIQ+ , Indigenous, LGBTIQ+ & other service providers • Colocation & sharing of spaces to encourage collaboration & positive synergies between services, communities & service staff • Learn from, be inspired by diverse communities • Share resources between services • Avoid duplication of services within & across sectors | <ul style="list-style-type: none"> • Indigenous LGBTIQ+, Elders & organisations • LGBTIQ+ Service Providers • Indigenous Service Providers • Non-LGBTIQ+/Non-Indigenous Service Providers |
| Decolonise service provision | <ul style="list-style-type: none"> • Critically interrogate & proactively engage with institutionalised white privilege, fragility & white supremacy within service providers & service provision • Proactively setup policies & processes to reduce institutionalised white privilege, fragility & supremacy in service providers & service provision • Take responsibility for educating yourself & remove primary responsibility for educating others & learning from INDIGENOUS LGBTIQ+, e.g., Stolen Generations • Provide strong accountability mechanisms for review & feedback from Indigenous LGBTIQ+, Elders & organisations | <ul style="list-style-type: none"> • LGBTIQ+ Service Providers • Indigenous Service Providers • Non-LGBTIQ+/Non-Indigenous Service Providers |

SERVICE PROVIDER ROADMAP

| Themes | Activities | Responsibility |
|----------------------------------|---|---|
| Safe spaces | <ul style="list-style-type: none"> • Discuss & co-design Indigenous LGBTQ+ positive safe spaces in services with Indigenous LGBTQ+, Elders & organisations INDIGENOUS LGBTQ+ to freely express their cultures, genders & sexualities • Train all frontline staff, Board Members & support staff in Indigenous LGBTQ+ positive understanding, awareness & approaches to service provision • Ensure services are physically, culturally & gender/sexuality safe places from intake & throughout entire service provision process • Identify & map safe spaces for Indigenous LGBTQ+ across sectors | <ul style="list-style-type: none"> • Indigenous LGBTQ+ Elders & organisations • LGBTQ+ Service Providers • Indigenous Service Providers • Non-LGBTQ+/Non-Indigenous Service Providers |
| Indigenous LGBTQ+ staffing | <ul style="list-style-type: none"> • Discuss Indigenous LGBTQ+ recruitment & retention with Indigenous LGBTQ+, Elders & organisations • Co-design Indigenous LGBTQ+ recruitment & retention strategies with Indigenous LGBTQ+, Elders & organisations • Set up collaboration networks to continually revise & update strategies • Indigenous LGBTQ+ staff included in all aspects of service provision, not boxed into one service provision area | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & organisations • LGBTQ+ Service Providers • Indigenous Service Providers • Non-LGBTQ+/Non-Indigenous Service Providers |
| Contextualised service provision | <ul style="list-style-type: none"> • Co-design training strategy for services with Indigenous LGBTQ+, Elders & organisations • Train, educate, understand & continually update services' knowledge of intergenerational & current experiences, histories & stories of Indigenous & Indigenous LGBTQ+ • Proactively train & educate all frontline staff, Board Members & support staff about colonial context & its impact on Indigenous LGBTQ+ & Indigenous Communities | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & organisations • LGBTQ+ Service Providers Indigenous Service Providers Non-LGBTQ+/Non-Indigenous Service Providers • LGBTQ+ researchers & Allies |
| Cultural humility | <ul style="list-style-type: none"> • Co-design culturally & gender/sexuality appropriate Indigenous LGBTQ+ positive programs, therapeutic approaches & service provision • Rethink concepts such as 'Coming Out' & other western concepts & labels about intersection of gender/sexuality & Indigeneity with Indigenous LGBTQ+, Elders & organisations • Investigate appropriateness of non-Western worldviews & labels & how this impacts service provision, e.g., idea of 'Inviting someone into your space', not 'Coming Out' in public • Co-design programs to centre on listening to Indigenous LGBTQ+ & their lived experiences | <ul style="list-style-type: none"> • Indigenous LGBTQ+, Elders & organisations • LGBTQ+ Service Providers • Indigenous Service Providers • Non-LGBTQ+/Non-Indigenous Service Providers |

ABOUT THE ARTWORK

OUR STORY

This artwork speaks to the story lines of Aboriginal and Torres Strait Islander people who also identify as LGBTQIA+SB.

Culture is at the centre as our primary identifier and sexual identities are secondary, as represented by the colour pallet used with Aboriginal & Torres Strait Islanders colours centred to the artwork surround by progressive pride colours.

Strong figures are surrounding the main artwork looking out symbolising protection.



Art by Worimi/ Biripi, Gay man Jake Simon
INYADOT ART

