

Play Fair

Anti-Racism in Sports Toolkit

A resource designed to address and combat racism and discrimination within the sports community.

Discover What's Inside: Tools, Insights, and Actions for Change.

A woman wearing a black hijab and a black dress with intricate gold, pink, and purple embroidery. She is smiling and holding a hockey stick in her left hand and a pair of skis in her right hand. The background is a plain, light gray.

UNITY IN
DIVERSITY.

Toolkit Disclaimer:

The Play Fair: Anti-Racism in Sport Toolkit is a result of collaboration with various partners. The work presented reflects our opinions and we understand that in other areas there may be different views on terminology, policies and procedures for said topics.

Our focus is keeping this toolkit up to date to reflect current stories, policies, and industry changes. Since this is the inaugural year of the Play Fair: Anti-Racism in Sport toolkit, we understand there are still various topics that can be discussed. ICSN will be actively adding to this toolkit each year with the support of our funders, with additional topics and themes from industry experts regarding equity, diversity and inclusion in Canadian amateur sport.

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Sport Canada

Sport Canada's mission is to enhance opportunities for all Canadians to participate and excel in sport. To accomplish this, Sport Canada is working to ensure that every person who wishes to participate, whether as an athlete, a coach, an official or as a supporter, feels safe, welcomed and included.

Inclusion in Canadian Sports Network

ICSN is a Black-led not-for-profit organization open to people of all backgrounds, which is devoted to empowering Black, Indigenous and People of Colour (BIPOC) in the Canadian amateur sports community through celebration, advocacy, allyship and networking.

A message from ICSN

Thank you for supporting the Play Fair: Anti-Racism in Sport Toolkit! We hope that the knowledge and resources you gain from this toolkit allow you to create positive and effective change in all areas of sport whether that is as a Sport Administrator, Athlete, Coach, Official or Spectator.

This toolkit was created to bring awareness and support to anyone in the Canadian Amateur Sport system and ICSN aims to grow and evolve the Play Fair: Anti-Racism in Sport Toolkit each year with more resources and relevant information.

Thank you to our authors, program partners and advisory committee members for your support in the creation of this toolkit.

This toolkit could not have been possible without the support and funding of Sport Support Program's Gender Equity - Equity, Diversity Inclusion component through Sport Canada.

Thank you for your commitment to anti-racism in sport, we hope this resource is a starting point to creating more safe, fun, and inclusive spaces in Canadian amateur sports!

Remember we are all #StrongerTogether!

ICSN Team



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Inclusion in
Canadian
Sports
Network

Meet the Program Partners.

The Play Fair: Anti-Racism in Sport Toolkit was created by a group of diverse individuals working at all levels of sport across Canada and the USA. Their expertise and knowledge has been used to to develop practical guidance and resources to support readers to act against racism and discrimination.



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Play fair.

A close-up photograph of several hands of different skin tones holding a basketball together. The hands are positioned around the ball, with fingers spread, suggesting a supportive grip. One hand at the top has a green and yellow wristband. Another hand at the bottom has several colorful, beaded, and woven bracelets. The background is a plain, light-colored wall.

Commitment
to growth and
learning will
help **transform**
communities.

Sport **Unites** us
all together.

About the Toolkit

This toolkit has been designed to support those participating at different levels of sports in Canada to work towards anti-racism, Indigenous inclusion and reconciliation and 2SLGBTQIA+ inclusion. The toolkit provides information and advice, practical tools and defines key terminology. It aims to create a shared understanding of racism and discrimination in the sports community and support individuals and organizations to take immediate steps to address and prevent racism

and discrimination. The toolkit is divided into 3 sections. The first section examines racism and anti-racism in sports, the second focuses on Indigenous inclusion and reconciliation in sports and the final section examines 2SLGBTQIA+ inclusion in sports. Reflective questions appear throughout the toolkit to support learning.

Anti-Racism in Sports.

This section provides information to support individuals, clubs and organizations to understand:

- What racism is?
- How racism in sports occurred in the past and what it looks like today.
- How racism impacts athletes, teams and organizations.
- What anti-racism is and how it can be applied to sports.
- What practical steps to take to address and prevent racism.

What is Racism

Racism is when a person is treated badly, excluded or disadvantaged because of their race or ethnicity. Often people are discriminated against because of multiple factors. Gender, immigration status, religion, language, accent, sexuality and disability status are examples of factors that can increase the level of racism, discrimination and harassment directed at someone.

Racism can be expressed in subtle ways, like avoiding people, or in more obvious ways, like using racist language or symbols, adopting racist policies, and in extreme cases through violence. Even if someone does not intend to be racist or doesn't realize that something they said or did is racist, their actions can still harm others.

Learn more:

Even though scientists have proven that skin colour and other physical characteristics are not biologically significant, the idea that some groups are superior to others has been perpetuated throughout history, resulting in some groups assuming the right to exert power over and exploit others.

Anti-Racism in Sports.

Types of Racism

The two main kinds of racism are called interpersonal and systemic racism.

Interpersonal Racism

Interpersonal racism involves interactions between individuals or groups. The use of racist language or gestures are examples of interpersonal racism which can involve fans, players or coaches.

Stereotypes

Interpersonal racism is often driven by stereotypes, which are fixed ideas about the abilities and characteristics of groups. Stereotypes may seem harmless but they result in people being judged by the group(s) they belong to, rather than as individuals, which limits opportunities.

Stereotypes fail to acknowledge that there is diversity of thought, experiences, skills and abilities within all groups.

Examples of Stereotypes

- The belief that Black athletes possess superhuman natural athleticism, rather than intelligence, can result in Black athletes being driven to injury or considered unsuitable for certain positions or sports.
- The assumption that Muslim women are naturally demure can result in Muslim girls and women receiving less encouragement and support to participate in sport.
- Referring to swimming as a white sport erases the presence of Black, Indigenous and racialized swimmers and may discourage non-white athletes from taking up the sport.

Microaggressions

Interpersonal racism often takes the form of microaggressions, which are everyday words or actions that insult people because of their race or other parts of their identity. Microaggressions cause people to feel unwelcome and excluded.

Examples of microaggressions.

Repeatedly spelling or pronouncing someone's name incorrectly	Refusing to use someone's correct pronouns	"Where are you from?. No where are you really from?"
"You don't look like you have a disability."	Asking a South Asian teenager if he's going to the hockey rink to watch the game, when he's actually playing.	"You don't look Indigenous"
Interrupting some people when they are speaking while giving others your full attention	"He's such a well spoken Black guy"	Assuming a Black woman at university on a sports scholarship must be a member of the Basketball team, when in fact she's a swim team member.
"You're not like other Muslim people"	Touching someone's hair or head scarf uninvited	"When I see you I don't see colour."



It is more than
about **sport.**

Learn. Reflect.

Act.

Systematic Racism

Systemic racism occurs when an organization's policies, procedures, and culture advantage some groups over others. The banning of swim caps designed for Black hair at international competitions is an example of a discriminatory policy. Professional teams' use of Indigenous mascots is an example of a discriminatory practice in sports. Sometimes systemic racism can be more subtle. For example, making training camp locations hard to access because of cost or location can exclude some communities.

Systemic racism can occur in all aspects of sports including facilities management, recruitment, coaching, sports medicine, and media and marketing. The Government of Canada, through Sport Canada, acknowledges the deep and long-lasting impacts of systemic racism on sport in Canada. Sport Canada is working to identify systemic racial barriers and gaps, consider changes to policies and programs, and support new initiatives that are working to combat racism in Canadian sport.

Anti-Racism in Sports.

Learn more:

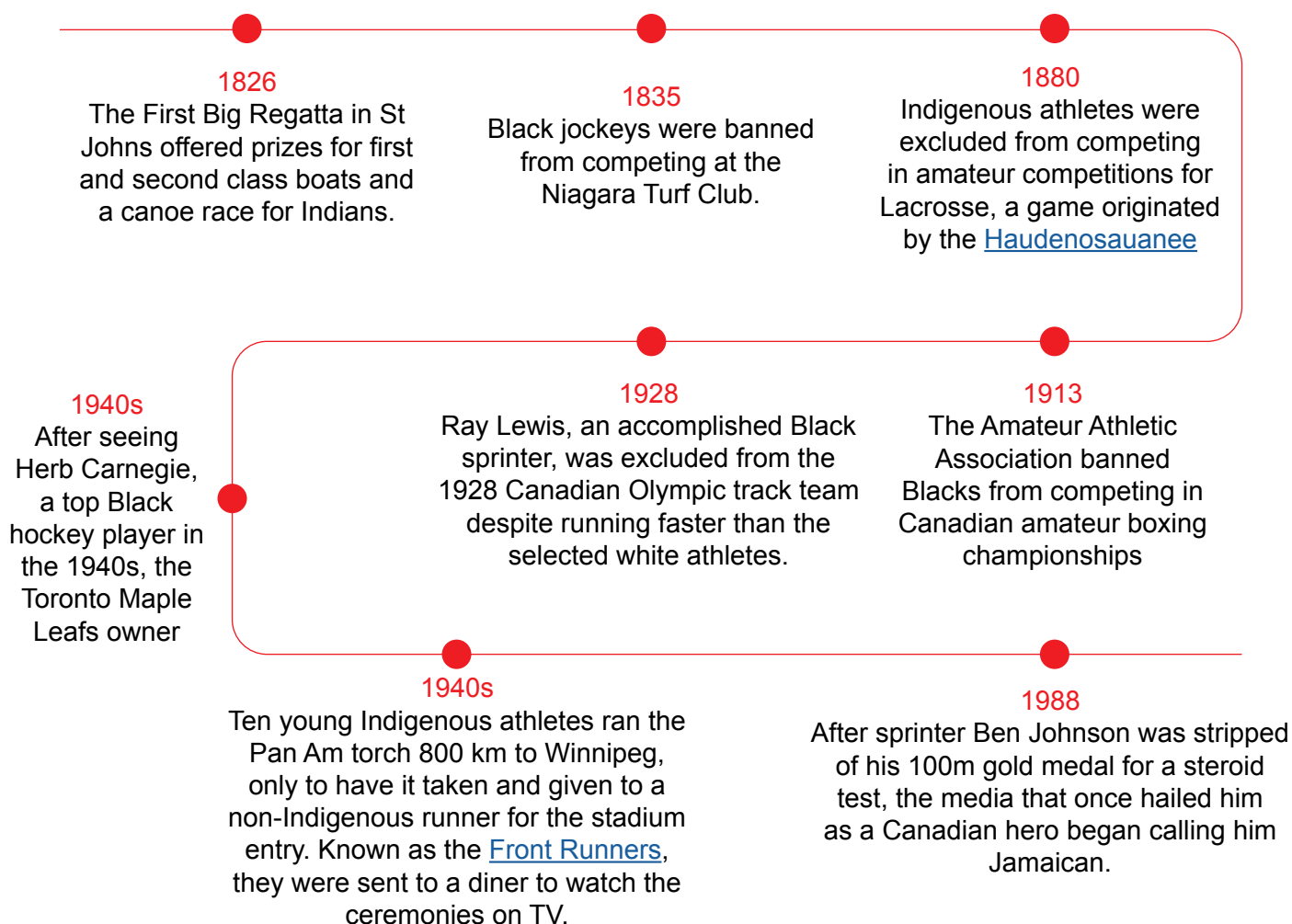
Often policies and practices that negatively impact racialized communities appear neutral and are part of longstanding ways of doing things. This occurs because the inherited systems we rely on were not designed with diversity in mind.

The absence of racialized people or evidence that racialized people have poorer experiences and outcomes in an environment are indicators of systemic racism. Addressing systemic racism requires continuous examination of how an organization's policies, practices, procedures and culture may be advantaging some groups and disadvantaging or excluding others.

History of Racism in Sport

Throughout Canadian history many communities have faced systemic racism and discrimination. Unsurprisingly, racism is also part of the history of sports in Canada.

Consider these examples below:



Resistance to Racism

Indigenous, Black and racialized communities responded to racism by organizing their own sporting leagues and competitions.

In the first half of the 20th century it was common for churches and community organizations to sponsor teams, which created sporting opportunities.

One of the most prominent examples was The Coloured Hockey League of the Maritimes founded in Nova Scotia in 1895 by four Black Baptist leaders. The league, which featured teams from across the Maritimes, was active up until 1930 and is credited with originating the famous slapshot.

Indigenous communities also have a long history of self determination in sports. In 1971, the first Native Summer games were held in Enoch Alberta and the first official North American Indigenous games took place in 1990 in Edmonton.

In spite of racism and discrimination, Indigenous, Black, racialized and immigrant communities have contributed to and enriched sports in Canada. Since the 20th century, waves of immigrants have brought their sporting traditions with them, many of which have become popular in Canada.

Impact of immigration on Sport (no date) Ontario Heritage Trust. Available [Here](#): (Accessed: 25 July 2024).

Racism in Sports Today

Racism in sports today is more subtle than in the past, but it remains a problem. Recent research by Statistics Canada revealed that in the last 5 years one in five people aged 15+ who participated in recreational or competitive sport experienced or witnessed unfair treatment, racism, or discrimination in sports. Most people impacted were athletes or spectators, rather than coaches, instructors, referees, or sports managers, which does not mean people in these roles don't also experience racism. In 2023, one-quarter of Canadians felt that racism and discrimination were problems in community sports in Canada with younger age groups (aged 15-24), LGBTQ+ Canadians and those who are racialized the most likely to have experienced or witnessed racism or discrimination while playing a sport. Among those who are racialized, Black, Filipino and Korean people are the most likely to report discrimination, with race or skin colour, the most common reason cited for experiencing or witnessing discriminatory conduct. Physical appearance, ethnicity, culture, sex, language and religion were also cited as factors leading to discrimination.

The most common types of discrimination reported by victims and witnesses involved insensitive jokes or remarks, being called names, insulted or mocked. This was followed by being ignored by others or excluded from conversations or group activities. Some victims and witnesses also reported experiencing or witnessing threats or harassment and physical attacks or assaults.

[Discrimination and racism in sports in Canada \(statcan.gc.ca\)](#)

Impacts of Racism in Sport

There is growing awareness of how racism affects mental health and emotional well-being. Victims of racism can lose confidence, feel stressed, exhausted, anxious or depressed. For athletes, racism can also impact focus, concentration and performance. Athletes who experience racism can feel isolated and may withdraw or choose to quit their team or sport. This negatively affects dynamics on and off the field or court and can damage the reputation of organizations. A lot of racism in sports goes unreported because of uncertainty about how to report or the belief that reporting won't change anything. Having well publicised reporting systems and following up every time someone raises a concern about racism are important to build trust in your organization and create an inclusive environment.

Reflection Questions

1. What is similar and different about racism in sports in the past and present?
2. Was there anything that surprised you about the Statistics Canada research about racism and discrimination in Canadian sports?
3. Have you witnessed or experienced any of the most commonly cited examples of discrimination today? (Insensitive jokes or remarks, name calling, being insulted or mocked, ignored or excluded from group conversations/activities) If so, did you choose to tell anyone? Why or why not?
4. What do you think is the best way to address these kinds of discriminatory behaviours?
5. What do you think are the most serious effects of racism in sports?



Learn more about how racism **impacts athletes** by watching this short video.

[Watch here.](#)

Listen. Learn.

Lead.

Let's talk Anti-Racism

What is Anti-Racism

Anti-racism begins with acknowledging that racism is real. Acknowledgement is not enough however, as anti-racism requires taking concrete steps to interrupt racism. This may involve intervening when you witness racist attitudes or behaviours or working to update discriminatory policies and practices that disadvantage or exclude groups.

When we remain silent or fail to intervene in racism, we are part of the problem even if we consider ourselves to be against racism. It is the responsibility of everyone involved in sports to address and prevent racism.

Anti-Racism in Sport

Anti-racism in sports means being committed to addressing racism and taking concrete steps to ensure all groups have opportunities to participate and succeed. Sometimes this involves updating or creating new policies or practices. Introducing mandatory anti-racism training for coaches and players or creating a new anti-racism policy are examples of things an organization can do that benefit everyone. At other times anti-racism work requires taking action to address specific needs. Examples of this are adjusting training schedules during Ramadan to remove barriers for Muslim athletes who are fasting or making sure club materials can be easily translated into different languages so they are accessible to all families. Often anti-racism involves developing new ways of doing things. Actively listening when racialized people tell you about their experiences, can help identify behaviours, attitudes and policies that require change. The organization self-assessment tool has been designed to help organizations identify steps they can take to begin or extend their anti-racism work.

Anti-Racism Legislation

Canada is committed to addressing racism and has some of the strongest anti-discrimination legislation in the world. You can learn more about federal and provincial anti discrimination legislation, which establishes expectations for creating sports environments free of discrimination and harassment by visiting the following links:

[International Convention on the Elimination of All Forms of Racial Discrimination](#)

[Canadian Charter of Rights and Freedoms](#)

[Multiculturalism Act](#)

[Canadian Human Rights Act](#)

[Criminal Code](#)

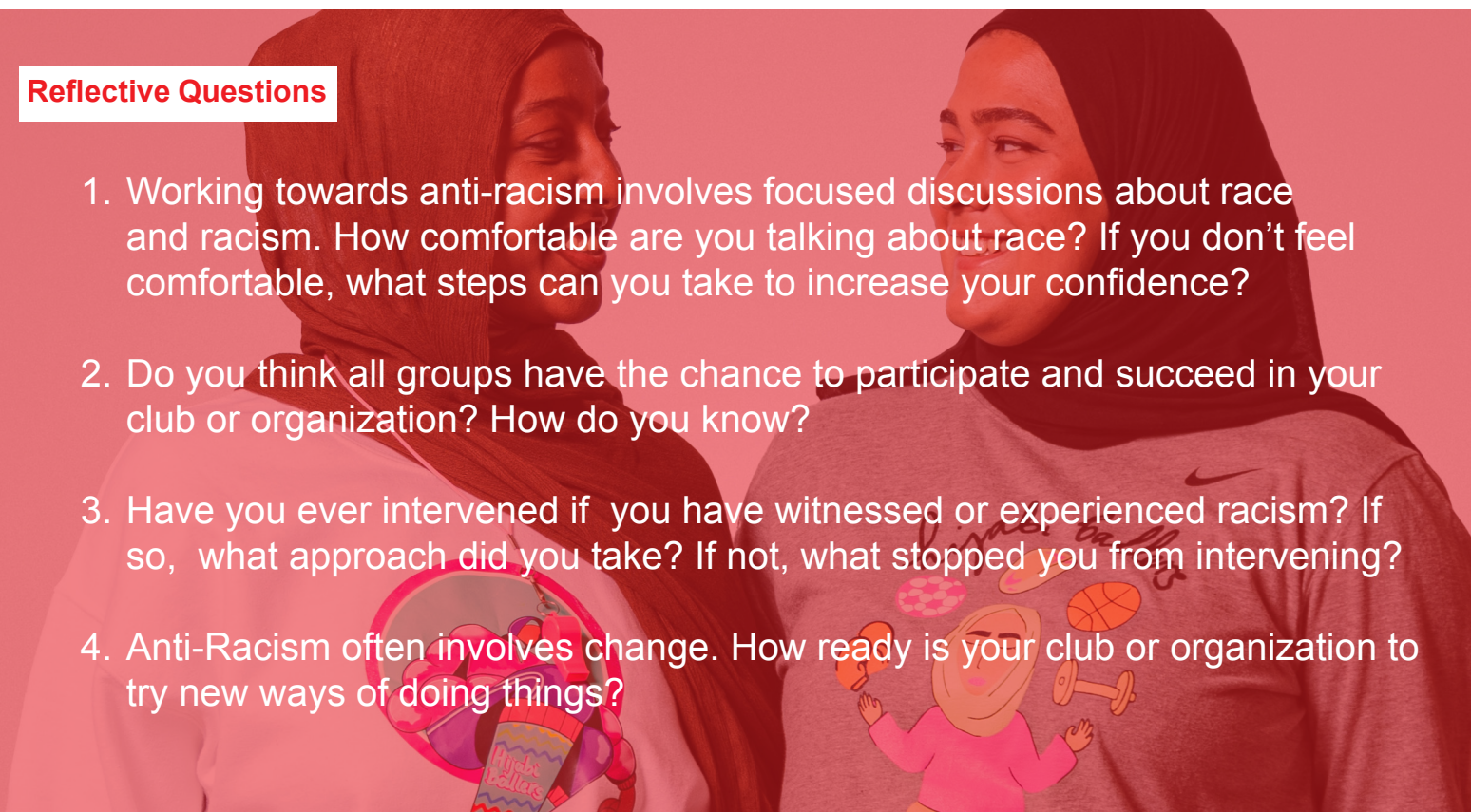
[Canadian Race Relations Foundation Act](#)

[Canadian Human Rights Commission](#)

[Provincial and Territorial Human Rights Commissions](#)

Reflective Questions

1. Working towards anti-racism involves focused discussions about race and racism. How comfortable are you talking about race? If you don't feel comfortable, what steps can you take to increase your confidence?
2. Do you think all groups have the chance to participate and succeed in your club or organization? How do you know?
3. Have you ever intervened if you have witnessed or experienced racism? If so, what approach did you take? If not, what stopped you from intervening?
4. Anti-Racism often involves change. How ready is your club or organization to try new ways of doing things?



Resources

Organization self assessment

Anti-Racism Action Plan Template

Anti-Racism Policy Template

Guidance on using Disaggregated
Demographic

Multicultural Calendar

There can be regional differences in observances. It is recommended that you find out from your athletes, what days are important to them.

Inclusion club statement

Inclusion and Belonging survey

Additional Resources

Government Resources

[Facts and figures - Canada.ca - Discrimination and Hate Crime Statistics in Canada](#)

[Fact Sheet: Key Historical Facts about Anti-Black Racism and Discrimination in Canada \(justice.gc.ca\)](#)

[Changing Systems, Transforming Lives: Canada's Anti-Racism Strategy 2024-2028](#)



Glossary

Ally: Someone who makes the commitment and effort to understand their privilege (based on race, gender, ability, sexual identity, etc.) and works in solidarity with groups who are struggling for justice

Anti-Black Racism: The historical and ongoing devaluing and oppression of Black people on an interpersonal, societal and/or systemic level.

Anti-Indigenous Racism: The ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous peoples within Canada.

Anti-Racism: A commitment in words and actions to oppose racism by working for changes in society to reduce and eliminate racial inequity.

Anti-Semitism: Discrimination against people who are religiously and/or culturally Jewish.

BIPOC: A term denoting Black, Indigenous and People of Color.

Colonization: The taking over of land from Indigenous inhabitants and instilling systems of oppression against them. In the last century European countries colonized many parts of the world including Canada.

Coloublindness: Pretending that race is not a reality that effects individuals and societies.

Cultural Competencies: The ability to understand and interact effectively with people from other cultures and belief systems

Discrimination: The unequal treatment of a person or group based on parts of their identity such as race, ethnicity, gender, class, sexual orientation, ability, religion, gender identity etc.

Diversity: The presence of a variety of people who hold intersecting identities related but not limited to, ability, age, class, ethnicity, gender, marital status, nationality, race, religion, sex, and sexuality.

EDI: A term denoting Equity, Diversity, and Inclusion.

Ethnic Identity: Belonging to a particular ethnic group and identifying with the group's cultural identity.

Equity: Focuses on rebuilding systems to provide equal access and opportunity to all

Harassment: A form of discrimination that involves unwanted words or behaviour that offends or humiliates a person or group.

Hate Crime: Criminal acts against a person based on some part of their identity such as religion, race, gender, sexual orientation etc.

Indigenous: People who belong to communities composed of descendants of the original inhabitants of a land.

Implicit Bias: An unconscious and negative bias against a group of people, often those who are oppressed in society

Inclusion: Focuses on ensuring everyone is included in shared spaces and feels welcome, respected, valued and supported

Glossary Continued.

Individual Racism: Racism that occurs between individuals such as racial slurs, negative biases, or prejudicial actions.

Institutionalized/Systemic Racism: Racism that occurs in an organization such as discriminatory policies or practices that result in inequities for racialized people.

Intersectionality: A term coined by the legal scholar Kimberle Crenshaw in 1989. The term refers to an understanding that an individual's experience of oppression is tied to multiple and interacting parts of their identity such as their race, gender, ability, class, sexual orientation, immigration status and etc.

Islamophobia: Discrimination against people who are religiously and/or culturally Muslim.

Internalized Racism: A form of self-hatred based on believing racist ideas about yourself and your racial group.

Microaggression: Brief and commonplace words or actions, that may be intentional or unintentional and subtle or blatant, that are hostile and/or insulting to racialized people.

Misogynoir: Dislike, contempt and/or hatred of Black women.

Multiculturalism: The recognition and celebration of different cultures, races and ethnicities within society.

Oppression: Unfair and cruel treatment of a person or group. Oppression is typically enacted by more powerful individuals or social groups against marginalized people or groups.

Prejudice: Making a generalization or pre-judgement, that is usually negative in nature, against a person or group.

Privilege: Social power that is unearned and gives an advantage to dominant groups (e.g. white privilege, male privilege, able-bodied privilege, Christian privilege). Privilege is often invisible to those who have it.

Racialized: Refers to someone affected by racism or discrimination. In Canada, the term usually refers to non-white people and may sometimes be used interchangeably with BIPOC or people of colour.

Racialization: The process of defining groups by their race. It involves attaching meaning to groups based on characteristics like religion, language and economics, which impacts their experiences and access to resources.

Racism: Prejudice, stereotyping or discrimination against a person on the basis of their race.

Racist: A person who expresses a racist idea and/or supports racist politics through their words or actions.

Settler Colonialism: Colonial powers that use military or cultural force to create permanent settlements on lands that were originally occupied by other people.


Structural Racism: The overarching system of racial biases that are built into institutions and society, which disadvantage racialized people.

White Fragility: A display of defensiveness by white people, such as emotional reactions, argumentation or silence, in response to discussing racism.

White Privilege: A set of unquestioned and unearned advantages, benefits, choices, and entitlements that are given to white people.

White Supremacy: A form of racism centered on the belief that white people are superior to racialized people and thus have a right to politically, economically, and socially dominate them.

Xenophobia: An attitude, behaviour, policy or practice that reinforces the belief that immigrants are inferior to the dominant group of people in a society.

A smiling man with a beard, wearing a white zip-up jacket with a blue lanyard and a football logo on the chest, is holding a brown football. The background is a solid grey color.

Real change
happens when
we listen,
reflect, and take
meaningful,
collective action

together.

Stay engaged, stay informed, and make a **difference.**

Indigenous Inclusion & Reconciliation in Sport.

Indigenous Communities in Canada

The constitution recognizes three distinct Indigenous groups in Canada: First Nation, Métis, and Inuit. Each of these groups are diverse and have distinct cultures, languages, practices, protocols, and politics. Within each, there are also separate Nations and language groups. For instance, there are 630 First Nations communities in Canada, representing 50 Nations and 50 languages.

As of the 2021 census:

- **There are approximately 1.8 million Indigenous peoples living across Canada.**
- **It is estimated that between 45-60% of the Indigenous population lives in urban centers.**

Anti-Indigenous Racism

Anti-Indigenous racism (AIR) is defined as the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous peoples within Canada. (<https://pressbooks.library.torontomu.ca/ediinpractice/chapter/key-concepts-in-anti-indigenous-racism/>)

Simplified, colonization is a process of shifting control of resources, land, law, control, etc. away from one group Indigenous to land and toward another group who is not. The new group sets social norms, political structures, rules and laws, and controls access to resources.

It is common practice to dehumanize Indigenous peoples as a way to justify practices of murder, displacement, and harm because they are 'primitive' 'savage'

The Truth and Reconciliation Commission

The Truth and Reconciliation Commission was the result of the largest class-action settlement in Canadian history that mandated action to reconcile (both monetarily and through actions) with survivors of Canada's Indian Residential School System. The commission heard testimony of Survivors, compiled a comprehensive and accurate report on the atrocities committed, and recommended far reaching changes that would move

toward reconciliation. The final report was released in 2015 with 94 Calls to Action. According to Indigenous Watchdog, only 13 of the 94 calls to action have been implemented. (<https://www.indigenouwatchdog.org/>)

While the majority of the Calls to Action were written with the federal government as the target audience, we can look at Calls for their intention and draw relevant learnings and responsibilities.

Note: The TRC was writing during a time that the term Aboriginal was in active use. In Canada, we do not frequently use that term now.



Implementing Calls 87-91

The Truth and Reconciliation Commission's Calls to Action 87-91 focus on fostering Indigenous inclusion in sports by celebrating Indigenous athletes and ensuring equitable access to sports programs. These calls advocate for public education, supportive policies, and resources that honor Indigenous cultures within the sporting community. The following breakdown provides actionable steps for sports organizations to implement these important initiatives.

Call 87

We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

NSO + PTSO:

Know, tell, and celebrate the stories of FNMI peoples in your sport both past and present.

Clubs and Coaches:

Use Indigenous athletes as role models and examples when speaking to your athletes.

Call 88

We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

NSO + PTSO:

Know about and amplify Indigenous sporting events including those outside of your sport that feature traditional sport and games.

Support and feature the NAIG athletes representing your sport and province/territory

Provide technical and practical support for Indigenous sport events. Build relationships with the Indigenous sport circle of your province or territory

Clubs and Coaches:

Support athlete participation, training, and tryouts for Indigenous sporting events.

Ask athletes for Indigenous identification in registration to support building a plan of participation across sporting systems.

Call 89

We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.

NSO + PTSO:

Encourage the Aboriginal Coaching Module across all coaches

Create mentorship and training opportunities for Indigenous coaches, officials, and athletes

Integrate Indigenous centered programming into special events including spaces to smudge and access medicines

Provide holistic and diverse mental health support to members of the community including flexibility in funding to access Knowledge Keepers and Elders

Clubs + Coaches:

Require that all coaches take the Aboriginal Coaching Module

Provide coaching and official support and mentorship to local Indigenous programming including afterschool programs

Create financial support structures within clubs to help with sustainable participation

Be aware or be willing to search for extra funding resources in your region. For example, Jordan's Principle, their local Metis Federations, Band Funding etc.

Call 90

We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.

An elite athlete development program for Aboriginal athletes.

Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.

Anti-racism awareness and training programs.

NSO + PTSO:

Build relationships with the ASC and provincial/territorial sport circles to co-create supportive planning processes for Indigenous athletes on provincial and national teams

Travel and set aside space for smudging and medicines when possible

Invest funding in training for staff including coaches, officials, and team staff

Review policies and processes to identify barriers for Indigenous athletes, coaches, and officials.

Create a plan to support Indigenous athletes, coaches, and officials and address sport specific Anti-Indigenous racism. This plan should be created with Indigenous leadership.

Clubs + Coaches:

Know how to identify anti-Indigenous racism and create plans to address it when it shows up in competition, officiating, and between community members.

Talk about Indigenous history and experiences in sport, including anti-Indigenous racism, with athletes

Commit to consistent learning

Encourage cultural practices within training and competition spaces

Implementing Calls 87-91 continued.

Call 91

We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth Games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are

NSO + PTSO:

If inviting government officials to an event, always include local national government officials as well.

Connect with the Indigenous communities, including urban organizations, prior to events to understand how the event can contribute to their work.

Co-host events with Indigenous Nations

Use Indigenous vendors, hospitality, and other service goods when possible.

Require vendors and sponsors to hold good relations with Indigenous groups and be free of exploitation and trafficking

Clubs + Coaches:

Attend local Indigenous events with athletes and invite them to attend your events

Lend volunteer capacity to local Indigenous events

Learn the protocol of your region

Host events that integrate with Indigenous protocol when possible with Indigenous leadership and guidance.



Listen actively, learn deeply,
and act with **intention.**

Indigenous Inclusion Tools & Resources

A Guide to Territory and Land Acknowledgements

A land or territory acknowledgement is a traditional means of honouring and recognizing the land and peoples of a territory that existed in some Indigenous communities long before settler populations in Canada. Historically, land/territory acknowledgements were not named as such, but rather facilitated through; verbal introductions (i.e., naming of clans) and non-verbal recognition through aesthetics (i.e., traditional clothing and designs).

Recently, land and territory acknowledgements have been adopted by settler populations as a step toward Truth and Reconciliation and as a way to learn about the original peoples, the land, and settler responsibilities.

Practical Considerations Before Doing an Acknowledgement:

When:

- At the beginning of an event where people from different places are coming together;
- To recognize the opening of a new space;
- During formal meetings, special event meetings, or meetings with new relationships.
- They should happen at the beginning of the talking, prior to any other business.

Why:

- Before doing an Acknowledgement, it is important to consider why you are doing one. The worst version of this is simply reading the official line of a paper without intention.
- They are a practice of rooting your connection to a certain space and the people who have been displaced. They can act as a way to bring hidden histories to common knowledge and remember the dark history of genocide and colonialism in Canada.
- If you do not feel capable of connecting to the Acknowledgement past the simple reading, we suggest not doing one yet to avoid tokenizing Indigenous practices.

Who:

- The host of the event or someone in leadership within the event.
- If you have an Elder, Knowledge Keeper, Youth, or other Indigenous dignitaries speaking - they do a 'Welcome' not an Acknowledgement. That responsibility always lies with the hosts.

Indigenous Inclusion Tools & Resources | Do's & Don'ts

Avoid the use of 'acknowledge' in the acknowledgement.

DON'T ❌

"I acknowledge that..."

DO ✅

"The land and waterways we are on..."

Use past, present, and future tense in an active structure.

"The land and waterways we are on were the traditional territories of..."

"The land and waterways we are on have been, and continue to be, the territories of..."

Location of land acknowledgement.

WHAT's the opposite of this DO->

Do the acknowledgement for the location you are standing on, not an office or space in a different place.

Do not pan-Indigenize an acknowledgement, they should be specific to the location with a reference to wider locations after the specifics:

The land and waterways we are on have been, and continue to be home to many Indigenous peoples.

The land and waterways are on have been and continue to be the home of the Anishinabe Algonquin Nation and are now home to many First Nations, Métis, and Inuit peoples....

Basic Land acknowledgement structure.

Basic Structure:

- The land and waterways we (live, work, and play on or are gathering on)...
- Names of the nations and Indigenous peoples;
- Ex. Anishinaabe Algonquin Nation
- Treaties (if any) or acknowledging it as “unceded territory”;
- Ex. Treaty 11 Territory.
- Statement or action of giving thanks to the nations and land;
- Personal connective statements to the land or territory you are on;
- Each host or speaker will be required to reflect on and share this piece themselves as it is a personal statement.
- Connective statement to the purpose of the event, gathering or topic at hand.

Personal connective statement and connection to the event:

- What learning have you been doing toward Reconciliation?
- Personal or organizational goals toward reconciliation .
- Intention of action and allyship toward Indigenous peoples.
- Awareness of the space you occupy and the privilege you hold.
- Commitment to weaving stronger inclusion practices into your personal and professional life.
- Challenge those in the audience to learn something.



Inclusivity starts with awareness
and grows with **action.**

Indigenous Inclusion Tools & Resources

Guide to Understanding and Respecting Protocol

“The term protocol includes many things, but overall it refers to ways of interacting with Indigenous people in a manner that respects traditional ways of being. Protocols are not just “manners” or “rules” – they are a representation of a culture’s deeply held ethical system.”

When Asking For Indigenous Support:

If asking an Indigenous person to do something for you, it is proper etiquette to offer protocol. Protocol can differ across Nations so it is best to ask the person what they follow.

- Gifting a natural tobacco in fabric is the most common protocol but it should not be assumed.
- If asking, here are some respectful questions:
 - “I would like to make sure I follow protocol, do you follow a specific gifting protocol that I should be aware of?”
 - “Would you like me to gift protocol in front of everyone or before the event starts?”
- The protocol does not take the place of a gift or payment for involvement.

Supporting Smudging:

- Smudging protocol differs across Nations but consistently creates a small amount of smoke using a medicine (sage is common). Note that there is no open fire, just the smoke.
- At events, consider travelling with smudging materials and having set aside space for smudging, especially for athletes.
- Ask buildings where smudging is allowed inside.
- Raise awareness of the practice and respectful ways to do it.



Inclusivity starts with awareness and grows with **action.**

Media Considerations for Indigenous Inclusion

- Capitalize Indigenous, First Nation, Métis, and Inuit similar to how we capitalize other nations.
- If a person has identified themselves specifically by Nation, refer to them as that Nation moving forward.
 - Example - If someone says “I am a member of the Anishinaabe Algonquin Nation and my family is from Pikwakanagan First Nation.” You would now refer to them as a member of these groups rather than Indigenous or First Nation.
- Never place an ownership word in front of Indigenous peoples.
 -  Our Indigenous Athletes, Our Indigenous partners.
 -  Indigenous athletes on the team. Indigenous partners.
- Traditional regalia and practices are a choice for each person to show and should not be expected.
- Never ask an Indigenous person to avoid speaking about their identities, including their intersectional experiences of sport.
 -  “We want you to talk about being Indigenous in sport, but not about being Two-spirit in sport”
 -  “We want you to talk about your experience in sport and understand that might include a variety of stories”.

Simple Steps Towards Building Indigenous Inclusion

- Team registration should include a spot to self-identify as First Nation, Métis, or Inuit.
- All coaches and teams should know about local and national Indigenous games and opportunities to participate
- All coaches and teams should work with their athletes to adapt training schedules to be supportive of being in Indigenous games
- All coaches and teams should know what Indigenous-specific racism looks and sounds like and how to respond
- Teams should talk to their membership throughout the year around commitment to Indigenous inclusion and reconciliation
- All coaches and teams should support and know about cultural practices like smudging
- Organizations should build sustainable partnerships with local groups and Nations, which includes attending events
- Teams and events should be supportive of Indigenous athletes wearing some cultural wear within opening, closing, and podium moments
- Nation flags should be allowed in podium ceremonies.

Embrace **diversity**
on and off the
field.

2SLGBTQIA+ Inclusion

Learning Objectives

The 2SLGBTQIA+-focused part of our toolkit helps individuals, clubs, and organizations to understand:

- Why inclusion of 2SLGBTQIA+ people is important for building welcoming sporting environments;
- 2SLGBTQIA+ language and concepts; and
- Practical tips and tools for building inclusive environments for 2SLGBTQIA+ athletes.

Why Inclusion Matters

Sport has the power to unite people across divides. More than half of all Canadians are involved as spectators, participants, volunteers, coaches, or officials in community-level sport¹. Sport connects people from different backgrounds and beliefs, and introduces us to new perspectives and people we might otherwise not meet. 85% of Canadians agree that sport participation builds stronger communities².

Why Inclusion Matters

Despite this, sport doesn't always feel safe or welcoming for people outside of dominant identity groups, particularly members of the 2SLGBTQIA+ community. Little research has been done around 2SLGBTQIA+ participation in sport; some of our most comprehensive data is from nearly a decade ago, highlighting the need for inclusive surveys and more direct research on the experiences of the 2SLGBTQIA+ athletes. Much of what we know about the current climate in Canada is from the first Out on the Fields international study on homophobia³, which surveyed 1,123 lesbian, gay, bisexual, and heterosexual Canadian people in 2015, and found that 81% of Canadian participants witnessed or experienced homophobia in sport and 57% of gay men, 45% of lesbians, and 41% of straight men said they had personally experienced homophobia. Verbal harassment was a primary issue: 84% of Canadian gay men and 88% of lesbians received verbal slurs such as “faggot” or “dyke”.

It's not just athletes who experience discomfort at sports events. 66% of Canadian participants believe an openly gay, lesbian, or bisexual person would not be very safe as a spectator at a sporting event.

Additionally, 70% of Canadian respondents believe youth (under 22) team sports are not welcoming for LGB people. Though Out in the Fields did not cover attitudes on 2S athletes, transgender athletes, and/or athletes with intersex variations, the global backlash and targeting of transgender athletes in particular is making its way to the Canadian context, and has an impact on all athletes, no matter their gender⁴. We see this reflected in a new report about nonbinary youth athletes in Canada: 1 in 2 nonbinary youth have avoided joining a team sport because of teammates or coaches, and more than 1 in 2 nonbinary youth have witnessed discriminatory comments. 66% of nonbinary youth have avoided joining an organized sport altogether⁵.

Though these statistics can feel harrowing, the good news is that you can make a difference in your sport, no matter your role. When we create sporting environments that are open, welcoming, and accepting of all athletes, coaches, and spectators, we create opportunities for all of us to learn, grow, and share with one another, making for stronger communities and new perspectives that

inform the way we live.
Inform the Way We Live: Canadian youth through sport and work. (2024) Component of Statistics Canada Catalogue no. 11-626-X, 2024. <https://www150.statcan.gc.ca/n1/en/daily-quotidien/231010/dq231010b-eng.pdf?st=CHHlxH9>, p. 1.
 Sport and Philanthropy Toolkit. (2019). Community Foundations of Canada. <https://communityfoundations.ca/wp-content/uploads/2019/05/CFC-TSF-Sport-Philanthropy-Toolkit-Web-Final.pdf>
 Out on the Fields (nd) Summary for Canada on Homophobia in Sports. <https://outonthefields.com/wp-content/uploads/2020/11/Summary-of-Canadian-Results-Out-on-the-Fields.pdf>.

Key Terms and Concepts⁶

Language matters in how we build welcoming environments for 2SLGBTQIA+ athletes. Though language around 2SLGBTQIA+ can shift and change, below are several key terms and concepts that serve as a helpful baseline.

Note: This part of the toolkit is focused on 2SLGBTQIA+ terms and concepts, but no 2SLGBTQIA+ person is a monolith, just as no person is a monolith. We all hold intersectional identities that interact with one another and impact our life experience, and as a result, we may face multiple kinds of oppression that cannot be understood in isolation⁷. To create truly inclusive environments, we have to acknowledge and understand this intersectionality to make space for people to bring their whole selves to the team or athletic community as a whole. When we do this, we create a team environment where everyone -- regardless of race, age, sexual orientation, gender identity and expression, religion, ability, or otherwise -- can thrive.

2SLGBTQIA+: As outlined in the Women and Gender Equality section on the government's website, 2SLGBTQIA+ is primarily used in the Canadian context and, "...at the front, recognizes Two-Spirit people as the first 2SLGBTQI+ communities; L: Lesbian; G: Gay; B: Bisexual; T: Transgender; Q: Queer; I: Intersex, considers sex characteristics beyond sexual orientation, gender identity and gender expression; +: is inclusive of people who identify as part of sexual and gender diverse communities, who use additional terminologies."⁸

Lesbian, gay, bisexual, and queer = sexual orientations

Transgender, nonbinary, and sometimes queer = gender identities

Intersex = refers to someone's sex characteristics, NOT a gender identity or sexual orientation

Sexual Orientation: We all have a sexual orientation. Sexual orientation describes a person's enduring physical, romantic and/or emotional attraction to another person. Sexual orientations include but are not limited to, lesbian, gay, bisexual, pansexual, heterosexual (straight), and asexual.

Gender Identity: We all have a gender identity. Gender Identity is one's deeply held core sense of being a woman, man, some of both, or neither. Each of us has a felt sense of gender identity, including cisgender people. One's gender identity does not always correspond to their sex assigned at birth. Awareness of gender identity is usually experienced very early in life, but may also shift over the course of one's life.

2 Spirit / Two Spirit: is an Indigenous term referring to a person who encompasses both masculine and feminine energy⁹. As further defined by 519.org, Two spirit is "an umbrella term encompassing gender and sexual diversity in Indigenous communities. Two Spirit people often serve integral and important roles in their communities, such as leaders and healers. There are many understandings [of] the term Two Spirit – and this English term does not resonate for everyone. Two Spirit is a cultural term reserved for those who identify as Indigenous."¹⁰

Cisgender: Refers to people whose gender identity is the same as the sex they were assigned at birth.

Sex assigned at birth: is the sex assigned to an infant at birth, usually by a doctor or medical staff, based on the infant's visible anatomy, including genitalia and other physical characteristics. Sex assignment may or may not align with someone's gender identity, even from a very early age.

Sex assigned at birth: is the sex assigned to an infant at birth, usually by a doctor or medical staff, based on the infant's visible anatomy, including genitalia and other physical characteristics. Sex assignment may or may not align with someone's gender identity, even from a very early age.

Transgender: often shortened to trans, is an umbrella term used to describe people whose gender identity differs from their sex assigned at birth. Transgender people span all communities and come from a variety of different backgrounds, ethnicities, ages, and abilities. Use the word transgender as an adjective, i.e. "She is a transgender woman." Do not say "she is a transgender" or "she is transgendered."

Transgender man: A man assigned female at birth may use this term to describe himself. He may shorten it to trans man. Some may prefer to simply be called men, without any modifying language.

Transgender woman: A woman assigned male at birth may use this term to describe herself. She may shorten it to trans woman. Some may prefer to simply be called women, without any modifying language.

Nonbinary: is an umbrella term that refers to individuals who identify outside of the binary gender categories of “man” and “woman.” Individuals who identify as nonbinary may understand the identity as falling under the transgender umbrella, and may thus identify as transgender. Use the word nonbinary as an adjective, i.e. “They are a nonbinary person.”

Some nonbinary people use the term “enby” as an abbreviation for nonbinary or a separate, distinct term. “Enby” is pronounced like the letters NB, short for nonbinary; the abbreviation of simply “NB” is not used as it is more commonly used to refer to “non-Black” in inclusion conversations.

While it is common for nonbinary people to associate their identity as being a part of the transgender community, some nonbinary people do not identify as part of the trans community and identify only as nonbinary if they feel their gender identity is something other than “man” or “woman.” There is no right or wrong way to be nonbinary, just like there is no right or wrong way to be transgender.

Tip

The language we use to describe ourselves can be personal and evolve over time. The best way to appropriately refer to a person is by listening to how they describe themselves. Do not make assumptions about someone’s identity.

Example:

A woman in a relationship with a woman may describe herself as gay, bisexual, or queer, instead of using the term lesbian. Or a nonbinary person may describe themselves as nonbinary but not feel connected to the term transgender. Other nonbinary people may refer to themselves as “trans nonbinary” or “transgender and nonbinary.”

Gender diverse: is an umbrella term used to describe the evolving array of language people use when describing their gender identity and expression that does not conform to binary understandings of gender (i.e. male/female, man/woman, girl/boy). The term gender diverse is often preferred over gender nonconforming, as this term can reinforce the gender binary to suggest a person does not “conform” to one of two genders, when in reality, we understand gender and gender identity exists on a spectrum. With that said, always use whatever term a gender diverse person would like you to use to describe their gender identity.

Gender Expression: is how a person communicates their gender to others through external means such as clothing, hairstyles, appearance, and/or mannerisms.

Gender stereotyping: as defined by the American Psychological Association (APA) is a relatively fixed, overly simplified concept of the attitudes and behaviors considered normal and appropriate for specific genders, such as [man], [woman], transgender, nonbinary, or other gender identities, in a particular culture. Gender stereotypes often support the social conditioning of gender roles.” In sports, gender stereotypes can lead to damaging notions about what we believe women athletes to be capable of achieving versus male athletes¹¹. In some cases, it can also lead to violating and invasive practices such as sex testing of women athletes¹².

Intersex: refers to having innate variations in bodily traits (such as genitals, reproductive organs, hormone function, or chromosomes) that do not fit typical expectations of male or female bodies. Intersex is not a gender identity or a sexual orientation. When referring to intersex people, use “intersex people,” “people with intersex traits,” and/or “people with variations in sex characteristics.” Avoid pathologizing terms like disorders of sex development or intersex conditions¹³. Some people prefer the term “differences of sex development” but the fact that this term is derived from “disorders of sex development” (and that both are abbreviated as “DSD”) means that many prefer to avoid these terms altogether.

In a sports context, intersex athletes are often associated with or confused with transgender athletes, but “intersex” and “transgender” are two distinct concepts. “Intersex” refers to sex characteristics, while “transgender” refers to gender identity. A transgender person can have intersex traits. A person with intersex traits can be cisgender¹⁴.

Sex characteristics: are physical features relating to sex, including chromosomes, genitals, gonads, hormones, and other reproductive anatomy, and secondary features that emerge from puberty.

SOGIE-SC: stands for sexual orientation, gender identity and expression, and sex characteristics. Often used in international contexts like the United Nations, SOGIE-SC is a term that encompasses all sexual orientations, gender identities and expressions, and sex characteristics, including cisgender, heterosexual, endosex¹⁵ people.

CITATIONS

What does “transition” mean?

Transition can mean many things, and there are many ways a person may transition. There’s no “right” way to transition; if, when, and how a person chooses to transition is deeply personal. Many individuals choose not to or are unable to transition for a wide range of reasons both within and beyond their control.

There is no right or wrong way to be transgender, and there is no universal experience for transgender people regarding transition. Transgender people are as diverse as any other group.

There are many potential parts of a transition that trans people may or may not choose to do. This could include making a **social transition**, which may include changing one’s name, pronouns, clothing or style expression, and potentially the washroom and change room facilities used. Another way to transition is by making a **medical transition**, which could include medical interventions such as gender-affirming hormone treatment, gender-affirming surgeries, or puberty-delaying intervention. A person may also make a **legal transition**, which could include legally one’s changing name and/or gender marker on documents such as their identification, driver’s license, passport, or birth certificate.



Stand up for
inclusivity
every
practice,
every game.

How transition applies to sport

Just as there is no universal or singular way to transition or exist as a transgender, nonbinary, or two-spirit person, there is no universal policy for participation. Sport policy typically sets parameters for participation around some element of transition. For some youth and recreational organized sports, a social transition can allow athletes to participate in the gender category that matches their lived experience. In other levels of play, including professional and elite competition, guidance around a medical transition is used.

Example

Canadian National Team soccer player Quinn came out as nonbinary and transgender in 2020. Quinn made a social transition, changing their name and pronouns, but continues to play on the Canadian Women's National Team and in the National Women's Soccer League (NWSL). In 2021, Quinn became the first transgender and nonbinary athlete to medal in the Olympics when Team Canada won gold in the Tokyo Olympics.



Example

Jessica Platt is a former women's professional hockey player in the Canadian Women's Hockey League. She played from 2016-2019 in the now defunct league. Platt made a medical transition and came out publicly in 2018. She discussed her use of gender affirming hormone therapy in an essay on Vice.¹⁶



"My Medical Transition Helped Me Find Happiness and Rediscover My Love of Hockey" Vice.com, 2018. <https://www.vice.com/en/article/zmw9a3/my-medical-transition-helped-me-find-happiness-and-rediscover-my-love-of-hockey>

Tips to Build Inclusive Environments

"I lacked a role model to help me make sense of my own identity when I was coming out. It was very scary. I've been lucky to have people surround me and say that it's okay to be your authentic self, that's where your power lies. Whether it's your teammates and coaches or family and friends, having supportive allies can make a world of difference for 2SLGBTQIA+ athletes."

- Anastasia Bucsis, 2x Canadian Olympian, Speed Skating

Use inclusive language: Language shapes the spaces we are in and can communicate our personal and organization's values. A great first step to building an inclusive environment for the 2SLGBTQIA+ community is to know, understand, and use appropriate and respectful language. Language is constantly evolving and changing; it is important to stay current as new terms emerge. Revisiting terminology lists periodically can help you stay up-to-date on terminology and communicate more effectively.

Example

Instead of saying, "Okay, ladies," or "Huddle up, guys," use gender-inclusive language like, "Bring it in, athletes," or using your team name, like, "Let's go, Bears!"

Reflection: How does gendered language show up in your team meetings, events, or documents?
What changes can you make to make your language more inclusive?

Pay attention to the physical environment: Consider the physical spaces your participants must navigate and what the experience might be like for members of the 2SLGBTQIA+ community. Participants may choose to use washrooms and change rooms that correspond with their gender identity, which also includes non-gendered facilities and single-use facilities. Ensure your participants know and understand their options.

Reflection: What gendered spaces do your athletes, staff, and spectators need to access at your events or practices? Are there non-gendered spaces for those who wish to use them?
How do people know about available options?

Adopt inclusive policies and practices: Inclusive policies signal your values and also provide a pathway to participation. Whenever possible, creating proactive and inclusive policies in advance of needing the policy is helpful. When considering policies, ensure you have feedback from members of the 2SLGBTQIA+ community as part of your process. Consider not just your participation and gender classification policies, but also your non-discrimination policies, retaliation policies, and codes of conduct.

Reflection: Does your organization/team have a clear equity or diversity policy and/or code of conduct that specifically prohibits discrimination on the basis of sexual orientation, gender identity or expression, and sex characteristics? Do your staff understand and adhere to the policy and/or code of conduct? Is the policy and/or code of conduct shared with athletes?

Commit to continuing education/learning: Language and concepts are constantly evolving; commit to continuous learning around the topics of 2SLGBTQIA+ identity and participation. Be open to new information, but do not put the burden of education on the members of the 2SLGBTQIA+ community. Establish a regular training schedule to continue your education, and seek out other sources including books, movies and documentaries, scholarly articles, and personal narratives to give a varied approach to learning.

Reflection: Does your team/organization provide education to coaches, staff, and athletes at regular intervals? If so, what topics do you cover? How often do you cover them?

NOTE: Check your sources!

When seeking education about the 2SLGBTQIA+ community, be sure you are viewing a reputable source. Many anti-2SLGBTQIA+ organizations have names that sound inclusive or positive, and some otherwise legitimate news organizations have an anti-queer or anti-trans bias. Always check your sources.



Ask for help and find like-minded community: As an ally to the 2SLGBTQIA+ community (or even as a member of it!), you are not expected or required to know it all. Sometimes being supportive is saying, “I’m not sure, but I’ll get back to you” and reaching out to local 2SLGBTQIA+ groups to help support your athlete or team member. Admitting you don’t know the answer is better than pretending you do or making up an answer.

Reflection: If an athlete asked you a question about 2SLGBTQIA+ inclusion in sport and you didn’t know the answer, how would you respond? What are your go-to resources for information on 2SLGBTQIA+ topics when you don’t know an answer? (If you’re not sure, see our resources section!)

Additional Resources

[Creating Inclusive Environments](#) by ViaSport

Published in 2021, this tool from ViaSport provides guidance for building 2SLGBTQIA+ inclusive environments and outlines recommendations for creating a physical environment, resources for hosting organizations, and a list of Canada-focused capacity building tools on 2SLGBTQIA+ inclusion.

[Leading the Way: Working with LGBTQ Athletes and Coaches](#) by Jennifer Birch-Jones, in partnership with the Canadian Association for the Advancement of Women and Sport and Physical Activity.

Published in 2017, this resource has helpful framing for the Canadian context and provides practical guidance for coaches hoping to support LGBTQ athletes.

[LGBTQ2S Sports Inclusion Toolkit Checklist](#) by Egale Canada

Published in 2017, this checklist provides a good overview of different policies and practices that should be in place to provide an inclusive environment for 2SLGBTQIA+ athletes. See also [Gatorade's Day 1 Checklist: How to be an ally for LGBTQIA+ Athlete Inclusion.](#)

[Transathlete.com](#) by Chris Mosier

Created and managed by transgender athlete and activist Chris Mosier, Transathlete.com is a resource for students, athletes, coaches, and administrators around the world to find information about transgender inclusion in sports at various levels of play. This site pulls together existing information in one central location and will be a one-stop-shop for all current policies.

Participation in Canadian society through sport and work. (2024) Component of Statistics Canada catalogue no. 11-001-X 3. <https://www150.statcan.gc.ca/n1/en/daily-quotidien/231010/dq231010b-eng.pdf?st=CHhHixH9>, p. 1.

Sport and Philanthropy Toolkit, (2019). Community Foundations of Canada. <https://communityfoundations.ca/wp-content/uploads/2019/05/CFC-TSF-Sport-Philanthropy-Toolkit-Web-Final.pdf>



Welcoming environments
start with **inclusive** actions.

Play fair.

Anti-Racism in Sports Toolkit

A resource designed to address and combat racism and discrimination within the sports community.

Inclusion is not a destination but a journey.

Keep moving forward, keep making change.