Diversity and Inclusion in the Recreation Profession

Organizational Perspectives

3rd Edition

Ingrid E. Schneider
B. Dana Kivel

Editors

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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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B. Dana Kivel

B. Dana Kivel taught tennis in a summer parks program, wrote for a daily newspaper in Tyler, 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 28th anniversary in 2016, LYRIC is a non-profit, social/recreational program in San Francisco for young people who self-identify as lesbian/gay/bisexual and transgender. Dana taught at the University of Northern Iowa and the University of North Carolina, and in 2001 received a Leverhulme Research Fellowship to live and work abroad in Leeds, England. Since 2003, Dana has been a professor of recreation, parks and tourism administration at Sacramento State University (CSUS), and in 2015 was named director of the Community Engagement Center at CSUS. In this new role, Dana oversees Service Learning, Community Service, and Civic Engagement.

Contributors

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

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Leandra Bedini is a professor in the Department of Community and Therapeutic Recreation at the University of North Carolina at Greensboro, where she teaches in the core as well as the therapeutic concentration. She is currently the Director of Therapeutic Recreation. She is both certified and licensed as a recreation therapist and has practiced in community, school, and hospital settings. Leandra received her BS degree from East Carolina University, her MA degree from Michigan State University, and her PhD from University of Maryland. Her research interests include the relationship of leisure and health of family caregivers, and the leisure of girls with physical disabilities. For her leisure, Leandra enjoys hiking, bicycling, mysteries, and spending time with friends and family.

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Barbara A. Ceconi is the principal of Ceconi Consulting Group, a universal design consulting firm. With the numbers of people developing age-related functional limitations, she has broadened the scope of her company to include this growing population. Ms. Ceconi includes this population when working with museums and cultural institutions, corporations, educational programs, and hospitals to reach the largest number of people possible in these venues. Ms. Ceconi enjoys theatre performances, long walks with her guide dog, Bo, and is an avid reader. Ms. Ceconi has her BA in psychology from Amherst College and her master's degree in social work from Boston College.

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Ayanna Farrell currently serves as an internal Learning and Development Consultant for Hennepin County Library, responsible for workforce development of all staff within the County's 41 libraries. Previously she served as the coordinator for the Educational Equity Alliance, an integration Collaborative with Mahtomedi and North St. Paul Maplewood Oakdale school districts. Ayanna also works as an adjunct faculty at the University of St. Thomas in the College of Education, Leadership and Counseling and St Mary's University in the Culturally Responsive Teaching Certificate Graduate program. Ayanna has used her skills and experience in many capacities; as a consultant for Patchwork Quilt, an after- school program in the Minneapolis Northside Achievement Zone, alcohol and drug counselor, juvenile probation officer, homeless advocate, director of mental health, and as a community counselor.

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Paul Heintzman is an associate professor of leisure studies at the University of Ottawa in Ottawa, Canada. He has extensive work experience in the recreation, environmental, and social service fields across Canada. He received his PhD in recreation and leisure studies from the University of Waterloo with a thesis titled *Leisure and Spiritual Well-Being: A*

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Jamie Hoffman is an assistant professor of recreation therapy at California State University, Sacramento, in the Department of Recreation, Park and Tourism Administration. A Certified Therapeutic Recreation Specialist (CTRS), she has worked in a number of settings with diverse populations. Her areas of expertise include adaptive sports, adaptive outdoor recreation, international training, and education. Her areas of research include international and cultural perspectives of disability and recreation participation as well as play.

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Paul Kivel, social justice educator, activist, and writer, has been an innovative leader in violence prevention for more than 35 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*. More information about Kivel's books and additional resources can be found at www. paulkivel.com.

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Terry Palmberg

Terri Palmberg, CPRP, received her bachelor's degree from the University of Wisconsin-LaCrosse and master's degree from Arizona State University. She spent her early professional years in Wisconsin and Minnesota. Terri served as assistant director over parks and recreation programs and facilities, citywide supervision of aquatics facilities and operations, and the citywide park ranger program. Over her 20-plus years with the City of Mesa Parks and Recreation Division, she held a variety of positions from administrative assistant to managing the city cemetery. She was an involved professional on the state and national level, serving in a number of leadership capacities. Now retired, Terri's leisure pursuits include house restoration, silversmithing, and golf.

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Jeff Rose is an assistant professor/lecturer in the Department of Parks, Recreation, and Tourism at the University of Utah. His research interests pursue a diverse set of questions that critically examine issues of public space, productions of nature, connection to place, and nonnormative behaviors. As a critical scholar, Jeff engages a justice-focused lens to a variety of settings: homelessness in parks, outdoor education, illegal marijuana production on public lands, and place attachment in protected areas. Most of his research uses qualitative methods to focus on systemic inequities that are displayed through class, race, political economy, and relationships to nature. Outside of academia, Jeff remains active as an instructor for Outward Bound. He also enjoys a variety of backcountry activities, including rock and ice climbing, backpacking, skiing, and canyoneering. More commonly, Jeff enjoys long runs in the hills, small-scale urban farming, and hanging with his family.

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Michele Schermann, a public health nurse researcher and educator, works at the intersection of human health, agricultural safety, and natural resource management with a special focus on working with immigrant and refugee populations. Skilled in multiple qualitative research methods, Michele translates her research findings into innovative, targeted communications for a variety of audiences, ranging from migrant children to natural resource professionals to Hmong farmers to local fresh fruit and vegetable growers. She is a master's graduate of the University of Minnesota's School of Nursing, with undergraduate degrees in nursing and in horticulture. When not working, Michele can often be found in the kitchen, either baking at home or baking at a commercial kitchen where she volunteers to bake tasty breads, cookies, cakes, and pies for people living with cancer, HIV/AIDS, MS, and ALS.

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Charlsena Stone

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

> " *We have learned to say that the good must be extended to all of society before it can be held secure by any one person or any one class. But we have not yet learned to add to that statement, that unless all [people] and all classes contribute to a good, we cannot even be sure that it is worth having.* "
>
> **—Jane Addams (1907/1964, p. 220)**

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

As you pick up this book, you might be saying to yourself, "It's the 21st century—voters in the United States elected the first African-American president in 2008; in many U.S. states, the majority of residents are of

Hispanic origin; same-sex marriage is now legal in all 50 U.S. states; across the Western world, women are increasingly in leadership positions… so why do we still need to read and learn about issues of diversity and inclusion?" We need this book because we continue to face and be challenged by racism, sexism, heterosexism and homophobia, ageism, discrimination, and exclusion based on class and disability.

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

… to what extent does your agency include "diversity" and "inclusion" as components of its identity?

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

In addition to power and privilege, legal mandates also influence issues related to diversity and inclusion. In fact, several laws have been passed to prohibit discrimination, most notably the Civil Rights Act of 1964, which includes numerous Title protections: Title VI protects people from discrimination based on race, color, or national origin at institutions that receive federal financial assistance; and Title VII prohibits discrimination by employers on the basis of race, color, religion, sex, or national origin. In addition, Title IX of the Educational Amendments Act of 1972 prohibits sex discrimination in educational institutions; and the Older Americans Act of 1965 protects people from discrimination based on age. In 2015, the 25th anniversary of the Americans with Disabilities Act was celebrated, which prohibits discrimination against people with disabilities in employment, transportation, public accommodation, communications, and governmental activities.

Despite all of these laws and regulations, people, by virtue of their race, gender, economic status, sexual identity, and so forth, continue to be discriminated against and face intentional and unintentional exclusion. These laws are critically important, but changes in cultural and workplace attitudes cannot be legislated. That type of change is more challenging to make. Moreover, as Wheeler (2014) asserted, progress in inclusion has been hampered due to its complexity, competing issues, lack of credence, and untapped resources.

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

Despite the laws and regulations prohibiting discrimination and rhetoric about inclusion, our clients face intentional and unintentional exclusion. Cultural and workplace attitudes cannot be legislated but rather require organizational attention. In 2000 and again in 2008, Allison asserted that ensuring diversity in human services agencies was perhaps one of the greatest challenges that we face going into the 21st century: this remains the case. Diversity provides the conceptual framework for thinking about how individuals with varying markers of identity interact with one another in organizations and how the dynamic of diversity operates at both micro (organizational) and macro (societal) levels. Inclusion refers to the actual practice of removing barriers and creating opportunities for full participation in an organization. As management and diversity consultant Andrés Tapia reminds us: "Diversity is the mix. Inclusion is making the mix work" (2009,

p 11). In the next two sections, we will look at definitions of diversity and inclusion and then strategies for how organizations can approach diversity and inclusion.

Key Concepts

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

As a term, *diversity* technically refers to variety, difference, or multiplicity. Loden (1996) notes that workplace diversity "includes those important human characteristics that impact individuals' values, opportunities, and perceptions of self and others at work" (p. 14). Diversity consists of core and secondary dimensions. Core dimensions include age, gender, mental/physical ability, race/ethnicity, sexual identity, and social class. Core dimensions serve as powerful reflections of our identity and have potent consequences for how we are socialized as they influence how we think of ourselves and how others respond to us. Often, though, we are

We have multiple core identities that influence our experience.

unaware of how these dimensions influence our assumptions, expectations, and opportunities. For example, from birth our gender has a strong influence on our sense of self and how others treat us. Always present, the influence of gender is sometimes subtle and other times quite obvious.

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

Core dimensions are critical to understanding diversity. Throughout this book, authors talk about how these core dimensions are markers of

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

Prejudice refers to negative attitudes or emotions that individuals hold toward certain groups (Cox, 1994; Pettigrew & Martin, 1989). Discrimination is the negative or unjust *treatment* of individuals/groups because of their identity; it is the *behavioral* manifestation of prejudice. One of the consequences of prejudice and discrimination is differential access to power; those in the majority often have privileges, opportunities, control, and life chances not available to others. For example, people who are able-bodied generally have more access to recreational and travel opportunities than people with disabilities. Imagine the complexity of trying to travel by plane if you are in a wheelchair or blind. Similarly, people who live in poverty do not have the same range of recreational opportunities as those who live in the middle and upper classes. Some of us never experienced golf, tennis, or downhill skiing until we were much older because these opportunities were not available except in schools and parks programs. Moreover, research continues to indicate that people of color continue to experience ongoing discrimination in housing, jobs, health care, and recreational opportunities.

From the time we were young, we were given many verbal and nonverbal messages, some conflicting, about how to deal with people different from ourselves.

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

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

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

other family members laugh at him behind his back and call him "gay." Depending on which messages children internalized, the stereotypes and labels became the foundation for adult attitudes and behaviors.

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

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

> In contrast to 'old-fashioned' racism, which is expressed directly and openly, aversive racism represents a subtle, often unintentional, form of bias that characterizes many white Americans who possess strong egalitarian values and who believe that they are non-prejudiced...the negative feelings do not reflect open hostility or hate. Instead, their

reactions involve discomfort, uneasiness, disgust, and sometimes fear (p. 3).

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

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

The third dimension is the *organizational level* or the "environment in which we work; the people, the formal and informal rules, the levels and functions, the way decisions are made, the ways people are hired and fired. It is the 'big picture'—the organizational 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 that often result from historical and systemic factors within the organization that lead to inequities. Institutional discrimination is not simply the accumulation of individual acts of prejudice and discrimination that individuals bring to the workplace, although such behavior allows institutional discrimination to persist. Instead, institutional bias and discrimination refer to the systemic barriers, such as policies, practices, procedures, rules, regulations, hiring/promotion patterns, and

> *One of the most difficult issues many individuals wrestle with is the sense that they are personally blamed for the existent inequity and discrimination; they respond defensively.*

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

One of the most difficult issues many individuals wrestle with is the sense that they are personally blamed for the existent inequity and discrimination; they respond defensively. This response fails to account for the fact that, despite the persistence of discriminatory behavior, there are many individuals who actively work to eradicate inequity. Also, this response fails to acknowledge the complexity of evolving institutional problems. Many of these problems may be so deep-seated that they have become the taken-for-granted "stuff" in our agencies and programs. These problems are part of a very complex organizational fabric that results not only from the history of the organization, but also from the historical perspectives of organizational leadership, the unquestioning acceptance by management and staff of agency policies and programs (i.e., that's the way we've always done it), the societal norms, and expectations of the time. Many agencies may not even be aware that their program is fostering inequity. This complexity of institutional bias and discrimination makes it difficult to recognize and change.

Recreation organizations, like other human service agencies, can respond to diversity efforts in a multitude of ways. Minors (1996) developed a six-stage model that illustrates potential organizational responses to diversity (Table 1.1). Any organization, including recreation organizations, can be characterized along a continuum from discriminatory/exclusionary through anti-discriminatory and inclusionary. Roberson (2006) suggested "inclusion focuses on the removal of obstacles to the full participation and contribution of employees in organizations" (p. 217), whereas Nielsen and Huang (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). Winters (2014) commented that "the most salient distinction between diversity and inclusion is that diversity can be mandated and legislated, while inclusion stems from voluntary actions" (p. 206).

Table 1.1
Organizational Responses to Diversity (Adapted from Minors, 1996)

	Discriminatory		**Nondiscriminatory**		**Antidiscriminatory**	
	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

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

Recreation, tourism, and nonprofit agencies in the middle ground are termed *nondiscriminatory organizations.* Such agencies recognize and tolerate diversity but often deny or ignore the power differences between

groups. Agencies in the Token Acceptance stage may actually begin to design policies that provide greater access to diverse constituents and employees, but not programs. In the Symbolic Equity stage, recreation agencies commit to eliminating discrimination and exclusionary behavior by taking active steps to hire and promote people of difference, but there is only token/selective hiring in targeted or specialized positions (e.g., director of affirmative action). Such agencies create special programs (e.g., diversity training seminars, special event activities, and leadership programs) to integrate people of difference into the existing organizational structure, but there are few substantive attempts to integrate people of difference into the organizational fabric of the agency/program. Inclusiveness in Stages 3 and 4 is predominantly philosophical and symbolic rather than substantive. Nishii and Rich (2014) note that "espoused practices do not necessarily translate into actual practices" (p. 338). Minors (1996) suggests that most organizations/agencies today are in these middle or early stages of development.

The final point on the continuum describes *anti-discriminatory organizations*. These organizations promote diversity, do not tolerate discrimination of any kind, are truly multicultural in policy and practice, actively seek inclusion, and work constantly to eradicate exclusionary behavior. Recreation organizations that reach the Substantial Equity stage are characterized by a responsive structure that *begins* to integrate diversity into organizational life. Diversity initiatives are carefully integrated into the mission statement and strategic plans. Further, all constituents, including people of difference, are integrated in efforts to redefine the organization's mission, scope, and service-delivery strategies. Some organizations at this stage come to rely less on hierarchical power relations and decide that their "implicit assumptions of 'power over' rather than 'power with'—are no longer appropriate" (Minors, 1996, p. 203). Such agencies also have ongoing evaluative procedures to ensure that equitable programs and employment opportunities exist at all organizational levels (Hubbard, 2004). Agencies that are Including Organizations reflect inclusiveness at all levels of organizational life. Structures exist to integrate community, staff, volunteers, and leadership into a seamless web of activity and hierarchical relations become transparent to organizational effectiveness. Whereas the agencies in the Substantial Equity stage represent organizations in transition, Including Organizations are "equitable, responsive, and accessible at all levels" (Minors, p. 204). Such "culturally competent" organizations are beacons of good government (Norman-Major & Gooden, 2012) and represent a strong business case (Thomas, 1990).

Minors' (1996) model suggests that the dynamics of exclusion are often subtle and powerful. Organizational behavior that might be observed in each stage varies and includes body language, communication patterns,

hiring practices, job assignments, power relations, and attitudes (see Table 1.2). Agencies can respond in a variety of ways to diversity, but those committed to the process can create identifiable markers to reflect inclusive policies and practices. The challenge for any organization is to insure that it continually moves toward greater inclusion. This requires constant vigilance and monitoring of the organizational diversity goals and achievements.

Table 1.2
Levels of Organizational Inclusion

Stage 1: The Excluding Organization

- Management, staff, and volunteers represent the dominant group only
- Program serves only the dominant groups 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 antidiscriminatory posturing, exclusionary behavior persists in hiring, promotion, and service to constituents
- Intense discussion on hiring "only qualified minorities" while lack of qualifications of established employees/managers ignored
- Increased effort at "multiculturalism" but little change in service delivery
- Hire "people of difference" as frontline workers to interact with the marginalized groups

Stage 4: Symbolic Equity

- Change in symbols not substance
- Espouse equity but ignore institutional barriers inhibiting open access
- Actively hire "people of difference" but 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

Levels of Organizational Inclusion

All of these definitions of diversity focus on aspects of "difference" and the fact of difference. The fact of difference is not the problem; rather, it is how difference manifests itself in terms of disparate and discriminatory practices. If diversity is about understanding "differences" among and between people and about understanding how past systems can reinforce power and privilege among the status quo, and if these differences are maintained in a hierarchical system, then what does inclusion look like and how does that work within organizations? This book explores ideas and documents good practices for inclusion. Roberson (2006) wrote, "diversity focuses on organizational demography, whereas inclusion focuses on the removal of obstacles to the full participation and contribution of employees in organizations" (p. 217). Nielsen and Huang (2009) also assert that "inclusion [is] the intentional act on the part of diverse members of an organization to make this difference a part of the group's status quo of effectiveness" (p. 4).

Organizational change is slow and difficult and requires an ever-present commitment at all levels of the organization—from front-line workers through the top-level management (Argyris, 1993; Hubbard, 2004; Kennedy, 1988; Schein, 1996; Senge, 1996; Winters, 2014). But the role of the leadership is essential in setting the appropriate spirit and direction for diversity initiatives. The reality is that changing the organizational culture is probably one of the most difficult challenges a leader could face. There will be excitement about the possibilities, but there may also be fear, anger, and resistance. There are many things that we, as individuals and professionals, can do on a daily basis to support diversity and inclusion efforts in our work and play. This book invites you to think about the diversity and inclusion process as a journey that begins with single individual steps. The contributors to this book join the journey and help identify opportunities and challenges that we face along the way, both individually and as recreation, parks and tourism professionals.

> *There are many things that we, as individuals and professionals, can do on a daily basis to support diversity and inclusion efforts in our work and play.*

The Book's Organization

We are excited to share the voices of academics, agency professionals, and leaders whose work and expertise focuses on issues and challenges of diversity and inclusion. This book provides avenues for academic professionals to describe the most salient scientific issues and findings related to organizational diversity and inclusion and discuss implications for practice and program management. Similarly, seasoned-agency professionals—who have worked in agencies such as Boys & Girls Clubs,

the USDA Forest Service, tourism and hospitality industries, museums, and theme parks—share their own thoughts and experiences about workplace diversity and inclusion. Further, the case studies illustrate the work of diversity and inclusion and the challenges to achieve them. The contributors invite us to think about diversity from a range of perspectives and provide us with important tools for the journey ahead.

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

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

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Voices and Cases from the Field

I

2

Everything Counts

Tamara Johnson

I am a part of the 80%. That is, I am a part of the 80% to 83% of the United States population that grew up in an urban or suburban setting (U.S. World Bank, 2012). Specifically, I grew up in the metropolitan Atlanta, Georgia area, one of the fastest growing urban centers in the United States since 2000 (Forbes, 2014). My family was not particularly outdoorsy, and although we did own a tent and a few flashlights, we only went camping a few times during my childhood.

Despite that, I work for the U.S. Fish and Wildlife Service, one of the two government agencies responsible for enacting the Endangered Species Act in the United States. Our mission is to "conserve, protect, and enhance fish, wildlife, and plants for the continuing benefit of the American public." As a biologist in the Georgia Field Office, I have the opportunity to oversee renewable energy projects, work on conservation of aquatic invertebrates, and engage in environmental education around the state of Georgia.

There were many reasons why I ended up in this field, including having scientists as parents and being heavily involved in my high school environmental club. When I was a young child, I even fantasized about working in a job where I got to wear lab goggles and a lab coat! I followed those dreams to the Georgia Institute of Technology, where I was able to earn a bachelor's of science degree in biology, hold an internship with the National Wildlife Federation, and wear my lab coat and goggles while I worked on published research on the federally endangered Tennessee yellow-eyed grass. This work acquainted me with the U.S. Fish and Wildlife Service, making note of the federal agency whose mission centered on recovering imperiled species, unaware that one day my admiration would turn into a full-time career with them.

When I entered my natural resources graduate program, these scientific aspirations began to feel small, even insignificant, when I could not contribute to discussions about the best hiking boots or camping gear, or talk about going hunting when I was younger. The new culture I entered into was not hostile by any means, and I definitely enjoyed the learning curve of moving my laboratory from an indoor sterile compartment to the great outdoors. However, there was a very subtle but potent pressure to know the most about species and have the most sure footing in the forest. Being confident in these areas meant you belonged in this field, that you were the true scientist. Even though I chose the natural resources program for an academic interest in wildlife and to engage the public in wildlife education, lack of experience in recreational fishing, hunting, or backpacking made me feel behind the learning curve. This pressure was coupled with already sticking out as one of the only black students. Having attended a predominantly black high school and an exceptionally diverse college, being almost the only minority in my whole graduate program was shocking and intimidating. There was a small sense that I had to defend my interests; that my anomalous presence needed to be compensated for by being even more hardy and tough in the outdoors. As such, I found myself downplaying my urban roots and traditional lab science background and emphasizing the few camping/hiking/fishing experiences I did have. To make it in this field, I perceived that there was a rural, outdoorsy mold, and I needed to fit in it.

I was an insecure graduate student sitting in one of my professor's offices, and after keeping up this charade for many months, these words cut to the quick: "You know, I try to focus on the things I have in common with people more than on the things that I do not."

My professor, a fellow minority, encouraged me by telling me his whole story of arriving in the field of natural resources, which included going to school to play football and working a series of odd jobs after college. He was careful to underscore that although it took him a while to find this field of work, he still valued the experiences of doing other jobs and activities.

After that conversation, I did some soul searching. Growing up, we did not go hiking, but we played outdoors with our cousins all the time. Although I never shot a deer, I was always intrigued when they came to our backyard to eat our grass. While I did not own much camping gear, I did create my own worm farm in a peanut butter jar. Moreover, my experience in dabbling in other fields like psychology and journalism has only been beneficial in making me a better biologist (although I am waiting for my radio disc jockey skills to come in handy professionally). My career path was windy, and I honestly did not expect to end up in a career that I love so dearly. The path was nontraditional, but it was mine. Valuing my own story and having my important mentors value my story gave me confidence and a sense of belonging in the conservation field.

The longer I do this job, the more I understand that being a conservationist is not about fitting into a stereotype, but about learning how my story fits into the great outdoors. I venture to say that anyone who has seen a sunrise or heard a bird sing can become an environmental steward, and this stewardship can have powerful implications, even if the person does not make a career out of it. With a country that is only growing more and more colorful, mobile, and urban, it is an exciting challenge to come up with creative ways to help someone cultivate an environmental ethic. Natural recreation resource managers and wildlife specialists can come from a broader pool with a closer and critical look at what skills and life experiences are more relevant than what was once perceived.

The burden to represent my entire race in the field has faded under my deepened knowledge and passion for natural resources and wildlife as well as the wisdom to know that these loves began long before I felt like I had to prove myself. To keep natural resource and wildlife management effective and relevant, it is necessary to recruit from the 80%, along with from other underrepresented groups (e.g., women, adults under 30). But organizations must ask: Are we creating room for people who do not look, act, or recreate like us to be the next generation of natural resource and wildlife professionals? Is there a rural, outdoorsy standard that we are subconsciously striving for, at the cost of bringing desperately needed new perspectives to the field? Is there a young child that needs to hear that his small interest in urban wildlife can be grown into a love for nature, and a job in protecting and sharing it? Learning at an early age that their love for nature is valid and their perspective is necessary, these children will one day be able to make good conservation decisions with confidence. I am grateful for the mentors in my life that helped me connect the dots, and I look forward to doing the same for others. For those of you in the 80%, find your connections or someone who can help you connect your dots and realize everything counts.

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A Case Study of Culturally Appropriate Conservation Education

David N. Bengston and Michele Schermann

Objective

Create culturally appropriate conservation education materials for Hmong Americans, including new refugees and elders with little proficiency in English, as well as the broader, multigenerational Hmong community. This case study discusses an organizational response from the USDA Forest Service, in partnership with others, to better serve the Hmong American community.

Description of the Organizations

Local, state, and federal governments. Hmong-serving nonprofit mutual assistance agencies.

Major Problem/Issue/Concern and Contributing Factors to the Problem

Hmong refugees began to arrive in the United States in 1975 following the war in Vietnam and Laos. Laotian Hmong had been secretly recruited and armed by the U.S. Central Intelligence Agency (CIA) beginning in the early 1960s to fight the communist Pathet Lao and their North Vietnamese allies. When the United States troops withdrew from Vietnam and Laos and the pro-American Royal Laotian government collapsed in 1975, Hmong fled persecution and annihilation from the new communist regime, seeking safety in refugee camps in Thailand and eventually coming to the United States.

A distinctive aspect of Hmong culture—both traditionally and continuing today—is a deep connection with the natural world. Unlike many ethnic groups in the United States, members of the Hmong community are heavily involved in natural resource-based recreation activities. Their participation in activities such as hunting, fishing, and gathering edible plants is disproportionately high relative to their share of the U.S. population (Bengston, Schermann, Moua, & Lee, 2009).

Public land managers in the United States have struggled to effectively serve the Hmong community for several reasons. First, there are low literacy rates and few English speakers among elders. The Hmong had no written language until the 1950s, and access to schools was limited in their remote mountain villages in Laos and in the refugee camps in Thailand. As a result, literacy rates are low in the middle and older generations—those who are often out hunting and fishing. Some elders are unable to read park signs

or hunting and fishing regulations, creating significant communication challenges for park personnel. Second, there were no hunting and fishing regulations in their homeland in Laos. Also, little or no distinction was made between public and private lands (Bengston et al., 2009), although most Hmong who have lived in the United States for a long time have learned and adapted to U.S. recreation laws and regulations.

A third issue is that the Hmong community has a distinct set of norms related to outdoor recreation that sometimes conflicts with the recreation norms and traditions of the dominant White culture. Consistent with their traditional practices in Laos, many Hmong feel more comfortable and secure hunting, fishing, camping, picnicking, and gathering in large groups. The practice of large groups of Hmong who hunt together—combined with language barriers, a lack of familiarity with recreation rules among a minority of Hmong, and many instances of racism directed at Hmong recreationists—have resulted in occasional clashes with White recreationists, property owners, and conservation officers. Finally, there is virtually no research literature on Hmong and outdoor recreation, and therefore little to help inform and guide recreation managers in serving this distinct ethnic group.

Administration/Managerial Implications of the Problem/Issue/Concern

The challenge that recreation managers face is serving the Hmong American community: 260,073 persons of Hmong origin live in the United States, although this is likely an undercount (Pfeifer, Sullivan, Yang, & Yang, 2012). Although found in all corners of the United States, the three states of California (91,224), Minnesota (66,181), and Wisconsin (49,240) account for about 80% of the U.S. Hmong population. Despite significant advances, Hmong Americans are one of the most disadvantaged ethnic groups in terms of income and educational attainment (Xiong, 2013).

Agency Response

In partnership with members of the Hmong community, the USDA Forest Service, Northern Research Station, and the University of Minnesota developed a project to create culturally appropriate conservation education materials for the Hmong community, including elders and others with little proficiency in English as well as the broader, multigenerational Hmong community. The approach involved two parts. First, interviews with Hmong natural resource professionals from across the United States revealed many concerns and educational needs. In these interviews, key conservation education messages specifically for the Hmong community were identified.

Second, partnering with members of the Hmong arts and theater community, we created a video titled *The Wildlife and Wilderness Exploration Show* with a variety of entertaining and educational segments to convey messages about conservation. This approach was a modern twist

on Hmong cultural traditions: Hmong people have a strong oral tradition in which storytelling and folktales are used to entertain and teach (Schermann et al., 2008). In contemporary Hmong American culture, videos distributed in digital video disc form (DVDs) have become a frequently used form of entertainment and cultural learning as the practice of traditional storytelling has declined.

The video includes five segments that focused on these conservation education messages:

- Responsible use of public lands
- Rules and guidelines for gathering wild plants
- Hunting and fishing rules and safety
- "Leave no trace" camping and sanitation principles
- Fire safety and prevention

Between the video segments, musical interludes featuring a diversity of Hmong musicians, singers, and a spoken word artist reinforce the educational messages.

The DVDs have been distributed to individuals at events such as Hmong New Year celebrations around the country and have been distributed to community organizations. DVDs have also been distributed to local, state, and federal land management agencies, environmental education organizations, and nature centers in states with large Hmong populations. The video has been shown on public television in Minnesota and California, and the audio track has been played on Hmong radio programs. The video and its messages have been enthusiastically received in the Hmong American community and received a variety of press (e.g., Lymn, 2011).

To supplement the messages about legal gathering of wild plants, a large-format picture-based poster was created with photos of commonly collected wild plants. Good harvesting practices and special considerations when gathering the plants were written in English and Hmong alongside the plant photos.

Self-Reflection

Throughout the course of this project, we learned several lessons about developing culturally appropriate educational materials and approaches that can be applied elsewhere. First, we learned that we had to work closely with members of the Hmong community, not only involving them every step of the way but following their lead to ensure that the most important messages were identified and that they were communicated in memorable and culturally harmonious ways. The messages identified by Hmong natural resource professionals were different than would have been identified by those outside the Hmong community. Many of the ways in which these messages were communicated in the video were unique to Hmong culture,

such as through a traditional folktale and skit in which squirrel ghosts teach hunters about fire safety in their dreams.

Second, we discovered that partnerships with the Hmong community should be viewed as long-term efforts that require a substantial investment of time. When we began this work, we had a different project in mind, but slowly, over time, the work shifted and changed because of our ongoing dialogue with Hmong natural resource professionals, members of the Hmong arts community, and other Hmong partners. The process of intercultural dialogue and collaboration cannot be rushed.

Third, we learned that cultures are constantly changing and adapting, particularly immigrant and refugee communities as they experience acculturation. This created a need to appeal to and communicate with a wide range of community members, adapting and blending traditional elements with modern. Therefore, we strove to incorporate the dynamics of sociocultural change in the design of the educational materials and approaches.

Finally, it became clear that one size does not fit all. The conservation education needs of members of the Hmong community are unique. In contrast to many other ethnic groups in the United States, members of Hmong communities are engaged in nature-based activities at disproportionately higher rates (Bengston et al., 2009). The educational need in this case is to help maintain, expand, and inform this participation, which is an important part of maintaining the heritage and traditions of many Hmong. We learned that culturally appropriate environmental education must be tailored to specific ethnic communities.

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USDA Forest Service YouTube Channel links to the Wildlife & Wilderness Exploration Show:

Conserving public lands, Introduction: http://www.youtube.com/watch?v=oYM5oXrydJo

Hunting regulations and safety: http://www.youtube.com/watch?v=Y-jf1dxwCNY4

Fire safety and prevention: http://www.youtube.com/watch?v=K8EA-tu0N9vA

Gathering wild plants: http://www.youtube.com/watch?v=caHBe-tH0ok0

Leave no trace: http://www.youtube.com/watch?v=cEBhRpdOgU8

The Latino Institute
An Equitable Recreation Program in the City of Phoenix

Ariel Rodríguez

Objective

Explore how the City of Phoenix, Arizona, through its Parks and Recreation Department, addressed service provision to residents of Latin American descent. The lessons learned from this case study may also be applied by other municipal park and recreation departments throughout North America when providing services to other diverse segments of the population.

Description of the City of Phoenix and Latino Institute

The mission of the City of Phoenix is "to improve the quality of life in Phoenix through efficient delivery of outstanding public services" (City of Phoenix, n.d.). In 2014, the City served more than 1.5 million residents through 34 departments with approximately 14,000 employees and a general fund of more than $1.1 billion (City of Phoenix, 2014). During this time, the City of Phoenix Parks and Recreation Department had more than 1,000 employees and received approximately $92 million from the city's general fund (City of Phoenix, 2014).

Starting in 2000, the Latino Institute, a program implemented through the City of Phoenix Parks and Recreation Department, began serving city residents. Today, the Latino Institute serves a variety of purposes, but a primary purpose is to serve as a liaison between the City of Phoenix, community agencies, and the Latino community. Its mission is "to enhance the quality of life for all communities through a collective effort that recognizes the richness of the Latino culture, its contributions to society, and its challenges for the future" (City of Phoenix Parks and Recreation Department, n.d.).

As of 2015, the Latino Institute was managed by an executive volunteer board composed of eight to ten city employees from various departments such as Parks and Recreation, Police, Law, and the City Manager's Office. The co-chairs work with the Parks and Recreation Department and have extensive special events and programming experience. Additionally, the co-chairs are both of Mexican descent, which reflects a major proportion of the Latino community throughout Phoenix. Most of the programmatic efforts of the Latino Institute are led by the co-chairs and one or two staff members. Volunteers, often provided by community partners, are also used for larger special events. Funding for the Latino Institute differs by fiscal

year, but approximately 80% of funding is obtained through sponsorships and programming fees. The remaining 20% of the budget is funded through the City of Phoenix.

Equality vs. Equity

According to Henderson and Bialeschki (2008), there are at least two philosophical perspectives an agency may take when providing recreation services to residents, a liberal-equality philosophy that promotes equality in the provision of services, and a collective-needs philosophy that suggests services should be provided equitably. When a service is provided with equality, decisions are fairly objective. For example, if a community has a swimming program, then everyone is allowed into the program, and everyone adheres to the same program policies. The liberal-equality philosophical approach has traditionally been used by recreation agencies and has created many opportunities for residents (Henderson & Bialeschki, 2008). It is also the approach primarily taken by the City of Phoenix Parks and Recreation Department.

Equity is distinct from equality in that it takes into consideration differences between people when providing services to them. Henderson and Bialeschki (2008) identified equity as an ethical judgment that takes into consideration subjective assessments. From a collective-needs perspective, this would suggest having a better understanding, at the outset, of the needs of a diverse group to ensure we are responsive in ways that yield the highest levels of interest and participation from community members. For example, should the cost of a program be the same for everyone or should family income be considered? Should a service be provided if it only benefits one ethnic group in the community? To what extent should program policies consider religiously diverse groups? These are all questions which stem from a collective-needs perspective.

Major Problem

Population shifts have the capacity to compound issues or highlight needs that may have at one point been viewed as irrelevant. Between 1980 and 2000, the City of Phoenix incurred a 261% population increase of individuals who self-identify as Hispanic or Latino (Suro, 2002). By 2010, 40.8% (590,631) of the City of Phoenix residents self-identified as Hispanic or Latino (U.S. Census Bureau, 2015). Two primary issues became apparent throughout the population shift. First, with this demographic shift came an influx of people with a diverse array of service and programming needs which the city was not providing. Second, many services provided were often underused. The underutilization of services was due to several factors: mistrust of government officials, a heightened sense of discrimination in large part due to state-level immigration policies (Toon, 2010), and a lack of awareness of what government services are available and could be helpful.

Managerial Implications of the Problem

The managerial implication of these issues is that a new and inclusive approach was needed to provide services to the growing Latino community. This new approach needed to be more inclusive of community members to ensure that appropriate needs were addressed and that processes were transparent to help increase the level of trust with the community and to find ways to support residents to begin to use services that were available to them.

Agency Response

Recognizing the need for a different approach, the City of Phoenix created the Latino Institute in 2000. The city identified the Parks and Recreation Department as the catalyst for the Latino Institute program. The Parks and Recreation Department has historically collaborated in a positive manner with the Latino community on various programs and events. Personnel in the department interact with individuals of all ages and have built long-term relationships with them over the years. The Parks and Recreation Department also manages many facilities residents view as safe and events that are fun to attend that facilitate a positive interaction between employees and residents. The Latino Institute also promotes positive interactions through the hosting of special events, workshops, and other programs. Two primary Latino Institute special events have included a Back to School and Health Fair and the El Día de los Niños Children's Festival.

Back to School and Health Fair. The Back to School and Health Fair, held on an annual basis, has aimed to help children and their families prepare for school. Thousands of people attend this event, which is widely advertised throughout the City of Phoenix and is open to the public. While the information for the event is provided to the general public, there is a concerted effort to reach out to Latino families in Phoenix through communication channels they are more likely to use. In Phoenix, these may be through local Spanish radio stations, news agencies, and organizations which have historically been trusted by the Latino community. At the event, free backpacks are distributed to children contingent on supplies. Free health screenings and immunizations are also provided by local health officials. Information sessions and tables provide caregivers with information and resources to help them more effectively guide their children throughout the school year. The event also includes a plenary session during which there are discussions about park and recreation services, new laws, health issues, school issues, and other topics relevant to members of the community.

El Día de los Niños Children's Festival. Each year, schools throughout the Phoenix area are contacted and invited to attend El Día de los Niños. All children are welcome to attend. Similar to the Back to School and Health Fair, this event draws in thousands of children, parents, and

educators. Interactive information tables are made available for children to learn more about their communities in a safe and fun environment. Local clubs are also invited to perform cultural dances.

While empirical studies of the overall effects of the Latino Institute on the Latino community are lacking, there is anecdotal evidence that suggests the program is having a positive effect. First, the number of participants to Latino Institute special events has continued to increase over the years suggesting that a greater number of residents are being served. Second, each year, more community agencies are requesting to be a part of Latino Institute events in order to better access the Latino community. Third, even during the most recent national economic recession, special event sponsorship support, primarily through fiscal resources and volunteers, remained high. Lastly, local political support for the program has continued as evidenced by the continued allocation of human and fiscal resources to support the program.

Self-Reflection

Since its inception, the Latino Institute has learned several lessons that have resulted in more effective programs to the Latino community, discussed below.

First, identifying and understanding the needs of different segments of the Latino community is critical for effective service provision. The Latino community is not one homogeneous community, but differs by generation lived in the United States, Latin American origin, linguistic distinctions, and other important factors which contribute to differing needs. A flawed assumption is that making current programs accessible, such as through translating marketing material in Spanish, will be sufficient to meet the needs of individuals of Latin American descent. If the content of the program is not viewed as critical or important to the people it is meant to help, it will not likely be effective.

Second, the development of trust between the Latino Institute and the Latino community has contributed to its ability to be successful. By focusing on the Institute's key goals and objectives, developing meaningful partnerships, continuously interacting with the Latino community, and following through on promises to the community, they have been able to develop this sense of trust. This trust did not simply occur at the inception of the Latino Institute, but took many years to develop.

Third, having support from locally elected officials and administrative support from the City of Phoenix Parks and Recreation Department and other city departments has helped the Latino Institute to have a viable foundation. Consistent communication with elected officials and city departments, inclusion of board members throughout the various city departments, and resource and program transparency have all contributed to the positive relationship between the City of Phoenix and the Latino Institute.

Fourth, the development of a strategic plan with input from representatives throughout the City of Phoenix, including the Latino community and members of various city departments, has helped the Latino Institute remain focused. This focus has led to more effective and efficient programs and events which have reached thousands of residents and has helped to maintain a sense of trust between residents and the Latino Institute.

Lastly, without the support of local partners, it would not be possible to implement the number and scale of programs and events offered by the Latino Institute. However, while partners are important, the Latino Institute has been most effective at meeting their special event and programming goals and objectives when they partnered with agencies interested in expanding current Latino Institute programs and events. Additional partnership selection criteria include, for example, the mission of potential partners, the extent to which potential partners provide programs or services which benefit the community, historical relationships of partnering organizations and the Latino community, and past experiences of potential partners with the Latino Institute.

Agencies take a variety of approaches when providing services to diverse populations. According to Dass and Parker (1999), three primary approaches to diversity are (1) episodic, (2) freestanding, and (3) systemic. With the case of the Latino Institute, a freestanding program was developed to more effectively meet the needs of the growing Latino community. Given the size of the City of Phoenix municipal government and the mounting pressure to address the needs of the Latino community, the freestanding approach was the most viable in 2000. Through the Latino Institute, the City of Phoenix was able to provide more equitable services while maintaining a liberal-equality philosophy. While freestanding programs can be effective, they fall short of systemic approaches which permeate the entire agency and which may bring about long-term institutional change.

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Orlando Gay Days
Organizational Responses and Nonresponses

Greg B. C. Shaw

Objective

The objective is to highlight the balance leisure corporations often face when trying to appeal to a wide range of guests. Leisure spaces are often used as locations for events and gatherings, which may put diverse and conflicting groups of people together. As a result, corporate positions on diversity can be called into question, which may lead to backlash and lack of support from one or more groups.

Description of the Organizations

Walt Disney World

Walt Disney World (WDW) is a division of Walt Disney Parks and Resorts, one of the businesses operated by the Walt Disney Company. WDW is located in central Florida, approximately 20 miles from downtown Orlando, a city with a population of approximately 255,000. The property covers more than 43 square miles, making it roughly the same size as the city of San Francisco, California. The entertainment areas of the resort consist of four theme parks, two water parks, shopping villages, hotels, time-shares, golf courses, an educational campus, a sports complex, a campground, and extensive acreage set aside for outdoor recreational activities. Disney incorporated two cities, Reedy Creek and Lake Buena Vista, to help manage the property, including providing its own emergency services, electricity, and fire department. In 2003, the Walt Disney Company successfully lobbied Congress to establish no-fly zones over WDW and Disneyland Resort.

WDW attracts more than 50 million people annually, making it the world's most frequently visited human-created destination. WDW employs more than 66,000 people and is the largest single-site employer in the United States. WDW has been active in supporting lesbian, gay, bisexual, transgender (LGBT) employees and guests, providing health benefits to its employees' same sex partners since 1995 (still not mandatory in all Florida counties), and offering gay weddings to guests since 2007 (Florida began recognizing same-sex marriages in 2015).

Gay Days. Gay Days began in 1991 as a single-day event for the LGBT community to "Wear Red and Be Seen" at the Magic Kingdom theme park in WDW (GayDays.com). The event is put on by a combination of local activists and LGBT groups, as well as corporate sponsors, but is not officially hosted by WDW. As of 2015, Gay Days claims to attract more than 150,000 participants annually who contribute more than $100 million to Orlando's

economy at more than 40 locations throughout the region that have Gay Days-related happenings (GayDays.com).

Though not an actual organization initially, the website, "GayDays.com" was launched in 1998 and has served as the official location of Gay Days information. In 1999, Gay Days, Inc. was registered.

Major Issue and Contributing Factors to the Problem

Recreation, tourism, and hospitality industries often find themselves in the center of controversy. This can hurt any industry, but when an industry is reliant on removing people from reality and providing them with "escape" and "fantasy" as recreation often does, "real-world" problems can significantly alter the success of a business. Gay Days posed several challenges to WDW.

The first Gay Days attracted approximately 3,000 attendees and went almost unnoticed at WDW. By the mid-1990s, between 10,000 and 15,000 people were visiting WDW during the unofficial event, and participants wore red t-shirts as a sign of visibility while visiting the theme parks. As the event expanded to a full week, airlines, car rental companies, and several other central Florida attractions gave special promotions that highlighted Gay Days (Truesdell, 2000). Gay Days Orlando currently attracts more than 150,000 visitors and is promoted as the country's largest LGBT event. WDW is still the primary location for Gay Days (GayDays.com).

During the mid-1990s, protests against Gay Days and Disney's lack of corporate-level response began. The first large group to take a formal position was the Southern Baptist Convention, the largest Baptist organization in the world and the largest Protestant organization in the United States. In 1997, the Southern Baptist Convention cancelled its annual WDW event and called for its members to boycott Disney merchandise, movies, theme parks, etc. (Hastings, 2001; Myerson, 1997).

The Tampa, Florida-based American Family Association, which routinely posts anti-gay and anti-Islamic messages on its website, hired airplanes to fly near (the no-fly zone has prevented planes from flying directly over the resort property) WDW with banners warning potential visitors that Gay Days were in progress (Truesdell, 2000). The Florida Family Association, along with the Christian-based One News Now, warns online readers on their website of the dates of Gay Days at WDW, recommending that Christians not visit the resort during that period (Butts, 2014). In 2008, the Christian Action Network suggested that Disney post signs alerting visitors to Gay Days.

Administrative Implications of the Issue

Clearly there is the potential for negative publicity for WDW originating with Gay Days. Guests who have planned for months, used vacation days, and spent thousands of (nonrefundable or transferable) dollars may have a different experience in the parks than expected if coming during Gay

Days. This, in turn, influences visitor satisfaction. Would-be guests are not informed of Gay Days when making Disney hotel reservations or buying theme park tickets online, and consequently, a "surprise" at the destination that was not advertised or mentioned by WDW may prove to be undesirable to some guests. The accusation has been made on several unofficial blogs and websites that by not requiring LGBT guests to come at night after the park has closed for a limited-entry, prepurchased ticket event, Disney has implicitly endorsed Gay Days.

Additional concerns for WDW involved fan websites for Gay Days that may show photographs of the event, including men dressed in drag as Disney princesses. These same images have been shown on anti-gay websites warning of the exposure Gay Days may have for families with young children (Wong, 2014). (It should be noted that WDW's posted dress code forbids adults from dressing as Disney characters during regular park operating hours.) Internally, WDW has a large LGBT employee union that has been estimated as the country's largest such union, although official numbers are not released by Disney. It can be imagined that the company is aware of how its actions may be interpreted by the LGBT employee union.

Agency Response

WDW, Gay Days, and the organizations that have opposed Gay Days have all had different responses to the event. WDW still does not claim official sponsorship of Gay Days or recognize the event on Disney event calendars. Disney employees are instructed to treat Gay Days as any other day when responding to call-in reservations for hotels, etc. During the actual event, however, Disney employees routinely hold impromptu events for Gay Days participants in front of Cinderella Castle, and the summer fireworks show has been extended to also cover Gay Days nights (GayDays.com).

For almost 10 years, beginning in the mid-1990s, the official host hotel, promoted on the Gay Days website, was the Hotel Royal Plaza, a WDW Hotel Plaza property. Although Disney does not control booking at the Hotel Royal Plaza, the location made it appear as if Gay Days was an endorsed event.

One of the most visible corporate responses to Gay Days has been in merchandising, with themed merchandise sold throughout the resort during the event. Merchandise includes red t-shirts with Mickey Mouse heads in rainbow colors, rainbow-colored Mickey Mouse antenna balls, rainbow bracelets, rainbow Mickey Mouse dolls, etc. None of the Disney merchandise actually says, "Gay Days," but simply uses the rainbow flag colors and familiar Disney character images and logos. (Rainbow-themed items are associated with LGBT people, events, and organizations.)

Merchandising alone would make it easy to understand why non-LGBT visitors to WDW would assume that the event was officially endorsed by the resort. However, Disney went further. In 2007, Disney began allowing gay weddings at WDW and Disneyland, although at the time in both Florida and California, gay marriage was not legal.

Disney responded to the Christian Action Network's request for signs alerting visitors to Gay Days signage by offering a statement saying, "That falls under our policy of nondiscrimination. Posting a sign about different groups of people who are visiting our parks could be perceived as discrimination, and we're not going to indulge in that kind of practice" (CNS, 2008). This is the same position the company takes on not alerting guests who call in for reservations.

In 2013, WDW announced George Kalogridis as its new president, the first openly gay person to serve in that position. WDW surely realizes that with such a large number of LGBT employees, its position on gay rights issues is critical to day-to-day operations of the resort.

Gay Days has also responded to the relatively warm reception from WDW, and the Gay Days website event calendar features separate visitation days for each of the four WDW theme parks. There are numerous photos of WDW attractions on the website, and Gay Days participants can purchase Disney theme park tickets directly through the Gay Days website.

In mid-2005, the American Family Association dropped its boycott of Disney, and the Southern Baptist Conference and Focus on the Family followed a month later (Johnson, 2005). Those groups and others cited more pressing issues to target other than Disney theme parks as the reasons for dropping the official boycott, although the criticism of Disney has not stopped.

Reflection

WDW's situation is complex. As a commercial agency, profit and economics are clearly of high concern, and a theme park's profit relies heavily on the number of guests that enter the property, and the money guests spend on dining and merchandise in the park. Merchandising has been key and a quick Internet search reveals several Disney items available for sale for Gay Days. While the extensive merchandising can be seen as part of Disney's keen ability to always make a profit, it also appears that the WDW is not embarrassed by its unofficial association with Gay Days.

Direct evidence of the internal decision making of WDW with regard to Gay Days is not available, but Gay Days has continued to grow in popularity. Seemingly, even without the Southern Baptist Convention event, Christian guests would still come to the parks, buy Disney merchandise, and watch Disney movies. Disney has been careful to never suggest that it has chosen one group over the other.

Future moves with WDW and if and how it moves Gay Days to an official, prepurchased ticket, event will be interesting. Bloggers such as self-described Disney fan Michael Truskowski (2014) have suggested that it is time for Gay Days to become official, not as a way of separating LGBT guests from the general public, but as a logical next step for the company, as social attitudes in the country have shifted toward a wider public approval on issues such as LGBT rights and marriage equality.

Additional Resources

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