Coaching Association of Canada

Anti-Racism in Sport Coaching Literature Review

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IDEAS Research Lab | Indigeneity Diaspora Equity & Anti-racism in Sport

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Introduction: Racism and Anti-racism in Canadian Coaching

Canada is globally romanticized as one of the most diverse, inclusive, and progressive nations of the world (Greenhill & Marshall, 2016), particularly because it was the first country to codify a Multiculturalism Act (Srikanth, 2012). The country's multiculturalism coupled with its rising Indigenous population and racial diversity perpetuate the idea that Canada is an inclusive society, and thus, inoculated to racism, racial injustice, and racial inequities. The result is a state of **'democratic racism'** (Henry et al., 2010) – a concept denoting how people in Canada can at once hold harmful ideas about racialized populations, and at the same time employ libertarian ideas such as equality and justice. Building on Philomena Essed's (1991) landmark work on understanding **everyday racism**, many scholars have identified how, in Canada, harmful ideas can result in name-calling and overt exclusions as well as institutional or systemic, "everyday experiences of racism that are embedded in education, housing, employment, income, finances, and contacts with the legal system" (James et al., 2014, p. 22; see also Este et al., 2018; Thobani, 2007). Everyday racism is also present in Canada's sport systems (Joseph et al., 2012). In fact, the idea that race is insignificant in so-called fair, neutral, or apolitical institutions like sport allows the politics of racism to become deeply ingrained in many everyday practices and to remain unacknowledged by many athletes and coaches.

Racism takes place within a culture where White people are privileged, centered, and normalized. Many researchers have called for **critical analyses of whiteness** in sport, and its effect on racialized communities and white leaders/coaches (Hylton, 2018; Joseph et al., 2012; McDonald, 2005). Challenging whiteness in sport means challenging notions of fairness, race neutrality and **meritocracy** (success based on merit; Rankin-Wright & Hylton, 2020). Research must expand understanding of the identities and inequities in sport participation and leadership, and how they converge to influence differential coach outcomes for racialized and white groups. Examinations of whiteness could potentially provide sport stakeholders (e.g., athletes, coaches, decision-makers) with evidence-based approaches that reduce racism and promote diversity, representation, and success (Rankin-Wright & Hylton, 2020), while challenging the status quo that has stagnated racialized sport coaches' growth and progression.

Within sport, there has been an inclination to consider racism as a thing of the past, thus reinforcing ideas of 'racelessness' and 'invisibility' (Joseph et al., 2012, 2021). Hylton (2018) suggests that racism in sport is often reduced to an individual issue rather than a systemic or institutional problem. This

framework enables racial inequities to be considered "collective cultural inadequacies," blames those who are excluded or experience discrimination, and insinuates that racialized communities should just follow the "bootstraps analogy to pull themselves up" (Fletcher & Hylton, 2016, p. 14). **Racial evasiveness** (sometimes referred to as 'colourblindness' or 'not seeing colour') combines dismissing white privilege with refusing to acknowledge racial inequities within sport. These factors remain a significant mechanism in the maintenance of whiteness and White privilege in sport (Fletcher & Hylton, 2016; Hylton, 2018; Joseph et al., 2021), especially in Canada.

In Canada, racial evasiveness is part of dominant understandings of multiculturalism. Celebrating a wide range of ethnic identities and cultures while ignoring race and racial discrimination is part of the desire to be inclusive. However, 'not seeing colour' negatively impacts Indigenous and racialized communities (Mackey, 2002; St. Denis, 2011; Walcott, 2002) because it "means people don't acknowledge the racism [coaches] face and, therefore, don't invest in changing existing inequitable systems" (Joseph, et al., 2021, p. 46). Historically, ideas about racial difference and hierarchies among racial groups legitimized and strengthened the colonial project in Canada, with remnants of these ideas soaked into the fabric of contemporary sport (Forsyth & Giles, 2013; Joseph et al., 2012). From cricket to curling, recreational sports to Olympic teams, colonialism lingers even within multiculturalism through Eurocentric ideals about White excellence, leadership, and expert knowledge. Racialized people account for nearly a quarter of Canada's population (Statistics Canada, 2016) and are projected to constitute close to 40 per cent by 2036 (MacIsaac, 2017). Yet a multicultural inclusion approach has not resulted in positive changes for many Indigenous and racialized communities. Indigenous communities indicate that multiculturalism can be weaponized into a tool of colonialism used to distract from acknowledging and addressing Indigenous sovereignty (St. Denis, 2011). Moreover, racialized people in Canada are concerned that multiculturalism does not adequately address racism and anti-immigration sentiments, but instead aggravates them (Mackey, 2005; St. Denis, 2011). Racialized people, whose cultures are celebrated in festivals, are underrepresented among athletes and coaches, and experiences of racism limit sporting potential (James, 2005; Joseph, 2020; Joseph et al., 2012), while many White coaches and athletes enjoy the unearned privileges of whiteness (Joseph et al., 2021). Awareness that racism creates micro-stressors, chronic stress and ill-health, as well as transgenerational group trauma (McDevitt, 2021; McKenzie, 2020) means that dismantling racism in all social institutions, including sport, must remain a top priority. Anti-racism education can help to decrease the silences related to racism.

Globally, athletes and coaches have called for advancing anti-racist approaches within coaching for Asian (Fletcher et al., 2021), Indigenous (Hauck, 2020; McHugh et al., 2015), and Black (Cunningham, 2010; Cunningham et al., 2021; Rankin-Wright et al., 2019) communities. Racially (e.g., Black) and ethnically (e.g., African American, Caribbean, Yoruba) marginalized groups are disproportionately underrepresented in sport as athletes (Acosta & Carpenter, 2012; Lapchick et al., 2010) and as coaches and decision-makers (Carter-Francique & Olushola, 2016; Lapchick, 2020; LaVoi et al., 2017). However, in Canada, research regarding race, racism, anti-racist approaches to coaching, and supporting racialized athletes and coaches is virtually non-existent. As Canada continues to grow more diverse, so will its sporting institutions. This makes research aimed at understanding sport stakeholders' racial and ethnic identities, experiences of privilege and racism, and practices of anti-racism even more imperative.

The decolonial physical activity/sport research of McGuire-Adams (2018, 2020) and Joseph and Kriger (2021) combined with the cultural sport psychology work of Schinke (Schinke & McGannon, 2014, 2015; Schinke, Ryba et al., 2007) along with decolonial examinations of whiteness (Travers, 2011) have been influential and innovative in recognizing the role of culture and race in Canadian sport studies. This research, inspired by **decolonized methodologies**, emphasizes that cross-cultural, ethical, and equitable approaches to sport research and practice are essential to an anti-racist agenda. A decolonial approach

recognizes the power hierarchies that stem from colonialism and continue today and encourages "…researchers and practitioners [to] move beyond merely delivering services and interventions in the same way to everyone, [to] strive to be more culturally sensitive and inclusive" (Ryba et al., 2013; see Schinke & McGannon, 2014, p. 5). Joseph et al. (2012, 2021) demand moving beyond sensitive and inclusive and toward anti-racism to actively dismantle the systems put in place to keep racialized coaches and athletes excluded and feeling unsupported when they are included. If sport researchers and practitioners reflect on how their "own taken-for-granted beliefs and social identities impact sport and physical activity participants in relation to the categories to which they belong, [then] power issues can begin to be acknowledged and attended to" (Schinke & McGannon, 2014, pp. 5-6). To truly dismantle the systemic racism affecting racialized people in Canada, sport coaches must refuse to normalize whiteness, and instead expose the histories and structures of sport that deny access and dignity. Coaches must embrace approaches that are anti-racist, decolonial, and critically reflexive.

Overview

The current literature review outlines issues related to race in two related domains: the experiences of racialized coaches and the knowledge of how to support racialized coaches and athletes. We begin by describing experiences of Indigenous, Black, Asian, and other minority ethnic groups of coaches and athletes. We then detail the importance of attending to intersectionality of racialized coaches (e.g., Black, woman coaches have unique perspectives on promising anti-racist coaching practices), followed by examining discrimination in coaching. The literature review ends by examining equity programs and training as a means to address discrimination, before concluding with the importance of representation and advancement of racialized coaches.

Indigenous Coaches and Athletes

Though there is growing participation in sport in Indigenous communities and expanding opportunities for Indigenous coaches, growth is limited, especially within mainstream sport, due to ongoing racism and pervasive damage inflicted upon Indigenous communities stemming from settler colonialism (Forsyth, 2007, 2013, 2020; Forsyth & Giles, 2013; Hauck, 2020). McGuire-Adams (2020, p. 131) notes that "the residential school system in Canada (for more information please visit the National Centre for Truth and Reconciliation at www.trc.ca) forcefully indoctrinated … regimented physical activity upon children. The priests and nuns in charge…wielded power to enact violent assimilatory practices" through sport and physical activity. The intergenerational effects of this colonial violence related to physical activity are made especially evident by the inequitable health outcomes Indigenous peoples face, such as psychological distress, comorbidity (Twizeyemariya et al., 2017) and higher mortality rates (May et al., 2020). From institutional racism that prevents inclusion and advancement of Indigenous coaches, to skepticism about Indigenous cultural identity (Hauck, 2020; Joseph et al., 2021; Rynne et al., 2019), the effects of colonialism are felt across the country today.

Nevertheless, many authors have noted that Indigenous peoples have many physical activity practices and decolonial self-discipline regimes that regenerate individual and community health (Downey & Neylan, 2015; Henhawk, 2009; Henhawk & Norman, 2019; Hokowhitu, 2004; Jackson & Hokowhitu, 2002; Lavallée, 2007; Lavallée & Lévesque, 2013; Lavallée & Poole, 2010; McGuire-Adams, 2017, 2018, 2020; McGuire-Adams & Giles, 2018; Te Hiwi, 2014). Sport is also used as a tool of resistance (Forsyth & Giles, 2013) and requires the support of knowledgeable coaches. In Indigenous communities, (in)formal coaching allows athletes to feel supported and motivated to try a new sport, access financial resources to compete outside of home communities, and "emotional support was also evident such as coaches helping athletes when they experienced racism in sport" (Ferguson et al., 2019, p. 8). Indigenous coaches and athletes experience profound discrimination in mainstream sport settings.

In Australia, Bennie et al. (2019) found an underrepresentation of Indigenous peoples in head coaching, as well as in executive leadership and decision-making roles, and more specifically, Apoifis et al. (2018) saw an absence of Indigenous people in coaching education, resulting in little attention paid to coaching Indigenous athletes, or promoting Indigenous-centered coaching. Rynne et al. (2019) suggest it is time for "a paradigm shift ... in favor of programs that promote Indigenous self-determination" (p. 264), Through consistent self-analysis, or **critical reflexivity,** all coaches should challenge their own self-identity, ideals, and values in relation to the goals of the Indigenous athletes being served. Rynne et al. (2019) also outline the importance of incorporating **local knowledge** from specific communities that can better inform approaches for coaches, coach educators, and/or decision-makers. Giving primacy to local knowledge keepers can leverage their expertise to create well-informed, culturally competent and anti-racist approaches that optimize Indigenous sport participation and coach development, thus providing a platform that Äikäs and Salmi (2019) and Hogarth (2019) suggest amplifies the voices of communities that have historically been silenced. Like literature, art, and media, sport can be used as a vehicle to promote positive and decolonized Indigenous experiences.

Aiming to empower Indigenous identity and knowledge in sport, Hapeta et al. (2019) employed a case study methodology that encouraged Indigenous rugby players in New Zealand, the Bay of Plenty Steamers, to share their stories. Their study soundly highlights how a Māori style of storytelling can optimize individual wellbeing and collective cohesion, fortify Indigenous identity, and spread Indigenous knowledge within mainstream sport, while offering athletes opportunities to develop their leadership (Ngā Manukura) skills. The Bay of Plenty Steamers demonstrate, "how a sense of belonging, identity and leadership on and off the field can be enhanced to benefit wellbeing by including Indigenous knowledge through stories, models and symbols" (p. 7), indicating a holistic health approach that could be advantageous for sport coaches in Canada to use.

In contrast to self-authored stories, misrepresentations and false narratives of Indigenous communities can render powerful harms to health and sporting success. Valentine (2012) detailed how Indigenous athletes were disproportionately invited by coaches into the role of 'enforcer' – a player who is required to fight – in men's professional ice hockey, especially from 1974–2004, based on the racist stereotype of 'noble savages,' an understanding of Indigenous men as physically strong, with high pain tolerance, and a supposedly natural propensity for violence. Apoifis and colleagues (2018) extended research on the 'noble savage' stereotype in sport by interviewing 26 Indigenous coaches in Australia to examine how Indigenous athletic ability can influence coaching. The researchers assert that racialized representations of Indigenous athletes as swift and strong rather than as leaders and intellects hampers Indigenous opportunities in securing sport leadership roles including as coaches. Elite Indigenous athletes (potential future coaches) in Canada have disproportionately high drop out rates from sport due to the practicalities of relocation and assimilation culture shock, high costs, gaining acceptance with new coaches, and adjusting to mainstream sport psychology practices, and hierarchal sport structures/ decision-making (Schinke, Gauthier et al., 2007; Schinke et al., 2013). "Losing these athletes has significant implications for ... the athletes' cultural communities (local and national) in terms of role models and, though often unacknowledged, there is a loss to mainstream athletes, who might have benefited from increased exposure to a culturally diverse sport context" (Schinke, Gauthier et al., 2007, p. 125). This research leaves no doubt: rather than forcing assimilation or telling stories *about* them, sport organizations must value and create space for self-narratives of Indigenous coaches and athletes.

Attending to Indigenous stories promotes optimal performance, feelings of inclusion, and engagement in athletes and coaches, while opening up more sustainable pathways for Indigenous coaching (Apoifis et al., 2018). Though some progress has been made, Marlin and colleagues (2020) demand platforms to hear Indigenous coaches' narratives in Australia: "without the stories of coaches, we can't understand

the changes that have taken place in sport in this country, and the work that has taken place to get us here" (Marlin et al., 2020, p. 114). Moreover, beyond hearing what coaches have to say, the call for action, mentorship, and cultural renewal from Indigenous coaches in Australia is pertinent to Canada:

> "We still live on Stolen Lands and on lands stolen from us and from our ancestors. There is still work to be done. … Sporting organisations, at local, regional, state and national levels, must prioritise development pathways and give particular attention to programs for female coaches. … There needs to be greater material investment in professional pathways for Indigenous administrators and officials. It is also an imperative that sporting organisations commit to embedding Indigenous knowledges around cultural renewal and rejuvenation—with respect to Country—into their mainstream sporting programs" (Marlin et al., 2020, p. 115).

The body of literature exploring racial discrimination in Canadian sport is scarce, with little to none specifically focused on Indigenous coaches. The research that has been conducted demonstrates that racially discriminatory barriers stem from settler colonialism (Hauck, 2020) and its practices of limiting access and opportunity in sport while disregarding the damage racism and cultural insensitivity can cause. Indigenous groups experience racism that must be understood within a settler colonial context.

The Racialized Coaching Experience

Little data on racialized coaches and athletes in Canada forces researchers to rely on United States (US) and United Kingdom (UK) data (Joseph et al., 2012). That research, predominantly about Black experiences clearly illustrates that racism in sport has been weaponized, leaving racialized coaches disproportionately excluded from coaching positions and promotions, experiencing microaggressions and discrimination on a regular basis. Racist ideologies, including White athletes (and coaches) being more intelligent and more ethical than Blacks (Coakley, 2009) plague African Americans in sport. Racism insidiously influences many aspects of sport, from the positions Black athletes play (Cunningham, 2010; Sack et al., 2005), to the coaching and administration positions Black stakeholders can secure (Anderson, 1993; McDowell & Cunningham, 2007). Though institutional racism represents a macro-level factor impacting Black coaches and athletes, there are also meso-level (i.e., prejudice and discrimination; Cunningham, 2010), and micro-level (i.e., high staff turnover; Cunningham et al., 2019) variables that hinder Black career opportunity and advancement in sport coaching. These factors result in an underrepresentation of Black head coaches and decision-makers at all levels of sport (i.e., grassroot development, college and university, and high performance). Barriers preventing advancement and progression into higher coaching and decision-making roles include access discrimination, double standards in hiring/firing practices for minorities, inadequate support, and pervasive stereotypes (Agyemang & DeLorme, 2010; Borland & Bruening, 2010; Cunningham et al., 2013; Greenhaus et al., 1990). Cunningham (2020) and Steward and Cunningham (2015) detailed why so many racialized coaches believe they must brace for discrimination associated with coaching. Both studies found that Whites, who are more likely to be in a hiring or decision-making role, rate racialized groups they perceive to have a strong racial identity more poorly on job readiness and 'fit'. Cunningham (2020) substantiates previous research, such as an early study by Greenhaus and colleagues (1990), by demonstrating that racialized sport coaches can face **access discrimination**, "or the limited access to positions, careers, or academic tracks among members of a social group", and **treatment discrimination**, "whereby members of a social group receive fewer opportunities and are treated poorer than they would otherwise deserve based on their work performance" (Cunningham, 2020, pp. 4-5). These forms of discrimination are the behaviours associated with racist ideologies. There are concrete impacts on racialized communities and individuals, who may sacrifice their culture to succeed.

In Canada, Livingston & Tirone (2012) reveal barriers for newcomers in securing elite playing and coaching roles, despite high success in their nations of origin. In soccer, "generally skilled … immigrants from the African content, for example, … [are] likely to be turned away or disadvantaged in their initial efforts to enter and explore opportunities for success within the sport" (Livingston & Tirone, 2012, p. 178). Discrimination contributes to inefficiencies within Canada's sport systems, where time is spent searching for qualified coaches, meanwhile qualified racialized coaches are unable to get in. Subtle racism is embedded in sport systems (Zondi & Austin, 2021) and if sport administrators are not aware of their biases, they are likely to reproduce assumptions about racialized candidates' lack of qualifications.

In the UK context, the broader category of Black, Asian, and minority ethnic (BAME) groups is used to refer to racialized coaches. There are significant barriers in sport, including underrepresentation of BAME coaches and decision-makers relative to Whites (Bradbury, 2013, 2016; Bradbury et al., 2018; Fletcher & Hylton, 2016; Kilvington, 2019; Rankin-Wright et al., 2019). Fletcher and colleagues (2021) describe how inclusive sporting atmospheres such as diverse workforces can highly motivate entry and progression in coaching pipelines for BAME coaches. South Asian stakeholders, in particular, report operating in a sport environment and culture that discourages them from coaching, and if they do secure coaching roles, many feel unsupported in their professional development and career advancement (Bradbury, 2016, 2017; Fletcher et al., 2021; Kilvington, 2019; Norman et al., 2014; Rankin-Wright et al., 2017). The UK literature demonstrates how the entry, retention, and progress of BAME coaches can be optimized, not just by simply hiring more racialized individuals, but by also providing the support systems (i.e., professional development, mentorship) needed to succeed.

Sport coaching researchers such as Cunningham and Singer (2010) note that racialized communities show stronger intentions to enter the coaching profession than their White peers, yet also expect more barriers. Despite anticipated prejudice and discrimination across all occupational options, as one research participant put it, "[discrimination] is everywhere you go and everything you do" (Cunningham & Singer, 2010, p. 1721), they found that racialized individuals endure obstacles in coach settings because coaching yield positive outcomes for athletes and their communities.

Gendered Racism of Racialized Coaches

Racism and sexism have historically created exclusions for racialized girls and women in sport, including stakeholders aspiring to coach (Carter-Francique & Flowers, 2013; Carter-Francique & Olushola, 2016; Hylton, 2018; Joseph & McKenzie, 2021; LaVoi et al., 2017). Minimizing the impact of gendered racism in sport is a crucial call for action raised by Cunningham et al. (2021), but the efforts thus far have been inadequate. **Gendered racism** is described as an interlocking of racism and sexism that results in a unique form of oppression (Essed, 1991). This concept explains how the lived experiences of racialized coaches are shaped by the confluence of sexism, heteronormativity, misogyny as well as racist and ethnocentric ideals that can hinder opportunities (Rankin-Wright & Hylton, 2020). Though the body of knowledge is scant, efforts to explore race and gender in sport coaching are increasing.

The majority of the research on gendered racism in sport coaching rests in university sport in the US. Cunningham et al. (2021) argue gendered racism has an influence on access, opportunities, and the overall experiences of racialized women, specifically, in sport leadership roles in the National Collegiate Athletic Association (NCAA). In earlier work, Cunningham et al. (2019), Lapchick (2020), and Lapchick et al. (2010) found that relative to men, women in the NCAA are underrepresented in leadership positions. Cunningham et al. (2019) also demonstrate that the disparities are exaggerated by race – as compared to their White counterparts, Black women are 11 times less likely to secure head coaching jobs, and roughly 91 times less likely to assume an athletic director role. This clearly indicates the inequitable impacts race and gender have on opportunities afforded to racialized women coaches in sport.

One facet of discrimination explored by Larsen and Clayton (2019) centers around the influence of race and gender on coaching pathways. They found significant differences between groups in the number of years coaching in NCAA Division 1 women's basketball (WBB) prior to assuming a head coaching position. Moreover, their data shows that relative to white men (mean years = 4.95), racialized women had significantly more time (mean years = 7.94) in WBB coaching before securing their first head coaching position. Despite having more experience in coaching and playing experience than some of their male counterparts, women coaches, and more specifically women of color coaches are undervalued and overlooked for high-level coaching positions (Larsen & Clayton, 2019). They argue the disproportionately small number of racialized women in head coaching roles could precipitate fewer athletes seeing themselves in coaching and leadership positions, which results in a talent shortage entering the pipeline and limited space for supportive and influential networks to grow.

Specific to Black girls and women, Carter-Francique and Flowers (2013) argue that numerous factors – whether historical, economical, social, religious, and legal – can contribute to gender-related underrepresentation. They advance that understanding these variables, and how they interact with racism and sexism, is vital to achieving the full benefits of sport for all. Rankin-Wright and Hylton (2020) suggest that the global trends in silencing Black women's experience within coaching research and practice firmly signals the essential need for critical and intersectional analysis in this area. Borland and Bruening (2010) explored whiteness in sport through an intersectional lens, examining the under-representation of Black women in head coaching roles. They argue that college athletic departments are overwhelmingly male and White in the US. In Canadian university athletic departments, the same holds true (Joseph et al., 2021). The (un)conscious outcomes rooted in raced and gendered processes leave employment opportunities only available to coaches with similar characteristics as those already in power and thus obstructs the entry and promotion of racialized women candidates. For example, ideas of meritocracy permeate hiring processes including job descriptions and interview practices, which presume to allow the most qualified candidate to shine. In reality, recruitment for sport coaches is often biased, especially for head coaching positions, and white male leaders are more likely to hire other white men (Joseph et al., 2021). Being unable to see one's biases can result in what McIntosh (1988) termed the "invisible knapsack of white privilege" (p. 3), wherein white superiority is accepted as normal and therefore upheld, reproduced, and legitimized (Grzanka et al., 2019).

Based on the experiences of racialized women coaches, the number one recommendation for helping decrease white privilege in leadership is to increase representation and recognition of racialized women as valuable members in the coaching field through mentorship and support. Women coaches who have formal and informal mentoring relationships during all career stages were more likely to continue in coaching and progress to a higher level (Banwell et al., 2019; Norman et al., 2018; Wasend & LaVoi, 2019). Male and White coaches are invited into and participate in informal (and sometimes formal) coaching networks, mentorship, and sponsorship opportunities, where they are put into contact with decision-makers for coaching positions, and in particular, head coaching positions (Norman, 2008; West et al., 2001). Mentoring relationships for racialized coaches and especially racialized women, should also include these types of contacts as well as opportunities for coaches to share their experiences with racism and sexism (Olushola-Ogunrinde & Carter-Francique, 2020). Black women coaches in particular consistently express the importance of having a trusted community for support (Joseph & McKenzie, 2021; Larsen et al., 2019; LaVoi & Dutove, 2012). There is also a need for increased sponsorship of women and racialized coaches. Sponsorship refers to an active action-based form of mentorship, which helps expose coaches to high-level decision-makers, making sure they are considered for challenging coaching assignments, protecting them from negative publicity, and fighting for their advancement in sport organizations (Banwell et al., 2019; Olushola-Ogunrinde & Carter-Francique, 2020). As Norman (2008) has pointed out with respect to sponsoring women coaches, providing sponsorship helps to

mitigate the structural barriers in coaching, and create a more level playing field, rather than simply increasing the numbers in coaching positions (Norman, 2008). The same must be done for racialized women coaches: nurture talent, sponsor individuals, and mentor for skill development.

Another facet of gendered racism in coaching that has been analyzed is tenure and turnover. The exclusionary networks and lack of inclusive and supportive work environments and policies, contribute to the increased rate of occupational turnover and underrepresentation of women in coaching positions (Cunningham et al., 2019; Nesseler et al., 2021). Nesseler and colleagues (2021) conducted research concerning the outcomes gendered racism and stereotypes have on length in tenure for head coaches. They found that White American coaches have significantly longer tenures than African Americans, with African American women representing the shortest career duration. Their findings clearly illustrate that when controlling for performance, women and African American coaches get fired faster, with African American women the most likely to be laid off. The current findings regarding shorter length in tenure for racialized coaches may be indicative of whiteness permeating sport institutions, whereby racial prejudices regulate and determine behaviours (Hylton, 2010), such as the hiring or firing of racialized women coaches. When coach hiring processes are considered fair and meritocratic, despite the obvious discrepancies in outcomes for different groups, community, national, provincial, and educational governing bodies gaslight (challenge the reality of) those who claim racism as an everyday occurrence and as central to their experiences of homophobia, ableism, or misogyny. Recognizing how racism is related to other forms of discrimination requires attention to intersectionality.

Unfortunately, challenges of racialized communities are typically seen as separate from other social inequality issues and dealt with in distinct ways. **Intersectionality**, a concept first outlined by Kimberlé Crenshaw (1989) and explored in more detail below, offers insights into how racialized women occupy a unique intersection wherein experiences of gender and race inform each other and cannot be detached or dealt with separately (LaVoi et al., 2017). Furthermore, some women coaches are mothers, disabled, queer, or living in rural communities, or in poverty. Yet, there is limited research and scant support systems offering insight into the successful pathways, programs, and practices to facilitate an increase of these racialized women in coaching, and limited understanding of how to promote their growth and advancement in the profession (Carter-Francique & Olushola, 2016; Joseph & McKenzie, 2021; LaVoi et al., 2017). Much more research and resources geared towards supporting the entry and advancement of racialized women in coaching are needed.

Equity and Anti-racism Training and Professional Development

Coach development training is seen as a useful tool in standardizing coaching practices and enhancing professional and personal development skills for coaches (Misener & Danylchuk, 2009; Piggott, 2012). Participants in general education programs, such as Canada's National Coaching Certification Program (NCCP), found that courses provided foundational knowledge for early career coaches, valuable networking and learning opportunities with other coaches, and improved the capacity of coaches' decision making and preparation, reducing risk and increasing athlete safety (Misener & Danylchuk, 2009). Coaches noted the importance of education programs in helping develop a higher quality of coaching, and thus better athletes (Misener & Danylchuk, 2009), however, they also pointed out that the current structure and accessibility of these programs are limited (Misener & Danylchuk, 2009; Piggott, 2012). Formal education programs are often "closed circle-style", meaning they are formulaic, strictly adhering to a manual or textbook, and leave little room for discussion or critique (Piggott, 2012). This style of education is unengaging, and often seen as useless or a mere "rite of passage" to allow coaches to advance in their careers (Piggott, 2012). Thus, there is a need for critical reflection on the value and efficacy of these training programs in order to better engage and facilitate learning and development among coaches.

Of the available research regarding equity training, similar sentiments of apathy towards training courses have been expressed by coaches enrolled in equity-specific training programs. Norman (2016, 2018) conducted interviews with four coaches from different sports and at different levels of the UK Coaching Certificate who had all participated in equity training workshops in their county within three months of the studies. Despite citing that the training programs allowed them to reflect on their utilization of inclusive language with women, ethnic and religious minority coaches, and athletes, participants found that there was little application of the training to their current coaching practices. This apathetic attitude in part can be attributed not only to the course structure, but also the lack of understanding of what equity and equality look like in sport and coaching (Norman, 2016, 2018). Current understandings of equity in coaching and coaching education programs are based on the definition of sport governing bodies, which often only describe equity as "fairness and access to opportunities" (Norman, 2016, 2018). In this way, the coaches' understanding of how to implement equity in their coaching is often limited to the existence of more than one gender and racial evasive practice. If coaches do not create inclusion or exclusion criteria for their teams or programs, they come to believe they include everyone, practice equity, do not discriminate, and do not have to make any adjustments to their coaching (Norman, 2016, 2018). A coach from the Norman (2018) study, who identified as a White British woman, and coached a national team for an aquatic sport, stated:

> To be fair I don't think it's changed at all [my practice] … I'm going to say, [it] didn't change what I thought about it (equity) at all … I suppose most people know about fairness in sport or everybody's got equal access … so from the course, as I say, it didn't really change anything from before to after (p. 204).

In this study, three of the four participants similarly viewed the training they received as inapplicable to their practice (Norman, 2018). A limited understanding of equity, and inapplicable training does little to counter the complex cultural and structural barriers and discrimination related to race, gender, sexuality, religion, and ability in sport and coaching. Equity training must further develop pedagogical methods to better engage and guide coaches in their understanding and practice of equity (Norman, 2016, 2018). There is limited additional research available on the evaluation of coaches' experiences with equity training programs. Based on the views expressed in the available studies, equity training programs seem to be viewed as "one and done" with little attention devoted to evaluating program implementation or efficacy. As such, it is important that more consideration is put into not only the content and teaching methods of these programs, but also the critical evaluation of program efficacy.

Examining recent research on coaching programs designed for women and coaches of disability sport helps identify possible methods anti-racism professional development and training programs could follow. These programs share similar features, in that the structure emphasizes mentorship, community building, and strengthening confidence (Allen & Reid, 2019; Callary, 2012; Carson et al., 2021; Culver et al., 2019; Duarte et al., 2020; Joseph & McKenzie, 2021; Kraft et al., 2020). An evaluation of the "Coach Like A Woman" education program (Carson et al., 2021), which targeted 14 women coaches working or aspiring to work in high performance sport. Participants emphasized the value of having a community to engage in the learning with, and found that the program also helped the development of coaching confidence (Carson et al., 2021). Coaches enrolled in similar programs, such as the Black Female Coach Mentorship Program (Joseph & McKenzie, 2021) noted that permitting and encouraging coaches to network, build mentoring relationships, and learn allows them to feel more confident and competent in applying skills learned in the course to coaching practice (Callary, 2012; Carson et al., 2021; Culver et al., 2019). Using the learnings from these interventions, anti-racism coaching development and equity training programs can adapt their instruction methods to better facilitate coaches' engagement, learning, and application of learnings.

Conclusion

This body of knowledge accentuates the critical importance of understanding the multitude of experiences, barriers, and identities involved in social and racial inequalities. These must be considered both when recruiting and developing coaches and when attending to the needs of racialized athletes. Research concludes that positive outcomes motivated by social change – such as challenging discriminatory practices and narratives within sport coaching – are necessary in order to safeguard equity in career entry and advancement for all coaches (Rankin-Wright & Hylton, 2020).

Further, to eradicate the discrimination that has long stained sport coaching and open access and opportunities once limited to racialized groups, sport researchers have called for positive action measures that: (1) stress educational programs for key sport stakeholders on the impacts of institutional racism; (2) emphasize the benefits of a culturally diverse and inclusive workforce; (3) implement concrete policy goals regarding equity targets and instituting intersectional anti-racist and anti-sexist legislation; and (4) take measures to optimize recruitment opportunities for Black coaches (Bradbury et al., 2018; LaVoi et al., 2017; Joseph et al.). Wherein issues of race and gender have historically been marginalized or invisiblized, positive action measures inspired by Critical Race Theory and Black feminism can create equitable and decolonized coaching agendas.

In order to implement the types of interventions outlined here for racialized coaches, there needs to be updated policies from governing bodies and sport organizations to address the racial inequality in coaching. As it stands, many of the policies implemented by Canadian sport organizations, including Actively Engage, The Canadian Sport Policy, the Coaching Association of Canada's Equity and Access Policy, and the Sport Information Resource Centre's Equity and Access Policy, recognize to some extent the issue of racial inequality in coaching, and the need to address discrimination in the field. However, policies and trainings do little to outline any specific actions, evaluation, or success measures in achieving a more equal and equitable coaching environment. Although sport may have historically perpetuated and maintained colonialism, it can also be repurposed into a device for decolonization, immigrant inclusion, anti-racism, and Indigenous self-determination (Fletcher & Hylton, 2016; Hauck, 2020; McGuire-Adams, 2020). Therefore, to improve Indigenous and racialized coaching experiences, future research must explore sport's capacity to resist racism and discrimination.

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