Diversity and Inclusion in the Recreation Profession
Organizational Perspectives

3rd Edition

Ingrid E. Schneider
B. Dana Kivel
Editors

Our dedication is two-fold. First, we dedicate this for those of whom we speak. Second, we dedicate this book to our teachers and mentors who provided us guidance and support. Through their legacies we have learned much, taught many, and conducted research that has contributed to the body of knowledge and, perhaps most importantly, sought to speak up and advocate for a diverse and inclusive world.

We are most grateful. Thank you.
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About the Authors

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Ingrid Schneider is a professor in the Department of Forest Resources at the University of Minnesota, where she teaches in the park and protected area concentration. Ingrid received her bachelor’s and master’s degrees from the University of Minnesota and her PhD from Clemson University. Beyond diversity, Professor Schneider’s research interests include visitor behavior, recreation conflict, and sustainable nature-based tourism. She is a fellow of the Academy of Leisure Sciences. Ingrid’s professional experience includes the service industry, lodging sector, and as an outdoor recreation planner. Ingrid seeks life balance through family events, yoga, hiking, reading, attending movies, and cooking.

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Contributors

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Leslie Aguilar is author of the best-selling *Ouch! That Stereotype Hurts* and *Ouch! Your Silence Hurts* video-based training programs. In addition, Leslie has authored or coauthored multiple articles, assessment instruments, classroom and online learning modules, and books, including *Multicultural Customer Service: Providing Outstanding Service Across Cultures* (McGraw Hill/Irwin, 1996). She has facilitated hundreds of workshops on diversity and inclusion, multicultural customer service, and linguistic and cultural competence. Leslie holds a BA degree in foreign language. She was educated at the University of Valencia, Spain; the North American Cultural Institute, Guadalajara, Mexico; the University of Paris IV (Sorbonne), France; and Stetson University, Florida. She also studied at the University of Geneva, Switzerland, as a Rotary International Scholar. Prior to forming her own consulting group in 1992, Leslie worked 15 years with The Disney Company in guest relations, The Disney University, and Disneyland Paris.

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Monika Stodolska is a professor in the Department of Recreation, Sport and Tourism at the University of Illinois. She received her PhD in earth and atmospheric sciences from the University of Alberta, Canada. Her research focuses on issues of cultural change, quality of life, and their relationship to leisure behavior of ethnic and racial minorities. She explores subjects such as the adaptation processes among minority groups, recreation behavior of minority populations in natural environments, physical activity among minority groups, as well as constraints on leisure. Professor Stodolska has coedited books on *Race, Ethnicity and Leisure* and *Leisure Matters: The State and Future of Leisure Studies*. Her leisure interests include reading, hiking in Montana, and skiing.

Charlsena Stone
Charlsena Stone is an associate professor in the Department of Community and Therapeutic Recreation at the University of North Carolina at Greensboro where she teaches in the core as well as in the therapeutic recreation concentration. She is currently Director of Therapeutic Recreation. She is both certified and licensed as a recreation therapist and has practiced in clinical and community settings. Charlsena received her BS degree from NC A&T State University and her MS and PhD degrees from the University of North Carolina in Chapel Hill. Professor Stone’s research interests include the cultural competency of recreation, parks, and tourism professionals and educators, and its impact on leisure service delivery. For her leisure, Charlsena enjoys reading, watching movies, sports, and spending time with family and friends.

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Thank you to many authors who shared their insights, expertise, and passion with us and our readers.

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We have learned to say that the good must be extended to all of society before it can be held secure by any one person or any one class. But we have not yet learned to add to that statement, that unless all people and all classes contribute to a good, we cannot even be sure that it is worth having.

—Jane Addams (1907/1964, p. 220)

Jane Addams, a founder of Hull House and the modern recreation movement, was also the co-winner of the 1931 Nobel Peace Prize for her work with the Women’s International League for Peace and Freedom. Addams was a passionate advocate for children, immigrants, people with disabilities, people who were poor and others who, by virtue of some aspect of their identity or the circumstances to which they were born, found themselves on the margins of society. Raised in a wealthy family and well educated, she recognized, early on, the privilege and power that she possessed and used it to create opportunities for people seeking a better life in the United States at the end of the 19th and beginning of the 20th centuries.

As you pick up this book, you might be saying to yourself, “It’s the 21st century—voters in the United States elected the first African-American president in 2008 in many U.S. states, the majority of residents are of
Hispanic origin; same-sex marriage is now legal in all 50 U.S. states; across the Western world, women are increasingly in leadership positions...so why do we still need to read and learn about issues of diversity and inclusion?“ We need this book because we continue to face and be challenged by racism, sexism, heterosexism and homophobia, ageism, discrimination, and exclusion based on class and disability.

At the heart of all discussions about perspectives on diversity and inclusion are issues of power and privilege. In thinking about recreation, parks, tourism, and leisure-based organizations, there are a variety of power and privilege questions to consider. For example, as you look around the community in which you live and work, whom do you see participating in programs and how does that compare to the organizational employees and leaders who allocate resources and have the power to make critical decisions? Do an agency’s mission statement and strategic plan explicitly articulate a desire to actively seek out and serve constituents from underserved and underrepresented populations? Do program goals and objectives reflect values that are steeped in shared ideas of diversity and inclusion? In other words, to what extent does your agency include “diversity” and “inclusion” as components of its identity (Cole & Salimath, 2013)? And, for that matter, does everyone know and agree on what actually constitutes diversity and inclusion?

Clearly, these questions demonstrate that power and privilege are complex as are the ways in which they permeate our work lives. Do you know how much privilege and/or power you have? Typically, if you have privilege, you may not necessarily be thinking about people who do not have it, and this is precisely “why” this book exists and “why” we hope that as you read it, you will begin to think differently about diversity and inclusion.

In addition to power and privilege, legal mandates also influence issues related to diversity and inclusion. In fact, several laws have been passed to prohibit discrimination, most notably the Civil Rights Act of 1964, which includes numerous Title protections: Title VI protects people from discrimination based on race, color, or national origin at institutions that receive federal financial assistance; and Title VII prohibits discrimination by employers on the basis of race, color, religion, sex, or national origin. In addition, Title IX of the Educational Amendments Act of 1972 prohibits sex discrimination in educational institutions; and the Older Americans Act of 1965 protects people from discrimination based on age. In 2015, the 25th anniversary of the Americans with Disabilities Act was celebrated, which prohibits discrimination against people with disabilities in employment, transportation, public accommodation, communications, and governmental activities.
Despite all of these laws and regulations, people, by virtue of their race, gender, economic status, sexual identity, and so forth, continue to be discriminated against and face intentional and unintentional exclusion. These laws are critically important, but changes in cultural and workplace attitudes cannot be legislated. That type of change is more challenging to make. Moreover, as Wheeler (2014) asserted, progress in inclusion has been hampered due to its complexity, competing issues, lack of credence, and untapped resources.

The recreation, tourism, and not-for-profit professions, by their very nature, serve individuals from extraordinarily rich and diverse backgrounds. For example, public recreation agencies have direct contact with highly diverse communities through a host of programs provided by municipal/community parks and recreation, city and state offices of tourism, active generation centers, and state and county parks. Not-for-profit agencies, such as hospitals, youth agencies (e.g., Boys & Girls Clubs, CAS, WCAs, and Boy and Girl Scouts), outdoor recreation agencies, and other youth and adult programs serve individuals from all communities across the United States and world. Finally, private/corporate organizations, such as travel agencies, hotels, resorts, and theme parks, serve millions of national and international constituents annually. Individuals from all walks of life seek out recreation and tourism programs in search of meaningful, enjoyable, and life-enhancing experiences. Yet, they come to those programs with a host of different experiences, backgrounds, and world views.

Despite the laws and regulations prohibiting discrimination and rhetoric about inclusion, our clients face intentional and unintentional exclusion. Cultural and workplace attitudes cannot be legislated but rather require organizational attention. In 2000 and again in 2005, Allison asserted that ensuring diversity in human services agencies was perhaps one of the greatest challenges that we face going into the 21st century: this remains the case. Diversity provides the conceptual framework for thinking about how individuals with varying markers of identity interact with one another in organizations and how the dynamic of diversity operates at both micro (organizational) and macro (societal) levels. Inclusion refers to the actual practice of removing barriers and creating opportunities for full participation in an organization. As management and diversity consultant Andrés Tapia reminds us: “Diversity is the mix. Inclusion is making the mix work” (2009,
In the next two sections, we will look at definitions of diversity and inclusion and then strategies for how organizations can approach diversity and inclusion.

**Key Concepts**

Since the first edition of this book was published, an entire diversity training industry has emerged. According to Roberson (2006), “more than 75% of Fortune 1000 companies . . . have instituted diversity initiatives [and] the management of diversity has become an important business imperative” (p. 212). Yet, there is a need to acknowledge that differences exist without reinforcing them and, at the same time, shine a light on how aspects of identity are used to categorize us, separate us and create differences rooted in power and privilege.

As a term, *i* technically refers to variety, difference, or multiplicity. Loden (1996) notes that workplace diversity “includes those important human characteristics that impact individuals’ values, opportunities, and perceptions of self and others at work” (p. 14). Diversity consists of core and secondary dimensions. Core dimensions include age, gender, mental/physical ability, race/ethnicity, sexual identity, and social class. Core dimensions serve as powerful reflections of our identity and have potent consequences for how we are socialized as they influence how we think of ourselves and how others respond to us. Often, though, we are unaware of how these dimensions influence our assumptions, expectations, and opportunities. For example, from birth our gender has a strong influence on our sense of self and how others treat us. Always present, the influence of gender is sometimes subtle and other times quite obvious.

We have multiple core identities that influence our experience.

In addition, we have multiple core identities that influence our experience. Thus, a 30-year-old Hispanic woman, a 20-year-old African-American man with visual impairment, and an 80-year-old Asian-American woman each have multiple core identities (e.g., gender, gender identity, ethnicity, sexual identity) that influence how they are treated by others and how they live out their daily lives. The secondary dimensions of diversity include communication style, religion, geographical location, and work experience. These dimensions interact with one’s core dimensions but are more mutable and variable over the life span. Since they can be changed and modified, there is a level of choice and control over these dimensions. For example, college students have a work identity different from the one they will have as seasoned-working professionals.

Core dimensions are critical to understanding diversity. Throughout this book, authors talk about how these core dimensions are markers of
identity that intersect and overlap with one another. Thus, when we think about the leisure needs of an individual, we might need to attend to how various markers of identity intersect—gender identity, racial identity, social class, ability, and so forth. Historical and scientific evidence indicates these dimensions are often intertwined with issues of prejudice, power, and discrimination.

Prejudice refers to negative attitudes or emotions that individuals hold toward certain groups (Cox, 1994; ettingew &artin, 1999). Discrimination is the negative or unjust treatment of individuals/groups because of their identity; it is the biological manifestation of prejudice. One of the consequences of prejudice and discrimination is differential access to power; those in the majority often have privileges, opportunities, control, and life chances not available to others. For example, people who are able-bodied generally have more access to recreational and travel opportunities than people with disabilities. Imagine the complexity of trying to travel by plane if you are in a wheelchair or blind. Similarly, people who live in poverty do not have the same range of recreational opportunities as those who live in the middle and upper classes. Some of us never experienced golf, tennis, or downhill skiing until we were much older because these opportunities were not available except in schools and parks programs. Moreover, research continues to indicate that people of color continue to experience ongoing discrimination in housing, jobs, health care, and recreational opportunities.
From the time we were young, we were given many verbal and nonverbal messages, some conflicting, about how to deal with people different from ourselves.

These power-difference examples are based on some sense of hierarchy and worth, an idea discussed in Rose’s chapter on Class and Leisure. Despite the common notion that “we are all just people and should treat each other the same,” the reality is that systematic patterns of inequitable treatment and discrimination continue today, even in well meaning organizations. Henderson’s chapter on gender examines the distinctions between equity and equality and helps us to better understand how power operates on so many different levels. People of difference have been shown to be excluded, often unknowingly, from opportunities available to the majority of the population. This book explores places where injustice and inequitable treatment exist and offers suggestions and strategies to eradicate such behavior.

Discussions of diversity can be difficult, particularly for non-Millennials. Often, it is uncomfortable to talk about issues of race ethnicity, gender, sexual identity, social class, age, and physical ability. Many individuals suggest they are “colorblind” or that these factors do not influence behavior toward others, but the reality is that sometimes, even unconsciously, race ethnicity, gender, sexual identity, social class, age, and physical ability do influence how we treat others. In discussions about diversity, references to events and actions of the past often make people feel uncomfortable or defensive. Students in diversity classes have said, “Why are we talking about the past, things like slavery or Jim Crow? That happened before I was even born. What’s that got to do with me?” Something to remember is that these authors are not “blaming” you individually. Rather, they are commenting on institutions of the past and the legacies of those institutions that have primarily benefited white people while at the same time disadvantaging people of color in this country.

From the time we were young, we were given many verbal and nonverbal messages, some conflicting, about how to deal with people different from ourselves. These messages came from a variety of sources including family, friends, teachers, coaches, clergy, books, movies, and television. Some children received messages that “it is rude to stare,” some received cues that one should not talk to “those” people, some were “taught” respect for all, and others were “taught” disdain. These very complex messages often differed across and between groups. For example, when you were an 8 year old white male, perhaps it was okay to play on a Little League team with African American kids, but soon after you discovered it was not okay to date a young African American woman. You were very close to your uncle and loved to go out and play ball with him, but you were continually confused when you heard
other family members laugh at him behind his back and call him “gay.” Depending on which messages children internalized, the stereotypes and labels became the foundation for adult attitudes and behaviors.

The political potency and controversy surrounding diversity and inclusion infiltrate the workplace and make appropriate and meaningful responses to diversity difficult. The frustration and discomfort with diversity itself can create workplace barriers such as resentment and nonresponsiveness toward people of difference. Individuals who are thought to benefit from diversity programs are frequently stereotyped as less competent; this leads to increased resentment at all levels. Instead of mutual and meaningful dialogue about substantive diversity-related issues, people become uneasy; communication becomes difficult and results in silence, sound-bite statements, or backroom commentary.

Perhaps one of the key reasons that individuals become angry and defensive about issues surrounding diversity is that they feel they are personally blamed for such problems. This perception reflects a failure to understand and distinguish between the personal, cultural, and political levels at which such processes occur (Endall, 1995) and the macro and micro contributors to inclusion (Winters, 2012). The personal level refers to our attitudes, prejudices, and biases toward all dimensions of life, including people of color, individuals with disabilities, gays/lesbians, the poor, or the elderly. This personal level is the ‘micro’ part of the equation and includes our cultural competence and emotional intelligence (Winters, 2014). Sometimes we are aware of these attitudes and biases, but they may also be unconscious. With regard to people of color, Dovidio and aertner (1998) define this as aversive racism:

In contrast to ‘old-fashioned’ racism, which is expressed directly and openly, aversive racism represents a subtle, often unintentional, form of bias that characterizes many white Americans who possess strong egalitarian values and who believe that they are non-prejudiced...the negative feelings do not reflect open hostility or hate. Instead, their
reactions involve discomfort, uneasiness, disgust, and sometimes fear p. 3.

We would suggest that this same unconscious process may occur among many well meaning people who feel discomfort toward other groups as well e.g., individuals with disabilities, gays lesbians. Thus, an individual may knowingly or unknowingly harbor negative feelings or stereotypes that, despite the best of intentions, may be difficult to identify and change. Personal introspection, ongoing diversity training education, and seeking opportunities to work with people of difference are important strategies to pursue because they may help us better understand our own attitudes.

The interpersonal level refers to the nature of interaction between individuals. or our purposes, we are particularly concerned about how one’s personal prejudices can spill over into the workplace and influence interactions e.g., communication, working relationships, level of respect between coworkers, management and staff, and program constituents. Although individuals would like to believe that they leave their personal attitudes out of their interactions with people of difference, Kendall (1995) suggests this is very difficult to do. For example, if a recreation employee has a prejudice toward gays and lesbians, or if that same individual unconsciously undervalues the work contributions of women or individuals with disabilities, those attitudes will influence work-related behaviors and quality of service to constituents e.g., hiring, promotion, quality of collegial interactions, program offerings, types of communication, level of respect demonstrated.

The third dimension is the organizational level or the “environment in which we work the people, the formal and informal rules, the levels and functions, the way decisions are made, the ways people are hired and fired. It is the ‘big picture’ the organizational content into which everything goes” endall, 1 5, p. 0. This “macro” level includes the culture and systems of an organization Winters, 2014. Within this larger organizational level, we analyze institutional dimensions of prejudice and discrimination that often result from historical and systemic factors within the organization that lead to inequities. Institutional discrimination is not simply the accumulation of individual acts of prejudice and discrimination that individuals bring to the workplace, although such behavior allows institutional discrimination to persist. Instead, institutional bias and discrimination refer to the systemic barriers, such as policies, practices, procedures, rules, regulations, hiring promotion patterns, and
program delivery practices that may knowingly, or often unknowingly, foster systematic exclusion or inequitable treatment against underrepresented groups James, 1 6 Pettigrew Martin, 1 8 Prasad Mills, 1 7 Thomas, 1 5.

As a result of our colonial history, most American businesses and institutions have been shaped primarily by the values and experiences of Western European white men. These founding fathers’ were responsible for institutionalizing many of the norms, expectations... that are the stuff of contemporary organizational cultures. One main or consequence of these historical events has been the continual undervaluing of others with core identities different from those of European, white, heterosexual, physically able bodied men Loden Rosener 1 1, p. 28.

Nielsen and Huang 200 note that apart from the failure to clearly define the term, discussions about diversity within organizations are also a challenge because “bureaucracies create organizational cultures, which over time establish hierarchies of power, value and recognition a status quo. To those who design and benefit from the status quo, the system seems rational and meritocratic. To those who find themselves outside the mainstream or at odds with it, the organizational culture can seem exclusive, alienating, shunning, and even punitive” p. 4. While organizations attempt to diversify their workforce by creating policies and trainings and strategies for maintaining diversity, the irony is that the very nature of most organizations is counterintuitive to this work. Thus, not only is it difficult to consider issues of diversity because of issues of power and privilege that emerge, but also because the very organizations in which we seek to work are themselves structured in a way that reproduces “differences” among and between people and, unwittingly, creates insiders and outsiders.

One of the most difficult issues many individuals wrestle with is the sense that they are personally blamed for the existent inequity and discrimination they respond defensively. This response fails to account for the fact that, despite the persistence of discriminatory behavior, there are many individuals who actively work to eradicate inequity. Also, this response fails to acknowledge the complexity of evolving institutional problems. Many of these problems may be so deep seated that they have become the taken for granted “stuff” in our agencies and programs. These problems are part of a very complex organizational fabric that results not only from the history of the organization, but also from the historical perspectives of organizational leadership, the unquestioning acceptance by management and staff of agency policies and programs i.e., that’s the way we’ve always done it, the societal norms, and expectations of the time. Many agencies may not even be aware that their program is fostering inequity. This complexity of institutional bias and discrimination makes it difficult to recognize and change.
Recreation organizations, like other human service agencies, can respond to diversity efforts in a multitude of ways. Minors (1996) developed a six-stage model that illustrates potential organizational responses to diversity. Any organization, including recreation organizations, can be characterized along a continuum from discriminatory exclusionary through anti-discriminatory and inclusionary. Roberson (2006) suggested “inclusion focuses on the removal of obstacles to the full participation and contribution of employees in organizations” (p. 217), whereas Nielsen and Huang (2000) asserted that “inclusion is the intentional act on the part of diverse members of an organization to make this difference a part of the group’s status quo of effectiveness” (p. 4). Winters (2014) commented that “the most salient distinction between diversity and inclusion is that diversity can be mandated and legislated, while inclusion stems from voluntary actions” (p. 206).

Table 1.1
Organizational Responses to Diversity Adapted from Minors,

<table>
<thead>
<tr>
<th></th>
<th>Discriminatory</th>
<th>Nondiscriminatory</th>
<th>Antidiscriminatory</th>
</tr>
</thead>
<tbody>
<tr>
<td>monocultural</td>
<td>promotes dominance within organization</td>
<td>ignores dominance</td>
<td>promotes diversity within organization</td>
</tr>
<tr>
<td>racist</td>
<td>excludes differences</td>
<td>nonracist denies differences</td>
<td>antiracist includes differences</td>
</tr>
<tr>
<td>E cluding</td>
<td>Organization</td>
<td>Passive Club</td>
<td>Token Acceptance</td>
</tr>
<tr>
<td>Stage:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

**Discriminatory organizations** are those that promote traditional power hierarchies, promote dominance, exclude people of difference, and perhaps even disdain difference. These types of agencies, characterized as The Excluding Organizations, make no effort to reach out to diverse clientele. The management/staff may be composed predominantly of white males with few meaningful opportunities for people of difference. The Passive Club is similar in philosophy, except that if people of difference are brought into the organization, they are expected to conform and blend into the organizational culture. These types of agencies often respond to legal mandates that meet the letter, but not the spirit, of anti discrimination laws. We would hope and expect that in today’s recreation agencies, very few, if any, such organizations exist.

Recreation, tourism, and nonprofit agencies in the middle ground are termed **nondiscriminatory organizations**. Such agencies recognize and tolerate diversity but often deny or ignore the power differences between...
groups. Agencies in the Token Acceptance stage may actually begin to
design policies that provide greater access to diverse constituents and
employees, but not programs. In the Symbolic Equity stage, recreation
agencies commit to eliminating discrimination and exclusionary behavior
by taking active steps to hire and promote people of difference, but there is
only token selective hiring in targeted or specialized positions (e.g., director
of affirmative action). Such agencies create special programs (e.g., diversity
training seminars, special event activities, and leadership programs to
integrate people of difference into the existing organizational structure,
but there are few substantive attempts to integrate people of difference
into the organizational fabric of the agency program. Inclusiveness in
Stages 3 and 4 is predominantly philosophical and symbolic rather than
substantive. Nishi and Rich 2014 note that “espoused practices do not
necessarily translate into actual practices” p. 338. Minors 16 suggests
that most organizations agencies today are in these middle or early stages
of development.

The final point on the continuum describes anti discriminatory
organizations. These organizations promote diversity, do not tolerate
discrimination of any kind, are truly multicultural in policy and practice,
actively seek inclusion, and work constantly to eradicate exclusionary
behavior. Recreation organizations that reach the Substantial Equity stage
are characterized by a responsive structure that begins to integrate diversity
into organizational life. Diversity initiatives are carefully integrated into the
mission statement and strategic plans. Further, all constituents, including
people of difference, are integrated in efforts to redefine the organization’s
mission, scope, and service delivery strategies. Some organizations at this
stage come to rely less on hierarchical power relations and decide that
their “implicit assumptions of power over rather than power with’ are
no longer appropriate” Minors, 16, p. 203. Such agencies also have
ongoing evaluative procedures to ensure that equitable programs and
employment opportunities exist at all organizational levels Hubbard,
2004). Agencies that are Including Organizations reflect inclusiveness at all
levels of organizational life. Structures exist to integrate community, staff,
volunteers, and leadership into a seamless web of activity and hierarchical
relations become transparent to organizational effectiveness. Whereas
the agencies in the Substantial Equity stage represent organizations in transition, Including Organizations are “equitable, responsive, and
accessible at all levels” Minors, p. 204. Such “culturally competent”
organizations are beacons of good government Norman Ma or Gooden,
2012 and represent a strong business case Thomas, 10.

Minors’ 16 model suggests that the dynamics of exclusion are often
subtle and powerful. Organizational behavior that might be observed in
each stage varies and includes body language, communication patterns,
hiring practices, ob assignments, power relations, and attitudes see Table 1.2. Agencies can respond in a variety of ways to diversity, but those committed to the process can create identifiable markers to reflect inclusive policies and practices. The challenge for any organization is to insure that it continually moves toward greater inclusion. This requires constant vigilance and monitoring of the organizational diversity goals and achievements.

**Table 1.2**

**Levels of Organizational Inclusion**

<table>
<thead>
<tr>
<th>Stage 1: The Excluding Organization</th>
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<tbody>
<tr>
<td>Management, staff, and volunteers represent the dominant group only</td>
</tr>
<tr>
<td>Program serves only the dominant groups diversity in community and potential constituents</td>
</tr>
<tr>
<td>Exclusionary behaviors and practices are covert</td>
</tr>
<tr>
<td>Lack of flexibility in leisure service delivery; nonresponsive to diverse clientele</td>
</tr>
<tr>
<td>Ostracizes staff and constituents who try to change the status quo</td>
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<tr>
<th>Stage 2: The Passive Club</th>
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<tbody>
<tr>
<td>Policies, procedures, and practices reflect dominant value system</td>
</tr>
<tr>
<td>Encourages employees to blend into the status quo “this is way things have always been done”</td>
</tr>
<tr>
<td>Diversity hires receive little support and do not participate in organizational decision making</td>
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</table>

<table>
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<tr>
<th>Stage 3: Token Acceptance</th>
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</thead>
<tbody>
<tr>
<td>Many diversity hires at the bottom of the organization</td>
</tr>
<tr>
<td>Despite antidiscriminatory posturing, exclusionary behavior persists in hiring, promotion, and service to constituents</td>
</tr>
<tr>
<td>Intense discussion on hiring “only qualified minorities” while lack of qualifications of established employees managers ignored</td>
</tr>
<tr>
<td>Increased effort at “multiculturalism” but little change in service delivery</td>
</tr>
<tr>
<td>Hire “people of difference” as frontline workers to interact with the marginalized groups</td>
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<table>
<thead>
<tr>
<th>Stage 4: Symbolic Equity</th>
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</thead>
<tbody>
<tr>
<td>Change in symbols not substance</td>
</tr>
<tr>
<td>Espouse equity but ignore institutional barriers inhibiting open access</td>
</tr>
<tr>
<td>Actively hire “people of difference” but expected to conform to status quo</td>
</tr>
<tr>
<td>Want to be responsive to needs of diverse clientele, not substantive change in power relations</td>
</tr>
<tr>
<td>Diversity training evident and supported by the organization</td>
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</tbody>
</table>

<table>
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<tr>
<th>Stage 5: Substantial Equity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flexible and responsive structure</td>
</tr>
<tr>
<td>“People of difference” integral to shaping/reshaping of organizational goals</td>
</tr>
<tr>
<td>Regular evaluation of organization to ensure responsiveness to diversity</td>
</tr>
<tr>
<td>Diverse teams work together at all levels of the organization</td>
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</table>

<table>
<thead>
<tr>
<th>Stage 6: The Including Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflects contributions and interests of various groups in mission and operation</td>
</tr>
<tr>
<td>Input and empowerment is evident; boundaries between management, staff, and clients essentially disappear or take on new expansive dimensions</td>
</tr>
<tr>
<td>The organization is equitable, responsive, and accessible at all levels</td>
</tr>
<tr>
<td>Ongoing assessment of success failures with input from diverse constituents</td>
</tr>
</tbody>
</table>
Levels of Organizational Inclusion

All of these definitions of diversity focus on aspects of “difference” and the fact of difference. The fact of difference is not the problem; rather, it is how difference manifests itself in terms of disparate and discriminatory practices. If diversity is about understanding “differences” among and between people and about understanding how past systems can reinforce power and privilege among the status quo, and if these differences are maintained in a hierarchical system, then what does inclusion look like and how does that work within organizations? This book explores ideas and documents good practices for inclusion. Roberson 2006 wrote, “diversity focuses on organizational demography, whereas inclusion focuses on the removal of obstacles to the full participation and contribution of employees in organizations” p. 217. Nielsen and Huang 200 also assert that “inclusion is the intentional act on the part of diverse members of an organization to make this difference a part of the group’s status quo of effectiveness” (p. 4).

Organizational change is slow and difficult and requires an ever-present commitment at all levels of the organization from front line workers through the top level management Argyris, 1 3 Hubbard, 2004; Kennedy, 1 88 Schein, 1 6 Senge, 1 6 Winters, 2014. But the role of the leadership is essential in setting the appropriate spirit and direction for diversity initiatives. The reality is that changing the organizational culture is probably one of the most difficult challenges a leader could face. There will be excitement about the possibilities, but there may also be fear, anger, and resistance. There are many things that we, as individuals and professionals, can do on a daily basis to support diversity and inclusion efforts in our work and play. This book invites you to think about the diversity and inclusion process as a journey that begins with single individual steps. The contributors to this book join the journey and help identify opportunities and challenges that we face along the way, both individually and as recreation, parks and tourism professionals.

The Book’s Organization

We are excited to share the voices of academics, agency professionals, and leaders whose work and expertise focuses on issues and challenges of diversity and inclusion. This book provides avenues for academic professionals to describe the most salient scientific issues and findings related to organizational diversity and inclusion and discuss implications for practice and program management. Similarly, seasoned agency professionals who have worked in agencies such as Boys Girls Clubs,
the USDA Forest Service, tourism and hospitality industries, museums, and theme parks share their own thoughts and experiences about workplace diversity and inclusion. Further, the case studies illustrate the work of diversity and inclusion and the challenges to achieve them. The contributors invite us to think about diversity from a range of perspectives and provide us with important tools for the journey ahead.

The book is organized around seven dimensions of diversity: ability, age, gender, race/ethnicity, sexual and gender identity, spirituality and religion, and social class. As many of the authors remind us, however, these multiple markers of identities do not exist in isolation; individuals have multiple identities that intersect in very complex ways. Often, how we treat others and how we are treated is a function of these multiple identities. And our individual actions can and do impact the systems and institutions in which we work.

We anticipate this book will serve as an initial springboard for more comprehensive and meaningful discussions about diversity and inclusion. As many contributing authors note, diversity and inclusion issues cannot be ignored. Instead, organizations must develop strategies to ensure that these issues, challenges, and opportunities come to reside in the very center of agency life.

References


