



Queensland Police Service

---

# Policing for people from LGBTIQ+ communities

---

All issues relating to publication (2023 v1.0) content can be directed to:  
Crime Prevention Programs Unit  
Communications, Culture and Engagement Division  
Queensland Police Service  
Ph: (07) 3364 6347

© The State of Queensland (Queensland Police Service) 2023

# Contents

1. Purpose.....	4
2. Terminology.....	4
3. Effective Strategies for Engagement.....	8
4. Domestic and Family Violence .....	10
5. Sexual Assault.....	12
6. Searching .....	13
7. Custody.....	14
8. Vilification .....	15
9. Recording in QPRIME.....	16
10. Assistance and Referrals .....	17
11. Education and Training.....	18
12. References.....	18

# 1. Purpose

The Queensland Police Service (QPS) recognises people of diverse genders, diverse sexualities and innate variations of sex characteristics, who are often referred to as lesbian, gay, bisexual, transgender, intersex, queer and/or other identities or experiences represented by + in the acronym LGBTIQ+, are not a homogenous group. Each person has unique and distinct needs with diverse experiences and backgrounds.

People from LGBTIQ+ communities experience discrimination, harassment and hostility in many parts of everyday life; in public, at work and study and accessing services<sup>1</sup>. People from LGBTIQ+ communities may also be reluctant to engage police due to concerns about confidentiality, discrimination and a perceived lack of comprehension regarding their sexuality, gender identity or innate variations of sex characteristics.

The QPS acknowledges the relationship with people from LGBTIQ+ communities has not always been consistent with professional practice and community expectations. This can be addressed through an improved understanding and appreciation of diversity, supported by policy and education that shapes expectations, occupational attitudes and values.

The *Policing for people from LGBTIQ+ communities* informs QPS members of their obligation to engage with people from LGBTIQ+ communities in accordance with legislation, policy and best practice ensuring interactions are respectful, ethical, equitable, fair and compatible with human rights.

## 2. Terminology

The use of inclusive terminology impacts a person's self-worth and dignity, respects individuality and enables visibility of important issues. Sexuality, gender diversity and intersex terminology is not universal. The terms within this publication have been selected to provide general understanding and are not to be rigidly applied. In all interactions, the self-disclosure of being a person from an LGBTIQ+ community should always be acknowledged, respected and where possible, used.

### **Lesbian**

A person who identifies as a woman and whose primary sexual, romantic or emotional attraction is towards other people who identify as women.

## Gay

A person whose primary sexual, romantic, or emotional attraction is to people of the same sex or gender. This term is most used to refer to men, though some women also use it.

## Bisexual

A person who is sexually, romantically or emotionally attracted to people of the same sex or gender, as well as other people of other sexes or genders.

## Transgender

May be used as a specific gender identity or an umbrella term for gender diverse people. It is often shortened to 'trans'. However, not every gender diverse person will use 'transgender' or 'trans' to describe themselves (e.g. a person assigned female at birth may refer to themselves as a 'trans man' or 'man').

A transgender person may:

- i. identify as a man, a woman, both or neither; and
- ii. take steps to adopt the physical characteristics of the gender the person identifies with. These steps may be medical, such as taking hormones and/or a range of gender affirmation surgeries, or non-medical in nature. It is important to note that being a transgender person is not dependent on medical procedures. Not all transgender people can, will or want to take those steps.

Some non-binary and gender diverse people may adopt trans identities and may describe themselves as 'trans-masculine' or 'trans-feminine'.

## Intersex

An umbrella term for people with a wide spectrum of innate variations of their physical or biological sex characteristics, such as chromosomes, hormones, or reproductive anatomy. Intersex traits are innate variations from what might be considered typical for 'male' or 'female' sex characteristics and may be apparent at birth or become apparent later in life, such as at puberty. An intersex person will be assigned a legal sex based on observations of sex characteristic at birth, which the person may or may not identify with as they grow older. Some people with innate variations of sex characteristics may not identify as an intersex person, but rather for example 'a woman with innate variations of sex characteristics'.

Note: Violence perpetrated against intersex people might be based on physical characteristics, including sex characteristics. Sometimes it may be motivated by assumptions about the person's sexuality or gender identity.

## Queer

Though historically used as a negative term, queer has been reclaimed by many people from LGBTIQ+ communities who feel that lesbian, gay or bisexual do not

encompass their identity. As such, it is often used as an umbrella term including a range of sexuality and gender identities. Some people from LGBTIQ+ communities, particularly older generations, still perceive queer to be an insult. Some people also use queer interchangeably with another term they use to describe themselves such as lesbian or bisexual. Unless a person uses the term themselves, do not presume to use the term as it may cause offence.

### **Questioning**

The process of discovery and exploration about a person's sexuality, gender identity, gender expression, or a combination thereof.

### **Brotherboy and Sistergirls**

Transgender people of Aboriginal or Torres Strait Islander descent, whose spirits do not align with the sex they were assigned at birth. Brotherboys and Sistergirls often have a strong sense of their cultural and spiritual identity. Their gender identity is separate to their sexual orientation. Not all Aboriginal or Torres Strait Islander people who are gender diverse also identify as Brotherboys or Sistergirls.

### **Cisgender**

The cisgender (cis) experience of gender is defined for persons whose gender is the same as the sex that was recorded for them at birth. 'Cis' is a Latin term meaning 'on the same side as'.

### **Dead name**

An informal way to describe the former name a person no longer uses because it does not align with their current experience in the world or their gender. Some people may experience distress when this name is used.

### **Endosex**

A person whose sex characteristics align with those typically associated with either male or female bodies. People who do not have intersex variations are considered 'endosex'.

### **Gender diverse**

An umbrella term for people:

- i. whose gender identity or expression does not align with the sex assigned to them at birth; and/or
- ii. who may have some traits that are masculine, feminine, both or neither and may not identify with gender descriptors typical of 'male' or 'female'.

There are many terms used by gender diverse people to describe themselves (e.g. non-binary, genderqueer and genderfluid). Some cultures may have their own terms (e.g. First Nations peoples may use 'Sistergirl' and 'Brotherboy').



### **Gender expression**

A person's public presentation of their gender, including their name, pronouns, dress, hair, body language and voice.

### **Gender fluidity**

Gender fluidity refers to change over time in a person's gender expression or gender identity, or both. That change might be in expression, but not identity, or in identity, but not expression. Or both expression and identity might change together.

### **Gender identity**

A person's sense of whether they are a man, woman, non-binary, agender, genderqueer, genderfluid, or a combination of one or more of these definitions. Gender can be binary (either a man or a woman) or non-binary (including people who have no binary gender at all and people who have some relationship to binary gender/s). Gender identity can be separate from a person's sex and may change over the course of a person's life.

### **Non-binary**

A person who does not identify exclusively as a man or woman. Someone who is non-binary might feel like a mixture of genders, or like they have no gender at all.

### **Outing**

Exposing someone's lesbian, gay, bisexual, transgender or gender non-binary identity to others without their permission. Outing someone can have serious repercussions on employment, economic stability, personal safety, religious or family situations.

### **Pansexual**

A person who is attracted to other people without regard to their gender or sex, including people of non-binary genders. Pansexuality explicitly recognises that sex and gender go beyond the male/female binary, but not all people who are attracted to multiple sexes and genders will identify as such.

### **Sexuality**

A person's emotional, romantic, or sexual feelings towards other people. Sexuality is based on attraction rather than behaviour, and is therefore not a choice. Sexuality is separate from a person's gender identity or expression.

### **Sex**

A person's sex is based upon their sex characteristics, such as their chromosomes, hormones and reproductive organs observed and recorded at birth or infancy. A person's reported sex can change over the course of their lifetime and

may differ from their sex recorded at birth. On most identity documents, a person's sex will be listed as - (F) Female, (M) Male, or (X) Non-binary.

### **Sex characteristics**

A person's sex chromosomes (XX, XY, XXY, XO etc.), hormonal patterns, genitals and reproductive organs. Primary sex characteristics are present at birth and include the external and internal genitals. Secondary sex characteristics emerge as a result of puberty and include breast and body hair development.

Further LGBTIQ+ terminology can be found at the [Queensland Human Rights Commission webpage](#).

## **3. Effective Strategies for Engagement**

Every interaction between QPS members and people from LGBTIQ+ communities, whether in casual conversation, or as a victim, witness, or offender, is an opportunity to rebuild relationships and strengthen trust. In addition to established QPS community engagement policy and guidelines, the following targeted engagement strategies for people from LGBTIQ+ communities will ensure compliance with Human Rights and Anti-Discrimination Acts and enhance professional service delivery.

### **1. Acknowledging past injustices, engaging with understanding and empathy**

For almost 100 years until 1991, police in Queensland were responsible for the enforcement of anti-homosexual laws, causing immeasurable harm to many lives. Discrimination by police against gender diverse people is also well documented<sup>2</sup>. Coupled with high incidences of victimisation, institutional abuse and other barriers to reporting, people from LGBTIQ+ communities may experience suspicion, fear, or distrust when engaging with police.

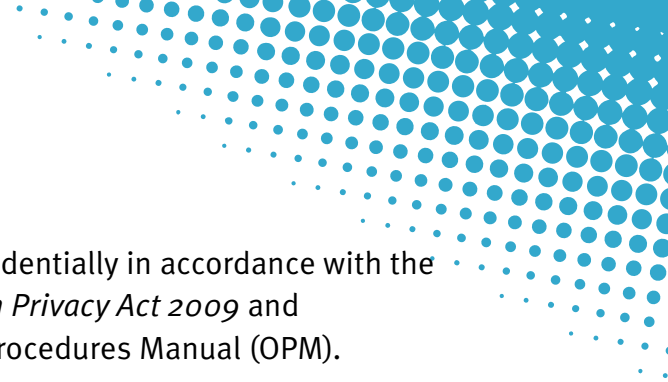
QPS members who understand and acknowledge past injustices toward people from LGBTIQ+ communities and the impacts they may still have, and engage with professionalism, understanding and empathy, will be well-placed to improve relationships and deliver quality client service.

The wearing of a QPS approved LGBTIQ+ lanyard or pin is a visible sign of understanding and inclusivity and will support a person from an LGBTIQ+ community to feel safe and confident to engage.

### **2. Respecting privacy and confidentiality**

Do not ask for or record personal information that is not legally required, as this may be discrimination under the *Anti-Discrimination Act 1991*.





QPS members have an obligation to maintain confidentiality in accordance with the *Police Service Administration Act 1990*, *Information Privacy Act 2009* and s.1.9: ‘Release of information’ of the Operational Procedures Manual (OPM).

Asking for or disclosing personal information of a person from an LGBTIQ+ community including their sexuality, gender diversity or variations of sex characteristics, should be necessary and lawful. A breach of confidentiality or privacy will be treated seriously and may lead to disciplinary action against the member.

### **3. Recognising gender identity and name**

Always acknowledge and refer to the person as the gender they identify with and the name they provide during personal interactions.

Some people from LGBTIQ+ communities may identify with a gender or use a name different to records within the Queensland Police Records and Information Management Exchange (QPRIME) or drivers licence records. While it may be necessary to use a ‘legal’ name and or sex on some official documentation, recognising and using the person’s identified gender and preferred name in interactions demonstrates respect and professionalism.

Where a person’s pronouns are unknown, and it is necessary to know, ask the person for example, *‘Excuse me, what is your name and pronoun?’*; or *‘How would you like me to address you?’*

Using a gender, pronoun or name (including a dead (former) name or gender) other than as provided by the person, could be discrimination or a breach of privacy or other human right and may result in legal action against the member and the QPS.

### **4. Using pronouns appropriately**

Always use the pronouns provided by a person from an LGBTIQ+ community.

Pronouns are words that people use to refer to themselves or others. ‘I’, ‘me’, ‘you’, ‘she’, ‘he’, ‘they’, ‘them’, ‘ze’, and ‘hir’ are all examples of pronouns<sup>3</sup>.

It is not always possible to know a person’s pronouns by their physical presentation. Use they/them/their until pronouns are known. When in doubt, ask the person for their pronouns. Asking for, and consistently using preferred pronouns is an important way to be inclusive and respectful. To intentionally use the wrong pronouns can cause a person to feel disrespected, invalidated, dismissed, and alienated<sup>4</sup> and will likely negatively impact subsequent interactions.

If incorrect pronouns are accidentally used, say something immediately, like “I’m sorry, I meant (insert pronoun)” and ensure the correct pronouns are used in all future interactions. If another QPS member uses incorrect pronouns, act

immediately. Speak to the member, remind them of their obligations and monitor subsequent engagement.

When introducing yourself to a person who may have diversity of gender, consider providing your own pronouns to demonstrate your understanding of diversity and inclusion.

Misusing pronouns may be discrimination and can cause distress to the person and reduce trust in the QPS.

## 4. Domestic and Family Violence

Domestic and Family Violence (DFV) share many similarities across all relationships irrespective of sexuality, gender diversity or sex characteristics, including the types of abuse and the impact on the aggrieved person. However, some aspects are unique to LGBTIQ+ DFV relationships creating additional barriers to reporting DFV to police and accessing support services e.g. lack of emergency shelters for aggrieved men in same sex relationships.

The following barriers are adopted from [\*Queer without Fear – Domestic and Family Violence in LGBT Relationships\*](#) produced by the Brisbane Domestic Violence Advocacy Service and Queensland Council for LGBTI Health.

### **Outing as a method of control**

A respondent person may use the threat of, or actual 'outing' of sexuality, gender identity, variations of sex characteristics or health status, (e.g. living with HIV) as a method of control, particularly if the aggrieved person has not already disclosed their status to family, friends, workmates, or communities.

### **Isolation as a method of control**

A respondent person may isolate the aggrieved person from family (including children of the respondent person) and LGBTIQ+ specific friends, communities, services, and events to exert power and control.

### **Fear of losing their community**

Leaving the respondent person may require disassociating with LGBTIQ+ friends and communities resulting in further isolation and marginalisation. This may lead to remaining in an abusive relationship as the aggrieved person may be fearful of not only leaving the relationship but losing their social group and support network.

### **DFV isn't as well understood in LGBTIQ+ communities**

While DFV can affect anyone regardless of gender, sex or sexuality, it is universally recognised a significant number of victims are women. This strong focus on gender may result in less awareness, recognition and reporting of DFV within LGBTIQ+ relationships. This may result in people from LGBTIQ+ communities and the general community viewing DFV as a 'heterosexual issue' and not impacting LGBTIQ+ relationships. The inability or refusal to recognise DFV in LGBTIQ+ relationships, or the experiences of some intersex and transgender people within heterosexual relationships, may impact police responses to DFV and increase the risk of harm.

### **Abuse becomes associated with sexuality, gender, and/or intersex status**

Abusive behaviour may include verbal abuse or ridicule related to the aggrieved person's expression of sexuality, gender or intersex status as well as controlling medication (e.g. HIV antivirals PrEP) or access to other treatments (e.g. gender-affirming therapy).

Aggrieved persons may feel their sexuality, gender identity or intersex status is to blame for the abuse rather than the behaviour of the respondent person. It should be reinforced with the aggrieved person that violence and abuse are a choice and the responsibility rests solely with the respondent person.

### **People from culturally and linguistically diverse communities**

In some cultures, being LGBTIQ+ is forbidden, taboo or actively discouraged or denied by family, friends and community. This could also be the cause of violence from which the person may need protection. As a result, a culturally and linguistically diverse person from an LGBTIQ+ community may not have the support of family and friends, further contributing to isolation and disconnection. They may have additional fears that seeking support or contacting police may 'out' them to family and friends.

### **First Nations peoples**

Historically, many First Nations communities, both in Australia and around the world accepted and celebrated people who were diverse in their sexuality and gender identity. However, colonisation brought discriminatory attitudes and practises which resulted in some Aboriginal and Torres Strait LGBTIQ+ Sistersgirls and Brotherboys experiencing exclusion from community, family or friends if they disclose their gender identity, sexuality or intersex status<sup>5 6</sup>.

Many Aboriginal and Torres Strait LGBTIQ+ Sistersgirls and Brotherboys also face difficulties accessing LGBTIQ+ services due to remote location, perceived cost, lack of providers, lack of confidentiality and not feeling culturally safe. The added issue of being LGBTIQ+ may increase feelings of being unsafe and unsupported in their community.

### **Establishing relevant relationships (signs to look for)**

LGBTIQ+ couples may be reluctant to divulge their relationship where they do not feel comfortable or safe for fear of prejudice or being outed. When investigating DFV, officers should be mindful of this while taking all reasonable steps to establish if a relationship exists under the *Domestic and Family Violence Protection Act (2012)* (the Act). Like any DFV investigation, when establishing if a relevant relationship exists, inquiries may include a review of sleeping arrangements and family photographs and asking pertinent relationship questions. Officers must ensure appropriate action is taken in compliance with the Act and the OPM when DFV is identified in LGBTIQ+ relationships. At all times, officers must consider a person's right to privacy, confidentiality and human rights.

## **5. Sexual Assault**

Although most sexual assault literature and research focuses on the experiences of heterosexual women, a burgeoning body of work has highlighted the occurrence of sexual violence within LGBTIQ+ relationships and communities and violence directed towards LGBTIQ+ people from others<sup>7</sup>.

Sadly, when people from LGBTIQ+ communities are sexually assaulted they may feel:

- fear of discrimination or minimisation by police, legal systems, and service providers
- their right to maintain contact with their children may be challenged due to varying legal rights of LGBTIQ+ parents
- fear of nowhere to go for support that is culturally safe and appropriate
- shame and confusion around society's assumptions of LGBTIQ+ communities<sup>8</sup>.

People from LGBTIQ+ communities may also minimise their own assault due to myths asserting sexual assault only occurs in cisgendered heterosexual relationships.

### **Sexual assault support options**

Support options for people from LGBTIQ+ communities who have been sexually assaulted include:

- 1800RESPECT (1800 737 732) National Domestic Family and Sexual Violence Counselling Service
- DV Connect Sexual Assault Helpline 1800 010 120

### QPS Alternate Reporting Option (ARO)

The QPS Alternative Reporting Option (ARO) exists for victims of sexual assault and provides an alternative to making a formal police complaint. Many victims have reasons for not officially reporting sexual assault. ARO gives the victim of sexual assault the opportunity to provide police with the full circumstances of their assault with the option of remaining anonymous. Further ARO information and the online ARO - Sexual Assault Form can be found [here](#).

## 6. Searching

Personal searches can be very invasive and embarrassing for the person involved and this is particularly relevant to people with diversity of gender and sex characteristics. Police members can reduce the risk to the person being searched by ensuring the process is fully articulated, conducted with professionalism and empathy, and in accordance with legislation and QPS policy and procedures.

s.16.10.4: ‘Search of gender diverse, transgender and intersex persons’ of the OPM acknowledges that different arrangements may be required for gender diverse, transgender and intersex people to protect the:

- i. Privacy, dignity, and human rights of the person being searched; and
- ii. Dignity of the officer(s) conducting the search.

In circumstances where a person identifies themselves as gender diverse, transgender, or intersex or the officer suspects the person is gender diverse, transgender, or intersex, the OPM requires the searching officer to explain to the person:

- i. the purpose of the search;
- ii. how the search is to be conducted;
- iii. who is going to conduct the search; and
- iv. the legislative requirement for the person to be searched by a person of the same sex (i.e. male or female).

Unless an immediate search is necessary, the responsible officer is to ask whether the person has any concerns about the search, including who will conduct the search. Any reasonable concerns or objections of the person should be considered by the responsible officer (e.g. if a gender diverse, transgender or intersex person requests to be searched by a person of a particular sex and an appropriate person of the nominated sex is available to conduct the search, the search should be conducted by a person of the sex requested by the person).

Where appropriate and reasonably practicable, a gender diverse, transgender, or intersex person may be searched by:

- i. male officers or watchhouse officers only;
- ii. female officers or watchhouse officers only; or
- iii. a split search (male and female officers), depending on the area of the body to be searched.

When determining what is an ‘appropriate person’ and ‘available’ at the time of the search will be in the context of operational constraints and requirements, which will vary across location, time, etc. The responsible officer should ensure all reasonable steps are taken to protect the dignity of the person and the search is conducted in a manner that causes minimal distress or embarrassment.

In all cases, the safety of the person and other persons in custody must be considered when deciding if, when and how to search a person.

## 7. Custody

s.16.12.1: ‘Segregation of prisoners’ of the OPM provides direction on the housing of gender diverse, transgender, and intersex persons.

A gender diverse, transgender, or intersex prisoner will not be segregated solely on the person identifying as gender diverse, transgender, or intersex. Where reasonably practicable, the watchhouse manager should discreetly ask where the person would feel most safe and consider the request to be isolated or segregated with prisoners of a particular sex.

When considering any reasonable request, concern or objections to the searching and custody of a gender diverse, transgender, and intersex person, the officer will:

- act in a manner that recognises a person’s right to their own gender identity
- ensure the interaction is professional and respectful and conversations on personal information are warranted and discreet
- use investigative skills to determine the validity of any matter(s) raised
- use common sense to make informed decisions based on the facts and circumstances presented
- consider relevant human rights when making a decision or acting.

s.16.10.4: ‘Search of gender diverse, transgender and intersex persons’ and s.16.12.1: ‘Segregation of prisoners’ of the OPM should be read in conjunction with other searching and custody principles and processes outlined within the OPM.

## 8. Vilification

People from LGBTIQ+ communities may be subjected to vilification due to the community's lack of awareness and/or bias about their actual or perceived sexuality, gender identity or natural variations of sex characteristics. Not only is vilification against the law, it can also have long-lasting effects on people from LGBTIQ+ communities' health, safety, and wellbeing.

QPS members have a responsibility, where they become aware of vilification or it is reported to them, to undertake all appropriate actions to provide a professional, emphatic, and supportive response.

There are two types of vilification offences within the *Anti-Discrimination Act 1991 (Qld) (the Act)*, civil and criminal. The first of these offences is section 124A of the Act, 'Vilification on grounds of race, religion, sexuality or gender identity unlawful,' which provides civil remedies and is dealt with by the [Queensland Human Rights Commission \(QHRC\)](#).

Where a QPS member receives a vilification complaint that satisfies section 124A of the Act, the member will comply in accordance with s.13.26: of the OPM.

- i. advise the complainant of the relevant provisions of section 124A of the Act, and that redress may be sought through the QHRC; and
- ii. where appropriate:
  - (a) direct the complainant to the online complaint form on the QHRC website;
  - or
  - (b) provide the contact details of the QHRC.

Section 131A 'Offence of serious racial, religious, sexuality or gender identity vilification,' of the Act outlines an offence relating to serious racial, religious, sexuality or gender identity vilification (where threatening or inciting others to threaten physical harm or damage to a person's property).

An offence under section 131A of the Act is a criminal offence and is dealt with by the QPS. Where an incident, which may involve the commission of an offence against section 131A of the Act, is reported to a staff member, that member is to notify an officer.

An officer will investigate this complaint using the same process as other criminal offences. In addition, the officer will:

- a. ensure that an incident of vilification is recorded in 'stats classification - vilification - (hate) crime type' within QPRIME.

- b. upon deciding to commence a proceeding (prosecution of the offence), compile a full brief of evidence and submit a report to a Crown Law Officer seeking consent to commence proceedings.

The full brief of evidence and report should be forwarded to the relevant Office of the Director of Public Prosecutions (State) through the normal chain of command. Once written consent of a Crown Law Officer is obtained, proceedings may be commenced by way of complaint and summons or notice to appear.

## 9. Recording in QPRIME

The recording and identification of some gender diverse, transgender or intersex people in QPRIME can be complex as the person:

- may not be recorded in QPRIME
- has changed their recorded sex on a birth certificate
- has made a change of legal name
- has made a change of name and sex on a driver licence (prior to the removal of sex status on driver licences in 2016).

As previously mentioned, in all interactions, the person's preferred name and sex should be used except where legally required (i.e. when entering identifying particulars in QPRIME, QP9 etc.).

Where a gender diverse, transgender or intersex person has changed their legal name and/or sex and provides supporting documentation (birth certificate or change of name certificate) then the officer will enter these particulars as an 'additional' name and/or sex to the person's QPRIME record. The officer will also commence a workflow to have the new name and/or sex recorded as their 'file' name and the previous name and/or sex marked as 'former'. This amendment may take a few days to process.

Where the officer is required to complete a bench charge sheet or QP9 prior to the amendment being made, the officer will inform the person of the need to prepare documents in their current QPRIME 'file' name and prepare new documents once the amendment has been completed. An amended bench charge sheet should be provided to the offender and amended QP9 to the police prosecution corps as soon as possible.

Where a gender diverse, transgender, or intersex person identifies as a sex or uses a name different to their 'file' record and is without legal status change documentation, add the preferred name and/or sex as an 'alias'.



### Self-initiated change of name or sex on QPRIME by people from LGBTIQ+ communities

People from LGBTIQ+ communities can voluntarily update their name, sex and gender details within QPRIME by using an externally available QPS online form. This will ensure their legal name, sex and pronouns will be used in any subsequent engagement with QPS members. The form can be found [here](#).

## 10. Assistance and Referrals

### LGBTI liaison officers

The QPS has an extensive network of Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) liaison officers as part of the LGBTI Liaison Program. These officers have completed specific LGBTIQ+ training and undertake their role in a voluntary capacity, in addition to their usual duties.

LGBTI liaison officers are located around the state and can assist during investigations and other interactions with people from LGBTIQ+ communities. An LGBTI liaison officer contact list is available for police and community members on the [QPS website](#). Community members can also contact Policelink on 131 444 for a referral to an LGBTI liaison officer in their area.

To locate an LGBTI liaison officer on duty, search LGBTI LO skill in a District, Region or State using the 'Resource Sheet' in ITAS.

### Police Referrals

Police Referrals has specific options to support people from LGBTIQ+ communities. These include:

- Personal counselling: Support for LGBTI
- Parenting children/youth: Support for LGBTI
- Support for youth: Support for LGBTI
- Victim support: LGBTI victimisation.

Please note, there is no specific DFV referrals for people from LGBTI+ communities within Police Referrals. People from LGBTI+ communities requiring DFV support should be offered a DFV referral to one of the specialised DFV service providers within the Police Referrals network.

Where a client identifies as a sex or gender different to their legal sex, a referring officer can modify the referred client's sex within a Police Referral to ensure the referral is allocated accordingly. This modification is contained within Police Referrals and does not amend their QPRIME record. Instructions to complete this amendment can be found [here](#).

## External LGBTIQ+ specific support services in Queensland

To access a range of support and referral options listed below click [here](#):

- Health and welfare
- Youth
- Intersex people
- Domestic and family violence
- Transgender and gender diverse people
- Older people
- Legal services
- First Nations peoples
- Culturally and linguistically diverse people.

# 11. Education and Training

The QPS has a range of educational resources to enhance members' LGBTIQ+ knowledge and skills including:

- LGBTI Awareness OLP (QC1395\_02)
- SBS Inclusion Program LGBTIQ+ (QC1744\_02)
- [The LGBTI Liaison Program Intranet webpage](#)


# 12. References

<sup>1</sup> Australian Human Rights Commission (2014). *Face the facts: Lesbian, Gay, Bisexual, Trans and Intersex People* | Australian Human Rights Commission. [online] humanrights.gov.au. Available at: <<https://humanrights.gov.au/our-work/education/face-facts-lesbian-gay-bisexual-trans-and-intersex-people>>

<sup>2</sup> Mallory, C., Hasenbush, A. and Sears, B. (2015). *Discrimination and Harassment by Law Enforcement Officers in the LGBT Community*. [online] Available at: <<https://williamsinstitute.law.ucla.edu/wp-content/uploads/LGBT-Discrimination-by-Law-Enforcement-Mar-2015.pdf>>

<sup>3</sup> www.qhrc.qld.gov.au. (n.d.). Why pronouns matter. [online] Available at: <<https://www.qhrc.qld.gov.au/your-rights/for-lgbtq-people/why-pronouns-matter>>

<sup>4</sup> Anon, (n.d.). *Why is it important to respect people's pronouns?* | LGBT Resource Center. [online] Available at: <[https://uwm.edu/lgbtrc/qa\\_faqs/why-is-it-important-to-respect-peoples-pronouns/](https://uwm.edu/lgbtrc/qa_faqs/why-is-it-important-to-respect-peoples-pronouns/)>



<sup>5</sup> www.abc.net.au. (n.d.). *Aboriginal 'sistergirls' launch new service - ABC (none) - Australian Broadcasting Corporation*. [online] Available at: <<https://www.abc.net.au/local/stories/2014/10/24/4114304.htm>>

<sup>6</sup> What do we know about queer Indigenous history? (2019). *ABC News*. [online] Available at: <<https://www.abc.net.au/triplej/programs/the-hook-up/indigenousqueer/9815712>>

<sup>7</sup> Fileborn, B. (2012). resource sheet *Sexual violence and gay, lesbian, bisexual, trans, intersex, and queer communities*. [online] Available at: <<https://aifs.gov.au/sites/default/files/publication-documents/rs3.pdf>>

<sup>8</sup> 1800RESPECT. (n.d.). *Supporting people who identify as LGBTI*. [online] Available at: <[https://www.1800respect.org.au/inclusive-practice/supporting-people-who-identify-as-lgbti/understanding\\_the\\_issues](https://www.1800respect.org.au/inclusive-practice/supporting-people-who-identify-as-lgbti/understanding_the_issues)>