INCLUSIVE LEISURE

A Strengths-Based Approach

With HKPropel Access

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INCLUSIVE LEISURE

Inclusive Leisure: A Strengths-Based Approach blends theoretical and practical information to prepare students to apply the concept of inclusivity to all aspects of leisure and recreation.

Inclusive Leisure delivers foundational content to help readers understand inclusion and applies this knowledge to practical real-world scenarios. Grounded in a strengths-based approach, which focuses on a person's abilities rather than their limitations, this comprehensive text moves beyond programming and service delivery to consider how inclusivity can be applied to administrative practices, organizational philosophy, personnel practices, infrastructure design, community relations, marketing, and more.

To demonstrate applied practice of inclusion in leisure, unique sidebars offer a look at real-world issues confronted by professionals in the field, successful programs used in a variety of settings, and international efforts to spread inclusive practices around the globe. Online learning tools delivered through HK*Propel* include learning objectives, summaries, and website links for each chapter.

Inclusive Leisure asserts that the strengths and abilities of people with disabilities must be at the forefront of inclusion. By establishing their practice with a strengths-based approach, students will be well prepared to create inclusive leisure environments and programming.

Ancillaries for adopting instructors are available online.

Human Kinetics

ISBN 978-1-7182-0108-8

CHAPTER 23

Inclusive Recreation Beyond Disability

Mary Breunig

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LEARNING OUTCOMES

After completing this chapter, you will be able to do the following:

- Recognize the primary cultural paradigm relevant to dominant and marginalized recreation user groups
- Define paradigm, diversity, equity, and inclusion (DE&I) intersectionality, privilege, oppression, implicit bias, social justice literacy and humility, and accomplice-ship
- Possess an increased understanding about place, land, and access
- Consider alternative paradigms with a view toward social and environmental justice
- Integrate recommendations into your professional practice

"Another World is not only possible, she is on her way. On a quiet day I can hear her breathing."

—Arundhati Roy

This chapter offers theoretical and practical insights into professional practice with the goal of encouraging readers to become social justice advocates and accomplices. The chapter explores equity and inclusion through an expansive lens that includes consideration of dominant paradigms, key definitions, diverse user groups, the privilege of recreation and leisure time, the concepts of place, land and wilderness, and recommendations for professional practice. Narrative and illustrative examples are woven throughout to highlight each of the above concepts.

DOMINANT CULTURAL PARADIGM

Paradigms are broad and widely accepted beliefs about the way the world works. They are based on generally accepted rules, assumptions, and stereotypes that stem from culturally constructed beliefs and perspectives. Paradigms are established through actual knowledge, institutional traditions, personal beliefs, and also dominant cultural values, often established by a select few. Many recreation and leisure practitioners and educators still view recreation through the cultural lens of predominantly white, male, able-bodied, middle-class recreational consumers (Selin et al., 2020).

As a result, traditional recreational activities, and some of the epic tales of far-flung adventures, often center on white men conquering nature. This paradigm is increasingly being recognized as problematic, particularly by women and Indigenous people who seek a more integrated rather than adversarial relationship with the natural environment (Gray & Mitten, 2018). Furthermore, nature is too often seen as a resource for human use or extraction and recreational enthusiasts frequently center their activities on using nature and other spaces for personal and social skill development (Mikaels & Asfeldt, 2017). Frequently, a single and monolithic view of recreation and leisure persists as a result of all this, failing to include the voices of marginalized people and communities, being unwelcoming of diverse participation, and perpetuating a nature-culture binary (Mikaels & Asfeldt, 2017).

Last year, while joining a group of university students at the campus ropes course, I overheard an instructor ask a participant, "Why haven't you put your harness on yet?" Although the tenor was an invitational and supportive one, the participant looked dismayed and wary to don the equipment. I stood aside for a moment in quiet observation and reflection. I thought about the ways in which the instructors introduced the program, beginning with an Indigenous land acknowledgment and an opening circle asking students to identify their preferred gender pronouns (PGPs). I recalled this student self-identifying as they/them. I also recalled this student looking just a bit uncertain when the instructors used the PGP term. For those of us involved in social justice work and for queer-identified individuals, *preferred* is a misnomer because your gender identification is not an individual preference but a social obligation. Using accurate pronouns demonstrates respect for all students, particularly those who are transgender, gender nonconforming, and nonbinary. Asking students to identify their "gender pronouns" rather than using the word *preferred* is the best approach. Because the instructors introduced the program with a land acknowledgment, I knew they had a socially just and inclusive bent, yet the use of the term *preferred* made me aware that their training or knowledge may have been surface level. Watching the instructor question the student about the harness gave me additional pause. I think I understood what that student might have been experiencing as I looked on. My inkling about this turned out to be accurate as I discovered soon after. The student was transgender and although they were bound on top, they knew that their lower body parts would be uniquely exposed if asked to wear a harness and they were trying to explain this all to the enthusiastic but naive instructor.

Let's look at another example. Recently, I led a group of primarily Hispanic, first-generation university students on a cold weather backpacking trip in the Sierra Mountains of California. On our first morning in camp, we were sitting around drinking coffee and hot chocolate, preparing breakfast, swapping stories about the cold night we had just experienced, and wondering about the low-lying fog surrounding us. A Meetup group of approximately 12 hikers passed near us. They appeared to be predominantly white European immigrants, all wearing high-end gear. I moved toward the group to greet them, remarking on the odd weather. One of the men in the group looked beyond me to the

students and said, "It is so great that you take these 'at-risk' kids out into the wilderness to offer them this type of experience." I turned to him and said that I was the one who was grateful as they were university students in an outdoor recreation program and that I would not be out here if it were not for them. Stereotypes and preconceptions about individuals and groups can bias the ways in which we think, leading to certain assumptions that may not be accurate. Being self-aware of our own biases and presumptions can lead to new understandings.

HISTORICALLY MARGINALIZED INDIVIDUALS AND COMMUNITIES

Far too often, these narrative examples continue to be the norm within programs and organizations, marginalizing individuals and communities in both implicit and explicit ways. It is well documented that traditionally underrepresented groups, particularly people of color, do not participate in recreation activities at the same rate or in the same manner as white European immigrant individuals and groups (Finney, 2014; Selin et al., 2020; Warren et al., 2013). Barriers to participation include access to transportation, negative cultural associations of forests and wild spaces, insufficient financial resources, lack of outdoor experience, limited time, perceived or real discrimination, personal safety, or feeling less attachment to recreational places and activities (Finney, 2014; Selin et al., 2020; Warren et al., 2013). Individuals and user groups often have recreation preferences and traditions of connecting to nature that may be distinctive to a specific culture or social identity. Feeling welcome and comfortable when even visiting a local park can be a challenge to certain individuals and groups (Ortiz, 2018) because many of the facilities are traditionally oriented to white middle-class visitors, which may not hold universal appeal.

Hispanics often prefer to recreate in outdoor areas that accommodate large groups and have amenities such as cooking grills, picnic tables, water spigots, and trash cans (Breunig, 2021; Chavez & Olson, 2009; Finney, 2014). Individuals from lower socioeconomic classes have less access to nature and fewer resources, including leisure time, and mobility. Many studies have identified that underserved communities have far fewer trees, parks, and gardens than do affluent communities (Rigolon, 2016; Selin et al., 2020). Many Black and Latiné communities are adjacent to heavily polluting industries. Social (in)justices are thus inextricably linked to environmental ones and place matters.

Generally, communities most affected by inequitable recreational opportunities are those with the previously systemic barriers and cultural disparities. The impacts of all this are more acute during these challenging historical times as the COVID-19 pandemic and the resurgence of the Black Lives Matter movement are shining an even brighter light on historically marginalized individuals and communities. Those individuals who struggle with food and health insecurity and homelessness, incarcerated individuals, and those who suffer from mental illness are acutely affected by inequities (Johnson & Buford, 2020). The world's jails and prisons lack the provision of basic health care services, recreational opportunities, and opportunities for those (many Black Indigenous and People of Color [BIPOC]) individuals who may have been wrongly incarcerated in the first place to seek adequate legal support (Williams et al., 2020). Both the incarcerated individual and the communities in which they are located are affected by these injustices.

A dominant cultural perspective of recreation persists. That dominant paradigm is one that is rooted in white, male, middle-class, heterosexual, able-bodied, "normative" views of recreational activities, access to nature spaces, and the concept of leisure time. How often do we see diverse representation of BIPOC in climbing and outdoor magazines? Do we adequately train outdoor recreation instructors in working with gender nonconforming individuals in truly inclusive ways? Are we assigning individuals to "same-sex" tent groups when working with middle school students or asking students how they wish to choose tent mates in an inclusive manner? What do our program web pages, policies, facilities, first aid kit contents, expectations for clothing, primary language, and program costs convey to potential participants? Is access to the "great outdoors" and urban green space equitable? Inclusive recreation, by its very definition, must be socially just recreation and, by extension, environmentally just as well.

The good news in all this is that assumptions and perspectives can change over time to reflect more inclusive ways of being, leading to a paradigm shift and new ways of thinking. I believe there exists (new) opportunities and a certain

GLOBAL VIEW ON INCLUSION

Zonta International


Courtesy of Kiefel Photography.

Zonta International and its members work at the international, national, and local levels to realize their vision of a world in which women's rights are recognized as human rights and every woman is able to achieve her full potential, where women have access to all resources and are represented in decision-making positions on an equal basis with men, and where no woman lives in fear of violence.

Zonta International partners with organizations and coalitions who share its vision. Zonta Clubs of the United States was chartered in 1919 in Buffalo, New York, and internationally in 1927 as an all-female service organization with the aim of creating educational opportunities and constructive work for girls and young women. The word *Zonta* comes from a Lakota Sioux Indian word that means "honest and trustworthy." In the beginning, the members held annual conventions in cities across the United States and Canada with the intent of identifying projects and initiatives to advance the rights and empowerment of women and girls. Broadening their reach in the 1930s, Zonta clubs were formed in Australia, Germany, New Zealand, and Denmark.

INCLUSION INITIATIVE/SUCCESS STORY

Zonta Club of Eugene-Springfield partnered with Mobility International USA (MIUSA) for a Women's Institute on Leadership and Disability (WILD) program in 2019. WILD is an intensive leadership training program to strengthen leadership capacity, create new visions, and build international networks of support for women with disabilities.

The 2019 21-day tightly organized WILD program with daily activities brought together 22 women leaders with disabilities from 22 different countries. The curriculum was based on MIUSA's unique training model, combining interactive workshops and consultations with local and international professionals, site visits, cultural enrichment, and skill-building activities. One of the unique components of the WILD program was the Gender, Disability, and Development Institute, where WILD delegates met with 26 representatives from international development agencies.

After the WILD training, all 22 delegates completed WILD small grant applications requesting funding to support their in-country WILD trainings. These trainings were successfully delivered in 20 countries. The WILD-Jordan and WILD–El Salvador trainings were postponed due to the COVID-19 pandemic. Trainings focused on the topic of women's health, wellness, and safety because this was the priority issue for women with disabilities in most countries. Through these trainings, an additional 378 women with disabilities were trained at the community level.

FUTURE EFFORTS

Zonta continuously seeks talented, courageous women to adapt the organization to what women in 2022 and beyond need to continue empowering all women and advancing the status of women worldwide with conviction, commitment, and courage.

kind of "hope"fulness in the midst of these challenging times. My own aspiration is that this chapter advances an ideology of hope as emergent potential(s) invite the possibility to advance inclusive approaches to recreation and leisure that can rescript the dominant historical narrative.

LANGUAGE MATTERS: KEY DEFINITIONS

Language matters because it is how we construct and manage our beliefs, interactions, and understandings of the world. The words we choose hold

power, whether or not we are always aware of this. Consider this as you reread the chapters in this book and as you navigate daily interactions. Who is contributing to this textbook—what voices and perspectives are represented herein and what is the primary (sole) language that you need to be fluent in to even be reading this? Beyond that, the ways we talk about recreation, including the term itself, often reproduce the very assumptions about people and places that social justice advocates are trying to rescript. Language and terminology can reinforce the dominant norms that shape perspectives on place use and recreational activities (Armstrong & Derrien, 2020). As previously highlighted, social class (wealth, power, and privilege), race, and gender have all contributed to an elite-driven model of land use perspectives, views on conservation, and favored recreational activities, with upper- and middle-class white, able-bodied men defining the norms for proper (and even best) recreational pursuits (Taylor, 2016). Often, these cultural biases are hidden in plain sight.

The next section will consider relevant language use, providing key definitions for the discussion that ensues, all with a view toward maximizing inclusivity and social justice vocabulary expansion. The following key terms will be reviewed with illustrative examples, including *DE&I, intersectionality, privilege, oppression* (coin model), *microaggressions,* and *social justice literacy and humility. DE&I* is an oft-cited term applied to diversity "work." *Diversity* refers to the ways in which people differ based on the variety of characteristics that make one individual or group different from the other, including social identifying markers such as race, ethnicity, gender, ability, sexual orientation, religion, family composition, and socioeconomic status, among others. The intersection of these diverse social identities illuminates that no single identity exists independently and that an individual rarely fits into any single category of race, class, gender, sexuality, or national origin—categories that have historically been used to make distinctions, create hierarchy, and make comparisons (Crenshaw, 1991). Intersectionality highlights the ways in which the aforementioned societal dominant narrative converges with these social identifying factors privileging certain individuals and oppressing others. Privileges are those unearned benefits, special rights, or immunities that are available to a particular person or group based on historical, structural, and institutional forces that impede equity (Warren & Breunig, 2019). Oppression is the unjust treatment of others.

Equity is commensurate treatment, access, and opportunity for all individuals regardless of social identity. Inclusion is a possibility-focused view of supporting and valuing full participation for all individuals. This is what many recreation practitioners strive for. Yet, many implicit and overt discriminations persist based on societal biases and norms, often exercised to maintain the privileges and status of those in power. Microaggressions are those subtle (and not so subtle) degradations of an individual based on the various social identifying factors mentioned above (Sue, 2010).

Recreation practitioners may not always be aware of their own implicit (unconscious) biases, which consists of those habits of interpreting a scenario and responding to it that operate outside of our awareness and can be in direct contradiction to the beliefs and values we espouse. Examining our privilege and complicity in (in)justices can shed light on those biases. Let us look at some examples that may hold resonance for you. Do you have a vehicle that can transport you to your preferred recreational activity site? Have you considered the "flesh"-colored Band Aids in your first aid kits, asking yourself, "Whose flesh color?" Do you think about the camping food you provide to trip participants and the culinary cultural relevance of those products? What messages do trip stories of your expensive, far-flung adventures convey to others? Does assigning "same-sex" tent groups on outdoor trips presume that all participants are cisgender? Have you ever prejudged someone with a larger body, anticipating the likelihood of them struggling on a rock-climbing route? Have you questioned someone's ability to carry their weight or capacity to "keep up" on a backpacking trip based on their size or gender? Have you ever questioned whether someone who uses a wheelchair can be a dancer, an athlete, or an adventure traveler?

When doing social justice work with students and colleagues, I often ask, "What is in your backpack of privilege?" Figure 23.1 further illuminates some of the above.

The question herein is, "Are you aware of your privilege(s)?" Not being so is itself a privilege. White, European immigrant recreation professionals claiming to be "color-blind" is a microaggression that perpetuates inequity. Remember, privileges (similar to those in the backpack and others) are unearned. You are born with them and you possess

Figure 23.1 Backpack of privilege.
Reprinted by permission from S. Bagley.

them relevant to the societal norm as to who holds power based on those. You are not responsible for having them, but you are responsible for how you use them, particularly relevant to working toward a more inclusive and just society.

The coin model of inequality (Nixon, 2019) shown in figure 23.2 illustrates the ways in which society (the coin) functions to produce and maintain inequality through the aforementioned unearned benefits (privileges) you may unknowingly possess, which can advertently and inadvertently lead to the oppression of others, particularly those with intersecting disadvantaged identities. For those of us afforded the privileges of having the coins to spend, now is the time to invest in others and society as a whole. A focus on diversity alone does not automatically lead to equity and inclusion and may fall short of the current aspirations forwarded in this chapter.

Being aware of our individual privileges relevant to the dominant ones within the societies where we live, work, and study affords us the opportunity to increase our cultural understanding and sensitivity. Cultivating cultural competence takes this a step further, incorporating the skills and knowledge to build relationships. Cultural humility emphasizes that no individual can fully understand another's worldview, and therefore, people must adopt a respectful, other-oriented engagement in relation to another person's background and experiences (Hook & Davis, 2019). Let us look at another example. I once led a group of high school students at a private New York City school on a fall backpacking trip. A parent phoned me prior to the trip asking if I was packing kosher food rations as the trip was scheduled over a Jewish holiday and her daughter was Jewish. I was embarrassed that this had not occurred to me and I was able to easily pivot to include kosher foods. In recounting this story now, I almost added the word *accommodate* to the end of that sentence. Being inclusive and culturally competent should be about more than simply "accommodating" "special" needs for individual students or participants. It must focus on intentional universal design of any recreational activity to maximize inclusion for all individuals participating. Universal design (see chapter 9) includes consideration of environments, facilities, equipment, programs, processes, lessons, and other resources, with the goal of inclusion for all people to the greatest extent possible (Center for Universal Design, 2020).

I apply the term *social justice literacy and humility* to capture the approach that I believe best aligns with a strengths-based approach to equity and universal inclusion. Akin to learning a new language, we need to become more literate relevant to our privilege and inadvertent (and explicit) microaggressions and oppressive actions in contributing to a more just society. How might we do that explicitly as recreation professionals and educators?

TOWARD A MORE JUST VIEW OF RECREATION AND LEISURE

The next section will explore the role of user-group perspectives and place- and person-responsive recreation, including recommendations for prosocial and pro-environmental professional practice that can contribute to a more just, equitable, and inclusive world.

Inclusive Place- and Person-Responsive Recreation

An expansive view of inclusion would begin with consideration of the nonhuman world alongside the human one. A post-humanist lens allows for exploration of a variety of human, nonhuman, animate, and inanimate actors who inform the

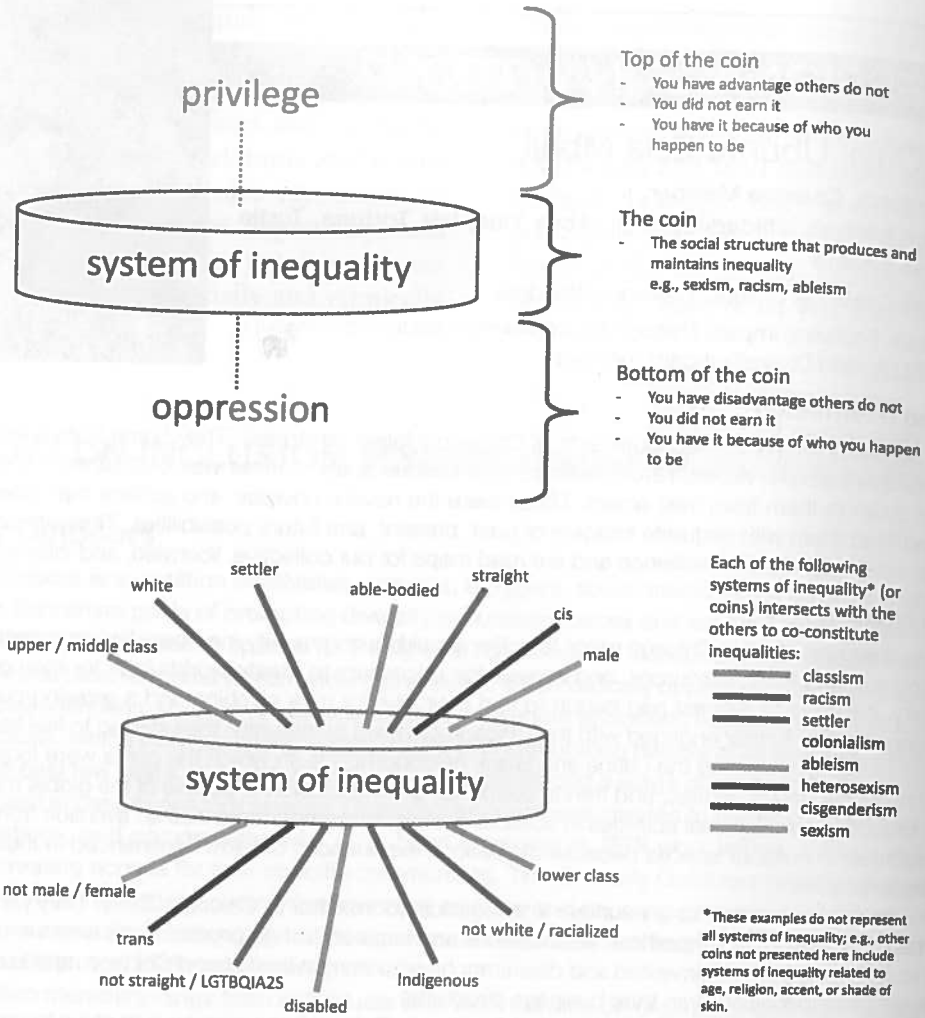

Figure 23.2 The coin model of privilege and critical allyship.

Reprinted from S.A. Nixon, "The Coin Model of Privilege and Critical Allyship: Implications for Health," *BMC Public Health* 19, 1637 (2019). Creative Commons Attribution 4.0.

relationships, interconnections, and dependencies that help describe and analyze our world, including our leisure worlds (Rose & Wilson, 2019). When humans see themselves as separate from the natural environment or conceptualize nature as being a resource for extraction, a place in which to recreate, or a place to be conserved, preserved, and humanly "managed," we risk becoming disconnected from place. Lowan-Trudeau (2017) asserts that those who believe that individuals must escape the city to truly experience the natural world and to (ab)use nature in this manner is inherently problematic and too often rooted in colonial ideology of dominion over land.

The word *wilderness* itself historically referred to landscapes that were conceptualized as "deserted," "savage," "desolate," "barren," and a "waste." Connections to wilderness were certainly not positive but more so connoted feelings of "bewilderment" and sometimes even terror. The taming, naming, and managing of wilderness places is human imposed. The establishment of an "American wilderness," including national parks and recreational tourism, emerged through the displacement of Indigenous peoples from their ancestral lands.

There has certainly been an increase in anthropocentric understandings of nature, but the central ideology remains that the historical and cultural presence and context of Indigenous peoples are too often absent (Stewart, 2004). Viewing the human–nature relationship as one of reciprocity and stewardship acknowledges both the Indigenous land and peoples and the nonhuman inhabitants of the territory in an effort to decolonize place. As Calderon (2014) asserts, acknowledging Indigenous

PROFESSIONALS IN ACTION

Forrest (Ọhịa) Ubuntu Zola Mbali

Diversify Outdoors, Coalition Member

Wááshindoon bikéyah ałhidadiidzooígíí, Abya Yala, Isla Tortuga, Turtle (Hah-nu-nah) Island

- *Education:* Columbia College, Chicago (attended)
- *Credentials:* Fostering Impact Through Environmental Leadership Development (FIELD); Wild Diversity (board member)

Background Information

Forrest was born and raised on the South Side of Chicago (Native Territories). They come from a long lineage of storytellers, bridge builders, rebels, revolutionaries, and curious souls. Forrest was crafted from the stories that were passed down to them from their elders. Those were the novels, novellas, and actions that raised them, fed their soul, and filled them with exquisite imagery of past, present, and future possibilities. Their ancestors' stories and parables were reminders of resilience and are road maps for our collective, liberated, and interwoven futures.

Career Information

Forrest began dreaming of what Chicago might look like should its community members feel empowered to dream and have access to the tools, resources, and knowledge necessary to create worlds built for the community, by the community. Additionally, Forrest had begun to find their love for rock climbing and a growing curiosity about mountaineering. As they further engaged with the Chicago climbing community, they started to feel the disconnect between local climbing gyms and the Latiné and Black neighborhoods (in which the gyms were located). Forrest started noticing larger issues, stories, and trends surrounding the exclusion of people of the global majority (PGM) from a wide breadth of recreational activities in outdoor spaces. It seemed there was an aversion from PGM communities to recreate in outdoor spaces because of previous experiences of harm experienced in these spaces on a multigenerational level.

In their youth, Forrest worked as a volunteer and logistics coordinator at Chicago Cares. They primarily served as a liaison between various neighborhood associations and large corporate organizations who were interested in giving back to and investing in disinvested and disenfranchised communities around Chicago, and building models of corporate social responsibility into their business structures.

Collectively, Pilar Amado and Forrest cofounded Sending in Color, whose mission is to strive to create a diverse and inclusive climbing community and industry by implementing justice, equity, diversity, and inclusion (JEDI) principles to break down barriers of accessibility for all BIPOC and create educational spaces to introduce new climbers to the sport and the outdoors.

Forrest eventually found home within the mountains, along flowing rivers, and among the open skies of Wyoming (Northern Arapaho and Eastern Shoshone Territory). They decided that if they were going to make systematic and sustainable change within the "outdoor industry" and within the field of experiential outdoor education, Forrest had to connect with the leaders, CEOs, stakeholders, funders, and community members within this specific industry. This eventually led to Forrest working at the National Outdoor Leadership School (NOLS) as the diversity, equity, and inclusion manager and additionally alongside organizations such as the American Alpine Club, Chicago Mountaineering Club, Sierra Club, Access Fund, Outdoor Research, North Face, Wyoming Outdoor Council, and PGM ONE to facilitate conversations surrounding cultural change, systematic oppression, and JEDI principles.

Recently, Forrest has decided to dedicate their time, energy, passion, love, and curiosity toward celebrating, amplifying, and coconspiring alongside the many communities that make up the whole. They believe that it is absolutely essential for individuals, communities, and industries to examine power dynamics and work toward redistributing wealth, resources, knowledge, and power to women, nonbinary and transgender folxs, Indigenous and Black peoples, PGM, lesbian, gay, bisexual, transgender, two-spirit, intersex, and asexual (LGBTQ2IA+) individuals, immigrant, migrant, and refugee communities, folxs who have disabilities, individuals who encompass the wide and beautiful breath of neurodiversity within our communities, and individuals who are currently or have formerly been incarcerated.

Advice to Students

Together, we must take action to protect the earth, Pachamama, Tonantzin. We must sit, stand, walk, roll, stroll, and lie in solidarity with one another, as sisters, siblings, and brothers of the same soil to build the worlds that we dream of.

land requires educators and students to consider how their identities with place have been constructed and whose identities have been omitted in European immigrant histories and curricula. Although individuals might feel implicated in this acknowledgment process, it also represents an important act of decolonization. Regrettably, land use agencies responsible for the provision of recreation services often lack racially and ethnically diverse leadership and consequently may not be sensitive to the needs of diverse American publics (Gooden, 2014). Culturally, the majority of wilderness visitors continue to be white, urban North Americans; and land management practices (for example, Leave No Trace, seven wilderness ethics principles) continue to reflect that demographic. For example, Indigenous culture groups may not necessarily "leave what you find" (principle 4) or

SPOTLIGHT ON INCLUSION

Diversify Outdoors

Diversify Outdoors is a coalition of athletes, activists, bloggers, social media influencers, and entrepreneurs. Collectively, they share goals of promoting diversity in outdoor spaces and working toward creating equitable, inclusive, healing, and liberated spaces for PGM, LGBTQ2SIA+ folk, individuals with disabilities, and various communities that have historically been underrepresented, systematically oppressed, or disinvested in based on aspects of their identities. Diversify Outdoors is passionate about promoting equity and access to the outdoors for all individuals, which includes being body positive and celebrating people of all skill levels and abilities.

Within the past few years, the outdoor industry has experienced a surge of advocacy surrounding the diversification of and access to outdoor spaces. Diversify Outdoors was created to better connect various individuals, organizations, and communities who have been engaging in JEDI work within outdoor industry for the purpose of creating access for their specific communities. The Diversify Outdoors coalition has utilized social media to empower individuals to join this movement as allies and coconspirators to hold space for and create conversation surrounding challenging but necessary conversations and inspire our communities to engage in cross-collaboration and in allyship for each other.

Our coalition members range from individuals who work full time on organizing and advocating for diversity and equity in the outdoors, as well as individuals who do so while balancing full-time careers in separate fields. Many of our coalition members work with retailers and brands as ambassadors and consultants, as well as hold leadership positions in environmental, conservation, and outdoors recreation organizations. Collectively, we have regularly been featured in a wide range of nationally distributed magazines, newspapers, podcasts, radio shows, documentaries, and digital media.

In 2018, Diversify Outdoors made the decision to host the Outdoor CEO Diversity Pledge, a grassroots initiative led by California activist Teresa Baker and Yale School of Forestry doctoral candidate Chris Perkins. The Outdoor CEO Diversity Pledge is currently hosted on the In Solidarity Project, a network of community organizers and leaders working alongside educational facilitators, to continue moving toward the goal of creating spaces that celebrate diversity and center healing, transformation, and reconciliation in the outdoor industry. The pledge pairs leading outdoor brands in one-on-one relationships with inclusion advocates to advance representation of PGM, LGBTQ2SIA+ folks, individuals with disabilities, and various communities that have historically been underrepresented, systematically oppressed, or disinvested in across the industry. The pledge aims to improve representation across staff and executive teams, media and marketing, and athletes or ambassadors in the outdoor industry. By building a relationship of support, empathy, and understanding versus external skepticism and internal stress, the pledge is moving the outdoor industry toward authentic inclusion. To date, 180 organizations have signed on to the Outdoor Industry CEO Diversity Pledge.

The Outdoor Industry CEO Diversity Pledge recognizes that the challenges that we face will not be solved overnight, but we believe their existence represent incremental progress toward building a more inclusive outdoor industry. They hope that this list of signatories will grow over time and will continue inviting other outdoor industry CEOs around the world to join. Diversify Outdoors and the Outdoor Industry CEO Diversity Pledge believe the outdoor industry will reach its full potential when it represents everyone who goes outside. By deeply committing to the work and advocating for diversity and inclusion within our workplaces, industries, and broader business community, we create an outdoor landscape that includes and empowers everyone.

"respect wildlife" (principle 6) because they often rely on the forest and the ocean as sources for sustenance. Furthermore, many recreation provision organizations lack inclusive representation.

Diversify Outdoors provides one example of supporting cultural and social identity unique user groups. Diversify Outdoors is a coalition of media influencers and visionaries who share the goal of promoting diversity and inclusion in outdoor spaces, including such organizations as Melanin Base Camp, Sending in Color, Brown Environmentalist, Fat Girls Hiking, Natives Outdoors, OUT There Adventures, and Latiné Hikers, among others.

You may be curious about the coalition's mission of inclusion given the unique identity focus of each organization. As defined at the outset of this chapter and throughout the book, inclusion is a possibility-focused view of supporting and valuing full participation for all individuals. Do you see yourself excluded in any of those Diversify Outdoors recreation user groups above? Beverly Tatum (2017) explores this type of self-segregation when reflecting on why all the Black kids are sitting together in the cafeteria during school lunch. She argues that "straight talk" about racial identity is essential to enable communication across racial and ethnic divides and that self-segregation may be one strategy for individuals to better understand their identities. The same is true for queer-identified individuals, gender-specific activity groups, and ability affinity groups, among others. The proliferation of meetups that are bonded around social identity provides evidence of the value of this.

As exemplified throughout this chapter, many of these self-segregated user groups have been historically marginalized from recreational experiences and wilderness environments. To experience a sense of community and place agency, many individuals may seek to recreate in solidarity with like others. Historically, white-majority participant organizations need to avoid seeking partnerships with those organizations that would provide them with diverse representation because that approach is often one that is tokenistic and white-centric. White settlers must move beyond allyship, which encourages individuals with privileged identities to use that privilege to disrupt oppression and become social justice accomplices. Accomplice-ship involves putting oneself in a position that indisputably communicates your stance on advocating alongside marginalized groups and being complicit in that struggle toward liberation, quieting white voices, and ceding privileged space, literally and metaphorically, for marginalized voices to be amplified (Breunig, 2021). The next section offers suggestions on how to do just that.

An expansive view of inclusion considers the nonhuman world alongside the human one.

Prosocial and Pro-Environmental Professional Practice

This section offers recommendations for professional practice. My hope is that you will use these to guide your own efforts in working toward a more just and inclusive praxis. This list is not exhaustive, but it will certainly provide you with a jumping-off point that you can commence immediately.

- Reconceptualize the concept of adventure, moving away from "epic" narratives rooted in conquering the wilderness.
- Learn about and integrate an understanding of intersectionality of race, class, gender, and overlapping identity oppression in your practice.
- Honor Indigenous place names rather than those that continue to perpetuate white supremacy.
- Adopt decolonizing frameworks and praxes.
- Think outside a U.S. context, adopting a worldview.
- Understand biracial and multiracial perspectives of wilderness and recreation.
- Focus on "real" representation: more BIPOC in organizational leadership positions.
- Embrace gender identities outside of the male-female binary.
- Understand the role of socioeconomic class relevant to access and inclusion.
- Develop inclusive hiring and promotion practices.
- Expand on your social justice competency and humility.
- Take a psychological first aid class to better facilitate diverse participant stress experiences.
- Offer programs for English as second language participants.
- Critique the media images of recreational practitioners.
- Go beyond allyship; be a social justice accomplice.
- With more than 2.3 million people currently incarcerated in the American criminal justice system (Alexander, 2017), support correctional recreation and other marginalized user groups through proactive citizenship initiatives.
- Challenge status quo, white European immigrant conceptualizations of wilderness.
- Encourage localized understandings of place by involving yourself in relevant issues, including the siting of landfills relevant to marginalized communities and other environmental justice initiatives.
- Revise your program materials and policies with a view toward inclusivity.
- Practice human–nature reciprocity that goes beyond Leave No Trace practices, applying social justice–oriented understandings of people and place.
- Design culturally relevant recreational opportunities and support access for immigrants and undocumented individuals.
- Engage in justice-oriented strategic interventions in power relations among park user groups, managers, and researchers.
- Diversify your reading lists and podcasts.
- Amplify BIPOC voices.

SUMMARY

The opening chapter quote, "Another World is not only possible, she is on her way. On a quiet day I can hear her breathing" is a hopeful one. A hopeful future is one that you can see yourself participating in, want to participate in, and have agency and capacity to participate in (Andrews, 2018). This hope-filled future is, by design and with intention, one that must strive for inclusion. My own hope is that you are ending this chapter with new theoretical insights relevant to the ways in which dominant paradigms, recreational user groups and organizations, and understandings of place function to both advertently and inadvertently privilege certain individuals and marginalize others. I am hope-filled that newfound understandings and actionable steps to engage in social justice–oriented professional practice will lead to new, inclusive paradigms that reshape the historical narratives that far too often are ones of exclusion rather than inclusion.

REFLECTION QUESTIONS

1. How can you further develop your social justice literacy and increase your own self-awareness relevant to your biases?
2. What steps will you take to decolonize your program? List a minimum of five and track progress "ruthlessly."
3. What will you do to be a social justice accomplice, advocating for greater inclusion?
4. How will you amplify BIPOC voices relevant to your professional communities of practice?