

1 **Reflect in & Speak Out: An autoethnographic study on Race and the**
2 **embedded Sport Psychology Practitioner**

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1 **Abstract**

2 This paper aims to present a critical experience of race for the embedded sport
3 psychology practitioner from a non-WEIRD, migratory, BAME doctoral student and
4 trainee sport psychologist in the UK. In particular, I move from intrapersonal reflection to
5 an interpersonal cultural analysis that (re)considers some assumptions in existing training
6 and applied sport psychology practice. In the consequential ripples to these reflections, I
7 evaluate and argue to modify a) ideology of the culturally isolated practitioner; b) self-
8 recognition of unconscious bias and discrimination; c) routes to incorporate anti-
9 discriminatory practice training in sport psychology education pathways. Using a rigours
10 autoethnographic approach on this novel area emerges several implications for applied
11 practice and the development of professional philosophy. Using conversation vignettes,
12 personal lived experience accounts on the impact of race on education and development
13 as a practitioner is discussed in this original work. The goal is to make the invisible
14 visible by exploring vulnerabilities in practice, client engagement and educational
15 training in an equal, non-discriminatory manner.

16 *Keywords:* racism, BAME, multicultural, education, applied sport psychology,
17 autoethnography, cultural sport psychology

18 **Lay Summary**

19 This paper is written from the lived experience perspective of a BAME doctoral
20 student and trainee sport psychologist in the UK. Autobiographical experiences are
21 connected to situate the impact of race in applied sport psychology. It reflects upon what
22 is being done regarding anti-discriminatory practice training in the UK training pathway
23 and offers avenues for future change.

24 **Implications for Practice**

- 25 1. The paper analyses race within the field of sport psychology through lived
26 experience and theory.
- 27 2. It showcases the link between outside events related to race and their impact on
28 sport and sport psychology practice.

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- 1 3. It provides practitioners with a lived experience narrative of how to engage
2 reflexively with race and critically evaluate its impact on their practice.
- 3 4. It provides directions to (re)shape training routes to incorporate anti-
4 discriminatory practice training to create embedded practitioners.

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**Reflect in & Speak Out: An autoethnographic study on Race and the embedded
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10 *'I first saw the Smith-Carlos Salute in the pages of an ancient sports photography book.
11 But now it is here and has become the centrepiece of how sport is supporting the Black
12 Lives Matter movement. Even F1 could not stop Lewis from taking a knee. Damn... the
13 unmistakable first step to institutional change?'* (Personal Diary for Professional
14 Practice, August 2020).

15 *At the time, the Black Lives Matter (BLM) movement seemed to be no different from just
16 another blip in an already incredulous 2020. But then it spread. In memory, there was
17 always whispers of racism or racist behaviours by players or spectators. A black
18 armband here, a 'this is unacceptable' quote there. However, this was a widespread
19 protest, where sport seemed willing to associate itself with underpinnings of race. Make
20 use of the spectacle that sport is afforded to firmly place the searchlight into the heart of
21 racism in society. I got a chilling but welcome reminder of Nelson Mandela's words,
22 'Sport has the power to change the world... it has the power to unite people in a way that
23 little else does'* (Personal Diary for Professional Practice, December 2020).

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25 This autoethnography depicts personal and professional experiences of race as an
26 embedded sport psychology practitioner. It connects micro-experiences into the macro
27 reality of training to be a sport psychologist and working as one. Through the revealed
28 stories and literature, this autoethnography attempts to confront dominant representation
29 forms and offers a self-reflexive representational response (cf. Tierney, 1998). The aim is
30 to balance perspective with analysis and theory (Wall, 2008). To achieve this, I structure
31 the paper with the personal voice of experience and signpost it with the academic voice of
32 scholarship (Sparkes, 2004; 2020; cf. Ing & Mills, 2019).

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Although this study is grounded in the experience of this author, I took care to
forestall the pitfalls of narcissism and "gross self-indulgence" (Coffey, 1999, p. 132). I
recognise that the boundaries of research and reflection are socially constructed (Sparkes,
2000). This study links the personal with the cultural (Holt, 2003) with the aim of
analysing lived experiences and critically examining literature. Through critical reflective
practice (CRP) macro-level reflections on power structures and social contexts is
conducted via interrogating one's own experiences (Knowles & Gilbourne, 2010). Race

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1 in the context of the embedded sport psychology practitioner are explored through
2 person-situation interactions. This paper has an idiosyncratic structure with three major
3 sections (background, method, results-reflections). I move from intrapersonal reflection
4 to an interpersonal cultural analysis that (re)considers some assumptions existing in
5 training routes and applied sport psychology practice in this paper.

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8 **Race in Sport & Sport Psychology**

9 **Conceptualisation of Race**

10 Prior to considering autoethnographic accounts, concepts of race in sport, and
11 sport psychology need to be outlined (see Table 1). This article views ‘race’ as a social
12 construction i.e., attribution of race represents historically developed notions that have no
13 biological significance beyond the meaning assigned to them by members of society (see
14 Obach, 1999; Smedley & Smedley, 2005). As such, race is not a biological reality. This
15 paper does not focus on the origins of colour/ethnicity. ‘Race’ is conceptualised as the
16 socially constructed lens using which people identify or perceive the dominant group
17 (white) or Black, Asian and minority ethnic (BAME) group.

18 **Race in the area of sport**

19 Individuals in sport are often subject to discrimination and abuse reflecting the
20 wider structural and social inequalities of society (Oliver & Lusted, 2015). Race is one
21 such systemic problem which like sport pervades through the fabric of society (see
22 Feagin, 2013). For example, non-white minority groups are underrepresented as most
23 coaches, staff, ownership, and sport administrators in the Western hemisphere are white
24 (Bradbury et al., 2018; Lapchick, 2017; UK Sport, 2019, Yeowell, 2013). Non-white
25 sport psychology consultants remain a minority who also experience discrimination in the
26 field (McCarver et al., 2019). This is aggravated by the militaristic masculinity and
27 vicious images disseminated by competitive sport (Jansen & Sabo, 1994; Stempel, 2006).
28 Winning-oriented elite sport contributes to the perpetuation of inequalities and
29 hegemonies such as racism by reinforcing success on dominant hegemonies (see King &
30 Springwood, 2001). For example, black athletes have fewer resources in early years of
31 their careers due to reduced accessibility to infrastructure reducing their success
32 probability (Johnson, 2013).

33 In a rectifying measure, governing bodies have published guidelines for tackling
34 racism-based harassment, abuse and discrimination (see International Olympic
35 Committee, 2019; UEFA, 2019a; 2019b). Not remaining passive in the face of

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1 discrimination, several athletes and coaches have protested racism, abuse, and sexism
 2 using sport as a platform. Previously, individual athletes promoting progressive social
 3 change (against dominant hegemony) using sport found themselves criticised and
 4 ostracised for being a ‘jock for justice’ (Candaele & Drier, 2018; Kaufman, 2008).
 5 However, racism is being openly protested in sport today. For instance, Black Lives
 6 Matter (BLM) movement has received support from sports teams who boycotted games
 7 in the NBA, MLB, MLS, WNBA (Scott, 2020). These responses are termed ‘social
 8 justice’ movements, (i.e., organised attempts to counteract manifestations of existing
 9 societal injustice and discrimination) (Banai et al., 2011).

10 Practitioners experience daily racial microaggressions working in sporting and
 11 academic settings as well (Carter & Davila, 2017). Other sources include biased, and
 12 racialized language used by those who commentate and report on athletic endeavours
 13 (Merullo et al., 2019) and the continued existence of backstage racism in sport i.e., racism
 14 informed behaviours/decision making that operate out of the actual playing field such as
 15 boardroom, recruitment and other areas (see Hylton & Lawrence, 2016). With the
 16 evidenced prevalence of race and racism in sport, it is safe to say that being ‘culturally
 17 isolated’ as a practitioner is a myth. This begets the rationale of this study, which explores
 18 race and the training of an embedded practitioner (i.e., a practitioner who works within
 19 the sporting environment and culture). This is crucial since literature needs to explore
 20 how the trainee or practitioner can be aware of their worldview and potential biases.
 21 Throughout this paper, we rely on certain key terminology and constructs, and have
 22 summarised it for the reader in Table 1.

23 **Table 1**

24 *Glossary of race-related terminology in sport psychology*

| Terminology/ Construct | Description |
|-----------------------------------|---|
| Racism | The discrimination and prejudice against an individual on the basis of their membership of a racial or ethnic group that is marginalized. |
| Overt Racism | The intentional, obvious and explicitly practice of harmful racist attitudes or behaviours against the individual on the basis of their race |
| Covert Racism | The form of racial discrimination that is disguised and passive rather than public and obvious. |
| Backstage Racism | The form of racism that excludes individuals of a non-white, non-dominant background (typically BAME) from power, governance or internal positions typically held by racial and cultural majority |

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|--------------------------|--|
| Microaggressions | The statement or actions on subtle or unintentional discrimination against members of a marginalised group that are aggravated in small incidents via brief everyday exchanges |
| Micro-insults | The deliberate and intentional insults via name calling, avoidant behaviour and discriminatory actions |
| Micro- invalidation | The form of microaggression that negates, dismisses or excludes a person's experiences, emotions or thoughts on the basis of race or culture |
| White privilege | The inherent privileges and advantages possessed by an individual of white racial background in society. |
| Stereotype Threats | The phenomena where the individual perceives that they are at threat or risk of confirming and reinforcing a negative stereotype about the group they belong to in a dominant majority setting |
| Racial Discrimination | Discrimination against an individual based on their racial background |
| Multiculturalism | The acknowledgement and affirmative action in practice in the presence of and support of multiple cultural, ethnic, racial or national groups and the experiences they bring with them |

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2 **Context of Race & how it operates in sport**

3 Racial inequality is well-explained by critical race theory (CRT). CRT recognises
 4 racism as embedded and emphasizes how neoliberal ideologies of individualism such as
 5 'merit' and 'choice' reproduce the implications of racism (Salter & Adams, 2013).
 6 'Merit' and 'choice' are particularly dominant in the discourse of sport. Hylton (2005;
 7 2010) applied the CRT perspective to challenge race-neutrality and promote anti-
 8 discriminatory behaviour to conclude that race continues to be marginalised within sport.
 9 Burdsey (2006) supports this analysis of racism, stating that the very claim that sport is
 10 colour blind, pure meritocracy sustains white hegemony within subcultures and structures
 11 of sport. This sustains colour-blindness and microaggressions.

12 **Colour-Blindness & Microaggressions**

13 'Colour-blind' racism theory posits that racism today is covert, and implicitly
 14 accomplished through institutional discrimination and microaggressions (Bonilla-Silva,
 15 2001; 2006). Burdsey (2009) highlights the belief that racism has been mostly eradicated
 16 allows it to operate under the radar of authorities in a complex and nuanced manner
 17 beyond the jurisdiction of anti-racist groups. Evidence supports this idea of subtle

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1 institutional racism since, in 2012, only 25% of professional footballers belonged to
2 BAME background (Merrick et al., 2012) buttressing the idea that the ‘colour-blind’
3 prevalence reinforces racial disadvantage (Hylton, 2010). Sport psychology as a field is
4 not automatically immune to the colour-blind ideology. BAME practitioners have
5 reported instances of racism including microinsults, microinvalidations, micro assaults
6 contributing to a feeling that BAME practitioners did not belong (Carter & Davila, 2017).

7 Racist microaggressions are potent because they are hard to determine (Sue et al.,
8 2007). Comments are ‘coded’ or ‘masked’ within the idea of locker room ‘banter’
9 increasing the difficulty of identifying and responding to them (Burdsey, 2011). “Pass the
10 ball dink” (a slur towards an individual of a Southeast Asian origin) is one example. Sport
11 commentators have a bias in using race-related language as well (Merullo et al., 2019). In
12 March 2021, a broadcaster blamed the use of a racial slur directed at a team on blood
13 sugar (Hill, 2021).

14 Brown et al., (2003) highlight that racially diverse groups have goal-oriented
15 interracial interaction, (i.e., teams train, travel, compete together) which might predispose
16 a denial/downplaying of racism. Individuals are also at risk of being accused of playing
17 the “race card” which prompts underreporting (Wise, 2008, p. 28). The findings of the
18 MacPherson report (1999) and the recent UK Sport Report (UK Sport, 2019) are a few
19 examples that unequivocally illustrate that racism occurs intentionally or through
20 ignorance manifesting openly/covertly. Public spectator surveys in UK football provide
21 further evidence (see Cashmore & Cleland, 2011; Cleland & Cashmore, 2016). Fenelon
22 (2016) undertook an in-depth analysis of how institutional racism has influenced team
23 names, mascots, and team cultures themselves, having a trickle-down impact on the
24 individual. In tennis, the Indian Wells incident of 2001 targeted at the Williams sisters is
25 like other ‘racialized incidents’ (see Spencer, 2004). A similar exploration of the
26 hegemony of whiteness has also been undertaken in winter sports (Harrison, 2013), and
27 should be something practitioners should consider reflecting upon in the context of their
28 applied practice.

29 There is undeniable evidence that racism exists and affects people in sport. In the
30 age of social media, racist abuse has gone from being bellowed from the stands or
31 scrawled on a poster to being broadcasted/tweeted/posted to millions globally (cf.
32 Farrington et al., 2017). In simple words, it is still ‘a factor’. This study sets out from
33 position and applies the perspective of critical race theory to contextualise personal
34 narratives in the larger culture to reduce colour-blindness in sport psychology training.

35 **Theoretical Frame: Anti-Discriminatory Practice**

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1 Anti-discriminatory practice (ADP) refers to the ethical basis critical to the
2 protection of people’s dignity by treating them equally, irrespective of demographic
3 characteristics. These are termed as ‘social justice competencies’ and include a broad
4 range of responses (see Brown et al., 2019). This includes affirmative action in
5 practitioner training and applied practice, which is known but barely investigated in sport
6 psychology.

7 Butryn (2002) produced a preliminary list of white privileges in SP consultancy
8 which practitioners need to be mindful of. Building on the findings, Lee (2016) pointed
9 out that sports psychologists know that they need structured cultural training. However,
10 training programs in the UK have not responded to this need of systematically integrating
11 anti-discriminatory competence in their curriculum yet. Programmes in North America
12 have incorporated it as a module requirement in the AASP CMPC certification (see ---).
13 This forms the core of ADP since forms the foundation for cultural reflectivity within the
14 practitioner (see Fisher et al., 2005; Schinke et al., 2012; Quartiroli et al., 2021). This
15 ‘line’ between the personal blurs with discrimination for athletes who face racism
16 (Butryn, 2002), having a direct impact on group cohesion, communication pathways,
17 perceived social support amalgamating into a stereotype threat impacting personal mental
18 health and sporting performance. For example, a victim’s perspective on racism in
19 football outlined the overt, and covert institutionalised racism in sport which affected
20 personal and family life (see Moran, 2000) constitutes an example where the sports
21 psychologist may have to work holistically with the athlete.

22 By reflecting in and speaking out using an autoethnographic frame, this study
23 offers avenues for ADP training. This study attempts to enhance literature by providing
24 insight from the lived experience of training, and in doing so becomes one of the few
25 studies outlining race and ADP training in sport psychology. The findings and reflections
26 from this study can promote an understanding of the necessity of multicultural training
27 techniques for embedded practitioners. This study joins previous studies (Carter &
28 Davila, 2017) to mitigate the “conspiracy of silence” (Sue, 2005, p.100) that arises from
29 overlooking systemic issues of race combined with the hesitancy of discussing this
30 challenging topic. The goal was to fill a gap in the literature by critically reflecting on the
31 lived experiences in the training and education pathway to becoming a sport psychologist
32 (specifically in the UK) as an individual from a BAME background.

33

Method

34 **Ontological & Epistemological Underpinnings**

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1 This study is founded on the interpretivist perspective with a subtle integration of
2 realism. The focus is on validating experience rather than searching for absolute certainty
3 (Angen, 2000). Extensive training in ADP and objective academic research informs the
4 analysis of experience in this study. The interpretative approach integrates the meanings
5 and affect attributed to the experiences as constructions of the self (Sparkes & Smith,
6 2013).

7 This study focuses on the experiences of race as an embedded practitioner from a
8 BAME group. This study is not situated within an isolated societal vacuum. It recognises
9 that it is a part of culture, society and lived experience (Laslett, 1999). Rather,
10 intrapersonal reflections are used as a launchpad to explore race and ADP in the UK sport
11 psychology training pathway. The lack of reflective accounts on this topical area in sport
12 psychology lends the rationale to use autoethnography as a method to provide an
13 authentic account. The alternative to autoethnography i.e., interviewing BAME trainee or
14 neophyte sport psychologists, would not have engrossed the level of detail and critical
15 understanding of the meanings of race and its impact on an embedded practitioner in the
16 training route. The autoethnography approach allowed the author to look within, reflect,
17 and then link experiences to existing theoretical frames. This allowed an ‘inside look’ i.e.,
18 from lived experience into vulnerabilities in practice, client engagement and educational
19 training in an equal, non-discriminatory manner. This aligns itself with Laslett (1999)
20 who noted that the intersection of the personal and societal offers a novel vantage point to
21 make unique contributions to social science.

22 **Data sources**

23 The data for this study integrates objective measures and subjective reflective
24 accounts. Sources include research diaries, document, and artefact analysis (Morse et al.,
25 2002), reflective journals (Holt, 2001), emails, sketches, memos evaluating professional
26 interactions (Duncan, 2004) and a referenced professional practice logbook with
27 competency mapping undertaken as part of Stage 2 psychologist qualification training.
28 The process of this autoethnography will connect the autobiographic impulse (‘inward
29 gaze’) with the ethnographic impulse (‘outward gaze’) (Tedlock, 2005, p. 467). I will
30 braid tales and experiences i.e., personal voice with analytic reflections of the academic
31 voice (cf. Cronin et al., 2018; Ings & Mills, 2019). Results and resultant implications
32 review what the autoethnography provides for practitioner development, training routes
33 and ADP training in the present with potentials for the future.

34 **Autoethnography and Data Analysis**

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1 The focus of this autoethnography is the author. I am (at the time of writing this)
2 pursuing my Doctorate in Sport & Exercise Psychology at Glasgow Caledonian
3 University and my BPS Stage 2 Qualification as a ‘Sport & Exercise Psychologist’ (see
4 Footnote). I am a male practitioner, from a BAME background and have migrated to the
5 UK for higher education from India. My reflections account for cultural differences
6 within the embedded practitioner.

7 Due to limited reflective practice research in sport (Huntley et al., 2014), there is
8 a justified concern that reflectors may not fully understand nor engage in reflective
9 practice (Cropley et al., 2012). My competence in undertaking autoethnographic research
10 comes from two sources; a) I have been trained in reflective practice and use it in my
11 applied practicum based on Anderson et al., (2004) model of contextually reflective
12 practice. Engaging in critical reflective practice (Knowles & Golbourne, 2010), I
13 critically reflect on personal and professional socio-cultural-political contexts within
14 which my clients and I operate. Regarding ADP practice within the spectra of cultural
15 sports psychology; b) I have maintained a reflective diary, professional practice logbook
16 and submitted reflective pieces of work within professional development modules which
17 evidence my ability to engage in and communicate complex reflections. I acknowledge
18 the observation of Huntley et al., (2014) and focus on “*showing* the process of reflection
19 in action” (p. 9, emphasis in original).

20 In line with recommendations, study objectives were outlined by actively
21 maintaining a “self-reflexive critique upon one’s positionality as a researcher” (Spry,
22 2001, p. 711). This autoethnography format allowed “a way of giving voice to personal
23 experience to extend sociological understanding” (Wall, 2008, p. 38). This study is a mix
24 of analytical and evocative autoethnography to situate the powerful subjective
25 experiences of race within a frame that allows for actionable suggestions.

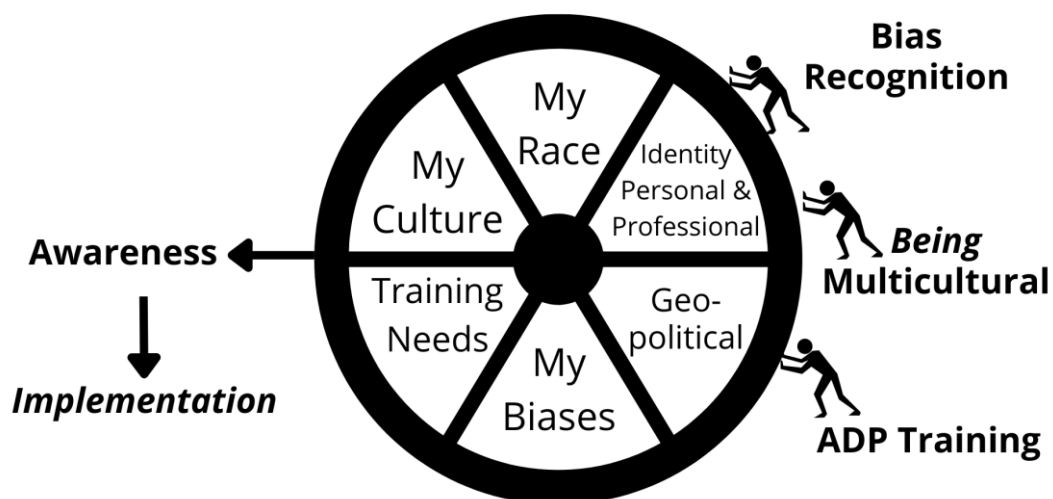
26 Foundational guidelines outlined by Tolich (2010) were used to understand the
27 ethical considerations within this study. Consent documentation and process consent were
28 reviewed. Securing consent was exempt due to the sole involvement of the author and the
29 anonymisation of interactions. There is no explicit conflict of interest other than the
30 author’s desire to see this work published and disseminated to audiences. The other
31 guidelines focus on the potential vulnerabilities of the author and other referenced
32 individuals. Care is taken to not expose confidential/identifying information and a
33 reflective note is maintained of the author’s future vulnerability. A manuscript draft was
34 provided to individuals who have direct influence with and contributed to the professional
35 development of the author. Their approval of the manuscript sidesteps the risk of

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1 identifiers for them. Richardson (2000) provided five factors for evaluative and
 2 constructive validity in qualitative autoethnographic research i.e., a) Substantive
 3 contribution; (b) Aesthetic merit; (c) Reflexivity; (d) Impact; (e) Expresses a reality (p.
 4 15-16). These were used as navigational markers to maintain objective scientific rigour in
 5 the autoethnographic process and guide the study throughout.

Reflections and 'Results'

7 This section is named 'results' to provide a sense of orientation to the reader. It
 8 blends intrapersonal reflection with an interpersonal cultural analysis that (re)considers
 9 some assumptions in existing training and applied sport psychology practice. Holistically,
 10 the consequential ripples of these reflections focus on three broad strands: a) Race within
 11 the professional identity of the embedded sport psychologist; b) Self-recognition of
 12 conscious/unconscious bias and discrimination; c) 'Being' multicultural and anti-
 13 discriminatory. A reflective diagram is also included, and referred to through the result
 14 section (see Figure 1).



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16 'Race' within the professional identity of the embedded sport psychologist

17 One of the fundamental differences that distinguish an occupation from a
 18 profession is that practicing members are expected to develop professional identities
 19 (Costello, 2005, p.17). Being a psychologist and by extension, a sport psychologist is a
 20 core part of the individual's identity (Poczwadowski et al., 2004). For example, I have
 21 worked as a bartender and have not defined myself as one barring humorous cocktail
 22 party anecdotes after that chapter of my life closed. But the reflective, personal,
 23 professional training components have made me a psychologist in training, and I
 24 enduringly define myself as one. Training as a psychologist brings about a conscious self-

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1 identification process at both the personal and professional level. These long-lasting and
2 stable set of emotional experiences and memories leads to beliefs, behavioural domains,
3 and generalizations of the self (Ramírez-Esparza et al., 2012). This includes professional
4 identity and race, especially if embedded within the multicultural environment of sport.

5 Race is an important component of the professional identity of an embedded sport
6 psychologist because it fits within the identity ‘habitus’. Habitus is constituted by the
7 “cognitive and corporeal schemata of perception, appreciation and action that agents
8 engage in their practice” (Bordieu, 1990, p. 401). The three elements of habitus are:
9 1) The individuals’ unconscious assumptions of how the world works. Unsurprisingly, I,
10 a BAME individual, have a very different perception of the world because of my
11 experiences compared to someone who has unconsciously benefitted from ‘white
12 privilege’ (See Table 1). I am an individual from the global south who consumes
13 knowledge in sport psychology that has a great Eurocentric bias (see Gupta & Divekar,
14 2022). I know of ‘white privilege’ but have never benefitted from it. But I have had the
15 privilege of an excellent education which was global in nature, and appreciative of
16 knowledge and critical thinking from world over. This has allowed me to situate myself
17 to a nuanced and global worldview. For example, I majored in sociology in University
18 studying dominant hegemonies, cultural paradigms, race and gender studies. I also have a
19 background in political science (political theories, power, structures of (in) equality and
20 governance in society. This allowed me to interact with race and cultural hegemonies
21 differently. But I have not ‘known’ and been facilitated by ‘white privilege’. Likewise, a
22 member of a dominant majority may ‘know’ racism but is least likely to be discriminated
23 against due to it;

24 2) The ‘tastes’ form as a result of the individual’s upbringing and constitute a core
25 part of identity. This includes cultural micro-interactions such as the meaning behind
26 actions, gestures, and other social information that we use to make snap assessments. An
27 awareness of this is essential during the course of ADP in sport psychology (Quartiroli et
28 al., 2021). For example, we can identify accents to label individuals as ‘Irish’, ‘Scottish’,
29 ‘American’, ‘Indian’, ‘South African’ and so on. A similar process of attached meaning-
30 making is embodied in race. I have always been actively conscious of my presence as the
31 only BAME representative in sport psychology practitioner groups, my doctorate training
32 and professional development groups. But before this autoethnography, I had never
33 *publicly* acknowledged it. Upon deep reflection, I note this is because it never came up.
34 When it did there was often a desire for political correctness with a dash of learned
35 helplessness (Seligman, 1974; Lowe, 1980). Learned helplessness is ingrained since any

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1 form of representational issue was always perceived as a large, external entity which
2 could not be affected by my actions. I was the only BAME practitioner, yes, but what
3 more could I do? I could say there are not enough people there, I could point it out, but
4 that is where my influence erodes, and the needle shows no change. However, as we go
5 from 2020 to 2022, I note that the needle has indeed started to move.

6 3) The final element involves ‘emotional identity’, (i.e., different emotional
7 orientations are shaped to a degree by race, gender, class, and other characteristics)
8 (Costello, 2005, p. 22). With in-training sport psychologists, the training process itself
9 shapes the emotional identity, changing, moulding, and sometimes reshaping it. For
10 example, as I have progressed through my therapeutic skills training, I have become
11 extremely comfortable in working with individuals with volatile emotions. This has a
12 knock-on effect in my ‘non-psychologist life as I can understand the often-volatile
13 emotions which come up during events such as racism based ‘debates’ and can better
14 manage them. I, like most trainee psychologists, have also witnessed an increase in
15 intrapersonal emotional awareness.

16 **Race within professional labour**

17 Professional labour as a psychologist requires an appropriate ‘walk the walk and
18 talk the talk’ emotional orientation (Hochschild, 1983; Hings et al., 2020). Events during
19 training and self-reflective capacity also play a role. For example, if not for the BLM, I
20 would have continued to silently note the disparity of BAME sport psychologists, much
21 less write a publicly available paper on it. BLM acted as a trigger point, as a wave of
22 athletes who had my personal and professional respect took a knee. Three months later
23 during our ‘anti-discriminatory practice’ module, I knew I had a choice; I reflected
24 before, to speak out during. A choice that led to extremely crucial discussions which
25 brought light to issues of multicultural practice for the whole cohort. When I was writing
26 this manuscript, a colleague who read an initial draft told me she would love to hear the
27 ‘how’ and more of my story. I sat down once again to think about why and how the BLM
28 moved me so much. The answer was delightfully simple and is captured in Mother
29 Teresa’s words, “*I alone cannot change the world, but I can cast a stone across the*
30 *waters to create many ripples*”. I suppose it is a happy accident that I come from the
31 same city Mother Teresa spent much of her life in and passed her hospice every day on
32 my way to school.

33 For the embedded practitioner, sensitivity to race and its impact on the
34 experiences and formulation of self is vital. In Figure 1, we see how the self (“I”) is
35 enveloped by race. Race explains the disparity in sport (Harrison et al., 1999) and

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1 different levels of social support (Harris, 1994; see Jarvie, 2003 for more). As a BAME
2 individual and an international student, I come from a country of cultural diversity but an
3 approximate racial homogeneity. But here (the northern hemisphere) the “default is
4 white” (Eddo-Lodge, 2017, p. 85). Being a part of a non-majority, BAME group in a new
5 cultural context, I found myself in a process of fitting into a cultural and racial space that
6 was unfamiliar. Every practitioner (especially from BAME backgrounds) who enter
7 similar majority dominated spaces will go through this. This features into the
8 development of their professional identity.

9 One thinks about these things. One hears stories of racism and sees films
10 depicting it. One thinks about surprise checks at the airport. One thinks about how people
11 will look at them when they speak their mother tongue, or rather any other language other
12 than English. I fully expected these, but I never have and never will hide my identity,
13 despite the possibility of racial bias. I must note here that I have had the ‘privilege’ of not
14 being racially discriminated against nor experienced overt racist slurs in my profession
15 *yet*. However, it is a core part of my thinking. I fully expect it to happen. In fact, I have
16 mentally prepared myself based on experiences. I am aware 24/7 about racism, by
17 extension I am constantly monitoring my practice to not become the very thing I swore to
18 mitigate (see Figure 1). Race therefore features as a part of professional identity due to a
19 constant monitoring (Slay et al., 2011) of a white-dominated racial space that has a track
20 record of racism in the past. A key part of my professional identity was an almost
21 constant focus on ADP- both instinctively and through training. As my practice
22 supervisor summarised it so eloquently, “How do you walk on a bed of nails without
23 being jagged?”

24 **Cultural Identity within Professional Identity**

25 Sport psychology clients and research participants are characterised by diverse
26 cultural identities including race (Fisher & Anders, 2020; McGannon & Johnson, 2009).
27 It is unreasonable to expect that this will not feature in the professional identity especially
28 when working in sport often involves working with individuals from different cultures
29 and countries. For example, I found myself in a tricky position when the team I was
30 working with professionally was pitted against the country of my birth and nationality. I
31 had to acknowledge this fact with my clients. My solution- sing the national anthems of
32 both countries. Not because I was forced to, but because acknowledge, respect and other
33 ADP values were ingrained in my professional identity. This awareness is crucial to
34 provide holistic, positive, and effective service delivery as well as contribute to
35 developing research (Schinke et al., 2019). Lack of awareness regarding our cultural

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1 frames in professional work also has an impact on client relationships (Lee et al., in-
 2 press). For example, my reflective process in doctorate training always included thinking
 3 of race and cultural factors. This was fostered because of life experience and ADP
 4 training. Everything I learned, I had to contextualise because most of sport psychology
 5 literature is created in Europe and North America and I, being a good scientist, had to
 6 consider ecological validity. This started from my initial publications with completely
 7 Indian samples (Aravind et al., 2022; Gupta & Sudhesh, 2019; Sudhesh et al., 2021;
 8 Kuruveettissery et al., 2021). I have since evolved to adapt Eurocentric knowledge to
 9 pursue global, cross-cultural research (Gupta & McCarthy, 2021). With personal and
 10 field experience, I concur with the fact that non-cultural literature has questionable
 11 relevance when working with diverse clients (Sue et al., 2011). I had to integrate myself
 12 into predominantly white sporting environments to be familiar with interaction patterns so
 13 that I may be the best sport psychologist (trainee) that I could be. This awareness of race
 14 and cultural factors is crucial and operates both ways (see Figure 1). For example, a white
 15 practitioner from a Global North background will have to adapt just as much to a non-
 16 white Global South sport environment as I did (although, the threat of racial
 17 discrimination is considerably less). My discussions with a colleague showed as much,
 18 *A: I am aware of it, and how protected and aloof from race I grew up. Even now it is a bit*
 19 *of an icky thing for me to discuss because I am so unsure.*
 20 *Me: I understand that. I feel the same way when I am in a completely different*
 21 *environment. Most of the time there is no one who looks like me or my age*
 22 *A: I never thought of that! Oh my god, that must have such an impact on reflective*
 23 *processes*
 24 *Me: It does... what about you, have you worked in diverse environments*
 25 *A: No... I have travelled a bit but it's not the same as being a "psychologist" (air quotes)*
 26 *right? I cannot imagine what considerations I would have to make.*

27 The ability of psychologists to recognise race and address racism in the
 28 professional identity has been a sensitive and often silenced issue (Howitt & Owusu-
 29 Bempah, 1994; Wood, 2020). But understanding the place of race in the professional
 30 identity is crucial for *all* embedded sport psychology practitioners.

31 **Implication for ADP**

32 We need more research to understand how to best train sport psychologists in
 33 cultural competence relevant to the uniqueness of the sport context they work in (Naoui et
 34 al., 2011; Lee et al., 2020; Quartiroli et al., 2020; Quartiroli et al., 2021). While research
 35 in our field catches up, counselling literature provides evidence that cultural training
 36 develops cultural competence in professionals (Lago & Smith, 2010). The characteristics
 37 of the trainee/practitioner also influence the process (Chao et al., 2011). The Association

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1 of Applied Sport Psychology (AASP) statement (2020) and the British Psychological
2 Society (2020) statements surmise post BLM movement highlight ADP as a major area of
3 awareness for trainees, but there is little structure and literature available. The Health and
4 Care Professions Council has codified anti-racism as a core value and competency in the
5 profession (Barwick, 2020). Governing bodies have added 'cultural sensitivity' to the list
6 of fundamental professional competencies as well (AASP, 2018; Fletcher & Maher, 2013;
7 Tenenbaum et al., 2003). In the (near) future, a concrete step in the training process to
8 minimise discriminatory phenomena could be the 'Personal-Cultural-Structural Model
9 (PCS)' (Thompson, 2020). The model addresses three levels of discriminatory
10 phenomena and identifies levels of discrimination as they operate in society and impact
11 clients. Lago and Smith (2010) provide specific practice guidelines in their book. Another
12 avenue could be a specific focus on cultural humility and cultural competency-based
13 literature at the Undergraduate psychology level itself which has been evidenced to
14 increase moral relativism, metacognitive cultural intelligence and cultural awareness
15 (Buchtel, 2014; Chiodo et al., 2014). This would preclude any issues of colour or culture
16 blindness during higher training, allowing better awareness of race and culture within the
17 professional identity. This pushes the wheel to the point of awareness (see Figure 1).

18 **Self-recognition of conscious/unconscious bias and discrimination**

19 Microaggressions are a common yet sometimes unnoticed perpetuating factor of
20 racism. Sport psychologists can use interventions to reduce microaggressions if found in a
21 sport environment. For example, personal-disclosure mutual sharing (PDMS) (Windsor et
22 al., 2011) increases experience sharing, group cohesion and encourage group norm setting
23 that helps players themselves draw the line between what is discriminatory and what is
24 not. Life skills from sport also transfer to help positive youth development (Pierce, 2017),
25 that develops anti-discriminatory attitudes and behaviours in players outside the sporting
26 environment. For example, Ross Initiative in Sports for Equality (RISE), a high school
27 leadership program that uses sport to combat racism and create athlete activists (Intosh &
28 Martin, 2018), integrating social psychology with contemporary positive youth
29 development (Larson, 2006).

30 This brings us to the need to consider the implications of the larger systemic and
31 structural setting we operate in. Yancy's (2015) letter notes how the structure of the world
32 is geared to a system that harbours and benefits the perpetuation of racism. Like Yancy, I
33 too am trying to reflectively tussle with the often-unnamed elephant in the room. I was
34 under pressure during my ADP training. As one of the few people from a BAME
35 background, there was an almost automatic pressure that my views may be interpreted as

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1 representative. It was a predominantly white room with a few individuals from BAME
2 backgrounds (to the tune of less than 5%), wanting to discover, challenge and improve
3 themselves to overcome problematic symptoms of whiteness. This echoed Jackson (2018)
4 who noted that students of colour find themselves to be a minority in training cohorts. I
5 was in a similar situation as well. Counselling, therapy and by extension psychological
6 training tends to be a white, middle-class profession (Spalding et al., 2019). A hard-line
7 stance would holler claims of reverse racism. I note here that this is only the case in
8 countries with a 'white' population. In India or Indonesia or rather any country without a
9 'white' majority, it is not the case.

10 But through this uncharted territory, I was surprised by the river of self-
11 recognition that flowed from my fellow students from a white background. The session
12 helped every student reflect on how relationships manifest across racial differences (cf.
13 Ellis, 2011). The rude recognition of how individuals benefit in the most rudimentary
14 ways because of the colour of their skin and how that plays a role in their job as a
15 psychologist. I saw first-hand as preconceptions melted away, being replaced by an
16 engine of recognition. The existing knowledge levels of my fellow Doctorate trainees are
17 irrelevant, but their process of self-recognition is relevant in the context of ADP training.
18 Reflexively I note that I did not feel any trauma nor any magnified relief. It simply was
19 my experiences of geospheric racial patterns and cultural paradigms. The experience was
20 neither disruptive nor daunting- it simply was one human who grew up in a completely
21 different world, telling others about it. But I acknowledge others from a BAME
22 background may have a different experience, which is something they should reflect upon
23 (see T-R-E-E-S below).

24 It is relevant because at any point in time human beings have over 180 cognitive
25 biases at play which impact our thoughts and actions (Hilbert, 2012; Magoonian, 2018).
26 This is magnified because sport psychology as an institutionalised field of study
27 predominantly exists in Europe and North America, housed in White-majority countries
28 (McCarver et al., 2019). The larger systemic structures of white and western dominance
29 influence the field itself. For example, the minority underrepresentation of BAME in
30 football leadership positions across Europe is an "open secret" (Bradbury, 2013, p. 300).
31 'White-collar' jobs in football clubs are based in 'white' locales (Bradbury, 2013). This
32 underrepresentation reflects wider inequalities such as limited social mobility, which has
33 a knock-on effect through territorial and infrastructural isolation. This means that there
34 are fewer individuals from a BAME background who take up the field of study which
35 leads to a lack of diversity in sport psychology itself. A survey on Association of Applied

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1 Sport Psychology (AASP) certified mental performance consultants practising in the US
2 and the world shows that only 17.3% of practitioners are from a BAME background
3 (McCarver et al., 2019). When they do, they are greeted with limited diversity in research
4 and education (Gupta & Divekar, 2022).

5 The geopolitical locations of training institutions to become a sport psychologist
6 means that access to education is easier for white Europeans and North Americans. To
7 illustrate with a personal example, I have met over 50 applied sports psychologists since
8 my doctorate training started, but only 3 from a BAME. Searching for others, I have
9 found a few more online, but the scale remains heavily skewed. This common-sense
10 inference is supported by investigative evidence. In an online global directory of
11 practising sport psychologists, there were 88 listings. 12 were companies. Out of the total,
12 4 were from a BAME background. I know for a fact that there are practitioners who do
13 not advertise on that listing (including myself), but consumers of sport psychology who
14 Google for support will only find 4 BAME individuals out of 76 (2.10%). This
15 recognition of bias due to systemic structures is important since it reinforces anti-ADP
16 stances (see Thompson, 2020; Gaias et al., 2022). It may even lead to implicit bias in
17 ADP practices (Girvan, 2015). Lack of access for BAME individuals from beyond the
18 Global North is further restricted due to immigration policy, limited access licensing
19 training, higher (almost double) international academic tuition fee for students among
20 others.

21 In the UK, HCPC codified anti-racism as a core value and competency in the
22 profession in the UK (Barwick, 2020). But not all individuals offering sport psychology
23 support are HCPC registered. In the UK, a vast majority of the individuals practising
24 sport psychology are MSc level graduates who may or may not be pursuing their BPS
25 Stage 2 qualification (see Footnote for details). It is the Stage 2 qualification that defers
26 the title 'psychologist' which has ADP as a competency. This is important since research
27 indicates that sport psychologists with the highest levels of training at the
28 doctorate/postdoc level are more likely to have a greater awareness of cultural identifiers
29 and their impact (Lee et al., 2019). The urgent need for more policy and best practice
30 ADP research contextualised to sport psychology is best captured in a statement a
31 colleague told me,

32 *"I have literally searched for hours... could not find s***. You got anything? This is*
33 *insane! How are we supposed to know and learn if there is nothing to read? I mean, if I*
34 *did not have this essay for the doctorate, I would not even have bothered"*

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1 Best-case scenario: we have MSc graduates who offer quality support having
2 been trained in cognitive skills, group processes, and interventions but hold little to no
3 awareness of ADP. Worst-case scenario: we have individuals who may be unconsciously
4 perpetuating microaggressions in the sporting environment and being complicit in racism.
5 Either way, it is a chilling wake-up call for the field since every student of the field needs
6 to be trained and trained appropriately. An experienced practitioner I was discussing this
7 issue with pointed out that it is like the story of the young fish meeting an old fish after
8 venturing into a new part of the ocean. The old fish asks, “Hello! What is the water like?”
9 (“how was your anti-discriminatory training?”). The young fish confused asks, “What is
10 water?” (what is anti-discriminatory training?).

11 Every individual has conscious and unconscious biases (Bolton, 2010). I am very
12 conscious of race and difference because of where I come from. From my sociology
13 education, I can incorporate socioecological frames of evidence to I studied sociology and
14 view the colonial hangover of racism and colonialism. This was reinforced by my
15 experiences in social fieldwork. Having a BAME background does not make me (and us)
16 immune from biases. I have active and conscious lived experiences of difference and the
17 discrimination that comes with it. This has reduced my blind spots in practice. To be anti-
18 discriminatory, professional development practice such as active reflexive monitoring
19 through supervision, ADP training and reflection using the Anderson et al., (2004) model
20 has allowed me to distil that effectively in my practice.

21 Implication for ADP

22 ADP training is essential for an embedded sport psychologist since it triggers the
23 start of self-recognition. I do not refer to webinars or bland 2-hour lectures included to
24 satisfy an accreditation requirement. Merely identifying diversity and race as constructs
25 does not manufacture the reflexivity needed for change (Blodgett et al., 2015). Rather, an
26 experiential training process that allows the wheels of self-recognition to turn is required
27 (see Thompson, 2020) (see Figure 1). This is essential since expecting individuals to gain
28 ADP skills without inculcating the competence of self-recognition is akin to expecting an
29 individual to captain a ship having never stepped on a boat. Such a practitioner will be
30 heading full steam while steering with a dead rudder. The following theme on ‘being’ a
31 multicultural practitioner attempts to outline how we might alter the training system. This
32 pushes the wheel further to the process of awareness and implementation by ‘being’ (see
33 Figure 1).

34 From a research perspective, there is a need for more papers grounded in non-
35 WEIRD theoretical and evidence frames. For example, a colleague who has been a part of

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1 and published with expert teams on cultural sport psychology pointed out how papers
 2 often “critique the application of western frames on non-western populations, but still use
 3 western, Eurocentric frames”. I wholeheartedly agree. However, from a rigour
 4 perspective, I point out, as I did during the conversation that so little exists. When these
 5 are used, reviewers and editors (who are typically from the Global North) act as blocking
 6 gatekeepers. I once have a paper desk rejected. 31 days later, when I started my doctorate
 7 I submitted the same paper without any change to the same journal. It was handled by the
 8 same editor and sent for peer review. The only difference- it was submitted with a new
 9 account made with an email address that ends with “ac.uk”.

10 **‘Being’ multicultural and anti-discriminatory**

11 *C: Sometimes I struggle to be sure of myself... because I don’t know and never have had*
 12 *those experiences... so even during training it's like I am stepping on a frozen lake*

13 *Me: I understand that... it feels like that for me sometimes as well...*

14 *C: Really?*

15 *Me: Yes... this is a little new to me as well... I mean I knew racism, I even experienced it*
 16 *on occasion... but I had never been a non-white individual in a predominantly white*
 17 *country you know?*

18 *C: Oh yes...*

19 *Me: Where I come from, everyone looks like me... but it's weird because a lot of the*
 20 *movies we watched had a predominantly white cast... I had sociology so I knew racism*
 21 *and what it was in and out... but...*

22 *C: Its influence on our client work is tricky isn't it?*

23 *Me: Yes, you have no idea (chuckling)*

24 ‘Being’ an embedded and anti-discriminatory practitioner is not flipping a light
 25 switch (Lago & Smith, 2010; Schinke et al., 2019). It is a process involving *active* effort
 26 to maintain it as a state of being. It is not a one-time download, but a regular self-
 27 awareness update. Training competencies by regulatory bodies (see BPS, 2017; 2018;
 28 HCPC, 2015; 2016) outline how there should be an effort to understand how social
 29 stigma/prejudice/discrimination pose risks to diverse clients. Genuine ADP needs more
 30 than cursory legislation and professional guidelines: the endeavour of the practitioner to
 31 be trained, be able to understand the heterogeneity and diversity of experience is
 32 important (Cocker & Hafford-Letchfield, 2014; Sarantakis, 2017). Unfortunately, there is
 33 little guiding literature and evidence in SP for trainees to refer to. But, as a reviewer of
 34 this manuscript pointed out, this is changing. For example, in 2020, during the initial draft
 35 of this study, it was a struggle to find literature. In 2022, there is comparably more
 36 literature, with more titles in print. This is a good step. Underpinned by these principles
 37 of cultural sport psychology, trainees must be guided through the process of ‘being’
 38 multicultural (Ryba et al., 2013; Schinke et al., 2019).

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1 A postulate of the ISSP was “to apply a holistic view on athletes’ development
2 and their environment to be aware of all ranges of their current and potential stressors and
3 risk factors” (Schinke et al., 2018, p. 12). This includes being aware of and reflexive in
4 applied practice about discriminatory elements in the environment. Applied work often
5 requires an embedded practitioner (i.e., the sports psychologist who is within the sporting
6 environment holistically working with athletes, coaches, and staff). Even one-on-one
7 work is not contained in the microcosm and is actively influenced by the social
8 construction of racial differences (Cameron, 2020). This means there is an active transfer
9 of unique identities of gender/race/sexual orientation into the sporting environment (Gill
10 & Kamphoff, 2010) which Schinke and McGannon (2015) recommend practitioners
11 consider. This is important since discouragement/forced cultural uniformity of the
12 training environment can aggravate psychological distress (Krane, 2014).

13 A key component of higher education for practitioner training is to enhance
14 reflective capacity and by extension, self-recognition, (i.e., reflective practice). Once
15 sparked, this process never ends and allows an individual to constantly revitalise their
16 skills by learning from new experiences (see Bolton, 2010; Quartiroli et al., 2020). This is
17 a best practice method for teaching anti-discriminatory, multicultural practice rather than
18 static lectures on what it is and what to do. A parable would be giving a hungry person a
19 fish vs teaching a hungry person to fish. Focus of training to build cultural competence
20 should focus on allowing ‘being’ ADP with an awareness of what to do and how it affects
21 clients. Trainees can then understand the why or the process of their impact, allowing
22 them to modify it as appropriate.

23 Due to the dynamic context of sport, and its participants, the training of a sport
24 psychologist needs to be multidimensional, including awareness and contextual
25 understanding to allow practice and education with a cognisance of race, culture, and
26 context (Gupta & Divekar, 2022). It should be oriented to develop a fluid reflective
27 ability that includes ethics, values, and rationale of actions justifying what we wanted to
28 do, what we did, how we went about it and why. This promotes a sense of accountability
29 in practice, which allows a step towards ‘being’ an anti-discriminatory practitioner. My
30 doctorate supervisor often tells me to grow my “T-R-E-E-S” while in doctorate training to
31 be an effective scientist-practitioner. This is a helpful ‘how-to’ reflective framework
32 while developing ADP skills.

33 “T” is the theory, the literature and evidence which informs our practice
34 (Harwood, 2016; Moran, 2013) and forms the roots that we ground ourselves with
35 (familiarise yourself with ADP literature base). “R” is research, that we engage in

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1 formally or informally to explore new avenues, evaluate our intervention efficacy and/or
2 modify components, this forms the trunk that we set ourselves up with (actively research
3 and be updated with research). “E” is ethics, the branches that determine the course of our
4 actions. Each branch of ethics comprises a different dimension of ethics in our practice
5 (implement ADP ethics in practice). “E” is experience, or rather how we can effectively
6 learn from our experience to assist us and our clients better in the future (reflectively
7 learn from practice). “S” refers to specificity, how we combine the different elements of
8 the “T-R-E-E” to interact, formulate, intervene with specificity for a particular client for
9 the best possible service delivery. Only if the trees are watered well with reflection and
10 learning, will the leaves stem with vitality and life. From the leaves, the fruits of good
11 practice are born.

12 When working to develop ADP competence, it is good to use this metaphorical
13 reflection map. A good reflective capacity, developed in training, moulded with
14 supervision, and refined through willing effort allows a strong commitment to roots,
15 trunks, and branches (i.e., the foundations). This allows the practitioner to reap the fruits
16 of good practice. This “T-R-E-E” forms the foundation that aids the process of meaning-
17 making from our experiences. It allows an introspective exploration within our
18 ‘self/’selves’ and how we see ourselves, and other people in the world. This sparks self-
19 recognition of our conscious and unconscious biases. Let us use an example, a
20 practitioner who is aware of the colour-blind theory of race (Bonilla-Silva, 2001; 2006)
21 and racist microaggressions will have strong foundation roots. If they partake or follow
22 race-related research, they will be up to date with how they manifest (refer to earlier
23 sections). If they have a firm grounding in the ethics of equality and do no harm (Gauthier
24 et al., 2010), their branches will be strong as well allowing them to weather the systemic
25 winds of racism in their setting of embedded practice.

26 But how could we develop this “T-R-E-E”? Quartiroli et al., (2020) report that
27 greater exposure to diverse clients, workshops and research improved the perceived
28 cultural competence of sports psychologists. Findings show that sports psychologists who
29 abstained from racial/ethnic identity disclosure were more likely to show a greater lack of
30 awareness about racial privilege/blatant racial issues and thus were more likely to be
31 colour-blind in practice. This is problematic since colour blindness inhibits the ability of
32 professionals to develop culturally appropriate interventions (Chao et al., 2011) and could
33 be a manifestation of their inadequate ability or willingness to engage in cultural
34 reflection. Reflecting individually in supervision and reflecting collectively via
35 professional development process groups (Yalom & Leszcz, 2020) holds potential.

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1 Process groups study their behaviour engaging individuals in a learning process about
2 individual/group dynamics and interpersonal communications across situations for
3 professional development (Swiller et al., 1993; Swiller 2011). As a form of experiential
4 learning, they offer the opportunity to directly experience ‘concepts’ such as authority,
5 power, role, boundaries, race, identity, and the opportunity to observe an experienced
6 professional and/or colleague at work providing modelling (Swiller, 2011). By doing so,
7 awareness on the various elements is allowed to be implemented (see Figure 1). s

8 Implication for ADP

9 Outlining policy is the first step, altering education pathways is the change that
10 brings ground-level impact. Racism exists in the heart of the old empire of clinical
11 psychology (Wood, 2020). Care needs to be taken to include sensitization training and
12 acknowledge race in the professional identity of the expanding kingdom of sport
13 psychology to prevent it from following a similar course. Training that allows an
14 individual ‘being’ multicultural is the important step for ADP.

15 Evidence suggests that interacting only with one’s own cultural group limits self-
16 awareness (Bender et al., 2010). Recommendations to increase culturally competent
17 practice include engaging and interacting with diversity (Bender et al., 2010; Quartiroli et
18 al., 2021). Process groups offer more space for diverse cultural groups to be represented
19 via a didactic approach that increases ADP interactions (Razack, 1999; Thompson, 2020).
20 By eliciting didactic discussion reflectively, process groups move away from mechanistic
21 mentation of complex concepts such as race in applied practice learning. Although sport
22 psychologists may not realise the importance of engaging in reflexivity training (Schinke
23 et al., 2018), it is crucial to allow the holistic professional development of competent
24 embedded practitioners. However, including process groups for ADP training would need
25 to be voluntary and organic rather than a forced entity (Yalom & Leszcz, 2020). Race is a
26 difficult issue to talk about, especially for a member of a majority group (to which a large
27 percentage of sport psychology trainees belong to). There is almost an imposed “code of
28 silence” surrounding it (Smith et al., 2021, p. 6). There is a danger of surface level
29 processing, where individuals keep at the shallow and moderately safe level of
30 intellectualisation but do not go deeper into the source (Mearns et al., 2013).

31 Race and the individual’s relationship with it is *not fixable*. It will influence the
32 “I” and the identity of any practitioner. Inclusive spaces and forthright self-reflection
33 through cultural training for trainee psychologists initiates this process. In fact, as
34 psychologists and helping professionals, critical reflections about the effects of systemic
35 oppression in personal and professional lives is an essential ethical responsibility (cf.

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1 Fisher & Anders, 2010; 2020). In my experience, I have found that most trainees and
2 neophytes say something like “I think race may have an impact, but I don’t know how”.
3 This process of ‘being’ fulfils our ethical responsibility of knowing how and being an
4 anti-discriminatory embedded practitioner.

5 Not ‘to be or not to be’, but ‘to be and how to be’ – Conclusion

6 The sporting world does not exist in a cultural vacuum (Wagstaff, 2019), but
7 sport psychology training methods are not culturally grounded nor inclusive of ADP
8 (Quartiroli et al., 2021). This study is not about me (or any trainee), nor is it exclusively
9 about the field- it is about where we meet. As such, I attempt to create good trouble by
10 providing a vocabulary of race and culture-based reflections from fieldwork in the
11 context of literature. Fishers and Anders (2020) called SP practitioners to “interrogate and
12 disrupt systemic intersectional disempowerment and cultures of sexual exploitation” (p.
13 129). I answer their call, and make good trouble by sounding the trumpets, it is now for
14 us all continue taking action that we have seen the field take from 2020-2022. This
15 special issue of the journal, and the Special Issue at Journal of Applied Sport Psychology,
16 are examples of that.

17 Practitioners may know of race and racism, but without anti-discriminatory
18 training, it is fanciful to imagine practitioners automatically becoming anti-discriminatory
19 embedded practitioners who are sensitive, inclusive, effective in diverse contexts. A
20 fantastic one-liner given to me by a professional truck driver captures this point, “my boy,
21 knowing what to do and how to do it are two very different things”.

22 To continue making good trouble in professional applied practice training,
23 reflexivity and ADP must be considered as a “fluid process that continuously transforms
24 the practitioner’s work” (Ryba et al., 2013, p. 12). To paraphrase Dr King, it is a fluid
25 process that arrives through continuous introspection and effort. Not one that arrives with
26 the wheels of inevitability.

27 Footnote

28 The qualification route to becoming a ‘Sport Psychologist’ in the UK requires
29 registration the HCPC regulatory body as a ‘Practitioner Psychologist’. This process is
30 initiated with a Masters’ qualification (Stage 1). Following this, a Stage 2 Qualification in
31 Sport and Exercise Psychology (QSEP) by the BPS (see British Psychological Society,
32 2018) or a similar qualification accredited by the BASES Sport and Exercise Psychology
33 Accreditation Route (SEPAR) (see British Association of Sport and Exercise Sciences,
34 2021) is required. This confers eligibility to register with the HCPC regulatory body as a
35 ‘Practitioner Psychologist’.

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1 **Data Availability**

2 There is no data available for this autoethnographic manuscript.

3 **Disclosure Statement**

4 There is no funding associated with this study. The author has no financial
5 and/or other conflicts of interest associated with this study.

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