

He Kete Rauemi mō te lawhiti Hāutu i Roto i Ngā Tākaro Hapori

Transgender Inclusion in Community Sport Toolkit

A practical, evidence-based resource for community sport



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ACKNOWLEDGEMENTS

A special acknowledgement to all the transgender, non-binary, gender diverse, and takatāpui folks in the sport community. Thank you to everyone who works tirelessly to provide a welcoming, safe, and inclusive space for every person who wants to take part in community sport.

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Timatanga

Introduction



Tūranga | Position

“The practice of physical education and sport is a fundamental right for all”

-UNESCO International Charter of Physical Education, Physical Activity and Sport, Article 1

The purpose of Ngā Wāhine Hākinakina o Aotearoa | Women in Sport Aotearoa (WISPA) is to be Aotearoa's champion for gender equity in sport and physical activity. WISPA has the vision of Aotearoa New Zealand being the world's most equitable sports system, Te Tiriti inspired.

In line with this vision and purpose, all people should have equitable opportunity to participate in community sport and recreation as a public good that benefits everyone. This includes ensuring that transgender, non-binary and gender diverse individuals can participate in community sport in a way that aligns with their gender identity and protects them from discrimination.

The onus should not be on the person to fit into an organisation but on the organisation to be inclusive.

WISPA believes that it is everyone's job, as collective guardians of the sports system, to make sure that no one is left behind.

WISPA has developed this toolkit in partnership with InsideOUT Kōaro and funded by the Clare Foundation to support sports organisations in Aotearoa to take an inclusive approach to the participation of transgender, non-binary and gender diverse folks in community sport.



Whainga | Objectives

- To support the inclusion of transgender, non-binary, and gender diverse people in all aspects of the community game, including players, coaches, match officials, supporters, whānau, volunteers, fans, and administrators.
- To support fostering a safe, inclusive, and welcoming environment within regional and national organisations, clubs, programmes, competitions, and facilities.
- To provide actionable guidelines and resources to support local, regional, and national sports organisations.



Whakatata | An Inclusive Approach

As a starting point, this toolkit was developed with four questions in mind:

What are the parameters of unfairness that your sport usually allows as being tolerable?

Does research show that transgender participants breach those parameters?

Is the situation in question due to a participant potentially being transgender or is it some other non-gender related reason, e.g. skill level, technical ability, height/weight, or bias?

On what grounds is safety being assessed?



Whakatata | An Inclusive Approach

Inclusive guidelines and policies support transgender, non-binary, and gender diverse individuals to take part in sport as their self-determined gender. It does not ask people to prove or otherwise justify their gender, sex, or gender identity. An inclusive approach signals to transgender, non-binary, and gender diverse people that they are welcome in the sport community, encourages them to remain engaged in sport, and provides guidance to organisations on how to put this into practice.

Australian research shows that 50% of transgender people avoid playing sport they are interested in, 80% of individuals have witnessed or experienced homophobia, and 70% of LGBTQI+ people do not feel sport is safe or welcoming.[1] In Aotearoa, two in five trans people have avoided sports teams or clubs out of fear of mistreatment, while 42% of gay and bisexual young men reported homophobic bullying in team sports. [2,3]

The *Counting Ourselves* survey found that transgender and non-binary people participate in organised sport at lower rates than the general population, with many reporting concerns about discrimination, being required to compete according to their sex assigned at birth, or pressure to undergo hormone therapy to participate.[2]

[1] Proud 2 Play, <https://www.proud2play.org.au/>.

[2] Yee, A., et al. (2025) *Counting ourselves: Findings from the 2022 Aotearoa New Zealand Trans and Non-binary Health Survey*. Transgender Health Research Lab, University of Waikato.

[3] Nearly half of young gay sportsmen experience homophobia, *Radio NZ*, 6 December 2020.



Whakatata | An Inclusive Approach

Evidence

Low Participation Rates

Transgender and non-binary individuals report very low levels of sports participation. The *Counting Ourselves* survey indicated that only 14% of transgender and non-binary respondents had participated in sports competitions, events, or organised physical activities in the past four weeks, compared to 26% of the general population.[4]

Access to Facilities

One barrier to participation is the lack of access to safe and suitable bathrooms and changing facilities. The *Identify* survey of rainbow youth (aged 14-26) found that over a third of transgender and non-binary participants who wanted to play sports in secondary school did not due to not being able to access changing rooms matching their gender.[5]

Team Participation Restrictions

Another barrier is the restrictions on transgender individuals playing on teams that align with their gender. In the *Counting Ourselves* survey, 61% of respondents interested in competitive sports expressed concerns about how they would be treated, 20% had been told to play based on their sex assigned at birth, and 5% were required to undergo hormone therapy before being allowed to play.[4] Additionally, the *Identify* survey found that 40% of transgender and non-binary participants were not permitted to play competitive school sports unless they were on hormones or puberty blockers.[5]

[4] Yee, A., et al. (2025) *Counting ourselves: Findings from the 2022 Aotearoa New Zealand Trans and Non-binary Health Survey*. Transgender Health Research Lab, University of Waikato.

[5] Fenaughty, J., et al. (2022). *Identify survey: Community and advocacy report*. Identify Survey Team.

Whakatata | An Inclusive Approach

This toolkit is intended to support national sports organisations, regional sports organisations, clubs, teams, and individuals on how to be inclusive so that everyone feels welcome to take part in community sport. It has a range of resources, examples, and information, aimed at different levels.

In most community sport, the main area that tests the parameters of fairness is the physical aspect, in particular, contact, technical ability, and height/weight differences. Deliberate contact, such as tackles in football, are an accepted part of the game when carried out in line with the official rules of each sport. These rules are in place to protect participants and keep them safe from opponents. Match officials are usually appointed to objectively enforce the rules, however, it is a social expectation that anyone playing a particular sport adheres to the rules.

Participants in any sport typically vary widely in their technical abilities, heights, and weights. In most sports, teams and/or participants are organised by age only, i.e. there are no weight grades, with the exception of some sports like rugby, boxing, and martial arts. Therefore, within one age grade there can be a range of heights and weights.

Difference in height and/or weight can be considered unfair in junior, youth, or senior sport, but it is an unfairness that is currently tolerated. Likewise, technical ability plays a role in selection for some youth and senior sports, but for most community sports, there are no or limited restrictions on participation. For example, a person with international or high performance experience in football can choose to play in a social football team.



Whakatata | An Inclusive Approach

Research shows that social factors like nutrition, training, funding, and access to equipment can have a greater impact on a participant's performance than biomedical factors like hormones, lung size, bone density, hip-to-knee joint angle, yet social factors are often overlooked in policy making.[6]

There is not a single variable that can predict athletic ability - a great athlete has any number of social and biological traits that make them successful. And a great policy should take into account both sport-specific biomedical research where relevant and social scientific information.

Any perceived sport-specific advantages, such as skill level, how fast someone runs, kicking strength or accuracy, are not gender and/or sex related, that is, a participant can be stronger or faster than another participant, in any of these aspects and be the same gender. In sport, the safety of participants is provided by the official rules of the game and how they are applied.

[6] A number of sources have been used to develop this toolkit. Key sources include:

Bouwsema, M. M., et al., (2017), Are there sex differences in the capillary blood volume and diffusing capacity response to exercise? *Journal of Applied Physiology*, 122(3), 460-469.

Canadian Centre for Ethics in Sport, (2022), Transgender women athletes and elite sport: A scientific review

Degens, H., et al., (2019). Physiological comparison between non-athletes, endurance, power and team athletes. *European Journal of Applied Physiology*, 119(6), 1377-1386.

Hamilton B., Brown A., Montagner-Moraes S., et al. (2024), Strength, power and aerobic capacity of transgender athletes: A cross-sectional study. *British Journal of Sports Medicine*, 58, 586-597 .

Hopkins, S. R., et al., (2018). Athlete Lungs: Bigger and Better or Just Bigger? In C29. *Lung Structure And Function: New Insights From Measurement And Modeling*, pp. A4670-A4670. American Thoracic Society.

Safer, J., (2022), Fairness for transgender people in sport, *Journal of the Endocrine Society*, 6:5, 1-2.

Whakatinanatia Te Kete Rauemi

Putting The Toolkit Into Practice



Tukanga | Process For Applying this Toolkit

When putting this toolkit into practice, it is recommended that the organisation, club, or team:

- Appoint a person(s) to guide this kaupapa (topic). This person/people will:
 - Be the point of contact for all club/member enquiries.
 - Be the point of contact for other organisations to share ideas and learnings.
 - Keep a high-level record of all enquiries i.e. identify the subject of the query but do not have any unnecessary identifying information (see Privacy and Dignity section).
 - Provide guidance to colleagues.
 - Support the development of an inclusion policy for their community sport organisation.
- Provide information sessions for the relevant contact person/people across their sport on how to develop their own policy and implement the suggestions in this toolkit as well as ongoing support.
- Adopt an open-participation approach that does not require an application process to participate. (Note, this is different to the registration process used by many sports to enrol in the sport. Open participation is about taking an inclusive approach without the need to require approval beyond the normal registration process.)
- Use this toolkit to support the contact person to respond to queries about the inclusion of a transgender, gender diverse, or non-binary person.



Tukanga | Process For Applying this Toolkit

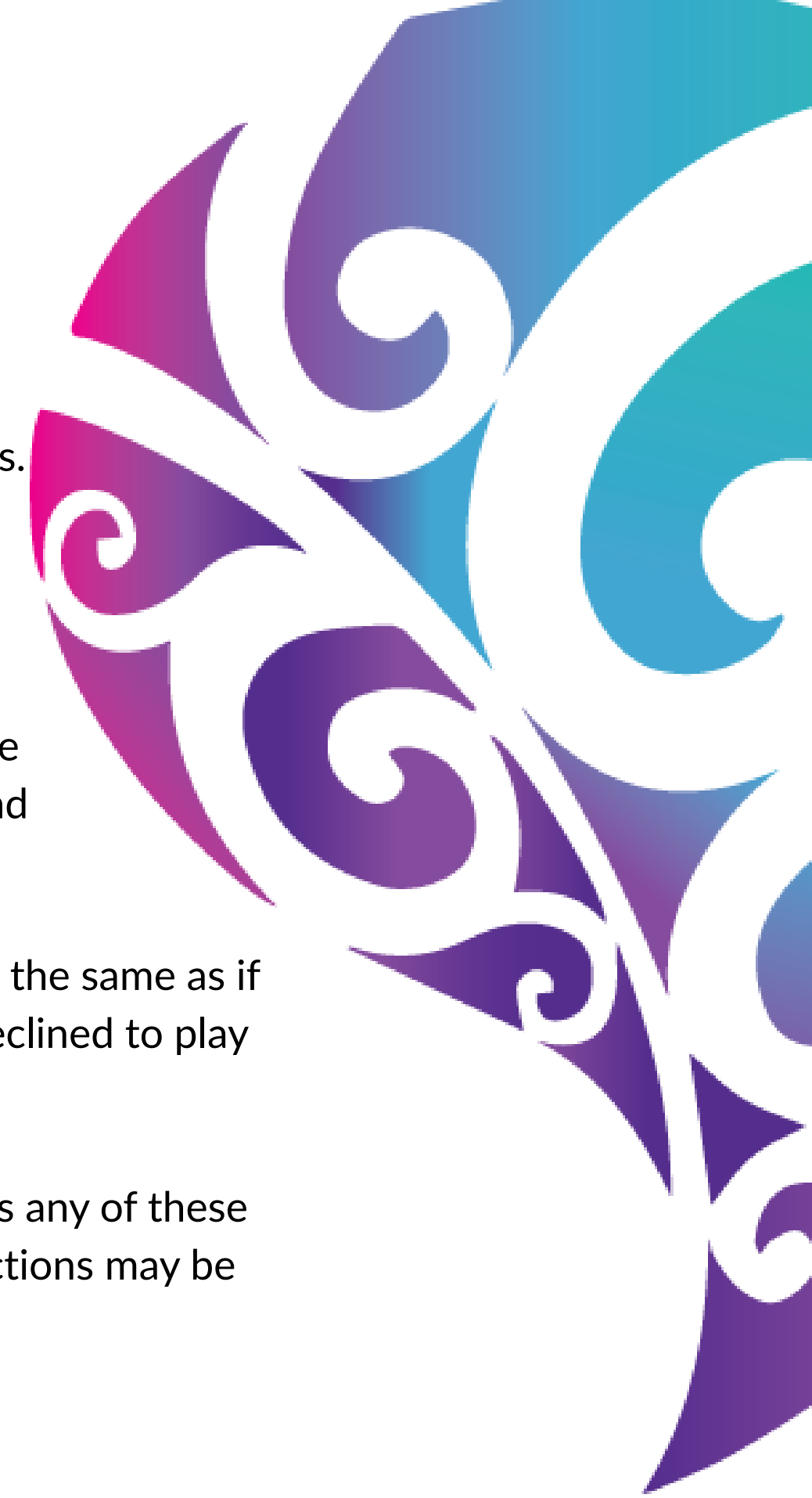
How to deal with queries, complaints, or issues

This toolkit supports an outcome of inclusion and intends to provide advice on how to approach specific queries. Note, personal information about a person, including gender and/or sex, should be treated with the utmost confidentiality and only shared with the express written permission of the individual.

If a complaint is received regarding the inclusion of a trans, non-binary or gender diverse participant, the organisation should follow the policy they developed, following this toolkit. The complaint will be directed to the contact person at the organisation, who will refer to the sport's inclusion policy and Code of Ethics or similar, and the relevant procedures. If no code exists for the sport, then the Human Rights Act (1993) is to be followed.

If a team or participant refuses to compete against another team for any reason, the situation should be treated the same as if they did not show up. In most sports, this results in a default loss. This is because the team or participant has declined to play an opponent who is eligible under the sport's regulations.

If a person expresses any form of discrimination, bullying, or harassment, continually refuses to play, or breaches any of these guiding principles, playing regulations, or law (e.g. Privacy Act 2020 or the Human Rights Act 1993) further sanctions may be applied by the sport organisation.



He Taura | Practical Examples

Example 1

Person A raises a concern with their club about personal safety and privacy of the showers in the changing rooms. The club acknowledges one big, open space for showers is not suitable. The club contacts their local council and regional sports organisation to meet to discuss options. Installing permanent shower stalls is expensive but the council will explore costing this out and will come back to the club and regional sports organisation.

As a short-term solution, the regional sports organisation suggests installing shower curtains, which the club agrees to maintain.

Example 2

Coach B contacts their club because they are concerned about the safety of some of their players when they play against Team C, as there is a player in Team C who appears to be stronger and scores more goals/points than other players in the team. The club contacts their regional sports organisation, who agrees to look into the situation. Team C is in a division that does not usually have referees appointed, so for their next game, the organisation ensures a referee is appointed to ensure player safety through the sport's regulations.

He Taurira | Practical Examples

Example 3

A player in Team D has been told by a friend about Team C and that they think there is a player who is transgender. Even though the regional sports organisation has said to Team D that a referee will be appointed, Team D refuses to play the game. The regional sports organisation determines that Team D has defaulted the game and awards Team C a 3-0 win.

Example 4

During a game, Team E is enjoying the game and there is a lot of banter, directed towards both the opposition team and their own teammates. During the game, the captain of the team hears Player B make a homophobic comment. Team E's club had provided a training session for all their team captains with InsideOUT Kōaro, so Team E's captain knows what to do. The captain calmly explains to Player B that while banter is fun, homophobic language is harmful and there is no place for it in their team. Player B apologises and says it won't happen again. Team E's captain is relieved but also knows that Team E's coach supports an inclusive team, so if Player B had continued, the coach would have benched the player and notified the club.

Pou Pillars



Pou | Pillars

This toolkit provides five pou (pillars) to guide actions that sports organisations and clubs may take to create an inclusive environment for all people participating in their sport, including transgender, gender diverse, and non-binary people. Each pou includes:

- An explanation, including why it is important.
- Specific examples and practical steps organisations and clubs can take.

The pou in this toolkit are deeply interrelated — each one supports and reinforces the others. Just as a structure needs all its pou standing firm to hold together, genuine trans inclusion requires attention to every pou. Focusing on one area while neglecting others creates an uneven foundation, meaningful progress in one pou will often depend on, or open the door to, progress in another.

Trans inclusion is ongoing, relational work rather than a checklist to complete.

The goal isn't to reach a fixed end point, but to continually strengthen each pou over time, building a community where transgender, non-binary, and gender diverse people can genuinely participate, belong, and thrive in community sport. Think of this toolkit not as a series of boxes to tick, but as a long-term commitment to keeping all the pou standing strong together.



This toolkit supports the inclusion of people who identify as transgender, gender diverse, or non-binary. All people come from diverse backgrounds, have different life experiences, and everyone's identity is shaped by numerous factors, including age, race, culture, ethnicity, disability, gender, sexuality, location, socio-economic status, or religion. Therefore, it is important to recognise that being transgender, non-binary, or gender diverse is just one part of a person's identity, and these guidelines should take a holistic approach to ensure a safe and welcoming environment for everybody.



The five building blocks to guide transgender inclusion in community sport



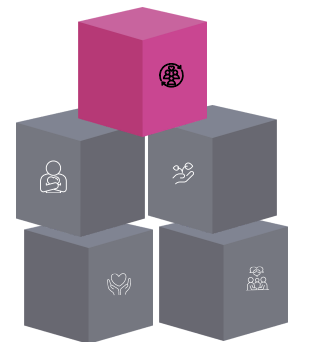
TAPEKE | INCLUSION

Every New Zealander has the right to participate in sport and to be treated with respect. An inclusive guideline allows individuals to take part in community sport as their self-determined gender. People of all ages play sport for a variety of reasons, primarily for fun, physical and mental wellbeing, social connections, and the development of skills and confidence.

Considerations

Does your organisation/club:

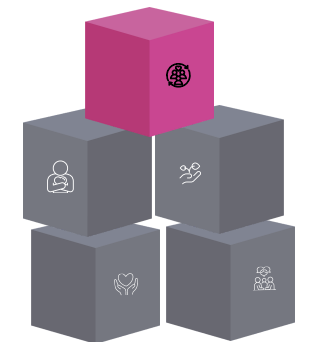
- Allow for participants to participate in their self-determined gender?
- Have any statement or objectives that promote the inclusion of transgender, gender diverse, and non-binary people?
- Have an inclusion policy that clearly names and outlines processes to ensure trans people's inclusion in the sport?
- Offer multiple uniform options for all participants?
- Ensure that it puts into practice its values, that they're visible in everything it does?
- Include members when developing its culture and foundational documents like the Code of Conduct?
- Provide learning and education opportunities for leaders, coaches, match officials, and other organisation members about trans inclusion?



TAPEKE | INCLUSION

Actions

- Ensure everyone involved in your sport (national sports organisation, regional and local clubs) are aware that community sport has an inclusive approach. For example:
 - A transgender person can play and train in a team/league of their choice that is entered in any community competition.
 - A non-binary person can play in a team with their friends, regardless of whether it is a women/girls only, men, or mixed team.
- All participants should be able to wear a uniform that they feel comfortable wearing. This could be shorts instead of skirts/dresses and consideration should be given to colour i.e. white shorts for people with periods or shirts that may become transparent when wet, as well as appropriate size and fit.
- Ensure that your organisation/club is visible in your support of inclusion, through the likes of a dedicated web page or a specific statement, outlining what actions you are taking.



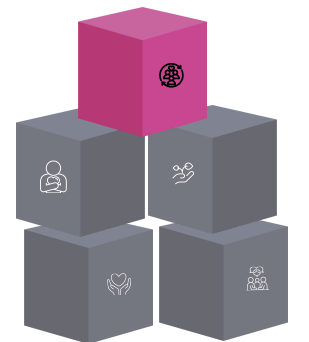
TAPEKE | INCLUSION

Case Study

An organisation that visibly supports transgender inclusion is Cricket Wellington. The organisation has a dedicated page on their website which includes:

- Details about the Super Smash Pride Round.
- Being Rainbow Tick certified. From this work, they have implemented a Gender Affirmation at Work policy, installed the Cello Basin Reserve's first gender neutral bathrooms, and taken steps to introduce community programmes to make rainbow communities feel more at home, such as the Rainbow Sixes programme.
- Details of the Rainbow Advisory Group set up in 2024. The Group is made up of an initial core of four staff members and three community members. As discussions have progressed, the group has been expanded to bring in more voices from rainbow communities and sports governance, from both cricketing and non-cricketing backgrounds.
- The Cricket Wellington Pride Manifesto.

<https://www.cricketwellington.co.nz/community-1/rainbow-communities>



TAPEKE | INCLUSION

Resource

Developing an Inclusion Policy

To help guide developing a transgender inclusion policy, we have developed the following template.
Copy the headings and fill in the text as appropriate for your organisation, club, or team.

Purpose and Principles

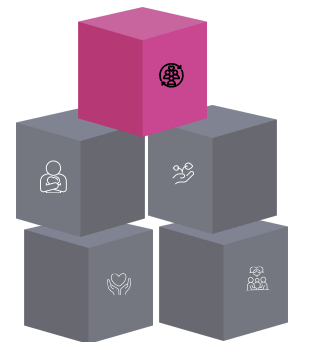
A clear statement of intent - why the policy exists, the values underpinning it (dignity, fairness, inclusion), and who it applies to. This sets the tone for everything that follows.

Definitions and Scope

Plain-language definitions of key terms (transgender, non-binary, gender diverse, gender identity, etc.) and clarity on which sports, competitions, age groups, and roles the policy covers. See Te Reo Tapeke mō te Hāutu Aniwaniwa | Rainbow Inclusive Language Guide section of this toolkit.

Registration and Participation

How transgender people register and participate, including what documentation (if any) is required, how gender identity is recorded, and a commitment to not requiring medical evidence for community-level participation where fairness concerns are minimal.



Facilities and Changing Rooms

Practical guidance on access to toilets, changing rooms, and other gendered spaces, framed around dignity and privacy for everyone.

Privacy and Confidentiality

Explicit protections for a person's gender history. Who has access to information, how it's stored, and consequences for breaching confidentiality.

Complaints and Disputes

A clear, accessible process for raising concerns, both for transgender participants who experience discrimination, and for others raising concerns in good faith. Should include timeframes and an appeals pathway.

Education and Culture

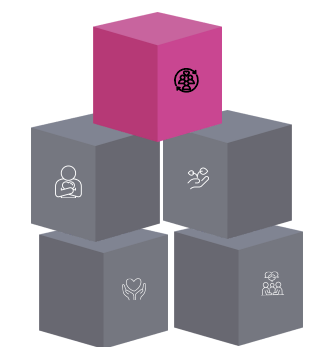
What the organisation commits to doing to build a welcoming culture, training for coaches and volunteers, communication to members, and ongoing review.

Review and Governance

How often the policy is reviewed, who is responsible for it, and how affected communities will be consulted in future updates.

Appendices

Useful additions include a glossary, links to relevant resources, and contact details for support organisations.



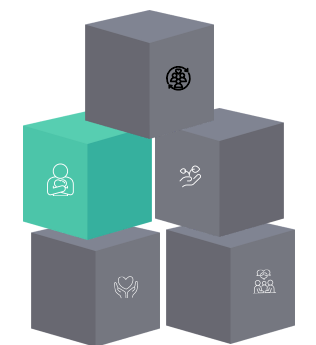
ORANGA ME TE HAUMARU | WELLBEING & SAFETY

The health, wellbeing, and safety of all participants must be supported. This encompasses physical, mental, social, and online safety and wellbeing. Many sports are historically male-dominated, so many facilities and processes still reflect this. While some actions can come with costs, such as updating changing facilities, the priority should be to review current operations with consideration of how participants access them.

Considerations

Does your organisation/club:

- Have a robust health and safety policy?
- Have any statement or objectives that promote all participants' welfare?
- Take active steps to support the health, safety, and wellbeing of all participants?
- Provide (where possible) accessible facilities for everyone, including gender neutral and single-stall changing facilities and toilets?
- Ensure that transgender people can travel safely e.g., arranging transport in advance?
- Provide safe accommodation for trans participants if travelling for games?
- Monitor and moderate digital media?



ORANGA ME TE HAUMARU | WELLBEING & SAFETY

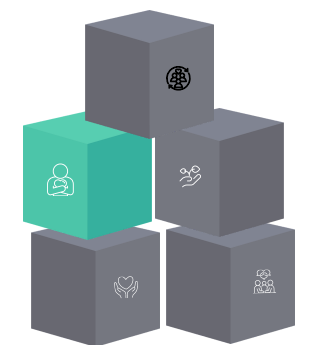
Actions

Short-term Actions

- Develop an appropriate and inclusive health and safety policy.
- Adopt and promote a safeguarding for children and vulnerable adults policy.
- If shared accommodation and/or travel has been arranged, provide options of who people are comfortable sharing with or prioritise separate rooms if it can be accommodated.
- Appoint a neutral match official to help ensure safety.
- Develop an Online Community Moderation policy for social media and ensure someone is actively monitoring social media comments and posts.

Longer-term Actions

- Changing and bathroom facilities should be user friendly, well maintained, and safe. The organisation/club should look to work with the owners, e.g. club or council, to work towards ensuring changing rooms and bathroom facilities provide privacy options so they can be used safely and comfortably, and provide adequate gender neutral spaces. This could include:
 - Change signage to provide gender neutral options, i.e. instead of designated “men’s” and “women’s” changing rooms or toilets, have a whiteboard that can be updated, or Team 1/Team 2 signs.
 - Install dividers or curtains to create private spaces in changing rooms and in showers.
 - If possible, explore removing gender-specific facilities such as urinals.
 - Ensure menstrual product disposal is available in all facilities.

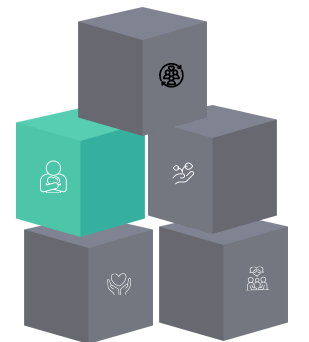


ORANGA ME TE HAUMARU | WELLBEING & SAFETY

Case Study

Gender Neutral Toilets

Hamilton City Council has a Modern Standard Equivalent policy for maintenance to public changing rooms and toilets. This allows for public toilets to be updated, such as removing urinals and replacing them with gender neutral toilets without needing to find additional funding for their annual maintenance budget.



ORANGA ME TE HAUMARU | WELLBEING & SAFETY

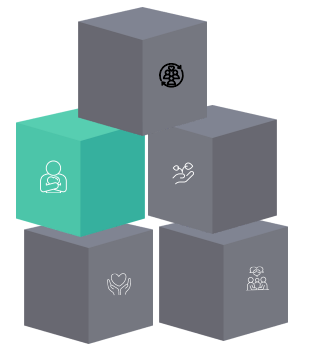
Resources - Mental and Physical Wellbeing & Safety

Counting Ourselves is a comprehensive national survey of the health and wellbeing of trans and non-binary people aged 14 and older living in Aotearoa New Zealand. The survey has been carried out twice, in 2018 and 2022. The authors use Te Whare Takatāpui framework, a Kaupapa Māori framework created by Professor Elizabeth Kerekere as a vision for takatāpui and rainbow people's health and wellbeing.

Te Whare Takatāpui includes:

- Whakapapa (genealogy)
- Wairua (spirituality)
- Mauri (life spark)
- Mana (authority/self-determination)
- Tapu (sacredness of body and mind)
- Tikanga (rules and protocols).

The full report, including the 13 recommendations developed from the survey findings and support for mental and physical wellbeing, is available here <https://countingourselves.nz/>

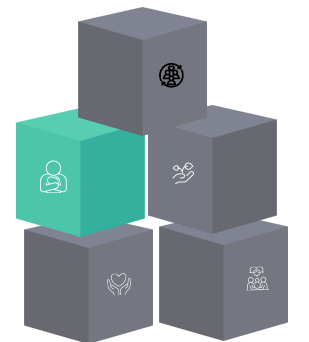


ORANGA ME TE HAUMARU | WELLBEING & SAFETY

Resources - Online Safety

NetSafe have developed a number of helpful resources to support being safe online, including guidance on [moderating online communities](#). This toolkit is helpful for those hosting or managing online spaces, as it focuses on practical approaches to handling harm, setting boundaries, and supporting safe participation.

The Free to Lead toolkit was developed in partnership with Manatū Wāhine | Ministry for Women, to support women with a public profile or who use online spaces as part of their mahi, such as for sports clubs or organisations, gain practical tools and strategies to act against instances of [online harm](#). The toolkit is available [here](#). This toolkit has broader guidance that can be helpful for individuals and organisations supporting people in these environments.



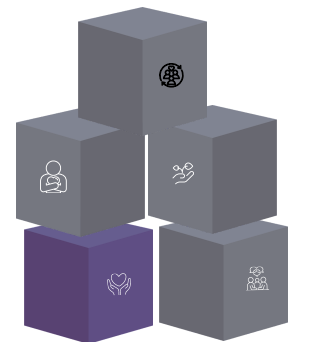
MATATAPU ME TE AMARU | PRIVACY & DIGNITY

The privacy and dignity of all participants must be respected. Respect for the privacy of personal information and for ensuring the dignity of all participants in community sport is critical. Sports organisations need to ensure a commitment to upholding dignity and respect for all members.

Considerations

Does your organisation/club:

- Have a privacy and confidentiality policy that establishes that personal information will be collected and handled appropriately?
- Have inclusive registration forms, i.e. what language is used?
 - Do the registration forms ask members for their self-determined gender, pronouns and chosen name?
- Use the correct names and pronouns on databases, documents and other correspondence?
- Use inclusive language?
- Have any statement or objectives that commit to treating all individuals with dignity and respect?



MATATAPU ME TE AMARU | PRIVACY & DIGNITY

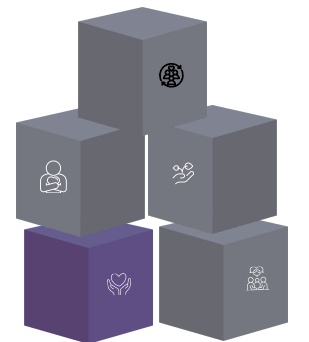
Actions

Short-term Actions

- Collect, hold, and disclose personal information in line with the Privacy Act 2020.
- Consider what information is gathered and why if your organisation collects member registrations. For example, why is it being gathered, is the language inclusive, how is the information stored, and who has access to it.
- Communicate to participants through the data collection processes (for transparency) these points of why certain information is being collected, how it's stored etc.
- Provide an open-text or multi-response question about gender, if gender data needs to be collected e.g., ask “What is your gender?” with options such as: Man, Woman, Non-binary, Takatāpui, Prefer not to say, Another gender [open text].
- Use inclusive language. For example, saying “hey everyone”, “welcome, everyone” or “kia ora koutou” – rather than “hi guys” or “welcome ladies and gentlemen” or “dear sir or madam”, and using the word “partner” rather than “boyfriend/girlfriend” or “husband/wife”.

Longer-term Actions

- Consider how data is handled. Ensure information is handled in a sensitive manner by all those who have access.
- Review who has data access, e.g. a lot of people can have access to the personal information held in the national registration system at a club, regional, and national level. Some transgender people may use a different name or gender from that recorded on official identity documents. There might be challenges to amend these documents, especially for those born overseas.
- Create an opportunity for feedback for any inappropriate language, or if processes or systems are not accommodating.



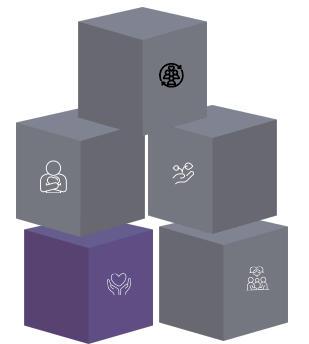
MATATAPU ME TE AMARU | PRIVACY & DIGNITY

Case Study

Beyond Binary Code is a digital initiative co-created in Aotearoa by Spark, OutLine and non-binary communities, to make the internet more inclusive for trans, gender-diverse, and non-binary communities. It provides businesses with a customisable tool to build gender-inclusive data fields for websites and apps. It helps to capture data that's more accurate and better aligns with your members, with 85% of non-binary communities feeling often or always misrepresented when sharing their gender information online with a business or organisation.

Beyond Binary Code offers a simple piece of code that can be added to your website to make data forms and fields gender inclusive, and ensure you only ask for what's needed.

The initiative helps companies transition away from restrictive male/female gender binaries. The Code helps assess necessity of data collection and encourages businesses to evaluate if they actually need to collect gender data at all.



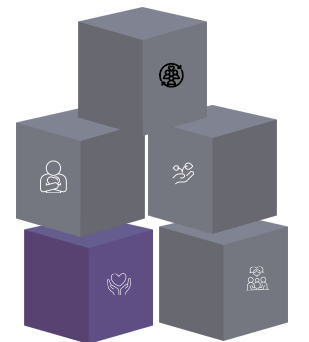
MATATAPU ME TE AMARU | PRIVACY & DIGNITY

Resources

Beyond Binary Code Resources are available <https://www.spark.co.nz/online/business/insights-events/beyond-binary-code/resources>

On this page you will find:

- Pre-made Beyond Binary Presentation Kit.
- How to add Beyond Binary Code to your business website.
- How data privacy principles affect your business obligations.
- Inclusive Code: Generates customisable HTML and JavaScript that updates website forms with gender-inclusive options.
- Educational Resources: Provides business guidelines on data privacy, ethical collection practices, and how to get management buy-in.



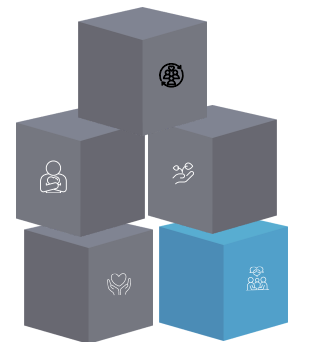
KŌRERO ME TE WHAKARONGO | LISTENING & RESPONDING

All participants must be listened to and provided with appropriate channels and mechanisms to raise any concerns.

Considerations

Does your organisation/club:

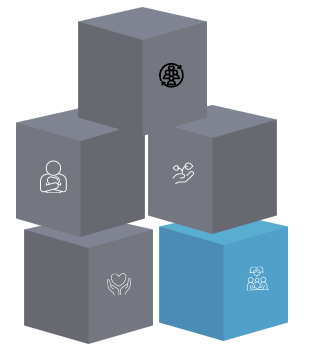
- Have a champion for transgender, non-binary, and gender diverse inclusion in your organisation?
- Have a relationship or engage with local trans, takatāpui or rainbow community organisations?
- Have a complaints process that is accessible, transparent and anonymous?



KŌRERO ME TE WHAKARONGO | LISTENING & RESPONDING

Actions

- Appoint a person(s) to be the point of contact to guide the kaupapa for the inclusion of transgender, non-binary, and gender diverse people.
- Reach out to your local trans, takatāpui or rainbow community organisation to understand what would make participating more easily accessible for members.
- Ensure there is a fair and transparent process available to all participants to make a complaint.



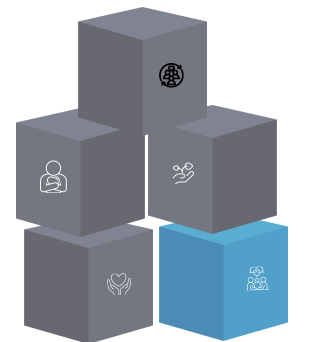
KŌRERO ME TE WHAKARONGO | LISTENING & RESPONDING

Case Study

Cricket Wellington, NZ Rugby, and NZ Rugby League have the Rainbow Tick certification from Toitū Takatāpui.

Toitū Takatāpui seeks to advance the safety and inclusion of LGBTTTQIA+ people in workplaces across Aotearoa by evaluating existing workplace cultures and supporting workplaces to create safe and inclusive workplaces through the Rainbow Tick certification.

Toitū Takatāpui provides guidance and a range of resources and education for their member organisations.



KŌRERO ME TE WHAKARONGO | LISTENING & RESPONDING

Resources

Sport Integrity Commission

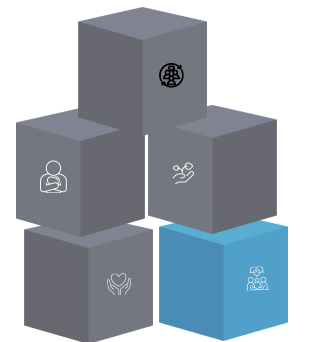
The Commission has a free, confidential, and impartial service for addressing complaints about integrity in sport and recreation.

They accept complaints about integrity in sport and recreation, including:

- bullying, abuse, violence, harassment, intimidation, and sexual misconduct
- failing to keep children safe
- racism and other types of discrimination
- match-fixing, and
- corruption, fraud, and other dishonest conduct.

The behaviour needs to have happened in a sport or recreation environment or be related in some way to sport and recreation. Your complaint can be about a person or an organisation.

They also accept complaints about poor handling of integrity issues by an organisation. This includes when the organisation doesn't have policies or rules in place to prevent integrity issues or doesn't follow its own rules when something goes wrong.



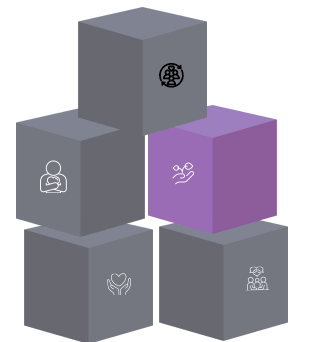
AKORANGA ME TE MOHIOTANGA | LEARNING & KNOWLEDGE

Education and awareness are crucial to support the inclusion of transgender, gender diverse, and non-binary people, and further embed any relevant policies with national and regional sports organisations, clubs and teams. Ensure steps are taken so there is an understanding of transgender and rainbow communities, the importance of taking steps to include transgender, non-binary, and gender diverse people, and actions that can be taken to create a safe environment.

Considerations

Does your organisation/club:

- Use resources about transgender communities to increase your knowledge and understanding?
- Have any statement or objectives that commit to continuing learning?
- Share helpful links and resources with your members to help increase their knowledge and understanding?
- Provide professional development and educational opportunities for leadership, coaches, match officials, and other organisation members to advance understanding and knowledge towards trans inclusion?



AKORANGA ME TE MOHIOTANGA | LEARNING & KNOWLEDGE

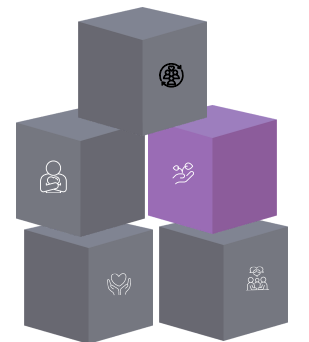
Actions

Short-term Actions

- Take a holistic approach to ensure equitable access and safety for all members.
- Make key research/resources on inclusion available on your website and easily shareable.
- Create a resource that can be shared with clubs on what is discrimination and how to address it.
- Ensure this toolkit is easily accessible to all those involved in your sport.

Longer-term Actions

- Empower and train leaders in organisation/clubs, such as team captains/senior members, to call out inappropriate behaviour and language as it happens. Language and the words used can have a significant impact.
- Develop organisation values that are inclusive, along with guidelines or an inhouse Code of Conduct-type document on how these values are lived day-to-day. This helps set standards of behaviour in your organisation/club.



AKORANGA ME TE MOHIOTANGA | LEARNING & KNOWLEDGE

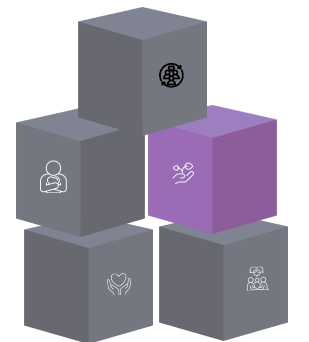
Case Study

InsideOUT Kōaro delivers professional development that creates safer, more inclusive environments for rainbow and takatāpui communities. Their offerings are grounded in lived experience and designed to create lasting cultural change. Their facilitators bring depth, authenticity, and are skilled in teaching practical tools to help your team grow confidence in rainbow and takatāpui inclusion.

InsideOUT Kōaro's support for workplaces can take the form of either education or consultation.

Some helpful resources developed by InsideOUT Kōaro:

- [Rainbow Young People's Experiences In Sport](#) - A short video where young people share their personal experiences of wanting to participate in sport.
- [More Than Four](#) - A series of ten short videos presenting different rainbow identities and experiences in Aotearoa.
- [Te Ao Takatāpui](#) - A series of three short videos showcasing experiences of Takatāpui in Aotearoa, exploring the intersections of being both Māori and Rainbow.



AKORANGA ME TE MOHIOTANGA | LEARNING & KNOWLEDGE

Resources

Proud 2 Play Australia have resources available on:

- Tips for Engaging With the LGBTQI+ Community
- Tips for Talking to Your Committee About LGBTQI+ Inclusion
- LGBTQI+ Inclusion Guidelines Template

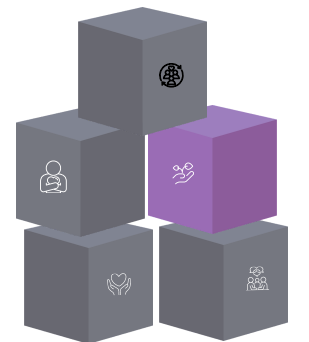
Plus a series of resources on Education and Capacity Building are available here:

<https://www.proud2play.org.au/education>.

A resource on how to address discrimination at a club level, Club Respect Smart Tips, is available here:

<https://clubrespect.org.au/wp-content/uploads/2023/09/SMART-Steps-handout.pdf>

More specific information on addressing discrimination can be found in the next section in this toolkit.



Kōrero Whakamārama: Toihara, Whakatiwheta me te Whakaaro

Addressing Discrimination, Harassment, or Bullying



Horopaki | Context

Every person in sport, in every role, has the right to participate in an environment that is fun, safe, healthy, and where they can express their authentic selves. Participants should be treated with respect, dignity, and fairness. National, regional, and local sports organisations need to take a zero-tolerance approach to discrimination, harassment, and bullying.

Everybody has the right to:

- Use the bathroom that aligns with their gender identity, without being questioned.
- Play sport without fear of being isolated or singled out, by their team or the opposition, e.g. a team refusing to play against them.
- To have their privacy respected.
- To have their preferred name, pronouns, and gender used.

Discrimination means to be treated unfairly or less favourably than someone else in the same or a similar situation. It is the practice of structurally or interpersonally excluding or being hostile towards a person or population on the basis of an aspect of their identity or identities.



Horopaki | Context

Legislation such as section 21 of the Human Rights Act 1993, section 19 of the Employment Relations Act 2000 and section 105 of the New Zealand Bill of Rights Act 1990 clarifies when an act is discriminatory and unlawful. The Human Rights Act 1993 lists the prohibited grounds of discrimination, including sex and sexual orientation. In addition, everyone, including athletes, parents/guardians, coaches, administrators, volunteers, and referee/officials, must abide by the Human Rights Act 1993.

Discrimination can be both direct and indirect. Indirect discrimination occurs when a condition, requirement or practice that applies to everyone disadvantages people of a particular group, and the condition is not reasonable in the circumstances. An example of indirect discrimination would be a club requiring all participants to provide copies of their birth certificate for registration, an unnecessary step for most people and which may disadvantage transgender people where the information on their birth certificate does not align with their gender identity. An example of direct discrimination would be a club refusing to let a transgender woman play in a women's team because she is transgender.

Bullying is deliberate, harmful, involves a power imbalance and has an element of repetition. It involves deliberately hurting a specific person either physically, verbally, psychologically, or socially.

Harassment is unwelcome behaviour that is offensive, humiliating, or intimidating, and is either repeated, or of such significant nature, that it has a detrimental effect on the person, their performance, contribution, or their environment.



Tukanga mo nga Roopu Whakahaere me nga Karapu | Actions for Sports Organisations and Clubs

All sports organisations should promote themselves as places that will not tolerate bullying or harassment. This could be supported through a policy that specifically addresses bullying behaviour, such as an anti-discrimination and anti-harassment policy. If organisations/clubs already have a policy, these should be reviewed to ensure harassment and discrimination against transgender people is addressed.

Example

Sam is a young transgender woman who plays a team sport. When playing a game against another local team, an opposition player starts yelling offensive comments at her and saying she should not be playing in their competition. Sam is upset and unsure whether she can do anything about it. Her coach notices she is upset and talks with Sam about what happened. The coach reminds Sam that bullying is not tolerated on or off the field and offers her support.

Following the club's bullying and harassment policy, the coach speaks with their club, who talk to the contact person at their regional sports organisation who provides guidance and ideas of actions the club can take. The coach talks with Sam about the possibility of meeting with the opposition coach and player. Sam decides she does not want to meet with the player but would like her coach to speak to them. Sam's club arranges a meeting with the opposition coach to discuss the incident. The opposition coach advises that the player has received a warning from the club. The player apologises for their actions and agrees to attend the Sport NZ diversity, equity, and inclusion education webinars. The club contacts InsideOUT, who deliver a workshop for the whole club on how to be inclusive of rainbow and takatāpui communities.



Rauemi Resources



ROOPU WHAKAHAERE | ORGANISATIONS

Rainbow Organisations

F'INE Pasifika Aotearoa Trust

provides support for Pasifika MVPFAFF / LGBTQI+ peoples and their families in Tāmaki Makarau and rural areas.

Gender Minorities Aotearoa

is run by and for transgender people, including binary and non-binary, irawhiti takatāpui, and intersex trans people. It provides nationwide information and support services to transgender people of all ages and their whānau, and advocates for the health, safety, and human rights of all transgender people.

InsideOUT Kōaro

is a national charity working to make Aotearoa safer for all rainbow and takatāpui people. They provide resources, workshops, consulting, advocacy and support for anything concerning rainbow (LGBTQIA+) communities.

Intersex Aotearoa

Intersex-led education, lobbying, advocacy and peer support in Aotearoa, including an [online group](#). Intersex Aotearoa welcomes all people with intersex variations in Aotearoa, and their whānau and friends.

NZ Parents and Guardians of Transgender and Gender Diverse Children

A parent-led group that supports parents and guardians to support their transgender and gender diverse children. You can find the information, guidance, advice and companionship to help you and your family safely and happily navigate your journey.



ROOPU WHAKAHAERE | ORGANISATIONS

Rainbow Organisations

OutLine

OutLine Aotearoa is an all-ages Rainbow mental health organisation that provides support throughout Aotearoa to Takatāpui, MVPFAFF+ and Rainbow communities, their friends, whānau, and those questioning. They offer a nationwide, free and confidential support line and online chat support service between 6pm-9pm every day.

Rainbow Youth

is a registered charity, who work with young rainbow youth aged 13-27 and provide holistic peer support. They are about fostering safe, inclusive, accepting and diverse environments that are sober, family friendly spaces.

Te Ngākau Kahukura

Provides an extensive summary of resources and organisations available to support the Rainbow Community, especially transgender and non-binary folks in Aotearoa.

Toitū Takatāpui

seeks to advance the safety and inclusion of LGBTTTQIA+ people in workplaces across Aotearoa by evaluating existing workplace cultures and supporting workplaces to create safe and inclusive workplaces through the Rainbow Tick certification.



ROOPU WHAKAHAERE | ORGANISATIONS

Sport-Specific Organisations

Sport Integrity Commission | Te Kahu Raunui - see Legislation section.

Sport NZ | Ihi Aotearoa

Sport NZ and High Performance Sport NZ form the Sport NZ Group - the Aotearoa NZ Crown entity responsible for leading the play, active recreation and sport system across the country. They host some resources on their website focused more generally on diversity, equity, and inclusion on their [Inclusivity Hub](#).

Ngā Wāhine Hākinakina o Aotearoa | Women In Sport Aotearoa (WISPA)

WISPA is a charity that exists to champion for gender equity in sport and physical activity in Aotearoa. WISPA focuses on championing three areas: Mātauranga/Knowledge, Kōkiri/Voice, and Mahi Tahi/Collaboration. A helpful resource is the [Insights Hub](#), with latest research, case studies, and stories on what other organisations have delivered.

Proud 2 Play

Australian-based, Proud 2 Play focus areas are centred around fostering an inclusive and welcoming sporting environment. They are dedicated to increasing LGBTQI+ engagement in sport, exercise, and active recreation, collaborating closely with the broader sporting community, and proactively tackling discrimination and hostility within the sporting realm. They have extensive information and resources.

Australian Sports Commission

The Australian Sports Commission is the Australian Government agency responsible for supporting and investing in sport at all levels. The ASC has resources for Trans and Gender Diverse Inclusion available on their website [here](#).



WHAKATURETURE | LEGISLATION

Employment Relations Act 2000

Provides the legal backdrop for all relationships between employees, employers and unions.

- Promotes the concepts of good faith and fair process.
- Promotes mediation as the first step when resolving employment relationship problems.
- Governs the personal grievance process.
- Established the Employment Relations Authority and Employment Court, which help to resolve employment relationship problems.

Harassment Act 1997

Provides a mechanism to get a protection or restraining order.

Human Rights Commission | Te Kāhui Tika Tangata - Human Rights Act 1993

Is New Zealand's national human rights institution (NHRI) and works under the Human Rights Act 1993. The Human Rights Act 1993 promotes and protects the human rights of people in Aotearoa New Zealand. Under the Act, the Commission has the power to resolve disputes, advocate for human rights and Te Tiriti o Waitangi, and educate New Zealanders about their rights and responsibilities. They have a range of support services for people wanting to make a complaint of unlawful discrimination, sexual harassment, racial harassment, harmful speech or conversion practices, as well as useful publications, guidelines and booklets.

Health and Safety at Work Act 2015

Recognises that a well-functioning health and safety system relies on participation, leadership, and accountability by government, business and workers. HSWA sets out the principles, duties and rights in relation to workplace health and safety.



WHAKATUTURE | LEGISLATION

NetSafe - Harmful Digital Communications Act 2015

Was introduced to deter, prevent and mitigate harm caused to individuals by digital communications, and to provide victims of harmful digital communications with a quick and efficient means of redress. Netsafe is the Approved Agency to receive, assess and investigate complaints, to use advice, negotiation, mediation, and persuasion to resolve complaints under New Zealand's Harmful Digital Communications Act. Netsafe also provides a number of resources on dealing with online harm that can be accessed on their website [here](#).

New Zealand Bill of Rights Act 1990

Is a statute affirming and protecting fundamental civil and political rights in New Zealand. It covers rights such as life, security, democratic freedoms, non-discrimination, and criminal procedural rights, binding the executive, legislature, and judiciary.

Sport Integrity Commission | Te Kahu Raunui - Integrity Sport and Recreation Act 2023

ensures sport and recreation in Aotearoa environments are safe, fair and inclusive through the Act. They provide support with guidance and tools to prevent, identify and respond to the risks and behaviours that undermine and threaten integrity as well as a free, independent and impartial [complaints and resolution](#) service for sport and recreation participants at all levels.

The areas of integrity they cover include:

- [Anti-doping](#): Learn about anti-doping rules, banned substances, and understand the testing process.
- [Participant protection](#): Identify and respond to harmful behaviour including discrimination, bullying, violence, abuse, intimidation, harassment and sexually harmful behaviour.
- [Child safeguarding](#): Get guidance on how to safeguard and protect tamariki and rangatahi from abuse and harm.
- [Anti-corruption](#): Understand how match-fixing and other forms of competition manipulation, and corruption and fraud undermine integrity.

Privacy Act 2020

Governs how New Zealand agencies collect, use, store, and share personal information. It mandates reporting of serious data breaches, allows for compliance notices, and regulates cross-border data transfers. The Act is built on 13 privacy principles governing data lifecycles.

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Te Reo Tapeke mō te Hāutu Aniwaniwa

Rainbow Inclusive Language Guide



This list contains words related to sex characteristics, gender and sexuality and their common definitions. These terms describe who rainbow communities are, and things that rainbow people do or experience. We recognise that language is constantly changing, and words can mean different things to each person and community who uses them. Because of this, this alphabetical list is designed to be used as a reference guide.

-InsideOUT Kōaro

Agender

A term describing someone who has an internal sense of being without gender.

Ally

A person belonging to a majority group who advocates for members of a minoritised group. For example, an ally to rainbow people is a straight and cisgender person who supports and advocates for rainbow people's rights.

Aromantic, Aro

A term describing someone who experiences little or no romantic attraction and/or a lack of interest in forming romantic relationships. Aromantic people may experience other forms of attraction such as platonic, spiritual, or sexual attraction. This identity exists on a spectrum, with people experiencing different degrees of romantic attraction.

Asexual, Ace

A term describing a person who experiences little to no sexual attraction. Asexual people may lack interest or desire for sexual relationships or activity, and may or may not engage in sexual activity. Asexual people may experience other forms of attraction, such as platonic, spiritual or romantic attraction. This identity exists on a spectrum, with people experiencing different degrees of sexual attraction.

Bigender

A term describing a person who experiences two or multiple genders at once. These may include binary genders such as man or woman as well as other genders. Some bigender people use different names and/or pronouns for each gender.

Biphobia

Discrimination against bisexual people or bisexuality, and anyone attracted to multiple genders including pansexual people. This may include negative stereotyping or denying the existence of bisexual people. Biphobia can be perpetuated by people who identify either within or outside of rainbow communities.

Bisexual, Bi

Attraction to two genders, more than one gender, or attraction to one's own gender and other(s). How someone experiences and describes/defines their bisexuality varies from person-to-person.

Butch

A reclaimed term describing a person whose gender expression and/or identity, behaviour, and traits can be described as masculine. The term is often used in relation to femme, describing feminine expression, identity, and traits among lesbian and queer women.

Cisgender, Cis

Describes someone whose gender is the same as the gender that was assumed for them when they were born (i.e. not trans or non-binary).

Cisheteronormativity

A set of cultural beliefs and assertions that everyone is both cisgender (their gender is the same as that they were assumed at birth) and heterosexual (exclusively attracted to a person of a different gender to their own). This is seen, for example, in the dominant assumption about parenting in Western nuclear family structures, is that there are two parents who are both cisgender and in a heterosexual relationship.

Cisnormativity

A set of cultural beliefs and assertions that a person's gender always aligns with their sex assigned at birth, and that there are two fixed genders. These beliefs position cisgender people and bodies as the 'norm', while inferring that trans, non-binary or gender-diverse people are not as normal or 'natural' as cisgender people.

Coming out

The process of a person disclosing their gender, sexuality, or sex characteristics. While often used to describe the period or process of first telling others about their gender, sexuality or sex characteristics, most people first come out to themselves before sharing this information with others. Coming out is a lifelong process for many rainbow people, rather than a one-off event, and it can look and feel different for everyone. For example, some people choose not to come out in certain situations for their own safety, or the collective wellbeing of their whānau.

Deadname, Deadnaming

A name that a trans or non-binary person was given, usually at birth, but that they no longer use. Deadnaming is when someone calls a person by their deadname, birth name or old name. Similar to being misgendered, being deadnamed can be a distressing experience for trans and non-binary people who have changed their name. This is often because their deadname can act as a reminder of their gender assigned at birth, instead of recognising their current gender. Deadnaming can happen intentionally or accidentally.

Demiboy

A person who is partially, but not fully, a boy or man. Some people describe their gender as partly a boy or man, and partly another gender.

Demigirl

A person who is partially, but not fully, a girl or woman. Some people describe their gender as partly a girl or woman, and partly another gender.

Demisexual

A term describing someone who only experiences sexual attraction towards people with whom they have a specific bond/connection.

Gender

How a person understands and describes their inner self and their experience and role within their social and cultural context. We are assumed to be a particular gender at birth based on our sex characteristics, but not everyone's gender is the same as that which was assumed. Gender is understood differently across cultures and throughout history.

Gender affirmation

See Transitioning

Gender-affirming healthcare

An umbrella term encompassing healthcare and medical procedures that trans and non-binary people may undergo to affirm their gender and alleviate gender dysphoria. This can include (but is not limited to) taking puberty blockers, gender-affirming hormones, psychosocial support, or having gender-affirming surgery.

Gender-diverse

An umbrella term used to collectively describe a diverse range of genders that exist outside of being cisgender, including transgender, non-binary, and culturally specific genders. This term is useful when describing a population or a group, and allows non-cisgender people to discuss collective experiences of gender diversity.

Gender dysphoria

The disconnect, discomfort or distress experienced as a result of a person's perceived gender not aligning with their self-determined gender. Everyone experiences dysphoria differently, but dysphoria can often cause distress, anxiety, depression, or trauma. These feelings are influenced by social factors too, such as the disconnect between how a person sees themselves and how others see their gender (e.g. being misgendered or deadnamed). The discomfort that dysphoria can cause can be so intense that it can interfere with a person's ability to function in normal life, such as at school, work, or during social activities.

Gender euphoria

The positive feelings experienced when a person's perceived and actual gender are aligned and they are able to exist, be recognised as, and participate in life as their actual gender.

Gender expression

How a person expresses their sense of gender through their clothes, mannerisms, voice, pronouns, and other forms of expression. A person's gender expression does not always align with their gender identity — sometimes as a part of self-expression, and sometimes out of safety or protection from being discriminated against.

Gender marker, Sex marker

The letter or word representing a person's gender or sex (ie. M, F, X) recorded on their official identity documents such as birth certificates and passports.

Genderfluid

A term describing a person or people whose gender is varied, dynamic, and may change over time.

Genderqueer

A person whose gender is "queer". This is experienced and described in many different ways, such as describing one's gender in ways that defy existing categories or labels.

Heteronormativity

A set of cultural beliefs and assumptions that centre heterosexuality as the 'norm', while inferring that all other sexualities or forms of queerness are not as 'normal' or 'natural' as being heterosexual. This can look like assuming people are straight/heterosexual, or 'othering' people of different sexualities.

Homophobia

Prejudice against or dislike of people attracted to those of the same gender (e.g., gay or lesbian). This can also impact and affect those who are attracted to their own gender as well as others (e.g., bisexual or pansexual people). This may include negative stereotyping or denying the existence of gay and lesbian people, verbal or physical harassment, or microaggressions such as saying 'that's so gay'.

Homosexual

A term describing someone who is exclusively attracted to people of the same gender. The term can refer to someone who is gay or lesbian. While some people do self-identify with this term, others do not because of its history of being used in a clinical or negative way.

Heterosexual, Straight

A person who is exclusively attracted to people of a different gender than their own.

Hinehi, Hinehua

Māori terms that Māori people may use to describe their feminine gender. These terms do not have a Pākehā or western equivalent, but are best understood within their cultural context and may mean something different to each individual. See also Whakawahine.

lawhiti

A word in te reo Māori for transgender.

Internalised homo-/bi-/trans-/inter-phobia

When people accept or hold negative thoughts and feelings about being trans, queer or intersex, based on external messages and norms that suggest being this way is ‘wrong’. Examples of internalised phobias include a person experiencing shame around their own transness that prevents them from being open about who they are, or a person fearing that they might be perceived as gay. Anyone, both within and outside of rainbow communities, can experience internalised phobias. People can hold this stigma with or without being aware of it.

Interphobia

Discrimination against intersex people, or those with variations in sex characteristics. This may include making negative remarks about a person’s sex characteristics such as body hair or chest. Interphobia also exists in medical institutions through performing non-consensual cosmetic ‘normalising’ surgeries on intersex infants and young people.

Intersex, variations of sex characteristics (VSC)

The term intersex is used to describe a person born with natural variations of sex characteristics such as chromosomes, reproductive anatomy, genitals, and hormones. People are sometimes born with these variations, or they may develop during puberty. There are up to 40 different intersex variations. Though the word intersex describes a range of natural body variations, many people will not identify with, or know, this term or related terms. In medical environments, variations in sex characteristics are known as 'differences in sex development' (DSD), though this terminology is widely critiqued by intersex activists for pathologising natural bodily development.

Irauhua

A word in te reo Māori for gender diversity.

Lesbian

Describes women who are exclusively or primarily attracted to women. As many lesbians throughout time have had complex relationships with gender, the term can be used in an expansive way, allowing space for non-binary lesbians, masculine lesbians and lesbians who engage with and affirm their gender in many ways.

LGBTQIA+

An acronym that stands for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and more diverse sexualities, genders, and sex characteristics. It is used in a similar way to rainbow, but is often critiqued for centring Western understandings of gender, sex, and sexuality.

Microaggression

An indirect or subtle form of discrimination, such as a comment or action, which typically concerns members of a marginalised group such as ethnic, gender, or sexuality minorities. Microaggressions are usually unintentional but can still cause harm or reinforce hurtful stereotypes.

Misgendering

The act of referring to a person as a gender they are not, such as through using the person’s birth name, pronouns, or gendered language such as ‘ma’am’ or ‘sir’. Misgendering is sometimes accidental, but can also be done on purpose to ‘out’ a trans person or invalidate their gender. Prolonged misgendering is a form of abuse, especially if it is done by multiple people. It can be distressing, traumatic, and endanger a person’s mental health.

MVPFAFF+

An acronym developed by Phylesha Brown-Acton used to encompass the diverse gender and sexuality expressions and roles across Pacific cultures. The acronym stands for mahu, vakasalewa, palopa, fa’afafine, akavai’ne, fakaleiti (leiti), fakafifine, and more. Their meanings are best understood within their cultural context and may mean something different to each person.

The following terms do not have a Western equivalent, but are loosely translated to mean ‘in the manner of a woman’:

- Fa’afafine (Samoa)
- Mahu (Tahiti/Hawaii)
- Vakaselewa lewa (Fiji)
- Palopa (Papua New Guinea)
- Akava’ine (Cook Islands)
- Fakaleiti/leiti (Tonga)
- Fakafifine (Niue)
- Pinapinaaine/Binapinaaine (Tuvalu & Kiribati)
- Raerae (Tahiti)
- Hakahuahine (Tokelau)

These terms are loosely translated to mean ‘in the manner of a man’:

- Fa’atama/Fa’afatama, ‘Rogers’ (Samoa)
- Māhūkāne (Hawai’i)
- Binabinamane (Kiribati)

Non-binary, enby

Describes people whose gender is outside of the 'binary' of man/woman. May be used to describe a person's gender or as an umbrella term for a number of genders that are not binary. As non-binary people have a gender that is different from what was assumed at birth, they fall under the umbrella of ‘trans’, though not every non-binary person will use this term to describe themselves. Non-binary may be shortened to NB/nb/n-b. The term "enby" is used by some, but not all, non-binary people.

Outing

The process through which someone discloses a person’s rainbow identity without their permission. Outing someone can put the person’s safety at risk and can have negative impacts on their employment, education, housing, and family situations.

Pansexual

Describes people who are attracted to people of all genders, any gender, or regardless of gender. How someone experiences and describes or defines their pansexuality varies from person-to-person.

Pronouns

Words used to refer to a person or persons in place of names. You, I, he, she, they are all examples of pronouns. In English, third-person singular pronouns (he/him/his, she/her/hers) have gendered associations. Culturally it is considered important to use the correct pronouns (referring to men and boys with he/him/his pronouns and referring to women and girls with she/her/hers pronouns). It is important that respect is extended to trans people by using the pronouns that are correct for them. This may mean using 'they/them/theirs' pronouns as a singular, or using other, newer pronouns. In some languages, such as te reo Māori, pronouns are gender neutral (e.g. ia, tōna, tāna). Some people use their name instead of pronouns, or neopronouns that are less commonly known such as ze/hir/hirs.

Queer

A reclaimed term that indicates that a person is not straight or cisgender without providing a strict definition or requiring a person to describe themselves using straight/cisgender frameworks.

Queerphobia

Discrimination against queer people. Queerphobia may include negative stereotyping or denying the existence of queer people, or verbal or physical harassment. The term is sometimes used as an umbrella term to encompass homophobia, biphobia, transphobia and interphobia.

Questioning

The process of exploring one’s gender or sexuality. Questioning, exploring or considering one's gender or sexuality is normal, healthy and helpful for everyone.

Rainbow

An umbrella term, like LGBTQIA+, describing people of diverse sexualities, genders, and variations of sex characteristics. This term is sometimes used in place of LGBTQIA+ in Aotearoa New Zealand.

Sex

Refers to how a person’s body is classified based on characteristics such as genitals, hormones, chromosomes, and gonads. People often conflate sex and gender, or wrongly assume that a person’s sex always determines their gender.

Sex assigned at birth (SAAB), Sex designated at birth (SDAB)

A phrase used to recognise a person’s sex assigned/designated based on their external anatomy at birth. The phrase acknowledges that a person’s assigned/designated sex may be different from their actual gender or sex. For example, the term AMAB means assigned male at birth, and DMAB means designated male at birth.

Sexuality, Sexual orientation

A term referring to the gender or genders that a person is attracted to. A person's sexuality may also describe the type of or amount of attraction that that person feels. While specific sexuality-related terms are often dependent on the gender of the people involved, sexuality and gender are different concepts.

Straight: See Heterosexual

Tāhine

A relatively new term used by some Māori to describe their gender, loosely translating to non-binary (a portmanteau of ‘tāne’ and ‘wahine’). This term is used broadly so it can be used to describe a transgender woman, a transgender man, or a non-binary or genderfluid person.

Taihemarua

A word in te reo Māori for intersex.

Takatāpui

A Māori word that traditionally means ‘intimate friend of the same sex’. It has since been embraced to encompass tāngata Māori who identify with diverse genders, sexualities or variations of sex characteristics and choose to use this kupu. Takatāpui denotes a spiritual and cultural connection to the past. It is best understood within its cultural context and may mean something different to each person.

Tangata ira tāne

A term that some Māori people use to describe their masculine gender. This term does not have a Western equivalent, but is loosely translated to mean ‘in the manner of a man.’ It is best understood within its cultural context and may mean something different to each person.

Trans man, trans boy

A man or boy who was assumed to be a girl at birth.

Trans woman, trans girl

A woman or girl who was assumed to be a boy at birth.

Transfeminine

A term describing a trans person who was assumed to be a boy at birth but identifies or expresses themselves towards the feminine end of the gender spectrum.

Transgender, Trans

Someone whose gender is not the same as what was assumed at birth (e.g., a person who was assumed to be a boy at birth but is actually a girl, non-binary, etc.). This term includes people with binary (man, woman) and non-binary (genderfluid, genderqueer) genders. Not all people with this experience will use the term trans to describe themselves.

Transitioning,

Gender affirmation steps taken over time by trans and non-binary people to affirm their gender. Transitioning may include social, medical, and legal processes such as using a different name and pronouns, dressing in affirming clothes, changing one's name and/or sex marker on legal documents, hormone therapy, puberty blockers and a range of gender-affirming surgeries. Everybody's transition or gender affirmation looks and feels different. While the term gender affirmation is mostly used in relation to trans people, everyone, including cisgender people, can and do affirm their gender in many ways.

Transmasculine

A term describing a trans person who was assumed to be a girl at birth but identifies, or expresses themselves, towards the masculine end of the gender spectrum.

Transmisogyny

The intersection of transphobia (prejudice against trans people) and misogyny (oppression of women and femininity) that largely impacts trans women and transfeminine people. An example of transmisogyny is when a trans woman's gender is at once questioned or delegitimised, and at the same time their femininity is sexualised. People who are affected by both transphobia and misogyny experience these types of oppression at the same time, which can compound the harmful effects on their wellbeing.

Transphobia

Prejudice against or dislike of trans people. Transphobia can also be directed at people regardless of whether they are trans, who are seen to not conform to traditional binary gender norms. Transphobia may include (but is not limited to) negative stereotyping of trans people (e.g., ideas about gender diversity being a threat or deviant), denying the existence of trans people, or verbal or physical harassment.

Whakawāhine

A term in te reo Māori that some Māori people may use to describe their feminine gender. This term does not have a Pākehā or western equivalent, but is usually translated to mean ‘in the manner of a woman.’ It is best understood within its cultural context and may mean something different to each individual.

Patai

FAQs



1. Are transgender, gender diverse, and non-binary participants really excluded from sports?

Yes. Research shows that 50% of transgender people avoid playing sport they're interested in, 80% of individuals have witnessed or experienced homophobia, and 70% of LGBTQI+ people do not feel sport is safe or welcoming. In Aotearoa, research shows that two in five trans people have avoided a sports team or club out of fear they would be mistreated. In addition, the highly gendered nature of sports can create exclusionary environments.

Sport, particularly at the community level, is supposed to be a mechanism by which people can enjoy physical exercise and gain a sense of community, connection, and belonging. However, many examples can be found of transgender folks being excluded from sports. Examples of exclusion may include a transgender woman being excluded from participation in a women's team or a transgender participant not having an appropriate bathroom, changing room, or uniform.



2. What about safety?

In considering the safety of participants at the community level, a multifaceted view should be taken that includes the physical, psychological, and cultural safety of all participants. The gender identity of a participant does not create a danger or risk to safety. Transgender participants, as with all cisgender participants, are diverse and varied in their height, weight, strength, and stamina. In sport, mismatches or significant disparities among participants may contribute to a risk to safety, regardless of gender. The rules of a specific sport provides protection of participants from excessive force. All participants must know the rules of the game and participate in the sport with informed consent, knowing that injury is an inherent risk when playing sport. If in doubt, a match official could be appointed to a specific game and education provided to participants.

3. What if a sports organisation receives a complaint or query about fairness or safety regarding a specific person?

Any queries or complaints should go to the appointed person at their organisation/club. It is important to respect the privacy of all individuals involved, disclosure of a person's gender and/or sex is not assumed or required as community sport is inclusive. The response to the complaint/query should outline inclusivity and these guidelines used to help provide advice. See section: Process for applying these guidelines. If helpful, a match official could be appointed to a game (if it is a grade that does not usually have officials appointed), to help ensure following the rules of the sport.



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