

# **A Symmetry or Asymmetry: Reflecting Upon Realities of Cultural Practice in Sport Psychology**

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**A Symmetry or Asymmetry: Reflecting Upon Realities of Cultural Practice in Sport Psychology****Abstract**

We present a critical reflective dialogue on the current realities of cultural practice and issues of Equality, Diversity, and Inclusion in sport psychology. The focus is on highlighting experiences of two BPS Stage 2 Qualification in Sport and Exercise Psychology (QSEP) trainees and Doctoral students from a different cultural, national, linguistic and gender background. We reflect upon the many experiences of applied practice in the course of working with clients spanning across geographical backgrounds. We contextualise our reflections pragmatically i.e., in the real lived experience of training and practice instead of a bubble of constructed reality. Current status of literature and future directions for practitioner-based applied research grounded in cultural realities are discussed. We highlight our doubts, our directions to rectify and invite you to join us in critically appraising our field, to enrich it in the (not so) distant future.

*Keywords: cultural sport psychology, diversity, applied practice, evidence, inclusion*

## Introduction

*“I feel like it’s actually everybody’s responsibility to use whatever platform they have to do good in the world, basically, and to try to make our society better, whether you’re an accountant or an activist or an athlete or whatever it is. I think it’s everybody’s responsibility”.*

*-Megan Rapinoe, Captain, U.S. Women’s National Soccer Team*

Where there is human civilisation, there exists diversity. With diversity, come several socially constructed categories – inclusion and exclusion, justice and injustice, historical and political contexts, social and cultural mouldings, and several ‘isms’ such as racism, sexism (Lake, 2011). This is also the case in sport, which is a social laden context (Fink, 2016).

Sport and exercise psychologists (SEP) work with athletes, coaches, and support staff from diverse racial, cultural, religious, and socioeconomic backgrounds (Schinke & Hanrahan, 2009). Such backgrounds and work conducted in sport requires an awareness of intersections i.e., aspects of how an individual’s socio-political identities combine for discrimination and privilege (Crenshaw, 2017). This can be encountered such as race, ethnicity, socioeconomic status, socialization, language, sexual orientation, and gender (Gill & Kamphoff, 2009; McGannon et al., 2014). As such, SEPs are constantly challenged to reconsider their professional practice philosophy through a culturally reflexive and inclusivity lens (Hanrahan, 2010; Ryba et al., 2010; Ryba et al., 2013). The integration of cultural competence as a core competency (see Rodolfa et al., 2005; HCPC, 2015) has compelled practitioners to recognise that clients are not a homogenous group, but rather “a mosaic of people with diverse customs and cultures” (Arthur & McMahon, 2005, p. 205). This has brought with it a recognition that Eurocentric, and American theories and practice modalities may not be as effective as working with clients from diverse

backgrounds (Sue, 2001; Sue et al., 2019). For example, constructs such as grit have recently been shown to have different dimensions in collectivistic contexts (Kuruveettissery et al., 2021; Singh & Chukkali, 2021). This also exists with other constructs. Hence, applying western theories without contextual awareness and/or adaptation would be a major hurdle for effective multicultural practice. To this end, cultural and multicultural perspectives such as 'Cultural Sport Psychology' (CSP) have been entering the discourse (Ryba et al., 2010) which encourages recognition of the influence of power, social position and privilege, personal values, and biases, to achieve cultural praxis in research and applied practice.

Cultural competence is the ability to understand, appreciate and interact with people from different cultures and belief systems while developing relevant skills and knowledge to form effective working relationships (Rodolfa et al., 2005). It includes the development of policies and interaction within psychological practice and research (Comas-Diaz, 2011). Equality, diversity, and inclusion (EDI) is one major aspect of this. EDI are interrelated concepts where 'equality' emphasises fair access to opportunities and resources despite individual and/or group intersections and protected characteristics (Köllen et al., 2018). 'Diversity' involves recognising and respecting the multiplicity of human dimensions and 'inclusion' in this context is accepting intersectionality while providing a safe social space (Özbilgin, 2009). Although cultural competence is considered to be foundational to engage in ethical and effective research and practice in SEP (Watson et al., 2006), Martens et al., (2000) noted that EDI received inadequate attention in SEP research. As a result, the body of research knowledge and applied practice remains North American and Eurocentric (Gupta, in-press).

SEP community has been a late entrant (compared to counselling paradigms) in embracing the inclusion of cultural aspects in applied practice and is predominantly founded on

white and westernised values and worldviews (Schinke & Moore, 2011). Some SEP scholars have recognised that research participants' cultural backgrounds arise from complex intersections of culture and identity (Blodgett et al., 2017; Fisher & Anders, 2010; 2020). Limited research publications have addressed racism (Burdsey, 2011; Moran, 2000), income inequality (Campbell, 2017; Mercer & Edwards, 2020) and prejudice against the LGBTQIA+ community (Bejar et al., 2021; Cunningham, 2019) in sport. Steadily, researchers are emphasising the importance of developing cultural competence in SEP's for culturally informed practice while working with ethnically, racially, and culturally diverse athletes (see Butryn, 2002; Carter & Prewitt, 2014; Parham, 2005; Schinke et al., 2012). The importance of training SEPs in culturally competent practice has also been receiving increasing attention. SEP professionals have been encouraged to be "aware of and response to attitudes, feelings and circumstances of people from other cultures" (Hanrahan, 2011, p. 147) and how their own identities influence practice and research (McGannon & Johnson, 2009; Schinke et al., 2012).

Lee (2015) highlighted that cultural sensitivity as a competency must be integrated in sport psychology education programs and curricula. On that note, multiple organisations such as the Association for Applied Sport Psychology (AASP), the International Society of Sport Psychology (ISSP), the American Psychological Association (APA), and the European Federation of Sport Psychology (FEPSAC), Health Care Practitioners Council (HCPC), and British Psychological Society (BPS) have expanded to include cultural competence within the list of competencies fundamental to SEP (cf., Association for Applied Sport Psychology, 2018; Fletcher & Maher, 2013; Tenenbaum et al., 2003). However, Quartiroli et al. (2020) explored SEPs perceptions of cultural competence and found that although formal training was provided in cultural competence, it was only perceived as moderately effective.

Our experience as BAME (Black, Asian, and Minority Ethnic) practitioners, from a diverse culture with substantially different identities and how we engage with the existing knowledge base of sport psychology is best understood through CSP, as we review and challenge the dominant hierarchy through reflexivity (see Lazard & McAvoy, 2020). We employ critical reflective practice to reflect on how we, from our cultural backgrounds and identities interact with the western and Eurocentric body of knowledge in the field. The rationale of the reflection is centred on showcasing how this interaction influences our practice in western and non-western contexts since we (authors and SEPs in general) do not practice in a vacuum, but rather are situated within wider social structures and power dynamics (Knowles & Gilbourne, 2010). We take onboard Quartiroli et al's., (2020) recommendation to engage in culturally centred self-reflective practice. This allows us to personally and proactively invest our efforts to understand the interface between where we come from, how we are trained, and the context we are in.

In doing so, we add to EDI and CSP literature in two major ways. First, we reflect on our training in a western world, and practice in a more diverse world. Second, we examine intersectionality as it unfolds in the various elements and interactions in the sports environment. After doing so, we present points for exploration in future research, and how practitioners can evolve to incorporate this in the field.

### **Author Background: Who are we?**

We contextualise our reflections within who we are since research indicates that practitioners' own characteristics influence the process of cultural competence and EDI (Chao et al., 2011; Quartiroli et al., 2020). We also briefly outline our respective professional philosophies, since it is essential to practice (Poczwadowski et al., 2004) and facilitate reflective

practice by placing the self at the heart of experiential learning (Neil et al., 2013). Both authors understand that we are who we are because of who we were, where we come from, and where our values guide us to go.

### **SG**

I am currently in the final year of my professional doctorate, on the QSEP Stage 2 route and hold a 4-day a week teaching position at a University in the UK. I have been working in applied psychology for five years in various roles. My work and practice have been in diverse cultural contexts of multiple countries (India, Sri Lanka, UAE, South Africa, England, Scotland, and Spain). I speak four languages fluently, and practice in three different languages. I have worked with clients across the spectrum of race, religion, gender, and socio-economic status. My professional philosophy is integrative, founded on humanistic philosophy, cognitive-behavioural approaches, and emotion-focused techniques. I identify myself as a cisgender male and my pronouns are he/his/him.

### **SD**

I am currently in the second year of the professional doctorate in sport and exercise psychology from the UK. Prior to this, I have had a professional table tennis career in my home country, India. I have been a trainee sport psychologist for the past three years. I speak and practice in three languages. My applied practice philosophy is based on the humanistic model and is anchored in the cognitive-behavioural approach. I am currently working with athletes from three countries (India, Sri Lanka, and Scotland). In my work so far, I have worked with athletes across religion, gender, sexual orientation, socio-economic background, and age. I identify myself as a cisgender female and my pronouns are she/her/hers.

## **Structure of Reflections & Reflective Practice Model**

Research has indicated that SPs engaging in self-reflection examine and explore their own behaviours leading to development of greater self-awareness of themselves and their work (Anderson et al., 2004; Knowles et al., 2007). Our reflections are grounded in critical reflective practice (Knowles & Gilbourne, 2010). We (authors SG and SD) reflect dialectically i.e., by bringing our own lived experience and unique viewpoints to a particular topic in a to-and-fro format. We structure our reflections using the “T-R-E-E-S” model (see Gupta, in-press). T is theory and evidence which forms the foundations; R is the research we engage in formally or informally; E is the ethical standpoint; E is our experience and how we reflect upon it; and S is the specificity of context. The model was created by author SG with his supervisor to contextually reflect on multicultural practice based on recommendations outlined by Bolton (2010).

### **Critical Reflections: Asymmetry in Training, Experience & Reality**

#### **Research v/s Reality**

##### **SG reflection 1**

Not too long ago, I was working with an 18-year-old tennis player from India, who was thinking over the decision to commit to a full-time career in sport. It was a case of conflict, both of internal identity (Rees et al., 2015), and of external identity with parent and coach. He noted (in Bengali, translated here), “I can’t be bothered, they are sucking the life out of me”. Being an evidence-based practitioner, I applied the self-determination theory (SDT) (Ryan & Deci, 2000) and engaged in motivational interviewing (Mack et al., 2017) 20 minutes into the ‘intervention’.

My formulation indicated that the autonomy component of SDT was compromised due to overbearing parents and coach, causing reduced motivation. However, collaboratively digging deep it became clear that I was knocking on a door that did not exist. His competence was under siege, he did not really care about his autonomy, despite being at a developmental stage where the quest for autonomous, individual exploration of identity is key (Erikson, 1994). Flummoxed, I needed to know more. Limited evidence (in non-sport literature) indicates the need for variations of SDT applications across cultural contexts (see Chirkov et al., 2003; Kaur & Mohammad, 2020; Ranjit et al., 2017). Ryan and Deci (2020) highlight the importance of more qualitative and culturally sensitive research to validate it. To my knowledge, no sport psychology literature has explored this. Now I am faced with a question based on my lived knowledge of diversity and difference: ‘Do I continue as is? Knowing theory may be misappropriated? If not, what do I do?’. “Research it myself” is the only answer that sits right with me. The (un) surprising fact is that most theories we use daily, find themselves without empirical support as we move beyond the West (cf. Schinke et al., 2019). Duda and Allison (1990) stated that cross-cultural analysis was a ‘void’ in the field. 32 years later, the void still exists.

### **SD reflection 1**

Currently I am working with an Indian athlete who identifies themselves as a lesbian. My work with them is underpinned by the person-centred philosophy (Rogers, 1942, 1957). It allows me to better understand the narrative they share and helps me appreciate the ‘person’ in the athlete (Cooper & MacLeod, 2011; Rogers, 1975). In one of our sessions, they were sharing an experience of being bullied in the locker room by their teammates. As we collaboratively explored the details, they said, “I feel like an outsider when I’m with the team”. As I made a note of this in my post-session reflections, I realised this ‘outsider’ was a recurring occurrence in the

sessions. Naturally, I gravitated towards reading literature pertaining to the LGBTQIA+ athlete community. In line with best practice guidelines, I have developed the habit of reading to prepare for the sessions. However, I encountered the dearth of attention to LGBTQIA+ community in the sport psychology scholarly literature (Bejar et al., 2019). I was shocked to see the glaring lack of book chapters focused on this area (Krane et al., 2010; Krane & Waldron, 2021). I struggled to grapple with the heteronormativity in sport psychology literature. Identifying myself as a heterosexual female and being spared from outright discrimination as an athlete as well as a sport psychology trainee, I was obviously disturbed. My supervisor directed me towards the work by Krane (1996, 2018) however, since the athlete belongs to a middle-class Indian family, my search for relevant literature continued. Furthermore, there is no systematic data about the number of LGBTQIA+ individuals in India (Wandrekar & Nigudkar, 2020). Working from a person-centred approach, the six conditions put forth by Rogers (1957) have helped me to support this athlete. However, I often feel lost when it comes to the scaffolding of LGBTQIA+ athlete specific literature to support my intention for evidence-based practice. Upon reflection, having read self-reflective reports (see Collins, Evan-Jones, O'Connor, 2013; McGregor & Winter, 2017; Stambulova & Johnson, 2010) has helped me build a perspective about applied practice. Upon reflecting, I believe evidence-based practice needs include more reflective reports focusing on diversity in applied sport psychology.

## **SG reflection 2**

Sly et al., (2020) highlight the fact that we (SPs) find ourselves at a crossroads within our profession, one which signals changing expertise of the SEP and the need for a reassessment of professional competencies. I agree and argue that we also need to have a reassessment of the research body our professional practice bases itself upon. Raab (2017) laid down a prediction for

how sport psychology will look like in 2050 outlining challenges and opportunities underpinned by a 3S Strategy of science, sport, and society. Taking this further, I emphasise on the fact that we must realise, accept, and act on the fact that society, sport, and science all go beyond the mere geographical boundaries of Europe, North America, and Australia. We have already established that there is little to no research base in non-western contexts. However, critically reflecting from lived experience and practice, I note that the issue goes deeper. There is a question of instrumentation and of measurement tools, since cultural bias is rife in psychological assessment measures and must be evaluated on a test-by-test basis (see Reynolds et al., 2021). Therefore, even if we use an existing instrument, which has not been validated for use in a specific cultural context, the method and results of the study have limited ecological validity. Cultural variation exists in constructs such as resilience (Buse et al., 2013); grit (Gupta & Sudhesh, 2019; Kuruveettissery et al., 2021); personality (Timothy-Church, 2010); group processes and social identity (Fischer & Derham, 2016); parenting patterns (Selin, 2013), emotional intelligence (Aravind et al., 2022) and others. At times, I have been on the receiving end of a complete lack of broader knowledge and this global realisation among reviewers in SEP, who are scholarly gatekeepers. For example, the decision to include studies written in English from non-western countries in a systematic review was questioned since the review did not have translation services associated. This needs to change and change fast. Although there is diversity of language in published literature, there are English-language journals in the non-western world too. Reflecting upon my own experience, English is not my first language, it is my third, and yet, I practice in it, and am writing my Doctorate using it. We research with an acknowledgement of context i.e., levels of sport (cf. Swann et al., 2015). We also need to study the psychology of sport and exercise as it unfolds in and across sociocultural contexts.

## **SD reflection 2**

Awareness about sport psychology as a profession is increasing. Mirroring this, there is an increase in the diversity of our client base (Friesen, 2021; Ryba et al., 2016). This diversity may be reflected across intersecting components such as race, ethnicity, socioeconomic status, geography, language, sexual orientation, and gender (Schinke & Moore, 2011). Such intersections are layered, much like an onion and it is imperative to avoid reduction via cultural blindness or practising from a mono-cultural perspective (Butryn, 2002; Parham, 2005). During my Doctoral training, I was exposed to working in Scotland for the first time. I am from a collectivistic culture, with English being my second language. As Sue (2006) states “cultural competence refers to possessing cultural knowledge and skills of a particular culture to deliver effective interventions to members of that culture”. To do so, I had to actively try to navigate my way to understand Scottish culture, linguistic peculiarities, to bridge the obvious cultural gap. Ghatkopar to Glasgow has quite a cultural and a geographical distance. For example, during my first interactions with a Scottish team, the greetings phase, I was flabbergasted when people said, “wee bit” in response to my “tiring training session?”. In Mumbai local slang (which I have heard for 23 years), the phonetic roughly translates to infants and their toilet needs. I was talking to SG, who once said that some of his clients find it difficult to express emotions in English, preferring their mother tongue. He asked me about my opinion on how this would impact self-talk. I have some ideas/hypothesis but only lived experience to support it. Research has none.

This highlights the fundamental necessity about anchoring oneself in cultural competence for effective practice in the sea of diversity (Gill & Kamphoff, 2009; Schinke & Moore, 2011; Schinke et al., 2012). Reality differs, and there is a considerable insufficiency of research addressing the complexities of multicultural practice. Discussions of EDI and developing

multicultural competency needs to catch up for SEPs to maximise our effectiveness in applied practice (Carter & Prewitt, 2014; Gill & Kamphoff, 2009; Ryba et al., 2010).

## **Literature v/s Lived Experience**

### **SG reflection 1**

Literature has investigated the impact of discriminatory perception and stereotype. Studies include perceptual confirmation of racial stereotypes and racial subtyping in the “white men can’t jump” study (see Stone et al., 1997), stereotype threat on athletic performance (see Stone et al., 1999; Stone et al., 2012), impact of stereotype threat on self-handicapping (see Stone, 2002), and black/African stereotypes in sprinting and athletics (see Rasmussen et al., 2005; Baker et al., 2003). There is no exclusive research on the dynamics of discrimination and its impact on the sporting individual as a unit of analysis (cf. Lindahl et al., 2015). The International Society of Sports Psychology (ISSP) published a position stance (Schinke et al., 2018) outlining how a lack of cultural understanding by coaches, teammates gave little opportunity to own cultural identity in training environments which often contain overt/covert racism (Blodgett & Schinke, 2015; Campbell & Sonn, 2009). Taken together, “minority stress” i.e., stressors experienced by traditionally marginalised groups due to their devalued position in society (Meyer, 2003) is important to consider in sport (see Lee et al., 2019). Evidence indicates that athletes from marginalised groups (gender, religion, race, culture etc) experience challenges and stressors in sport specifically due to their marginalised identities (Fynes & Fisher, 2016; Hargie et al., 2017; Melton & Cunningham, 2012). Anti-discrimination policies are the first step, but anti-discrimination as a standard ‘normal’ is far from reality.

### **SD reflection 1**

Sport psychology literature highlights the importance of being cognizant of culture, yet asymmetry persists at the awareness versus implementation level (Schinke et al., 2012; Quartiroli et al., 2021a). There is a mismatch between being aware of culture and implementing appropriate interventions. Athletes are nurtured and influenced by several characteristics – social, cultural, political (Fisher & Anders, 2020). SPs are also socio-culturally diverse human beings. Lack of intersectionality awareness and integration limits holistic service delivery (Schinke et al., 2019; Schinke & McGannon, 2015). I enter the professional space reflecting on my personal intersections (e.g., heterosexual, cisgender, female, ex-athlete, Indian, trainee psychologist). This has helped me appreciate the ‘layers’. Understanding and reflecting on these intersections have shaped me and my view of the world. This makes me empathic and empowers me to holistically accept and respect others. For example, I am now vocal about my pronouns which is a small but considerate step towards inclusivity. Once a client asked me “would you be comfortable addressing me with ‘them’ as a pronoun?” I replied an instant yes and took that as an opportunity to tell them about my pronouns. This promotes acceptance without conditionality, which is the first step towards inclusivity in practice (Richards & Barker, 2013). This is fundamental when it comes to language, cultural acceptance of sport psychology, parental involvement and other factors while working across geographical locations. Being critical about my biases, values, and preconceived notions whilst realising my social standing has helped me develop a reflexive attitude (Cropley et al., 2010; Schinke et al., 2012). Supervision and peer support is also critical to avoid the trap of a self-fulfilling prophecy when working in a multicultural context (Aoyagi et al., 2017; Soheilian et al., 2014). Literature needs to embed more of this lived experience to balance the books. I have found in my experience that we as a field have neglected these realities and/or never explored them in the first place.

**SG reflection 2**

Carter & Prewitt (2014) outlined seeing, being and doing as critical awareness of the practice context. Reflecting on lived experiences and applied practice in multiple contexts, I cannot emphasise its importance enough. Service-delivery challenges are often accentuated by a multitude of unplanned events beyond the SEP provision such as family issues, media, private concerns, and others (see Henriksen, 2015; Schinke et al., 2015). Understanding the uniqueness of the context too is of utmost importance.

On lucky occasions the difference in the context is obvious, on other times the SEP has to be a detective to uncover them reflexively. Research in psychological science indicates that values and beliefs are highly contrasted as one moves across the cultural spectrum (see Sagiv & Schartz, 2021; Smith et al., 2013) with fundamental differences in emotional patterns (see Tamir et al., 2016) and family dynamics (Georgas et al., 2006). For example, in my applied practice I have observed that “working hard” as a value and belief system is a chosen value in Western and European contexts. Whereas, in Asian contexts, it is reinforced and modelled by parents and society from the age of consciousness. Athletes (and people) who do not share that value and belief are anomalies. This is linked to larger social competition structures due to resource constraints i.e., greater number of individuals competing for finite resources. This is also important when it comes to considerations of athlete development and practice as an SEP. In the span of 4 hours on average Tuesday in March 2021, one athlete (17-year-old female from a Western background) told me, “just recovering, it's difficult because I have to do everything alone, parents never really come by to watch, to drive me back or something”. Another athlete (17-year-old female of an Asian background) angrily recounted that “everyone is so over involved in every aspect of my sport life! I lost a tournament a week ago, and suddenly everyone

was an expert, and my parents told me to stop playing and focus on studies, sport will apparently not feed me!”. Such patterns are inextricably linked to larger social identity (see Haslam et al., 2020) and represent values in-action. Intervention literature in sport psychology (as it stands in 2021) does not adequately consider these nuances, and therefore cannot be said to have valid efficacy. SEPs tell athletes, “respond, don't react”. Lived experience and literature has an asymmetry, and right now the field is rightly reacting to the Black Lives Matter Movement, the global push for inclusivity and more recently the exposé of racism in English cricket. It is time for the field itself to have a planned and sustained response to be more equal, more diverse and a lot more inclusive of various cultural nuances. Note: there are little citations here because of the lack of research on the topic.

### **SD reflection 2**

Being culturally competent is a journey. Riding the tides and reflecting on them will enrich this process as it is a required competency for ethical and effective practice in SEP (Ryba et al., 2010). Research suggests that applied practice should be multiculturally anchored and holistic, however, the reality is skewed (Blodgett et al., 2015). Such integration is a rare reality since psychological skills training (PST) ‘quick fixes’ take precedence. Often, in my practice, I have encountered that sport psychology support is viewed as a ‘quick fix’. For example, a parent of a national level table tennis athlete once said, “I just want my kid to win”. Sport being a dynamic entity, the stakeholders (e.g., coaches, parents, sponsors) usually tend to have a binary focus – success and failure. With a singular focus on developing successful athletes, often the importance of their backgrounds, parenting, socio-economic standing is neglected. Therefore, there arises a lack of consistent opportunities to regularly design and implement culturally safe interventions (Lee, 2015). But this does not mean that PST interventions cannot be culturally

inclusive. For example, working with parents to implement PST as ‘partners’ in the child’s development could be an option in collectivistic societies. Wells (2000) Cultural Development Model, a six-stage continuum across phases - cognitive and affective. The cognitive stage has three stages from cultural incompetence to sourcing knowledge and recognising cultural implications of behaviour. The affective stages move from cultural sensitivity, to competency and efficiency. This can be used by practitioners and institutional stakeholders to guide culturally sensitive intervention development.

## **Conclusion**

In the recent past there have been calls to initiate special issues on EDI in sport psychology (see Fisher & Roper, 2015; Yu et al., 2016). This special issue in the *Sport and Exercise Psychology Review*, the special issue at *Journal of Applied Sport Psychology* (2022) are important first steps in that direction. Our reflections are focused on our field itself. There is a need for research grounded in diverse realities and populations. There is also a need for reflective reports showcasing the ‘doing’ multicultural practice. For example, Quartiroli et al., (2021b) examined how studying in a different cultural context led to cultural disconnect initially, eventually leading to personal and cultural growth in practice.

Additionally, more voices must be included, from more parts of the globe. This will ensure the field, its research and applied practice ethos is socio-culturally diverse to effectively meet the needs of our ever-diversifying client base. To this end, Quartiroli et al., (2022) published a multinational perspective on the identity of the sport psychology profession. However, stating that it is ‘multinational’, only five out of thirty-three participants in the study practices outside North America or Europe (two in Middle East, two in South America and one

in East Asia). This is not truly representative of multicultural perspective, but it is a step in the right direction. We, as a field may not be running towards EDI and multicultural practice yet, but these articles indicate that we can (and are) walking faster.

We conclude by reiterating a common quote repeated in sport, in innumerable gyms, tracks, pitches and stadiums: “Slow progress is better than no progress at all”. We (authors) have started working on globalising research in sport psychology to represent contexts and populations hitherto unrepresented. We humbly (but passionately) invite you to join us.

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