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Simple rules for creating and sustaining an anti-racist sport and exercise organisation

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Simple rules for creating and sustaining an anti-racist sport and exercise organisation

The murders of George Floyd and Breonna Taylor in 2020 incited a surge in anti-racism efforts across the world. Many organisations, including those related to sport and exercise, were quick to make their stances on racism clear. In efforts to promote anti-racism, new equality, equity, diversity and inclusion (EEDI) groups were formed, while many individuals joined protests and took to social media to raise awareness of the racism that Black, Indigenous, and People of Colour (BIPOC) continue to face. In the sporting world, a significant burden and labour is placed on athletes of colour to make strides towards anti-racism. However, every individual working with the sport and exercise industry must act to condemn and eradicate racism. Sport and exercise organisations are in an opportune place to contribute to anti-racism efforts because of their wide reach, yet there is a need for clear advice on *how* to make change. Therefore, we provide commentary on 10 simple “rules” that can support sport and exercise organisations in creating and sustaining an anti-racism.

Keywords: anti-racism; racism; discrimination; microaggressions

Impact statement

The authors firmly believe that it is incumbent on everyone, regardless of their race and/or ethnicity, to work towards an anti-racist sport and exercise environment. Therefore, these rules provide anti-racism guidance for those working in sport and exercise, irrespective of their position. The authors propose that readers implement these rules to make positive strides in their anti-racism efforts and to push towards an anti-racist culture in sport and exercise settings. For these efforts to make an impact they must be sustained and revisited.

The goal of this paper is to provide a roadmap for sport and exercise (SE) organisations to use in their anti-racism work and in their efforts to provide a safe and equitable space for all.

Introduction

Racism in SE contexts is not new. From Black footballers having bananas thrown on to the pitch and enduring racist chants in the 1970s and 80s, to the horrific racist abuse directed at three Black England players after the Euro 2020 final (Back and Mills 2021, Twitter (X) 2021), racism has endured. Acts of overt racism often draw significant media attention and sport organisations are compelled to respond. During the 2020-2021 football season, for example, several UK clubs took to part in a social media boycott to raise awareness of the racial abuse that players received (Premier League 2021). Moreover, Manchester United FC conducted an independent review of online abuse towards its players between September 2019 and February 2021, which found that 86% of the abuse was racist (Manchester United FC 2021). While football provides several obvious examples, racism is also apparent in many other sport and exercise settings. After winning the British Grand Prix Lewis Hamilton was subjected to racial abuse (Formula 1 2021). More recently, the University of Utah's women's basketball team had to relocate hotel after being victims of a racial hate crime (Furlong 2024).

While While these acts of overt racism and blatant discrimination garner attention, the subtle acts of covert racism (often inappropriately labelled as 'microaggressions') and policies which specifically disenfranchise and/or harm Black, Indigenous, and People of Colour (BIPOC), are often as damaging. For example, prior to the Tokyo Olympics, Fédération Internationale De Natation (now World Aquatics) banned the use of the Soul Cap, a swimming cap designed specifically for Black hair (FINA 2021). This sort of policy has a disproportionate impact on Black women athletes and sends a clear message

as to who is welcome within the sport. Moreover, it is particularly damaging to ostensibly exclude Black swimmers, considering the racial disparities in swimming proficiency and drowning rates (Myers *et al.* 2017). Indeed, the same organisations who should be driving anti-racism, are enacting policies which are racially harmful. There is also a strong and destructive racialised bias in the way that sports commentators refer to Black and White athletes (Schmidt and Coe 2014). Specifically, Black athletes are referred to based on their physical traits whereas White athletes who are described based upon their mental traits (Schmidt and Coe 2014). These racialised perceptions of athletes that exist within SE clubs/organisations, might inhibit the ability of these athletes to move into coaching and managerial roles, all of which negatively affect performance and teams.

In February 2018, White American television host Laura Ingraham remarked that Black American basketball stars, LeBron James and Kevin Durant, should “shut up and dribble” in response to the stars discussing being Black and a public figure in America (Niven, 2021). In contrast, Ingraham welcomed Drew Brees (a White American Football player) comments on political matters (Niven 2021). This double standard only serves to silence athletes of colour and prevent them from speaking about racism and discrimination both within their sporting arenas and in a broader social context. However, we propose that every citizen in society needs to speak out against discrimination in society. Every time acts of discrimination are ignored, the system of oppression is upheld (Camiré *et al.* 2022). Moreover, athletes are often seen as role models with a great deal of respect and influence. Importantly, the burden and labour to educate cannot be placed solely on those athletes of colour. Rather, every athlete, and member of an organisation or association must act to condemn and work to eradicate racism (BASES 2023).

In 2020, the murders of George Floyd and Breonna Taylor, and the subsequent Black Lives Matter protests provided a catalyst for anti-racism efforts worldwide. Organisations

and companies around the globe, including sporting organisations, went to great efforts to make their stances on racism clear (Football Association 2020, Nike 2020, University of Exeter 2020). EEDI groups, panels, and individual positions (e.g. EEDI director, EEDI champion) were created (BASES 2020), and individuals were called on to take action against racism. We believe that SE organisations do not have clear structure and guidance on how to make change. This is problematic as without structure and guidance it is likely that SE organisations efforts towards anti-racism will be inefficient and potentially ineffective. To this effect, we propose a list of "rules" that SE organisations can follow to create and sustain anti-racism. We have chosen to focus on racism, as race is often sanitized and subsumed when discussing EEDI broadly (Miller 2019, Rabiger and Miller 2022, Conn and Davis 2023). Readers should be aware that race intersects with other characteristics (e.g. sex, gender, age, disability) and the rules provided below are characterised generally. Nonetheless, it is intended that the rules are easily implemented and effective, so that long lasting change can be made

Glossary of terms

For clarity, the commentary that follows adopts the terms outlined in Table 1.

[INSERT TABLE 1 AND 2 ABOUT HERE]

1. Establish and monitor the anti-racist culture of the organisation

SE organisations must first establish the culture and work toward a culture that is anti-racist. This could be done through a range of mediums with members at all levels (e.g. one to one and small group conversations and organisation meetings). When establishing an anti-racist culture, these organisations should seek external collaborators, and recruit staff more diversely (see rules below). SE organisations must support existing staff in adhering to the culture by engaging staff in anti-racist training and educating them on the need to consistently self-reflect on their practices.

Once an anti-racist culture is established, their implementation must be monitored. Data that is sensitive (e.g. demographic data) should be collected in a way that is confidential, anonymous, engaging, captures the accurate picture, is informed by collaboration and dialogue with affected communities, and uses language that is respectful towards the wider community (Stonewall 2016). It is important these data are collected as it will help determine the effectiveness of any racial diversity initiatives that are implemented. Staff should be informed of the culture, the findings of any monitoring processes should be reported, and concerns raised should be met with tangible action (Stonewall 2016). In addition, participation in monitoring efforts should be voluntary (University of Toronto 2021). This monitoring process is vital in capturing and addressing concerns and changes within organisations. Larger organisations may have anti-racism and discrimination policies, but monitoring the culture helps to determine the effectiveness of these policies. As all members of the organisation are required to be involved in setting and adhering to the culture, all members at all levels must contribute to monitoring processes. Whilst there are no definitive time-points by which the culture should be monitored, feedback should be sought at regular intervals via a range of options (e.g. questionnaires, focus groups).

Some organisations might resist these changes out of concern they will lose the culture which made them successful (Bustamante *et al.* 2019). However, the benefits of an anti-racist and pro-diversity culture are numerous (e.g. diversity of thought, enhanced decision making). Moreover, organisations should realise that an anti-racist culture is not only morally correct, but also beneficial for business success (Page 2008, Bustamante *et al.* 2019, Cunningham and Nite 2020, Manuel and Karloff 2020).

2. Address racism in your organisation and devise systems to hold members accountable

EDI initiatives, mission statements, and organisational policies for dealing with racism are often proudly displayed on organisations' websites, as more and more organisations are keen to declare themselves 'anti-racist'. Yet when organisations have to manage and deal with institutional racism and incidents of overt racism, it is too often the case that the guidelines set out in writing are not actually followed in practice, which leaves racism unaddressed (Patel 2022).

There are two main issues to consider. The first requires a (re)assessment of the policies currently in place. Many organisations, for example, claim to have a “zero-tolerance policy” towards racism and discrimination at work. However, in practice, this is often difficult to implement. Our contention is that without a detailed examination of what zero-tolerance means in practice and, importantly, a communication of this to members, such policies are toothless and meaningless. Anti-racist policies should provide clear guidance as to how incidents of racism will be addressed, and an unequivocal set of procedures to be followed in such circumstances.

The second consideration is the public perception and reputation of the organisation. Organisations might find themselves in a position of making a choice between openly acknowledging and dealing with incidents of racism in full public view or addressing racist incidents quietly and internally to prevent reputational damage. An anti-racist organisation should consider that the second option denigrates the victim, silences them, and sends a clear message to members who are not racially White that their experiences are less important than the reputation of the organisation. An anti-racist organisation therefore will examine its anti-racist policies to ensure that they have a clearly communicated set of procedures for fully acknowledging and addressing reports of racism.

3. Embed diversity and anti-racist practices in recruitment process

Recruitment and retention are important for any organisation. Many organisations promote diversity and inclusivity within the workplace. However, a commitment to recruiting diverse candidates means more than just including a generic statement about being committed to EEDI. If the workforce clearly lacks diversity, or there is a lack of diversity among management, or senior management roles, these EEDI statements are lacklustre and likely do not make BIPOC feel supported in applying. We suggest that these EEDI statements should be much more concrete, specifically describing the underrepresented populations in an organisation and, therefore, where they seek to recruit from. This can be done by using data attained from diversity monitoring surveys. As a supplement to these statements, information on the support offered to BIPOC (e.g. support networks) can be included with the advertisement/job posting.

Hiring processes should include an assessment of anti-racism, and employee workshops and orientations should look to build on this. SE organisations can evaluate their recruitment processes by connecting with related experts, reviewing job postings and making plans for diversity hires (i.e. hiring candidates with a diverse background or skillset) (Ontario University Athletics 2021). Furthermore, SE organisations should identify and remove barriers that BIPOC face during the recruitment process (e.g. lack of BIPOC representation on interview panels), and seek to address any retention issues affecting these communities (Ontario University Athletics 2021). This stance becomes important because recruitment is key to improving race representation at all levels (Ontario University Athletics 2021). SE organisations should also be careful to ensure that the language used during recruitment encourages the engagement of racialized communities (University of Toronto 2021). SE organisations should adopt non-discriminatory selection assessments such as simulations and role-play to assess potential candidates, rather than more traditional methods of assessment (e.g. cognitive ability testing) (Waxin *et al.* n.d.). Furthermore, during interviews, potential candidates should be questioned about their views on anti-racism and given appropriate scenarios to interpret.

4. Advocate for ethnic and racial diversity at all ranks

If an SE organisation is to establish itself as anti-racist, attention must be given to evaluating and addressing any lack of diversity within its operations at every level, particularly in positions of authority. The issues of the ‘leaky’ or broken pipeline regarding race/ ethnicity and progression are widespread. For example, since the creation of the English Premier League 31 years ago, there have been 278 managers, of which only 11 have been Black, with 2 of these being interim/caretaker roles (statistics are correct at the time of writing). Similarly, at the time of writing this article, at Adidas none of the 4 members of the Executive Board, and only 1 of the 16 Supervisory Board members are Black. In a 2019 Haysmacintyre found that the proportion of ethnically diverse board members was <4%, which is less than a third of their incidence in the wider population (Shibli *et al.* 2021). If BIPOC are valued, then their ‘voices’ and contributions should be represented at senior levels where key decisions are made. Not only does their presence at these levels support representation, but it could also improve ethnic

and cultural brokerage (Miller 2019) for BIPOC within the organisation, especially at other levels.

Regarding hiring, BIPOC should be involved in the whole decision-making process, from drafting job adverts to sitting on the interview panels (Thomas and Wetlauffer 1997). These are key roles, and, notwithstanding the above benefits (i.e., representation, diversity of thought), their inclusion could lead to improvements in recruitment processes (e.g. fairer processes, more accurate hiring). Furthermore, their presence could also help to develop the profile of the current BIPOC staff whilst also reducing discriminatory practices in recruitment and progression. There may also be scope to promote BIPOC and position them within leadership/management roles. Readers and staff within the organisation might be aware of resistance to hiring in a more racially diverse manner based on notions of tokenism and 'reverse' racism (see (Skinner-Dorkenoo *et al.* 2021)). It is therefore important to note 1) those being promoted or positioned into different roles are only eligible if they meet the criteria of that role (irrespective of race and ethnicity) and, 2) BIPOC generally do not have the power to racially/ethnically discriminate against non-BIPOC.

5. Educate organisation members on the benefits and value of racial and ethnic diversity

Education and training are essential in working towards establishing tangible anti-racist change in an organisation (Barnes, 2020; Bradbury & Williams, 2006; Miller, 2021). However, it is our contention that often those with higher privilege incorrectly see anti-racism and diversity as a threat to their position, rather than seeing the numerous benefits of anti-racism and diversity. As such, organisations should include all staff and appropriate stakeholders in training exercises. Further, staff and stakeholders should take time to develop and deeply engage with training content and be given opportunities and/or scenarios to integrate other essential supports (e.g. resources, time) and make participation mandatory (University of Toronto 2021). Other considerations include raising awareness, sharing stories, speaking out, facilitating discussions, reviewing and updating organisational policies, clarifying and communicating processes for holding staff and stakeholders accountable, and being intentional about integrating anti-racism into an organisation (Brown *et al.* 2021).

SE organisations should structure their training in a way that recognises and confronts racism, awakens critical consciousness within participants and stakeholders, positively supports identity, and creates collaborative agents for change (Sánchez *et al.* 2021). The language used should be informed by discussions with community partners, and the importance of language and terms used towards BIPOC should be shared with all members within the organisation (see rule 6). This approach becomes essential in creating an internal multiplier effect instead of placing the burden of education on BIPOC.

6. Improve racial literacy and decolonise the language register

Racial literacy is an anti-racist practice that can help identify and recognise practices which uphold racism (Twine 2004). The media coverage of live sports is growing, thus there are more opportunities for consumers to engage in viewing. Race and the media regularly meet, and commentary shapes the way viewers understand and interpret reality and the identities of athletes. Therefore, it is important that the language used by the media is appropriate and anti-racist (Van Sterkenburg *et al.* 2010). However, research has continued to highlight that the language used for Black athletes in the media is frequently based on perceived physical attributes in the absence of intellectual and cognitive ability (Tyler Eastman and Billings 2001, Campbell and Bebb 2021). For example, an analysis of 2073 statements from commentators across 80 association football matches found that ‘intelligence’ was used positively while referencing 62.6% for players of lighter skin tone, whereas for players of a darker skin tone, 63.3% of this commentary was negative (i.e. criticism). Moreover, darker skinned players were significantly more likely to be referred to in terms of their physical attributes (e.g., power and speed) than lighter skinned players (McLoughlin 2021). It is highly likely that this language ‘trickles down’ to SE organisations and personal communications thus resulting in negative racialised perceptions of BIPOC athletes. For example, it believed that there is an overrepresentation of certain racial groups compared to others in sporting disciplines (Marjoribanks and Farquharson 2017), and this is due to their natural physical gifts rather than their hard work. This is harmful because such language and perception is rooted in European colonialism, the Transatlantic Slave trade, and Darwin’s theory of natural selection.

Thus, all commentary on athletes, from media to personal, should be used as a vehicle for anti-racism and work to remove racial hierarchy amongst athletes. Therefore, those within SE organisations should counter these narratives to challenge dominant perceived racial ideologies. Instead, the role of barriers, opportunity, and historic success and how those things can sculpt pathways into SE must be discussed.

7. Create opportunities and pathways for BIPOC to move into all available practitioner roles

The ethnic diversity of those working in SE is not reflective of UK society, with an overrepresentation of White practitioners (Abt *et al.* 2021). SE organisations continue to make slow progress to improve their workforce diversity, despite the wealth of evidence documenting the benefits. To begin to overcome this challenge, several strategies can be implemented, including changes to recruitment, targeted mentoring programmes, and opportunities for experience.

It is not uncommon for job advertisements to circulate amongst groups with shared identities, leading to the recruitment of homogenous practitioners. Instead, those in SE organisations should share job posts in wider groups including social media and universities where ethnic diversity is more prevalent. While the appointment of high-performance coaches, particularly former players in football is common, similar pathways of opportunities need to be made available to leaders racialized as non-White. In 2008, the American College of Sports Medicine (ACSM) developed a Leadership and Diversity Training Programme (LDTP) that has supported over 100 minority members (Bustamante *et al.* 2019). By 2019, 16 became fellows, six elected as board trustees and two served on regional chapter boards. This demonstrates that targeted strategies can prepare BIPOC for leadership roles within a SE organisations which then improves the racial diversity at those ranks. In 2023, the British Association for Sport and Exercise Sciences (BASES) implemented a similar mentoring scheme for practitioners from underrepresented groups in the UK (BASES 2020). However, for strategies to be successful, they need time to develop. It is important, therefore, that such initiatives are given the opportunity to flourish.

8. Listen to and amplify the voices of BIPOC within your organisation

Non-BIPOC staff may lack guidance or background knowledge of racism and discrimination within SE and may adopt viewpoints or policies which unintentionally harm BIPOC (Chaudhary and Berhe 2020). Hijacking discussions of racism with stories about other types of discrimination without using an intersectional framework (Crenshaw 1991) are signs of the urgent need to evaluate the experiences of BIPOC within an organisation and intervene where needed. For example, when anti-racism is integrated into EEDI spaces it is often side-lined for discussion of other characteristics (Miller 2019, Rabiger and Miller 2022, Conn and Davis 2023), which reduces the anti-racism progress that can be made. BIPOC do not hold the responsibility to educate others about racism, and doing so could place them at risk of being gaslit and questioned about their personal experiences. That said, BIPOC bring their own valuable perspectives and qualities to a workforce that is separate from their protected characteristics, and many are willing to speak out. Therefore, SE organisations should listen to these voices and amplify them. This means highlighting their SES experiences and profiles, not just their experiences of racism. Other methods include promoting BIPOC work and profiles frequently and widely, and providing safe spaces (i.e. one free of bias, or threatening actions).

9. Be aware of social and political events affecting organisation members

The murders of George Floyd and Breonna Taylor in 2020 led to anti-racist protests on a global scale; a watershed moment for many organisations who were quick to publicly declare their commitment to anti-racism (Crear-Perry *et al.* 2020). As well as providing the often-needed impetus for progressive change, a continued awareness of social and political events is important for two main reasons.

First, these events provide important learning opportunities for all members of organisations, but especially for those in leadership positions. The Black Lives Matter movement, and the COVID-19 Pandemic which resulted in excess deaths among people from minoritised groups, prompted public and academic discourse about structural inequalities and institutional racism (e.g. Krieger, 2020). Engagement with this literature and wider public discourse should prompt leaders to reflect upon and better understand the impact of structural inequality within their own organisations, a prerequisite for change.

Second, the media saturation with racialised events, police brutality, racism, and deaths caused by inequality, can have a disproportionate impact on BIPOC. Vicarious racism proliferated via the media can lead to negative mental health outcomes (Mason et al., 2017). As such, it is important for organisations to be aware of ‘minority stress’ (Meyer 2003). This is stress that goes beyond general stress that individuals might expect in their lives, and organisations have the power put in place systems that will combat this stress, such as allowing staff to apply for compassionate leave due to racial trauma. Heavily publicised and traumatic racialised events, such as the killing of Mark Duggan and Chris Kaba in the UK, have a differential impact on BIPOC that should be recognised by organisations, which have a duty of care towards them. In 2020, Loughborough University launched a range of measures (e.g. compassionate leave, access to counselling, anti-racism resources) to support Black, Asian, and Minority Ethnic staff in light of race-based stress and anti-Black violence (Loughborough University 2020).

10. Meet challenge with support

Society is diversifying and evolving (Song 2018), and with that new intensity to engage anti-racism efforts, it is imperative that we allow members of these organisations to grow, learn, and make mistakes. It is highly likely that with the best intentions, people will make mistakes. We must help organisation members move past their mistakes, allow them room to learn, become better allies, and display solidarity. For example, the terminology around race and ethnicity is changing rapidly (Aspinall 2020) and it is plausible that coaches could use incorrect or outdated vocabulary. In this example, an organisation would meet this mistake with support by correcting the coach and providing appropriate training. That said, this process must be in line with the organisation’s policies, and the difference between genuine mistakes and racism must be acknowledged and addressed professionally.

Whilst organisation members might be at different stages in their anti-racism efforts, all must understand that overt acts of racism and recurring mistakes are not acceptable. In cases where organisations have adopted zero-tolerance policies, then these should be acted upon as a first port of call.

Concluding comments

Racism in SE is not new. Even though sport has long been a vehicle for social change, racism endures. This leads to those BIPOC involved in SE being exposed to racism that manifests not only in overt racial abuse, but also in more subtle microaggressions. Anecdotes and proliferation of EEDI groups with organisations would suggest that there is an increased awareness of racism and anti-racism, yet SE organisations still adopt policies/strategies which are harmful to BIPOC. This cannot continue any longer, and everyone involved in SE must involve themselves in anti-racism work. Furthermore, as is often the case, the burden of anti-racism work cannot be placed solely on athletes; everyone with the power to bring about anti-racism should actively do so. It will not be easy to eradicate racism and there is currently a significant disparity in how SE organisations deal with racism. We believe that the rules we have provided commentary on will provide structure and direction to SE organisations in creating and sustaining anti-racism. Broadly, the conscious and deliberate implementation of these rules will allow organisations to 1) challenge and manage acts of racism, 2) educate non-BIPOC members on the importance of anti-racism, 3) amplify and support BIPOC and 4) enhance their culture anti-racism through a critical lens. Consequently, we posit that the implementation of these rules within SE organisations will help make significant headway towards anti-racism. Whilst these rules are “simple” it is likely that their implementation will not be smooth; in some cases, the implementation of these rules will be met with resistance. This is because engagement in these rules requires the SE organisation to be mature enough to acknowledge that it is not yet anti-racist, or, at the very least, can make improvements in its anti-racist practices. Such acknowledgement is likely to make the people with SE organisations ‘uncomfortable’, but we are confident that the benefits of anti-racism outweigh that discomfort. Nonetheless, implementation needs to be intentional, taking each step into consideration. As we all have responsibility to involve ourselves in anti-

racist practices and narratives, we urge that these rules become part of the fabric of SE organisations; anti-racist efforts should not be left to the periphery. We are not naïve to the fact that some SE organisation will not be able to implement all of these rules immediately. Those involved in SE, should therefore start with the rules they can, and then build with these rules in mind. Accordingly, this commentary not only provides structure and guidance to SE organisations, but also serves as a checklist that can be revisited. By doing this, we can continue to progress an anti-racist SE system and be united in our efforts to deal with racism.

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Table 1. Glossary of terms

Table 2. The 10 rules for creating and sustaining an anti-racist sport and exercise organisation

Table 1. Glossary of terms

Term	Definition
Anti-racist	“individual and/or organisational beliefs, actions or policies that promote the idea that people of different races and ethnicities are equal” (Chaudhary and Berhe 2020).
Black, Indigenous and People of Colour	“an inclusive term for people of colour meant to centre the unique experiences of Black and Indigenous people and underscore the diversity among race/ethnic minority groups” (Chaudhary and Berhe 2020). <i>Note, we appreciate the many issues with the use of this term. However, in the absence of agreed terminology to refer to those who are subjected to racism, we have opted for this.</i>
Culture	a system of shared values, meanings and symbols that can enable an organisation to operate effectively (Laker 2012).
Diversity	“the presence of socially meaningful differences (that can include dimensions of race, ethnicity) among members of a dyad or group” (BASES 2023).
Equity	“being fair or reasonable towards all concerned in light of their individual needs and circumstances” (BASES 2023). This differs from equality, a term which refers to treating everyone the same, irrespective of their needs and circumstances.

Ethnicity	“cultural patterns amongst a group of people with a focus on heritage, language customs, beliefs and values, and cultural norms” (BASES 2023).
Inclusion	“a concept where diversity is valued, and individuals are free to express their individuated self and have a sense of connectedness and belonging in the environment” (BASES 2023).
Intersectionality	“a framework for understanding how a person’s social and political identities combine to create unique modes of discrimination and privilege” (BASES 2023).
Microaggression/covert racism	“Commonplace daily verbal, behavioural or environmental slights, whether intentional or unintentional, that communicate hostile, derogatory, or negative attitudes toward stigmatized or culturally marginalized groups. Although the term ‘micro’ is included here, the effects and actions almost always have substantial negative consequences on the victim” (BASES 2023).
Race	“a social classification system that emerged from, and in support of, European colonialism, oppression, and discrimination with no roots in human biological variations” (Chaudhary and Berhe 2020)
Racism	“Policies, behaviours and rules that result in a continued unfair advantage to some people and unfair or harmful treatment of others based on race or ethnicity” (BASES 2023).
Sport and exercise science	in its broadest sense, this encompasses physical activity, sport, exercise disciplines and their integration into healthcare. Sport and exercise

	science organisations include those from grass roots levels through to governing bodies and universities.
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Table 2. The 10 rules for creating and sustaining an anti-racist sport and exercise organisation

1. Establish and monitor the anti-racist culture of the organisation
2. Address racism in your organisation and devise systems to hold members accountable
3. Advocate for ethnic and racial diversity at all ranks
4. Educate organisation members on the benefits and value of racial and ethnic diversity
5. Improve racial literacy and decolonise the language register
6. Embed diversity and anti-racist practices in recruitment processes
7. Create opportunities and pathways for BIPOC to move into all available practitioner roles
8. Listen to and amplify the voices of people of colour within your organisation
9. Be aware of social and political events affecting/ influencing organisation members
10. Meet challenge with support