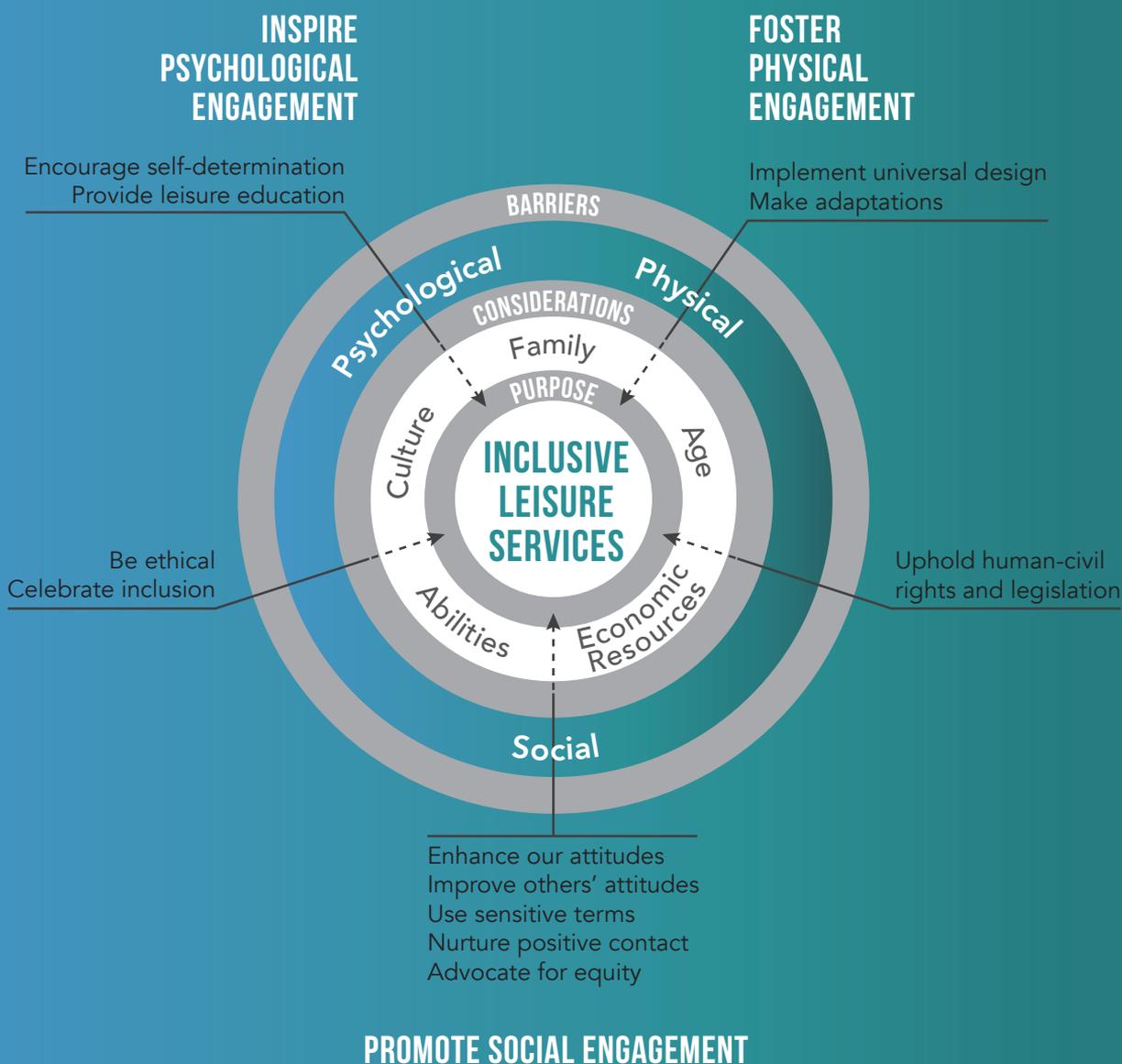


INCLUSIVE LEISURE SERVICES

4TH EDITION

John Dattilo



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John Dattilo
Penn State University

SAGAMORE  **VENTURE**

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For Amy, David, and Steven
We have so much for which to be thankful.

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My appreciation is extended to people who have experienced some form of oppression whom I have come to know in my personal and professional life. Their comments help to enrich this book and greatly influence my ideas. This book evolved over the past three decades while I have taught and conducted research. Suggestions by students enrolled in my courses on inclusive leisure services influenced the content of this edition of the book. I thank the specific support provided by chapter coauthors including Drs. Benjamin Hickerson, Amy Lorek, and David Scott.

Various readings influence my thinking and are reflected in the new edition of this book. Though there are many articles and books I have read that helped evolve my thinking, there are a few books that have had a major impact on me. If you are interested in pursuing further reading on the topic, I recommend these:

- Mitch Albom's *Tuesdays With Morrie*
- Michael Eric Dyson's *Can You Hear Me Now?*
- Michelle Alexander's *The New Jim Crow*
- Victor Frankl's *Man's Search for Meaning*
- Dorothy Herrmann's *Helen Keller: A Life*
- John Hockenberry's *Moving Violations*
- Randy Pausch's *The Last Lecture*
- Leonard Pitts, Jr.'s *Forward From This Moment*
- Jonathan Sacks' *The Dignity of Difference*
- Jackie Leach Scully's *Disability Bioethics*
- Joseph Shapiro's *No Pity*
- Richard Slimbach's *Becoming World Wise*
- Andrew Solomon's *Far From the Tree*
- Shannon Sullivan and Nancy Tuana's *Race and Epistemologies of Ignorance*
- The Dalai Lama's *Ethics for the New Millennium*
- Juan Williams' *Thurgood Marshall: American Revolutionary*

I hope that this text will assist readers in understanding the value of inclusive leisure services. I am hopeful that this knowledge is applied to develop respectful services welcoming all people so they experience enjoyment and leisure.

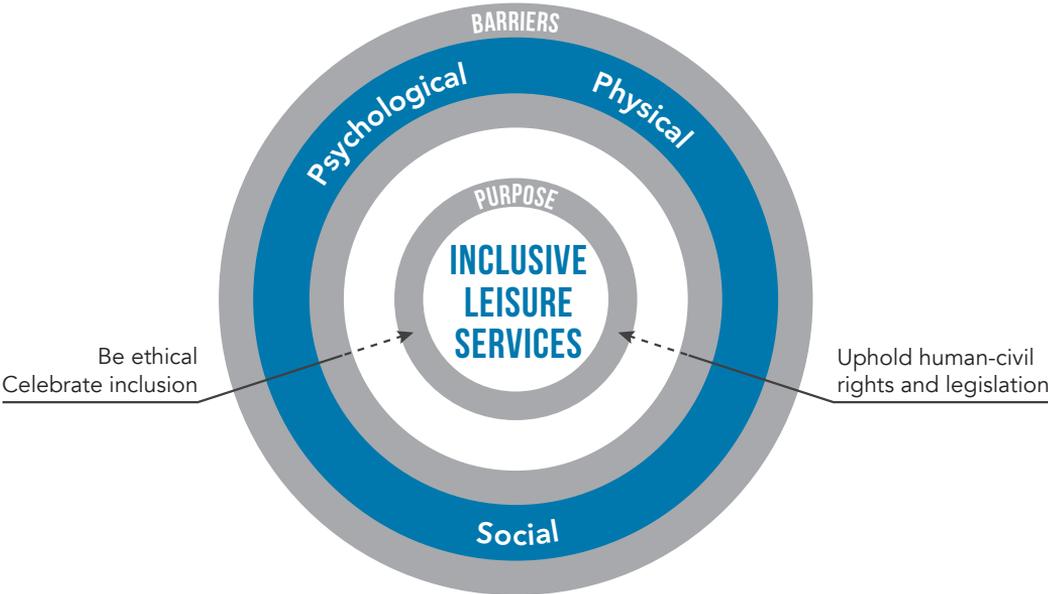
J. D.

About the Author

John Dattilo, PhD, is a professor in the Recreation, Park, and Tourism Management Department at Penn State University. He has provided leisure services, conducted research on the topic, and taught courses on inclusive leisure services for 40 years. Dr. Dattilo works to help people provide respectful human and leisure services. Given the numerous opportunities over his lifetime, he considers himself a naive ally to people experiencing marginalization. Since many warn about problems with people of privilege speaking about or trying to represent those experiencing oppression, he works to listen closely, learn from others, and then use his role as an educator and author to encourage inclusion. Dr. Dattilo is humbled when he learns from people who encounter substantial challenges yet act with compassion, kindness, generosity, and forgiveness; they are his role models and heroes.

Section A

Develop Awareness



Chapter 1

Be Ethical

*If we are to achieve a culture rich in contrasting values,
we must recognize the whole gamut of human potentialities.
And so we are a less arbitrary social fabric,
one in which each diverse human gift will find a fitting place.*

-Margaret Mead

Orientation Activity: Ethical Assumptions

Directions Alone: Read the eight statements presented below and describe why you think these assumptions are listed at the beginning of this book.

Directions With Others: Divide into small groups and discuss your individual interpretation of the statements with other members. After a specified time, share your responses with the entire group or class.

- All people deserve our respect.
- Everyone has the right to self-determination.
- No one can be reduced to one characteristic.
- Inclusion is good.
- Diversity enriches our world.
- With great power comes great responsibility.
- We ought to consider perspectives that differ from our own.
- Critical and constructive thinking contribute to a just society.

Debriefing: One way to begin learning about a given topic is to share fundamental ethical assumptions. The assumptions require interpretation that will be specially provided in the chapter and more broadly addressed throughout this book. Consider the following questions when reflecting on the activity:

- Which of these assumptions do you think are the most important? Identify reasons why you selected these particular assumptions.
- Which of the assumptions have you spent limited time thinking about?
- Select one of the assumptions. What is the relationship between that assumption and providing inclusive leisure services?

Introduction

Many individuals and groups have been oppressed on grounds other than ability, age, ethnicity, race, and socioeconomics. However, I hope you learn that there are general principles applicable to all individuals who experience barriers inhibiting their leisure participation.

At age 25, English poet William Ernest Henley (1849–1903) was required to have his leg amputated. While recovering in the hospital, Henley wrote *Invictus*, a poem published untitled in his 1888 *Book of Verses*. Arthur Quiller-Couch added the title *Invictus* (Latin for *unconquered*) when it was included in *The Oxford Book of English Verse* (1900). The poem brings to mind the sentiments of many people who experience oppression, persecution, intolerance, discrimination, and segregation.

*Out of the night that covers me,
Black as the pit from pole to pole
I thank whatever gods may be,
For my unconquerable soul.
In the fell clutch of circumstance,
I have not winced nor cried aloud.
Under the bludgeonings of chance,
My head is bloody, but unbowed.
Beyond this place of wrath and tears,
Looms but the horror of the shade
And yet the menace of the years,
Finds and shall find me unafraid.
It matters not how strait the gate,
How charged with punishments the scroll
I am the master of my fate:
I am the captain of my soul.*

Nelson Mandela, 1993 Nobel Peace Prize winner, who was elected president of South Africa in 1994, found this poem to be inspirational during his imprisonment from 1962 to 1990. Later, Mandela shared the verse with Francois Pienaar, captain of the South Africa Rugby Team, to inspire a connection and facilitate reconciliation between Black and White South Africans through efforts of the national rugby team. A 2009 film, which borrowed its name from Henley's poem, depicted Mandela's story of connecting with the successful rugby team to unite a divided country.

As I explored the background of this poem and the connection between Henley's experience of acquiring a disability and Mandela's efforts as a human rights activist committed to promoting national reconciliation and global peace, I could not help but think about the intention of this book and my experiences with inclusion.

Inclusion involves people living or simply being together in the same community or context so that they can share experiences and develop appreciation for each other. Such experiences and appreciation results in valuing differences and recognizing that each person has a valuable contribution to society.

Physically including people is an important starting point. Inclusion goes beyond physical proximity to participants developing relationships and connections such as friendships. Friendships generate a sense of belonging and membership in a community. Inclusion involves individuals having choices regarding with whom they interact and what experiences they pursue such as engagement in enjoyable and meaningful activities.

This book is about connecting broadly to the issues of oppression and promoting civil rights. To achieve inclusion, we as leisure service professionals attempt to create accommodating environments that consider the unique needs of each participant to encourage feelings of acceptance and being welcome as reciprocity among participants is fostered. When thinking about facilitating inclusion, I find the poem *Invictus* to be inspirational; I also hope the story behind it sets the stage for understanding the purpose of this book. This chapter addresses the following questions:

- What is the problem?
- What are the central ideas of this book?
- What content is contained in this book?
- What are the ethical assumptions of this book?
- What is the value of reading this book?
- How do we make a difference?

What Is the Problem?

Alcoff (2007) noted that a major challenge for the world is ignorance:

Ignorance is of increasing concern. The public discourse of anti-intellectualism poses ignorance as a positive alternative and antidote to elitism, and in polls of the U.S. population reveal alarming ignorance. The problem is not explainable by lack of access to resources for knowledge and information, nor is it a problem that decreases with the advantage of class. It is, or appears to be, a willful ignorance. (p. 39)

Ignorance refers to a lack of knowledge, understanding, or learning. This challenge often stems from an inability or unwillingness of people to engage in meaningful dialogue with others who are different from them in some way. This lack of interaction results in people not developing an understanding of their common humanity. This ignorance is exacerbated when people discriminate and segregate individuals. **Exacerbation** occurs when an already negative situation becomes worse. Pitts (2009) described this problem specific to the U.S.:

Our level of intercultural dialogue in this country is abysmal . . . a significant portion of the insult and hurt feelings that pass between races, genders, sexual orientations, [and] religions, probably grows not out of intent, but ignorance . . . The problem is that we go through our days hemmed in by comfort zones, cloistered by our perspectives, surrounded by people who look and sound like us. We don't know the exotic-looking people who live just across the street, just down the block, just around the corner. All we know is that they are, in some highly visible way, Not Like Us. (p. 152)

Ignorance exists especially within people of privilege, who are often oblivious to life experiences and living conditions of those who have been oppressed. Sometimes people experience injustices at the hands of others who may mean well but have assumptions and associated reactions that are supported by cultural stereotypes. People who have access to such power and resources that others do not are often identified as being **privileged**. People who are privileged tend not to consider factors for which they are advantaged such as class, ability, gender, race, or ethnicity; as a result, they often do not readily detect acts of discrimination and oppression. Sharpe (2011) explained why it is difficult for many people to recognize oppression and injustice:

People in the mainstream or dominant culture, which in North America describes white, middle-class, able-bodied, male, and straight people, generally feel comfortable with the way things are and are happy with the way society works for them. There is little to impel them to critically examine issues of systemic oppression and exclusion. In a world based on the concept of dominant as “normal” and “what is supposed to be,” the systems of oppression and of privilege are rendered invisible and relegated to the level of unconsciousness. (p. 17)

Often members of privileged groups fail to learn about people less fortunate than themselves and at times refuse to recognize their shared humanity. Unfortunately, many people of privilege perceive goals of those who are oppressed to be in opposition to their own goals. In describing white privilege, McIntosh (1988) stated,

As a white person, I realized I had been taught about racism as something that puts others at a disadvantage but had been taught not to see one of the corollary aspects, white privilege, which puts me at an advantage.

I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was “meant” to remain oblivious. (p. 2)

Though the aforementioned statement is focused on white privilege, McIntosh and others recognize that people are advantaged through a variety of conditions such as gender, age, ethnicity, physical ability, nationality, religion, and sexual orientation. In this regard, she discussed heterosexual privilege from her own experiences: “The fact that I live under the same roof with a man triggers all kinds of societal assumptions about my worth, politics, life, and values and triggers a host of unearned advantages and powers” (p. 12). Among other suggestions, McIntosh encourages people to ask themselves three questions: (1) What are one or more ways you have unearned *disadvantage* in your life? (2) What are one or more ways you have unearned *advantage* in your life? (3) What is it like for you to talk about and hear about experiences of unearned *advantage* and *disadvantage*?

Across the world and throughout history, people have been oppressed because of the problem of ignorance. Oppression has occurred because people possess a particular characteristic that is not embraced or accepted by those in power. For a summary of the contributing factors to ignorance that result in oppressions, see Figure 1.1.

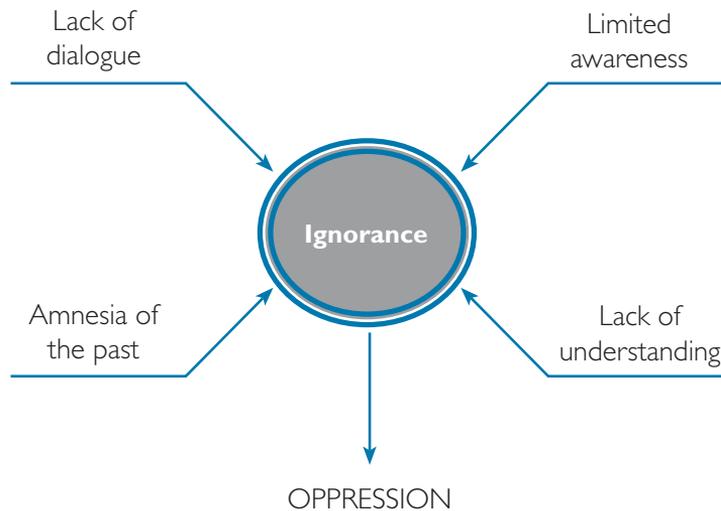


Figure 1.1. The problem of ignorance.

Yes, there is a problem within society, and it stems from people’s ignorance. This ignorance leads some people viewing other people as having an inferior status, resulting in oppression and discrimination. Pitts (2014) reported,

Too many – not all, but too many . . . people live in air castles of naiveté and denial, still think abiding injustice and ongoing oppression are just some fairy tale, lie, or scheme . . . Or else that these things are far away and have no impact their lives. (p. A8)

Therefore, it is valuable to confront naiveté, denial, and ignorance as encouraged later by Pitts (2016):

The less you know, the more fearsome and confounding the world can seem, and the more susceptible you are to the authoritarian figure who promise to make everything right again. Education must be rescued from the anti-science, anti-history, anti-logic, anti-intellect agendas . . . Knowing things is important. Facts matter. (p. 6A)

The number of inclusive leisure services has grown; however, segregated programs continue. Given the benefits of inclusion, it is unsettling that some agencies continue to fail to offer inclusive services.

What Are the Central Ideas of This Book?

With this book, I hope to encourage leisure service professionals to develop and implement programs that are inclusive of all people, regardless of characteristics. Throughout the book, I provide information to help you create opportunities for people to engage in leisure pursuits together. One of my goals in writing this book was to contribute to others’ education, and I am often reminded of the quote by Malcolm S. Forbes: “The purpose of an education is to replace an empty mind with an open one.”

The following actions represent central ideas that I present throughout this book to help promote inclusive leisure services:

- Recognize oppression
- Apply ethics
- Demonstrate compassion
- Exhibit empathy and commitment

Recognize Oppression

This book is designed to educate future and current leisure service professionals about actions that promote positive attitudes toward people who have experienced oppression. **Oppression** involves the domination and repression of a person or group by another person or group that is in power. Oppression occurs when authority or power is exerted in an excessive and unjust manner with recipients encountering this injustice repeatedly.

When oppression occurs, the values or rights of a person or group are violated. Such rights include freedom, justice, and peace and are reflected in the Universal Declaration of Human Rights adopted in 1948 by the United Nations, which is addressed in more detail later in this book. Violations of these human rights result in unjust systematic disparities and inequities that negatively affect the health and human development of individuals and groups.

Oppression is extreme in cases such as slavery, genocide, and apartheid, and it is subtle and occurs regularly within any society. **Slavery** is the unjust act of forcing a person to be dominated by and work for another. **Genocide** involves the horrific, systematic, and deliberate extermination of a racial, political, national, or cultural group. **Apartheid** separates people according to color, ethnicity, and similar characteristics, resulting in oppression. The word *Apartheid* is often used to refer to racial segregation occurring in South Africa, legislated by the National Party from 1948–1994. The end of Apartheid could have sent South Africa into civil war if not for Nelson Mandela and other humanitarians who promoted peace.

Because people who are privileged benefit from oppression of others, they are often interested in continuing existing systems; such individuals often are not aware or do not believe they contribute to such oppression. They are not fully aware of unjust situations of people who are oppressed. This injustice has implications for their ability to experience leisure.

Though laws have been enacted in various countries across the globe to promote civil rights, laws do not adequately address the injustices that so many people experience. In his book *The Virtues of Aging*, former President Jimmy Carter (1998) discussed the limitations of laws:

But none of them requires us to be kind, generous, or forgiving, to have a good relationship with other people. The laws help us, but they don't set the most important parameters of a good life, nor do they establish the highest moral or ethical standards. (p. 123)

Apply Ethics

If we acquire an understanding of oppression experienced by many fellow humans, this awareness, in conjunction with developing our ethics, compels us

to take action to remedy the situation and promote inclusion. **Ethics** involves rules of behavior or conduct based on ideas of what is morally right or wrong that have us consider implications of our behaviors beyond ourselves and choose actions that demonstrate respect for others.

As a result, ethics comprises our beliefs and values, attitudes, intentions, and behaviors that are influenced by society and results in continual regulation of our behaviors. Ethical standards help to establish what we ought to do, often in terms of rights, obligations, and responsibilities, and following such standards reflects integrity and a sense of respect and responsibility to humans and the environment.

Our challenge in life is to live in accordance with ethical standards so that we become good people who act in virtuous ways. **Virtues** are human qualities that reflect goodness and guide actions that promote inclusion such as fairness, honesty, kindness, loyalty, and dedication that collectively reflect our character. In his book *Story*, McKee (1997) explained that “true character is revealed in the choices a human being makes under pressure - the greater the pressure, the deeper the revelation.”

Acting in an ethical manner not only means acting in ways that treat others with respect and do not bring harm to them, but also means that if we suspect or witness someone demonstrating unethical, illegal, or unsafe conduct that we are obliged to take action to interrupt such behavior. To stop unethical behaviors, we, in acting in an ethical manner, may report such suspicions or observations to the appropriate authorities or address the situation directly with the people involved.

The following statements are from Elie Wiesel’s acceptance speech as winner of the 1986 Nobel Peace Prize. He spoke about being a survivor of the Holocaust and provided humble advice:

I swore never to be silent when and wherever human beings endured suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. Whenever men and women are persecuted because of their race, religion, or political views, they must – at that moment – become the center of the universe . . . There is much to be done. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stilled we lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs.

To act in an ethical manner is to act in a way reflecting that “there is no such thing as an innocent bystander.” To act ethically is to do the following: “If we see or suspect something . . . we do something!” Acting in an ethical manner not only benefits people who are oppressed but also positively influences the lives of oppressors.

Demonstrate Compassion

The Dalai Lama advised, “If we want others to be happy, practice compassion. If we want to be happy, practice compassion.” In describing the degree to

which the Dalai Lama embraces compassion, Krueger (2013) stated, “His view of the basic sameness of all things resonates in a world wary of strife and threatened by conflict. His moral code reduces to a single word: compassion” (p. 33).

Compassion is the ability to understand another’s challenges, distress, or suffering accompanied by the desire to alleviate or remove these negative conditions or to be helpful in some way. When we attempt to alleviate others’ distress and demonstrate compassion, we feel a sense of purpose and are uplifted as we work to achieve a goodness that is greater than our own sense of self-interest and pleasure. Pitts (2013) described how the Pope practices compassion:

The former Jorge Mario Bergoglio managed to surprise and impress the religious and irreligious alike by living a brand of faith seldom seen on the public stage. One of the earliest acts of his papacy was to wash and kiss the feet of a dozen young prisoners, two of them girls, at least one of them a Muslim. His vision of a more compassionate and inclusive church has won him rave reviews across the cultural spectrum. [He] models humility, inclusion, and unpretentiousness. We see this new pope declaring the dignity of the poor, the inclusion of the marginalized, the denial of self. (p. A8)

Though demonstrating compassion is the ideal ethical way to interact with others, not all community members or even professionals are motivated by doing the right thing. Fortunately, as identified in subsequent chapters in this book, provision of inclusive leisure services is also based on logic supported by research that such services are *mutually advantageous* to all involved. People who are not motivated to be compassionate may sustain their support for inclusion and embrace diversity when considering that there is shared benefit to welcoming individuals who have been oppressed into programs contributing to collective success.

Figure 1.2 illustrates the notion that if we recognize oppression and work to apply ethical standards, demonstrate compassion, and commit ourselves to being empathetic, we are likely to decrease our ignorance and increase our understanding of the lives of diverse people who encounter oppression. We are then in a better position to provide meaningful and enjoyable inclusive leisure services.

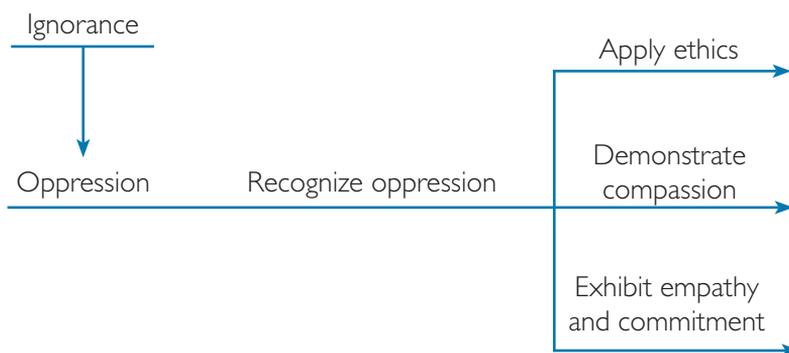


Figure 1.2. Central ideas of this book.

Exhibit Empathy and Commitment

Development of positive attitudes toward all people is important because negative attitudes are a difficult barrier to overcome; if attitudes are not properly addressed, they result in stigmatization, discrimination, segregation, and isolation. Empathic understanding of the injustices that various oppressed groups experience can be developed in a variety of ways. **Empathy** is the ability or capacity to understand, share, feel, or identify with another's experiences, emotions, or thoughts: the ability to place oneself in another person's position.

Some U.S. leaders demonstrate empathy toward oppressed groups and advocate for them. Franklin Delano Roosevelt described those living in poverty as people with dignity experiencing a catastrophe rather than as people just being lazy. Susan B. Anthony identified women and people of color as competent humans deserving of civil rights including voting privileges and citizenship rather than as slaves or second-class citizens.

The best way to acquire empathy is to experience directly the plight of a person who is experiencing challenges. Another way to develop empathy is by experiencing indirectly what it is like to experience such injustices.

Indirect experiences include conversations with members of an oppressed group about their life experiences, including their leisure pursuits. The critical element of such conversations is listening intently to these individuals. Another way to increase sensitivity is to try and take the perspective of a member of such groups by engaging in simulations. Reading about the lives of individuals, watching films and videos that dramatize experiences of injustice, and hearing lectures and speeches that clarify the moral values being violated are also helpful in developing a sense of empathy.

A final consideration when we are trying to develop empathy is to engage in critical self-reflection examining our beliefs, feelings, and thoughts about characteristics and situations. When we examine our assumptions, we are often humbled by our limited understanding, and this awareness promotes empathy. Figure 1.3 identifies ways we cultivate empathy.

Although empathy increases our awareness of the injustices that others experience and our connection to them, next we need to commit to being responsible and taking action against injustice. If we pursue such a commitment to improve people's lives, it becomes a part of our identity. **Commitment** involves an agreement or pledge to follow a course of action that involves a devotion to do something in the future; commitment requires intention and a plan. So as we commit ourselves to help others to engage in dialogue, increase awareness, demonstrate respectful behavior, and change policies, we act in ways that are consistent with our identity and gain satisfaction that contributes to our overall sense of happiness.

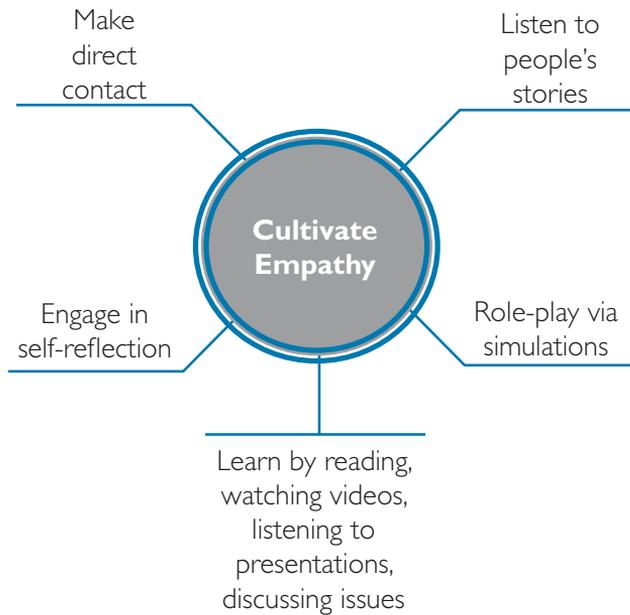


Figure 1.3. Ways to promote empathy.

What Content Is Contained in This Book?

This book is intended to encourage you, the reader, to develop empathetic understanding of the lives of people who are often oppressed, ignored, marginalized, or not included and then to inspire you to engage in responsible and respectful actions. To achieve this intention, I provide suggestions for facilitating meaningful leisure participation for all participants while respecting everyone's rights. In this book, I provide details of an educational model for learning about considerations and strategies to promote inclusive leisure services; this model is depicted in Figure 1.4. The 24 chapters of the book are organized into six sections.

I designed the first section to create an awareness of concepts that are relevant to providing inclusive leisure services. Such ideas include ethics, inclusion, barriers, rights, and legislation in regard to leisure involvement.

In the second section, I provide ways to promote social engagement. I focus on strategies to enhance and improve attitudes. Leisure service professionals can take certain actions to reflect positive attitudes, including using sensitive terminology, encouraging positive contact with diverse participants, and advocating for equity.

Equity is concerned with fairness, impartiality, and justice with the manner in which people are treated. Kellogg and Nelson (2015) clarified the difference between equity and equality and used the example of race equity:

Equity is about fairness while equality is about sameness. Racial equity means that race can no longer be used to predict life outcomes and life outcomes for all groups are improved.

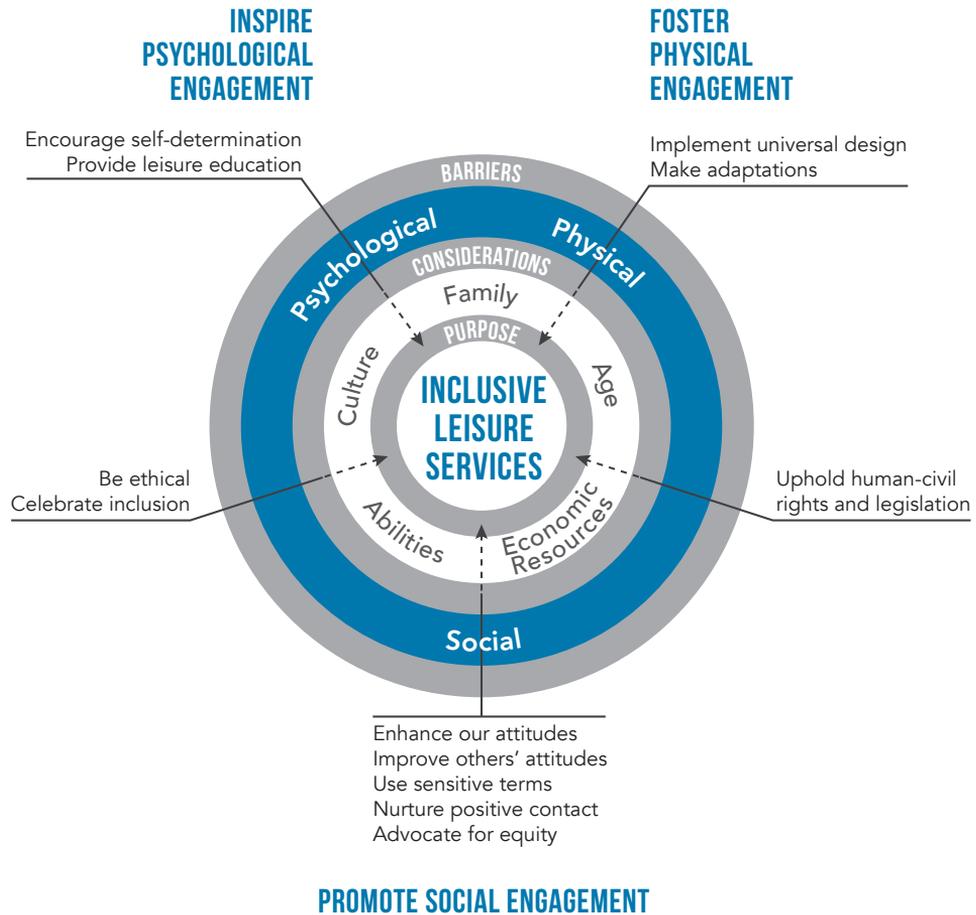


Figure 1.4. Educational model to promote inclusive leisure services.

Working for racial equity is to our collective benefit. When we think about racial disparities, we often think about how inequities affect communities of color. The goal is not to just eliminate the gap between white people and people of color, but to increase our collective success. For example, using plain language to convey our policies and procedures will make them easier for all community members. Improving outdated hiring practices will strengthen the hiring process for all employees. Creating inclusive and welcoming environments will ensure that all people will feel welcome. (para. 1–2)

In the third section, I provide information on *promoting psychological engagement*. To help facilitate such engagement, I provide suggestions on ways to enhance participants' self-determination. I also supply a model for providing leisure education.

The fourth section of the book contains two primary suggestions to promote *physical engagement*. One strategy is to apply the principles of universal design.

The second strategy is to make adaptations to activities, materials, the environment, the way we teach, and the participants themselves.

In the fifth section, I identify *unique challenges* associated with selected characteristics, accompanied by strategies designed to address these considerations. One characteristic is a person's culture, which broadly includes ethnicity, religion, race, and sexual orientation, among other variables. Another consideration is the economic resources available to people, which is strongly influenced by their income. The age of the individual influences leisure engagement, and I provide strategies to sustain healthy aging. I also address the characteristic of ability, while encouraging you to welcome people of all abilities. Finally, I discuss the balance that families experience when one or multiple members of the family unit are confronted with social, psychological, or physical barriers.

In this sixth and final section, I introduce the topic of *people with different physical, cognitive, and sensory disabilities*, their characteristics, and methods for including them in community leisure services. The descriptions and pictures of the people provide a diverse introduction to people with disabilities. An overview of each disabling condition presented within the confines of this text is unmanageable, so I provide a sampling of disabilities, including physical limitations, cognitive limitations, and sensory limitations. In the final chapter, I address assistive technology and the effects that technology has on enhancing leisure involvement.

Each chapter begins with an *orientation activity* to familiarize you with the chapter and provide you a chance to interact with others about the topic. The orientation activities are followed by *debriefings* consisting of a discussion about the activity and a few questions to stimulate reflection. I encourage you to attempt to answer these questions designed to assist you in processing the orientation activity. Next, I provide an *introduction* to acquaint you with the topics covered in the chapter. The *content* of each chapter follows the introduction and makes up most of the chapter. I pose various questions and possible responses throughout each chapter. *Final thoughts* offer you additional examples and a chance to reflect on information. The chapters finish with several *discussion questions* to encourage you to review the material, identify important points, and problem solve. Throughout the chapters, examples and research studies are noted in boxes and quotes are cited.

What Are the Ethical Assumptions of This Book?

I think it is useful to discuss some underlying ethical assumptions that I have in regard to the information in this book. I believe that it is fair to present these ideas so that you understand my rationale for including the material.

Later in the book, I present specific civil rights laws that directly affect leisure service delivery. With these laws, I make suggestions on how to comply with the legislative acts. In this first chapter, however, I address ethical considerations.

The way in which I arrived at these ethical assumptions is based on various conditions. My experiences and reflections as a person within our society and as a leisure service practitioner contributed to these assumptions. Also, my reading of and reflection on relevant literature and other informative media shaped these beliefs. My discoveries as a clinician and researcher affected my percep-

tions. Finally, my observations of what seem to be operative assumptions within the professions associated with the topics in this book contributed to development of these ethical assumptions.

The assumptions cluster into three categories with one category referring to all humans, another relating to ideals for which we strive, and the final applying specifically to human service providers (see Figure 1.5).

Humans:

- All people deserve our *respect*.
- Everyone has the right to *self-determination*.
- No one can be reduced to one *characteristic*.

Ideals:

- *Inclusion* is good.
- *Diversity* enriches our world.

Service Providers:

- With great power comes great *responsibility*.
- We ought to consider *perspectives* different from our own.
- *Critical and constructive thinking* contribute to a just society.

Assumption #1 (Humans): All People Deserve Our Respect

The thread that connects the many individuals and groups addressed in this book is that each person has and/or does experience oppression in some manner. As reported earlier, **oppression** occurs when authority or power is exerted in an excessive and unjust manner, with recipients encountering this injustice repeatedly. Oppression of any group works to deteriorate a society. Although initially oppressors may appear to benefit by dominating another group of people or other individuals, the actions are not justified when considering the humanity of the oppressed.

An important antidote to oppression is to consider common humanity and to demonstrate respect for each individual. **Respect** involves being considerate of another's rights by treating the person with dignity.

When we regret what we say and do, or how we speak or act toward another person, our behaviors often stem from a lack of respect for another human being. Conversely, when our actions reflect respect for people, we are likely to feel good about our interactions, engage in positive interactions, and instill within the people we encounter a sense of dignity.

The Global Dignity initiative encourages dignity-centered leadership. Its mission is to implement globally the universal right of humans to lead a dignified life, by using a new mind-set to approach issues of poverty, peace, and progress. This initiative supports the idea that everyone has a right to lead a **dignified life**; the opportunity to fulfill one's potential based on having humane health care, education, income, leisure, and security. People who experience dignity have freedom to make decisions about their lives. **Dignity** is the condition of being valued by others that results in pride and self-respect. The dignity of all people is intertwined, and this principle should guide all actions.

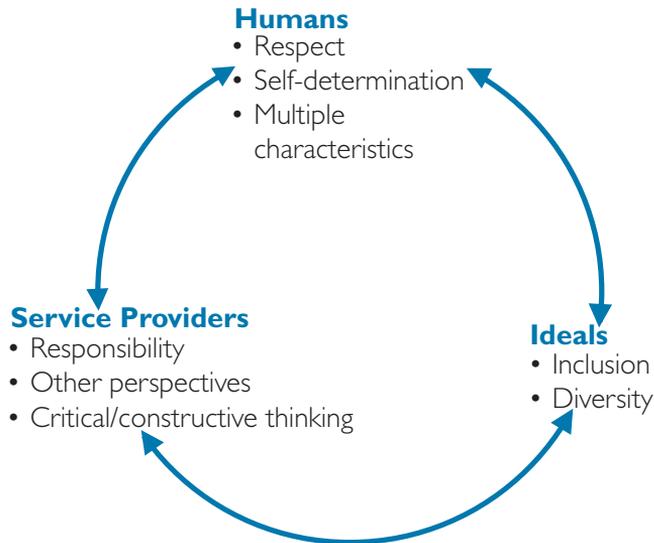


Figure 1.5. Ethical assumptions associated with leisure.

How do we know how to demonstrate respect and promote a sense of dignity to those we encounter? We take our lead from the people we serve and allow them to teach us how to treat them with dignity and respect. As a result, the oppressed become teachers of the oppressor.

Assumption #2 (Humans): Everyone Has the Right to Self-Determination

Because many people benefit from leisure services, we are in a position to assist many people; however, to avoid being paternalistic, which results in neglecting individual choice and personal responsibility, it is helpful to consider that everyone has the right to self-determination. **Paternalism** involves an approach to relationships in which the desire to help, advise, and even protect may result in neglecting individual choice and personal responsibility. Although the intention to care for others is responsible, disregarding people's ability to take control of their lives is often disrespectful.

Over decades of research, Edward Deci, Richard Ryan, and colleagues have concluded that there are three fundamental psychological needs that are the basis for motivation and characterize self-determination. The needs include autonomy, competence, and relatedness.

Autonomy involves a sense of freedom to make a choice rather than feeling controlled or compelled to perform an action. When people feel autonomous, they are likely to initiate actions, express themselves, and perceive that they are in control of the situation, all of which are valuable for leisure engagement.

Competence is the ability to perform an action successfully in an efficient and effective manner. People who feel competent experience confidence in their capacity to influence outcomes associated with their lives. A sense of competence provides individuals the ability to participate in leisure pursuits successfully.

Relatedness is associated with feeling connected to other people. People experiencing relatedness develop a sense of belonging; they care about others and feel that others care about them. Relatedness is such an important need to be fulfilled in regard to leisure expression; so much of leisure is social in nature. The connections between the three needs to self-determination are reflected in Figure 1.6.

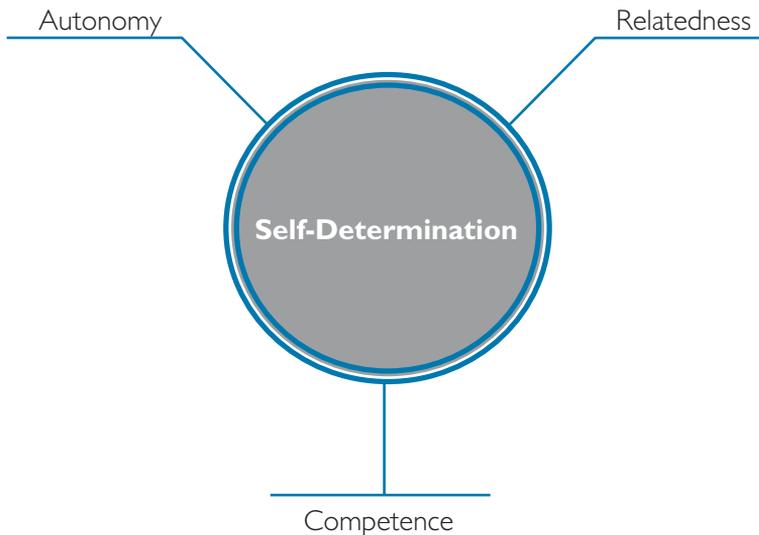


Figure 1.6. Needs associated with self-determination.

Although the components of self-determination are identified, the salience of each component varies across individuals and cultures. **Salience** involves the degree to which something is relevant or important to the individual. Given the interaction of autonomy, competence, and relatedness, many people's sense of self-determination is affected by a variety of socially influenced factors including gender, race, ethnicity, and class. People who have a more collectivist perspective, including many people with heritage in Asia, may find the need for relatedness to be more salient than the need for autonomy.

Collectivism as used here is when we systematically focus on the group such as a community, society, or nation rather than individual actions or identity by prioritizing group goals, recognizing the interdependence of humans, and valuing cohesion within social groups.

Assumption #3 (Humans): No One Can Be Reduced to One Characteristic

As indicated in Figure 1.7, for our sense of **identity**, many characteristics intersect including age, gender, race, ethnicity, class, religion, sexual orientation, and ability. A unique combination of characteristics gives each of us **individuality**. Our individuality distinguishes us from all other people. Some people mistakenly think that a particular characteristic such as being short of stature, Jewish, or gay becomes the defining feature of the individual and that a person focuses on that characteristic continuously.

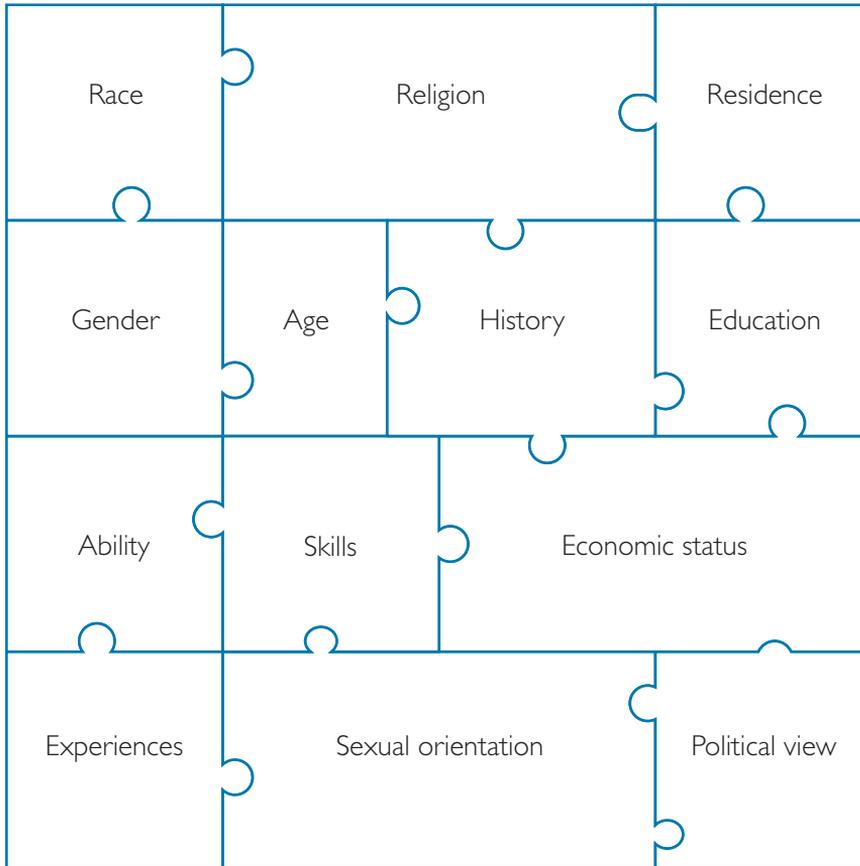


Figure 1.7. Intersectionality of an individual.

Thinking about others based on a single-identity is a substantial global problem. Brooks (2016) stated,

Unfortunately, if you reduce complex individuals to one thing you'll go through life clueless about the world around you. The only way out of this mess is to continually remind ourselves that each human is a conglomeration of identities; ethnic, racial, professional, geographic, religious, or so on. There has to be a rejection of single-identity thinking and a continual embrace of the reality that each of us is a mansion with many rooms. (p. 6A)

Humans are complex and our sense of identity comes from numerous combinations of characteristics, including our leisure interests and patterns. Nguyen (2016) explained, "I am an immigrant. I am also a human being, a Vietnamese, an Asian, and a refugee. I do not have to choose among these identities, despite those would insist I do" (p. 38).

When attempting to interact with other people, we should consider that individual characteristics such as being blind, Hispanic, Mormon, female, or impoverished are important and relevant in many situations and are not to be ignored;

however, they are only one part of the complex individuals we encounter. Pitts (2009) addressed this issue specific to being African American:

I am a linear descendent of Mississippi slaves. My ancestry—and I suppose this is true of all ancestries—is a fundamental part of who I am, a wellspring of challenge and pride, my spiritual and emotional home. I am black. That’s not, however, all that I am. I’m also a man. I am a native of Southern California. I am a husband and a father. I am a comic-book geek. I am a hope-to-die Lakers fan. I am many things, each relevant to different circumstances and occasions. The same is true of everyone. Of course, not one of the things I am puts people on edge quite like blackness. Which is why some well-meaning people think it would be best if we could somehow factor race—alone, of the things I am—out of the picture . . . maybe if you’re white, just ignoring blackness altogether comes to seem like a good idea. But that’s naïve and faintly insulting. How do you foster equality by making an essential piece of who I am vanish? Decent people should seek balance instead—to make race neither smaller than it is nor larger. Because race is neither a defining facet, nor a demeaning facet, of individual identity. It’s a facet period. (pp. 154–155)

The intersections of multiple identities and associated oppressions work together and have led to a multitude of social movements and organizations. The notion of **intersectionality** includes the belief that although we each possess a variety of characteristics, it is helpful to consider that each characteristic holds the potential to contribute to the way others perceive us and the opportunities we receive.

Assumption #4 (Ideals): Inclusion Is Good

As stated, inclusion involves people living or simply being together in the same community so that they share experiences and develop an appreciation for one another. The practice of inclusion promotes valuing of differences in each other by recognizing that each person has an important contribution to make to society.

Inclusion implies that everyone deserves to be given a chance to be a part of a community from the beginning of their lives. Including all people in a pluralistic society is challenging but ought to be embraced. A **pluralistic society** is a diverse public comprising groups of different ethnic, religious, political, or other dissimilar backgrounds.

Pluralism is a condition of society in which numerous distinct ethnic, religious, or cultural groups coexist. Pluralism assumes that race, gender, ethnicity, sexual orientation, class, disability, and other such variables shape our experiences in relation to how we think about ourselves and how we view and are viewed by others.

Assumption #5 (Ideals): Diversity Enriches Our World

In celebration of 50 years of publishing the professional magazine *Parks and Recreation*, Sheffield (2012) reported that one of the top trends of our field that brings new aspirations into the national mix is growing racial and ethnic diver-

sity. **Diversity** is associated with variety; within the context of this book, I use the term *diversity* to address the variety associated with humans, relative to characteristics such as ethnicity, socioeconomics, gender, ability, sexual orientation, race, and age.

We value diversity not only when we are aware of differences, but also when we are accepting and respecting of differences. Embracing people so that they feel included is a responsibility of all professionals. In *The Happiness Hypothesis*, Haidt (2006) provided a historical account of the word *diversity*:

The word “diversity” took on its current role in American discourse only after a 1978 Supreme Court ruling (*U.C. Regents v. Bakke*) the use of racial preferences to achieve racial quotas at universities was unconstitutional, but that it was permissible to use racial preferences to increase diversity in the student body. Since then, diversity has been widely celebrated, diversity has become an unquestioned good-like justice, freedom, and happiness, the more diversity the better. (p. 177)

When we speak of embracing diversity, we are addressing the aspect of diversity relative to calling for justice and inclusion of individuals and groups that have been excluded due to demographics. **Demographics** are the shared characteristics such as ethnicity, race, income, age, ability, gender, and sexual orientation of segments of a population.

It is valuable to recognize our common humanness as a basis to create bonds with other people. It is also valuable to recognize and celebrate our differences. Because diversity enriches our world, we work to create a culture affirming diversity. In doing so, we do ask and do tell to counteract seeing no differences in skin colors, sexual orientations, abilities, and access to power and resources that mistakenly lead to don’t ask, don’t tell. A continuum exists that is reflective of how people address diversity with intolerance located at one end of the continuum, tolerance somewhere toward the middle, and embracement at the other end.

Intolerance of difference and ambiguity leads to prejudice and bigotry. **Intolerance** involves an unwillingness or refusal to accept people who are different in some way from the person or the group in power. Intolerance occurs when actions are motivated by biases and hatred of individuals or groups based on specific characteristics. Acts of intolerance damage society and result in unreasonable harm to the dignity, safety, and well-being of those who encounter this malicious form of discrimination.

Openness and comfort with difference and ambiguity promotes tolerance. **Tolerance** is the deliberate act of an individual or organization to refrain from disapproval, censure, or violence against the beliefs of another, despite a disagreement with those beliefs. This definition narrowly identifies tolerance as the absence of negative behaviors and infers that the person doing the tolerating is in a position of superiority over others. The notion of tolerance is inconsistent with inclusion, because inclusion recognizes that we value one another and that no one group is superior.

A perhaps more useful approach than tolerating others is the idea of embracing others. **Embracement** is the ability and commitment to recognize, respect,

engage, and negotiate differences while accepting the belief that human beings are diverse in many ways including their appearance, speech, behavior, and values. It also includes a belief that everyone ought to have the right to live in peace. This broader approach is sometimes inferred when using the word *tolerance*, although is more in keeping with the notion of *acceptance*, which implies inclusion.

In his book *The Difference*, Page (2007) described how the collective wisdom of humans reflected by diverse people working together exceeds the sum of its parts. Page's research supports the notion that success of any group is enhanced when the group is diverse:

People often speak of the importance of tolerating difference. We must move beyond tolerance and toward making the world a better place . . . when we meet people who think differently than we do, who speak different languages, who have different experiences, training, and values, we should see opportunity and possibility. We should recognize that a talented "I" and a talented "they" can become an even more talented "we." That happy vision rests . . . in logic. A logic of diversity. (p. 375)

The notion of embracing all individuals into leisure services is a result of humility and self-acceptance originating from a sense that we have nothing to prove and that an opposing perspective is not a threat. **Humility** involves the belief that any one person is no better than another and that every person deserves our respect.

When we are humble, we recognize that humans make mistakes. Therefore, we are open to the possibility that we may be wrong or are not aware of the entirety of an issue, so we listen to others and genuinely consider their perspective. According to Simpson (2003),

When a person is truly humble, the thought of condemning, rejecting, or ostracizing other people, their actions, or their ideas is not the natural way of reacting and if it were not for the we-versus-them mentality, there would be no need to guard against intolerance" (p. 31).

Similarly, Abdul-Jabbar (2015) discussed the importance of humility connected to receiving a college education:

The joy of college is arguing with others who are equally passionate and informed but disagree. It develops empathy for others and humility in yourself because you now will look upon your opponents not as evil idiots but as good people who want the same thing as you: a safe, loving moral community. (p. 32)

True inclusion goes beyond tolerance toward embracing and recognizing the value of diversity and difference. When we embrace diversity, we include individuals and groups as people who are part of the whole and appreciate what they bring to the group or, more generally, to society. As we work toward inclusion, embrace others, and communicate our openness, we grow in compassion, understanding, and sensitivity. For a summary of the value of embracement, see Figure 1.8.

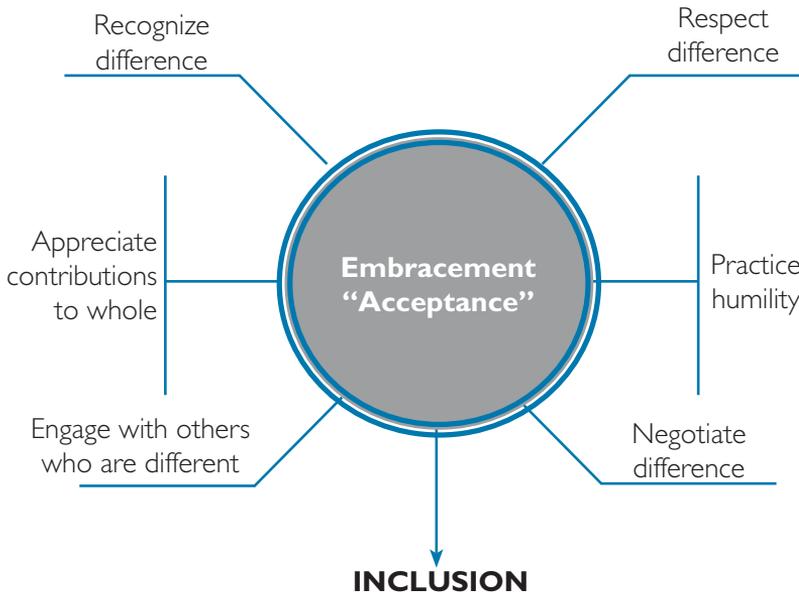


Figure 1.8. Value of embracement.

Assumption #6 (Service Providers): With Great Power Comes Great Responsibility

I realize that as the author of this book I am placed in the role of an authority and, as such, I am in a position of power even though I present ideas from a limited perspective. **Power** involves the ability to exert control, to take command, or to accomplish a task. As a result of having such power, I am privileged. As mentioned, people are **privileged** when they enjoy resources and advantages that provide them with opportunities other people do not possess. Because some people are privileged, then others must be oppressed; these individuals are the subject of this book.

I am humbled by being in this position of privilege and feel a sense of responsibility. I am especially uncomfortable as I speak on behalf of or about individuals who possess characteristics that I might not. These individuals may have directly experienced forms of oppression that I have not.

My intention in writing this book was to share ideas that might assist people personally to improve their relationships and professionally to provide effective leisure services. I am, however, limited in my perspective by each of the characteristics associated with my privilege. Some of those characteristics include being a middle-aged adult (age), male (gender), Caucasian (race), having considerable financial and intellectual resources (class), being raised Christian (religion), being heterosexual (sexual orientation), living in the U.S. (residence), and having at least average physical and cognitive abilities (disability). Within the culture I was raised and currently live, each of these characteristics is associated with privilege.

Many warn of challenges with people of privilege speaking about or attempting to represent individuals and groups who have been oppressed. When we speak for or about others, it is valuable to be self-critical while responsibly empowering those who have been oppressed so that our interactions are ethical. It is helpful to recognize that we cannot completely understand others' lives, so our representation of them is incomplete.

It is helpful to guard against presenting material in a paternalistic manner. Given the ethical assumption that *everyone has the right to self-determination*, anyone limiting a person's choice and sense of control creates a barrier for the person to meet the need of autonomy.

As a teacher, author, and researcher, I must work to avoid being paternalistic. Similarly, as leisure service professionals, we must guard against approaching interactions, relationships, and service delivery in a paternalistic manner. The mere fact that we are hired to provide leisure services places us immediately in a position of power. As stated, **power** involves a capacity to control and influence other people and their actions. Often participants view us as role models and consciously or unconsciously imitate and incorporate our behaviors into their behavioral repertoire.

In their book on ethical decision making in recreation and leisure, McLean and Yoder (2005) encourage students and professionals in the leisure service field to make a difference:

You are incredibly privileged . . . with this privilege comes an awesome responsibility: We can make decisions based on only our wants and needs, we can continue as before without thinking about our actions, or we can be a part of creating a better world by actively deciding to do so. As society slowly but surely recognizes the importance of leisure, even more authority will be granted to us and even more will be expected of us . . . You will need to carefully weigh consequences of your actions, consider obligations and rights of all people, and strive to live a virtuous life both professionally and privately. (p. 197)

Considering these words and the mantra of Spider-Man as shared with him by his uncle Ben, "with great power comes great responsibility," it may be helpful to reflect on the idea that each time we interact with the people we serve, we influence them in some way. Hopefully, this will lead us to recognize and eliminate any unconscious sense of superiority and remind us to be humble and respectful of the people we serve.

Assumption #7 (Service Providers): We Ought to Consider Perspectives Different From Our Own

Providing leisure services is challenging, given that people living in diverse situations consider different elements of an experience to be important. As a result, developing meaningful leisure services requires careful attention to cultural factors and contexts. It is helpful for us to develop an understanding that various perspectives exist and are important to consider when we are meeting the needs of a diverse clientele. A **perspective** is an evaluation or assessment of a circumstance or situation from one person's point of view.

Although examples in this book are associated with research, legislation, and service delivery based on situations primarily associated with the U.S., my intention is try to communicate perspectives and principles that are more global in nature. **Globalization** involves us considering what is happening throughout the world and attempting to consider perspectives that may be different than those of a particular culture.

When I consider some of the many perspectives of individuals around the world, I recognize my perspective of issues is limited. The more I realize how narrow my perspective is and subsequently my need to broaden my perspective, I feel humility. As I encounter opportunities to become humbler, I believe I grow as an individual.

Assumption #8 (Service Providers): Critical and Constructive Thinking Contribute to a More Just Society

I challenge you to not accept anything I present at face value; rather, I encourage you to think critically about the issues I raise and decide for yourself what you believe about these issues. **Critical thinking** involves us clarifying the meaning and significance of what is being presented and determining if the explanation is sufficient enough to accept information as being true. In this way, we are encouraged to think for ourselves and to analyze others' behaviors and material closely before accepting it.

I suggest you analyze information presented in this book and form your own opinions. Abdul-Jabbar (2015) spoke to the importance of education for critical thinking:

The attack on education isn't on training our youth for whatever careers they choose; it's on teaching them to think logically in order to form opinions based on facts rather than on familial and social influences. This part of education is about finding out who you are. It's about becoming a happier person. It's about being a responsible citizen. If you end up with all the same opinions you had before, then at least you can be confident that they are good ones because you were not too lazy or scared to question them. But you—all of us—need the process. (p. 30)

It is valuable to apply critical thinking as we learn new information. Critical thinking helps us challenge sociological, psychological, and physical barriers to leisure that result in discrimination that people who have been oppressed experience, and it also encourages us to be fair and reasonable.

We then have the responsibility as we critically examine something to engage actively in the process of constructive thinking. **Constructive thinking** involves building on initial ideas that help to improve or advance ideas. When we think constructively, we are identifying solutions to problems rather than repeatedly complaining about existing situations.

Constructive thinking helps us to take action and to empower people and communities to solve simple and complex challenges. Colby, Ehrlich, Beaumont, and Stevens (2003) support this position:

Universities should encourage and facilitate development of students' capacities to examine complex situations in which competing values are at stake, to employ both substantive knowledge and moral reasoning to evaluate the problems and values involved, to develop their own judgments about these issues and in respectful dialogue with others, and then to act on their judgments. (p. 14)

As indicated in Figure 1.9, although it is helpful to critique information, it is also important to offer alternatives, to offer ways to be inclusive successfully. My intent in writing this book is to provide information in a constructive manner so that you will increase your knowledge and skills associated with providing inclusive leisure services.

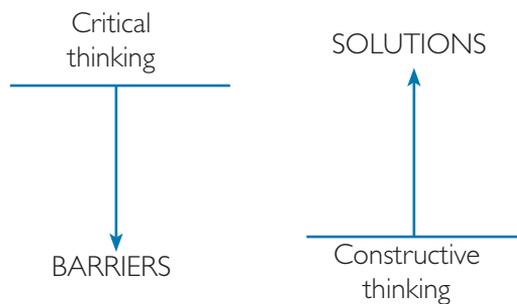


Figure 1.9. Need for critical and constructive thinking.

This book is designed to either start you thinking about creating inclusive leisure services or help you to expand your current thinking. I hope that as you gain experience, you use critical and constructive thinking to move beyond suggestions in this book by discovering and creating innovative ways to foster and promote inclusion.

What Is the Value of Reading This Book?

With each day that passes, communities are becoming more diverse. Many people view this increasing diversity as a sign of the health and vigor of culture, but the broad range of linguistic, cultural, ethnic, and ability differences challenges today's professional.

As a result, we as leisure service professionals provide programs to individuals with a variety of interests and characteristics. We are expected to work with and understand those from many cultural, racial, and ethnic backgrounds. Miller and Schleien (2006) spoke to the status of inclusive leisure:

We are on the verge of the “tipping point” when the provision of inclusive services becomes state-of-the-art across North America. It is likely that inclusive recreation will transform from a legally mandated service that agencies address primarily because it's the law, to an embraced and genuine philosophy that welcomes and accommodates people of all abilities. We have that power to make a difference. (p. 10)

To facilitate inclusion, it is helpful to develop an awareness of and appreciation for diversity and an interest in involving all citizens in our programs. People suggest that experiences designed to educate others about inclusion include information about diversity, specific conditions, and relevant legislation, as well as encouragement of positive attitudes and skills needed to promote inclusion. Some are calling for the hiring of personnel with these characteristics and the continued training of these professionals.

Responses of almost 350 members of the California Park and Recreation Society to the Entry-Level Competency Framework resulted in identifying the highest rated competencies valued; many are reflected in this book. The #1 desired competency was the ability to make ethical decisions. Another competency in the top 10 was inclusion skills involving openness to serve all community members.

Leisure service professionals have identified a need to train staff on issues related to diversity and disability awareness, sensitivity toward all people, and methods for modifying programs so that they are inclusive. Research findings support observations that leisure service personnel are perceived as *not* being equipped to conduct inclusive programs, in terms of knowledge regarding programming techniques and practices.

Using focus groups with leisure services providers and participants, researchers concluded that, relative to inclusive leisure, service providers lack awareness, acceptance, and information, and they need help with promoting social inclusion, physical access, communication, and networking between agencies and consumers (Anderson & Heyne, 2000). In another study, staff at two urban national parks described the importance of responding to diverse participants, yet identified that many employees do not have the necessary competencies to engage with diverse populations effectively (Herbert, 2000).

As leisure service providers, we are in an excellent position to enhance the lives of people who have been oppressed. It is valuable if we design services that improve participants' sense of competence and self-determination. The ability to make choices and take control of their lives allows everyone to match their skills to the challenges presented in community recreation opportunities.

Once we recognize our ability to enhance the quality of life for all people, we develop strategies to promote inclusive leisure services. We build on people's talents and opportunities and know that all people bring important contributions to community life.

How Do We Make a Difference?

Hopefully, as you read this book you will become concerned about the importance of including all people in community leisure services. I hope that we as leisure service providers will realize that each of us makes a difference in the lives of other people and that each of us will seize the opportunity to affect other people and our environment positively. When we believe we have such influ-

ence, we tend to move toward becoming a can-do person—that is, someone who believes that obstacles are challenges that are addressed and overcome.

Such beliefs place considerable responsibility on us to create situations that are respectful of all people. This is a similar sentiment expressed by Sir Winston Churchill, British prime minister and Nobel Prize winner, as he discussed the nature of optimists: “A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty.”

Although I present suggestions in this book on how to relate to people, I have found one idea that helps most to guide my interactions with all people, including those who experience some form of oppression. I ask myself these questions depending on the situation: When I encounter a man older than me, I think to myself, if that were my father, Marty, how would I want others to treat him? When I encounter a woman older than me, I think to myself, if that were my mother, Gloria, how would I want others to treat her? When I encounter a child, I think to myself, if that were one of my sons, David or Steven, how would I want others to treat that child? When I encounter a woman about my age, I think to myself, if that were my wife, Amy, how would I want others to treat her? When I encounter a man my age, I think to myself, if that were me, how would I want others to treat me?

I use my answers to these questions to help determine my actions toward all individuals. When I do this, I am then more likely to act toward people with kindness, dignity, and respect. Thus, there is value for each of us to think of people we love and to see the faces of those people we love in the faces of each person we serve.

Because I have spent some of my life interacting with, befriending, and providing services to people with some challenging conditions, I have been asked, “How do you know if a person will respond to you, that the person even knows you are there, or if your efforts to include that person work?” My response to this question is always the same. I tell people that sometimes I am not sure whether a person is aware I am there or appreciates my efforts, yet during those interactions it is best if I try to improve a person’s life in some way and assume that the person is aware of me and that the person is influenced by my contact.

I would much prefer to assume that people benefit by my actions and be wrong than to assume that they could not and not give them the chance. When I explain this concept, I often share the quote I read years ago by Baer (1981) when he responded to the question, why should we proceed as if all people are capable of learning under instruction?

If I proceed in this way, sometimes—perhaps often—I will be right, and that will be good. What will be good is not that I will have been right (much as I enjoy that), but rather that some children who we otherwise might have thought could not learn will learn at least something useful to them. (p. 93)

As you read this book, you may notice that the chapter titles and the various headings used throughout begin with action verbs. I intentionally included these words to encourage you to take action and implement what you have learned.

When we gain knowledge about inclusion, we have a *responsibility* to advocate for the empowerment of people who have been oppressed. We also have the *responsibility* to promote their inclusion into the community and more specifically to promote their inclusion in leisure opportunities within communities. To emphasize this point, Fulghum (1989) stated,

I do not want to talk about what you understand about this world. I want to know what you will do about it. I do not want to know what you hope. I want to know what you will work for. I do not want your sympathy for the needs of humanity. I want your muscle. As the wagon driver said when they came to a long, hard hill, “Them that’s going on with us get out and push. Them that ain’t, get out of the way.” (p. 107)

Although there is tremendous potential for leisure to enhance the lives of all individuals, this potential is not being fully realized in the lives of many people who experience oppression. One solution is to educate leisure service professionals on ways to promote inclusion.

The broad issue of human rights is concerned with reconfiguring how people who have been oppressed are viewed first and foremost as human beings. These individuals have legal and moral rights and responsibilities that are the same as people who have been privileged. Hopefully, by getting to know some people through this book, we will avoid creating stereotypes and see the value in providing inclusive leisure services.

Colby et al. (2003) identify values that college graduates should strive to develop such as those presented in this book:

These values include mutual respect and tolerance, concern for the rights and the welfare of individuals and the community, recognition that each individual is part of a larger social fabric, critical self-reflectiveness, and a commitment to civil and rational discourse and procedural impartiality. (p. 13)

I realize there may be some information presented in this book with which you disagree or have a sense of discomfort; however, often discomfort leads to change. The saying, *necessity is the mother of invention* has relevance here. If we are uncomfortable, we then are motivated to change. When we want things to be different, we have many options of what to do, including changing our perspective about particular ideas.

Final Thoughts

Although I have spent considerable time in this chapter addressing the idea of ethics, I would like to close by focusing on the small first word of the title of this chapter, *be*. When I think of the word *be*, I often think of the writings of Aristotle.

Aristotle’s book *Nicomachean Ethics* has had a significant influence on my understanding of leisure and associated ethical behavior. One of the most meaningful lessons I have learned from Aristotle is that the reason for spending time

in contemplation and philosophical inquiry is ultimately to determine how to act in an ethical manner.

This brings me to the word *be*. Aristotle advises that it is insufficient to simply talk about ethics; rather, we must be ethical. As described in more detail in the later chapter on advocacy, to act ethically it is valuable for us to become aware of what constitutes ethical actions and then develop the commitment or *conviction* to engage in such acts. It is important that we work to develop *competence* in being ethical by taking advantage of daily opportunities to engage in ethical behaviors.

For example, walking to class I saw a woman headed my way talking on her phone; after placing the phone in her pocket and putting on her headset, her phone slipped from her pocket. As I bent to pick it up, she moved past me and began singing. When I called after her, she did not respond, so I ran to catch her. When I reached her, she looked at me and burst into tears explaining she received news about results of her mother's medical tests and while waiting for a call from her mom she listened to music to calm down. She hugged me and quickly was gone. The simple act of returning the phone benefited this woman and me.

Each time we act in an ethical way, it increases the chance we will act ethically when the next opportunity arises; as with so many other aspects of life, practice stacks the deck in our favor as we create a cycle of success. It is helpful to live in a way that prepares us to be ethical so that when the opportunity arises we are ready to act in a positive way.

One thing that influenced my actions in the previous scenario was my mental state at the instant I saw her phone drop. I depart about 30 minutes before class starts so that I arrive 15 minutes in advance; this way I have time to set up technology and be available to students to discuss issues or chat. Another benefit of having plenty of time to arrive to class is that I am relaxed as I walk to class and avoid feeling rushed. If I see a student who I know as I am in route, I stop and talk. I also notice if someone might need assistance; I see opportunities for being ethical and am positioned to act accordingly if the chance arises.

By repeatedly demonstrating ethical behaviors, we contribute to development of our character. A person who has *character* consistently acts in an ethical manner. Finally, we must trust that we will do the right thing, have the courage to do it, and face the consequences, including personal sacrifices.

With the previous example, the consequence was positive; however, that is not always the case. At times, I witness people engaging in behaviors that I feel are unjust, and I act in ways that I think are ethical by interrupting those actions or trying to prevent them from recurring. Sometimes in response people become vindictive. Though it is difficult at the time for me to experience these reactions, they provide opportunities for reflection, resulting in me becoming humbler.

Thus, Aristotle has taught me that to be ethical involves more than good intentions, that it requires actions that demonstrate respect and consideration for others and doing the right thing. Ethical actions help us to create an environment that promotes equity and inclusion for all.

Discussion Questions

1. What is the association of William Ernest Henley's poem *Invictus* to this book?
2. What is relevance of the concept of oppression to this book, and how is it related to respect?
3. What are three primary needs addressed by self-determination?
4. What is the relationship between intolerance, tolerance, and embracement?
5. How do we avoid being paternalistic?
6. How might a global perspective influence our humility?
7. What is the relevance of critical and constructive thinking to developing inclusive leisure services?
8. What is the relationship between ignorance and discrimination?
9. Why is poverty a consideration when providing leisure services?
10. What ways do leisure service providers include all people in their services?

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