Equity and Racial Justice in Sport and Play:
Barriers, Opportunities, and Calls for Action in the Canadian Sport System

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2025

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Executive Summary

Since the earliest days of formal organized sport in Canada, issues of racial justice have been embedded in play, administration, celebration, and fandom. Originally both formal and informal restrictions limited who could or could not participate, with sport being restricted to "gentlemen," specifically those of English and French heritage, heterosexual, non-disabled, Christian, upper-class men. Though much has changed – today, over 25% of Canada's population identifies as racialized (Government of Canada, 2022a) – what we know about the Canadian sport system is that it still attracts White Canadians at a rate more than twice that of racialized Canadians (Vividata 2024). This means that the Canadian sport system limits access to the social and health benefits of sport, and limits Canada's sport talent pool (Sport Information Resource Centre & Wasserman 2025). The details presented below embrace critical race theory and decolonial frameworks that center the voices and experiences of those most marginalized by racism and expose colonial hierarchies of knowledge, beauty, and excellence. This independent research paper, conducted by Sport Information Resource Centre (SIRC), Dr. Janelle Joseph (Brock University), and the Canadian Network for Equity and Racial Justice (CNERJ) provides an overview of the issues related to equity and racial justice in sport and play beginning with a brief history followed by a focus on sport participation rates of contemporary racialized groups in Canada, and literatures on two main themes: barriers to and opportunities for sport participation. The report highlights various forms of racism and discrimination along with the effects of limited resources and representation. It goes on to emphasize the importance of activism and anti-racist organizing in sport along with the joys experienced in community. The joys experienced in community come from spaces where racialized athletes feel affirmed, seen, heard, where their cultural backgrounds are respected, and where the nuanced barriers to participation are addressed. The report ends

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Zeana Hamdonah and Miruthula Queen Anbu completed previous literature reviews, in partnership with the Sport Information Research Centre, which formed a foundation for this report.

with a call for extended research with specific racialized groups and increased activism on anti-racist and decolonial thinking in sport.

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1. Introduction

Since the earliest days of formal organized sport in Canada, issues of racial justice have been embedded in play, administration, celebration, and fandom. Originally both formal and informal restrictions limited who could or could not participate, with sport being restricted to “gentlemen”, specifically those of English and French heritage, heterosexual, non-disabled, Christian, upper-class men. The restrictions on who could play and lead sport changed with shifts in Canadian social mores, immigration laws, and demographics. While there is much to celebrate in terms of access to sport for racialized peoples, there is also ongoing injustice in the forms of barriers such as racial discrimination, microaggressions, exclusions, and hate for those who are racialized. “Racism has memory – it follows us through our families , collective histories and is the basis from which the organizations

that make up society have based many of their rules and practices", which is why we need to understand both the truths of the past harm and trauma, and reflect on our own relationship to unresolved pain, and our role in a system built on colonial ideals that fosters discrimination against racialized peoples. The term racialized shifts attention from false supposedly objective racial group categories to an understanding of race as part of political, historical, global, social formations; on the basis of a wide range of nebulous factors including skin colour, accent, behaviour or religion as a product of the rise of Europe and the colonial 'civilizing' mission, racialized people experience exploitation, domination, oppression, subjugation and discrimination (Winant 2000) A lack of resources needed for sport participation and representation among leadership, sports figures in media and high performance sport influences both racialized people's ability to join and experience a sense of belonging. Meanwhile, there are many opportunities available in historical and current sporting systems that allow for racialized people to flourish. Communities and individuals organize activism and anti-racist efforts to resist, challenge, and stop inequities and racial injustice in sport. Racialized communities share joy, affirmation, and supportive sporting spaces. Yet these practices and efforts offer great opportunity, there is still more work to be done.

This report uses a combined critical race theory (Delgado et al. 2012) and decolonial framework (Mignolo and Escobar 2010) that (1) centers research sharing the voices and experiences of those most marginalized by racism, (2) brings an intersectional analysis, which means attending to multiple, simultaneous, forms of injustice racialized people face (e.g., racism combined with gender discrimination); (3) exposes knowledge, beauty, merit, and excellence as non-neutral, political, colonial concepts, and (4) aims towards alternative thinking and transformation of current conditions of inequality.

What we know about the Canadian sport system is that it attracts White Canadians at a rate more than twice that of racialized Canadians (Vividata 2024) due to many barriers. Some barriers include *discrimination*, that is, actions, gestures, and words that convey unfair treatment based on racial groupings. These can be subtle microaggressions or overt racist acts. Barriers also include *structural racism*, that is, discriminatory practices embedded in the structures, policies, and practices of sport institutions. For example, hiring policies that demand years of volunteer or low-pay coaching without recognition of the ways economic privilege, social networks, donors, and scheduling flexibility are key to coaching advancement (Bradbury et al. 2021). Given the additional burdens of economic precarity for some

racialized communities – with lower rates of employment, less private retirement income, less likely to find jobs with pay and benefits commensurate with their education than their non-racialized counterparts (Hindir 2021; Government of Canada, 2023a) – an equity approach is needed in coach hiring. A limited number of racialized coaches and leaders has an impact on youth as aspiring athletes and coaches as “having a coach that doesn’t look like me” is the number one reason for racialized youth drop out (MLSE Foundation). Why is this important? Lower rates of inclusion of athletes, coaches, and sport administrators who are racialized is a violation of what the *United Nations Universal Declaration of Human Rights* (1948; article 27) names as every person’s right to participate in the cultural life of the community including sport.

Racial injustice limits access to the social, physical, and mental health benefits of sport (Eime et al. 2013; Joseph et al. 2012), which is especially important when racism is considered a social determinant of health and racialized communities have documented higher rates of disease and disorders than white Canadians (Hyman 2009; Massaquoi et al. 2022) and sport and physical activity is important for what is increasingly referred to as “prehab” or strengthening cardiovascular and muscular systems to prevent disease and prepare for injury, and “rehab”, rehabilitation after diagnosis, surgery, or treatment (Cunha et al 2022; Rickard et al. 2021). As SIRC’s 2025 Fair Play report indicated, there are grave consequences of racism for racialized high performance athletes who, due to barriers they experience, are start sport later, enter sport through non-traditional pathways and “may be unprepared for, overlooked for, or miss out on the opportunities to advance to higher levels. … [T]he Canadian sport system is drawing on a limited talent pool to drive success at the high performance level” (Sport Information Resource Centre & Wasserman, 2025). At all levels of sport, racism restricts Canada’s talent pool, which limits the pipeline of players, coaches, and administrators (Joseph et al. 2012; Joseph et al. 2021). At the highest levels, this translates to fewer podia, medals, and world champions to represent the nation.

The trend of Canadian families supporting young people to participate in the sports they enjoyed as children underscores the need for community-based initiatives that cater to the diverse backgrounds of Canadian families, ensuring that all children have the opportunity to engage in sports. Otherwise, predominantly white and middle-class sports will stay that way. Many scholars who have drawn attention to the experiences of racialized groups in Canada such as second-generation African Canadian girls (Haggar and Giles 2022), Muslim, Asian, and Black women (Joseph et al.

2022), South Asians (Szto 2020), and Indigenous women (McGuire-Adams 2020), reveal how intersecting factors such as indigeneity, race, age, gender, and socioeconomic status influence participation and access and that social well being is a top priority related to sport access for racialized communities.

This independent research paper, conducted by Sport Information Resource Centre (SIRC), Dr. Janelle Joseph (Brock University), and the Canadian Network for Equity and Racial Justice (CNERJ) provides an overview of the issues related to equity and racial justice in sport and play with an aim of answering the question: "What role do systemic racism and colonial hierarchies play in Canadian sports culture?" Beginning with a brief historical overview of racialization and racism in Canada, the report then details sport participation rates of contemporary racialized groups and literatures on two main themes: barriers to, and opportunities for, sport participation. The report ends with a call for research and increased activism on anti-racist and decolonial thinking in sport. Decolonial work is inherently anti-racist as it focuses on addressing Treaty and Land relationships, dismantling hierarchies and binaries, and prioritizing alternative ways of knowing and being. Critical research in sport is decolonial when it exposes flaws in sport systems and drives transformative change.

2. Historical Context

The study of the history of inequity and racial injustice in Canadian sport is best understood using case studies of particular groups. Every racialized group was once excluded from sport in Canada, which was limited to “gentlemen,” defined as men of the middle- and upper-classes (Field 2016). This had implications across other categories of difference also, as only White, Christian, non-disabled, heterosexual, cis-men were allowed to gain entry, and develop skill until the late 1800s. The values of Muscular Christianity exhibited in sport, including patriotic duty, discipline, self-sacrifice (vs. personal gain), joy of athleticism, teamwork, and heteronormative manliness were embedded in sport and reserved as a domain mainly for white men (Kidd, 1996; Love, 2018). Class barriers were maintained to offer gentlemen opportunities to socialize together in exclusive, homosocial spaces. As sport became more commercialized, however, spectatorship expanded to include (white) working classes, but even within arenas and stadia, spatial distinctions were maintained between the wealthy and the others (Field 2016). Sport maintained a strict hierarchy between gentlemen amateurs, who played for the love of the competition – accepting, at maximum, only hotel and travelling expenses, and professionals who could earn money or prizes, or take gate receipts for

participating in competition or teaching (Jones 1975). These rules were explicit, even if unevenly applied, yet it was through professional sport that many racialized men in nineteenth and early twentieth century Canada gained sport access, and the "celebrity of Native, Black and working class 'professional' athletes also made the ascriptive and racist provisions of the earlier codes [participation regulations] difficult, if not impossible, to maintain" (Kidd, 1996, p. 28). Canadian sport fans want to see the best athletes perform.

The British Empire Games, a precursor to the Commonwealth Games, were hosted in Hamilton Ontario in 1930, where athletes of all races competed against each other under the Amateur code. The Games were awarded to Johannesburg South Africa in 1934, which was under a South African Apartheid system, at the time. South Africans made it clear that only White athletes would be welcome (Kidd 1996). The Canadians refused to accept this racial exclusion, which would have meant excluding top athletes of African Heritage, such as Phil Edwards who competed for British Guiana and Canada during the 1920s and 30s, and Canadian-born Ray Lewis. Canada was among the countries that forced the Federation to transfer the 1934 games to London, England. The success of a few Black athletes did not, unfortunately, prompt their wholesale inclusion in sport. Ray Lewis won medals as part of Canada's 4X400 relay team in 1934 British Empire Games (silver) and 1936 Olympic Games (bronze), yet was unable to get a job as a track coach due to racial hierarchies in sport (McTair, 2000).

Racialized Canadians have been an essential part of the Canadian fabric since the 1700s, particularly on the coasts in Africville, Nova Scotia and Barkerville, British Columbia. Black communities have thrived in the Halifax, Nova Scotia region, especially many formerly enslaved people who had been promised freedom and land after the war of 1812 in the United States (Cooper 2022). In British Columbia Chinese communities arrived starting in the 1700s to set up trading posts, build the Canadian Pacific railroads, and work in the Canadian gold mines. Despite their sizable and growing numbers, Black and Chinese communities have endured virulent racism in Canada in society and in sport. Canadian-born sons of a few wealthy Chinese merchants were educated in Vancouver schools and became members of a highly successful Chinese students' soccer club in 1920; the speed and agility of the Chinese players became legendary and soccer was the only opportunity Chinese men had to be seen as equal to white players (Hume 1997).

Canada's racist immigration policies of the early twentieth century, explicitly claimed that "southern people" (i.e., Arabs, Africans, Asians and South

Americans) were ill suited for residency in Canada because they could not tolerate the cold temperatures. Therefore, while Canada accumulated successes for a few racialized men who broke the colour bar in their sports in the 1940s and 1950s – e.g., Herb Trawick (first Black player in Canadian Football League, 1946), Larry Kwong (first Chinese-Canadian, National Hockey League, 1948), Norman Kwong (first Chinese-Canadian, Canadian Football League, 1948) Willie O'Ree (first Black Canadian, National Hockey League, 1958) – they did so in environments that limited their access to housing, and human dignity. Valentine and Darnell (2012) detail that despite being named as fan favourites or receiving awards such as player of the year, many Black football players in the 1940s and 1950s Canadian Football League struggled to find apartments or part time work which their non-racialized counterparts found with ease, and many were also denied awards and titles despite their superlative statistics. Saskatchewan Roughriders legend George Reed and John Chaput (2011) wrote in a autobiography of Reed, "Being a Black man in Western Canadian the 1960s could be, to put it mildly, inconvenient" as some white CFL players refused to shower at the same time or would prank call with hate messages, and Black players would be forbidden from bringing white dates (or even their white wives) with them to events. Black CFL players were encouraged not to complain, to continue playing injured, and to be thankful for their position, lest they be fired or traded. Only after he was named the CFL's most outstanding player was Reed able to join exclusive, white country clubs in Saskatchewan and move through Regina as a 'colourless' celebrity (Warick 2021).

Another success story that must be clarified based on the racism endured is the first ever professional hockey league in Canada, The Coloured Hockey League of the Maritimes that operated in Nova Scotia 1895-1925 (Fosty and Fosty 2004). Comprised of African Nova Scotians, they formed a league because of explicit exclusion from white leagues and limited access to indoor rinks. McKenzie and Joseph (2023) show that their success was restricted by the power brokers in hockey, which did not stop the pride of the community, sports fans of all ethnic backgrounds, and the imperative of sport for youth development through Black churches in Africville and Halifax, Nova Scotia. Historical research on Black Canadian hockey (Wilks, 2019), swimming (Nzindukiyimana and O'Connor, 2019) running (Nzindukiymana, 2017; 2020), and baseball (Nzindukiyimana and Wamsley 2019) demonstrates that there was no lack of talent to warrant keeping Black players out of mainstream clubs, leagues rinks, and pools. Rather, it was a racist ideology that led to participation disparities and, in some cases, forced Blacks in Canada to become 'professionals'.

Other groups who experienced oscillating inclusion and exclusion throughout the twentieth century are Japanese Canadian athletes known for their expert play and ascension within Vancouver's baseball system, but always under constant suspicion, especially after World War II (Jette, 2007). The Asahi Baseball team, led by *issei* (first-generation immigrants) became champions, despite racist restrictions on their everyday lives that often led to poverty and unskilled work. With money saved from long work hours, some became small proprietors of grocery stores, barbershops, or dry cleaning businesses with a *Nihonmachi* (Japan Town) developing in Vancouver's east end with rooming houses for the impoverished community to live. "In the heart of Japantown was a small playground known as Oppenheimer Park… in the late 1880s a playing field was established. To the residents of the area, it was always known as Powell Grounds" (Hotchkiss, 2013). This was where the sport was used by the Japanese community to build pride, intergenerational common interest, role models for youth, and sport heroes for the community as they won many league championships in the 1930s– the City International Baseball League, Vancouver International League, Terminal League, Pacific, Triple League, and Burrard League – using a distinctively Japanese strategies (i.e., bunting, cut offs, and base-stealing-sometimes two at a time) that capitalized on the players relatively small frames, speed, and intricate teamwork (Jette, 2007) Osborne, 2008). Their success was celebrated by Japanese and other fans and the media, but they experienced racism, employment discrimination, segregation, and overt hate in society – even if they were Canadian-bord. In the 1940s fueled by xenophobia and suspicion during World War II, the all-Japanese Asahi Baseball team temporarily disbanded after Japan attacked the United States at the Pearl Harbor naval base in Hawaii in 1941, as players and their families were forced, along with all other Japanese people, into internment camps in the British Columbia interior. Internment did not stop them from playing baseball entirely, however. They continued to play bringing together local and interned communities for the love of sport and after the war, many Japanese moved east and were instrumental in establishing baseball teams and leagues in Ontario and Quebec (Hotchkiss 2013).

A final example of how racialized people have experienced Canadian sport historically is sport in South Asian communities. The turning back of the SS Komagata Maru, a chartered steamship that carried Punjabi immigrants (at least 337 Sikhs, 27 Muslims, and 12 Hindus) to Canada in 1914 is a stain on Canadian History (Johnston 2006). Mostly Indian and Sikh men were turned away from Canada on their ship based on laws that limited entry to those with less than $200CAD and imposed direct passage, that is, a law

specifically designed to keep East and South Asians out of Canada because they did not arrive by a continuous journey from their home country – effective because a ticket for such a journey was impossible to acquire. Note, there were no laws explicitly barring Indians from entering. Colonial laws always used indirect imperial force to maintain bigotry. The standoff with authorities both in Canada and India exposed colonial British rule as inconsistent and unfair, as South Asian British citizens were disenfranchised compared to Canadian British. Despite changes in laws, and the number of Punjabi speakers in Canada drastically increased – now numbering close to 1million and almost 3% of the Canadian population (Government of Canada 2022b) – South Asian athletes describe longstanding barriers to participation (Bains and Szto, 2020; Szto 2020; Tirone and Pedlar 2000). Courtney Szto's (2020) award-winning research on South Asian hockey players complicates notions of Canadian culture through demonstrating how South Asian athletes, coaches, and sport administrators carve spaces for themselves in hockey games and leagues, and in sport media through Hockey Night Punjabi broadcasts (Szto 2016; 2020). Szto (2020) notes Indigenous and Black contributions to hockey have been lesser known parts of sport history, and South Asian sport histories have largely been ignored. *Changing on the Fly* is the only full length text to detail South Asian contributions.

In summary, sports participation and access have been shaped by colonialism, in terms of which land is used, who can access, who is hired and promoted, and how sport and racial hierarchies influence participation in organized sport, since the earliest days of Canadian sport. These barriers continue today.

3. Sport Participation Rates

Sport participation is shaped by a variety of historical, social, cultural, and economic factors. In recent years, there has been increasing racial diversity in most sports, concomitant with Canada's increasingly diverse population. While progress is being made, more diversity in more sports, in higher level and more expensive sports, and among people with multiple simultaneous experiences of oppression (e.g., racialized members of the LGBTQ+ community) must be actively pursued to ensure equitable access to sports for all racial and ethnic groups across Canada.

Sector-specific data on sport participation trends among diverse racialized groups in Canada

According to Canadian Census data, the representation of racialized communities in Canada has increased significantly, from 4.7% in 1981 to 26.5% in 2021 (Government of Canada 2022a). However, racialized Canadians are less than half as likely as white Canadians to participate in sport regularly (14% vs. 35%; Vividata 2024). Additionally, on average, racialized Canadians also start participating in sport later than white Canadians, at 10.2 years of age compared to 8.5 years of age (Sport Information Resource Centre and Wasserman 2025).

According to the MLSE Foundation's most recent *Change the Game Report*, participation rates varied widely among Ontario youth from different racial groups (MLSE Foundation 2023). Overall, 66% of Ontario youth reported participating in sport at least once per week the previous year, with participation rates for a selection of racialized groups listed here:

- Black youth – 70%
- Mixed-race youth – 70%
- White youth – 69%
- Latinx youth – 64%
- South Asian youth – 64%
- Middle Eastern youth – 64%
- East Asian youth – 62%
- Southeast Asian youth – 61%

When looking at the participation of individual racial groups in Canada, Statistics Canada data shows that sport participation rates vary widely across groups—some participate more frequently than white Canadians, while others participate less (Government of Canada, 2023b). However, across all groups, women participate in sport at a lower rate than men of the same racial identity. Table 1 illustrates these differences, emphasizing the need for a more nuanced understanding of racialized communities' engagement in sport.

	Overall	Men	Women
South Asian	46%	55%	35%

Chinese	62%	69%	55%
Black	54%	66%	42%
Filipino	41%	55%	29%
Arab	60%	70%	48%
Latin American	59%	65%	52%
Southeast Asian	51%	58%	43%
West Asian	60%	67%	53%
Korean	62%	69%	55%
Japanese	58%	60%	56%
Multiple racialized groups	59%	68%	51%
Not belonging to a racialized group	56%	61%	51%
Total	55%	62%	49%

Table 1. Sport Participation in Canada over 12 months by racialized group and gender (Government of Canada, 2023b).

The above data show the range of participation for various groups, which can support targeted interventions in particular communities, schools, and neighbourhoods based on their racial demographic.

Any interventions should also take into account cultural and economic factors that may be preventing or limiting participation, especially where a large differential exists between men and women (e.g. Arab, Black, Filipino, and South Asian groups all have differentials 20% or greater). Moreover, interventions to increase sport participation in these groups must also recognize the particular needs of racialized girls. The Rally Reports produced by Canadian Women and Sport demonstrate that racialized girls in Canada participate in sport at lower rates than white girls. For example, in the 2024 report, 59% of racialized girls aged 6 to 18 reported participating in sport at least weekly, compared to 63% of all girls in this age range. In 2022 Canadian Women and Sport highlighted that participation rates among Indigenous girls specifically aged 13-18 lagged behind those of Black and White girls, with only 30% engaging in weekly sports compared to 39% and 52%, respectively. Sport organizations and researchers can address gender-specific needs while also highlighting that many people do not fit into gender binary categories at all.

Using the most recently available national statistics, a study by Berger 2008 and colleagues presents a concise description of sport participation among Canadian adolescents. The results do not focus on racialized communities specifically, but the recommendation that sport researchers and administrators develop targeted programs that use the household as the unit of analysis and position sport within the context of the lived experiences of today's adolescents (Berger et al. 2008) is highly applicable to racialized youth whose lives are also gender-stereotyped and technology-filled. As such, any examination of participation rates must take a holistic approach to examining the lives, needs, values, and experiences of racialized people.

4. Barriers

This section will examine the structural, social, and economic barriers that racialized groups face in sports. Barriers include limited access to resources, limited representation in media and leadership, discrimination, and overt racism and systemic racism. These barriers are not mutually exclusive. In fact, they overlap in a manner that makes it difficult to disentangle them. Nevertheless, multiple approaches to shifting cultures, behaviours, actions, thoughts, processes, supports, and knowledges will enable anti-racist flourishing in sport (Joseph et al., 2021).

Limited Access to Resources

Sport requires a range of resources from human (e.g., parent drivers for youth sport, trained coaches) to economic (e.g., fees for league and tournament registrations) to material (e.g., equipment, food). Racialization is a factor in access to community sports, scholarships, and development opportunities for people of different racial backgrounds precisely because of differential access to required resources. To understand why limited access to resources in sport is a racialized problem, it is necessary to deeply grasp the realities in Canada at the intersection of racialization and lower socio-economic status. In short, sport can be expensive and statistics show that racialized Canadians disproportionately are represented among lowest income earners and have the highest rates of unemployment, despite having higher levels of education than the national average (Government of Canada, 2023a). University-educated Black Canadians earn an average of 76 cents for every dollar earned by their white peers,

with factors such as differences in pay for the same occupation, working in lower-level occupations relative to their educational attainment, and more underemployment through part-time or part-year work relative to non-racialized peers accounting for the difference (Wall and Wood, 2023). Ng and Gagnon (2020) highlight in the fifth Skills Next report that “foreign-sounding names” are less likely to get a callback for a job interview and though the Canadian government is increasingly accepting highly skilled immigrants, many employers are looking for less skilled workers; rather than “fixing” job seekers from racialized or immigrant communities what needs fixing is bias, discrimination, and systemic barriers in the Canadian employment system.

Living in acceptable housing can play a key role in the satisfaction within a given community and in the social connections in the neighbourhood. Housing is “an anchor that offers security and access to local and essential services … [such as] green space for leisure” and sport and racialized groups are more likely to be housing insecure than the total population in both the 2016 and 2021 Canadian Census (Government of Canada 2023c). Black and Latin American Canadian-born people were among the lowest of racialized group homeownership rates, regardless of whether they were living with their parents or not, with family income being the primary factor to account for the gap in ownership rates in comparison to White groups (Stick et al. 2023). Homeownership is directly associated with food security, meaning that racialized households had significantly higher predicted probabilities of food insecurity than their White counterparts across all main sources of household income except child benefits and social assistance (Dhunna and Tarasuk 2021).

Last, racialized populations in Canada are more likely to live below the poverty line – and rates are getting worse (Government of Canada 2024a). “In 2022, the poverty rate for individuals who are members of racialized groups was 13.0, up 3.5 percentage points from 2021 (9.5%) and the gap between Indigenous and non-Indigenous people is widening” according to the Statistics Canada 2022 Canadian Income Survey (Government of Canada 2024a). Participating in Canada’s sport system is a more difficult endeavour for those at the lowest income levels because they must prioritize the necessities of life and because the pay-to-play system for recreational and competitive programming, clubs, and leagues can be prohibitive. This is particularly evident in sports such as tennis, swimming, hockey, and golf which, even at recreational levels, can require equipment or club memberships that are out of reach for many racialized families.

While Ontario is home to some of Canada's largest urban centers and most ethnically and racially diverse populations, many racialized communities within cities such as Toronto, Brampton, Mississauga and Scarborough face barriers to sport participation, particularly in underserved neighborhoods. Many studies have shown that racialized youth in urban regions face economic barriers to organized sports, which can sometimes be compounded by status as newcomers and lack of familiarity with the sport system, a limited English language facility, and discrimination (Doherty and Taylor 2007). A lack of awareness about available programs can restrict participation – even, participation in programs specifically designed to attract racialized participants. Research indicates that participation in winter sports is often less accessible to families unfamiliar with these activities, unable to access expensive equipment, and or unable to gain entry to private clubs, ice time, or sport facilities (Barrick 2023). Racialized athletes are 13% less likely to be introduced to sport by a parent or guardian and 13% more likely to be introduced to sport through school (Sport Information Resource Centre & Wasserman, 2025). School sports can be a means of increasing access, especially because schools are more likely to be in an athlete's home community, thereby improving geographic access, but this can sometimes result in racialized athlete overrepresentation in sports such as Black athletes in track and field and basketball, Asian athletes in badminton and fencing, and underrepresentation in winter sports such as skiing or bobsleigh, which limits access to Olympic pathways and reinforces stereotypes of 'natural ability' for some sports for some racial groups. In fact, public discourse from White supremacist forums identifies the Winter Olympics as "OUR games" and representing "the White race and its history" (King, 2007).

Summer sports such as soccer and basketball are gaining in popularity due to their low equipment needs and relative ease of access (Barrick 2023). Ontario, and especially Toronto, has a strong basketball culture, largely influenced by the city's Black communities. The Toronto Raptors, Canada's NBA team, have played a role in inspiring young Black athletes to pursue basketball. However, while the sport is a source of pride, racialized players still face issues related to lack of access resources including elite development programs in the province (Abdel Shehid 2012) and recreational courts to play on due to policing or restricted access to neighbourhood or school basketball courts, which limits the frequency and intensity of basketball participation particularly in racialized neighbourhoods of the Greater Toronto Area (Aladejebi et al. 2022).

Whether they are in urban centers or remote communities, lack of access to sports programs, equipment, medical experts, mental performance trainers, and coaching expertise often limits opportunities for young racialized athletes. However, in rural and First Nations communities across Canada access to resources due to colonially imposed and maintained poverty continues. Limitations on high-quality facilities for training, playing, and watching sport are particularly rife. Indigenous and rural athletes often must travel long distances to participate in competitive sports, which can be a major disadvantage leading to reduced skill development and athletic success, which can hinder their ability to compete at a high level. A study of 14 remote and isolated communities in Canada's Northwest Territories by Kowalski, Grybovych, Lankford, and Neal (2012) indicated that conflicts between residents' work and school commitments and days and times of programs offered, the price of recreation and sports equipment and programs, and not having a program close to home, were significant constraints upon recreation and leisure opportunities. For higher level sport, transportation to tournaments or access to leagues can be logistically difficult, and limited funding or infrastructure often means smaller programs, fewer opportunities, and less chance to develop skills or be noticed by recruiters. These barriers can impede racialized athletes' ability to reach their full potential, particularly when compared to their white counterparts who may have access to better infrastructure and financial support.

Another area where resources may be lacking or limited for racialized people in contrast to their white peers is in relation to mental health supports. Racialized athletes may experience mental health challenges, such as stress, anxiety, and depression, due to the added pressure of dealing with racism, exclusion, and discrimination in sport (Joseph et al., 2021). There is often a stigma around discussing mental health issues in sports, particularly among boys and men, which can prevent them from seeking help. Mental health supporters provided to athletes are not always culturally competent or politically aware enough to deal with, understand, and affirm the challenges related to racism, do not always advance self-awareness in relation to racism, and rarely share a racial background with athletes who are seeking representation from their support staff. Mental health supports for athletes cannot simply adjust Eurocentric psychology-based when dealing with racialized athletes. Historical, social, political, and relational context is essential and it is the patient-athlete's prerogative to determine when race is relevant or not (Begel 2023).

Canada's national winter sport, ice hockey, is worthy of particular attention in discussions of racism and limited access to resources in Canadian sport.

Hockey is especially costly and is directly linked to ideas of nation, cultures of upper-middle classes, and predominantly white demographics (Holman 2018; Kabetu et al. 2021; McKenzie & Joseph, 2023; Robidoux 2018). A family that does not have sufficient disposable income for equipment, and, at elite levels, tournament fees, accommodations, and travel costs, will not be able to participate – regardless of talent. And, for those who can participate, the cultures of whiteness and colonialism, ongoing racial abuse such as slurs and threats, existing discrimination such as penalties called for insufficient reasons, and lack of resources such as anti-racism policies, limits athletic success for racialized athletes (Noce-Saporito, 2021). Vocal activism is needed to improve rates of access and athletic success.

Discrimination

Discrimination is defined as unfair or bad treatment on the basis of race or other category protected in Human Rights legislation (Government of Canada, n.d.). In Canadian sport this can take the form of verbal abuse (shouting or mumbling slurs towards racialized athletes), or bias (not selecting racialized players for awards, captaincy or central positions), or exclusion (not recruiting or hiring racialized players, coaches, or staff). Discrimination is compounded when other marginalized identity factors are taken into account, such as gender (Joseph et al. 2022; Sport Information Resource Centre & Wasserman, 2025). Racialized women are less likely to participate in any sport versus racialized athletes identifying as men, and transgender racialized athletes experience feeling unsafe, unwelcomed, and not included in many spaces related to sport, including locker rooms (Greey, 2023). This leads racialized groups to invent their own safe spaces for ‘all bodies’, as a recent study of alternatives to the fitness industrial complex reveals (Bell et al. 2023). When athletes create their own spaces that conform to their needs, they no longer need to contort to fit mainstream spaces.

A 2022-2023 Survey Series on People and their Communities examined community sports referring to organized sports including those played in community and school sports leagues and clubs, competitive and recreational sports as well as pick-up sports organized and offered by neighbourhoods, villages, municipalities, local organizations or volunteers (Government of Canada, 2024b). The study reveals that discrimination, harassment, and abuse continue in Canadian sport with nearly one in five people reporting experiencing or witnessing unfair treatment in the previous five years. Respondents cite skin colour as the most common reason for

discrimination, and though respondents who witnessed racism sought to comfort victims (42%), confronted the instigator (37%) or sought help from others (18%), more than one third (36%) say they did not take any action to help the victim or stop the instigator (Government of Canada, 2024b).

Discrimination takes on different forms in various regions of the country and in various racialized groups. Quebec has a significant immigrant population, especially from North Africa, the Caribbean, and various parts of Europe, and a unique cultural and linguistic identity, which often intersects with issues of race and sport. Sports are seen as a platform for Quebecois cultural identity and self-expression. However, the intersection of race and language can create tensions in some sports communities, particularly for racialized groups who may not speak French as their first language or who identify with broader global diasporas, immigrant groups, or Indigenous cultures. This dynamic is crucial to understanding how racialized communities, particularly Black and Indigenous communities, experience sport in Quebec, facing both racial discrimination and cultural barriers that result in reduced participation compared to non-racialized Canadians when attempting to integrate into Quebec's sports scene (Djogbenou et al 2025). While multiculturalism is often celebrated in Quebec, it does not always extend equally into the sports sector, where competitive notions reign and emphasis favors the dominant French Canadian group and culture.

Many news reports found that Indigenous (Bell 2019) and Black (Quenneville 2022) racialized players in Quebec experience discrimination and racism both on and off the ice in hockey, including limited access to coaching, resources, and sponsorship opportunities that their non-racialized peers receive. The province’s law on secularism, Bill 21, is argued to keep the public sphere ‘neutral’ with a separation of church and state, signified by not showing religious symbols such as a cross, turban, hijab, or kippah on a sports field, court or rink. This law can create challenges for racialized groups, especially Muslim women who wear religious symbols such as khimar, niqab, shayla or hijab. Opponents have argued that the Bill exemplifies a contradiction between Quebec’s stated objectives to advance fairness and tolerance and simultaneously codifying intolerant and xenophobic practices against certain groups (Mamlok 2023). Sport organizations dominated by longstanding francophone communities that expect all athletes to conform to the norms of their predominantly white sports culture, can end up alienating racialized communities. At the same time, francophones can suffer from discrimination in English dominant organizations that do not recognize their language rights. In a complex example of how race discrimination meets anti-francophone sentiment, in

Western Canada referees sarcastically pronounced names of African players in a French accent, subtly marking Black African players as dual outsiders (Brown et al. 2021).

In Western Canada, Indigenous communities particularly in Western provinces (e.g., British Columbia, Alberta, and Saskatchewan), often face challenges in accessing sport due to geographic isolation, historical marginalization, and discrimination (Rathwell et al 2022). Discrimination in this context is often compounded by limited and limiting attitudes of small and insular communities towards racial difference, making it difficult for racialized athletes to break through in predominantly white, intergenerationally connected, and homogeneous environments. Discrimination against Indigenous athletes frequently takes the form of being overlooked and ultimately underrepresented. This discrimination is deeply connected to the history of Indigenous peoples, cultures and sporting traditions being formally excluded and marginalized due to colonial regulations, such as those that did/do not invest in sporting infrastructure in Indigenous communities. Indigenous athletes, such as those playing lacrosse, may be sidelined in professional leagues due to a lack of support, investment, or mentorship, though there is more attention today to the Indigenous histories of lacrosse (Downey 2018). There are also instances where Indigenous athletes who reach higher levels of competition are treated as "exceptions" or "outliers" rather than being fully integrated into the sport's mainstream narratives.

Discrimination can often be subtle microaggressions, such as ignoring a racialized coach; mispronouncing a name, shortening it or adding a nickname; referees making calls that obviously penalize a racialized team; or labelling racialized people as aggressive, or referring to a player in relation to an entire continent such as Africa (Brown et al. 2021). These jokes, passing comments or (in)actions can have profound impacts on racialized people in sport, sometimes leading to their drop out or shift to another activity. Microaggressions can also include not involving racialized groups in decision making. Millington et al. (2008, p. 205) created a study of Chinese-Canadian students' gym classes and found that white students led "class conversations conducted in English in which daily physical activities were decided … the emphasis was invariably placed on the games favoured by the most imposing and vocally assertive boys—usually traditional North American sports," typically played successfully with physical strength and aggressive taking of space from opponents such as football and dodgeball. "Once engaged in these activities, the most physically strong and skilled boys, … advantage[d] in their knowledge of

rules and game tactics, were able to verbally and physically intimidate classmates they perceived to be weak or less physically adept," (Millington et al. 2008, p. 205). This sends a message that Asian boys are feminized and do not belong in gym class and, ultimately, preventing them from developing sport skills.

Systemic Racism

Racism that is embedded in rules, regulations, bylaws, practices, procedures, and programming can limit welcoming, belonging and inclusion of racialized people. Systemic racism affects decision-making, coaching, and access to resources, jobs, and facilities because there are inequalities embedded in recruitment and selection processes such as name discrimination or treating the qualifications as essential or optional depending on the candidate. The retraumatizing challenges of having to navigate an anti-racism policy alone or prove racist incidents to people in positions of institutional power are forms of systemic racism can prevent racialized athletes or coaches from accessing or returning to sport, or progressing in their careers, especially in elite sports.

A clear example of systemic racism disguised as honouring Indigenous communities is the case of sports teams and events in Canada that incorporate Indigenous cultural elements (such as mascots, logos, imagery, or names) used superficially, without any real connection to Indigenous communities, and ultimately to mock and stereotype Indigenous culture and people (Arthur 2014; Connolly 2000; King 2010; Taylor 2011). The use of Indigenous symbols and team names has been widely criticized as cultural appropriation and disrespectful, especially as fans are encouraged to wear headdresses, perform actions such as a tomahawk chop, and chant offensive terms (Bruyneel 2016). The Ontario Human Rights Commission recently reached a settlement with the City of Mississauga, which committed to remove from its sports facilities all Indigenous-themed mascots, symbols, names and imagery; develop a policy on the their use in collaboration with different groups such as the Mississaugas of the New Credit First Nation and Peel Aboriginal Network; and Indigenous Sport and Wellness; and supplement its Diversity and Inclusion training with expanded material addressing reconciliation and Indigenous peoples (Black 2022). This is important as the effects of these mascots misuse cultural practices and sacred symbols, deny Indigenous peoples control over social self-definition, perpetuate stereotypes of Indigenous people, create hostile environments for students and others, and negatively impact mental health,

self esteem and community worth of Indigenous peoples (King 2010). Michael Robidoux has detailed that these images can be used in oppositional ways by First Nations peoples, to shift their significance and meaning from harm and disrespect to messages of affirmation and irony (Robidoux 2006), in a similar way terms such as “queer” that were once pejorative have been reclaimed by once marginalized communities. Nevertheless, there have been decades of calls for settler organizations to stop using Indigenous mascots.

Anti-indigenous systemic racism in sport must also be understood in a context of environmental justice, where Indigenous nations are sovereign governments, Indigenous people are connected to traditional homeland, and settler colonialism is ongoing. This means that building of sport stadia, sport community centers, or parks for recreational sport without meaningful consultation and partnership disenfranchises Indigenous peoples and continues histories of Settler’s efforts to gain supremacy over land, otherwise known as land theft (Ali-Joseph 2023). The expansion of professional sport stadia across Canada has grown along with land acknowledgements, National Truth and Reconciliation Orange Shirt Days, and commitments to action to address discrimination and injustices facing Indigenous Peoples today.

Overt Racism

Today in Canada it is less socially acceptable to engage in overt, open, obvious and explicit racism than it once was, yet we still see overt racism in sport. Indeed, the violations that continue on sports fields, courts and rinks could be considered hate crimes when they send a message of rejection to a specific target of the crime and their racial community, are motivated by hate, and cause disproportionate harm, but sport organizations are rarely equipped with policy or regulations that would allow involving the criminal justices system. Athletes coaches and sport staff can experience or witness overt racism in the form of gestures or words used to communicate a racial inferiority, to harass, humiliate, or abuse. Brown and colleagues describe a study participant in Winnipeg, Essence, who shared their experience of addressing racist language being used on the field with officials and other players, all of whom collectively denied hearing the comments, and also “writing a report of a racial slur used on the field. [Essence] hoped the incident was addressed, although they had no means to know if it was because there was a failure to communicate and follow up. The uncertainty of the situation left the participant feeling uneasy” (Brown et al. 2021, 28).” Many studies provide many other examples of slurs in sports such as basketball, soccer or lacrosse, based on skin colour or hair length; offensive

comments that a person lets slip or doesn't realize that what they are saying is unacceptable; and use of name calling that can quickly escalate, and remains prominent in rural and urban teams (Brown et al. 2021, 29; Joseph 2020; Nya and Scherer 2024). Environments where overt racism is commonplace can create a hostile atmosphere, leading to psychological stress, reduced performance, and negative impacts on the overall well-being of everyone involved.

Racialized athletes may encounter overt racism when they are pigeonholed into certain sports (James 2005). For example, Black athletes might be encouraged to pursue basketball or baseball, while athletes of Asian descent might be steered toward sports like table tennis or badminton. Black athletes in Canadian sport, particularly in football and basketball, are often stereotyped as being naturally athletic but less intelligent or capable in technical aspects of the game. This type of racialized stereotyping diminishes the full recognition of their skill and accomplishments, reducing them to "athletic talent" rather than seeing them for the well-rounded professionals they are. The assumptions of Black natural ability is an extension of colonial logics embedded in Transatlantic Slavery, which suggests that Black physical abilities are greater than their white counterparts. An extension of this is the assumption that Black athletes are impervious to pain. Assumptions that Black athletes exaggerate their pain, or can tolerate more pain than others means that Black athletes do not get the support they need to treat injuries or disorders, which can end up exacerbating issues, creating permanent disorders, or prematurely ending their athletic careers (James et al. 2021). Moreover, a study of Black Canadian student-athletes, noted that barriers to success and their experiences was shaped by the colour of their skin, White coaches devaluing and dismissing their intellectual abilities on the field, not providing them with the same opportunity to make mistakes in practice drills as their White counterparts did, and, for Black athletes, mistakes made during a game led to removal, which severely impacted their mental health (Smikle and Trussell, 2024). Regardless of the intentions of the coaches, Black physical and mental health is a serious consequence of overt racism which is obvious, visible and direct.

Sometimes pushing racialized groups into a particular sport can be masked as a 'helpful' suggestion about where an athlete might find success. Other times it can be more open and direct comments claiming certain racialized people are not fit for certain sports (Brown et al. 2021, 28). This form of stereotyping restricts athletes' freedom to explore their interests and talents in sports outside of these limited categories. Valentine (2012) shows that for

a significant period in the 1980s and 1990s Indigenous players in the NHL were disproportionately “stacked” into the role of the enforcer. Stacking is a term that draws attention to the social factors that account for a position or a role a plyer is assigned or expected to fulfill on a team. Indigenous players were only one percent of the league’s players, but were overrepresented in the top 20 percent of players with the highest penalty minutes per game and in the period of 1997-2010 for which data were available, Indigenous players were assessed five times more major penalties than other players (Valentine 2012). As enforcers, they experienced discrimination in the form of expectations from their coaches, teammates and opponents to fight, accumulate penalty minutes, and intimidate opponents, based, in part, on historical stereotypes of Indigenous men as violent. They also engaged in a particularly violent performance of masculinity as a reaction to discrimination in the form of overt racism experienced on ice.

Some of the most high-profile examples of overt racism in Canadian sport are the experiences of Black players in hockey. In 2008, Donald Brashear, a Black player in the National Hockey League, spoke out about the racial abuse he faced during his career. He was subjected to racial slurs and insults from opponents and fans. Other NHL players, such as Wayne Simmonds have also been targeted with racist taunts during games, either from fans or opposing players. The case of Jordan Subban (younger brother of PK Subban) in 2017 stands out because he was one of the stars of the league at the time, yet was subjected to a racist monkey gesture during a game in the Ontario Hockey League (OHL). Regardless of talent, no Black player is immune from racist taunts. This incident drew attention to the ongoing issues of racism in junior hockey, which remain overwhelmingly white. Devante Smith-Pelly, in 2018, had fans shout “basketball, basketball, basketball” at him, which shows the complexity of overt racism and discrimination (The Guardian 2018). Monkeys are not neutral animals and basketball is not a neutral fruit when directed at a Black hockey player. Understood in its historical and cultural context, Subban was being dehumanized drawing on a longstanding racist trope that compares Black people to animals, and fans were suggesting Smith-Pelly was out of place as a hockey player and would be more at home on a basketball court. They reinforced the idea of a racial divide between the sports, and the investment in the celebrations of particular bodies while erasing others (Aladejebi et al. 2021).

Particularly during SARS and COVID, anti-Asian hate was on the rise in Canada (Kong et al., n.d.) and was felt in sports (Joseph et al. 2021). Asians are stereotyped by many as racially distinct and culturally exotic, interested

in the pursuit of intellect and economic power rather than physical pursuits, and poised to take over the neighbourhood, the school and the economy (Li 1998). Subjecting East Asians to racist taunts as “model minorities” – quietly devoted to education and performing with a strong work ethic – is a tactic of racialization because it groups all Asian students together, rendering them invisible as individuals (Millington et al 2008), and it positions other groups who protest too loudly and are more often excluded or criminalized as lazy. An overtly racist narrative is that Asian people have no right to complain, should always succeed, and should be grateful, despite having low representation among coaches and leaders in sport.

Lacking Representation in Leadership and Media

There is a significant underrepresentation of Indigenous and racialized individuals in sport leadership roles (e.g., coaching, management, governing bodies, front office, sport staff and executive positions) within many Canadian sports organizations. “For athletes, being able to recognize themselves amongst positions of influence within the sport that they play holds more merit than most would recognize — and even amidst ongoing efforts to improve in this area, representation of racialized communities in sport is still largely incomplete and lacking (Sport Information Resource Centre and Wasserman 2025, 22). The lack of diversity limits role models for young athletes, contributes to a lack of cultural sensitivity in decision-making, and can perpetuate systemic racism by creating policies and environments that unintentionally exclude or disadvantage racialized groups. This representation matters. For example, Vancouver is one of the most multicultural cities in Canada, with significant Chinese, South Asian, and Filipino communities. While these groups are well-represented in local recreational sports, barriers to entering elite sports due to racial biases, the influence of Eurocentric standards of athleticism, and the lack of representation of Asian Canadians in Canada’s high performance and professional sports, which can limit feelings of belonging and aspirations.

The IDEAS Research Lab *Are We One? Anti-Racism Report*, led by Dr. Janelle Joseph, noted that of the 5001 Ontario University Athletics members who responded to the Anti-racism survey (4058 student athletes, 716 coaches, 227 sport administrators), over 72% identified as white and less than 28% described a racialized or other identity, but an examination by role reveals racialized student athletes were 28.7%, racialized coaches 21.5%, racialized administrators 20.9%, and racialized Athletic Directors 0% (Joseph et al. 2021). The lack of representation of racialized people in a director role at the twenty Ontario Universities is evidence of a disturbing trend. This relates to a lack of lived experiences of racism at the top levels

of the country's biggest student-athlete organization and progress remains contingent on largely white, male and older leadership groups making decisions about racism policy and programming (McKenzie et al. 2023).

While Indigenous athletes in hockey continue to rise through the ranks as players, there has been very little racial diversity among coaches, general managers, and team executives in Canada. One Black coach, Dirk Graham was fired by Chicago during his only season. Ted Nolan and Craig Berube are the only two NHL coaches with Indigenous ancestry. Certainly, there are many other professional leagues where a few coaches have gained attention; however, on the biggest stages, racism, discrimination and lack of resources have limited opportunities for players to transition into coaching. Racialized athletes need coaches who share their experiences and barriers, and can guide them. Meanwhile racialized coaches need their own mentors so they can provide affirmation, information, and support which helped strengthen relationships and grow resilience in their communities (Joseph and McKenzie 2022).

In many sports, racialized athletes can be seen as "tokens," that is, only as representatives of diversity, rather than being given equal opportunities to succeed based on merit. These athletes may be included in teams or organizations for the sake of appearing diverse, particularly in media or public-facing materials related to the organization, but may face limited opportunities for career advancement. Tokenization is related to the ways media often reinforces a singular story or narrative or using codes of nation, immigration, and race that will be familiar to viewers. For example, "rags to riches" immigrant stories, or "athlete of a single mother" success stories, or emphasis on physical strength and power rather than intellect can limit how racialized athletes are viewed. Because racialized women are significantly less often seen in sports pages, televised sport, or other media, compared to white men athlete, any denial of women's athleticism or portrayals of racialized athletes crying or screaming in the media, reinforce racist and sexist assumptions. Particularly when athletes are the only racialized person on their team, school, or sport, dealing with both the pressure to succeed, the pressure to represent diversity in the organization, and the pressure of racial and gender stereotypes is significant. These pressures can take their toll physically, mentally, and spiritually.

Racialized athletes are also used to standing in for stories of multicultural inclusion, anti-racism progress, and inclusion in Canada. Aladejebi and colleagues carefully detail the ways The Toronto Raptors' historic NBA championship in 2019 was celebrated as a moment of national pride, yet it also highlighted the complexities of race and belonging in Canada

(Aladejebi et al. 2021). While the victory was seen as a celebration of Blackness and a situating of Blackness in the North through the “We the North” campaign, it simultaneously obscured deeper truths about racial dynamics in Canada and the experiences of racialized individuals in sports. For example, despite public celebrations of racial and ethnic diversity within Toronto, the policing of indoor and outdoor basketball courts in the surrounding Greater Toronto Area (GTA) demonstrates that some residents and authorities see diversity, in particular Blackness, as troublesome and dangerous. Once again, the Blackness of basketball offers a contrast to hockey’s dominant and perpetual Whiteness through representations in the media.

5. Opportunities

This section will examine the opportunities that racialized groups face in sports. Opportunities include chances for expressions of joy in community and engaging in activism to bring change to an organization, community or the country. None of the barriers listed above are mutually exclusive. A recognition of the ways racialized communities thrive and the work that is being done to transform racist outcomes can make Canada a leader in sporting resistance.

Joy in Community

Racialized athletes often feel culturally alienated in predominantly white sporting environments where their cultural backgrounds are not recognized or respected. This exclusion can lead to feelings of isolation, lack of support, and difficulty assimilating into team cultures. In contrast, when racialized athletes feel affirmed, heard, and seen, they can develop a sense of pride that can lead to them to reaching their full athletic potential.

Racial justice is connected to community empowerment and sports play a role in forming and expressing racial and cultural identities. In an example of a world-wide popular sport that is growing in participation in Canada, cricket, there is evidence of sport being a venue to bring together Caribbeans and South Asians, allowing for sharing in athletic prowess and other important cultural forms such as food and music from the homeland (Joseph 2017). It is through sport participation that intergenerational racialized communities can pass down their traditions, come to understand themselves as a group beyond their nation of origin, and develop resources, networks, social capital and identity (Joseph, 2012). The joy of moving together, celebrating wins and connecting their accomplishments in the

diaspora to the international and professional levels of the sport is a unique feature of the Canadian racialized sport landscape.

Indigenous populations in Ontario, such as the Ojibwe, Mohawk, and Cree, have had a longstanding relationship with sports, and continue to advocate for culturally relevant sports initiatives. Indigenous Sport and Wellness Ontario (n.d.) runs a program called Standing Bear, a youth leadership program that represents Indigenous ways of knowing, learning and doing in relation to arts, community activism, education, job and life skills, health and wellness as well as sport and recreation. Research shows that Indigenous youth come to learn a wide range of skills through sport including the 5C's (confidence, competence, character, connection and caring; Strachan et al. 2018).

Similarly in British Columbia, for the large number of Indigenous communities, speaking most prominently Dakelh, Halkomelem, and Gitxsan (Government of Canada, 2021) sport plays a key role in revitalizing and strengthening cultural practices. Indigenous sports organizations like the British Columbia First Nations Sport and Recreation Council have worked to create spaces for Indigenous youth to engage in sports that honor their traditions. The province is also known for hosting events that showcase Indigenous athletic talent, such as the British Columbia Indigenous Games. In Saskatchewan, Manitoba, and Alberta, there is also a history of supporting Indigenous and Métis cultural practices, and sport can be an important way to reinforce cultural identities. Indigenous athletes from these regions, however, often face challenges in accessing organized sports programs and face the dual pressures of cultural retention and the desire to excel in mainstream sports. Despite these challenges, sport initiatives support development of relationships with caring adults, integrity, self-compassion and showing others respect, which is critical for Indigenous youth mental health (Strachan et al. 2018). In other words, the joy of sport in community can literally keep people alive while also fostering a sense of cultural pride and identity.

When sports bring joy to an individual or a community, they can be a tool for empowerment (Emmanuel, 2020). Emmanuel, a Canadian Olympian, describes being a young athlete in Barbados, as "exciting. When you have a sports day, people bring out drums and horns and there's music playing and everyone is cheering and having fun" (Emmanuel 2020, para 4). She noticed this same atmosphere at the two Olympics she attended "in the Athletes' Village you feel like you're in a world of equality. Everyone is happy and enjoying the atmosphere and cheering for each other." Emmanuel 2020,

para 8). Emmanuel points out that the world of sport is not always replicated outside, where racial discrimination can sour experiences. In sport, however, she shows international audiences “Canada is proud to have us as Black athletes. They cheer for us and they never judge us because of the colour of our skin. They cheer no matter what. They comfort us no matter what. And they tell us that no matter if you win, lose or draw, we are still proud of you” (Emmanuel 2020, para 10). Celebrating the joy of sport can lead directly to a shift in collective feelings and collective action, and can foster social change.

Research on South Asian hockey players (Szto 2020), Racialized gay body builders (Uy 2024), Chinese international students (Zhan et al. 2024, Asian volleyball players (Nakamura 2019) in Canada to name only a few have each demonstrated the importance of rich cultural heritage and as an essential component of competitive and recreational sport, play, and physical activity. Together in spaces of chosen congregation (as opposed to forced segregated) they can enjoy the company of other racialized people, share in their bodies and movement practices, and maintain connections to their cultures. Of critical importance in understanding these spaces of affirmation are the barriers they experience in broader sport and the activism they must engage in to gain access to spaces of their own.

Activism

Activism within sport is organized around movements to address racial inequalities and other social justice issues (Cooper et al. 2019). Many forms of activism in sport are engaged by scholars, fans, athletes, coaches and staff and volunteers of sport organizations. They may be symbolic such as taking a knee on the field or sharing an antiracist social media post, formal such as participating in an anti-racism task force within a sport governing board (Hill et al. 2023) or scholarly interventions (Booth, 2024; Nzindukiyimana 2021) inviting a disciplinary audience to consider activism and the role of documenting and storytelling about change in sport cultures.

Movements like Black Lives Matter Canada intersect with sport in Canada as they forge critical connections with sport organizations to “actively dismantle all forms of anti-Black racism…all forms of state-sanctioned oppression, violence, and brutality committed against all black communities, including African, Caribbean, Afro-Indigenous, migrant, queer, trans and disabled Black communities … liberate Blackness, support Black healing, affirm Black existence, and create freedom to love and self-determine.” This message, focused on Black lives, extends to broader anti-racist efforts, which is desperately needed because of the extensive list of

barriers above. More than one of four, 82 percent of youth report not having anyone they feel they can talk to about experiences with racism or discrimination in sport (MLSE Foundation 2023). Activism is one path to changing this dire statistic.

Many sports organizations have been slow to implement anti-racism policies or programs but where action has taken place it is as a direct result of people speaking up, demanding to be heard, and insisting on change. Some organizations entirely devoted to anti-racism in sport such as the Anti-Racism In Sport Campaign out Winnipeg (https://antiracisminsport.ca/) and the Anti-Racism Charter in Recreation in Nova Scotia (https://www.recreationns.ca/) have been national leaders in getting organizations to sign on to acknowledge and address the harm and exclusion caused by racism in our communities. They deliver anti-racism workshops, and work directly with organizations to promote sharing of tangible tools, creating and supporting action, plans, and commitment to learning and social change.

In professional hockey, Akim Aliu, Matt Dunba, Anthony Duclair, and Wayne Simmonds were among many outspoken racialized professional players in 2020 who supported the creation of the Hockey Diversity Alliance. Representing the racialized players who have experienced verbal and physical violence the Hockey Diversity Alliance was active in creating educational materials, videos, commercials, and campaigns such as tape out hate (https://hockeydiversityalliance.org) to reinforce the message that racism has no place in hockey. All of these actions constitute off-ice activism and with one dollar of every roll of hockey tape sold by the Hockey Diversity Alliance going directly toward programming such as Grassroots Original Hockey League, strategically designed to engage and involve children in underserved communities, means this activism has economic impacts. Similarly, organizations such as Black Girl Hockey Club – Canada, designed to support Black girls and women who are athletes or fans of ice hockey stay involved in the game is growing with many programs designed to encourage Black participation.

Because one of the ways to fight a lack of representation is to celebrate the contributions of racialized sportspeople, many of whom are activists themselves, activism can take the form of Hall of Fame campaigns. This was successful for Angela James, inducted into Canada's Sports Hall of Fame in 2009 and one of the first two women, first openly gay, and first Black woman player to enter the Hockey Hall of Fame in 2010. As an exceptional player, coach and advocate, James takes the "responsibility" to advocate for young women in sport seriously (Fitz-Gerald, 2021). Similar

efforts have been made to make John Paris a household name, with petitions launched in 2023 to try to induct him into the hockey hall of fame (Bannerjee 2023). John Paris is the first Black coach in the Quebec Major Junior Hockey League, the first Black scout in the NHL with the St. Louis Blues, the first Black general manager in professional hockey and the first Black professional hockey coach, leading the Atlanta Knights to a Turner Cup in the now-defunct International Hockey League. While these experiences deserve recognition, too much emphasis on being “the first” or “the only” without emphasis on shifting that system tends to reinforce a narrative that there can be only ever be one or that efforts for change can cease once we achieve one. Helping Paris enter the Hall of Fame should be paired with activism to continue to make change in hockey, and draw attention to ongoing barriers in the sport.

In alignment with Call to Action #87 from the National Truth and Reconciliation Commissions Report a tangible act of anti-racism includes commemorating the names of Indigenous Olympic Athletes in historical and contemporary times (Truth and Reconciliation Commission 2015). While this is challenging to do because not all athletes with Indigenous ancestry will identify as such, and tracking of racialized identities does not exist within most sport organizations, analysis of Indigenous Corporate Training Inc. (2020), CBC Canada’s Olympic Network, and the Canadian Olympic Committee sport media releases, offer at least 22 Indigenous athletes that have represented (or qualified to represent) Canada between the 1908 and 2024 Olympic games:

Tom Longboat (London, 1908); Alexander Wuttunee Decouteau (Stockhold, 1912); Jim Thorpe Wa-Tho-Huk (Stockholm, 1912); Joseph Benjamin Keeper (Stockholm, 1912); Shirley Firth and Sharon Firth (Sapporo, 1972; Innsbruck, 1976; Lack Placid, 1980; Sarajevo, 1984); Kenneth Moore (Lake Placid, 1932); Alwyn Morris (Los Angeles, 1984; Seoul, 1988); Angela Chalmers (Seoul, 1988); Waneek Horn-Miller (Sydney, 2000); Monica Pinette (Athens, 2004); Mary Spencer (London, 2012); Brigette Lacquette (PyeongChang, 2018); Carey Price (Sochi, 2014); Spencer O’Brien (Sochi, 2014; PyeongChang, 2018); Caroline Calvé (Vancouver, 2010; Sochi, 2014); Carolyn Darbyshire (Vancouver, 2010); Jesse Cockney (Sochi 2014; PyeongChang, 2018); Jocelyne Larocque (Sochi, 2014; Beijing, 2022; PyeongChang, 2018); Jillian Weir (Tokyo, 2022); Liam Gill (Beijing, 2022); and Justina Di Stasio (Paris, 2024).

Each of these athletes is a potential role model and offers Indigenous representation for all athletes if an effective campaign could be launched to help them become household names.

In Canadian universities and colleges, Joseph's extensive research with Indigenous and racialized athletes, coaches, and staff show that athletes often face biases in recruitment processes, where athletes from racialized communities are not given the same opportunities as their white peers. This can limit their chances to receive scholarships or participate in top-tier athletic programs. To stem this discrimination, Canadian University (USports) and Ontario University Athletics (OUA) have created scholarships and bursaries for varsity student athletes who identify as Black (Afro-Caribbean, African Canadian, and/or racialized) and Indigenous. This type of activism, with real financial impacts, is only possible with partnership from programs such as BlackNorth Connect Program which recognizes the varied ways discrimination affects Canadians economically, socially, and culturally.

When Indigenous communities revitalize traditional games and incorporate cultural practices such as smudging into modern sports, they actively resist colonial erasure, reclaim cultural practices, and assert their identity (Brown et al. 2021). For instance, the sport of lacrosse, which has deep roots in many First Nations, is being promoted in Indigenous communities to reclaim heritage while promoting physical activity and wellness (Downey 2018). Efforts to incorporate Indigenous cultural values into sport, such as the Mi'kmaw Summer Games (https://mikmawsummergames.ca/), which celebrate Indigenous heritage through sport and physical activity are not only culturally relevant ways to bring communities together. They are also the result of local activism in Nova Scotia, New Brunswick and Newfoundland. Sports can extend from merely an example of joy in community to one of activism when it is an initiative aimed at increasing Indigenous participation, as well as drawing attention to, and redressing historical and contemporary inequalities.

Other programs targeted at increasing racial diversity in sports, such as the "Black Ice Hockey and Sports Hall of Fame Society" https://blackicesociety.com/) in Nova Scotia, seek to address these issues by providing mentorship and opportunities for young Black athletes. There is a broad trend where celebratory sports narratives often mask the realities of systemic racism and exclusion faced by Black, Indigenous, and People of Color (BIPOC) athletes (Kabetu et al. 2021). For instance, Hockey Canada has recognized the need to attract more young BIPOC participants to the sport, acknowledging that despite efforts to create inclusive programs, significant barriers remain (Kabetu et al. 2021). The Hockey Coach Education Program (https://www.mlsefoundation.org/hockey-coach-education-program) to provide equitable opportunities for Black, Indigenous

and other racialized youth across Ontario to obtain hockey coaching certifications and connect them to coaching positions in their community. This initiative aims to directly address the problem of diversity among hockey leadership, while the Coaching Association of Canada Anti-racism in Coaching eLearning Module (https://coach.ca/module/anti-racism-coaching) helps to address the need for coaches of all backgrounds to build knowledge and awareness of issues related to race and racism, expand understanding of how to be an anti-racist coach, and cultivate skills in supporting racialized participants in sport. Team Canada similarly has led activism through having anti-racism resources available online (https://olympic.ca/team-canada-anti-racism-resources/) indicating the commitment of the entire Canadian Olympic Committee to anti-racism; however, this aligns with criticisms of national sport organizations for their slow response to the Truth and Reconciliation Commission's Calls to Action, which specifically address the need for reconciliation in sports (Rajwani 2022). In other words, verbal commitments and resource-sharing are a good start, but how can activism in Canadian sport go further to address racism all all of the complex simultaneous barriers certain communities face, and document anti-racist change. Resources, organizations and initiatives that support equity and racial justice in the Canadian sport sector are further described in the Appendix.

6. Conclusion

This review of equity and racial justice in Canada demonstrates the longstanding inequities in Canadian sport systems and the ongoing activism needed for tangible, material transformations that will impact Canada's sport landscape and the access opportunities and experiences of racialized peoples. Racism in Canadian sport takes many forms, from direct racial abuse and discriminatory practices to structural barriers that prevent racialized athletes from advancing in their careers. While there have been many steps toward inclusivity and diversity, including hiring of racialized leaders, anti-racism campaigns and task forces, and greater awareness of these issues, much work remains to be done. The presence of a few racialized people does not mean racial justice has been achieved. The fight against racism in Canadian sport requires more than just individual actions—it calls for systemic change at all levels of sport, from grassroots to elite, and within the leadership, governance, and policy structures of sport organizations.

Different provinces and territories have distinct demographic compositions, cultural contexts, and local challenges that affect how race and sport intersect with some diverse urban centers with greater racial diversity such as Toronto, Montreal and Vancouver offering more mainstream and self administered programs for racialized athletes. Rural and Indigenous communities, especially across the northern regions of Canada, face more systemic challenges such as geographical isolation, limited infrastructure, limited coaching expertise, and racial underrepresentation in provincial and national programs. Yet, in every region ongoing barriers disproportionately affect racialized communities. Discrimination, systemic racism, cultural exclusion, negative media portrayals, and challenges with access to resources, the cost of equipment, registration fees, travel, and other sport related expenses still persist and disproportionately affect racialized people in Canada. These issues can significantly impact racialized Canadians mental, emotional, and physical well-being, as well as their ability to succeed and progress in their careers.

The majority of the research on race is done on Black men and anti-Black racism, and hockey dominates Canadian sport literatures. More research is needed on the nuances among racial groups, for example differences in Tamil and Bangladeshi experiences in Canada, the contrasting challenges people of Somali and Jamaican heritage face, or the differential barriers and successes of Japanese and Filipino athletes. We know that racism impacts many other groups of athletes and racialized people with disabilities, queer communities, or older adults all have unique experiences, needs, desires, barriers and opportunities in sport. How each of these differences manifest in sport warrants attention.

In sum, an intersectional analysis and highlighting the achievements of organizations such as Hijabi Ballers (https://hijabiballers.notion.site/) which creates positive sport experiences for Muslim girls and women by eliminating systemic barriers to their participation, or Toronto Kiki Ballroom Alliance (https://www.tkba.ca/) embedded in racialized queer advocacy and creating community events that centre play and performance, will expand notions of what sport is, who can compete, and how racialized people are viewed.

A deeper exploration of these issues can provide a more holistic view of the dynamics shaping equity and racial justice in Canadian sport.

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Appendix A

Resources, organizations and initiatives that support equity and racial justice in the Canadian sport sector

Below we offer a list of resources and training opportunities, advocacy-focused organizations and initiatives, and National Sport Organization (NSO) programs and initiatives with a focus on advancing equity and racial justice in Canadian sport. Please note that this is not an exhaustive list.

1. Resources and training

1.1. Education and training

- Aboriginal Coaching Modules in-person workshops to complement the National Coaching Certification Program (NCCP) by the Aboriginal Sport Circle. https://www.aboriginalsportcircle.ca/aboriginal-coaching-modules
- Inclusion in Sport Workshops by Canadian Sport for Life. https://sportforlife.ca/workshops/
- Sport is Not an Equal Playing Field: An Introduction to Anti-racism Literacy and Action Workshop by Anti-Racism in Sport Canada. https://antiracisminsport.ca/training/

1.2. Toolkits

- Anti-Racism Coaching Toolbox by the Coaching Association of Canada. https://coach.ca/sport-safety/equity-diversity-and-inclusion/anti-racism-coaching-toolbox
- Play Fair Anti-Racism in Sports Toolkit by the Inclusion in Canadian Sports Network. https://inclusionincanadiansports.ca/play-fair-anti-racism-sport/

1.3. Resource pages

- Educational Anti-Racism Resources by AthletesCAN. https://athletescan.ca/membership/educational-resources/

- Equity, Diversity, Inclusion and Participation in Sport resources by the Government of Canada. https://www.canada.ca/en/canadian-heritage/services/sport-participation.html
- Team Canada Anti-Racism Resources by the Canadian Olympic Committee. https://olympic.ca/team-canada-anti-racism-resources/

1.4. Policy papers

- Policy Paper for Anti-Racism in Canadian Hockey by Dr. Courtney Szto, Dr. Sam McKegney, Mike Auski, and Bob Dawson. https://hockeyinsociety.com/wp-content/uploads/2020/02/policypaper_anti-racisminhockey_execsummary_final.pdf

1.5. Other resources

- Anti-Racism Resources recommended by the Government of Canada, Canadian Heritage. https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/resources.html
- Educational and Inclusion Guides by the Canadian Centre for Diversity and Inclusion. https://ccdi.ca/resources/

- Global Diversity Equity and Inclusion Benchmarks (GDEIB) shared by the Anti-Racism in Sport Campaign. https://antiracisminsport.ca/wp-content/uploads/2022/09/Global-Diversity-Equity-and-Inclusion-Benchmarks.pdf
- Glossary of Terms by the Canadian Race Relations Foundation (CRRF). https://crrf-fcrr.ca/glossary-of-terms/
- Truth and Reconciliation Commission of Canada: Calls to Action by the Truth and Reconciliation Commission of Canada. https://nctr.ca/records/reports/#trc-reports

2. Organizations and initiatives

2.1. National sport-focused organizations and initiatives

- **Aboriginal Sport Circle:** The national voice for Indigenous sport in Canada, the Aboriginal Sport Circle promotes the holistic development of Indigenous peoples through sport and physical activity. It supports Indigenous athletes and communities by fostering leadership, participation, and cultural awareness across various sports. https://www.aboriginalsportcircle.ca/
- **Anti-Racism in Sport Canada:** An initiative based in Winnipeg that addresses racism in sports through education, advocacy, and outreach. The program aims to challenge and dismantle systemic racism in sport by creating inclusive environments for athletes of all backgrounds. https://antiracisminsport.ca/
- **Commonwealth Sport Canada:** The Canadian arm of the Commonwealth Games, this organization supports sport for development initiatives that promote inclusivity, accessibility, and equity. Commonwealth Sport Canada works to ensure participation from underrepresented communities within the broader Commonwealth sports family. https://commonwealthsport.ca/
- **Inclusion in Canadian Sport Network:** A collaborative network that brings together professionals and organizations committed to fostering inclusive practices in sports. This network works to implement and advocate for policies that promote equity, diversity, and inclusion across the Canadian sport system. https://inclusionincanadiansports.ca/
- **North American Indigenous Games (NAIG):** A multi-sport event that brings together Indigenous athletes from across North America, NAIG promotes the development of Indigenous sport and culture. The games provide a platform for Indigenous youth to showcase their athletic abilities and engage with their cultural heritage. https://www.naigcouncil.com/
- **Sport Inclusion Task Force (SITF):** This network supports inclusive policies and practices across sports in Canada, working closely with organizations to improve diversity and equity. https://sportinclusion.ca/

2.2. Community sport-focused organizations and initiatives

- **Black Girl Hockey Club Canada:** This organization advocates for Black women and girls in hockey, providing support, mentorship,

and educational initiatives to increase the visibility and participation of Black women in the sport. The group promotes diversity and challenges racial and gender barriers in hockey.
https://www.blackgirlhockeyclubca.org/

- **Black Rock Initiative:** Focused on increasing the representation of Black athletes and leaders in Canadian sport, this initiative aims to break down systemic barriers and provide mentorship and support for Black participants in sports. It encourages leadership and equity in sport at both community and professional levels.
https://bricurling.ca/

- **Halo-Halo:** An annual freestyle snowboarding event that highlights and celebrates BIPOC snowboarders. Its focus on diversity and representation seeks to inspire more people from underrepresented communities to explore snowboarding by showcasing a broad spectrum of riders and their stories.
https://www.thesnowboardersjournal.com/exclusive/halo-halo-bipoc-snowboarders-mt-hood-or/
- **Hijabi Ballers:** This organization celebrates and supports Muslim women in sport by providing safe spaces, promoting inclusion, and organizing community events. Hijabi Ballers advocates for the visibility and participation of Muslim women in mainstream sports while challenging stereotypes and promoting diversity.
https://www.hijabiballers.com/

- **MLSE LaunchPad:** A youth-focused sports and community center, created by the MLSE Foundation, that supports young people through sport, education, and wellness programs. Its anti-racism efforts include the "Change the Game" initiative, which gathers demographic data on access and experiences of discrimination in Ontario sports to inform equitable and inclusive programming.
https://www.mlsefoundation.org/about-us/who-we-are

- **Technically Doing It (TDI)**: A collective of snowboarders that focuses on hosting events, curating social content, and connecting like-minded riders. The goal of TDI is to foster a love for snowboarding, improve access for non-white riders, and support professional Black and Brown riders in navigating the industry.

https://www.forbes.com/sites/michellebruton/2024/11/20/the-technically-doing-it-tdi-crew-is-reshaping-snowboarding/

- **The Carnegie Initiative:** Named after Black Canadian hockey player Herb Carnegie, this organization is dedicated to creating inclusive environments in hockey. The Carnegie Initiative focuses on increasing racial diversity and addressing systemic barriers within the sport to make it more accessible for underrepresented groups. https://carnegieinitiative.com/

- **Winnipeg Newcomer Sport Academy:** A community-based program that offers sports opportunities to newcomer youth in Winnipeg. The academy helps immigrants and refugees integrate into Canadian society through sport, providing a welcoming environment where they can develop skills and build community connections. https://wnsa.ca/

2.3. Other organizations and initiatives

- **Canadian Human Rights Commission:** Addresses systemic racism and discrimination through a diverse team dedicated to uncovering and eliminating these issues. It has developed an Anti-Racism Action Plan, shaped by input from employees, unions, stakeholders, and experts, with accountability ensured through annual performance evaluations for executives.

- **Canadian Race Relations Foundation (CRRF):** A federal corporation committed to increasing awareness of racism in Canada. It fosters social cohesion by providing grants, services, and support to community groups and organizations, working in partnership with public, research, and community networks. https://crrf-fcrr.ca/

3. National Sport Organization (NSO) programs and initiatives

- **Canada Basketball:** Has established a comprehensive DEI framework that includes an EDI Policy and an EDI Committee for

Officiating. They have also implemented a reporting focusing on dismantling systemic barriers affecting Black Canadians.

- **Canada Snowboard:** Has focused on partnerships to deliver their national Equity, Diversity, Inclusion, and Accessibility (EDIA) Action Plan, although they have not specified ongoing race-specific programs

- **Canoe and Kayak Canada:** Have developed programs specifically designed to support Indigenous participation, promoting culturally relevant programming and opportunities for Indigenous athletes and coaches.
- **Climbing Canada:** Has undertaken research to assess the racial and ethnic backgrounds of climbers and has implemented initiatives aimed at reducing barriers to participation for BIPOC individuals, promoting both gender and racial equity within the sport.
- **Curling Canada:** Utilizes the expertise of consultants specialized in critical race theory and anti-racism. Their efforts include public educational resources such as a podcast series that discusses diversity, equity, and inclusion within the sport.
- **Equestrian Canada:** Leads with the Inclusion Project, spearheaded by a Chief Equity Officer, focusing on racial equity. They also support movements like Black Equestrians, which arose after notable global events highlighting racial injustices.
- **Golf Canada:** Has formed an Equity, Diversity, and Inclusion Task Force that not only works towards an inclusive environment within the sport but also partners with initiatives like the BlackNorth Initiative to combat systemic racism.
- **Lacrosse Canada:** Focuses on inclusive programming that extends to both Indigenous and non-Indigenous coaches and athletes, emphasizing the development of a diverse coaching staff and the inclusion of Indigenous athlete development opportunities.
- **Ringette Canada:** Collaborates with the Government of Canada's Sport for Social Development in Indigenous Communities (SSDIC) program. Their initiatives are aimed at broadening participation and addressing gender and nonbinary inclusivity.

- **Rowing Canada:** Leverages the Community Sport for All Initiative to fund programs that specifically target the removal of barriers for Black and Indigenous communities, aiming to increase participation rates among these groups.
- **Sailing Canada:** Employs diversity and inclusion consultants to integrate training programs into their strategic plans, focusing on promoting anti-racism efforts through educational series such as "Sailing Through the Waves of Anti-Racism."
- **Skate Canada:** Actively engages with Indigenous organizations and initiatives to promote inclusivity and diversity. They work with groups like the Aboriginal Sport Circle and North American Indigenous Games to increase Indigenous participation.
- **Soccer Canada:** Has set strategic goals to increase the representation of equity-seeking racialized groups among football administrators and coaches. They aim to embrace diversity and provide mentorship opportunities for underrepresented populations.
- **Swimming Canada:** Has developed an EDI policy that includes initiatives to combat discrimination based on race, ethnicity, and other factors. They also conduct research to better understand the inclusivity of their sport.