

Fair go, sport!

Promoting sexual and
gender diversity in hockey
A literature review



Victorian Equal Opportunity & Human Rights Commission

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Fair go, sport! Promoting sexual and gender diversity in hockey – A literature review.

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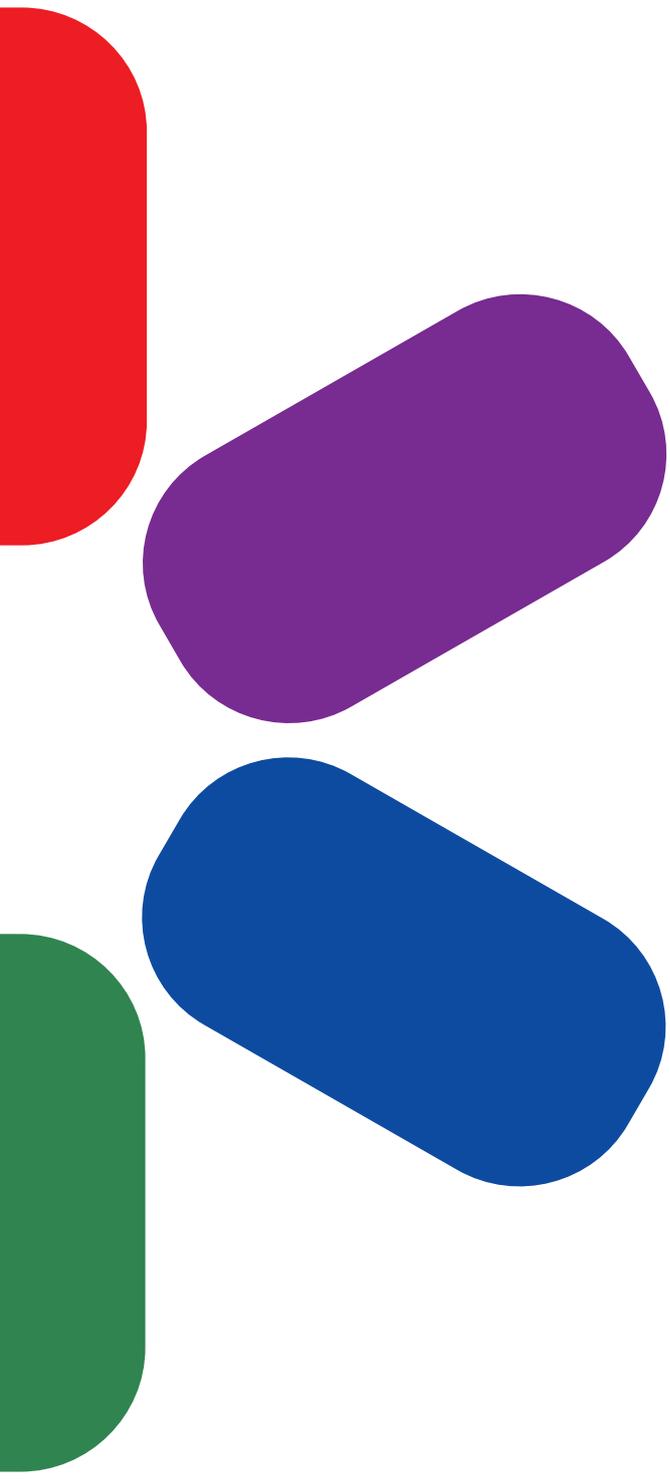
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Background

This literature review is intended to inform and support the one-year *Fair go, sport! Promoting sexual and gender diversity in hockey* project, being implemented in Victoria by the Victorian Equal Opportunity and Human Rights Commission (the Commission) in partnership with Hockey Victoria (HV), Hockey Australia (HA), and the Australian Sports Commission (ASC).

The aim of the project is 'to increase awareness of sexual and gender diversity in hockey and promote safe and inclusive environments, and develop a flexible model of engagement that can be adapted for other sporting codes and their governing bodies' (the Commission, 2010). A key feature of the project aim – and, indeed, of the project itself – is its focus on positive action that builds on existing strengths (as demonstrated by use of the phrase 'increase awareness') rather than on the negative actions of homophobia and transphobia.¹ *Fair go, sport!* is taking an overall asset-based approach to promotion of a culture of respect and inclusion of people of all sexualities and gender identities within hockey. Thus the project will work to identify commitment to, ideas and opportunities for, and existing strengths in relation to, promotion of safety and inclusion for people of diverse

1 This report uses the word homophobia to refer to 'prejudice, discrimination, harassment or violence based on a fear, distrust, dislike or hatred of someone who is lesbian, gay or bisexual' (Challenging Homophobia in Sport Initiative, 2009: 12). Transphobia is used to refer to 'an irrational fear of, and/or hostility towards, people who are transgender or who otherwise transgress traditional gender norms' (Head, 2010).

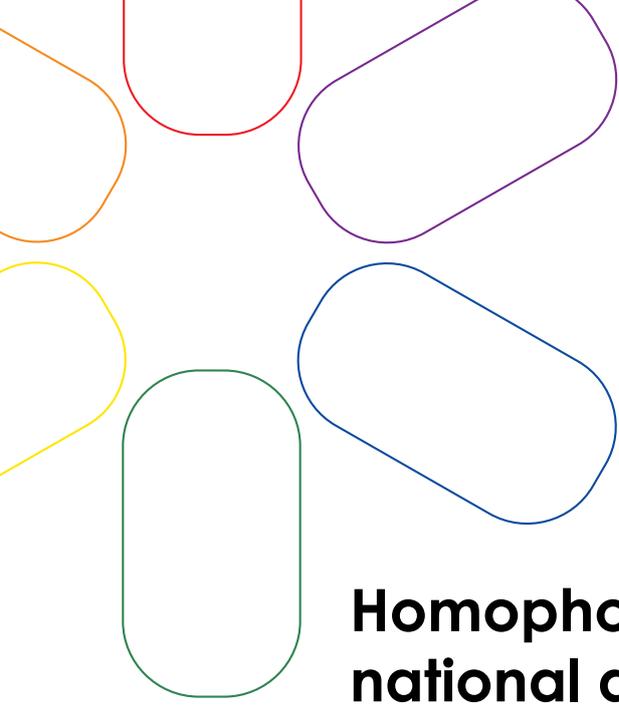
sexualities and gender identities. Dyson and Flood (2008: 8) described an asset-based approach to culture change as one in which 'respect for self, others and the team' is maximised and project participants are supported and encouraged to internalise 'the message that they can do something'.

Consistent with this overall asset-based approach, the project is using action learning as its primary methodology. While different forms of enactment of action learning exist, there is widespread agreement that, at its base, action learning means exactly what the name implies: 'learning from action or concrete experience, as well as taking action as a result of this learning' (Zuber-Skerritt, 2001: 2). There is a dynamic, iterative cycle of examination, learning, action, examination, learning, and so on. The asset-based approach ensures that the examination, learning and action embedded in this cycle does not focus on deficit but, rather, on what positive experiences exist or what positive change might be possible.

This is not to suggest that negative attitudes and discriminatory and (emotionally and/or physically) hurtful behaviours do not exist towards people of diverse sexualities and gender identities within hockey (or other sporting codes) in Victoria and across Australia. People categorised by others as 'different' in regards to their sexuality or gender identity are subjected to a range of homophobic and transphobic behaviours, identified as including 'verbal, physical or emotional harassment, insulting or degrading comments, name calling, gestures, taunts, insults or jokes, offensive graffiti, humiliating, excluding, tormenting, ridiculing or threatening, [refusal] to work or cooperate with' because of their sexual orientation or gender identity (Symons et al., 2010: 5).

This literature review will begin with a brief summary of the evidence of the existence of homophobia and transphobia in sport, and of the ways in which such phobias exclude individuals from enjoyment of, and participation in, sport. Nonetheless, the primary focus of this literature review will mirror that of the *Fair go, sport!* project in that the greatest attention will be paid to what can (and has) been done to help create safer and more inclusive environments.

The review will conclude with an overview of existing state government promotion of inclusion in sport, plus a summary of the legal situation in Victoria in relation to homophobia and transphobia.



Homophobia and transphobia in sport: national and international evidence

It is beyond doubt that sport can be a site of discrimination on the grounds of someone's (known or assumed) sexuality or gender identity. Experiences of harassment, discrimination and exclusion have been documented in multiple international reports and research projects (Baks and Malecek, 2004; Demers, 2006; Gill et al., 2006; Gill et al., 2010; Harry, 1995; Hekma, 1998; Kian and Anderson, 2009; Maurer–Starks et al., 2008; Osborne and Wagner, 2007; Sartore and Cunningham, 2009a; Sartore and Cunningham, 2009b; et al.).

It has also been documented within Australia (Burton, 2000; Crawford, 2009; Hemphill and Symons, 2009; McCann et al., 2009; Plummer, 2006; Symons et al., 2010; Walsh et al., 2008; Watts, 2002; et al.). The Commonwealth Government funded Australian Sports Commission (ASC) has been forthright in acknowledging homophobia in sport and, in 2000, published *Harassment-free Sport: Guidelines to Address Homophobia and Sexuality Discrimination in Sport*. This document has been cited internationally as a worthy example of sporting leadership in addressing homophobia (Brackenridge et al., 2008; Demers, 2006; Sport England, 2004).

Hemphill and Symons (2009: 400) questioned the Australian belief in sport as 'a great equaliser' and, instead, identified sport 'as a significant site of discrimination' for gay, lesbian, bisexual, transgender, intersex and queer (GLBTIQ) people.² Similarly the *Submission to the Department of Health and Ageing Independent Sport Panel*

developed by a consortium of peak community organisations and committed individuals within Victoria, stated:

Sport is recognised as a vital social institution, bringing people together, promoting health and providing important opportunities for the demonstration and celebration of sporting talent and achievement. It is also a place where GLBTI[Q] Australians are largely invisible, silent and marginalised.

Challenging Homophobia in Sport Initiative, 2009: 3

Experiences of discrimination and harassment reported in relation to sport in Australia have included verbal and physical abuse, exclusion, and silencing tactics (Hillier et al, 2005; Symonds et al, 2010; Walsh et al, 2008, Plummer, 2001). Indeed, Australian same sex attracted young people have reported that in terms of discrimination and verbal and physical abuse, they felt 'the least safe at sporting events' (Hillier et al., 2005: 43). The same research (which attracted 1,749 respondents young people aged 14–21) provided strong evidence of the negative impact of homophobia on same sex attracted young people. Respondents who had experienced homophobic abuse were more likely to 'self-harm, report a sexually transmissible infection (STI) and use a range of legal and illegal drugs' (Hillier et al., 2005: 43).

While incidents of physical or verbal abuse provide highly visible examples of homophobia and transphobia, it is important to note that an absence of such reports does not equate to an absence of the existence of homophobia or transphobia. Baks and Malecek (2004) argued that:

2 Hemphill and Symons used the abbreviation GLBTI, but the decision has been made to apply the abbreviation GLBTIQ throughout this document in order to capture a fuller range of non-heteronormative experience and identity.

The most common form of discrimination is silence and invisibility, which leads to the stabilisation of an extremely heterosexual environment in sports. There seems to be a persistent silence on the issue of gays and lesbians in sports amongst sport authorities, although a very few exceptions can be reported. Most regular sport organisations seem to be ignorant on homophobia and discrimination of gays and lesbians in sport.

Baks and Malecek, 2004: 15–16.

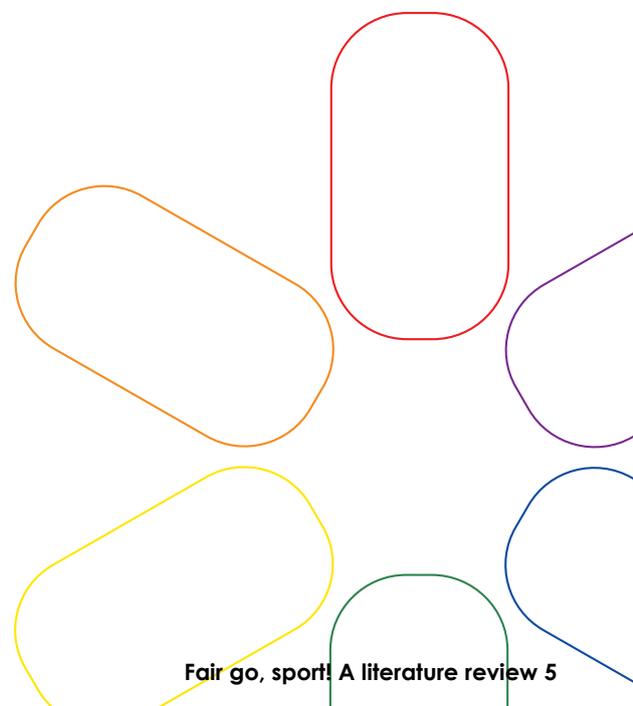
Such silence and invisibility leaves GLBTIQ people with the burden of having to either acquiesce and 'pass' as straight, or persist in attempting to assert their 'difference' in the face of resolute but usually unspoken policies of 'don't ask, don't tell'. In a study of online accounts by North American gay athletes, Gough (2007: 165) reported that 'the personal costs of suppressing "inner" gay feelings and "acting" straight were noted in a variety of contexts, and themes of denial, guilt, and fear of being found out were evident'.

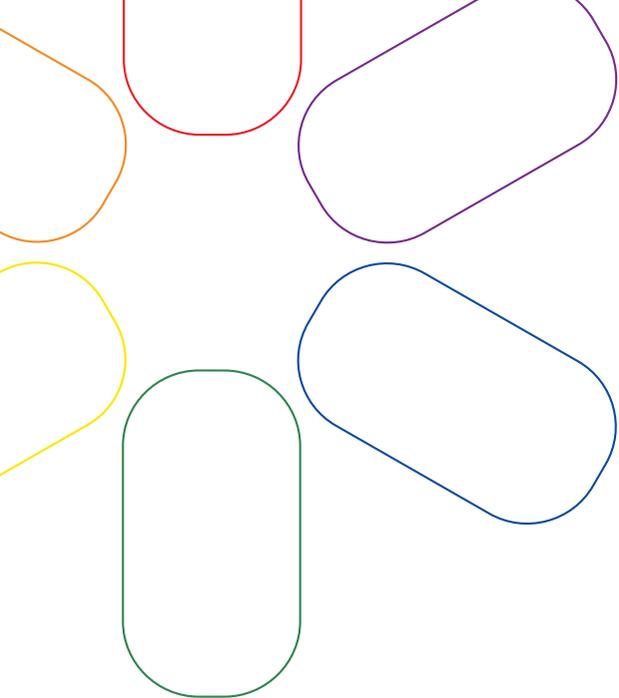
While the greatest burden of homophobia in sport is carried by GLBTIQ people, it has also been noted that homophobic language is used as a form of gender control (both within and outside of a sport context). 'Acceptable', or normative, forms of masculinity or femininity are asserted through the use of abusive terms such as 'dyke', 'poofter', or 'trannie'. (McCann et al., 2009; Plummer, 2001; Walsh et al., 2008). Such terms are applied as a way of punishing perceived gender transgressions, regardless of someone's known (or assumed) sexuality. Thus male sportspeople who are perceived as not representing a normative masculinity – men who are gentle, or unmuscular, or not 'blokey' enough – are labelled effeminate and, therefore, homosexual, despite the wide

range of masculinities displayed by men who have sex with men (and by men who have sex with women). As Symons et al. reported in their research on the sporting experiences of GLBTIQ people in Victoria:

By definition, men who play badly cannot be heterosexual men – they must be sissies, girls, or they must be gay. The impact of being positioned in this way produced in the men feelings such as shame and hurt, and many left the sport because of it.

Symons et al., 2010: 6.





Similarly, female sportspeople who are perceived as not representing a normative femininity – who are strong, or forthright, or not ‘girly’ enough – are labelled ‘butch’ and, therefore, lesbian, despite the wide range of femininities displayed by women who have sex with women (and women who have sex with men). As stated by Clarke (1998: 145), the ‘socio-cultural practices [of *heterosexism and homophobia*] work to oppress all regardless of their sexuality’.

While ‘human beings...[continually] blur the edges between masculinity and femininity [and]...create differences that transcend the differences of gender (of age, race, sexual need)’ (Weeks, 2003: 41), widespread socio-cultural perceptions of both the existence of, and the need for, a border between illusionary binary opposites of masculine/feminine, heterosexual/homosexual, normal/deviant remain. Further, ‘borderwork is constantly being done’ to ensure reinforcement of such boundaries, to identify difference and to negatively mark it in some way (Connell, 2002: 14).

As noted above, it is well documented that gender and sexuality ‘border crossings’ in sport can be met with homophobia, discrimination and abuse.

This widespread documentation of discrimination and abuse is to be applauded. Nevertheless, it must be noted that national and international reports and research projects often subsume transphobia under homophobia rather than addressing transphobia as a related, but separate, phenomenon. Head (2010) has noted that ‘because lesbians and gay men often transgress gender norms, [transphobia] is often associated with homophobia’. Nonetheless, subsuming transphobia under an assumed ‘catch-all’ banner of homophobia carries risk on two counts: first, it confuses issues of sexuality with gender identity

and, second, it runs the risk of obscuring the specific issues faced by transpeople in sport. Sykes (2006: 7) argued that ‘sport is one of the cultural practices most apprehensive about changes in the categories “woman” and “man”’. A review of sexual orientation in sport carried out in the UK stated categorically that ‘bisexuality and transsexuality are underrepresented in sports research and policy’ (Brackenridge et al., 2008: 55).

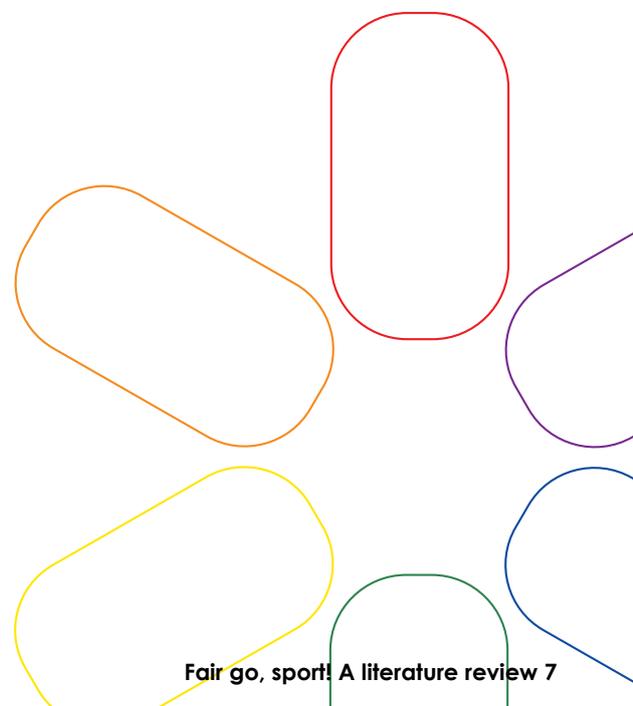
An example of the subsuming of transphobia can be found in a recent report from the Australian Government’s Independent Sport Panel. While the Panel acknowledged that ‘gay, lesbian, bisexual, transgender and intersex people...feared abuse and harm in a sports environment’ (Crawford, 2009: 198) but when describing the ‘significant unique challenges’ faced, only attributed these challenges to ‘gay, lesbian and bisexual athletes’. The challenges were described as ranging from ‘dealing with the impacts of homophobia, the concealing of sexuality, and the resultant impacts on sporting performance and opportunity’ (Crawford, 2009: 45).

GLBTIQ techniques of resistance

The existence of homophobia and transphobia in sport (as elsewhere) does not mean that GLBTIQ people have acceded to exclusion from sport.

Rather, they have employed a range of strategies to enable safer participation. Such strategies provide useful reference points for an asset-based intervention such as *Fair go, sport!*. This is not to suggest that GLBTIQ people should have to shoulder the responsibility for finding safe space, but an acknowledgement of lessons that can be learned from existing GLBTIQ resilience and resourcefulness.

For example Hillier (2005: 51) has reported how young women have coopted the homophobic and highly gendered assumption that women who play Australian Rules football are all lesbians to create a space where women can enjoy sport and test gender and sex boundaries 'in relative safety'. Successful gay male sportspeople in the United States of America have reported refusing to remain silent about their sexuality, thus making visible and confronting stereotypes that gay men cannot play sport (Anderson, 2002). Information on which mainstream sporting clubs are less homophobic than others has been shared within GLBTIQ networks (Elling and Janssens, 2009). GLBTIQ people have worked together to create queer spaces within mainstream sporting contexts (Eng, 2008; Muller, 2007), or to create out and queer sports clubs (Jones and McCarthy, 2010). While none of these strategies is without risk, GLBTIQ people have persisted (and succeeded, to varying degrees) in finding or creating space for themselves within a range of sports.





Lessons learned from the practice of sports culture change

It is of note that while there are several published recommendations for tackling homophobia and transphobia in sport, there is limited literature that reports on the effectiveness (or otherwise) of implementing such recommendations. This is in keeping with the findings of a 2008 *Review of Sexual Orientation in Sport* carried out in the UK (Brackenridge et al., 2008), which noted:

Those whose core business is sport look elsewhere for guidance on SO [*sexual orientation*] and those whose core business is equality are all-too-often afraid to engage with sport or see it as a marginal activity in the political landscape.

Brackenridge et al., 2008: 54.

The review added that there were ‘few examples of good practice or guidance to follow’ and ‘a sense that either socially or organisationally the challenge of addressing LGBT[I] issues in sport successfully is still some way off’ (Brackenridge et al., 2008: 57–58). This underlines the importance of documenting lessons learned from the *Fair go, sport!* project.

While there may not be many practice-based examples of sporting culture change in direct relation to homophobia and transphobia, the Australian Football League (AFL) is currently home to a major sports culture change initiative that offers useful guidance for the *Fair go, sport!* project. The *Fair Game: Respect Matters* program was first funded by VicHealth in 2008, as a Northern League pilot. The program was intended to complement the AFL’s *Respect and*

Responsibility program, the aim of which was to ensure that people throughout the football industry were aware that violence against women, or behaviour that harmed or degraded women, was unacceptable. *Fair Game: Respect Matters* sought to ensure that structures were in place to prevent such behaviours. *Fair Game: Respect Matters* has always included homophobia as an example of ‘group disrespect’ that leads to violence and discrimination. The project proved such a success that it has been funded for a further four years and is gradually being introduced with a view to going state wide in the next five years. In 2009, *Fair Game: Respect Matters* won a VicHealth Award in recognition of ‘outstanding achievements and innovative contributions to health promotion’ (VicHealth, undated).

As with *Fair go, sport!*, an asset-based approach was taken in which the underlying message was that ‘change is possible’ (Dyson and Grzelinska, 2010, in press: 2). Changes that occurred included: an increase in the number of women in decision-making positions in clubs; development and distribution of booklets and posters (in some clubs) to communicate club codes of conduct and policies; development of orientation kits for new committee members, to ensure that codes of conduct and policies were clearly understood by all; improvements to club facilities to make them more female and family-friendly; and the active recruitment of female coaches, score keepers and umpires (in some clubs).

Key activities identified as contributing to these changes were:

- * Adopting an asset-based approach, in which specific club strengths and desire for change were identified and built upon.
- * Ensuring that decision making in terms of interventions occurred at a club level, rather than being imposed from above. This contributed to ownership of, responsibility for, and commitment to, change.³
- * Working through program 'drivers'; a man and a woman nominated by their club. These drivers attended program seminars then introduced the program to the club committee and worked with the committee to review club operations in regards to inclusion of and respect for women. The program found that clubs which nominated drivers who held some influence in their club 'enjoyed greater success' than those who had little influence (Dyson and Grzelinska, 2010, in press: 3). However Dyson and Grzelinska offer a word of warning: that care had to be taken to ensure drivers were not overloaded.
- * Linking clubs with existing service provider networks, to offset any feelings of working in isolation.
- * Leadership by example from AFL Victoria, which examined its own practices as well as expecting clubs to.
- * Consistency of program message delivery, from the club level to state AFL level.

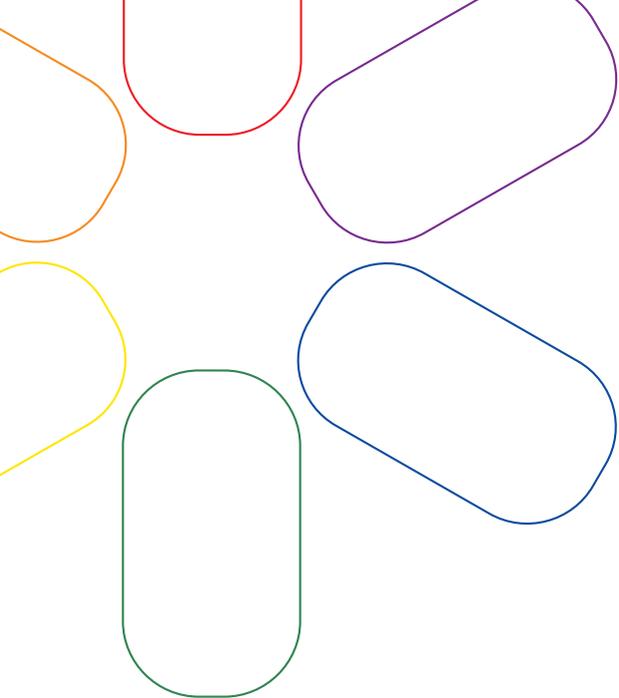
3 While the *Fair Game: Respect Matters* program does not claim to use an action learning methodology, there are clear links between use of an asset-based model and an action learning approach. Both begin from existing experience and evolve in an iterative, rather than deductive, fashion.

Recommendations based on research and theory

The recommendations presented below are synthesised from a range of reports and documents, including those published by the ASC and the 'Play by the Rules' initiative.

1. Development, implementation and enforcement of policy

In a report for the European Gay and Lesbian Sports Federation, Baks and Malacek (2004) recommended that national and European sporting organisations should develop an anti-discrimination policy 'designed to: (a) eliminate discrimination, homophobia and harassment, (b) ensure equal treatment' (2004: 20). Discrimination on the grounds of someone's sexual orientation or gender identity is against the law in Victoria.



The Victorian *Equal Opportunity Act 1995*, and the Victorian *Equal Opportunity Act 2010*, which will come into effect August 2011, apply as fully to the world of sport as it does to elsewhere, and sporting organisations are responsible for ensuring that harassment, vilification or discrimination on the grounds of someone's sexual orientation or gender identity does not occur (Government of Victoria, 1995; Government of Victoria, 2010a).⁴

In its *Guidelines to Address Homophobia and Sexuality Discrimination*, the ASC (2000: 10) recommends that sporting organisations develop an anti-discrimination policy 'in line with federal and state anti-discrimination legislation'. In specific relation to hockey, Hockey Australia has included homophobia in its anti-discrimination and harassment policy, as defined in the *Member Protection Policy* (Hockey Australia, 2010). Further, it has a gender-identity policy that states Hockey Australia is 'committed to providing an inclusive sporting environment where transgender or transsexual people involved in its activities are able

to contribute and participate' (Hockey Australia, 2010: 8). These policies apply to all state hockey organisations, including Hockey Victoria.

However the Hockey Australia *Codes of Behaviour* (2009) – which apply to any coach, manager, team official, game official, player/athlete, administrator, board member, parent/guardian, or spectator involved in a club or event sanctioned or conducted by Hockey Australia – only specify that 'the rights, dignity and worth of every person' should be respected 'regardless of their gender, ability, cultural background or religion' (Hockey Australia, 2009: 2–8).

Hockey Victoria's current *Code of Behaviour* (2010) is more specific in that it requires every 'player, parent, coach, administrator, official or spectator in any activity held by or under the auspices of HV or one of HV's Affiliated Clubs or Associations' to: 'Respect the rights, dignity and worth of all involved in hockey regardless of their age, gender, sexual orientation, ability, race, culture or religion' (Hockey Victoria, 2010: 1–8).

Such policies, while a good starting point, are likely to remain ineffective if, first, they are not applied and, second, they are not supported by a strong internal complaint mechanism (Australian Sports Commission, 2000; Baks and Malecek, 2004).

2. Role modelling

It has been noted that the existence of policies, even if applied and supported by complaint mechanisms, will have limited impact if key people within clubs or sporting organisations are seen or heard to act in ways that go against the spirit of such policies (Simms, 2008). For instance, the following simple example of positive role modelling has been suggested by the 'Play by the Rules' initiative: if a club is having a social event, and a

4 Sexual orientation is increasingly being used by bodies including the United Nations, the Government of Victoria and other State bodies as an identifying term for 'heterosexual, homosexual, lesbian or bisexual' (Victorian Equal Opportunity and Human Rights Commission, 1998–2010). Gender identity is defined by the Commission as referring to people who identify 'as a member of a particular gender by the way they dress, a change of name and by medical intervention which can include hormone therapy, counselling and surgery' (the Commission, 1998–2010). It is the opinion of the author that there are two key risks inherent in widespread adoption of these terms: first, that gender identity is often left out of the equation and reference made solely to sexual orientation (as with the *Victorian Code of Conduct for Community Sport*). Second, that a broader conceptualisation of sexuality is reduced to a focus on seemingly fixed sexual identities. There is a de-queering at work here.

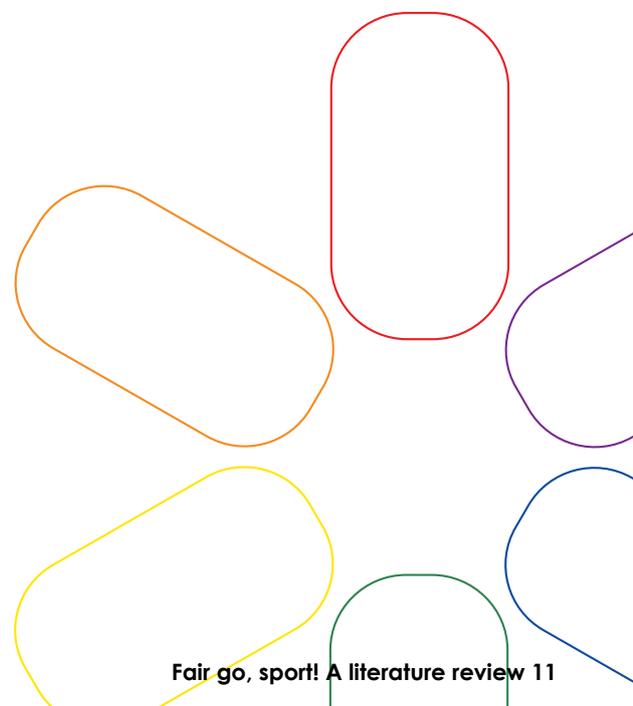
GLBTIQ member takes their partner to that event, key club figures should be seen to be welcoming to the member and their partner (Simms, 2008).

3. Awareness raising

Several documents recommend the use of workshops, training or information sessions as a means to raise awareness of issues related to homophobia (and, implicitly, transphobia) within sporting organisations (ASC, 2000; Challenging Homophobia in Sport Initiative, 2009; Demers, 2006; Simms, 2008; Sport England, 2004). The use of posters, pamphlets and other information, education and communication (IEC) materials to support promotion of messages that are anti-discriminatory, or that promote a club as a safe and inclusive space, is also widely recommended.

4. Paying attention to language

As noted earlier, homophobia and transphobia can be found in absence; specifically, in the absence of recognition of the existence of GLBTIQ people in written or oral communications. Policies or documents that may be intended to be inclusive can be read by GLBTIQ people as excluding if, for instance, sexuality is mentioned but gender identity is not (or vice versa). However, it must be noted that – as with the earlier caveat that having a policy is not the same as enacting a policy – use of perceived ‘PC’ language does not automatically equate to being genuinely inclusive. Nor, in some instances, does use of ‘non-PC’ language automatically indicate homophobia and transphobia.





Policies and guidelines on sporting inclusion

The 'Play by the Rules' initiative

The national 'Play by the Rules' initiative was established to 'support community sport and recreation organisations in preventing and dealing with discrimination, harassment and child abuse, and to develop inclusive and welcoming environments for participation' ('Play by the Rules', 2009).

The project – implemented in partnership between the ASC, the Australian Human Rights and Equal Opportunity Commission, all state and territory sport and recreation and anti-discrimination agencies and the Queensland Commission for Children, Young People and Child Guardian – is explicit in identifying homophobia (again, as an umbrella term that implicitly covers transphobia) as a key challenge for schools and sporting organisations, and promotes the creation of safer environments that are inclusive of gender and sexual diversity. Resources and training materials are available that cover rights and responsibilities in relation to homophobia and sexuality discrimination, and offer practical suggestions for positive leadership actions.

State government positions in relation to sporting inclusion

In the main, State and Territory governments across Australia that have instigated initiatives on promoting sporting inclusion have done so through a focus on inclusion of culturally and linguistically diverse (CALD) communities, women, and people with disabilities.⁵ GLBTIQ people are noticeably missing from the picture. For example the Office

of Recreation and Sport, Government of South Australia, has developed a To Include Everybody page on its website which states that 'an inclusive environment is one where everyone feels welcome and supported to participate and make a valued contribution'. Subsections on the page refer to disability awareness and inclusion, cultural awareness and inclusion, general awareness and inclusion and children. The inclusion of GLBTIQ people is not mentioned (Office for Recreation and Sport, 2010).

The New South Wales Department of Communities, Sport and Recreation has been running a major initiative for prevention of sport rage since 2006, which is obviously highly resourced. The campaign offers a wide range of resources to clubs including pamphlets with tips for coaches, tips for officials, for parents, and for players; colourful posters; stickers; even a CD of sports ground announcements promoting sporting behaviour. The rationale for the campaign is that sports rage affects the recruitment and retention of officials, and that it contributes to an unsafe environment for players, officials, coaches, spectators and volunteers; a decrease in levels of player participation; withdrawal of much needed financial support from sponsors; and an increased risk of litigation against the club (Department of Sport and Recreation, undated).

The use of homophobic abuse is clearly linked to sports rage, yet the campaign makes no mention of GLBTIQ issues. The campaign's sample code of conduct makes consistent reference to the need to ensure equitable treatment of 'all people involved in the game, regardless of their gender, ability or cultural background' but does not mention either sexuality or gender identity (Department of Sport and Recreation, 2006: 1).

⁵ This section focuses primarily on State or Territory government department initiatives on inclusion, although those departments' connections to the nationwide 'Play by the Rules' project is noted.

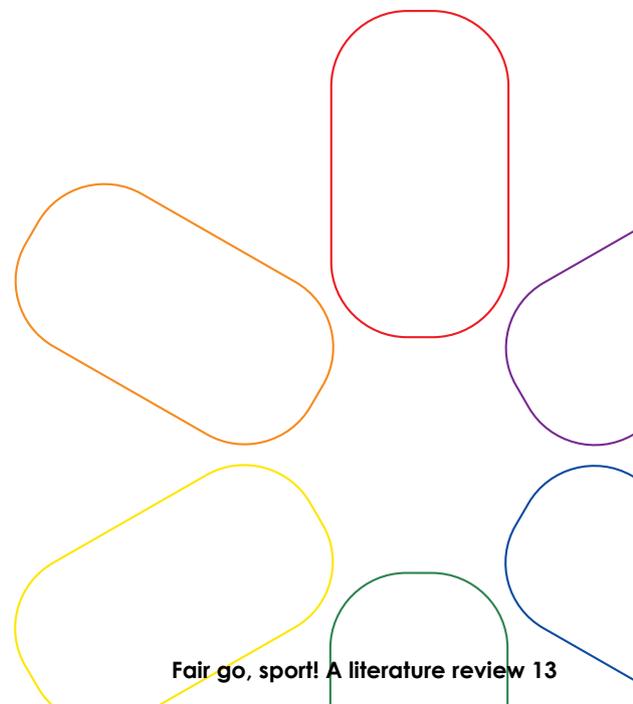
Similarly the Department of Sport and Recreation, Government of Western Australia, has developed a checklist titled *How Inclusive Is Your Club?* to promote giving 'everyone a fair go', but 'everyone' is then specified as 'males and females, people of different ages, different backgrounds, different levels of ability' (Department of Sport and Recreation, 2005: 1).

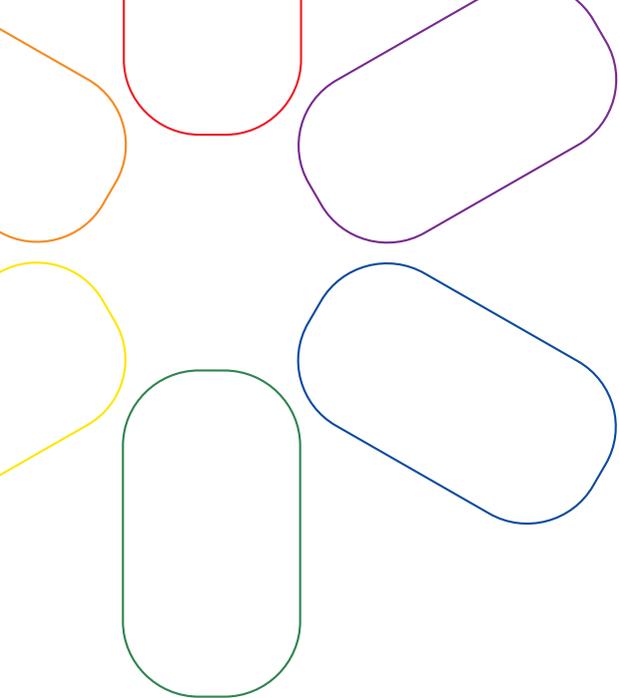
In Queensland, the Department of Communities website has a page for sports clubs titled *Increasing Participation*, but the targets for this increase in participation are identified as people with a disability, women and girls, and older participants (Department of Communities, 2009a). The Department of Communities also implements the *True Sport Lives Here* campaign, 'about encouraging positive behaviour in junior sporting environments' (Department of Communities, 2009b). The campaign's *The Values of Sport* factsheet states that 'everyone has the same value and right to be respected regardless of gender, age, ability, ethnic origin or religion' but, again, sexuality and gender identity are absent (Department of Communities, 2009c: 1). The same wording is repeated throughout the campaign's proposed *Codes of Ethics* for players, parents, coaches and officials.

In Victoria, however, the *Victorian Code of Conduct for Community Sport* (Department of Planning and Community Development, 2010) categorically states that 'every person regardless of their age, gender or sexual orientation' should be included in community sport; that 'every person: spectator, player, club member, official, participant, administrator, coach, parent or member of the community involved with the sport' should participate in ensuring that 'respect is shown towards others, the club and the broader

community'; that 'a safe and inclusive environment for all' is provided; that violent and abusive behaviour is eliminated; and that everyone is protected from 'sexual harassment or intimidation' (Government of Victoria, 2010b: 2). Gender identity is absent from consideration here.

Further, *Sport and Recreation 2005–2010: A Five Year Strategic Plan for Sport and Recreation Victoria* makes no mention of sexual orientation, gender identity or GLBTIQ issues in relation to safe sporting environments. This is despite identification of 'a culture of inclusive participation in sport and recreation' as the first of four identified key outcomes for the strategic plan (Sport and Recreation Victoria, 2005: 5).

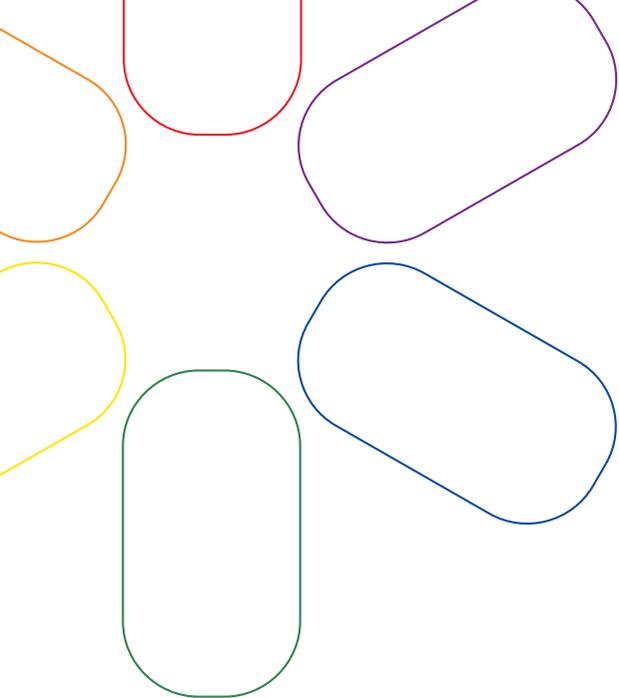




State or Territory government websites contain links to the website for the national 'Play by the Rules' initiative for inclusive, safe and fair participation in sport, but with varying prominence. For instance, the Government of Queensland's Department of Communities web pages list 'Play by the Rules' under its Community Programs dropdown menu on its home page. By contrast, the Government of New South Wales, Department of Communities, Sport and Recreation website simply lists a link to 'Play by the Rules' under an 'Other Resources' subheader on the 'Resources' page of the Sports RAGE campaign. A search of the website for 'Play by the Rules' failed to identify the link. 'Play by the Rules' is listed several times on the Sport and Recreation Victoria (SRV) section of the Department of Planning and Community Development website, but there is no clear link to the program from the SRV home page. The SRV's own campaigns *Access for All Abilities* and *Go For Your Life* (promoting increased participation in sport of people with disabilities and general health and wellbeing, respectively) are both featured on the SRV home page sidebar.

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