Diversity, Equity, and Inclusion in the Recreation Profession

Organizational Perspectives

4th Edition

Ingrid E. Schneider • B. Dana Kivel

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SAGAMORE VENTURE

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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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Acknowledgments

About the Authors

Maria Allison (she/her) is professor emeritus at Arizona State University, where she retired from more than 20 years of service as professor, department head, dean, and vice provost for academic excellence. She spent her early professional years teaching and coaching high school in Gallup, New Mexico, working with American Indian, Hispanic, and Anglo youth. The majority of her scholarly work and teaching efforts focus on issues related to ethnicity, diversity, and leisure. She received her bachelor's and master's from the University of New Mexico and her PhD from the University of Illinois, Champaign-Urbana. Dr. Allison is a fellow of the Academy of Leisure Sciences. In her free time, she loves to fish, work in her garden, tend to her beloved dogs, and play golf.

Kenneth Bartlett (he/him) is professor of human resource development and chair of the Department of Organizational Leadership, Policy, and Development at the University of Minnesota. He served as associate dean of graduate education as well as associate dean of faculty and international initiatives with the College of Education and Human Development. Originally from Christchurch, New Zealand, Bartlett received his bachelor's in parks and recreation management from Lincoln University before working in a variety of public recreation management positions in both New Zealand and the United States. His master's in Leisure Studies and PhD in human resource development are from the University of Illinois at Urbana-Champaign. His research agenda focuses on the process and outcomes of human resource development and leadership development.

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Barbara A. Ceconi (she/her) was the principal of Ceconi Consulting Group, a universal design consulting firm. Ms. Ceconi's firm worked with museums and cultural institutions, corporations, educational programs, and hospitals to reach the largest number of people possible in these venues. Ms. Ceconi earned her bachelor's in psychology from Amherst College and her master's in social work from Boston College. Ms. Ceconi enjoyed theatre performances and long walks with her guide dog, Bo, and was an avid reader.

Luc Cousineau (he/him/they/them) is a PhD candidate in the Department of Recreation and Leisure Studies at the University of Waterloo. His research focuses on men and masculinity in men's rights spaces online, including social media platforms such as Reddit. He specializes in qualitative approaches to research online, including digital ethnographic methods, and is interested in creative pedagogies. Cousineau received three bachelor's from Lakehead University (natural resources; women's studies; and outdoor recreation, parks, and tourism studies) and a master's in recreation and leisure studies at Waterloo prior to his PhD studies.

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lore dickey (lore) serves as behavioral health consultant for North Country HealthCare, a federally qualified health center in northern Arizona. Dr. dickey's love of advocacy began in childhood, specifically through his involvement with the Girl Scouts. He completed his counseling psychologist training at the University of North Dakota in 2011 and predoctoral internship at Duke University in counseling and psychological services. Following graduation, Dr. dickey finished a 10-month postdoctoral health policy fellowship at the Morehouse School of Medicine in the Satcher Health Leadership Institute. He learned at a young age the importance of ensuring that everyone has a voice at the table.

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50 Most Influential People in Foodservice, "the definitive list of industry leaders who are not only setting trends today, but also shaping them for tomorrow." Prior to joining MFHA, he was the national account manager, foodservice sales with General Mills, Inc., and he spent 10 years as senior manager, opening and operating fine dining restaurants with the Phelps-Grace Company. He holds a bachelor's in food service management from Johnson and Wales University, where he also received a culinary arts degree.

Myron F. Floyd (he/him) is the dean of the College of Natural Resources and professor in the Department of Parks, Recreation, and Tourism Management at North Carolina State University. His research examines race, ethnic, and income disparities in access to public parks and urban greenspace to inform policies to eliminate these disparities. Dr. Floyd received his bachelor's and master's from Clemson University and a PhD from Texas A&M University. When not working, he enjoys Civil War novels, travel, and a wide range of musical genres.

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Corey W. Johnson (he/him) is a professor at the University of Waterloo in the Department of Recreation and Leisure Studies. Johnson's theorizing and qualitative inquiry focus attention on the power relations between dominant (White, male, heterosexual, etc.) and nondominant populations in the cultural contexts of leisure. This examination provides important insight into both the privileging and the discriminatory practices that occur in contemporary leisure settings. As of 2021, Johnson was coeditor of Leisure Sciences and author of two seminal texts on qualitative inquiry. Attempting to practice what he preaches, he includes in his own leisure traveling abroad with his husband, Yancey, and spending time with his Frenchie, Sedgwick.

Tamara Johnson (she/her) works as a wildlife biologist for the U.S. Fish and Wildlife Service. Before this, she received a bachelor's in biology at the Georgia Institute of Technology and a master's of natural resources at the University of Georgia.

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B. Dana Kivel (they/them) is a professor of recreation, parks, and tourism administration at Sacramento State University (CSUS) and formerly the director of the Community Engagement Center at CSUS. Prior to working in higher education, Dana taught tennis in a summer parks program; wrote for a daily paper in Texas and a national feminist newspaper in Washington, D.C.; worked on a Quaker farm/summer camp in Vermont; and cofounded and directed the Lavender Youth Recreation and Information Center (LYRIC). Celebrating its 33rd anniversary in 2021, LYRIC is a nonprofit in San Francisco, the mission of which is to build community and inspire positive social change through education enhancement, career training, health promotion, and leadership development with LGBTQQ youth, their families, and allies of all races, classes, genders, and abilities. Dana received a bachelor's in print journalism from the University of Wisconsin, a master's in recreation administration from San Francisco State University, and a doctorate in education from the University of Georgia.

Paul Kivel (he/him), social justice educator, activist, and writer, has been an innovative leader in violence prevention for more than 40 years. He is an accomplished trainer and speaker on men's issues, racism, challenges of youth, teen dating and family violence, raising boys to manhood, and the impact of class and power on daily life. His work gives people the understanding to become involved in social justice work and the tools to become more effective allies in community struggles to end oppression and injustice and to transform organizations and institutions. Kivel is the author of numerous books and curricula, including *Uprooting Racism; Men's Work; Boys Will Be Men*; and *Helping Teens Stop Violence, Build Community, and Stand for Justice*. His most recent book is *Living in the Shadow of the Cross.* Paul received a bachelor's in sociology from Reed College. More information about Kivel's books and additional resources can be found at www.paulkivel.com.

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Linda Elmes Napoli (Linda) is coordinator of aquatics and facility use in the Community Education Department at the North St. Paul-Maplewood-Oakdale School District in Minnesota. Linda received her bachelor's from Virginia Polytechnic Institute and State University (Virginia Tech). Napoli or Elmes Napoli enjoys gardening, photography, music, traveling, reading, and spending time with her family and friends.

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Callie Schultz (she/her) is program director and assistant professor in parks and recreation management and assistant professor in the M.S. Experiential and Outdoor Education Program at Western Carolina University. Dr. Schultz's research interests include leisure and new media, leisure and social justice (with a focus on gender and sexuality), and the performance of subjectivities in transmedia leisure spaces. Utilizing qualitative methodologies that trouble notions of traditional epistemologies, her work aims to challenge us to think about "what counts" as leisure scholarship. In her free time, Callie likes to snowboard, eat good food, watch good shows, and explore outdoors with her kiddos and partner.

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Daniel Spock (he/him) is an independent museum consultant. Spock has worked in the museum field for more than 35 years. Over the course of his career, Spock has worked as an exhibit designer and an exhibit developer and director of the Minnesota History Center Museum. Spock is an advocate for participatory museum programs suffused with an ethic of pluralism and guided by visitor research that value museum-goers as active learners. He has consulted and lectured at a variety of museum and learning institutions and has published widely on a variety of museum subjects. Spock has a bachelor's from Antioch College.

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Elena Tsakakis (she/her) is a communications consultant. Following her bachelor's in biology from the University of South Dakota, she gained field experience in the U.S. Midwest and West and teaching experience abroad. While she was in graduate school, her research focused on understanding the visitor experience for the Saint Croix National Scenic Riverway and explored how intentional communication can be utilized for behavior change in outdoor recreation. She received her master's in natural resources science and management at the University of Minnesota–Twin Cities in 2020. In her free time, she enjoys playing soccer, reading, and all things outdoors.

Chapter 1

Introduction: Diversity, Equity, and Inclusion in Recreation, Leisure, and Tourism Organizations

Maria T. Allison
Ingrid E. Schneider
B. Dana Kivel

There is no work that we do, no place where we live, and no interaction that we have that is not somehow politically linked and imbued with some aspect of power and privilege. For example, picture the community in which you live and work. Who is participating in recreation-based programs and who is playing in parks? Who is missing from these leisure spaces? Consider how employees and leaders make critical decisions about resource use: Do they do so in ways that perhaps not intentionally but unwittingly lead to inequitable parks, recreation spaces, and community centers? Beyond the community, if and how do sport and tourism organizational mission statements or strategic plans explicitly articulate a desire of the agency to actively seek out and serve constituents from underserved and underrepresented populations? Where and how are inclusive practices promoted?

These are not rhetorical questions; these questions about equity and fairness help us frame our thinking about our work and provide a social justice lens through which we can view and assess our organizations. As Berthoud and Ray (2010) asserted,

> Social justice . . . [is] both a *goal*—equitable distribution of rights and resources as determined by people whose needs are addressed by those rights and resources—and a *process*—mutually shaping of outcomes by people with a sense of their own agency and responsibility to each other. (p. 68)

Since the last edition of this book was published in 2016, social, political, and economic fault lines in the United States have been exposed, awakening a rising of various social and political entities and movements. At the beginning of the 2020s, a global pandemic exacerbated social and economic inequities, millions marched in the United States to protest police brutality and challenge systemic racism, and U.S. federal policies and practices further propelled equity and access divisions based on race/ethnicity, gender, gender expression, sexual identity, age, class, and disability.

As professionals and service providers, regardless of where we work, we have an obligation to ensure the equitable distribution of resources and to support an inclusive process to engage consumers and constituents. Such a process highlights the inevitable and ongoing dynamic of the relationship between agency (individual desires/goals) and structure (societal entities and institutions). The dynamic of agency versus structure (individuals vs. institutions) is woven throughout this book as we examine various markers of identity (race/ethnicity, gender, gender expression, sexuality, age, disability, religion) and how constraints challenge our own agency and access to equitable and inclusive leisure services. Although the overarching focus of this book is on how organizations can work toward diversity, equity, and inclusion, the work begins with us as individuals and as employees of organizations. As such, throughout the text we ask you to reflect on your agency and its impact on organizational performance. Typically, if you have privilege based on gender, race/ethnicity, gender expression, age, and so forth, 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 consider the ways in which you see, think about, and reflect on diversity, inclusion, and equity.

Clearly, power, privilege, and agency impact us at the individual level, and collectively, individuals have an impact on societal institutions and structures—so, too, do legal mandates that directly influence inclusion and equity. For example, several U.S. laws 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 Education Amendments of 1972 prohibits sex discrimination in educational institutions, and the Older Americans Act of 1965 protects people from discrimination based on age. In 2020, the United States celebrated the 30th anniversary of the Americans With Disabilities Act, which prohibits discrimination against people with disabilities in employment, transportation, public accommodation, communications, and governmental activities.

Despite these laws and regulations, discrimination persists, as does intentional and unintentional exclusion. While laws are critically important, cultural and workplace attitudes cannot be legislated. Moreover, as Wheeler (2014) asserted, progress in inclusion has been hampered due to its complexity, competing issues, lack of credence, and untapped resources. However, inclusion is perhaps the most significant issue at the beginning of the 2020s. In fact, Frost and Alidina (2019) asserted that "inclusive policies are required if we are not to implode" (p. 11). Thus, it is even more urgent that we educate ourselves and become consciously competent (Frost & Alidina, 2019). The recreation and leisure services industry encompasses organizations from across all employment sectors—public/municipal, private, and nonprofit—and, by their very nature, these organizations 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 senior centers, and state and county parks. *Not-for-profit agencies* such as hospitals, youth agencies (e.g., Boys and Girls Clubs, YMCAs, YWCAs, and Girl and Boy Scouts), outdoor recreation agencies, and other youth and adult programs serve individuals from all communities across the United States. 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 the constituents' awareness of and access to these pro-

grams depend on who they are—their experiences, markers of identity, their backgrounds, and the institutions in the communities in which they live.

Allison reminded us in 2008 and again in 2016 that ensuring diversity in human service agencies was perhaps one of the greatest challenges that we faced going into the 21st century. This remains the case. Similarly, she asserted that the work of inclusion, the actual practice of removing barriers and creating opportunities for full participation in an organization, needs our focus and attention. As Tapia (2009) reminded us, "Diversity is the mix. Inclusion is making the mix work" (p. 11). To this mix, we add equity—the recognition we need to take into account individuals' differences and respond based on what people need instead of attempting to provide the same resources and services because we think we should treat everyone equally, the same way. In the 21st century, we need equitable design: "Equity is the design of our systems and processes, and it helps uphold diversity and inclusion-related goals and actions" (Saska, n.d., para. 17). In the next two sections, we consider definitions of diversity, inclusion, and equity and then how organizations can approach them.

Key Concepts

Diversity

How do we 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? Good question! As a term, "diversity" technically refers to variety, difference, or multiplicity. Loden (1996) noted that workplace diversity "includes those important human characteristics that impact individuals' values, opportunities, and perceptions of self and others at work" (p. 14). To begin to understand the characteristics that influence the perception of the identities of others, we have to first understand our own identities. Deaux (1991) asserted that identity has two key components: personal identity (self characteristics: I am a smart person, a funny person, a happy person) and social identity (social roles that we play: student, teacher, employee, etc.). In addition, social identity includes various markers of identity such as gender, gender expression, race, class, age, and disability. These social identities are part of what Loden asserted are core dimensions of diversity, socially constructed and influenced by social norms. Core dimensions reflect our identity and have potent consequences for how we are socialized, as they influence how we see and think of ourselves, how we see and think about others, and how others see and respond to us. Often, though, we are unaware of how these dimensions influence our assumptions, expectations, opportunities, and implicit biases. For example, at birth, through a process of socially agreed upon norms known as social constructions, we are gendered, raced, and sexed—meaning that we are viewed and treated in certain ways based on how others see our biological sex, assign a gender to that sex, and their view of our racial identities. Thus, a 30-year-old Latinx nonbinary individual, a 20-year-old African American gay man with visual impairment, and an 80-year-old Asian American woman whose first language is Vietnamese each has multiple markers of identity (e.g., gender, gender expression, ethnicity, sexual identity, and age) that influence how they are viewed, how they are treated by others, and how they live out their daily lives. These multiple markers of identity are what Crenshaw (1989) referred to as intersectionality—they overlap and intersect and directly influence individuals in terms of discrimination, access to power, privilege, and agency.

In addition to Loden's core dimensions, she wrote about secondary diversity dimensions including communication style, geographical location, and work experience. These dimensions interact with a person's core dimensions and are typically more variable over the life

span. As 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. Throughout this book, we discuss markers of identity, dimensions of diversity, and the need for us to challenge social structures and institutions in which prejudice, power, implicit bias, and discrimination are embedded. Prejudice refers to negative attitudes or emotions that individuals hold toward certain groups (Cox, 1994; Pettigrew & Martin, 1989). Implicit bias refers to the unconscious and subconscious beliefs we have developed and hold onto about people who differ from us based on markers of identity. These implicit biases can show up when we decide, for example, who will be interviewed for a position or who receives money in terms of a grant proposal. Discrimination is the negative or unjust *treatment* of individuals/groups because of their identity; it is the *behavioral* manifestation of prejudice. One consequence 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 do people with disabilities. Imagine the complexity of trying to travel by plane if you are in a wheelchair or have a visual impairment. 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 accessible through school or park programs. Moreover, research continues to indicate that ongoing discrimination exists against people who are Black, indigenous, or people of color (BIPOC) in the areas of housing, employment, access to recreational opportunities, and health care, more recently in regard to COVID-19. These examples of power differences are based on some sense of hierarchy and worth: Those deemed less worthy because of identity markers and our colonial history have been excluded, both knowingly and unknowingly, from opportunities available to the White majority. This book explores places where injustice and inequitable treatment exist, offers suggestions and strategies to address and eradicate such behaviors, and challenges these hierarchies and systems of oppression.

Discussions of diversity, equity, and inclusion challenge us to question our long-standing assumptions about people, assumptions often based on stereotypes, myths, and misinformation. Moreover, to appear open-minded and tolerant, individuals might suggest that they are "colorblind" or that markers of identity (race/ethnicity, gender, age, etc.) do not influence their attitudes about and behaviors toward others. When discussing these topics in the classroom, students have sometimes asked, "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?" These questions demonstrate a level of discomfort and/or defensiveness that shows how unpracticed we are in how to make sense of discussing 400 years of disenfranchisement and discrimination by one group of people against another group of people on the basis of race. Moreover, these questions suggest an unwillingness to practice these conversations. Sometimes, the easiest response in the face of this historic injustice is to say, "It's not my fault," which can close off discussion and keeps us from doing the work to gain a deeper understanding of how institutionalized racism has benefited White people while disadvantaging and discriminating against BIPOC.

Moving From Diversity to Inclusion

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). Roberson (2006) suggested that "inclusion focuses on the removal of

obstacles to the full participation and contribution of employees in organizations" (p. 217), whereas Nielsen and Huang (2009) 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).

The political potency and controversy surrounding diversity, inclusion, and equity infiltrate the workplace and make appropriate and meaningful responses difficult. It is important to differentiate in these responses the *personal*, *interpersonal*, and *organizational* levels or systems at which such processes occur (Kendall, 1995) and the macro and micro contributors to inclusion (Winters, 2014). The *personal* level refers to our attitudes, prejudices, and biases (implicit and otherwise) toward all dimensions of life. 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 BIPOC, Dovidio and Gaertner (1998) defined 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 suggest that this same unconscious process may occur among many well-meaning people who feel discomfort toward other groups (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 education, and opportunities to work with those different from ourselves are important strategies to pursue because they may help us better understand our own attitudes. This awareness is the first phase to liberatory consciousness (Love, 2018), which enables humans to "live in oppressive systems and institutions with awareness and intentionality, rather than on the basis of socialization to which they have become subjected" (p. 611).

The *interpersonal* level refers to the nature of interaction between individuals. For our purposes, we are particularly concerned about how a person's personal prejudices can spill over into the workplace and influence interactions 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) suggested that 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, creating inclusive environments). Another form of indirect, subtle, or intentional discrimination against marginalized groups can occur in the form of microaggressions. Examples include a Black man noticing a White woman flinching and clutching her purse as he enters the elevator; a woman speaking up in an important meeting, having to fight to be heard and/or fight not to be interrupted by male colleagues; and a swimming teacher making an assumption that students with a last name such as Hunyh are related to one another when they would not make a similar assumption of students with the last name of Jones or Smith. Such comments or insults are subtle, but extremely painful nevertheless, and emerge from our implicit biases and beliefs about the superiority of those who are White, male, able-bodied, and heterosexual. Therefore,

we must be vigilant and continue to question our beliefs and biases (implicit and otherwise) to ensure our interpersonal interactions do not reinforce and/or reproduce hegemonic whiteness/maleness/heterosexuality and able-bodiedness.

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 context into which everything goes" (Kendall, 1995, p. 90). 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, typically resulting from historical and systemic factors and leading 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 systemic barriers such as policies, practices, procedures, rules, regulations, hiring/promotion patterns, and program delivery practices that may knowingly, but often unknowingly, foster systematic exclusion or inequitable treatment against underserved or underrepresented groups (James, 1996; Pettigrew & Martin, 1989; Prasad & Mills, 1997; Thomas, 1995).

> 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 major 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, 1991, p. 28)

Nielsen and Huang (2009) noted that apart from the failure to clearly define the terms, discussions about diversity, inclusion, and equity within organizations are 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, trainings, and strategies for maintaining diversity, the irony is that the very nature of most organizations is counterintuitive to this work and inclusion. Thus, is it difficult to consider issues of inclusion and equity not only because of issues of power and privilege that emerge but also because the organizations are structured in a way that reproduces "differences" and, unwittingly, creates insiders and outsiders of those with and without power. Agencies may not be aware of such inequity. However, demands for not only awareness but also action are ringing more loudly in the second decade of the 21st century.

Moving From Inclusion to Equity

Recreation organizations, like other human service agencies, can respond to these demands in a multitude of ways. Minors (1996) developed a six-stage model that illustrates potential organizational responses to creating equitable environments to uphold diversity and inclusion-related goals and actions. Any organization can be characterized along a con-

tinuum from *discriminatory/exclusionary* to *anti-discriminatory, inclusive, and equitable (See Table 1.1).*

Table 1.1 *Organizational Responses to Diversity (Adapted from Minors, 1996)*						
	Discriminatory		**Nondiscriminatory**		**Anti-discriminatory**	
	monocultural promotes dominance within organization within society racist excludes differences		ignores dominance nonracist denies differences		multicultural promotes diversity within organization within society antiracist includes differences	
	Excluding Organization	Passive Club	Token Acceptance	Symbolic Equity	Substantial Equity	Including Organization
Stage:	1	2	3	4	5	6

Note. Adapted from "From uni-versity to poly-versity organizations in transition to anti-racism," by A. Minors, 1996, in C. James (Ed.), *Perspectives on Racism and the Human Services Sector* (pp. 196–208), University of Toronto Press.

Discriminatory organizations promote traditional power hierarchies, promote dominance, exclude people of difference, and perhaps even disdain difference. These types of agencies, characterized as 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 those who possess an identity marker different from that demographic. The Passive Club is similar in philosophy except that people with various markers of identity who are brought into the organization 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.

Recreation, tourism, and not-for-profit agencies in the middle ground are termed *non-discriminatory organizations*. Such agencies recognize and tolerate diversity but often deny or ignore the power differences between groups. Agencies in the Token Acceptance stage may begin to design policies that provide diverse constituents and employees greater access to the organization broadly, but not specific focused 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 they make 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. Nishii and Rich (2014) noted that "espoused practices do not necessarily translate into actual practices" (p. 338).

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. They care-

fully integrate diversity initiatives into the mission statement and strategic plans. Further, they integrate all constituents 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, 1996, p. 203). Such agencies also have ongoing evaluative procedures that ensure equitable programs and employment opportunities exist at all organizational levels (Hubbard, 2004). 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, 1996, p. 204). Such "culturally competent" organizations are beacons of good government (Norman-Major & Gooden, 2012) and represent a strong business case (Thomas, 1990).

Exclusion dynamics are often subtle and powerful. Organizational behavior observed in each stage varies and includes body language, communication patterns, hiring practices, job assignments, power relations, and attitudes (Table 1.2). Agencies can respond in a variety of ways. The challenge for any organization is to ensure continual movement toward greater inclusion and equity, which requires constant vigilance and monitoring of organizational achievements.

Table 1.2
Levels of Organizational Inclusion
Stage 1: The Excluding Organization
• Management, staff, and volunteers represent the dominant group only • Program serves only the dominant groups despite diversity in community and potential constituents • Exclusionary behaviors and practices are covert • Lack of flexibility in leisure service delivery; nonresponsive to diverse clientele • Ostracizes staff and constituents who try to change the status quo
Stage 2: The Passive Club
• Policies, procedures, and practices reflect dominant value system • Encourages employees to blend into the status quo; "this is way things have always been done" • Diversity hires receive little support and do not participate in organizational decision making
Stage 3: Token Acceptance
• Many diversity hires at the bottom of the organization • Despite anti-discriminatory posturing, exclusionary behavior persists in hiring, promotion, and service to constituents • Intense discussion on hiring "only qualifies minorities" while lack of qualifications of established employees/managers ignores • Increased effort at "multiculturalism" but little change in service delivery • Hire "people of difference" as frontline workers to interact with the marginalized groups

Table 1.2 (continued)

Stage 4: Symbolic Equity
• Change in symbols not substance
• Espouse equity but ignore institutional barriers inhibiting open access
• Actively hire "people of difference," but they are expected to conform to status quo
• Want to be responsive to needs of diverse clientele, not substantive change in power relations
• Diversity training evident and supported by the organization
Stage 5: Substantial Equity
• Flexible and responsive structure
• "People of difference" integral to shaping/reshaping of organizational goals
• Regular evaluation of organization to ensure responsiveness to diversity
• Diverse teams work together at all levels of the organization
Stage 6: The Including Organization
• Reflects contributions and interests of various groups in mission and operation
• Input and empowerment is evident; boundaries between management, staff, and clients essentially disappear or take on new expansive dimensions
• The organization is equitable, responsive, and accessible at all levels
• Ongoing assessment of success/failures with input from diverse constituents

The Book's Organization

Organizational change is slow and difficult and requires an ever-present commitment at all levels—from frontline workers through top-level management (Argyris, 1993; Hubbard, 2004; Kennedy, 1988; Schein, 1996; Senge, 1996; Winters, 2014). The leadership role is essential to set the appropriate spirit and direction. Still, the reality is that changing the organizational culture is probably one of the most difficult challenges for a leader. While there will be excitement about the possibilities, 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 inclusion and equity efforts in our work and play. This book invites you to think about the inclusion and equity process as a journey that begins with single, individual steps. The contributors to this book join the journey and identify opportunities and challenges we face along the way, both individually and as recreation, parks, and tourism professionals.

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

The book is organized around markers of identity: ability, age, race/ethnicity, sexual identity, gender identity, gender expression, spirituality and religion, and social class. As many of the authors remind us, however, these multiple markers of identity do not exist in isolation; individuals have multiple identities that intersect in very complex ways. We organized this book around these markers for ease of organization and comprehension.

We anticipate this book will serve as an initial springboard for meaningful discussions. This edition includes a more explicit focus on equity and social justice. Many contributing authors assert that organizations must develop strategies and take action so that diversity, inclusion, and equity reside in the very center of agency life, as they do in our own lives.

Discussion Questions

1. Why has progress in inclusion been hampered, despite legal and moral obligations?

2. How do diversity, equity, and inclusion differ?

3. Select a recreation, leisure, sport, or tourism organization to evaluate: Based on their policies, programs and staffing information found online, if and what inclusive characteristics do they exhibit?

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