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In-groups, Out-groups and the Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices: Exploring the Roles of Urban Land Managers, Affinity Groups, and Alaska Residents

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In-groups, Out-groups and the Challenge of Increasing Diversity
through Intentional Inclusion and Equity Practices: Exploring the
Roles of Urban Land Managers, Affinity Groups, and Alaska
Residents

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with an Emphasis in Educational Practice

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ABSTRACT

Public lands belong to all of us. Yet, data indicate that some Americans are participating more than others in the decision-making processes that guide use, access, and availability of our public lands and resources. Three researchers investigated three ways public participation intersects with the decision-making process, with a focus on illuminating barriers to full public participation as well as potential bridges to increasing equitable inclusion. Researchers interviewed urban land managers and affinity group leaders, surveyed a sample of residents in Alaska, and examined public testimony from a city council discussion about an inclusion resolution in Homer, Alaska. Qualitative and quantitative analyses across these studies revealed that participation barriers can be grouped into intra-barriers or inter-barriers. Intra-barriers are seen within individuals, groups, or organizations. Inter-barriers emerge between groups across society. Intra-barriers include difficulties such as lack of trust, deficient group representation, low familiarity with public lands, and shortage of resources. Inter-barriers involve lack of understanding of other cultures, groups, and agencies, and inconsistent priorities, policies, and mandates that drive efforts to promote diversity, equity, and inclusion in public lands and access to decision making. Our research identified five categories of bridges, or solutions, to these barriers: building and maintaining strong partnerships, increasing participant representation, strengthening ally capabilities, improving staff representation and cultural competency, and improving engagement strategies. The researchers conclude that the most direct path to increasing access to public decision making is to increase equity and inclusion in tandem. Increasing both the intentionality of inclusion and the practices of equity ultimately lead to more diverse participants who are actively engaged.

ACKNOWLEDGEMENTS

The researchers would like to collectively acknowledge that this project would not have been possible without the support and guidance our dissertation team. We owe significant thanks to Dr. Theresa Coble, Dr. Keith Miller, Dr. Carl Hoagland, Dr. Phyllis Bazcerzak, and Dr. Timothy Makabuya. In addition, we offer our sincerest thanks and appreciation to the first UMSL Heritage Leadership Cohort family of students, faculty, and staff who made this program a wonderful experience from beginning to end. We are in awe of the inspiring work that was achieved in these three years, as well as the collaborative work that we see ahead of us!

Amy Markle would specifically like to acknowledge her husband, Jami Markle, who encouraged and motivated me throughout the entire experience. My family, who has planted a love for both education and the natural world in my heart and has supported me along this journey. My dear friends and co-authors, Susan Newton and Laurie Stuart, who have been the best collaborators and absolutely amazing to work with! Lastly, all the educators that have inspired me the gift of learning and have fostered my curiosity to better understand the world around me.

Susan Newton is grateful to the support of her family and community of friends. Throughout the doctoral program, all provided encouragement and a helping hand when needed most. Susan especially thanks her husband, Chris Rau, who always made sure she had the time needed, and her children, Harrison and Mackenzie Rau, for whom she hopes the findings of the research create a more inclusive and equitable world. Their voices and experience show that the next generation is open to change, and we adults have the chance to shape the systems and institutions to follow their lead. Finally, special thanks to my co-researchers, Amy Markle and Laurie Stuart, who

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always asked the provoking question and created a space where doubt and confusion could grow into confidence and new knowledge.

Laurie Stuart is thankful for the support of her friends, colleagues, and family during this project. The survey, in particular, was made possible by fellow Alaskans who contributed finances and network resources to the distribution of the survey – as well as by those who provided survey data, taking time from their busy schedules to answer potentially uncomfortable questions. Stuart continues to ponder the questions that ignited this exploration and looks forward to ongoing input from fellow explorers as Alaska moves into a new phase of civic maturation. She is also grateful for the local friends who lifted her spirits and inspired her, for family members who pushed her forward, and to her fellow heritage leaders who shaped this experience in life-altering ways. Most especially, Stuart appreciates Amy Markle and Susan Newton for their unwavering dedication to this project and to their inextinguishable optimism for our communities and resources.

ACCOUNTABILITY STATEMENT

This project was a joint effort to examine a question of equitable access to decision-making from multiple lenses, enhanced by the dedicated teamwork of all three researchers from across the country for the span of 16 months. Each researcher focused on a separate sector of the decision-making process spectrum in order to broaden the project's final recommendations. While the project is unified around shared questions and findings, each researcher developed relevant sections of the literature review, as well as unique methodologies and research protocols. Additionally, each researcher summarized findings specific to their research methods. The three researchers together prepared the first and final chapters, unifying the three separate studies in purpose and intent during the design phase of the project, and together drew up summary conclusions to present new ways to consider engaging managers, allies, and the public in decision-making that impacts public land use. Lastly, the research team jointly created both the dissertation proposal and dissertation defense presentations that represented the whole study.

Amy Markle conducted Study 1: Best Practices and Barriers in Public Engagement in Urban Park Systems that Lead to Equitable Decision Making. Markle is currently the Parks and Recreation Director of Richfield, Minnesota; a large first-ring suburb of the Twin Cities Metropolitan Area. Before becoming Director, Markle worked as a Naturalist at Wood Lake Nature Center within the Richfield Park System. She has focused her work on reaching the diverse community of Richfield with high-quality opportunities for outdoor recreation, environmental education, special community events, and public engagement efforts. As a park system Director, she has offered a critical yet reflective lens into her research study. Her research will be applied to the community engagement processes and opportunities provided to the community she

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works for, leading to all community voices being heard and an increase in equitable decision making that ultimately creates a park system that represents all.

Susan Newton conducted Study 2: Affinity Group Organizations' Ability to Encourage Out-group Visitation and Participation in the National Parks Community. Newton has worked with the National Park Foundation for nearly 12 years, most recently as their Senior Vice President of Grants and Programs. With NPF, Newton has led key efforts to connect all Americans to their public park lands and to build the next generation of stewards. Inspired by the success of NPF initiatives such as Find Your Park, Newton is particularly interested in the intersection between DEI initiatives by the National Park Service and the independent efforts of affinity groups to bring more people into public lands. Newton provided an understanding of the opportunities and challenges unique to government agencies, as well as an understanding of how nonprofit and unaffiliated groups can often be nimbler in their approach to this work.

Laurie Stuart conducted Study 3, examining public attitudes in Alaska through public testimony and state-wide surveys. Stuart served as the Executive Director of a non-profit community Museum in Homer, Alaska from 2016-2019. Prior to the Museum, Stuart worked as the Education Director at the Alaska SeaLife Center in Seward, Alaska, a nonprofit research aquarium. In these roles, Stuart has focused on conservation and climate change outreach to diverse community stakeholders. As a life-long Alaskan who has lived within and worked with a number of local communities, Stuart provided a unique first-person perspective on the attitudes that non-Native residents of a remote, resource-rich state hold towards government programs, as well as the ways in which a contingent of community members frame their resistance of government efforts to propose DEI initiatives.

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CHAPTER ONE: INTRODUCTION

PURPOSE

Equitable participation is critical in the management of resources held in the public trust. Data, as well as the values associated with the public trust, acknowledge that equity is an important goal, but data also clearly show that equity is not being achieved. This study focuses on understanding why not. Our research examines barriers to equity objectives and reveals potential solutions to these barriers. Specifically, our hypotheses focused on how factors such as personal or cultural relevance, limitations (real or perceived) to access to the resources, and designated authority define stakeholder positions in the resource management process, as well as how these positions create barriers to other stakeholders and/or may include the potential for bridge-building that allows for greater participation by all groups. While some models of participation and research studies address different aspects of these questions, there is no well-defined model for equitable participation in public resource management that includes first person perspectives on the barriers and potential solutions from multiple stakeholder positions - including park managers, affinity groups, and members of the public.

BACKGROUND

In the United States, resources under the purview of federal, state, and local agencies are managed in the public trust for the “common good”. In its broad definition, the “common good” means what is most beneficial for all of the country’s citizens. Resource managers (i.e., National Park Service, Fish & Wildlife Service) are often given the additional mandate that management decisions must consider and maintain the “common good” of the resource, itself. Thus, management decisions must balance how

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to sustain the resource while also providing all stakeholders beneficial access to those resources. As John Loomis (2002) states in his book *Integrated Public Lands Management*, the government has three core mandates for managing public lands for the benefit of its constituency. In addition to maintaining a stable economy, the government promotes “economic efficiency in use of resources to obtain maximal benefit for society” and “equity by ensuring that everyone has minimum levels of material goods.” (p. 89). Loomis concedes, however, that “tools available to public land managers to aid in improving distributional equity are limited and do not directly target those most in need. Providing free firewood (if you have a pickup truck to drive there to cut it) or free public land recreation does little to aid the neediest members of society” (Loomis, 2002, p. 92).

Our proposed process for participation in and decision-making about public lands and resources accommodates the full spectrum of inputs, starting with the resources themselves which by their nature have no voice, moving across the spectrum to those with the ultimate power and voice. In the middle of the process are a variety of public groups, ranging from those representing large constituencies (perhaps the definition of the “common good” or at least the “greater good”) to those representing small constituencies who are nonetheless dramatically impacted by the decisions made on resources that are local to those micro-constituencies. Figure 1.1 proposes a framework for understanding the decision-making process for U.S. public resources. The proposed model maps out a spectrum which shows who has the greatest access to direct management decisions and which citizens have a nominal role only at the most foundational levels. We worked to delineate where barriers may hold some citizens from greater access, as well as where - within these relationships - gatekeeping or gaps in the barriers may exist. Underlying this model are key assumptions that making decisions for the “common good” must include the full spectrum of voices.

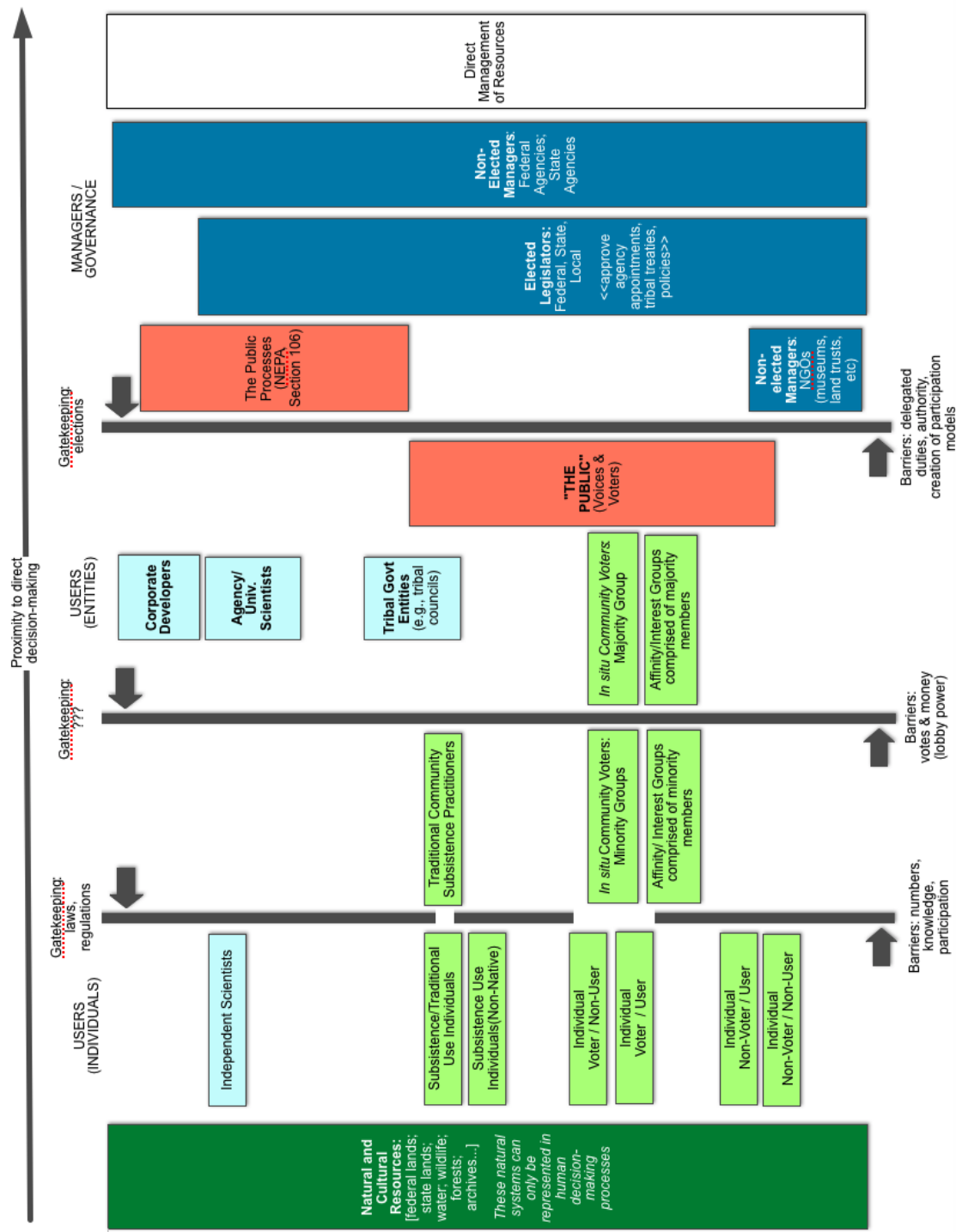


Figure1.1. Depiction of the various individuals and groups involved in public decision-making. Possible barriers to access are noted on the bottom, while potential “gates” or “bridges” are noted at the top.

Figure 1.2 identifies proposed areas of research in the new model of decision-making access from individual member of the public to agency lead:

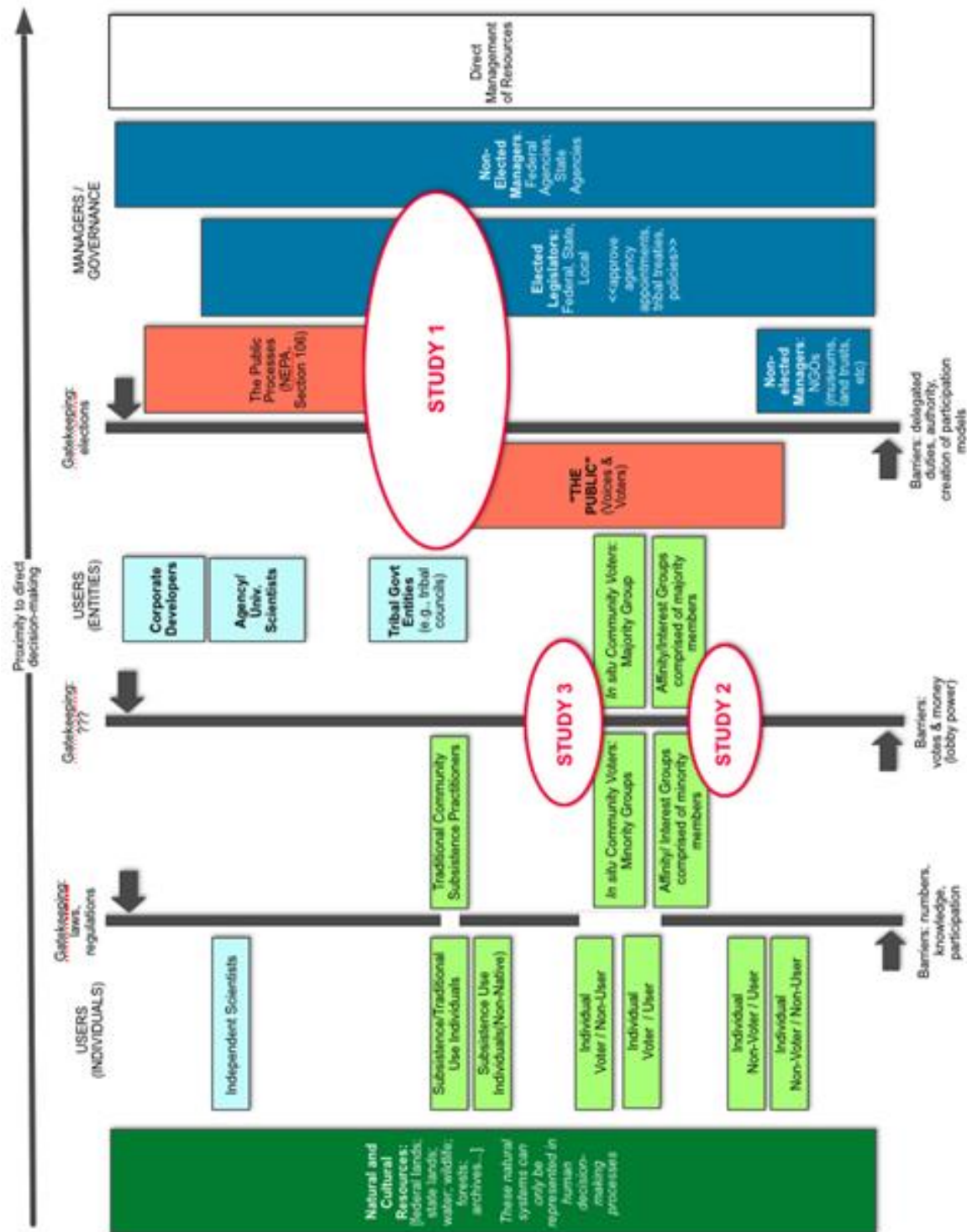


Figure 1.2. Proposed areas of research.

Study 1 examined the public participation methods so critical to the success of ensuring that all voices are included in public participation and decision making in public lands matters. Various models of public participation have been offered over the years. The World Health Organization offers a definition centering on people being able to be actively involved in decisions (World Health Organization, 2002). In 1969, Sherry R. Arnstein offered a model for public participation that is still referenced today as the “ladder of citizen participation” (Arnstein, 1969). Additionally, the discipline of public resource management suggests all points of view need to be considered when evaluating the best strategies for managing public resources for the public good. John Loomis in his book *Integrated Public Lands Management: Principles and Applications to National Forests, Parks, Wildlife Refuges, and BLM Lands* defines management of public land as “the organization or coordination of natural resource uses” (Loomis, 2002, p. 7). Loomis makes a very compelling case for how analysis of the benefits and cost of alternative is very useful in public land management, but leaves resource managers with many decisions, such as determining the “...optimal amount of public goods to supply given the trade-offs between benefits and costs to society” (p 97).

This study examines the barriers various groups encounter when they attempt to contribute to resource managers’ decisions via the public participation process. Barriers identified in the literature review in Chapter 2 include the costs of public participation, decline of social capital and the lack of community representation, as well as the legitimacy and triviality of participatory governance. Potential bridges to increased participation include community partnerships and collaborations, motivations (including inclusivity in decision making, democratic, education, improve policy, and build trust), and the implementation of best practices in public participation.

The second study examines what motivates different groups of people to engage in public participation mechanisms if they are lacking a compelling reason to be involved.

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This issue is clearly seen in visitation to national parks, where the visitation rates of white visitors are disproportionately higher than that of other groups. The study, "Race, ethnicity, and visitation to national parks in the United States: Tests of the marginality, discrimination, and subculture hypotheses with national-level survey data," (Krymkowski et al., 2014) lays out three distinct barriers to minorities visiting national parks. The authors group explanations for why minorities don't visit parks into three categories: 1) marginality, which focuses on economic-related reasons for non-participation; 2) ethnicity, which focuses on cultural factors; and 3) discrimination, which centers on the role of hostile behaviors on the part of whites and/or institutional discrimination. However, the authors found that the literature failed to test these theories with national-level data. They conducted their own tests to fill this deficiency and "found evidence of all three explanations considered, with the subculture hypothesis receiving the most support." Their report also provided recommendations, including 1) raising awareness; 2) turning awareness into visits through increasing relevance to culture and identity; 3) welcoming visitors by seeking connections in the "...experiences, cultural norms, and histories of diverse populations" (Taylor, et. al, 2009, pp. 29 - 31).

Similarly, the third study examines levels of engagement motivation among members of the public in Alaska. Alaska was selected as a subset of the public because this population group was assumed to have rates of contact with local resources (e.g. commercial interests, personal subsistence, recreation), has a state-wide identity tied to the local resources, receives an annual dividend based on resource "ownership" as state residents, and has a strong indigenous demographic as well as high rates of immigrants. This examination of the public was inspired by the realization that Alaskan Natives, who are a minority of the voting population but who have both ancient cultural and subsistence ties to local resources, must rely on the majority bloc of voters (largely newer White residents) to allocate state resources for their needs or to address

problems in their rural communities. Numerous studies document circumstances in which a majority group will support the needs of a minority group (Dasgupta, 2004; Chowd, 2008; Unzueta & Lowery, 2008; Duval, 2002), especially if those needs are not perceived as competitive to the interests of the majority group. However, a model does not exist to demonstrate how sub-groups in a community can explicitly encourage equitable participation in public land and resource decision-making. To address this gap, the third study examines attitudes of Alaskan residents towards government decision-makers as well as possible attitudes towards other subsets of the state's demographics. Specifically, this study is interested in the attitudes of White immigrants to the state versus Alaska Native residents, with the supposition that White immigrants hold a competitive attitude to Alaska Natives which may be a barrier to efforts persuading White voters to create and/or support policies that specifically protect the interests of Alaska Natives. The study also utilizes an episode from a specific Alaskan community to highlight how some members of the public define inclusion and the appropriate role(s) of government officials in ways that diverge from the motivations and roles expressed by agency programs setting forth inclusion priorities.

SIGNIFICANCE

Equity and inclusion are vital considerations in the management of resources held in the public trust. Currently, there are gaps in research to inform an effective model for successful pluralistic participation that accounts for diverse representation. In many situations across the United States, organizations and leaders who have the resources and authority to create significant participation initiatives that are relevant to a broad spectrum of citizens lack the motivation to advance social justice through projects (Fung, 2015). This includes public participation that leads to equitable decision making, public

lands visitation and participation by under-represented populations, and inclusive engagement between Alaska Natives and non-White immigrants in Alaska. As national demographics quickly change, our public resources depend upon support from ever more diverse communities to expand protections and tell the stories of all Americans (Bean & Gonzalez, 2017).

To bring equity and inclusion to public participation methods as they relate to public resources, barriers need to be overcome and best practices need to be utilized. Public participation methods need to be meaningful to all community members (Fung, 2015). Current research lacks models for practitioners to implement best practices to garner results that move from mere engagement to inclusivity and equity in policy, planning, and decision making. Public participation is often limited to interest groups, resulting in exclusivity in decision making and little diversity in stakeholders (Applegate, 1998). Understanding how to break through barriers to greater equity and inclusion in public participation methods is a gap of knowledge that would be valuable to society, so that all stakeholders have a place at the table to be involved, make decisions and share their voices.

RESEARCH OBJECTIVES

Figure 1.1 demonstrates where different groups lie across the spectrum of access to participation and public decision making, and barrier points are identified. Figure 1.2 articulates three specific points in the spectrum that this research will further examine. In each of the three areas of study identified above, there are a group of people who have more access and authority, and for whom the decisions are relevant. This group is characterized as the “in group” position. Concurrently, there are groups with less access and authority, and to whom the decisions are not relevant. This group is characterized as

the “out group” position. To create a more effective equitable model, we examined the barriers that exist between the in group and the out group, and the factors that make bridges possible, as shown in Figure 1.3.

The researchers acknowledge that in-group/out-group membership is contextual. In one scenario, a person may be part of the in-group (has high relevancy, access and authority), but in another, part of the out-group (has low relevancy, access and authority). Membership depends on the context of the decision-making at hand.

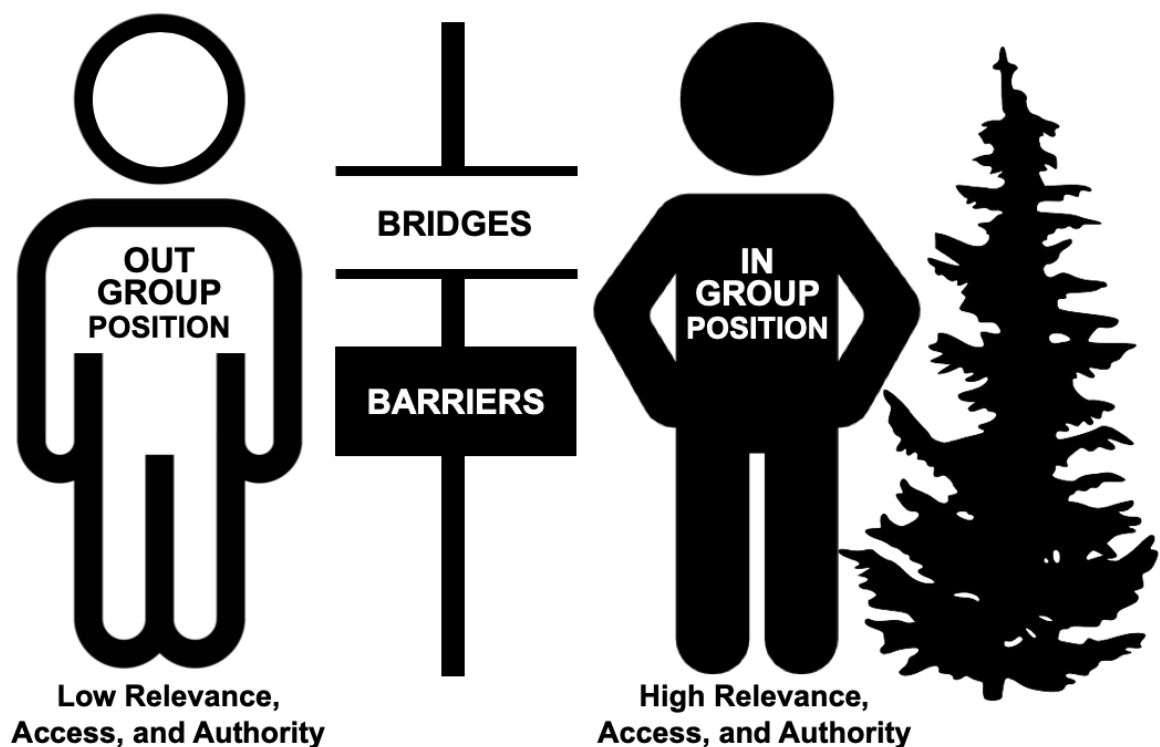


Figure 1.3. Model of relationships between in-group and out-group positions. Out-group position and in-group position, barriers and bridges between each.

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Utilizing a variety of research methods, including surveys, interviews, public comments, and case studies, the three researchers explored public participation and decision making of public land and resource management. While different approaches and audiences were pursued by the three researchers, the goal of the research was the same - better illuminate the process of participation in public land decision making, by improving understanding of barriers and identifying possible bridges between the in group/out group. The research is unified in several ways. First, all three studies consider the interplay between in group and out groups, particularly focusing on barriers to, and bridges to promote, and successful collaboration. Second, consistent questions exist in all studies, to gauge:

1. How different populations engage
2. How different populations promote, or dissuade, other populations from engaging
3. Gaining clarity on practices to build equity and inclusion

Third, each researcher conducted research in Alaska – an urban park system in Anchorage, a non-profit that supports a national park in Alaska, and residents of Alaska. Collecting data on a single geographic area provided three different perspectives on similar inquiry.

Finally, researchers found similarities in barriers from the literature review, and research methods incorporated ways to explore each. Barriers included:

- Privilege
- Cost
- Decline of social capital and the lack of community representation
- Legitimacy of governance
- Relevancy

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- Limited resources (real or perceived)

While unified in goal and some elements of the research, unique elements to each study helped build knowledge at specific points in the process.

The first study, “Public Participation in Urban Park Systems”, {Urban Park Systems}, examined partnerships and collaborations between urban park system managers and citizens. In this study, the in group were the park managers; the citizens were the out group. The research examined the role of partnerships, current motivations for public participation that includes equitable access to decision making, public participation methods utilized, costs of public participation, citizen representation at public participation events, and the role public participation serves in each park system. Urban parks were selected for the study, because they traditionally are in communities that have greater diversity and hold engagement opportunities to hear from a large variety of resident voices. Additionally, data was collected to gather an understanding of current management plans and policies that promote and/or challenge equitable access to decision making and future public participation goals, in order to:

1. Identify best practices to increasing public participation that contribute to equitable access to decision making by community members in urban park systems.
2. Identify best practices to inclusive public participation in urban park systems that leads to an increase in community representation.
3. Identify constraints to public participation in urban park systems that restrict equitable access to decision making.
4. Identify current costs that urban park systems incur with public participation efforts.
5. Identify factors that delegitimize or trivialize public participation efforts in urban park systems.
6. Identify existing motivations in urban park systems that contribute to public participation that aids in equitable access to decision making.
7. Develop two case studies that highlight urban park system policies, planning, and programming as they relate to public participation and equitable decision making by community members that other park systems could follow in their own development efforts.

The second study, “Affinity Group Organizations’ Ability to Encourage Out-group Visitation and Participation in the National Parks Community” [Affinity Groups], used a semi-structured interview approach to explore the role of affinity groups in breaking barriers to visitation to and participation in the national parks community. Utilizing the in-group/out-group motif requires interviewing two different types of affinity groups - the in-group, with majority-based membership, and the out-group, with minority-based membership. The study describes what these groups look like, the activities they undertake, and the challenges they identify in having out-group voices better represented in the national parks. The qualitative research questions further the understanding of the experience of culture relevancy (sense of belonging and being welcomed), and internal and external factors related to the activities of the affinity organizations. The questions examined in Study 2 are:

1. What are the characteristics of the affinity group organizations? (e.g., mission statement, strategic plan, membership or staffing strategy)
2. What challenges do they face, in terms of increasing out-group visitation to national parks and participation within the national parks community? Can they provide specific examples?
3. What methods, practices or strategies have they found successful in overcoming the barriers?
4. What tools or resources are they lacking to overcome the barriers?

The third study, “The Role of the Public in Equitable Access to Decision-Making: An Alaskan Case Study” [An Alaska Study], examines public comments and survey results among Alaskan residents to better understand of the role of individual voters in advocating for and participating in equitable policy-making regarding the management of resources held in the public trust. The mixed-method approach utilized by the Alaska Study allowed us to look at public testimony sparked by a city council resolution on inclusivity, free from any assumptions or parameters other than the three-minute time

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limit set by the city. The unanticipated themes to which emerged lent a grounded theory lens when we compared public comments on inclusion, definitions of community, and attitudes towards government to the Urban Parks and Affinity Group Studies.

Research questions that were addressed specifically by an examination of Public Testimony given in response to an Inclusion Resolution by the City of Homer:

1. What do Alaskan residents prioritize as identity markers when they introduce themselves to members of the same community?
2. How do Alaskan residents define concepts related to inclusion?
3. How do Alaskan residents describe their community in terms of diversity, equity, and/or inclusion?
4. What do Alaskan residents consider to be appropriate role(s) for government agencies in asserting and/or managing inclusion efforts?
5. According to Alaskan residents, what are barriers to achieving inclusive communities? Which are sourced from public attitudes and which are the result of government practices?
6. Are there attitudes or practices that could provide bridges to improved inclusivity through collaboration of the public and government agencies?

At the same time, the Alaska Study surveyed a random sampling of Alaskans from across the state, applying both quantitative inquiry and a guided narrative question. The purpose of the survey was three-fold. First, the concept of the public is much broader and more multitudinous than either public park managers or affinity group leaders. It is to be expected that individual voters hold vastly more types of motivations and personal experiences related to public policy-making and natural resources than do the roles of managers or group leaders. This is especially true if a study on inclusion interviews park managers and affinity group leaders who are working on inclusion measures. Therefore, the Alaska Study sought to examine as many public voices within Alaska as possible, in order to gauge the extent to which public attitudes mirrored, differed from, and/or were impacted by the efforts of policy-makers. Second, the survey

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provided an opportunity to examine whether demographic or natural resource use variables are related to attitudes towards inclusion and/or governmental agencies. And third, the survey was a formative exploration into the complexities of in-group and out-group definitions, as well as how in-group voters may perceive out-group resource relationships as competitive to their own. To the best of our knowledge, there is currently no existing research on place-based attitude differences between White “immigrants”, their progeny who stay in that location, and Indigenous residents. This third prong of the survey activity was intended to open a door for future inquiries in this area, with the assumption that potentially competitive attitudes between these demographics has a strong impact on attempts to manage diminishing public resources.

The research questions that were addressed specifically through the public survey included:

1. Do Alaskan residents demonstrate significant in-group and out-group identities based on race and/or generation?
2. Do barriers to collaboration exist in conjunction with these potential in-group / out-group identities?
3. According to Alaskan residents, what are barriers to achieving equitable policies regarding natural resources? Which are sourced from public attitudes and which are the result of government practices?
4. Are there attitudes or practices that could provide bridges to improving federal, state, and local policies through collaboration of the public and government agencies?

CHAPTER TWO: LITERATURE REVIEW

This three-part study assumed that all individual members of the public have the right to participate in management related to resources held in the public trust. For the purposes of this study, we focused on natural resources managed for public use, such as lands, water, fish, wildlife, and urban park systems.

In our model of proximity to direct decision-making, the resources themselves are depicted at the lowest end of the participation spectrum. Although these resources are not human and have no inherent or expressed rights under US law, they are included in this model because they are a dynamic factor in the decision-making process. Resources are subject to natural processes that create an ebb and flow in their availability, and these natural processes are impacted by the use, non-use, and management decisions reflected throughout the spectrum of this model.

At the lowest end of the spectrum, where there is the least access to management authority, are individual users and non-users. Users may include those who utilize lands for recreational purposes, sport hunters, or subsistence fisherman. Non-users may include people who choose not to utilize public resources, do not feel welcome to participate, or do not know how to participate. Similarly, non-voters may include those who choose not to vote, experiences barriers to voting, or do not qualify to vote due to age or other factors. As individuals, these users and non-users have control of their own behavior, but they do not engage in the public process until they join their voices to an affinity or community group.

Affinity, interest, or community groups may define their “in group” status on racial, economic, geographic, use preference, or other factors. Minority and majority groups are defined by the number of votes and amount of lobbying power they can generate. In a state park setting, an interest group defined by its preference for cross-country skiing

and biking may lobby for restrictions against motorized use of state-management trails. Another interest group may define its in-group status through a preference for snow machine/snowmobile and four-wheel travel and recreation use. In this scenario, the *in situ* minority group would be the interest group with the fewest members and least amount of lobbying power through advertising money, lobbying skills, and/or group participation.

Through the voting and lobbying processes, these affinity, interest, and community groups make up “the general public”. Once an election is over, and policies or candidates have been selected based on the number of cast votes, legislators at the local, state, and federal levels have the delegated authority to propose new legislation, create opportunities for public comment, and appoint managers to govern agencies that directly oversee natural resources.

The research team reviewed existing research on public participation processes in resource use and management, and examined three interactions along the spectrum that may create barriers or, conversely, opportunities for greater participation by diverse community members in the decision-making process for resources that are available and managed on behalf of the general public.

STUDY 1. PUBLIC PARTICIPATION IN PARK SYSTEM MANAGEMENT

Identifying both best practices and constraints in park system management to increase access to decision making in urban park systems has several main components. Best practices examined include partnerships, motivations, and public participation methods that are inclusive and engaging. Constraints studied include relationship challenges with the public, costs involved with public participation, and overall downward trends in social capital. As a result, this section of the literature review is divided into two main sections, each with subdivisions. In the first section that focuses

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on best practices, partnerships and collaboration is investigated and how park system managers effectively align with community organizations to implement public participation that includes voices from the whole community. The motivations for public participation and their desired outcomes are explored. Also, effective public participation methodology is discussed. The second section will focus on constraints that inhibit best practices in equitable access to decision making regarding urban park systems, it is broken down into subsections that consider current relationship barriers with the public that park system managers face including societal issues, high costs of public participation, decline of social capital and equal representation, and legitimacy and triviality of some participatory governance. Lastly, gaps in research will be noted throughout, to help highlight questions and research needs.

Participation

In the 1830's, French Diplomat Alexis de Tocqueville visited the United States and wrote an early novel that depicted his observations of democracy in America (Putnam, 1995). He notes throughout "Democracy in America", how impressed he was with the strong desire for civic association in the country; the connectedness between democracy and civil society (Putnam). With strong civic participation, policies, planning, and changes are more closely aligned with citizen preferences (Irvin and Stansbury, 2004). Civic participation has been an integral part of government processes utilized widely since the 1950's by agencies and levels of all government (Irvin & Stansbury, 2004). Often, citizen participation committees include members of the top socioeconomic group and special interest groups, they dominate the decision making (Weber, 2000). Parks are particularly poised to effectuate equity in neighborhood development, health outcomes, and education, having access to decision being made in urban parks is critical for all citizens (National Recreation and Parks Association, 2018). Park

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managers should plan for more public participation opportunities because park visitors are the major stakeholders and their involvement in engagement could lead to greater success of urban parks through equitable access to decision making (Shing & Marafa, 2006). This area of the overall study aims to identify what are the best practices and barriers that have been experienced by park system managers in large urban parks in relation to equitable access to decision making through the implementation of the public participation process is important for both democracy and fulfilling the needs of the public, including urban park systems (Marzuki, 2015).

Best practices in equitable access to decision-making.

Partnerships and Collaboration.

The World Health Organization defines public participation as

“a process by which people are enabled to become actively and genuinely involved in defining the issues of concern to them, in making decisions about factors that affect their lives, in formulating and implementing policies, in planning, developing and delivering services and in taking action to achieve change.” (World Health Organization, 2002, page 10)

In 1969, Sherry Arnstein published a notable article while working at the U.S.

Department of Housing, Education, and Welfare (Wikipedia, 2018). As seen in figure 1.1, she outlined and described from highest to lowest eight levels of power structures and hierarchy of decision making, creating a ladder of citizen participation (Arnstein, 1969). The ladder also helps bring understanding to the methodological processes involved in public participation. As the power increases on the ladder (as you move up the ladder), citizens have more involvement in decisions (Smith & McDonough, 2000).

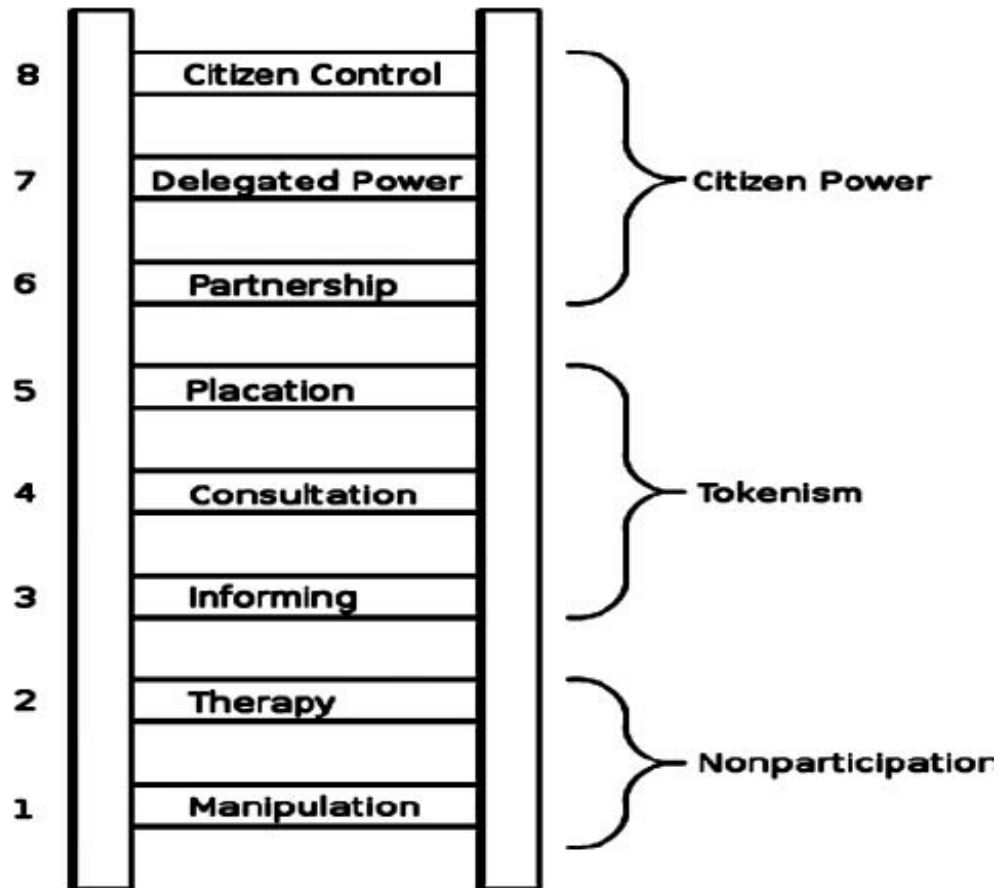


Figure 2.1. Arnstein's Ladder of Citizen Participation.

Partnership at the level six on the ladder of citizen participation, the highest level where citizens have power. At this rung on the ladder, the power is spread across both citizens and powerholders (Arnstein, 1969). Planning and decision-making responsibilities are done jointly. Effective community partnerships work best when: there is a power-base the citizen leaders are accountable to, leaders are paid for their efforts in honoraria, technicians can be hired and fired, lawyers, and organizers. With these measures in place, citizens have some bargaining capabilities as a partner. Overall, partnerships are seen as a powerful method for citizens and other organizations to make decisions.

Current trends in government spending include the reduction on social programs so there has been increased attention in social partnerships between public and private

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organizations to solve social ills (Waddock, 1989). Partnerships are often formed due to one of six specific pressures: legal system mandating public involvement, existing networks introduce partners that have mutual issues and similar desired benefits, brokers that act as a third party and often “seed” partnerships providing a forum for interaction, a common vision amongst a community, a crisis-in which potential partners work on a targeted problem, and lastly an individual that embodies visionary leadership and champions a partnership (Waddock, 1989). It is unlikely partnerships will form unless all organizations involved feel the issue(s) are important and salient, and there will be either short or long-term benefits (Gray, 1985).

Through partnerships, the voice of the community and its citizens are better heard through the decision-making process and lead to the development of desired products or services (Shui et. al., 2015). The traditional method in which partnerships are established are both interactive and cyclical (Waddock, 1989). The three steps to formulate partnerships include: individuals and groups crystallize through an awareness of issues, a coalition is formed which provides a forum for partners to meet, and the development of the partnership purpose is formulated (Gray, 1985). Once a partnership is formed, all partners may have to relinquish some autonomy, and a balance of power must be established (Brown, 1984). Social partnerships that represent public and private organizations often have different ideologies or values, which can upset the balance in the partnership if they are not resolved (Benson, 1975).

To enhance the success of the partnership, it is important that each partner is a thriving organization. Thriving in the manner that the organization feels strongly about the issue, has diverse representation amongst its members and represents the entire community, and each member is well educated about the issue (Waddock, 1989). The representatives in each partner become informed and involved, thus becoming citizen experts (Irvin & Stansbury, 2004). Partners can learn from one another, benefiting from

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receiving education from specific community groups' positions (Irvin & Stansbury, 2004). Also, it is important that partners have committed individuals who are present in the partnership forum and can make quick and needed decisions. This is important since there is often a lack of organizational hierarchy and partners may need to make decisions in a short timeframe (Irvin & Stansbury, 2004).

Partnerships that involve citizen participation need to foster a mode of interaction that is cooperative rather than competitive or confrontational (Gray, 1985). If the partnership should start to unravel, linkages break down, or power struggles emerge, it will be in jeopardy. Partnerships between park system managers and the community are paramount though, and have the potential to break down social, racial, and cultural barriers (National Recreation and Parks Association-NRPA, 2018). Park programs and partnerships can be utilized to engage the most marginalized communities to create civic community engagement (NRPA, 2018). Innovations that increase the effectiveness of government can also indirectly advance social justice (Fung, 2015).

Motivations for equitable public participation in urban parks systems.

Urban park systems are found throughout the United States, and communities of all backgrounds belong there and should have the opportunity to see how the systems of public parks are connected to tell the stories of all Americans (Bean & Gonzalez, 2017). A variety of motivations exist to include many voices in the decision-making process in urban park systems. Some professionals do citizen participation to learn what various interests need and want in the community, some managers do it without a specific purpose in mind but rather feel it is the right thing to do, and other governing organizations have public participation as a mandate (Citizen Participation Handbook, 2017). It is important that with various motivations, that managers remain systematic in

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remembering the purpose of their citizen participation efforts, and how that purpose may best be accomplished through citizen participation (Citizen Participation Handbook). In order for the motivations to develop into effective public participation opportunities park system managers need to ensure that there are: tangible issues, issues are significant to both the park system and the stakeholders, and the public participation includes a reasonable chance for all to make a difference (Citizen Participation Handbook).

For many citizens, the concept of citizen participation in the planning, design, and implementation process of projects comes from democratic theory, and serves as a motivation (Citizen Participation Handbook, 2017). Citizen participation holds an important role in the U.S. political culture; citizens believe that if they are involved in their democracy the outcomes including processes will be more democratic and effective (Day, 1997). The public has a right to know what is going on in their environment, and the opportunity to be involved with decisions that affect their world (Anuar & Saruwono, 2013). For urban park system managers, citizen participation has the capacity and motivation to be democratic and bring about collective benefits. Civic engagement can broaden participants' sense of self and create a sense of community (Putnam, 1995). Also, organizations involved with citizen participation in decision making regarding urban park systems are motivated by increasing environmental justice (Jennings, et.al., 2012). Parks are particularly poised to effectuate equity in neighborhood development, health outcomes, and education, so citizen participation is critical to ensure that services meet the needs of the community (NPRA, 2018). Solutions to meet needs must focus on changing politics, institutions, and structures (NRPA).

Key motivations to public participation include education, trust building amongst community members and organizations, and improved policy and execution of decisions (Irvin & Stansbury, 2004). Through public participation, citizens have an opportunity to learn and provide feedback that is in return useful for planners to understand what

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decisions may be unpopular (Irvin & Stansbury). Policies that are developed from public feedback, often have less pushback (Thomas, 1995).

A second key motivation to public participation is that it builds trust among citizens and community organizations. Organizations are able to open dialogue with one another and build an understanding. diffusion of hostility if it exists (Irvin and Stansbury, 2004). There is a communication gap between park planners and citizens, this has often been the reason that there is a lack of trust and support of park plans (Baxmann, 1997). The Minneapolis Parks and Recreation Board (MPRB), is developing its approach to racial equity, inclusion and diversity over the past decade (NRPA, 2018). MPRB's *Racial Equity Action Plan* is designed to include public participation with community members; it is updated regularly to meet needs, includes established timelines, and accountability and performance measures are provided for each action (NRPA). The *Racial Equity Action Plan* that has been created between MPRB and the community holds leaders accountable to citizens and builds trust. Parks are high visibility and community members can quickly see the impact of their work (NRPA, 20018). Racial equity work often takes a long time to see result, parks though provide an excellent "incubator" to see that impact (NRPA, 2018). Minneapolis Park System has been rated the number one park system in the country for several years, including in 2018 (The Trust for Public Lands, 2018).

A third key motivation for public participation in decision making with urban public park systems is the creation of better policy and execution of decisions (Irvin & Stansbury, 2004). Public participation offers the opportunity for park system managers to receive valuable ideas and a broad range of alternative solutions to problems (Citizen Participation Handbook, 2017). Partners should be able to incorporate or build right into alternatives, this may help avoid undesirable effects any changes may bring (Citizen Participation Handbook). Citizen participation yields policies that are better grounded

and aligned with citizen preferences. Also, it brings about an understanding from the community of the tough decisions that policy makers have to make, and hopefully generate improved support (Irvin & Stansbury). Urban park system managers should create more public participation opportunities because park users are the major stakeholders and could aid in the success of urban park systems (Shing & Marafa, 2006). An example, park system managers could create a dialogue session(s) from various community partners to determine what their needs are and to discover new ideas (Shuib & Nasir, 2015). Sociologist and author Parker Palmer states, “When we make decisions by consensus, we are not allowed to resolve conflict prematurely by choosing one thing over another. Instead we are required to hold the tension until it has a chance to open us to a larger synthesis” (Palmer, 2011).

Motivations for urban park system managers to include public participation in equitable decision making is a best practice. Urban park systems such as Minneapolis, Seattle, and Portland already have measures in place to hold inclusivity and racial equity as a core values and take a non-exclusionary approach to park services (NPRA, 2018). Working towards a more inclusive, equitable, and just society can be done through urban park systems. Intentional, strategic, and forward-thinking policies need to be implemented to eliminate the gaps and lift outcomes for all groups (NRPA). Quality justice is often a goal for champions of public participation; it can advance it indirectly, often implicitly, by providing access of the disadvantaged to decision-making processes or to quality public goods and services (Fung, 2015).

Public participation methods.

The types of individuals and groups who participate in public involvement efforts vary depending on the participatory methods being employed (Konisky & Beierle, 2001). To be as inclusive to all community members to have equitable access to decision

making in urban park systems, the appropriate method of public participation is critical. Practitioners should consider all options in engagement methods before implementation (Fung, 2015). Once a method is selected, a clear path should be developed leading from engagement to the satisfaction of that intentional outcomes should be meaningful to all participants (Fung). Too often, public participation is limited to representatives of interest groups, thus, restricting access to a diverse mix of stakeholders (Applegate, 1998). To properly account for all values and preferences, some argue that citizens should be given a stronger voice in environmental decision-making processes (National Research Council, 1996). There is an array of innovative public participation methods that will be discussed, as well as more traditional methods. Often, a strategy of using a combination of innovative and traditional processes is most effective (Konisky & Beierle, 2001).

The “democracy cube” as seen in Figure 2.2, aids in the organization of our thinking about participatory design choices along three dimensions that form the rubric (Fung, 2015). The following questions should be considered:

1. Who participates?
2. How do they communicate and make decisions?
3. What influence do they have over the resulting public decisions and actions?

By answering the questions, the appropriate public participation method may be selected. There is a notable lack of literature about what public participation method is the most effective for equitable decision-making outcomes, and an appropriate measurement tool to analyze usefulness of methods; evaluative tools are “fuzzy” (Rowe & Frewer, 2000). Also, research does reveal there are shortcomings with many of the traditional public participation methods, exploration of new approaches has been a focus of both the academic and professional community (Konisky & Beierle, 2000). Hopefully, this research will inform this gap of knowledge.

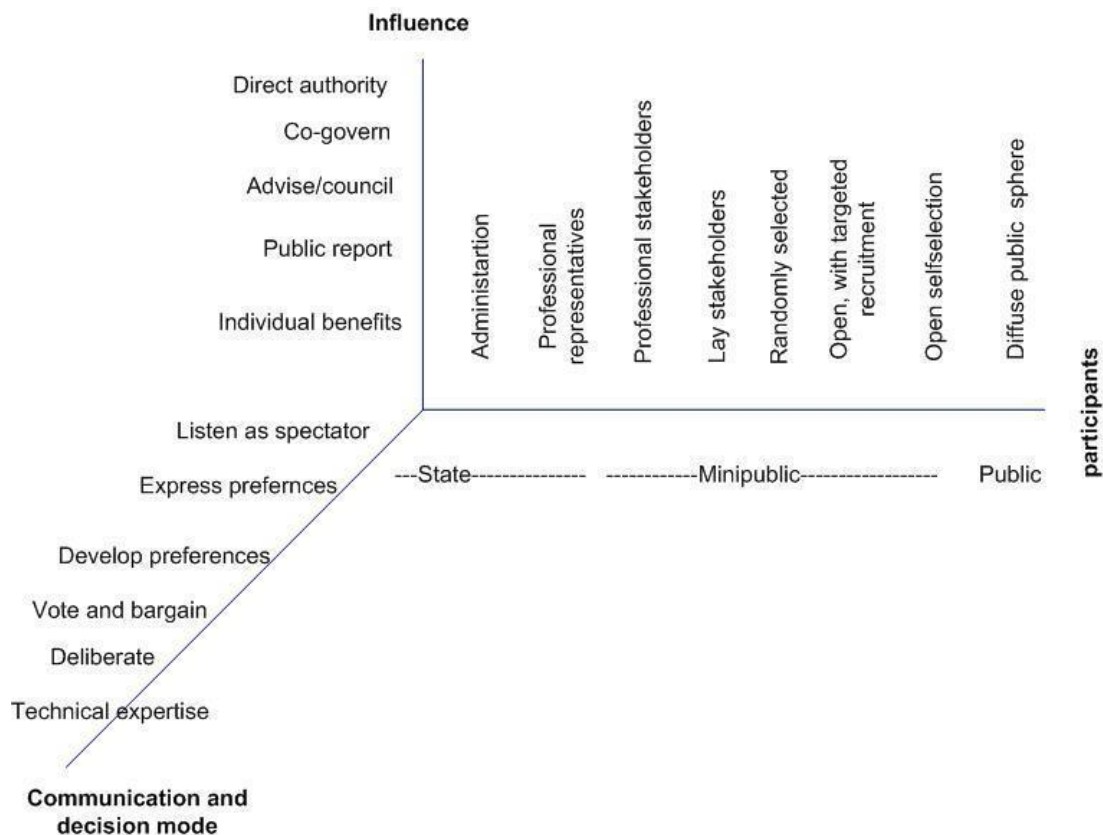


Figure 2.2. The 'democracy cube' aids in the organization of our thinking about participatory design choices along three dimensions that form the rubric.

Three pioneering public participation methods that could be utilized in garnering greater equity to decision making in urban park systems include: study circles, citizen juries, and round tables. All three methods offer both unique and potentially advantages compared to the more traditional methods that are often practiced (Konisky & Beierle, 2001). Study circles date back to the 1870's, and have been more widely used since the 1980's and 1990's. This method is open access to citizens and provides an opportunity for all to strengthen civic engagement through an increased understanding of community issues and concerns, also it builds a network throughout the community (McCoy, et al, 1996). Circles usually have 8-12 members and provide a forum to learn, exchange views

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and experiences, and become engaged in community issues (Konisky & Beierle).

Numerous circles may come together to have large circle discussions as well. Study circles do not have decision making capabilities, but they do greatly increase the opportunities for citizens to become civically engaged and educated on issues. This participation method coupled with another method that includes decision making has great potential for citizens to increase civic engagement and have increase access to equitable decision making in urban park systems.

Citizen juries have the capacity to engage citizens, provide a forum for education, and allow participants to make well-reasoned decisions about complex issues. A neutral facilitator selects jury members from a jury pool that is developed through a quota sampling procedure that ensures the pool represents both the attitudes and demographics of the population (Konisky & Beierle, 2001). Once the jury has been decided, the facilitator presents the citizen jury with their “charge”. The facilitator then can call witnesses from the jury to share their opinion and express their point of view regarding the problem. All discussions are facilitated by a neutral moderator. At the end of discussions, jurors will deliberate until they reach a decision(s). The influence of this decision or set of recommendations is dependent on how closely the process is linked with an actual decision-making process; some citizen juries make the actual decisions that are implemented while others serve in an advisory role (Konisky & Beierle). Citizen juries have deliberated about a wide array of issues including environmental issues such as land use, park management, and comparing environmental risks (Jefferson Center, 2000).

Round tables are utilized to build a multisectoral consensus and to create a partnership among interests with dissimilar viewpoints (Lesh & Lowrie, 1995). They are deliberate forums of a small group of stakeholders concerned about specific to hold discussion and proposed policy initiatives to government decision makers. The group

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typically consists of a combination of government, interest groups, and public representation, no more than two dozen people. Round tables traditionally serve as advisors to government decision makers and generate policy recommendations and initiatives. They are not charged with actual decision-making authority, but the close interaction with government agencies provides the group access to influence those that make decisions (Konisky & Beierle, 2001). In the late 1980's, round tables were widely used by the United Nations World Commission on Environment and Development, which addressed environmental issues. Recently, local governments have utilized round tables to aid in visioning, goal setting, sustainability, and community outreach (Lesh & Lowrie).

In 2016, The National Recreation and Park Association (NRPA), met in Atlanta with the American Planning Association, to organize The Great Urban Parks Campaign. The purpose of the campaign is to inspire and equip communities to improve social and environmental equity in underserved communities through integrating green infrastructure planning with local park development and improvement projects (NRPA, 2016). Experts met in Georgia for two days to discuss best practice strategies to achieve maximum community benefits through green infrastructure in parks. Several best practices pertain specifically to community engagement and include (NRPA):

1. Lived Experience + Data. Data is important for understanding a community's needs, but it doesn't tell the whole story. Combine robust data analysis with a conversation with community members to better understand their needs and desires as related to social and environmental impacts of projects.
2. Listen + engage. Listen, listen, listen to the community. Do due diligence on particular site and community to understand background issues ahead of time. Engage the community early and often.
3. Adequate allocated resources for community engagement and equity. Starting with community engagement-not an afterthought- is critical for true buy-in. Make a distinct effort to engage the community early on and then engage community through operational staff on daily basis.

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Other important statements from the campaign include acknowledging what has happened in the past in the community and making it a part of the conversation and engagement, but also make sure you look to the future. Lastly, to achieve diverse engagement, equity questions must be addressed.

There are dozens of traditional citizen engagement methods, but only a handful allow for citizen power and access to decision making on Arnstein's (Figure 2.3), Ladder of Citizen Participation. The first five rungs on the ladder do not allow for participation and lend to tokenism, which has value, but doesn't provide access to decision making. Typical citizen participation methods such as: public hearings, public opinion surveys, focus groups, forums, open houses, and open meetings allow for engagement, education, and opportunities for opinions to be expressed, but they often lack occasions for decision making. Methods such as: negotiated rule making, consensus conferences, citizens jury/panel, and citizen advisory committees offer greater prospects of decision making to occur, as they often have it built into the procedures. (Rowe & Frewer, 2000)

Once an appropriate public participation method is selected that allows for greater equity to decision making, it is important that the process is documented. The steps taken that lead to the decision and the outcomes should be thoroughly captured to increase transparency, credibility, and efficiency of the process (Rowe & Frewer, 2000). Decision making tools may also be utilized during a public participation method to help structure the process, such as: decision analysis, decision tree, multiattribute utility theory, and the Delphi technique (Rowe & Frewer). Also, a group facilitator may be beneficial to offer rules to effective group decision making and to keep discussions focused (Rowe, & Frewer).

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Barriers in equitable access to decision-making.

Costs of public participation. Many discussions about the value of public participation leave out a large barrier, and that is the actual cost of carrying out participation plans (Irvin & Stansbury, 2004). Public participation should be cost effective (Rowe and Frewer, 2000). Cost is a concern for most organizations that are putting together public participation opportunities for the community, value for money is a significant factor. A clear example, a major public participation meeting may be inappropriate for a minor policy decision (Rowe and Frewer). Before conducting any public participation activities, it is imperative to consider all costs involved with the methods selected and study the extent in which they reach the organization's goals. Costs in terms of both time and money should be reflected. Staff hours, outreach marketing materials, accessibility measures, and meeting space rental are a few factors to consider.

The decision-making process can be time consuming and result in high costs (Lawrence & Deagen, 2001). Comparative costs have not been subject of close examination, decisions made through citizen participation groups are usually more expensive than a park planner, often the costs of the participants is not factored (Irvin & Stansbury, 2004). Some critics of public participation argue that the benefits are not worth the costs (Magnusson, 2003). Therefore, the cost incurred by involving the public is often a barrier that is tough to overcome (Anuar & Saruwono, 2014).

The benefits that outweigh the cost barriers are often hard to measure. The social-capital value that participants gain is hard to quantify, as it is often intangible (Irvin & Stansbury, 2004). Often, the increased probability of more effective policy implementation if citizen input leads to smarter solutions is worth it. Park policies can be political and top-down decision making is not the best option, the costs of public

participation are an invaluable tool. The process can be expensive, slow, and hard, but may be the most appropriate in many instances (Weeks, 2000).

Conducting a planning process with an effective program for involving the potentially affected interests is costly, the only that's costlier is conducting a planning process without an effective public participation program (Citizen Participation Handbook, 2017). Public participation activities can absorb large amounts of an organization's resources, often more than what is budgeted for. For large multi-disciplinary planning projects carried out in recent years by public agencies, it is reasonable to assume that 10% of the total planning, design, and administrative budget should be allocated to public participation; this will vary from project to project (Citizen Participation Handbook).

Public participation requires an increase in the response time of decision-making systems and the individual's decision developing and decision-making time. Time can be a complex criterion to measure in the public sector. If public participation processes take up too much time it can have a negative effect to both partners (Lawrence & Deagen, 2000).

Public participation is costly for citizens as well (Citizen Participation Handbook, 2017). Often time is one of the most limiting resources for adults, and public participation takes quite a bit of it. Other costs that the public potentially incurs are: costs associated with child care while adults are attending activities, transportation costs to get to and from meetings, and stress of public involvement in sensitive community issues. Although monetary costs are objectively measurable, most discussions on public participation methods in the literature reviews do not discuss actual costs in-depth to either organization planning public participation activities and the community members that are involved with them. Also, there are a wide array of any one way a specific

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method may be implemented, so it becomes difficult to establish which methods are the most cost effective (Rowe & Frewer, 2000).

Another considerable cost of public participation from the outsider perspective is citizen apathy. Citizen apathy is the biggest single obstacle to broad citizen participation (Citizen Participation Handbook, 2017). Lay interests are hard to find time and energy to get involved with public participation projects, citizens who benefit from being involved are often the least likely to find the time and energy to get involved. It is often much easier to get the attention and involvement of those whom public participation projects are likely to harm (Citizen Participation Handbook).

Decline of social capital and lack of community representation.

There is evidence that the vibrancy of American civil society has decreased the past several decades (Putnam, 1996). The relationship between American citizens and political institutions has grown weaker in the United States (Fung, 2015). American's direct engagement in politics and government has decreased steadily and sharply over the last generation, despite the fact that average levels of education, the best individual level predictor of participation, have risen sharply in this period. Over the past several decades, millions of people have withdrawn from involvement in government affairs (Putnam, 1996). Despite all of the known benefits of public participation, current research depicts low involvement (Anuar & Saruwono, 2013). Arguments for providing increased citizen participation are often supported in the belief that an engaged citizenry is better than that of passive citizenry (Arnstein, 1969).

Social capital including public participation is challenged due to racism, paternalism, and resistance to power redistribution from the in-group or power holders (Arnstein, 1969). From the out-group or non-power holders, inadequacies of a community's political socioeconomic infrastructure and knowledge-base, plus difficulties

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of organizing a representative and accountable citizens group in light of the numerous challenges faced (1969). According to the PEW Research Center, public trust in the government remains near historic lows. Only 18% of Americans today say they can trust the government in Washington to do what is right “just about always” (3%) or “most of the time” (15%), (Pew Research Center, 2018). Declines may come from the perceptions that politicians and parties have lost touch, that these actors are beholden to some, unresponsive to many, corrupt, or simply ineffective (Fung, 2015). A downward trajectory in trust in government also is seen across racial and ethnic lines. Currently, white non-Hispanics, black non-Hispanics and Hispanics all express historically low levels of trust in government. If citizens don’t trust government, it makes sense that they would not like to get involved with it (2018).

A general lack of interest is a contributing factor in the decline of social capital. A study by Dola and Mijan (2006), concluded that the public’s lack of interest in participative programs as a root problem to public participation (Anuar & Saruwono, 2013). With increasing urbanization in society, local residents spend less and less of their leisure time within the boundary of their residential community, which some urban planners call the “everyday landscape”. Residents spend much of their time in their homes and more remote recreation areas (Niederer, 1996). Community members stay away from local government affairs including public engagement opportunities (Gessenharter, 1996).

Community representation in public participation that reflects the diverse make-up of the entire population is paramount for equitable decision making to take place. Effective public participation is hard to accomplish if the residents are not equally represented (Bramwell & Sharman, 1999). Citizen participation is usually populated with members of the top socioeconomic group (Irvin & Stansbury, 2004). The median incomes and education levels of core public participation members are higher than

average citizens (Weber, 2000). There often is few low-income participants, because public participation is a lower priority (Russell and Vidler, 2000). Although the public is engaged in specific public participation opportunities, it may not be a fair representation of the community (Dola & Mijan, 2006). Often, meetings are open to the public, the participants are self-selected, as attendees are those who are highly interested in the topics addressed (Fung, 2015). There are gaps in the research in ethical representation challenges such as how to balance the demographics of attendees, how to best help organizations get organized, and how to best engage with citizens as strategies are formed for increasing representativeness of participation (Smith & McDonough, 2001).

Citizen participants are rarely paid for their time to be civically involved in community decision making as it related to urban park systems. As a result, the participants tend to include residents that the decision impacts the greatest and those who have the time and money to be involved (Smith and McDonough, 2001). A study by Eccleston (2000) found out that residents of the public who are involved in public participation tend to be more educated and technically sophisticated than the general public, and usually have a personal interest in the decision being made (Anuar & Saruwono, 2013). To ensure that there is a fair representation of the community at public participation activities adequate notification of meetings is needed, activities need to be held in convenient locations, and the local community needs to be recruited (Smith & McDonough).

Another consideration in the decline of representation from community members as it relates to urban park systems is the lack of sense of place. Sense of place refers to the bond between people and places, as well as the level of connectedness individuals feel to a specific place (Russ, 2015). Simply stating, sense of place incorporates two components, place attachment and place meaning. The emotional construct of a place can be influenced by personal experiences and formed through familiarity of place,

positive experiences, and exploration through education (Kudryavtsev, Stedman, & Krasny, 2012). If community members have not had the opportunities to connect with urban parks in their neighborhood, it would be highly unlikely that they would become engaged in public participation related to park planning and decision-making.

To have fair representation throughout a community in projects that involve public participation, input needs to be gathered from all citizens regardless if they have the loudest voice in the room. Some interests constitute a small minority of the community, but elected officials generally are relied on to represent their whole constituency including both the majority and the minority points of view (Citizen Participation Handbook, 2017). Projects that get stopped are usually done so by small minority groups, even as small as one; it is dangerous to ignore these groups (Citizen Participation Handbook).

Legitimacy and triviality of participatory governance.

In political theory, many of the justifications for greater public participation and increased access to equitable decision making originate from the desire to increase the legitimacy in democratic governance, but often fail (Fung, 2007). A fundamental premise of a democratic government is that laws and policies are rendered legitimate or hold a high degree of efficacy of public action, because citizens have the opportunities to influence those in power and have direct effects on policies that are created. The late New York Senator and professor Daniel Patrick Moynihan was very cynical about public participation, believing that government implemented the public's opinions. He was known to follow the "3 I's": "Include, inform, ignore" (Institute for Local Government, 2018). To ensure legitimacy, public participation needs to be a meaningful process that includes tangible outcomes for those involved.

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Government's failure to successfully solve the community issues through public participation further undermines respect and credibility for the professionals who work in the public sector (Citizen Participation Handbook, 2017). Often, these people are either hired or elected to make decisions and serve the public, so developing engaging public participation is crucial to their professional careers. Decision making needs to be legitimate, or it will not be supported by the public even if they agree with it. (Citizen Participation Handbook).

Public participation can often be trivial and limiting to those involved. There are many different ways to restrict participation so that they have little opportunity to actually make an impact, both issues and resources specific for the process can be poorly supported (Fung, 2015). Limiting the participatory process can result in widespread disappointment, it also stymies the advancement of objectives such as legitimacy, efficacy, or justice (Fung). Trivial public participation can also be costly; to hold meetings to have a group decide what color to paint a park bench, can be done more efficiently in time and money by those in charge.

Efforts to increase social justice through public participation face many challenges, but also have a tremendous opportunity (Fung, 2015). The crisis of legitimation creates openings for democratic innovation that seek to build legitimacy for legal, administrative, and constitutional decisions; this is an area of research that needs to be explored. It would be valuable to understand what innovations would enhance legitimacy and further develop them. Sociologist, Parker Palmer, declares the importance of legitimate and meaningful public participation as,

The distinguishing mark of a democratic society is a robust layer of public life, the natural habitat of "We the People"-which serves as a buffer zone between the private and the political. Full engagement in the movement called democracy requires no less of us than full engagement. (Palmer, 2011, p. 94).

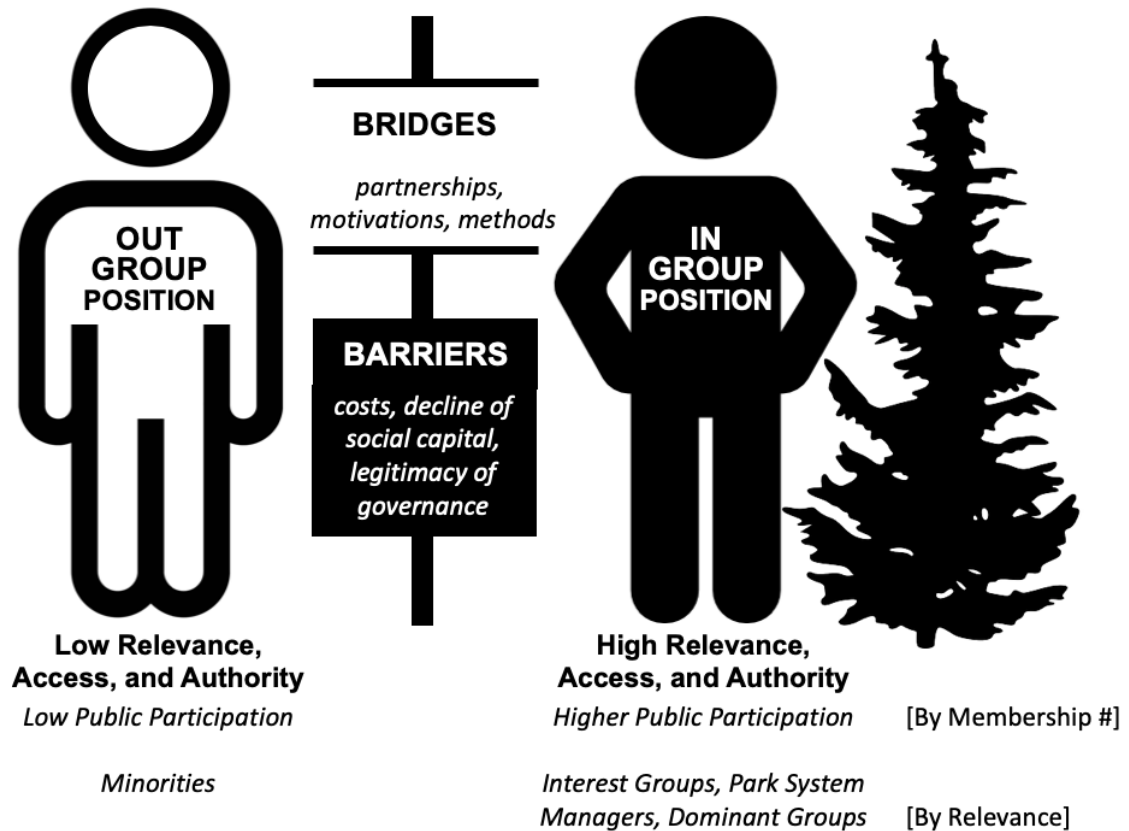


Figure 2.3. Role of Urban Park Systems and Equitable Access to Public Participation. There are both bridges and barriers that promote and inhibit equitable access to public participation in urban park systems.

The diagram above depicts the role of urban park systems and equitable access to public participation between an in-group and out-group. The in-group(s) are often seen as the dominant culture that has easier and higher access to participation. In contrast, out-group(s) are often sub-cultures that have less and lower access to participation. Barriers that challenge participation between groups included: costs, decline in social capital, and the legitimacy of governance. Bridges that aid in overcoming barriers included: partnerships and collaboration, motivations, and methods that allow for the greatest public participation opportunities for all community members. All areas of the diagram were explored in this study.

STUDY 2. AFFINITY GROUP ORGANIZATIONS' ABILITY TO ENCOURAGE OUT-GROUP PARTICIPATION IN THE NATIONAL PARKS COMMUNITY: A QUALITATIVE METHODS STUDY

The second study focused on whether affinity organizations, out- and in-group based, can increase out-group participation in the national parks community. This research investigated the actions of these groups that are independent of federal public land management and decision making, but that have potential to help achieve goals of the federal land managers in increasing out-group visitation and participation.

An important distinction of this research is the focus on the national parks community. Referencing the Decision-Making Model, the researcher narrowed the “Natural and Cultural Resources” box to focus on the national park system. As referenced in Chapter One, John Loomis asserts in his book *Integrated Public Lands Management* that federal public land management is a good proxy for all public land management, including state and local jurisdictions (Loomis, 2002, p. 20). When looking more specifically at land used for recreation purposes, as was the focus of a 2016 study published by the National Center for Natural Resources Economic Research (NCNRER),

Federal lands cover about 640 million acres in the United States, about 28 percent of the total land area. Nearly all Federal land is open and available to the public for recreation. More than 92 percent of Federal land is located in the West, with about 36 percent of all Federal land in Alaska. The Forest Service and Bureau of Land Management manage the majority of Federal land. (White et al., 2016, p. 17).

However, national parks are an appropriate area of focus for this research on participation and visitation, as they receive more recreation visitation than other Federal public land management agencies – 281M visits in 2010, as compared to 177M for the Forest Service, and 58M for Bureau of Land Management, per the Wilderness Society (“Fact Sheet America’s Public Lands,” n.d.).

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In addition to national parks, the broader community supporting national parks was considered. A 2016 update to the National Park Service's Director's Order 21 clarified the importance of a broader community of supporters to the park service:

Private support for national parks and programs is both a noble tradition and a vital element in the success of today's National Park System...A number of national parks exist because motivated citizens contributed their time, talent, and funds to create them...Philanthropic support for parks and programs continues to be an important supplement—not a replacement—for Federal appropriations. It creates opportunities for the NPS to react more quickly to resource protection or visitor needs than typical Federal funding cycles may permit. Philanthropic support allows the NPS to undertake higher quality and more sustainable capital projects than might be possible with Federal appropriations alone. Private support for NPS educational efforts and programs continues to grow, making it possible for the NPS to reach younger and more diverse populations, and be a more effective partner in communities...This Order acknowledges the important role philanthropic partners play in helping the NPS accomplish much of this work. From traditional friends groups to newly emerging partnership models, organizations are becoming more sophisticated and more creative to meet the needs of all parks and programs. (NPS *DO21*, 2016)

This research is important because out-group visitation to and participation in national parks communities lags visitation in comparison to in-group counterparts. This is not a new phenomenon, and various researchers have documented both reasons and suggestions of actions that may improve out-group visitation rates (Grossmann, 2010; Krymkowski, Manning, & Valliere, 2014; Meyerson, 2016; Taylor et al., 2011; Weber & Sultana, 2013). While the conversation can be documented from the 1960s through present time, change in visitation is not keeping pace with change in demographics. The following review of selected studies, articles, and first-hand accounts suggest several factors that may prevent out-groups from visiting at rates equal to their in-group counterparts and suggests possible remedies.

Who visits and supports national parks?

Taylor, Grandjean, and Gramman conducted a survey for the National Park Service's in 2009. Their report, *National Park Service Comprehensive Survey of the American Public 2008–2009: Racial and Ethnic Diversity of National Park System Visitors and Non-Visitors* (Taylor et al., 2011) present clear-cut findings that non-whites visit national parks at lower rates than their white counterparts. Three key findings include:

1. Those U.S. residents who could name a unit of the National Park System they had visited in the two years before the survey were disproportionately white and non-Hispanic.
2. Hispanic respondents (of any race) and African Americans each comprised a smaller share of recent visitors than their proportion of the total sample. Asian respondents and American Indians/Alaska Natives were represented among recent visitors in roughly the same proportions as their fractions of the sample as a whole.
3. Visitation differences by race/ethnic group seem not to have changed much since the previous iteration of the NPS Comprehensive Survey in 2000. (Taylor et al. 2011)

Other researchers cite similar issues with non-white visitation in national parks. In her *Black Faces, White Spaces*, Carolyn Finney shows that a shockingly low number of photos of people in national parks in *Outside* magazine depicted minorities (only 1.5%) (Finney, 2014).

Grossman asked whether national park visitors reflect the ethnic make-up of the U.S. population. Referencing history, he points out that, "As far back as 1962, a presidential initiative called the Outdoor Recreation Resources Review Commission found that minorities visited national parks and forests far less than white Americans." (Grossmann, 2010, p. 2). Through interviews, case study, and narration, he documented that while there are some success stories in national parks being more welcoming to people of color, they are often found in the lesser known, non-iconic parks.

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The disparity goes beyond the boundaries of national parks. The conservation community does not reflect the diversity of the current American population. Green 2.0 cited, in their 2014 study “*The State of Diversity in Environmental Organizations: Mainstream NGOs, Foundations & Government Agencies*,” a profound lack of diversity across the environmental and conservation community – “...despite being over 30% of the US population and supporting environmental protections at higher rates than whites, on average people of color have not broken the 16% “green ceiling” in the environmental organizations surveyed. Non-profit boards were only 5% people of color. Unconscious bias, discrimination, and insular recruiting were identified as the top three reasons why leaders of color face barriers to hiring and retention in the mainstream movement” (D. Taylor, 2014).

Why is it a problem national parks visitation is not more diverse?

It is imperative to clarify that having minority visitation and participation in the national parks community underrepresented as a share of recent visitors and participants is not acceptable. Jessica Ostrov, in her graduate dissertation project, provides deep research into the importance of better out-group visitation to national parks, including the national park system needing a strong base of support among the American people, which is becoming more diverse (Ostrov, 2016).

General research into the value of diversity is abundant, with an entire edition of the journal *Nature* dedicated to various aspects of the value of diversity to good science (“Diversity challenge,” 2014). For instance, one article demonstrates academic research papers are stronger when written by diverse teams (Freeman & Huang, 2014). The Harvard Business Review published numerous articles on the value of diversity – since 2016 alone, there are over 20,000 articles citing HBR’s diversity studies in Google Scholar. One article, authored by David Rock and Heidi Grant, is entitled *Why Diverse*

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Teams Are Smarter (Rock & Grant, 2016). Herring provides evidence that diversity makes good business sense, as it results in outcomes such as higher sales revenues (Herring, 2009).

What are the barriers to out-group visitation to national parks?

The study, *Race, Ethnicity, and Visitation to National Parks in the United States: Tests of the Marginality, Discrimination, and Subculture Hypotheses with National-level Survey Data*, (Krymkowski et al., 2014) lays out three distinct barriers to minorities visiting national parks. The authors group explanations for why minorities don't visit parks into three categories: (1) marginality, highlighting how factors such as cost of entry and transportation limits access; (2) ethnicity, highlighting how attitudes and behaviors of a group or culture limits access; (3) discrimination, which focuses on institutional discrimination or unwelcoming and even hostile attitudes of whites limits access. However, the authors found a deficiency in literature, namely a lack of testing the theories with national level data, and conducted an analysis with national level data. They "found evidence of all three explanations considered, with the subculture hypothesis receiving the most support" (p. 35). Many first-person articles, blog postings, and opinions are found to support all three hypotheses (Golash-Boza, Noble, Bashi Treitler, & Valdez, 2015; Meyerson, 2016; Nelson, 2015)

What can be done?

Ostrov (2016) begins to lay out potential solutions through her identification of barriers – historical factors such as overcoming a history of racial violence, and modern barriers such as cost, transportation and time. These are supported by several authors (Taylor et al., 2011; Weber & Sultana, 2013). One area missing in the literature was the

ability of affinity groups to make a difference. While Meyerson's article references the grass roots movements to help national parks overcome the issue of low out-group visitation, the reference was more specific to activities taking place in a specific national park. Richard O. B. Makopondo's study with NPS and the National Parks Conservation Association identified barriers and suggested strategies NPS and other public land management agencies can follow to form collaborative partnerships with out-group organizations such as:

(1) recognize minorities as legitimate stakeholders and invite all relevant minority-based community organizations and community leaders...right from the beginning. (2) interpret their missions and goals more broadly (Machlis & Field, 2000) and extend themselves outside their traditional boundaries and get involved with issues of interest to the local communities (3) make their activities and programs relevant and demonstrate their relevance to the lives of racial and ethnic minorities. (4) establish genuine personal relationships between key representatives of partner agencies and organizations. (Makopondo, 2006, pp. 27-28).

While Makopondo's research aligns closely with the goals of this study – to increase out-group participation in the national parks community – his focus on members of the Boston Harbor Islands National Park Area Partnership separates our intent. By its nature, his research focused on the Park's mandated partners, and through subsequent interviews other groups including, “purposely selected representatives of the Boston Harbor Islands Partnership; officials of federal, state, and local government agencies; key executives of minority based environmental and neighborhood social justice organizations; Native Americans; and other minorities with an interest in Boston Harbor Islands” (Makopondo, 2006, p. 12).

No studies identified to date have suggested that a path to improved out-group visitation rates lie outside of the National Park Service or beyond the reach of government activity. At the same time, there are several affinity organizations with out-group membership highlighted, perhaps most acutely but certainly not exclusively,

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during the Centennial year of the National Park Service. Organizations such as Outdoor Afro, LatinoOutdoors, GirlTrek, Brown Girl Surfing, and Brothers of Climbing, are actively and aggressively encouraging their membership to participate in outdoor activities.

These affinity organizations could be considered “role models,” as they emphasize to peers and others that people “like them” do indeed enjoy the outdoors and are active in the parks community.

Second, affinity organizations with in-group membership are also focused on increasing out-group participation in the national parks community. Organizations such as the Sierra Club and Children & Nature Network call out the importance of diversity in their membership, and in building the next generation of leaders that are more diverse and representative of our nation’s changing demographics. These affinity organizations could be considered “allies,” as they encourage out-group participation within their membership, but also work to increase out-group participation in the parks community at large.

Affinity groups with out-group membership, or “role models.”

What is a role model? Affinity groups with primarily out-group-based membership have potential to influence and shape others in the groups’ behavior and approach to visiting national parks and participating in the parks community. With an interest in same-member group influence, the term “role model” can be applied. There is significant literature on role models and how they influence others. In a search of the UMSL online library catalog, more than 5.4 million search results were returned to the query “role model influence.” A definition of role model and their influence was relatively easy to find consensus on - role models can have a variety of influences in lives, but three rise to the top. As described by Stanley Lowewen on HealthGuidance.org role models can: 1) provide a vision of how to be a person you want to be, or to get to a certain point in your

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life. They can provide a template or path of activities to follow; 2) be a comfort or almost surrogate parent, offering words of advice; and 3) be exciting, demonstrating the fun and vitality of various activities (Lowewen, 2018).

These factors are well supported in the literature, as demonstrated by Morgenroth, Ryans, and Peters (2015); however, they phrased the attributes slightly differently: a) acting as behavioral models, demonstrating functions or skills necessary for the role b) representing the possible, demonstrating that “If I can do it, you can to,” and c) being inspirational, providing motivation to do something new, different or better/ (p. 446).

A downside to the role model literature, as pointed out by Morgenroth, et. al, is the number of limitations, including lack of clarity in definition, no clear framework to understand the separate factors that influence role model effectiveness, the lack of influence from motivational literature to explain how role models work, and finally, too much emphasis on the characteristics of a role model rather than the “how” of being a good role model (Morgenroth et al., 2015). To combat these limitations, they developed “*The Motivational Theory of Role Modeling*” (Morgenroth et al., 2015, p. 266) which will be explored more in the next section below.

Working through what a role model is reinforces thoughts that affinity groups are a good potential solution to help increase out-group visitation to and participation in national parks communities. Per barriers identified by Taylor et al. (2011), specifically related to raising awareness and creating “...cultural experiences and interests of specific race/ethnic populations” (Taylor et al., 2011, p. 17), role models could potentially accomplish the tasks of inspiring minorities to visit, providing a template of what a visit might look like, and representing what is possible. The literature review helps provide structure to the research questions of understanding how out-group -based affinity organizations identify themselves as role models – what characteristics of their organization help identify them as a place others might look for inspiration?

What types of actions can role model organizations take? Morgenroth, et al provide a new model to help articulate how a role model might function, as depicted in Figure 2.4 (Morgenroth et al., 2015, p. 466).

They assert that the commonly accepted outcomes of a successful role model relationship are that the person following the role model, e.g. the “aspirant,” achieves goal adoption, goal reinforcement, and achievement, but little is known about the process a role model follows to help the aspirant achieve the outcomes. They rely on expectancy-values theory of motivation to outline the process in Figure 2.4, and then test it against the three types of behavior a role model can exhibit (behavioral models, representing possibilities, and being inspirational) (Morgenroth et al., 2015, p. 468).

Morgenroth, et al summarize expectancy-value theory as the aspirant’s subjective assessment of the likelihood of success against how much the aspirant values the goal attainment, and clarify the two are positively related – the better you are at something, the more likely you are to enjoy it (Morgenroth et al., 2015, p. 469).

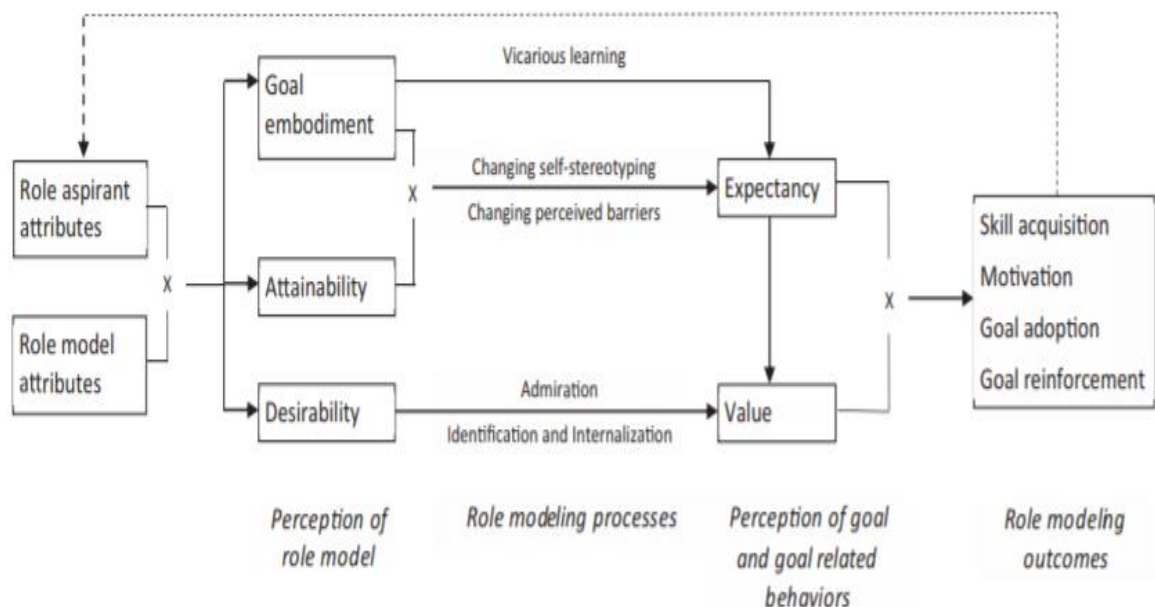


Figure 2.4. The Motivational Theory of Role Modeling

Role models “...influence motivation and goals by increasing the associated expectancy and value that role aspirants attach to goals” (Morgenroth et al., 2015, p. 477).

Each potential role model type (behavioral model, representations of what is possible, and being inspirational) are compared to the model to and themes common to each are identified. In summary:

- 1) Provide behavioral models: rely on the aspirant already having a similar goal, and the role model demonstrates skills or functions necessary for the aspirant to have a higher likelihood of success;
- 2) Represent what’s possible: relies more moving the aspirant to a new goal or higher goal, and a strong element of success is that the role model and aspirant are a member of the same group;
- 3) Be inspirational: the aspirant must see the role model as desirable, and again a strong element of success is membership in the same group. (Morgenroth et al., 2015, pp. 477-478)

The scholarly approach presented by Morgenroth, et al. is extremely useful to this research, and helps articulate that group membership is an important factor in a role model being successful. This concept appears consistently in comments from people of color talking about barriers to outdoor recreation. Dr. Carolyn Finney identifies it as a major issue in her book *Black Faces, White Spaces*, and states that the collective memory of African Americans is one where there is violence in the wilderness, a distrust for institutions, and conversations about “man and the environment” where “man” defined the relationship is conveniently obscured and not inclusive of blacks (Finney, 2014, pp. 55-56). In Chapter Four of her book, she articulates that *how* people are represented influences perceptions, and depiction matters. (Finney, 2014). She reviewed *Outside* magazine, and found that in 44 issues over 10 years, African Americans were hardly represented in this industry-leading magazine – “Results show that out of a total of 6,986 pictures, 4,602 pictures contained people. But only 103 pictures of people were African

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Americans, mostly well-known male sports figures in urban settings (primarily in advertisements)” (Finney, 2014, p.78).

José González, founding Executive Director of LatinoOutdoors, asks the relevant question of whether depiction or representations matters. His response to California’s passage of a resolution supporting Environmental Protection and Conservation helps explain that representation does matter:

But one question some may ask, especially from the dominant narrative, is: “Why does this matter?” If we are truly acknowledging, valuing and celebrating our differences, then we should see them and embrace their importance. Most important, for members of those communities, representation sends a powerful message: “I see you. You are just as important, and you being seen does not diminish me—we had not recognized that.” That’s what makes a new measure in California so significant. Assembly Concurrent Resolution No. 137 Latinos: Environmental Protection and Conservation, which the California Assembly and Senate passed earlier this year, recognizes the role Latinos play in protecting and preserving the land, water and wildlife of the United States. In addition, it supports the inclusion of Latinos in those efforts and encourages Latinos to participate in programs and activities that bring awareness to the importance of conservation. It is one thing to say Latinos care, or should care, about conservation. It is another to recognize and celebrate that in the public record (González, 2018).

This sentiment is echoed in numerous blog posts and online interviews, such as Ambreen Tariq, founder of @BrownPeopleCamping. In an REI Blog Post, she articulates the barrier of not seeing people like her in the outdoors, citing the homogeneity of whiteness in the outdoors as uncomfortable. One remedy she found successful was an Instagram account where images of herself and people who look like her strengthened her confidence in outdoor recreation:

On a daily basis, I am surrounded by diversity—whether I am at work, with friends or family. Diversity in music, art, food, entertainment, technology, science and travel, to name a few, make every aspect of my life better. People of different backgrounds enrich my experience with their cultural skills and perspectives. And then I go outdoors. I’ve hiked and camped all over this country, and every time, I am one of the few people of color outside. Simply put, being in such a homogeneous space makes me uncomfortable. It’s not how I grew up, and it’s definitely not how I choose to live my life.

I gain inspiration from others in my diverse community and now am able to imagine myself in places where I had long thought I didn't belong. I got tired of that lack of diversity. I got tired of feeling lonely and out of place. So, I started @BrownPeopleCamping on Instagram, a digital storytelling project to promote diversity in the outdoors. Through this project, I've finally been able to connect with that diverse community of outdoor lovers that I never found in parks, trails or campgrounds, and that I'd never seen reflected in outdoor media or marketing. I've connected with thousands of people of all colors, genders, identities, abilities, body types and backgrounds. I've finally found a sense of family and that support has helped me develop confidence. I gain inspiration from others in my diverse community and now am able to imagine myself in places where I had long thought I didn't belong. (Tariq, 2018)

Exploring literature to better understand how role models work, and how, if out-group -based affinity groups are role models their impact might be felt, has led to additional research questions around the types of activities the organizations might undertake. In particular, the importance of group membership, and the role model being depicted and visible, seems very important. Research questions follow up on this inquiry.

Affinity groups with in-group membership, or "allies."

What is an ally? Next examined are in-group affinity groups. While their numbers are still not the same size as the general public, their stance as in-groups removes barriers that exist for out-groups. These groups can be allies in supporting the goals of out-group -based organizations. While not a new term, there is less scholarly research on allies or being an ally, and the search had to be refined from "definition of ally," which brought up findings related to allies in foreign relations sense, to "allies for diversity and inclusion," at which point 140,814 results were returned. A general Google search "how to be an ally in the workplace" returned about 9,020,000 results. Table 2.1 later in the chapter attempts to summarize some of the leading results from this search.

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Michael Ollitervo-Murphy, in an interview for a diversity podcast (Ollitervo-Murphy, 2017), succinctly summarized a definition of an ally, and key roles an ally can play in using a majority voice to promote equity and inclusion:

What is an ally? Simply put, an ally is someone who is supportive of and sympathetic towards a different group of people. You might be a man who is supportive of women's rights, a straight person who supports LGBTQ+ colleagues or an able bodied person who supports those who are differently-abled. Whether you are actively involved - supporting and attending events, driving particular goals and agendas and publicly active, or whether you are a passive supporter - someone who is willing to speak up in favour of Diversity & Inclusion, it doesn't really matter. The point is, you care enough to align yourself with a group that may require support to achieve equality and inclusion... By showing support as an ally, we help to drive business, societal and cultural change. But sometimes people become allies because they are personally affected. My mother is a proud rainbow flag waving supporter of LGBTQ+ rights, primarily because she has two gay sons. Whether it's family, friends, colleagues or personal experience, the motivations for becoming an ally is less important than the positive impact they have... For many other groups, being in a minority makes it harder for the voice and perspective of a particular group to be heard. Allies, by the sheer volume help to amplify the message, breaking down barriers and getting the right message across. Inclusion means that we all have earned the right to be treated fairly, as equals. Allies act as the loudspeaker for core messages, and are thus an essential aspect of Diversity & Inclusion. (Ollitervo-Murphy, 2017).

The phrase “act as the loudspeaker” resonated as a good definition for an ally for diversity and inclusion, and the literature review proceeded to types of actions an organization can take to be the “loudspeaker.”

What types of actions can ally organizations take? Several topics are relevant to the research: The podcast “DiverCity” aired a session entitled “Allies, Role Models and Champions of Change,” (Streets, n.d.) which stressed several factors organizations can take to “act as the loudspeaker” for diversity and inclusion. The podcaster, Julia Streets, interviewed two people, Robert McKillop, Global Head of Product at Aberdeen Standard Investments, and Ruben Kostucki, COO at Makers Academy, about actions needed to

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encourage and promote diversity and inclusion in the financial services sector. Their advice highlighted key topics that could apply to any organization:

1) Be aware of the lens through which you view things, unconscious bias, and ask questions to help uncover. McKillop and Ruben pointed out that organizations can unwittingly discourage diversity and inclusion, through acts such as office décor representing a particular perspective, or policies that appear to exclude certain populations. Ruben provided clarity on how unconscious bias can be addressed:

Having trained some of our clients with someone called CN Lester, a U.K. leading transgender activist and the authors of a book called *Trans Like Me*. They ran a workshop or training for a large client of ours around unconscious biases through the lens of transgender issues in technology. The useful part here was to use the lens of transgender to realise how much you don't know about a community or world that you may not have come across. And people left the meeting not with a solution, but realising that there were so many more questions to be asked. And it's a lens. So, most people have never met or come across transgender people, so they don't realise what it entails, what it means. Part of the process that CN led the middle management of the client to figure out is to realise A, what you don't know, it's the classical you don't know what you do know, be aware of that; and B, where do you get your information?

And I think that unconscious biases exists, always will do. But the process to change is to realise what can you do about them? How can you uncover them? What can you learn about those biases? In technology, and through the lens of transgender, we realise through the journey that yes, there are a lot of things that need to change. (Streets, n.d.)

2) Strive for inclusivity, rather than focusing on diversity. Kostucki provides insight into how his organization strives for inclusivity, rather than focusing on diversity along:

It's great to have diversity, but the problem is, and we see it everywhere, is that it gets very qualitative when you go about diversity – it's gender, it's race, et cetera. When you go about inclusivity, it's about creating systems and systemic change where as many unconscious biases become conscious and get removed, so that the process of operating not as a means to filter out by default or some random arbitrary measures, but letting people themselves select in or select out. (Streets, n.d.)

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3) Focus on middle managers, to help ensure they are open to change and then convert to senior level management. McKillop stresses that diversity and inclusion efforts need to be carried through from the hiring pool to the promotion pool. While converting good talent requires mentorship and coaching, an organization striving to be a strong ally might also require a champion to ensure diversity and inclusion, and conversion of talent, happens.

I think when most big companies look at their succession pools, they're probably quite satisfied with the diversity of the pool. It's how they convert that to people at the top table that I think is really key. And I think that's where my role latterly as a champion, that somebody else bestowed upon me, not myself, I see myself as a champion of fairness. I'm not overly altruistic. It's about being fair. I want to build a high performing team. I want to ask to be a very innovative asset manager. To do that I need diverse skill sets and I need those diverse skill sets to be playing. Yeah, trying to mentor and coach people through and help them break through that perceived glass ceiling and start to convert the great talent that many big companies have into top level talent I think is key (Streets, n.d.).

One approach McKillop took to be a champion and build a more inclusive team was to identify a group of less senior talent and create a "shadow" leadership team. The shadow team was asked to consider the same challenges and create strategies as the actual leadership team. They presented the solutions they developed, and served as an advocate for a different perspective (Streets, n.d.).

The topic of unconscious bias warrants further exploration. A report prepared by the Kirwan Institute for the Study of Race and Ethnicity, "*State of the Science: Implicit Bias Review 2015*" (Staats et al., 2015) asserts that, "...the discovery of unconscious bias one of the greatest discoveries of the past 50 years" (Staats et al., 2015, p. 1) (implicit bias and unconscious bias are used interchangeably). In "*Primer on Implicit Bias*," implicit bias is defined as the "...attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner" (Staats et al., 2015, p. 62). Implicit bias can produce both favorable and unfavorable assessments, and people

are not aware that they are doing it. They are different from known biases that people may or may not hide for social or political correctness (Staats et al., 2015, p. 62). The report identifies key characteristics of implicit bias:

- 1) Implicit biases are pervasive and robust, and everyone possesses them
- 2) Implicit and explicit bias are related by distinct mental constructs
- 3) Because they are out of our conscious thought, they do not always align with our stated beliefs
- 4) We tend to hold implicit biases that favor our own group
- 5) They have real-world affects
- 6) They can be unlearned and replaced with new associations (Staats et al., 2015, p. 63)

The report also suggest remedies to help overcome implicit bias, or “de-biasing:”

1) overcoming old associations, through training and/or exposing people to counter-stereotypic individuals; 2) intergroup contact to reduce in-group prejudice; 3) raising awareness of implicit bias; 4) creating a sense of accountability, that people will be held accountable to justify their bias; 5) taking the perspective of others; and engaging in deliberative processing and self-monitoring ((Staats et al., 2015, p. 66). Numbers 3, 5 and 6 above resonate with suggestions provided by Kostucki in the DiverCity podcast referenced above.

As mentioned above, a general Google search “how to be an ally in the workplace” returned about 9,020,000 results. The researcher attempts to summarize some of the leading results from this search, to start to identify key characteristics of ally behavior. The table captures a key information about the source, including the name of the organization offering the advice, the group to whom the ally support is directed (e.g., LGBTQ, women, minorities), and the source of the information. Specific actions that can be taken are pulled from the source, and cataloged in Table 2.1 “Ally Characteristics.”

Table 2.1

Ally Characteristics

Name / Area of Focus		
Bloomberg / LGBTQ How to be an Active Ally in the Workplace	Lean In / Women How to Be a Workplace Ally	Medium, Amanda Gelender / People of Color 6 Action Items for White People in the Workplace
Empathize: Repeat what the other person says back to show you are listening. Be conscious of your unconscious biases.	Make Sure Women's Ideas are Heard. Set a good example by sitting front-and-center and speaking up in meetings—and encourage other women to do the same. Then look for ways to shape the conversation. When a woman is interrupted, interject and say you'd like to hear her finish. When a coworker runs away with a woman's idea, remind everyone it originated with her by saying, "Great idea . . . thanks to Katie for surfacing it." If you see a woman struggling to break into the conversation, say you'd like to hear other points of view. When you advocate for your female coworkers, they benefit—and you're seen as a leader. Moreover, meetings are most effective when everyone's best thinking is heard.	Learn When to Listen and When to Speak Up. This is one of the most important skills you'll learn as a white person doing solidarity work, and it's where many white people get stuck in paralysis: "Is it my place to speak up here?" "I don't want to mess up so I won't do anything." As a general guideline, when people of color are sharing their experiences, I try to listen and be aware of my whiteness and how much space I'm taking up. When amongst white people, I try to speak up about race and name racism.
Lead by Example. Remember that keeping a secret can be stressful, whether it's an atypical gender or the pills someone takes for ADHD. Make openness easier for one employee and you'll automatically help personalize an issue for another—the first step to building a bridge of understanding.	Challenge the Likeability Penalty. When you hear a woman called "bossy" or "shrill," request a specific example of what the woman did and then ask, "Would you have the same reaction if a man did the same thing?" In many cases, the answer will be no. When you're having a negative response to a woman at work, ask yourself the same question and give her the benefit of the doubt. Odds are she's just doing her job.	

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Name / Area of Focus		
Bloomberg / LGBTQ How to be an Active Ally in the Workplace	Lean In / Women How to Be a Workplace Ally	Medium, Amanda Gelender / People of Color 6 Action Items for White People in the Workplace
<p>Recognize and Celebrate the Benefits of Accommodation. People who are “neuroatypical” may bring skills of imagination or mathematical ability. But they may also need accommodations. Someone with ADHD or autism may do better in a quiet office than in an open workspace, for example. A mood disorder may require occasional sick days—and the person need not feel guilty for talking openly with his or her supervisor about the condition. Those with PTSD—scarred by a past shock, like a car crash, combat, or sexual assault—may show signs of detachment, like trouble feeling excitement or being motivated by rewards at work. All of these situations tend to become even more severe with isolation. By learning about these conditions, supervisors can adapt to colleagues, and benefit from their unique skills.</p>	<p>Celebrate Women’s Accomplishments. Look for opportunities to celebrate women’s accomplishments, and point out when women are being blamed unfairly for mistakes. Better yet, get together with a group of women and agree to celebrate one another’s successes whenever possible. Although women are often penalized for promoting ourselves, you can lift up other women, and they can do the same for you. When you introduce female coworkers, highlight their credentials and accomplishments—for example, you might say, “Katie was in charge of our most recent product launch, and it generated more sales than any other initiative this year.”</p>	<p>Asset Map. List out all the ways in which you have influence, at your company and beyond. Are you a hiring manager or sourcer/recruiter who can deliberately seek out candidates of color to interview? Do you have an extra hour or two a week that you can give to support organizations working for racial justice? Are you someone who speaks at conferences and can bring a racial lens to your talk or encourage the conference organizers to book more speakers of color? Do you have some money that you can give as a monthly recurring donation to organizations supporting people of color? Do you have influence over policies at your company? Do you have people in your life who can make impact in powerful ways? Do you have hundreds of Twitter followers who you can influence in joining you to take action? Asset mapping is identifying all the ways in which you can guide impact. This is individual to you and your spheres of influence.</p>
<p>Be Visible. Be Open. PRIDE buttons and flags, of course, signal support. So do “I’ll go with you” buttons that show that you will walk with a transgender person to the restroom. Be familiar with terminology for LGBT and neurodiverse communities. Understand how to support colleagues coming out at work: Ask “How can I help you?” Don’t assume that a person is out to everyone, whether about their sexuality, gender, or mental illness.</p>	<p>Encourage Women to Go for It. Look for opportunities to boost other women’s confidence and encourage them to go for it. If a coworker tells you she’s not ready for a new project or position, remind her what she’s already accomplished and offer to be a thought buddy while she gets up to speed . . . or “fakes it till she makes it”.</p>	<p>Bring Intersectionality into All Spaces. Intersectionality is about recognizing that many of us hold privilege in some areas and disadvantages in other areas simultaneously. For instance, while many white women experience sexist microaggressions, many women of color experience sexist AND racist microaggressions, many of which are perpetrated by white women. When we remove race from the women’s group discussions or don’t make it safe and welcoming to discuss race, we default to white women’s experiences and discourage women of color from bringing their whole selves and experiences to the table. Come with humility and prioritize listening to experiences different than your own.</p>

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Name / Area of Focus		
Bloomberg / LGBTQ How to be an Active Ally in the Workplace	Lean In / Women How to Be a Workplace Ally	Medium, Amanda Gelender / People of Color 6 Action Items for White People in the Workplace
<p>Leverage Resources. Learn which organizations are available for assistance and support. Recommend groups like PFLAG, the Human Rights Campaign, GLSEN (for LGBT school and youth), the Gay Christian Network, the National Center For Transgender Equality. For the mentally ill, the National Association for Mental Illness(NAMI) provides support for, and information about, treatments. Apps like Talkspace and Happy offer support by phone, at a fraction of the cost of therapy, while the app CampFire provides video support groups not just for those with diagnosed mental illnesses, but for grief, divorce, work stress, and other anxieties common among healthy people. Some workplaces may even have existing relationships with some of these organizations or providers—an active show of support that can go a long way for employees seeking help and understanding.</p>	<p>Mentor and Sponsor Other Women. Commit the time and energy to mentor another woman. If you're early in your career, don't underestimate the value of your input—you may have just been through what a woman starting out is experiencing. If you're more senior, go beyond offering advice and use your influence to advocate for your mentee. Sponsorship is a great way for female leaders to reach back to help women early in their careers.</p>	<p>Leverage Your dollars. Another important way white people can make impact for racial justice is with our dollars. Some of us are in a position where we wouldn't be hit too hard if \$5, \$10, \$20, or even \$50 was taken out of our paycheck each month and redirected to a racial justice group, but that money goes a long way for community organizations...These contributions—particularly recurring monthly donations—fuel racial justice work and provide organizations with the necessary funds to expand their impact.</p>
<p>Ask Questions and Find Common Ground. “Have you ever known someone who was gay? Transgender? Autistic? Bipolar?” Questions can help coworkers with different backgrounds, experiences, and needs find common ground: Did you grow up in the same area? Do you both have children? Do you do a similar kind of work?</p>	<p>Give Women Direct Feedback. Look for opportunities to give the women you work with input that can help them learn and grow, and remember that holding back for fear you'll upset someone doesn't benefit her. Whenever possible, share your feedback live and in the moment, when it's most effective. Treat feedback as a gift and solicit it often—you'll benefit from the input, and ideally your female coworkers will follow your lead.</p>	<p>Educate Yourself...And Others. Commit yourself to reading one article a day discussing whiteness, privilege, race, and solidarity. Pay particular attention to pieces written by people of color reflecting on their experiences. Lean in to the discomfort you may feel.</p>

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Name / Area of Focus		
Bloomberg / LGBTQ How to be an Active Ally in the Workplace	Lean In / Women How to Be a Workplace Ally	Medium, Amanda Gelender / People of Color 6 Action Items for White People in the Workplace
Seek Out Inclusive Literature and Films. Movies like Moonlight are useful, as are documentaries like How to Survive A Plague, about the 1980s AIDS crisis, and Screaming Queens, about a transgender rights protest once lost to history. Books range from I'm From Driftwood, about growing up gay in a small town, and The Elusive Embrace, a memoir by New Yorker writer Daniel Mendehlson about being gay and a classicist, or the memoirs and novels of Edmund White about being a gay man in New York and Paris in the 1960s. About mental illnesses, too, memoirs abound: Marbles, a graphic novel about manic depression; Look Me In The Eye by Jon Elder Robison, about life with Asperger's syndrome; Memoirs of an ADHD Mind, and many more.		Diversify Your Media & Amplify Voices of Color. Our social media shapes our consciousness. Who you follow on twitter and the pages you follow on Facebook, for instance, can have a radical effect in moving you along in white allyship work...we live in an incredible time where we have unbridled access to wisdom & conversations about race like never before. As you learn from all these brilliant thought leaders of color, retweet and share their words. Send the articles you read to your teams, friends, families, and colleagues. Amplifying voices of color to your network is an important part of solidarity work. We are not the experts on race, but we have an opportunity to learn from so many experts and boost their influence.
Be Patient. Change doesn't happen overnight. What matters is listening.		
https://www.bloomberg.com/diversity-inclusion/blog/active-ally-workplace/	https://leanin.org/tips/workplace-ally	https://medium.com/@agelender/6-action-items-for-white-people-in-the-workplace-beyond-ecf87271e89a

("How to be an active ally in the workplace," 2018) ("How to be a Workplace Ally," n.d.) (Gelender, 2016)

A construct such as this could be very helpful in data analysis. Keywords from this table inform coding of data from interviews with ally organizations. Potential key words could include:

- Visible support
- Set Example
- Unconscious bias
- Patience
- Identify benefits
- Celebrate benefits
- Recognize other voices
- Amplify other voices
- Provide encouragement
- Educate yourself
- Leverage dollars and resources

The researcher could not find specific data or studies related to in-group affinity organizations supporting and being a loudspeaker for increasing out-group participation in national parks communities. Additionally, reflecting on some of the issues identified in the section on being allies, and that seeing in-group members could potentially be a very effective mechanism for increasing participation, none of the research on ally behavior or activity reflects that perspective. This research will fill a gap specific to outdoor recreation generally, and the national parks community more specifically.

Figure 2.5 below depicts the in-group/out-group participation between affinity groups who support outdoor recreation and parks visitation. The in-group is often seen as the dominant culture that has easier and higher access to participation, and is characterized by having majority population membership. In contrast, out-group often have less and lower access to participation, and is characterized by having out-group

population membership. The primary barrier being examined is sub-culture/relevance theory of lower visitation to in national parks. Bridges that aid in overcoming barriers include role model and ally behavior. All areas of the diagram will be explored in this study.

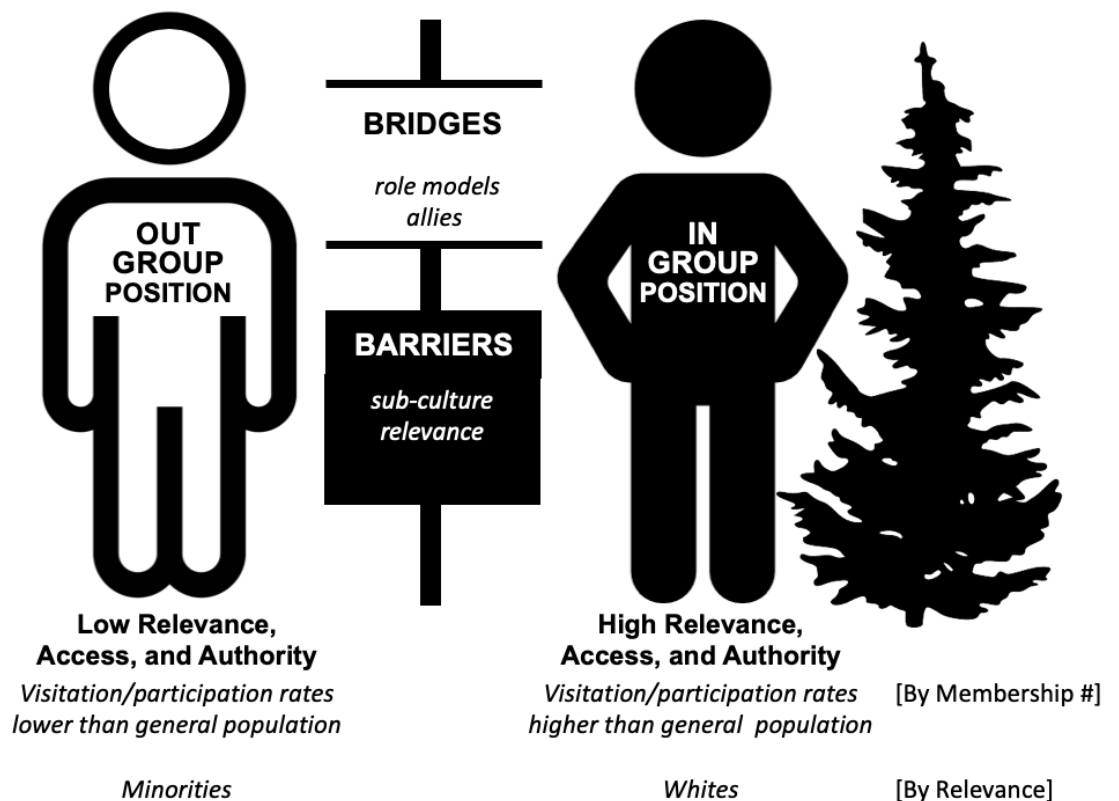


Figure 2.5. Role of Affinity Groups in Increasing Access. Affinity groups respond to the higher levels of access, authority, and relevance that result in higher levels of in-group participation in public lands.

STUDY 3. AN ALASKA STUDY

The Alaskan Context.

In 2016, the federal Department of the Interior published a document through the Office of Subsistence Management entitled “The Federal Subsistence Management Program: An Overview” that opens with the lines: “Alaska Native peoples engaged in subsistence for thousands of years prior to statehood; living off the land is the core of Alaska Native peoples’ culture. In more recent history, non-Native people living in rural Alaska have come to rely on the natural resources for their livelihoods as well” (DOI 2016).

At the state level, subsistence is regulated by the Board of Game and the Board of Fisheries. These boards are advised by the Division of Subsistence at the Alaska Department of Fish and Game (ADF&G). Alaska Statute AS 16.05.094 sets the duties of this division and includes the directive that it assist the governing boards in determining which resource users should be determined as “subsistence users”. On their public website, the division states that its mission is to “scientifically gather, quantify, evaluate, and report information about customary and traditional uses of Alaska’s fish and wildlife resources” (State of Alaska Department of Fish and Game, “Subsistence regulations”, n.d.).

In a poster dated June 2017, the Federal Office of Subsistence Management defines ‘customary and traditional use’ as “long-established, consistent patterns of use, incorporating beliefs and customs which have been transmitted from generation to generation that play an important, economic role in the community.”

This definition of “customary and traditional use” does not provide clear guidance on how many generations establish a consistent pattern of use. While non-Native US citizens have settled in Alaska since its purchase from Russia, the vast majority of this population arrived post-WWII. Today, a non-Native Alaska who identifies as a “4th generation Alaskan” is considered part of an old, Alaskan family. If a 4th generation non-Alaska Native was raised as a commercial fisher wo/man and continues to fish for a

living, does this family's livelihood qualify as "subsistence"? This question becomes increasingly important as the non-Native population in Alaska, which holds the majority of policy-making seats in the legislature and related boards, continues to mature.

This question is further compounded by the realization that the state's renewable resources, which provide traditional use and economic opportunity, are diminishing due to the impacts of both climate change and increased usage as the state population grows. By July 2018, ADF&G had announced the closure of a dozen sports fisheries, personal use clamming, and one subsistence fishery in the populous southcentral region of Alaska due to low returns for salmon and razor clams. Currently, the Board of Game and the Board of Fisheries are directed by state law to "provide a reasonable opportunity for subsistence uses first, before providing for other uses of any harvestable surplus of fish or game population" (Alaska Department of Fish and Game, 2017). This 'subsistence preference' is vaguely worded: what is a reasonable opportunity? And, as mentioned earlier, who are subsistence users? As resources diminish further, is there consideration of some subsistence users over the qualifications of other subsistence users? If subsistence is a mandated priority at the state level, how will resources be managed in a way that directly benefits a minority bloc of the voting residency? Does the majority bloc of voters support this preference? If the majority bloc doesn't support minority rights to subsistence, is their identity within the majority bloc shaping their attitude and decision-making?

In 2012, ADF&G announced closures for king salmon on the Kuskokwim River in southwest Alaska. The agency's goal was to protect the small return of king salmon that year for the longer-term benefit of 'all Alaskans'. A group of local, Native fishermen defied the closures and took their boats to the water. Alaska State Troopers seized their nets and more than 1,000 pounds of fish. As a result, sixty-one fishermen faced charges in court for ignoring the closures. The fisherman said that their motivation was to provide for their families "just as they had done for hundreds of years."

When the Alaska Constitution was passed in 1956, written by one Native and 54 non-Native writers, it stated that all Alaskans would have equal access to fish and game

resources regardless of race or rural location. In 1971, ANCSA eliminated Alaskan Native claims to hunting and fishing rights. But in 1980, the Alaska National Interests Lands Conservation Act (ANILCA), attempted to restore indigenous subsistence rights. According to a news article by Jill Burke, since 1980 Alaskan Native residents have “lived with the innate knowledge that they were free to live off the land as they always have, frustrated by the reality that in the political world of those who colonized Alaska, their status has been constricted and controlled” (Burke, 2016).

The 2012 incident sparked renewed debate about whether Alaska Natives have a preferential right to hunting and fishing opportunities. Opposed are groups such as the Alaska Outdoor Council (AOC) which doesn’t support the government providing preferential recognition for any group of people. The AOC supports the Alaska law which prioritizes resources for those whose hunting or fishing activities are a significant ‘mainstay of livelihood’, whether traditional or not.

Alaska is a geographically and culturally large state. With so many ecosystems requiring unique management, as well as various cultural identities and traditions to consider in management decisions, how might state-wide voters come to vote on behalf of those voters whose needs and traditional rights are different from their own?

Both the federal Office of Subsistence and the state Division of Subsistence cite the importance of public input into resource management decisions. In their description of the “Federal Regulatory Process”, the Office of Subsistence includes consultation with tribal corporations, meetings with regional advisory councils, and public comment. Ultimately, however, the success of local and native representation depends on agency leadership and policy makers in state legislatures and Congress. In the 2010 Census, Native identity accounted for 14.8% of the state’s population. As the percentage of non-Native voters and legislators continues to grow, how might the traditional use needs of the Native constituency continue to receive precedence? Are there barriers or opportunities for non-Alaska Native voters to vote in the best interests of the Native voters despite a decline in available resources?

In a blog post on June 10, 2017 titled “Cheechako or Sourdough?”, former Alaska State Representative Wes Keller opened with the lines: “I take pride in declaring myself as an Alaskan Sourdough (old-timer). I was not born here, but I got here as quick as I could.” Born in 1946, Keller claims that “the entirety of Alaska State government history has happened in my lifetime.” Keller uses these credentials to claim that he finds “it impossible to be comfortable with the apparently imminent transition from the pioneer spirit to embracing a ‘nanny government’ that is somehow supposed to provide for all human needs...” Keller is referring to the management of the Permanent Fund Dividend (PFD) which he describes as “a mechanism to transfer commonly owned property... into personal private property... so Alaskans could retain fundamental, constitutional, and unfettered right to protect and use their property.”

Keller’s self-identity as a sourdough, and his assertion that a pioneer spirit is one of Alaskan’s “historic values” is not unusual.

The website for Princess Lodges, which provides lodging and tours aimed at tourists into Alaska, provides a “Learn to Speak Alaskan” segment on their Trip Planner webpage. Here, “cheechako” is defined as someone who is new to the country. In other words, a “tenderfoot” or “greenhorn”. According to the webpage, the term sourdough “came to be associated with an old timer or someone who has been in the north country a long time” (Princess Lodges, 2018). The use of these terms is common in Alaska, although it seems to have lingered longer in the tourism industry than in local dialogue. As a child in the 1970s and 1980s, I often heard local people describe themselves as “sourdoughs” and newcomers as “cheechakos.” The designation was meant to imply that the “sourdough” was hardier and more self-reliant, with a greater claim to Alaskan residency and the benefits of residency.

Informal rules existed for what defined a sourdough. Some people claimed that you could become a sourdough by spitting in the Yukon River or by surviving minus 70 degree temperatures with aplomb. Sometimes the definition of sourdough-ness was a moving target, based on how long the speaker had lived in Alaska. It is easy to hear many first-generation non-Native arrivals in Alaska still employing this “shut the door

behind me” definition of belonging when they testify at local government meetings. “I’ve lived here for 34 years,” they might begin, implying that their words carry more weight as an insider than someone who has lived in Alaska for 25 years.

Some non-Native residents used to tell me that you could only be a real Alaskan if you were born here, which was confusing to someone who moved to Alaska when she was 14 months old and has no memory of a place other than Alaska. I would often ask myself what it meant if my younger siblings were “more Alaskan” than I was. And when people used this measure to imply that I wasn’t a real Alaskan, I wondered where those people thought that I should be. If I wasn’t an insider in Alaska, was I an outsider everywhere?

While the general public no longer use the terms *sourdough* or *cheechako* with regularity, evidence of their mythological power is still strong in tour literature and in the recent abundance of television shows. “Reality” shows such as *Deadliest Catch* (since 2005), *Gold Rush* (since 2010), *Alaskan Bush People* (since 2014), *Alaska: The Last Frontier* (since 2011), *Ice Road Truckers* (since 2007), *Edge of Alaska* (2014-2017), and *The Last Alaskans* (since 2015) continue to perpetuate subsistence lifestyles as a romantic pioneer tradition.

When non-Alaska Natives create an insider identity by “shutting the door behind them” and measuring their authority and claims to resources based on length of residency, they are drawing a circle that only includes other non-Native arrivals. In fact, there is an Alaskan colloquial term for those parts of the United States which are not Alaska: *Outside* (with a capital “O”). A local person may tell their neighbor that ‘We are headed Outside for a week to attend my grandmother’s funeral.’ Alaskan residents don’t, conversely, use the term “Inside” to refer to themselves, but it is implied that Alaskans are so unique that we form an in-group even when we disagree with one another on fundamental issues. The core question of this study is whether these processes of creating an Alaskan identity creates a dissonance with Alaska Native claims to the same resources?

Professor Tok Thompson, who describes himself as born and raised in rural Alaska, wrote an article for the Journal of Intercultural Studies that describes how non-Alaska Natives have positioned their new Alaskan identity framework in relation to their understanding of Alaskan Native cultural attributes.

According to Thompson, the non-Native interest in Native cultural components in Alaska is not a hobbyist's 'playful' interest, as one might describe utilizing Indian mascots for sport teams. In Alaska, "...the interaction between Native and non-Native is more mundane and everyday, yet still highly charged in terms of politics, identity and representation. In short, it is less play and more real" (Thompson, 2008, p. 407). One possible reason for the higher level of seriousness in the Native/non-Native relationship may be Alaska's unique lack of segregated reservations. Instead, Alaska is a 'convergence' of mixed ancestries with a common interest in Alaska's nature.

Legally, Alaskan Native people are defined by "blood" quantity. From a legal standpoint, this assures Native ethnicity. On the other hand, this means that "the status of 'Real Alaskan' for non-Natives is not at all assured, instead much more open to crises and challenges, and more reliant on the resulting extensive search for folklore to re-affirm 'Alaskan' cultural identity" (Thompson, 2008, p. 408-409).

Between the gold rushes, military needs in the region, and the oil boom of the 1970s, non-Alaska Natives tended to "pulse" into the state. This meant that the state often had a large crop of newcomers. Thompson finds it no surprise, then, that "the greatest amount of cultural capital is given to the 'sourdoughs' (old-timers)" (Thompson, 2008, p. 407) who had a high-degree of subsistence ability that often came through contact with Native peoples. Thompson pinpoints this value on subsistence, as well as codified identity of Native people as the reason that non-Alaska Natives use Native cultural components as part of their identity framework.

Identities that are not assured are open to crises as challenges and internal division arise. Again, the more of a subsistence lifestyle, the easiest definition of oneself as a 'real Alaskan.' Small wonder, then, that the identity markers of Alaskan-ness often point towards the groups whose identities, now codified by law on the basis of

descent, seem most assured – the Natives. (Thompson, 2008, p. 401)

Therefore, while approximately 84% of Alaskans are what Thompson calls “immigrants” to the state, the state’s identity as expressed through tourist literature, artwork, and folklore remains predominately derived from Native traditions.

Folklore is always an important avenue for establishing and developing identity. The case of Alaskan identity is particularly interesting because immigrants utilize the folklore of indigenous groups, to which, by ethnic standards, they have no connection. (Thompson, 2008, p. 410)

Even when the dominant “immigrant” population doesn’t directly appropriate folklore, they diffuse Native cultural elements for their own benefit. Totem poles now grace gift shops and restaurants outside of their traditional lands in Southeast Alaska. Ulu, a traditional tool in northern and western Alaska communities, are now found in many Alaskan kitchens and are sold in gift shops throughout the state. Residents and tourists alike may fail to distinguish between an ulu as a traditional tool of the Inupiat, Yupik, and Aleut people and the ulu as an “historically Alaskan” tool. This appropriation not only assisted in the social cohesion and acculturation of the immigrant group, it assisted in the group’s legitimization or sense of authenticity as belonging in this place.

Where Thompson focused on the questions of why the “immigrant” population in Alaska needed authenticity and how authenticity is constructed differently among groups, this study intends to look at the contemporary impact of this identity formation and how decision-making about management policies may be influenced by a voter’s identity as an Alaskan. This study questions whether non-Alaska Natives feel a competitiveness to Alaska Natives that influences their support of policies that favor Native claims to subsistence as resources decline.

Residents participate in decision-making about resource management by voting for policy-makers and by providing public input. According to the 2010 US Census, 66.7% of Alaskans identify as White while 14.8% identified themselves as American Indian/Alaskan Native. In contrast, a survey of the Alaska Legislature’s website indicates

that, in 2015, approximately 85% of Alaska's 60 state legislators were White. In order for Native claims to diminishing resources to be considered in future policy, the majority voting bloc (as both the voting public and the legislative body) will need to accept that perspective as a priority.

What might motivate an in-group that is also a majority bloc to vote in the interests of an out-group, especially if the in-group perceives that the out-group has the greater advantages through legal identity, residency length, and subsistence traditions? Much of the related research on in-group behavior for the benefit of an out-group focuses on relationships where the in-group tends to desire maintaining their position of dominance. This study will also address questions about whether the non-Alaska Native identity framework recognizes its dominant in-group position.

Understanding in-group/out-group frameworks will help policy makers and informal educators to understand where the barriers and opportunities are for creating a decision-making process that appropriately includes the needs and traditions of the minority bloc of voters, especially in how they may appeal to majority bloc voters to vote for the interests of the minority bloc.

What role does the public occupy in determining access to decision-making about publicly-managed resources? Individual members of the public participate in decision-making by voting in elections, providing feedback to agencies during open comment periods (e.g., NEPA, Section 106), and through advocacy that targets elected officials, agency managers, and/or other members of the public. In the voting processes especially, where "the majority wins", the voice of the public is often weighed by the number of votes cast or comments received.

According to the 2010 US Census, 84.7% of Alaska's population is non-Alaska Native. If a policy diminishing non-Native claims to subsistence or land rights were on the ballot, or a candidate ran for office on this platform, would the majority voting bloc vote in favor of such a policy or platform? Questions about indigenous claims to resources in Alaska become more critical as the population increases and natural

resources decline. Is racial identity a barrier to the minority voice in public resource management?

Furthermore, there is reason to believe that non-Alaska Native residents use length of residency as a pillar of their identity framework, demonstrating a “close the door behind me” attitude towards resource distribution. First generation Alaskans, or non-Native “immigrants”, may recognize that their claims to Alaskan resources are an intrusion into local claims, but what about non-Native residents who were born or raised in Alaska? Do these residents base their identity framework on Alaska as a “home” land disconnected from the cultural heritage of their parents and ancestors? And does this place-based identity create a competitive barrier that precludes the non-Native majority bloc of voters from supporting Native interests on the ballot or in City Hall?

The third study in this series will seek to better understand the public’s role in determining access to decision-making about managing public resources by exploring attitude barriers that may exist between voting demographics of the public in Alaska.

Distinctiveness threats and global meaning violations.

In 2009, Katharina Schmid, et al, published the results of two studies done in Northern Ireland on social identity complexity and distinctiveness threat. Divisiveness is readily found in Northern Ireland on two main factors: unification and religion. Divisiveness threat is defined as: “situations in which a relevant outgroup is perceived as too similar to the ingroup may threaten one’s sense of distinctiveness and consequently lead to increased differentiation between groups and increased self-stereotyping” (Schmid, et al., 2009, p. 1087). Typically, “threat effects on outgroup attitudes are typically only witnessed if the threatened ingroup identity is a valued one, that is, if ingroup identification is high” (Schmid, et al., 2009, p. 1087). One of the objectives for Study 3 is to determine whether such threat effects exist between demographic groups in Alaska.

The Northern Ireland studies examined “intergroup contact and distinctiveness threat as antecedents of social identity complexity” (Schmid, et al., 2009, p. 1085), as

well as the extent to which intergroup contact shapes ingroup and outgroup differentiations. Figure 2.6 shows the results of the second study, which surveyed 2,000 adults in Northern Ireland. Respondents answered questions regarding their self-identity as Protestant or Catholic, Irish or British, as well as their contact with and perceptions of people from the same or different demographics.

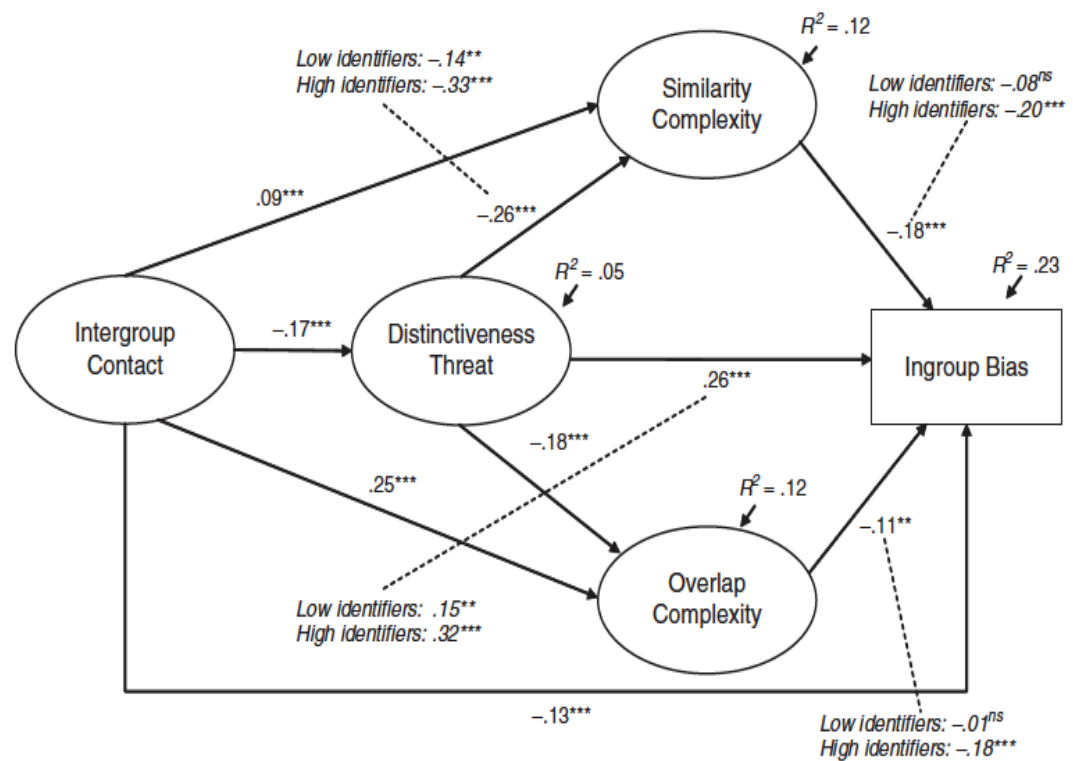


Figure 2.6. Structural model showing relationships between contact and distinctiveness threat as antecedents and bias and tolerance as consequences of society identity complexity (Schmid, 2009).

The study results indicated that distinctiveness threat was indirectly associated with elevated bias due to higher perceived similarity between categories. Being “highly identified with one’s ethnoreligious ingroup was associated with lower similarity (and overlap) complexity, as well as higher distinctiveness threat and more ingroup bias” (Schmid, et al., 2009, p. 1095). This study indicates that higher levels of complexity mediate distinctiveness threat, and that is important to consider the ways in which people “cognitively represent and perceive their multiple ingroups” when studying the relationship between contact and prejudice (Schmid, et al., 2009, p. 1096).

Schmid, et al. (2009), posit that the impact of distinctiveness threat on ingroup dynamics, which is a component of this proposed study, hasn’t often been addressed by research. This study would add to the literature by applying a similar framework to the relationship between indigenous Alaskan residents and “immigrant” residents from the nationally dominant culture. Both resident groups, in Northern Ireland and Alaska, share a (potentially competitive) sense of belonging related to their geography and both are equally concerned about the management and availability of the local resources. The Alaska study will add to the literature on this topic by including a generational factor to the immigrant group and suggesting ways that distinctiveness threat can be reduced in civic engagement opportunities.

In-group formation and defense can also be examined through the lens of meaning frameworks. Most studies examine the impact of stress on outgroup members. However, bridging the equity gap requires change from individual members of ingroup communities, what Study 2 refers to as allies, for example. Requests, demands, or internal motivation for change in attitude and behavior can all trigger internal defensive mechanisms. Study 3 intends to identify factors in group identity, related to place, race, and generational identity, which may trigger defensive responses in future outreach engagement on natural resource management.

Park (2016) calls on future researchers to “develop and use strong measures of meaning-related constructs”. According to Park, when individuals encounter adversity or loss, their resulting emotions and experiences run counter to what they feel should be

happening or what they want to be happening (their global meaning). New conversations about the sense of belonging experienced by Alaska Natives in relation to place are focusing on an emerging term – solastaglia, a portmanteau of ‘solace’ and ‘nostalgia’ that describes a sense of distress caused by environmental changes to one’s homeland. This term may describe the loss felt when annual ice conditions or animal abundance shift so rapidly that elder knowledge, passed down for generations, no longer seems relevant to current decision-making. The researcher posits that this or a similar grief may be described by non-Alaska Natives who were born or raised in Alaska if they are asked to examine their place-based identity framework and the ways in which this framework may be exclusive of indigenous claims to the same diminishing resources. If the global meaning shared by the non-Native demographic includes an expectation of resource abundance and subsistence access for themselves and their future progeny, will members of this demographic group defend their meaning frameworks and compete with Native interests? Or are there factors which lend themselves to an overlap complexity model so that both demographic groups can work together to define what equitable and sustainable resource management looks like?

Meaning frameworks are known by several names, such as beliefs, worldviews, or expectations. George & Park (2016) took a tripartite look at the concept of Meaning in Life. Their three sub-constructs are distinct – comprehension, purpose, and mattering. Comprehension refers to the degree to which the individuals perceive a sense of coherence or understanding regarding their lives. Purpose refers to the extent to which individual people experience life as being directed or motivated by valued life goals. Mattering conveys the degree to which individuals feel that their existence is of significance, importance, or value in the world. The three-pronged approach offered by this study for understanding Meaning in Life provides a strong framework for building measurement tools that will allow comparative analysis of meaning values across demographic categories (Park, 2016, p.1).

Park and her research team developed a new instrument – the Global Meaning Violation Scale (GMVS) – to directly assess belief and goal violations. In their study,

three subsets of global meaning were identified: belief violation, intrinsic goal violation, and extrinsic goal violation. These tests determined that the GMVS is a reliable and valuable tool for directly examining global meaning violation, allowing researchers to directly explore the role of violations in meaning making processes. This tool relies on the theories of stress appraisal and meaning making, as well as the individual desire for our life experiences to be congruent with our global meaning. Highly stressful events can violate global meaning, resulting in discrepancies between situational appraisals and global meaning. (Park, 2016, p. 2)

Vassilliere (2016) adds to this scenario by examining the associations among race, perceived discrimination, and emotion-focused coping. This study surveyed 3,688 black and non-Hispanic white participants. Their analyses controlled for age and gender, educational attainment, and household income. The findings suggest that black participants engage in more emotion-focused coping than do white participants. As predicted, perceived discrimination explained the association between race and emotion-focused coping. Not surprisingly, being black predicted more perceived racism. Their findings demonstrate that relying on emotion-focused coping is not a function of racial status but of facing daily discrimination.

Powell, Branscombe, and Schmitt (2005) found that among members of privileged groups, social inequality is often thought of in terms of the disadvantages associated with out-group membership. Yet inequality can also be validly framed in terms of in-group privilege. These different framings have important psychological and social implications. In their study, two experiments were conducted.

In Experiment 1 (N=110), White American participants assessed 24 statements about racial inequality framed as either White privileges or Black disadvantages. In Experiment 2 (N=122), White participants generated examples of White privilege or Black disadvantages. In both experiments, a White privilege framing resulted in greater collective guilt and lower racism compared to a Black disadvantage framing. Collective guilt mediated the manipulation's effect on racism. In addition, in Experiment 2, a White privilege framing decreased White racial identification compared to a Black disadvantage framing. These findings suggest that representing inequality in terms of outgroup disadvantage

allows privileged group members to avoid the negative psychological implications of inequality and supports prejudicial attitudes. (Powell, et al., 2005, p. 508)

This article suggests that "although guilt is an unpleasant emotion to experience, it can result in socially desirable outcomes" (Powell, et al., 2005, p. 509). It also suggests that racial conversations are often conducted through the lens of scarcity for the non-dominant group, rather than the lens of privilege for the dominant group. It suggests that White Americans who consider inequality by reflecting on their own advantages will experience collective guilt which will, in turn, motivate positive change. This study may provide an interesting counterpoint to the theory that guilt, grief, and other negative emotions are barriers to internally-motivated transformation.

Rutland & Killen (2015) define prejudice as reflected by social exclusion based on group membership. They posit that determining the factors which inhibit or reduce the negative outcomes of exclusion is critically important. While their study focuses on reducing prejudice and social exclusion during earlier developmental phases, they suggest that social psychological research with adult participants should include social reasoning as an assessment on intergroup attitudes. Their interpretation posits that social-conventional and psychological reasoning, rather than moral reasoning, is frequently used by adults to condone exclusion and perpetuate the status quo – which may also be identified as maintaining meaning.

Other researchers suggest that "the need to maintain a positive self-image motivates White Americans to conceive of racism as a phenomenon rooted in individuals instead of institutions. They do so because an institutional conception of racism raises their awareness of White privilege, a concept threatening to Whites' self-image" (Unzueta & Lowery, 2008, p. 1496). In this study, two experiments were conducted which suggest that:

...the motivation to maintain a positive self-image affects Whites' conceptions of racism. Specifically, it appears that an institutional conception of racism threatens Whites' self-image because this

conception of racism raises Whites' awareness of White privilege, a concept that threatens to discount Whites' internal attributions for personal success. In contrast, the individual conception of racism may be the "safer" way for Whites to conceive racism because this conception does not increase their awareness of White privilege. As such, White Americans' tendency to conceive of racism more as an individual as opposed to an institutional phenomenon may be motivated by the desire to maintain a positive self-image. (Unzueta & Lowery, 2008, p. 1496)

The desire for a positive self-image is one barrier that keeps members of the dominant culture from recognizing, accepting, and addressing the existence of institutional racism. To do so would require them to recognize their role in perpetuating institutional norms.

Another study investigated how "'Innovative Moments' (as opportunities for self-transformation) occur throughout therapy and how their emergence and expansion are associated with the integration of loss ("Integration") and the search for well-being and life reorganization ("Proactivity"), identified as relevant processes in loss adaptation" (Alves, 2014, p. 29). Innovative Moments are "alternative experiences to the problematic self-narrative" (Unzueta & Lowery, 2008, p. 25). In this study six clients were recruited. The conditions for eligibility were (1) "complicated grief" and (2) evidence of a problematic response to a significant loss. Each client was followed weekly in individual grief therapy using the meaning reconstruction approach, with the same therapist, for 15 weeks. Sessions were video recorded and transcribed. The sessions were coded for Innovative Moments by multiple authors. A total of 3293 Innovative Moments (IMs) were identified. It appears that cases with greater symptomatic improvement changed the probability of having IMs with a higher rate over time than cases with less improvement. (IMs = improvement). In general, "the results show a progressive movement from the elaboration of IMs more centered on fighting the problem to the elaboration of IMs centered on the change process in both themes" (Unzueta & Lowery, 2008, p. 37). Although Alves' study is narrow in scope, it:

...may provide important information regarding the narrative processes involved in grief therapy and how these narrative constructions impact complicated grief recovery. It suggests that therapists should focus on the promotion of meaning development as a central aspect in grief adaptation, with special attention to the way clients understand the processes that have promoted their helpful changes. (Unzueta & Lowery, 2008, p. 39)

In heritage leadership, this could provide a foundation for understanding how grief becomes a barrier to self-transformation but could be aided by "constructivist meaning reconstruction" sessions conducted consistently over time.

Cipolla and Bartholo (2014) developed an approach "in which being a socially responsible designer means acting 'where you are' to transform your own situation by establishing dialogical relations with those who live in the same context" (Cipolla & Bartholo, 2014, p. 87). To test this framework, forty-five students were divided into nine groups of five. They were invited to develop solutions using a transformative design process (referred to as a Human-Centered Design Toolkit) that promotes an empathic approach to the design process. A report of results was required for all four phases, as well as a project management report that described how each phase was undertaken. Groups also discussed the process with their teacher on a weekly basis. The design exploration process:

...did produce regenerative results. For example, the non-routine meetings between members of the university community, proposed by this design exploration, to prompt them to discuss and solve their own everyday problems, have produced per se a regenerative effect in the local social fabric. Besides that, it was observed that all the solutions together constitute a vision of a possible future for the campus. (Cipolla & Bartholo, 2014, p. 95)

In dialogic terms, empathy fosters distance between a person who designs a solution and other participants because empathy itself doesn't promote inclusion. In the experience of the "designer", empathy means treating other participants as "another I" -- which is a projection of him/herself. The contribution of Cipolla and Bartholo was to

design a practice that “focuses on the concept of inclusion, rather than empathy. The inclusion of designers in their local contexts promotes a process by which they relate dialogically with others to improve their own everyday lives and those of all concerned” (Cipolla & Bartholo, 2014, p. 87). This study speaks to the constructive motivations for individual organizations, such as museums and science centers, to co-create inclusive communities.

Evidence for the self-serving bias (attributing success internally and failure externally) was found inconsistent by other researchers. Duval and Silvia (2002) found that internal success attributions were consistent but that people attribute failure to both internal and external sources. They suggest that blame attribution is the result of two systems, one in which a person compares themselves against social standards and another “causal attribution system”. They posited that people internally moderate a sense of success and failure through self-awareness and their perceived probability of self-improvement: “When self-focus is high (a) success is attributed internally, (b) failure is attributed internally when people can improve, (c) failure is attributed externally when people cannot improve, (d) these attributions affect state self-esteem” (Duval & Silvia, 2002, p. 49).

Three experiments were run to test these assumptions. These experiments supported the ideas that: (1) Self-focus enhances the effect of self-attribution for success, (2) Self-focused people will attribute failure to themselves when they believe improvement is likely; they attribute failure externally when they believe improvement probability is low, (3) failure attributions decrease self-esteem, so non-defensiveness comes at a personal cost. Duval & Silvia’s study has implications for self-transformation and the internal grief/healing process. If people tend to credit themselves for successes and blame others for their own failures, this must necessarily have an impact on our relations to one another. The same would likely be true for groups that share common identity traits. In addition, the authors suggest that people must overcome an internal lack of self-esteem in order to be non-defensive about their own failings. What is not addressed is how low self-esteem within group identity might impact community-wide

support for – or, conversely, resistance to – the creation and propagation of programs intended to increase equity across all demographics.

Another study theorized that conversations about racial inequity threaten the self-image held by White members when “inequity is framed as White privilege but not when framed as anti-Black discrimination” (Lowery, 2007, p. 1237). Three experiments were conducted to test these assumptions. Data was measured using the five-item White Privilege Scale (Swim & Miller, 1999) and the seven-item Other-Focused Belief in Discrimination Scale (Iyer, et al, 2003). The authors also developed a nine-item scale to assess participants' belief that they share a common fate with the racial in-group.

In Experiment 1, White participants reported less privilege when given threatening (vs affirming) feedback on an intelligence or personality test; in contrast perceptions of anti-Black discrimination were unaffected by self-concept manipulations. In Experiment 2, threatening (vs affirming) feedback decreased privilege perceptions only among Whites high in racial identity. Using a value-based self-affirmation manipulation, Experiment 3 replicated the effect of self-image concerns on Whites' perceptions of privilege and provided evidence that self-concerns, through their effect on perceived privilege, influence Whites' support for redistributive social policies. (Lowery, 2007, p. 1237)

Lowery's study adds to the discussion about the choices individuals face when conceptualizing inequitable relationships between groups in society. Perceivers “may frame a given inequity as unearned dominant-group advantage or as undeserved subordinate-group disadvantage. Of importance, these “inequity frames” carry different emotional and attitudinal consequences for dominant groups” (Lowery, 2007, p. 1246). This describes internal, emotional barriers to transformation which need to be addressed in leadership trainings - perhaps through grief acknowledgement and training.

Identity and place relationship.

Study 3 initially proposed using place-based identity confidence as a comparative variable in this study, with the expectation that in-group definitions, threats and stressors are relative to this factor, especially in relation to intergroup discussions about shared resource management.

In his exploration of the role urban geography plays in shaping racial reconciliation efforts, Leong (2017) defines place as “how humans make sense of geography or location. It’s the meaning and memory we attach to spaces we inhabit, the physical context of our lives (Leong, p. 25).” Leong further connects place with the human desire for belonging, which includes using the place where we are and the people around us to pursue commonality. To Leong, this is community.

Angayauqaq Oscar Kawagley was a Yupik anthropologist and Associate Professor of Education at the University of Alaska Fairbanks. In an essay titled “My Place, My Identity”, Kawagley reflected on how his Yupiaq worldview differed from that he found expressed by members of the “dominant society” in Alaska. Kawagley said that his birthplace, Bethel, made him who he was.

The cold made my language, my worldview, my culture and technology. Now, the cold is waning at a very fast rate and, as a result, it is changing the landscape. The changing landscape, in turn, is confusing the mindscape of the Yupiat and other indigenous people... In times past, the landscape formed our mindscape, which in turn formed our identity. I grew up as an inseparable part of Nature. It was not my place to ‘own’ land or to domesticate plants or animals, which often have more power than I as a human being. (Kawagley, 2011, p. 77)

In describing how climate change impacts affect the well-being of Native communities, Steven R. Becker distinguishes between the belonging, attachment, and ownership feelings that may be associated with a “sense of place” and the Alaska Native

relationship between place and self. For Alaska Native cultures, “place and identity are one and the same.” Place is an extension of the self because it is where the bones of one’s ancestors become the land (Becker, 2011, p. 80).

While the ways that Alaska Native people feel a sense of belonging and identity related to place may not be universally understood, it is often expressed and explored in narrative formats. There are also numerous narratives from first-time visitors or new residents to Alaska, whether in published books, articles, or numerous traveler blogs. These narratives focus on concepts such as natural beauty, adventure, opportunity, and the benefits (or challenges) of being away from urban areas in the Lower 48 or out of close proximity to the family and community of their origin.

Less well expressed, examined, or understood, is the way that non-Native residents who were born in Alaska, or raised in Alaska from a young age, create a sense of identity and belonging in relation to Alaska as a place. Phase 1 of this study proposed to spend time with first-person narrative sources to code place-based identity language to inform a more effective Phase 2 quantitative survey. The narratives were derived from transcripts of the Homer City Council meeting of February 27, 2017, as local residents stood to submit three-minute oral testimonies on a resolution up for vote by the council. The following snippet demonstrates an interplay between a non-Native immigrant and a non-Native resident born in Alaska.

Resident JT: “I have lived in Homer since 1960. And if my husband were here, he would have you all raise your hand - who came after 1976? And those of you that came after that, please let the gate at the top of the road smack you in the butt as you leave.”

Resident SP: “SP, born in '75, so that gate won't hit me on the way out.

[Laughter] My grandpa and several other families homesteaded here in Homer. They brought businesses. They brought work ethics. They created jobs for people.”

Resident JT utilizes an in-group colloquialism that relies on length of immigrant residency to measure a ‘belonging’ that bestows more weight to the resident’s perspective. When long-term immigrants create frameworks that ‘close the gate’ behind them, these frameworks do not weigh indigenous belonging by the same measure, potentially ignoring the possibility that an indigenous resident’s perspective would carry more weight than their own by the same measure. Similarly, JT creates a gate defined as “1976” which questions the contributions of non-Native residents who were born after 1976 (and would have been age 40-41 at the time of this meeting). Resident SP is able to joke that his birth in Homer in 1975 just barely includes him in SP’s ingroup definition.

Working to better define existing dissonance between demographic groups is important because, while our individual responses to place may be felt on deeply personal levels, they are both product and component of a larger political reality. Individual humans may have complex internal responses to a landscape; nevertheless, the “landscape remains a social and political fact, designed, owned, and maintained by the people” (Riley, 1992, p. 31). The politics of who makes decisions regarding management of the landscape and the resources therein is reflective of the racial and power politics of the demographic landscape (Manzo, 2003, p. 55).

A very recent study in South Africa examined the relationship between social identities and political intolerance. The study looked at four major racial groups in South Africa. Seventy-five percent of respondents rated their identity as “very important” and questions related to how participants identify themselves with and against other groups indicated a high racial polarization. Terms used to measure group strength included

“strength of my primary identity”, “psychic benefits of identity”, “any anti-identity”, “group solidarity”, and “political relevance of my group.” In a follow-up study to measure political tolerance and perceived threats, Gibson and Gouws determined that South Africans are highly intolerant and perceive strong threats to ingroup identity from diverse outgroups. This study supports Social Identity Theory as a framework for examining group interaction. The paper concludes that “people who identify with a group have a tendency to develop attitudes about the nature of individual allegiance to and solidarity with the group, and these attitudes often give rise to a form of xenophobia: political intolerance” (Gibson 2018, p. 291).

The interactions of majority and minority bloc citizens.

Especially in an environment where the “majority wins” in elections and collective decision-making, not enough research has been done on the attitudes that lead majority bloc members to vote for or against the interests of minority bloc members. In their 2008 paper, Mallet, et al, examined what motivates majority group members to collectively act on behalf of an outgroup. For example, when and why do heterosexual voters vote in the interests of homosexual community members? The study began with the assumption that “taking action on behalf of an outgroup is likely driven by reasons other than self-interest or own-group interest” (Mallet, 2008, p. 452). Their study indicated that majority group members were motivated when they participated in taking the perspective of the outgroup and when they experienced group-based guilt. Group anger was less effective because sharing anger at an injustice didn’t require majority bloc members to take the perspective of the outgroup. In the Alaskan case study, a shared “anger” or angst is created by environmental change and negative shifts in resource abundance. However, it may be difficult for a non-Native ingroup to take the perspective of the Native outgroup if the ingroup perceives a threat to their identity as a result.

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

Multiple studies indicate that a dominant ingroup may have employ stronger emotional and collective defense mechanisms than groups formed from a minority identity. Psychological studies indicate that “individuals who belong to socially advantaged groups typically exhibit more implicit preference for their ingroups and bias against outgroups than do members of socially disadvantaged groups (Dasgupta, 2004, p.143). Group esteem is preserved when the ingroup is perceived as superior rather than when the outgroup is perceived to be inferior. For example, “Democrats identified more strongly with their political party when told that their party won the election rather than when told the opposing party lost the election” (Chow, 2008, p. 1079). White people are more likely to address racism as an institutional phenomenon than an individual one in order to preserve their positive self-image (Unzueta, 2008). And a self-serving bias leads individuals to attribute success or positive outcomes internally while attributing failure or negative outcomes onto external sources (Duval, 2002). Survey questions were designed to elicit data that supports or disputes these defense mechanisms so that Study 3 would inform future research to build effective outreach models.

Based on the current literature, the methodology of Study 3 is designed to highlight areas of significance on the theoretical model of Figure 2.7.

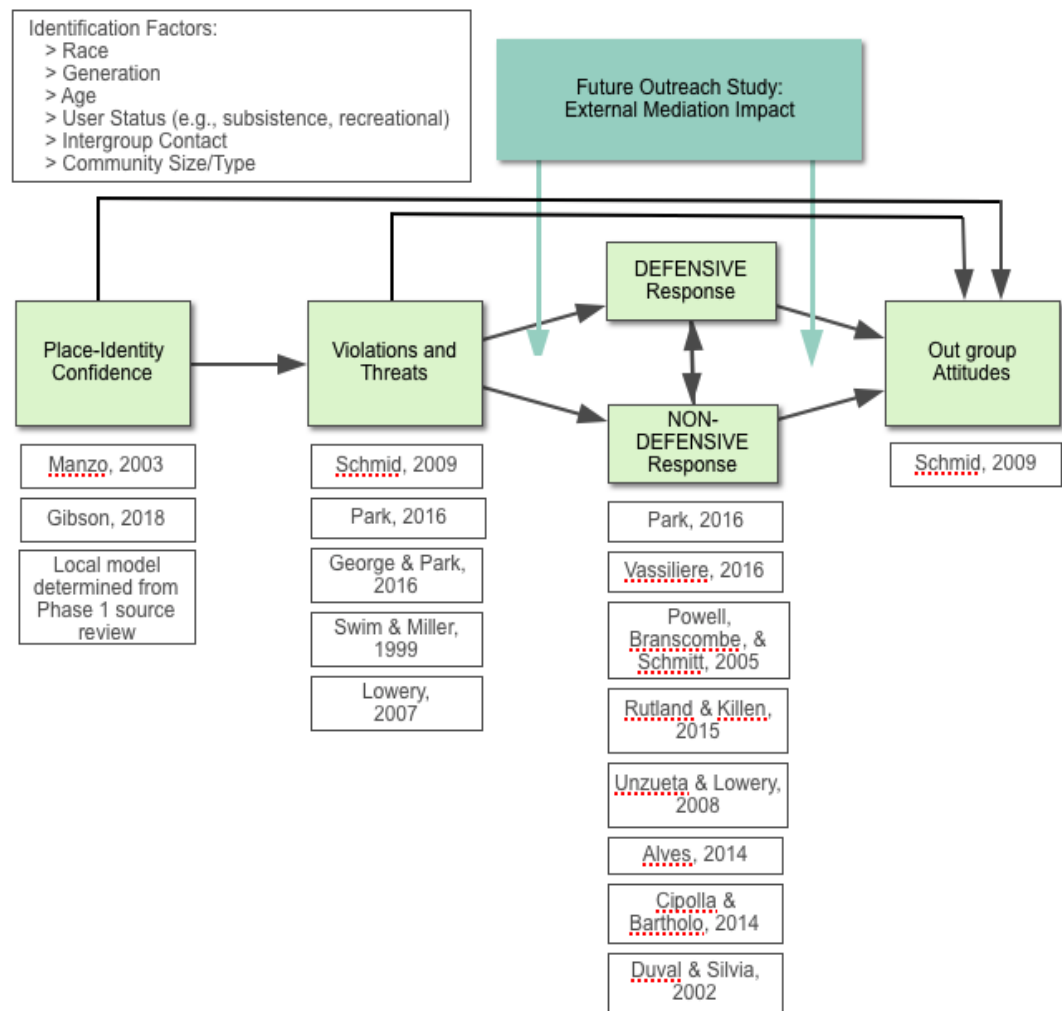


Figure 2.7. Theoretical model of hypothesized relationship processes in the Alaska case study.

Study 3 began with the hypothesis that in-group attitudes towards out-group members among Alaskan residents may be influenced by the level of defensive response that residents engage in when faced with a perceived threat to their personal place-related identity. Among residents in Alaska, an in-group position is occupied by non-Native residents when their larger membership numbers give them greater access to policy making through elections. Non-Native residents also hold more positions of

authority in local and state government. Within the non-Native sector, those who arrived in Alaska as adults are both greater in number and hold more seats of power at this time. Alaska Natives, however, may hold an in-group position when relevance to resource access, through subsistence and other cultural traditions, is highly valued. This study predicted that high levels of resource use and a shared identity as “Alaskans” would emerge as bridges to the competitive barriers of relevance versus authority and access. These relationships are demonstrated in Figure 2.8 below.

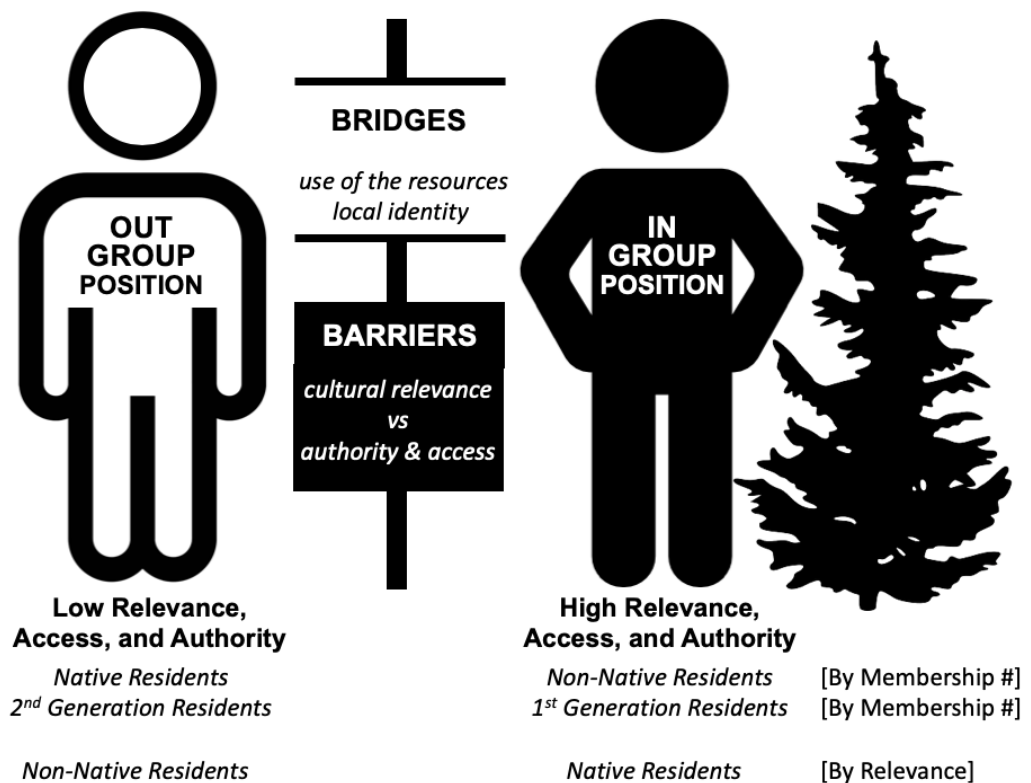


Figure 2.8. In-group and out-group positions among Alaskan residents. Non-Native residents in Alaska hold the in-group position by access and authority, while Native residents may hold an in-group position by relevance to the resources.

SHARED DEFINITIONS

A literature review of working definitions for the terms diversity, equity, and inclusion was conducted concurrently with the data analysis. Researchers examined definitions as included in policies and internal values established by the National Recreation and Parks Association, the American Alliance of Museums, the National Park Service, George Washington University, and the Minneapolis Park and Recreation Board. Table 2.2 highlights terms and shared definitions that are pertinent to the design and discussion of this study.

Table 2.2

Shared Definitions

Term	Definition
Barrier	Obstacles that limit or prevent equitable and inclusive efforts from being utilized.
Bridge	Opportunities to increase equity and inclusion.
Cultural Relevancy	Organizational efforts that are meaningful to multicultural audiences; a product of equity, inclusion, and diversity work.
In-Group	The dominant majority group in society; often holds the most power.
Out-Group	The non-dominant minority group in society; often has less power.
Affinity Group	A group of people linked by a common interest or purpose.
Diversity	Acknowledges the unique nature of individual; it can be utilized as the measurable factor that indicates whether inclusion has been achieved.
Equity	The fair and just treatment of all members of a community that focuses on methods for increasing diversity in participation; it makes inclusion actionable.
Inclusion	Active, intentional practices that are built into systems to include all people in opportunities.

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From these sources, the researchers surmised that inclusion is an active, intentional practice. Equity consists of the methods by which inclusion becomes actionable, which may take the form of policies, outreach, or practices. Diversity, which acknowledges the unique nature of individuals, can be utilized as the measurable factor that indicates whether inclusion has been achieved.

CHAPTER 3: RESEARCH DESIGN

This study includes three different phases of research, all looking at the topic of the challenge of increasing diversity from a different lens. With that, there are three unique study designs, methodologies, array of ethical considerations, and timelines to completion.

The first phase considers urban park systems and equitable access to decision making from the community they are in. The research methodology included qualitative methods, and the design incorporated both qualitative interviews and case study development to better understand best practices and constraints as they related to the topic. Several triangulation methods and ethical considerations were built into the design to ensure validity.

The second phase took a close examination of affinity group's ability to encourage minority visitation to and participation in National Parks across the United States. The methodology used was qualitative; interviews, observation and artifact investigation were key components of the study. To safeguard for accuracy and credibility several procedures were factored into the design including: member checking, peer debriefing, and bias clarification.

The third and final phase examined non-Native residents in Alaska who have been referred to as immigrants or colonists and their attitudes, sense of belonging, and access to decision making. A mixed methods approach was implemented to gather data. The first phase included a qualitative examination of first-person narratives that informed the second quantitative phase. A survey was utilized to gather quantitative data from across major population centers in Alaska. To take measures to certify accuracy and reliability of data and to account for researcher bias, several procedures were built into the study design.

STUDY 1. PUBLIC PARTICIPATION IN PARK SYSTEM MANAGEMENT

Research design.

Survey research is probably the best method available for collecting original data from a large population that would be too hard to gather data from directly (Babbie, 2001). Qualitative research methods included focus group and in-depth interviews, case studies and ethnographies as strategies of inquiry to aid in the development of knowledge claims based primarily on constructivist, advocacy and participatory perspectives, or both (Creswell, 2003). With qualitative inquiry, data are open-ended, emergent, and can be analyzed to identify overall patterns and themes (Creswell). Qualitative research takes place in a natural setting, is interpretive in nature, and uses multiple methods that are interactive and humanistic (Creswell; Miles & Huberman, 1994).

A qualitative research approach was the best fit for this study, as it allowed the researcher to gain emerging data about both best practices and constraints in urban park system management in the United States as it related to equitable decision making. Qualitative methods utilized gathered information including interview data, observation data, text, image, and artifact analysis (Creswell, 2014). Susan Newton – Affinity Group Organizations' Ability to Encourage Minority Visitation to and Participation in the National Parks Community: A Qualitative Methods Study Data is qualitative in nature and interpreted to understand meanings and develop themes.

To ensure validity and reliability of the data, several steps were taken. First, a triangulation approach was utilized. Different sources of data were examined, and a solid justification of themes were developed (Creswell, 2014). Second, rich, thick descriptions were written to describe the data and findings, adding additional depth and perspective

to the research. Third, peer debriefing was conducted with the research team, so accuracy of the data and overall study can be vetted and improved. Overall, these steps helped secure accuracy and consistency throughout the research project.

A limited ground theory approach was implemented throughout the research process. This included using inductive strategies for analyzing the emerging data (Charmaz, 2001). Creswell states, “The researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of the participants in a study” (Creswell, 2003, p.14). As data collection begins, strategies to understand data and patterns will develop (Charmaz). Analytic categories are derived directly from the data, not from previously established hypotheses. The process involved multiple stages of data collection and the refinement and interrelationship of coded categories and data (Charmaz, 2006; Corbin & Strauss, 2007). Data was coded as it is collected, which is important in developing emergent theory (Charmaz).

Qualitative methods approach.

There were two distinct phases of qualitative data collected. The first phase included interviews of urban park systems within the United States. Urban park systems were selected because they represent cities that include some of the most diverse populations of people in the country, thus bringing understanding to best practices and challenges in bringing a wide array of voices to the table to make decisions. The second phase consisted of interviewing select participants from two urban park systems that were among those initially interviewed and case studies were developed to showcase unique programs that were breaking barriers and utilizing best practices in public engagement efforts.

Phase 1 data collection: (phone) interviews. To generate a list of urban park systems across the United States that could be included in the study, several park

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systems were included from each major geographic region of the United States. The following are six distinct regions of the United States: Alaska, Intermountain, Midwest, Northeast, Pacific West, and the Southeast. All regions contain large metropolitan areas with diverse populations.

The participants who were interviewed include the urban park system Directors and Managers of major cities in each region. Prior to any formal research, approval was secured by park system authorities or gatekeepers (Creswell, 2014). Two large urban park systems will be selected from each region that fit the following criteria:

1. The urban park system must serve a city-area that has a population greater than 250,000 people.
2. The urban park system must be free to access by all community members.
3. The urban park system must include a mission statement that provides equal opportunities for all residents to interact with park facilities and programming and have public decision-making processes that informs it.

To ensure that participating urban park systems fit these three criteria, the following pre-interview questions were asked:

1. Does the urban park system serve a population center greater than 250,000 residents?
☐ Yes
☐ No
2. Is the urban park system free for the public to access?
☐ Yes
☐ No
3. Does the urban park system have a mission statement that provides equal opportunities for the public to engage with park facilities, programming, and decision making?
☐ Yes
☐ No

If an urban park system fits the three criteria they were listed as a system to be considered for interviewing. A preliminary list of urban park systems that may be included in the phase one interviews included:

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- Anchorage
- Honolulu
- Denver
- Las Vegas
- Dallas
- Houston
- Minneapolis
- St. Louis
- Miami
- Atlanta
- Chicago
- Washington D.C.
- New York City
- Philadelphia
- Boston
- Portland
- Seattle

Of this list, only eleven were selected, two from each region, and Anchorage Alaska. Each urban park system that fits the criteria and was selected, contacted, and an interview was scheduled. Each interview was longer than fifteen minutes, so it was necessary to schedule them ahead of time (Diamond, 1999). Follow-up calls were made to each participant and interviews were completed within two weeks of the initial point of contact. All sites were asked the same interview questions (APPENDIX A), but question wording was altered slightly based upon preliminary park system research. In addition, the follow-up probing questions were tailored to be park system specific. The success of the interview will depend largely on the interviewers skills, not the mechanic of the interview itself (Brinkmann and Kvale, 2015). Before each interview begins, interviewees were asked for their consent to be recorded and to sign and date an Informed Consent

for Participation in Research form (APPENDIX B). All interviews were recorded via a micro cassette recorder. To ensure privacy and confidentiality, interviews took place in a quiet, closed-door office.

As data was collected it was simultaneously analyzed (Charmaz, 2001). Each interview was transcribed shortly after it is conducted. After a narrative of each interview was established, it was coded using the line-by-line technique. Coded data will be sorted and critically analyzed for emerging patterns. An inductive process will be implemented; working back and forth themes will be generated from the database of codes (Creswell, 2014). Using a limited ground theory approach, the codes were active and close to the data (Charmaz). Categories were established that explained the data and they were viewed as concepts. A story was developed from the concepts (Charmaz; Creswell, 2003). This provided insight into the best practices and constraints in urban park systems as it relates to public participation and the access to equitable decision-making. Data was also thoroughly analyzed to determine which two urban park systems were to be used to develop case studies.

Phase 2 data collection: case studies. Case studies involved the researcher exploring a program in-depth (Creswell, 2003). As interview transcripts are analyzed, two sites were selected to be the subject of case studies to learn more in-depth about their park system and their implementation of best practices or over-coming of constraints, so all people have equitable access to decision-making. After the case study park systems were selected, themes and patterns that emerged from an analysis of the interview transcripts, additional research questions were developed to better understand the park systems policies and efforts. Park system Directors and Managers were contacted to schedule further interviews, collect additional artifact related data, and gain data to create a full-picture of the park system program. Data gathered of participants

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through talking, and observing them within their context is an important part of qualitative data collection (Creswell, 2014).

Data collection for the case studies will be multi-faceted and reflective in nature (Stake, 2003). Data collection methods included: observation, interviews, informal conversations, and archival research. Data gathered included more insight about the park system's practices in equitable decision-making in public participation, historical background, program and public participation opportunities, and physical setting. It was imperative to explore each park system that is selected and their success, opportunities, and constraints in greater detail. Methods of data collection included recorded interviews of park system Directors and Managers, observation of park system operations, artifact analysis, interpersonal relationships and communication, and a review of public participation opportunities. Date(s) for data collection were scheduled in advance with each park system. In addition, the researcher conducted in-depth interviews with those involved with the management of public participation. Additional questions were followed-up through email correspondence. All procedures were documented, and protocols were established for both case studies (Yin, 2009).

Following phone interviews, data was transcribed using the line-by-line method. Transcribed data was hand-coded and emerging patterns were identified and transcribed. Both case studies highlight best practices and strategies to overcome constraints and serve as examples of urban park systems with successful opportunities for public participation that leads to equitable decision making.

Ethical issues.

Creswell (2014) cites the importance of anticipating ethical issues that may arise within a study and to specify them within the research proposal. All research plans were

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reviewed and approved by the Institutional Review Board (IRB), before any research was conducted (Creswell). Qualitative researchers face threats to the validity of their study, thus various safeguards must be put into place to protect data validity (Maxwell, 2002). To ensure participants were not put at any risk, they all signed a form indicating that they understand the purpose, procedures, and benefits of the study, that their participation is voluntary, that they have the right to ask questions, and that their privacy will be respected (Creswell). The form will also include information about confidentiality, data access, and the researcher's right to publish parts or the entire interview (Brinkmann & Kvale, 2015). To minimize research bias all surveys had the same main questions, though probing questions were varied. When the case studies were being developed, the park system sites were observed unobtrusively (Creswell).

The researcher's professional role as an urban park system manager will provide a unique lens to the study. Results could be shaped by the experiences of the researcher in that role and influence some interpretation of the data. Member and data checking with the research team will be utilized to minimize bias and ensure accuracy.

Ethical considerations were taken into consideration throughout the data collection and analysis processes. The researcher will protect any research participants; develop a trust with them; promote research integrity; and insure that there is no misconduct that may reflect poorly on the institution and those involved with the study (Creswell, 2014). Names will not be associated with transcribed data as it is coded. In writing the results, the researcher did not suppress, falsify, or invent any findings to meet any outside needs (Creswell, 2003). All data will be kept for 5-10 years and is the property of the researcher and the University of Missouri- St. Louis. Consent forms were discarded after the study was completed.

Timeline.

This study took approximately 17 months to complete, in accordance with Ed.D. graduation requirements. The project design and literature review began in January 2018. A defense of the project's proposal was conducted in August 2018. IRB approval was received in November 2018, and interviews were conducted from October 2018 through January 2019. Data analysis was completed in February, with writing of the dissertation happening throughout May 2019.

STUDY 2. AFFINITY GROUPS

Research design.

This study used a phenomenological qualitative design (Creswell, 2014), utilizing qualitative information to better understand the issues that might prevent out-groups from visiting national parks and participating in the parks community. Qualitative study provides a stronger approach to capturing information of “who, what, when, where” questions and the relationship between variables, while quantitative study fosters deeper understanding of “how” and “why” questions (Phillips, 2014, p. 679).

The Encyclopedia of Educational Theory and Philosophy (Phillips, 2014) provides a fascinating and deeply historic evolution of quantitative, qualitative, and mixed method approaches. It traces the earliest separations of the approaches back to the ancient Greeks, looking at the proto-rationalists, the sophists, the proto-empiricists. Crediting the work of R. Burke Johnson and Robert Gray, the Encyclopedia summarizes the roots of the three approaches:

(1) the proto-rationalists, absolutists who looked for certainty in entities, for example, Socrates (470–399 BCE) and Plato (429–347 BCE); (2) the sophists, ontological relativists, for example, Protagoras (490–420 BCE); and (3) the proto-empiricists, realists whose goal was to obtain understandings of what humans see and experience in their everyday lives, for example, Aristotle (384–322BCE). These camps differed in their conceptions and theories of universal truth, with proto-rationalists viewing truth as unchanging, sophists viewing truth as being changing and relative, and proto-empiricists taking a realist view of truth wherein what is seen is what could be believed as being real and regarding intersubjectivity (i.e., wherein agreement and consensus is emphasized) as a facet of truth. A case can, therefore, be made that the proto-rationalists can be viewed as distant ancestors of the quantitative methods school, whereas the sophists could be viewed as ancestors of supporters of qualitative methods. In contrast, proto-empiricists could be viewed as ancestors of supporters of both quantitative and qualitative methods. (Phillips, 2014, p. 677)

Qualitative research is rooted worldview that knowledge is more malleable and less fixed, that people seek meaning, and through their search, develop understanding.

Qualitative researchers typically adapt a constructionist worldview, where subjects develop meanings, and the meanings are as varied and unique as are the subjects, and the subjects construct the meaning of the situation. (Creswell, 2014, p. 8). Qualitative researchers create broad, open-ended questions in an effort to learn from the subject the meaning of the event, and the research takes place in natural settings. Theories are often not developed until the researcher is able to analyze and reflect on the meanings revealed by the subjects.

This study used a phenomenological qualitative design (Creswell, 2014, p. 187) achieved through interviews with a select group of leaders of affinity groups, both from in- and out-groups. The qualitative approach was selected because the researcher sought information not found elsewhere in the literature, and therefore had no “known” or “assumed answer” from which to base the quantitative research. And of course, without a strong basis for quantitative research, mixed methods were not appropriate either.

The interviews questions were structured to describe the various types of affinity groups, identifying similarities or differences; the types of activities they engage in, to investigate whether the role-model behavior (out-group-based affinity groups) and ally characteristics (in-group-based affinity groups) identified in the literature review are present; and what challenges they face, in terms of increasing visitation to national parks and participation within the national parks community. The qualitative approach allowed for multiple sources of data, for the researcher to have face-to-face interaction, for both inductive and deductive analysis, and for emergent design (Creswell, 2014, pp. 185–186).

To help ensure the accuracy and credibility of the study’s findings, three primary forms were used: 1) member checking – providing the interview transcripts to participants to determine whether they were accurate; 2) peer debriefing – utilizing a National Association of Interpreters Region 2 conference to present preliminary results,

and sharing results with colleagues to review and probe the validity of the study; and 3) bias clarification – providing honest and open self-reflection on the findings and how my background may influence interpretation.

Sampling.

The qualitative target population used in this study were the leaders in out-group affinity organizations encouraging minorities to get outdoors, and leaders in in-group affinity organizations in the conservation or parks community. Criteria for selecting participants included:

- 1) Representation of affinity groups with primarily out-group membership;
- 2) Representation of affinity groups with primarily majority membership;
- 3) Affinity groups with active participation in the national parks community;
- 4) Affinity groups whose scope are local (meaning their primary audience and membership are within the jurisdiction in which they operate), as well as affinity groups who's scope is national (meaning their primary audience and membership span across multiple jurisdictions and states);
- 5) Affinity groups where interest in out-group participation is visible to the public (e.g., in a mission statement, program, or other publicly available document)
- 6) Affinity groups whose programming and activities include outdoor recreation and/or national park visitation
- 7) An organization who supports national parks in Alaska, to provide a unifying view across the three research studies

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Purposeful sampling (Center for Innovation in Research and Teaching, n.d.) was be utilized, where respondents were chosen based on the criteria above; their knowledge of and participation in national parks communities, and their efforts to engage out-group populations. In addition, each interviewee was asked to recommend an additional individual to be included in the study. Initially, thirteen organizations were contacted, as identified in Table 3.1.

Table 3.1

Initial Requested Interviews

Name		Organization	Affinity Group Position	
First	Last		In-group	Out-group
Lise	Aangeenbrug	OutdoorFoundation	X	
Teresa	Baker	African American Nature & Parks Experience		X
Kevin	Bryan	Next100 Coalition		X
Frank	Dean	Yosemite Conservancy	X	
Morgan	Dixon	GirlTrek		X
Vanessa	Garrison	GirlTrek		X
José	González	Avarna Consulting		X
Rue	Mapp	OutdoorAfro		X
Juan	Martinez	Children & Nature Network	X	
Beth	Norlund	Anchorage Park Association	X	
Jackie	Ostfeld	Sierra Club / Outdoor Alliance for Kids	X	
Whitney	Tome	Green 2.0		X
Deb	Yandala	Conservancy for Cuyahoga Valley National Park	X	

Key concepts for analysis.

Qualitative analysis. This study sought a more thorough understanding of the factors out-group affinity groups encounter in visitation to national parks, factors that both encourage visitation and discourage visitation, and in participating in the parks community. Similar understanding was sought from the majority-based affinity groups, focused on what they find attracts out-group participation. During the analysis, the researcher explored organizational characteristics, processes, activities and events with the subjects to seek to identify common themes and explanations from the subjects' point of view (Creswell, 2014).

Given the researcher's past role in developing and funding grant programs in partnership with the National Park Service aimed at increasing out-group visitation to national parks, she has unique perspectives and experiences that may shape interpretation of results. For instance, the researcher may lean towards certain themes and experiences. In addition, the researcher is familiar with the leadership of the organizations identified, occasionally attending the same conferences or meetings and having coordination at the organizational level on marketing and communication functions, and in general having a positive impression of all organizations. The researcher may then misinterpret information from the qualitative research or create a bias in the way the information is heard and processed (Creswell, 2014).

As has been referenced above, the value of the qualitative approach is that it allows the researcher to gain information that builds understanding in a way that quantitative data collection cannot achieve.

Qualitative research is optimal for obtaining rich insights into experiences undergone by individuals, and the meanings they attach to them, utilizing methods to learn life and experiential history. Sources can include biography, autobiography, oral history, autoethnography, and case study. These methods also seem appropriate for

studying the beliefs and the practices of groups. If the researcher collects data that provides corroborating support among the groups, (e.g., thick data collected, data saturation, theoretical saturation, and informational redundancy), the researcher can achieve a deep understanding of group experience. Qualitative research is also appropriate in scenarios where "...phenomena are situated and embedded in local contexts from which they often cannot be meaningfully abstracted," (Phillips, 2014, p. 679).

An interview approach is characterized as understanding the world from the subject's point of view and uncovering their world before applying scientific explanations. Subject is used very purposefully, to indicate that people are creators of the analysis and help form the meaning, not objects being observed. The people are also subjected to power relations and ideologies they do not control, but which influence what they talk about and how they carry on the conversation. (Brinkmann & Kvale, 2015)

Phenomenological research is inquiry into the experiences of individuals about a phenomenon as described by participants (Creswell, 2014). In this study, interviews were used to seek elaboration, enhancement, illustration, confirmation or clarification of the suggested techniques of being a role model and ally, as derived from the literature review. The interviews also allowed a deeper understanding of the phenomenon of being an out-group member and visiting national parks, which is characterized in the statement of the research problem but benefits from first-person input.

The primary research technique focused on in-depth, semi-structured, individual interviews with leaders from 19 organizations; nine from out-group -based affinity groups and ten from majority-based affinity groups. While the researcher was prepared to interview up to three people at each location, only two in-group organizations had more than one staff member interviewed (two from the Sierra Club and two from Children & Nature Network). Many of the out-group -based organizations only had one person

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representing their organization. The researcher attempted successfully to conduct face-to-face interviews via online mechanism known as Zoom.

Qualitative research benefits from multiple sources of data. (Creswell, 2014) The researcher utilized other sources of information, such as the websites of the organizations, organization statements of values such as mission, vision, and diversity, equity and inclusion statements, mentions in newspapers or other online news sources, as well as social media channels utilized by the organizations.

The researcher's role was to collect the data herself. Whether through collecting the information via the interviews, or other data sources mentioned above, the researcher was responsible for collecting, maintaining, storing, analyzing, and interpreting the data. The researcher may have shaped the direction of the study and the interpretations, given her background with the national parks and the affinity groups of the study. She may have advanced particular themes or ascribe meaning to data based on her prior history and knowledge.

The interview protocol included 11 open-ended questions, informed by the literature review, that helped define characteristics of a role model and ally. In addition, characteristics of the interviewees' organization were captured. The interview protocol helped ensure consistent and accurate data collection. Before the interviews were conducted, the researcher developed a protocol to include recommendations from Creswell (2014):

- Heading: date, place, interviewer, interviewee
- Instructions for the interviewer: introduce self, purpose of the interview, ensure interviewee is comfortable, remind interviewee that interview will be audio-recorded
- Questions: 11 questions encouraging the subjects to describe, not explain or analyze, their organization, the factors that discourage (barriers) or

encourage (solutions) visitation to national parks and participation in the parks community, and a vision for equity and inclusion (Brinkmann & Kvale, 2015)

- Probes: for follow up to the questions, such as “tell me more,” “can you share an example,” or “can you provide more detail”
- Space: between questions to allow room for additional responses
- Wrap-up: final thank you acknowledging the time spent

The researcher created her survey for the purposes of IRB review and approval, and based the survey questions on the following factors:

- Literature review. My literature review focused on what are the characteristics of a “role model” and what are the characteristics of an “ally”
- Theory of change: As a group, we identified a theory of change that was based on common values and beliefs, a desired outcome, and then proposed actions to help achieve the outcome. Theory of Change is represented in Figure 2.9.
- Professional experience: In my role of SVP of Grants and Programs at the National Park Foundation, I learned about a number of organizations that became the basis of my “wish list” for interviews. Also, I heard from a few that resources needed to be invested in these organizations to allow them to grow, and be literally able to be at the table (José González in particular), that created an interest in understanding better the types of organizations doing this work. Finally, with my experience in philanthropy, I had an interest in learning what support looks like for these efforts.
- Unifying questions: as part of our dissertation proposal review, the faculty advising team suggested we include a couple of the same questions in each of

our research protocols. We focused on consistent questions exist in all studies, to gauge:

- How different populations engage
- How different populations promote, or dissuade, other populations from engaging
- What equity and inclusion looks like

The researcher took the position of the prober, as defined by Brinkmann and Kale (2015), “The prober is not content to merely record opinions and attitudes but is trying to get beyond the surface and inquire into deeper layers of the subjects’ experiential world” (p. 109).

Research has revealed that discrimination may be a factor in why minorities do not visit national parks at rates similar to their white counterparts (Krymkowski, Manning, & Valliere, 2014). Critical Race Theory suggests that to address potential for discrimination, members of the group being discriminated against should be part of the process of identifying research questions. For this qualitative study, the research participants were asked if any questions were not included that should have been, or whether any changes were needed to the questions. One respondent noted that using the word “minority” can be off-putting to potential interviewees. Another stated she has shifted language from “minority” to “global majority.” A third research participant indicated that language generally suggested able-bodied visitors to national parks, and ones “who can conquer” the setting. I modified my questions post these comments to refer to groups as under-represented and used language such as “not the typical national park user,” who trends older, whiter, wealthier, more educated, and able bodied. In addition, research participants were asked to recommend additional people to be included, which led to the inclusion of two organizations representing the LGBTQI

community, and one person who spoke to barriers and solutions of people who are mobility challenged.

Respondents had the opportunity to review and, if necessary, correct the contents of the interview after it has been transcribed. Two research participants made minor updates to the transcripts, three gave positive feedback that all was fine, and the remaining did not respond.

Qualitative data analysis.

The analysis of a qualitative research study is to make sense of the text and image data and can occur simultaneously with other portions of the study such as data collection and write-up of findings. Creswell (2014) advocates for an interactive and iterative process (p. 195). Data analysis followed seven steps identified by Creswell (pp. 197-200):

1. Organize the data
2. Read the data
3. Code the data
4. Describe the setting and people arriving out of the coding process, as well as categories for themes for analysis
5. Describe how descriptions and themes will be represented
6. Interpret the qualitative data

Interview transcribing. Given the long period required to conduct the interviews, transcription started before all interviews were complete. Zoom provides audio and visual recordings, and a transcription of the interview if the recording is saved in the "Cloud." The researcher received assistance transcribing 9 of the 18 interviews - 3 by a fellow classmate, and 6 by a professional court reporter. The researcher transcribed 10 of the interviews. Eleven of the interviews were transcribed using Trint software, two

used the transcript provided by Zoom, and 6 were transcribed using a system familiar to professional court reporters (software not specified). All methods produced a Word version of the transcribed interview.

Brinkman and Kvale point out several interesting things about interview transcriptions in their book *Interviews: Learning the Craft of Qualitative Research Interviewing* - Chapter 10 focuses exclusively on the topic of transcribing interviews. They point out that transcribing transforms an oral conversation to a written one, and in doing so, can take “eloquent speech” and make it appear “incoherent and repetitive in direct transcription.” (p. 204). They also advise that choices be made up front, such as “Should the statements be transcribed verbatim and word by word, retaining frequent repetitions, noting the “mmh”s and the like, or should the interview be transformed into a more formal, written style?” (p. 207). Fortunately, all three transcribers followed a pattern of word by word and used a similar method for indicating pauses in dialog.

- Reliability – the researcher spot checked the transcriptions against the recordings for each transcriber, and did not find significant difference from how the researcher would have transcribed myself.
- Validity - Given that the research analysis focused on content, not an evaluation of “linguistic or conversational analysis” (p. 213), the researcher did not see any issues with the validity of the transcriptions.
- Ethics - all research participants include public speaking and public outreach and engagement as part of their professional responsibilities. The researcher did not see any ethical issues with portraying their speech in transcription. (p. 214)

Interview coding. The researcher read each transcribed interview, and then used a software program called Dedoose, to assign a code to words and phrases that had meaning, following a meaning approach (creating codes to try to capture the meaning of

a statement, such as “partnerships”). The first two interviews were difficult, because there was no existing framework to assemble the codes around. The researcher was confused with this initial approach, creating multiple codes based on words in the transcriptions. The researcher transitioned to include “Structural Coding,” creating parent codes linked to the interview questions, such as “barriers” and “solutions.” The researcher applied many meaning child codes, trying to capture the words of the interviewees. After four or five interviews were coded, the parent codes stabilized, and the researcher continued applying child codes to best match the research participants words. The researcher was the only coder for the 19 interviews.

As the researcher coded interviews, she kept a journal of ideas arising from data analysis. Major themes started to arise, and the researcher recorded the theme, as well as illustrative excerpts from text. Eventually the researcher started a visual diagram of one major theme - “representation matters,” using a program called Inspiron that specializes in idea mapping. That documentation helped flush out major thoughts around why representation matters, and who it matters too. Along the way, text detail was added to major themes, as particular interviews resonated with the theme.

After all coding was complete, the researcher exported the marked excerpts and their codes (both parent and child code) to an Excel spreadsheet. Grouped by code, the researcher saw the comments grouped together. Given the coding took place over approximately six weeks, it was helpful to see the data gathered in one place. The researcher started working on code consolidation, alternating between the code chart and direct excerpts from the coding process. She reflected on the notes taken during the coding process, and started to look for larger, thematic groups. Six major codes originally emerged. The researcher then returned to the spreadsheet that had all the codes and tried to apply one of these six main ideas to each code, to validate that themes were an accurate summary of the data. She found that several child codes,

supported by looking at the excerpts, could have more than one theme applied. Through this process, the researcher realized some themes were parsed too minutely, and some of the themes were really a subset, rather than a solid, stand-alone idea. Utilizing this approach, the researcher combined some themes, and narrowed the major themes to four.

Ethics and human relations.

Creswell (2014) identifies ethical issues throughout the entire process of creating a research study, starting with the period prior to conducting the survey, to beginning the study, to collecting and analyzing data, and reporting, sharing and storing data (pp. 93-94). One area that stood out for the researcher was the potential for power influence at several phases in the research study. The researcher has been an active member of the national parks community, working as a consultant for a national foundation that serves as the fundraising partner for the National Park Service (NPS). She has access to a number of resources that could be seen as positions of power, such as access to decision makers within NPS and partner organizations, and access to information that is sensitive or confidential. The researcher also knows some of the participating organizations' leaders. Table 3.2 demonstrates where this could pose ethical or human relation concerns, and suggested remedies drawn from Creswell (2014, pp. 93-94).

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Table 3.2

Ethical and Human Relation Considerations

Timeframe	Factors	Issues	Remedies
Prior to conducting study	Organization selection	Sites might feel compelled to participate so they are not perceived as alienating a parks community partner. Researcher may have vested interest in site.	Have several organizations options available. Enlist aid of faculty advisor in organization selection.
Beginning study	Purpose of study	Researcher may skew purpose so as to avoid appearance of relation to professional position.	Conduct informal conversation with participants about their needs. Enlist aid of faculty advisor in reviewing clear purpose of study.
	Consent forms	Participants might feel compelled to sign consent form so they are not perceived as alienating a parks community partner.	Tell participants they do not need to sign the form.
Collecting data	Equal treatment	Researcher's personal relations with participants may lead to some participants being treated differently than others.	Separate professional responsibilities from research responsibilities. Withhold sharing personal impressions. Involve all participants as collaborators. Stay focused on questions in interview protocol. Report multiple perspectives.
Analyzing data	Siding with participants	Researcher's personal relations with participants may lead to over-representing their view.	Report contrary findings.
	Disclosing only positive results	Researcher's personal relations with participants and National Park Service may lead to only sharing positive information.	
Reporting, sharing, and storing data	Falsifying authorship	Researcher may falsely report data.	Report honestly. Enlist aid of faculty advisor to ensure standards are met.
	Data management	Researcher may not distribute data appropriately or may not store and maintain data appropriately.	Provide copies of transcripts to participants and stakeholders. Share results with other researchers. Consider website distribution. Keep data and materials for 5 years.

A consent form was provided to subjects of the quantitative research study.

Several consent form samples are available online, such as one from Cornell

University's Institutional Review Board (IRB). The consent form for this study included elements highlighted in it, such as clear statement of what the study is about, what the participant will be asked to do, risks and benefits, whether compensation is available, confidentiality, voluntary nature of the study, and where questions can be answered ("Institutional Review Board - Consent Form (Sample)," n.d.). The researcher's university IRB guidelines were also followed. An IRB consent form is included in Appendix D.

Timeline.

This study took approximately 17 months to complete, in accordance with Ed.D. graduation requirements. The project design and literature review began in January 2018. A defense of the project's proposal was conducted in August 2018. IRB approval was received in November 2018, and interviews were conducted from November 2018 through early April 2019. Data analysis was completed in April, with writing of the dissertation happening concurrently through May 2019.

STUDY 3. AN ALASKA STUDY

The purpose of the third study in this project, with its focus on Alaskan residents, is to examine the role of individual voters in advocating for inclusive, equitable policies regarding the management of resources held in the public trust. This study examined survey data and public testimony to describe individual and collective attitudes that define in-group/out-group margins in the Alaskan demographic, which may be definitive of motivations that drive in-group voters to vote for or against the interests of out-group sectors of the larger community.

Since the literature review indicates that equitable participation in usage of and decision-making about natural resources is not the norm, this study intends to determine where barriers to diverse participation exist within public engagement and what those barriers are. The study also intends to describe existing opportunities that might be leveraged into more inclusive processes. This study matters to the project as a whole because individuals in the public realm are the definitive foundation of the public, for whom public resources are collectively managed. Equitable practices, even if driven by agency managers or affinity group leaders, must take into account how individuals and groups within the public realm interact with one another, as well as how they create or perceive relevance to the resources being managed.

This study asserts that Alaskans residents can be defined by three major demographic groups. In the 2010 Census, Alaska had 710,249 residents. As demonstrated in Figure 3.1, well over half (65.8%) of Alaskan residents identified as White. The second largest racial group were Alaska Native/American Indian (15.3%). The remaining 18.7% of the population identified collectively as Hispanic/Latino (7.1%), Asian (6.5%), Black/African American (3.7%), and Native Hawaiian/Pacific Islander (1.4%). Those who identified as two or more races accounted for 7.4% of the population. Of those 84.7% of residents who are non-Native, anthropology professor Tok Thompson

asserts in 2008 that approximately two-thirds are “first generation”; that is, approximately 56.5% of Alaskan residents chose to move to Alaska as adults. That means that approximately 28.3% of the non-Native, largely White population in Alaska was born and/or raised in the state.

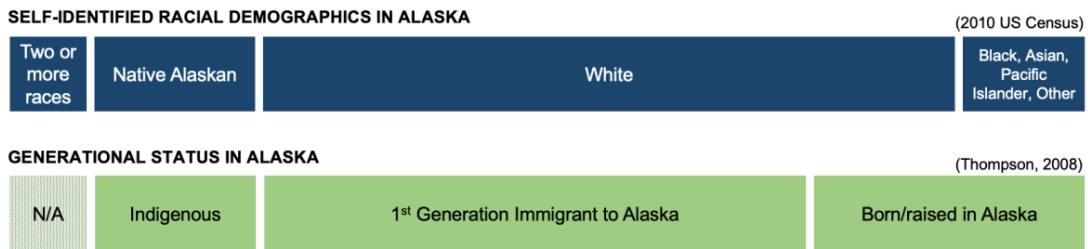


Figure 3.1. Racial and Generational Proportions in Demographics of Alaskan Residents

Therefore, the largest of the three major demographic groups is comprised of non-Native residents who self-selected as adults to move to Alaska. This study refers to this group as GEN1 or First-Generation Alaskans. The second largest group are the progeny of GEN1. They are non-Native residents who were born and/or raised in Alaska. This group, referred to as GEN2 or Second-Generation Alaskans, understand Alaska as a place that they are from originally. The third major group are Alaska Natives, referred to in this study as AKN or Indigenous Alaskans. Table 3.3 summarizes these definitions for future reference.

Table 3.3

Definitions of Alaskan Resident Demographic Groups for Reference

Acronym	Description	Definition
GEN1	First-Generation Alaskans	Predominately White residents who moved to Alaska as adults. Although some GEN1 have resided in Alaska for decades, their place of origin is non-Alaskan.
GEN2	Second-Generation Alaskans	These residents, also predominately White, were born in Alaska or were brought to Alaska as children. Although they may recognize that they have extended family outside of Alaska, they identify as originally being from Alaska.
AKN	Alaska Natives; Indigenous Alaskans	This demographic is indigenous to the lands now referred to as Alaska.

The results of this study were intended to refine the study's model as seen in Figure 3.2. Together, First-Generation and Second-Generation Alaskans hold an in-group or majority position by voting numbers, while Alaska Natives hold an in-group or majority position based on place-based relevance. The model intends to question whether Second-Generation Alaskans, which are growing as a voting population, may demonstrate a place-based identity relevance that might bridge majority- and minority-interests or whether the attitudes held by Second-Generation Alaskans create additional barriers to inclusion efforts due to a competitive attitude towards both First-Generation and Indigenous Alaskans.

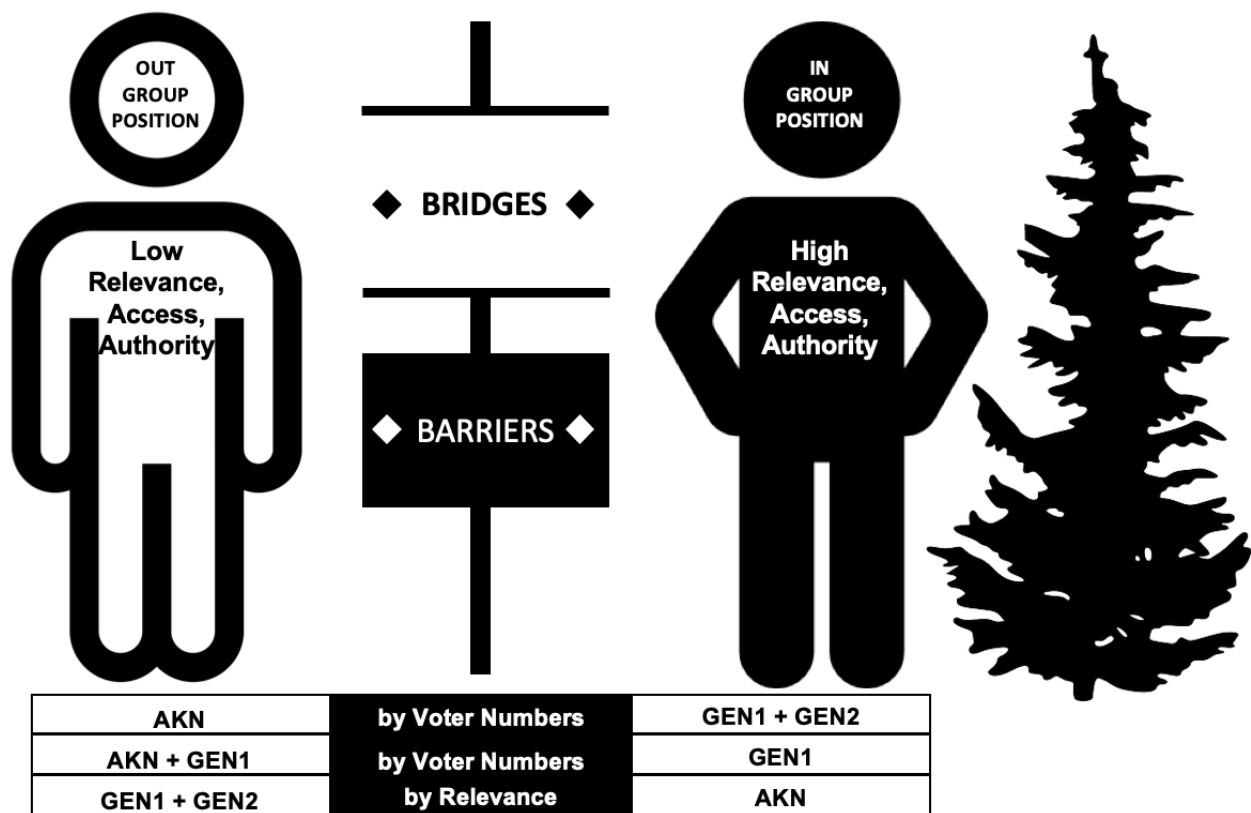


Figure 3.2. Possible bridges and barriers between ingroup and outgroup voting blocs in Alaska

Theoretical Model

This is a mixed methods study utilizing a Convergent Parallel design (Creswell, 2014) to compare oral testimony about community inclusion with surveys focused on race relationships and attitudes towards the public resource management process.

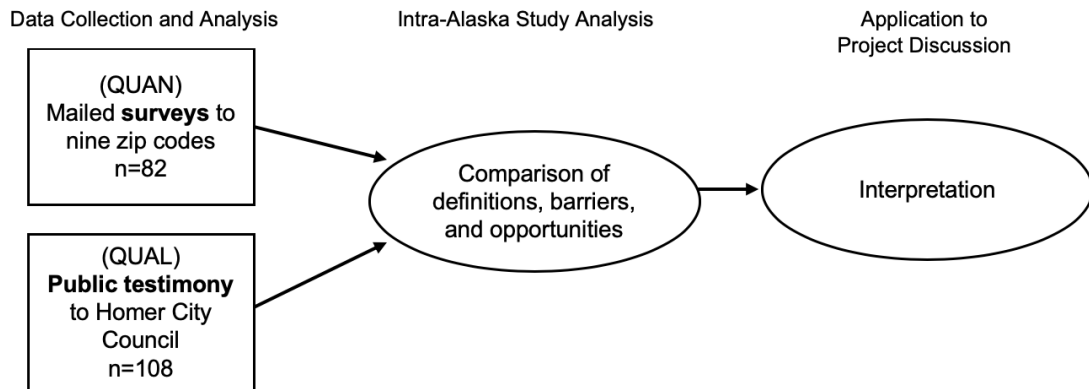


Figure 3.3. Convergent Parallel design of the Alaska Study

The mixed-method approach utilized by the Alaska Study allowed us to look at public testimony sparked by a city council resolution on inclusivity, free from any assumptions or parameters other than the three-minute time limit set by the city. The unanticipated themes to which emerged lent a grounded theory lens when we compared public comments on inclusion, definitions of community, and attitudes towards policy-making processes to the Urban Parks and Affinity Group Studies.

At the same time, the Alaska Study surveyed a random sampling of Alaskans from across the state, applying both quantitative inquiry and a guided narrative question. The survey tool added three components to the study. First, we disseminated 504 surveys with the intent of including as many public voices as possible into the data set to represent the broad concept of public attitudes. Second, the survey provided an opportunity to examine whether demographic or natural resource use variables are related to individual attitudes towards inclusion and/or governmental agencies. And third, the survey was a formative exploration into the complexities of in-group and out-group definitions, as well as how in-group voters may perceive out-group resource relationships as competitive to their own.

The survey tool was designed utilizing variables from a study conducted in Northern Ireland in 2009. That study examined relationships between two demographic groups with equally significant identity parameters: catholic republicans and protestant unionists. The Northern Ireland study found that intergroup contact significantly predicted distinctiveness threat, similarity complexity, and ingroup bias but not tolerance. Distinctiveness threat was found to exert a direct effect on similarity complexity, ingroup bias, and tolerance. The paths between complexity and bias, as well as between complexity and tolerance were also statistically significant. Figure 3.4 demonstrates the relationships between these factors.

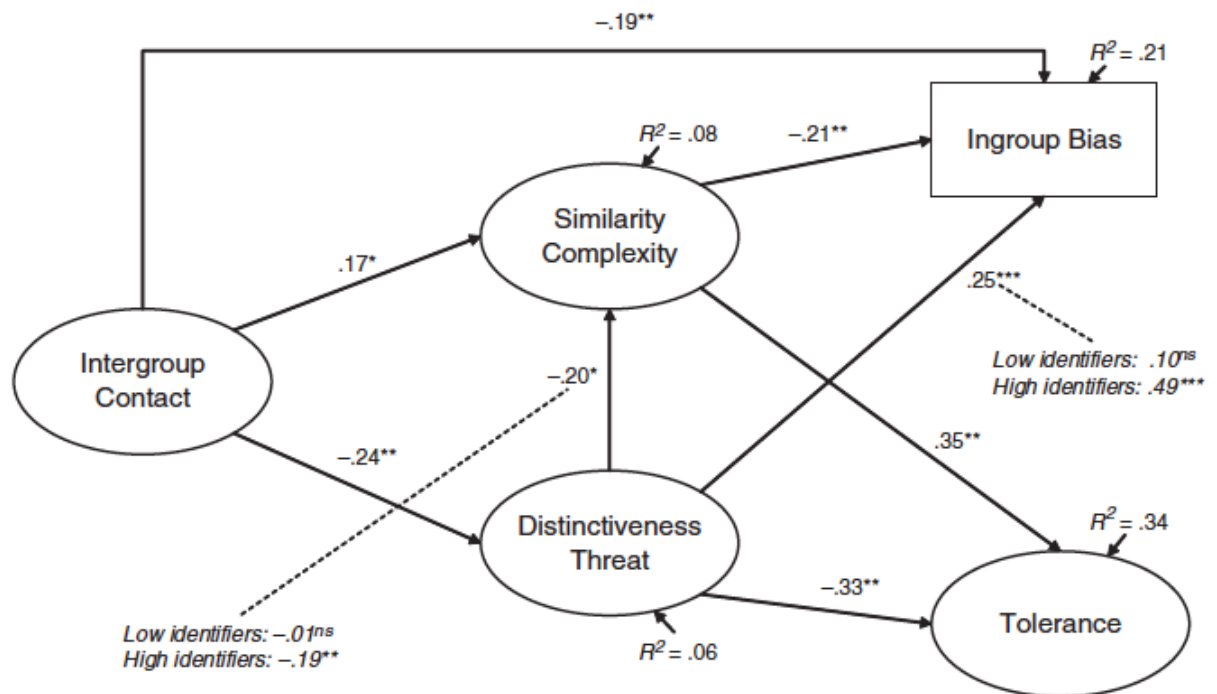


Figure 3.4. Estimated structural model showing relationships between contact and distinctiveness threat as antecedents and bias and tolerance as consequences of society identity complexity. Schmid, et al. (2009)

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It was anticipated that this model would be useful in comparing First-Generation, Second-Generation, and Indigenous Alaskan relationships based on racial/cultural and generational identities to determine whether significant variation could be measured between First-Generation/Second-Generation versus Alaska Natives, First-Generation versus Second-Generation, and GEN2 versus Alaska Natives. It was anticipated that this comparison could determine whether a competitive identity link between Second-Generation and Alaska Natives was strong enough to pursue deeper inquiry in future studies. However, the number of surveys returned to the researcher provided too small a sample to pursue valid findings. Instead, the variables were clustered into three dimensions during final analysis of the survey data.

Research questions.

The broader questions for this study were: Are there attitudes and relationships between members of shared community that create barriers or bridges to improved community inclusion? And are there attitudes and behaviors between community members and government agencies that are barriers or bridges to more inclusion and equitable policies about natural resources?

Research questions that were addressed specifically by an examination of public testimony given in response to an Inclusion Resolution by the City of Homer:

1. What do Alaskan residents prioritize as identity markers when they introduce themselves to members of the same community?
2. How do Alaskan residents define concepts related to inclusion?
3. How do Alaskan residents describe their community in terms of diversity, equity, and/or inclusion?
4. What do Alaskan residents consider to be appropriate role(s) for government agencies in asserting and/or managing inclusion efforts?

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5. According to Alaskan residents, what are barriers to achieving inclusive communities? Which are sourced from public attitudes and which are the result of government practices?
6. Are there attitudes or practices that could provide bridges to improved inclusivity through collaboration of the public and government agencies?

Research questions that were addressed specifically through the design, distribution, and analysis of a public survey were:

7. Do Alaskan residents demonstrate significant in-group and out-group identities based on race and/or generation?
8. Do barriers to collaboration exist in conjunction with these potential in-group / out-group identities?
9. According to Alaskan residents, what are barriers to achieving equitable policies regarding natural resources? Which are sourced from public attitudes and which are the result of government practices?
10. Are there attitudes or practices that could provide bridges to improving federal, state, and local policies through collaboration of the public and government agencies?

Qualitative data analysis – public testimony.

In February 2017, 108 residents in Homer, Alaska testified at their local city council meeting on a proposed Resolution 17-019. Resolutions are “an expression of opinion or mind or policy concerning some particular item of business coming within the legislative body’s official cognizance” (US Legal, n.d.). In contrast, ordinances are

legislative acts that impact the governing City Code. The February 27, 2017 council meeting occurred on a Tuesday. The final version of the proposed resolution was published in the council packet on the preceding Thursday. More than a week earlier, the original draft of the resolution had been published on the Homer Communications page of Facebook by a member of the community who had helped to craft it. The post elicited hundreds of comments before the post was deleted. However, conversations about the resolution draft persisted online.

On February 20, 2017 one of the city council members posted to the group site to remind the public that “we have a public process and the City Council is a public body. Recommending a resolution to the Council does not constitute an effort to subvert the public or be sneaky in any way. It’s the process. Which [sic] includes the opportunity for public comment.” The council member noted that Facebook is not the forum for on-the-record commentary, which is created by writing letters and testifying on the record. She also warned that, “...assuming an underlying conspiracy to undermine your voices isn’t particularly fair if it’s based on comments and decisions of individuals to post/delete/whatever on facebook [sic] threads.”

The Homer Communications page has over 3,500 members. A commenter on Lord’s post noted that “nearly 400 commenting voices” had responded to the original, now-deleted post. The commenter, Kodiak Lathams, asserted that deleting the post and its hundreds of dissenting comments was “squashing citizens” and that it was not acceptable to delete responses after “engag[ing] citizens on a legal issue involving the councils[sp] agenda...” Council member Lord responded that there is no legal issue, as discussions on Facebook are just opinions. Resident Roxy Lawver replied, “I think the point is that the majority of people here thinks[sp] the city council has no right to make it a resolution without a vote from Homer citizens” (Homer Communications, February 20, 2017).

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Both the content of the Inclusion Resolution, as well as the process by which it was introduced to the community, provided a rich foundation for public testimony about both inclusion and the role of government agencies in pursuing inclusion. Appendix F includes a copy of the original resolution draft, sourced by one or more community members, and Appendix H is a copy of the final draft as proposed to the city council by three sponsoring council members.

Each of the 108 residents who gave public testimony on the record at the council meeting on February 27, 2017 were asked to state their name, and testimony was limited to no more than three minutes per person. The city clerk kept time during each testimony and recorded the session for the public record. Mayor Bryan Zak facilitated the public hearing by introducing and excusing each person who offered testimony. These public testimonies were transcribed and coded according to the following themes:

- 1) Self-Identification priorities
- 2) Definitions of inclusion, equity, and diversity
- 3) Role of government in initiating inclusion policies
 - a. What community members believe government should do
 - b. What community members believe government should not do

The codes for this qualitative assessment were created from the same literature review and sources that informed the variables and questions of the survey. This approach to the data is intended to simultaneously validate the findings of the data results. The application of these pre-determined codes most closely resembles hypothesis coding, which applies “researcher-generated, predetermined list of codes onto qualitative data specifically to assess or evaluate a researcher-generated hypothesis.” In this instance, the testimony will test the same hypotheses as the survey.

In addition, the narrative generated in Question 15 of the survey and the public testimonies will be reviewed through an *in vivo* coding lens, looking for similarities of language that participants use to describe cultural terms, group identity, or self-identity.

In Vivo coding takes language “verbatim from the data” and places it in quotation marks. This coding style is “particularly well suited for extracting and highlighting ‘folk’ or ‘indigenous’ terms (participant-generated words indicative of a group, culture, or sub-cultures categories of meaning). (Hedlund-de Witt, 2013, p. 13)

Quantitative data analysis – surveys.

A survey tool with 41 Likert scale and multiple-choice questions, as well as a single open-ended question, was designed to measure the following variables. The survey tool was designed to average 15 minutes to complete.

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Independent Variables

- IV 1 (Length of Residency)
- IV 2 (Age)
- IV 3 (Gender)
- IV 4 (Race)
- IV 5 (Generation)
- IV 6 (Community Type: Urban, Hub, Rural Residency)
- IV 7 (Environmental Use)

Dependent Variables

- DV1: Contact
- DV2: Distinctiveness Threat
- DV3: Similarity Complex
- DV4: Ingroup Bias
- DV5: Tolerance
- DV6: Alaskan Identity
- DV7: Participation in Decision-Making Process (DMP)
- DV8: Fairness of Decision-Making Process (DMP)
- DV9: Confidence in Decision-Making Process (DMP)

The survey tool that was distributed to 504 households utilized the following questions. The full survey can be found in Appendix I. Table 3.4 shows which variable was embedded into each survey question.

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Table 3.4.

Survey Tool Questions and Variables

Variable	Survey Questions	Question
Independent Variable 1: Length of Alaskan residency	Descriptive Question: What is your current zip code? [Open answer.]	1
	Descriptive Question: In which Alaskan community do you currently reside? [Open answer: Community type determined by key.]	2
	Descriptive Question: Have you lived in other Alaskan communities? Please list them and approximately how long you lived there. [Open answer: Community type determined by key.]	3
Independent Variable 2: Age; also Control Variable for (≥18 YO)	Descriptive Question: What year were you born? [Open answer: Age calculated by year.]	4
Independent Variable 3: Gender Identity	Descriptive Question: What is your gender identity? [Male; Female; Non-binary/third gender; Prefer to self-describe; Prefer not to say]	12
Independent Variable 4: Race (Based on categories from the 2010 US Census, with the addition of determining whether multi-racial identities are linked to Alaskan Native heritage)	Descriptive Question: What is your race/heritage? [Asian; Black or African American; Hispanic or Latin American; Native Hawaiian/Pacific Islander; White; More than one race, including Alaska Native; More than one race, not including Alaska Native; Other]	13
Independent Variable 5: Generational Identity	Descriptive Question: Which of the following statements best describes you? [I moved to Alaska as an adult from another US state or territory; I moved to Alaska as an adult from another country; I was raised in Alaska and I remember when my parent(s)/guardian(s) moved us here; I was born in Alaska or moved here with my family before I can remember; I am an indigenous/Alaska Native]	6
	Descriptive Question: If you were born in Alaska, who in your family was the first to move to and reside in Alaska? [I wasn't born in Alaska; A parent; A grandparent; A great-grandparent; A great-great grandparent; My family is indigenous/Alaska Native; I don't know]	7

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<p>Independent Variable 6: Community Setting (Urban/Hub/Rural)</p> <p>**Definitions** Urban = Has a major airport; Hub = On the road system and/or provides support flights to rural communities; Rural = Off the road system and/or available only by flight from a hub</p>	<p>Descriptive Question: In which Alaskan community do you currently reside? [Open answer: Community type determined by key.]</p>	2
	<p>Descriptive Question: Have you lived in other Alaskan communities? Please list them and approximately how long you lived there. [Open answer: Community type determined by key.]</p>	3
<p>Independent Variable 7: Environmental Use Relationships</p>	<p>Descriptive Question: Which of the following activities do you regularly participate in? [Sport hunting; Trophy hunting; Subsistence hunting; Commercial fishing; Sport fishing; Finfish; Subsistence fishing: Finfish; Recreational collection: Shellfish & Kelp; Subsistence collection: Shellfish & Kelp; Hiking; Mountain Biking; Camping; ATV Travel (e.g., Four-wheel, snowmachine, etc); Skiing/snowshoeing; Collecting firewood/coal; Bird/Wildlife Watching; Tidepooling; Water sports (e.g., kayak, jet ski, etc); Fish/Shellfish Farming; Citizen Science Monitoring; Visiting State and/or National Parks]</p>	5
<p>Dependent Variable 1: Contact</p>	<p>To what extent do you interact (e.g., chat) with people from other racial backgrounds in the area where you live? (Open Likert Scale 6-0 = "Every day" to "Not at all")</p>	9(a)
	<p>To what extent do you mix with members of people from other racial backgrounds when socializing or engaging in leisure activities in your community? (Open Likert Scale 6-0 = "Every day" to "Not at all")</p>	9(b)
	<p>How often do you visit friends from other backgrounds in their homes? (Open Likert Scale 6-0 = "Every day" to "Not at all")</p>	9(c)
	<p>How many of your friends are from other racial backgrounds? (Likert Scale 0-6 = "Most" to "None")</p>	9(g)
<p>Dependent Variable 2: Distinctiveness Threat</p>	<p>It annoys me when people say that non-Alaska Natives and Alaska Native have different rights to land use in Alaska. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")</p>	10(a)

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	It annoys me when other people don't see non-Native and Alaska Natives as having different claims to land use in Alaska. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(d)
Dependent Variable 2: Distinctiveness Threat	It is not right that new residents have the same opportunity to hunt and fish as long-term residents in Alaska. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(b)
	It is not right that all Alaska Native residents are given more consideration when subsistence hunting and fishing quotas are created. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(c)
Dependent Variable 3: Similarity Complex	Being born/raised in Alaska means the same as being Alaska Native. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(e)
Dependent Variable 3: Similarity Complex	An Alaskan raised in Alaska is very similar to a Alaska Native. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(f)
Dependent Variable 4: Ingroup Bias	How do you feel about Alaskan residents who have <u>the same</u> racial background as you? (Open Likert Scale 6-0 = "Very Favorable" to "Very Unfavorable")	11(a)
	How do you feel about Alaskan residents are from <u>different</u> racial backgrounds as yours? (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")*	11(b)
Dependent Variable 4: Ingroup Bias	How do you feel about Alaskan residents who arrived in Alaska <u>before</u> you settled/were born here? (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")*	11(c)
	How do you feel about Alaskan residents who arrived in Alaska <u>after</u> you settled/were born here? (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")*	11(d)
Dependent Variable 5: Tolerance	I understand that members of other racial backgrounds need to celebrate their cultural traditions. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(g)
	I could not imagine being friends with someone from a different racial background whose views on fish, game, and land management was different from my own. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(i)
	I can easily accept the differences between members of my cultural heritage and members of other cultural heritages. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(k)
	I believe public parks and spaces should represent all people's cultures and traditions. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(h)

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Dependent Variable 5: Tolerance	I could not imagine being friends with someone who arrived in Alaska after I did and whose views on fish, game, and land management was different from my own. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(j)
	I can easily accept differences between myself and people who have lived in Alaska fewer years than I have. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(L)
Dependent Variable 6: Alaskan Identity	To what extent is being an Alaskan an important part of who you are? (Open Likert Scale 6-0 = "Very important" to "Not at all important")	9(d)
	Fishing, hunting, and other outdoor activities are an important part of who I am. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(m)
Dependent Variable 7: Participation in Decision-Making Process	How often do you vote in local and/or state elections? (Open Likert Scale 6-0 = "At every opportunity" to "Not at all")	9(e)
	How often do you vote in national elections? (Open Likert Scale 6-0 = "At every opportunity" to "Not at all")	9(f)
Dependent Variable 8: Fairness in Decision-Making Process	The State of Alaska makes resource-use policies that are fair to all Alaskans. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(o)
	The federal government makes resource policies that are fair to all Alaskans. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(p)
	The federal government makes resource-use policies that are more fair to Alaskans than people who live in the Lower 48. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(q)
Dependent Variable (9): Confidence in Decision-Making Process	I feel able to participate in decision making about how Alaska's resources are used. (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")	10(n)
	How do you feel about the way that the <u>state government</u> (e.g., legislature, ADF&G) makes decisions about the way land and other resources can be used? (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")*	11(e)
	How do you feel about the way that the <u>federal government</u> (e.g., Congress, Fish & Wildlife Service, National Park Service) makes decisions about the way land and other resources can be used? (Open Likert Scale 6-0 = "Agree Strongly" to "Disagree Strongly")*	11(f)
Qualitative Data:	Inferential Research Question 9: If you could change one policy about resources and/or the environment in Alaska, what would it be? In your opinion, what needs to happen for this policy to be changed? [Open answer; qualitative analysis approach.]	15

Sampling.

Nine zip codes across the state of Alaska were selected to represent different community sizes and regions around the state of state. Alaska has three “urban” centers (Anchorage, Juneau, Fairbanks), defined as the largest communities in their regions, with direct airport service to destinations outside the state, regional hospitals, and “big box” retail stores. “Hub” communities are defined as communities which act as a travel conduit between the urban airports and rural airstrips, may or may not have “big box” retail stores, and may provide significant medical services in the local area. In this context, “rural” communities are likely off the road system with only small plane access, no retail center, and few professional medical services. Many, but not all, rural communities are traditionally Native Alaskan. No rural villages were selected for this blind mailing solicitation as relationships with tribal and community elders had not been established.

For the region surrounding Fairbanks, identified in this study as the West-North region, Kotzebue and Bethel were selected as hub communities. For the Southeast region, in which Juneau serves as an urban center, Sitka was chosen as a hub community. Haines was selected because, while it is not a traditional village, it can be characterized as a rural community. For the Southcentral region, Kenai was chosen as the hub community. Due to the fact that Anchorage comprises nearly half of the state’s population, two zip code areas within Anchorage were chosen; one neighborhood in southeast Anchorage with an older, homogenous history and one neighborhood in northeast Anchorage characterized by a growing immigrant population.

One hundred addresses in each zip code were purchased through the Leads Please at leadsplease.com, which used the requests to “generate a random number field in each database and then use that to pull a subset of data randomly from the available universe” (October 30 inquiry with sales person Jessica). For each of the nine sets of

addresses, the number range 1-100 was run through a Research Randomizer tool available at www.randomizer.org to select 56 addresses. On November 27, packets containing the survey tool, a consent form, a self-addressed stamped envelope, and a sticker were sent to these 504 addresses through an Anchorage print shop, Great Originals (www.greatoriginals.com). A week later, a postcard was sent to the same 504 addresses to further solicit participation in the survey. On December 20, a second survey packet was mailed to the 456 addresses that had not yet responded to the survey. This second packet also contained a short note printed on neon paper that had been cut into thirds. This note (Appendix K) meant to acknowledge recent events and to reinforce that the survey was locally-driven.

To address concerns that a consent form published on UMSL letterhead would position the survey as research being conducted on Alaskan residents by “Outside” investigators, the language in the introductory paragraph described the researcher as a local resident and included a photo of her at Bishop’s Beach in Homer, Alaska. To address concerns that a consent form spanning two pages would dissuade participants from reading the entire document and signing the back of the form, the signature box was moved to a prominent position on the front page. Color-blocking was utilized in the print process to draw attention to the need for signatures if the data was to be included. The revised consent form can be found in Appendix H.

Data analysis.

Prior to data analysis, the dependent variables were clustered into three themes that aligned with the themes which emerged from the earlier qualitative analysis of the public testimony. Each theme was reduced further into dimensions which could be measured by a set of variables. Cronbach's alpha was used to test the internal

consistency, or reliability, of these themes and dimensions. Table 3.5 summarizes the variables that were used to construct each theme.

Table 3.5

Variables Clustered by Dimension for Analysis

Theme	Dimension	Variable	Question
Intergroup Bridges	Intergroup Contact	DV1: Contact (1)	9a
		DV1: Contact (2)	9b
		DV1: Contact (3)	9c
		DV1: Contact (4)	9g
	Differentiation	DV2: Distinctiveness Threat (2)	10b
	Alaskan Identity	DV6: Alaskan Identity (1)	9d
		DV6: Alaskan Identity (2)	10m
Intergroup Barriers	Non-Differentiation	DV2: Distinctiveness Threat (4)	10d
		DV3: Similarity Complex (1)	10e
		DV3: Similarity Complex (2)	10f
	In-Group Bias	DV4: Ingroup Bias (1)	11a
		DV4: Ingroup Bias (2)	11b
		DV4: Ingroup Bias (3)	11c
		DV4: Ingroup Bias (4)	11d
		DV5: Tolerance: (2)	10j
		DV5: Tolerance: (5)	10i
	Tolerance	DV5: Tolerance: (1)	10g
		DV5: Tolerance: (3)	10l
		DV5: Tolerance: (4)	10h
Confidence in Decision-Making Processes (DMP)	Perceptions of Fairness	DV8: Fairness (2)	10o
		DV8: Fairness (3)	10p
		DV8: Fairness (4)	10q
	Ability to Participate	DV9: Confidence (1)	10n
	Attitude towards DMP	DV9: Confidence (2)	11e
		DV9: Confidence (3)	11f

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Descriptive statistics. Before further statistical analyses were conducted, the quantitative survey data was screened to test the validity of participant selection and determine whether outlying results need to be excluded from further analysis. A descriptive analysis of the independent variables included means, standard deviations, and frequencies. The intent of this analysis was to look for statistical commonalities that describe significant demographic categories.

One-way frequency tables were run for nominal independent variables:

- IV 3 (Gender)
- IV 4 (Race)
- IV 5 (Generation)
- IV 7 (Environmental Use)

Means and standard deviation were determined for interval and ratio data:

- IV 2 (Age)
- IV 1 (Length of Residency)
- IV 6 (Community Type: Years of Urban, Hub, Rural Residency)

Inferential statistics. Inferential statistical analysis compares groups in terms of variables so that inferences can be drawn from the sample to a larger population (Creswell, 2014). The small sample size did not recommend a reliable factor analysis. Instead, means and standard deviations were calculated for each question referenced in Table 3.5. The mean scores of each question were compared within the dimension to summarize trends and infer comparisons within each theme.

Ethics and human relations.

Researcher Stuart is a second-generation non-Native Alaskan (GEN2), which means that she is a member of one of the three demographic categories being delineated. It may be said that her identity as such provides the lens through which she questions interracial, intergenerational, and rural/urban relationships in Alaska. The researcher's lifelong experiences in Alaska shaped her inquiry into whether community

members in her own categorical demographics tend to protect their place-based identity by strengthening in-group/out-group boundaries.

While there is the possibility for inherent and inevitable bias in a study conducted by one Alaskan resident on other Alaskan residents, the bias is not strong enough to negate the benefits of the researcher having an 'in context' perspective of the variables being studied. As an Alaskan in any category, the researcher anticipated being more successful at eliciting participation across categories. Her "insider" perspective is also limited to just one category. For some perspectives, the researcher's vantage point is considered external and objective. In a discussion with leaders from a statewide nonprofit with the stated purpose of "advancing Alaska Natives", the researcher was encouraged to pursue questions such as the ones posited in this study because some Alaska Natives perceive the barrier that "research about issues important to Native people can't be trusted if the researchers are Native." This researcher does not hold this opinion but hopes that examining these questions through an authentic, reflexive lens will help to inform every Alaskan resident and lead to more positive relationships between all stakeholder groups.

Alaskan communities experience a high rate of research projects focusing on components of their cultures or the environment around them. A consistent complaint of small communities is that "outside" researchers impose on them for a field period and then disappear. The local knowledge provided to researchers sometimes appears in books or journals for sale; too rarely, the proceeds are shared with the local people who depend on the resources being studied. The current position of the researcher in this environment provides an opportunity to position the research as fully intentional in benefitting local communities in meaningful and direct ways. Thus, the mailed surveys will also include a brief description of the study, the researcher, and the intended use of the study results. Participants who requested to see the full project will be informed of

future publications utilizing this study. The intent of this personalization is to connect the research to trusted organizations and to assure residents that this is research being done by Alaskans for Alaskans.

Timeline.

This study took approximately 17 months to complete, in accordance with Ed.D. graduation requirements. The project design and literature review began in January 2018. A defense of the project's proposal was conducted in August 2018. Surveys were first mailed in November 2018 and were collected into early March 2019. Data analysis was completed in April, with writing of the dissertation happening concurrently through May 2019. immigrants and non-indigenous residents in Alaska or foreign immigrants and minority resident groups.

CHAPTER 4: RESULTS

As seen in figure 4.1, data from the three studies was gathered from across the United States. By including each region of the country in the research, unique perspectives were observed from communities of all sizes – including both rural villages in Alaska and large metropolitan areas such as in Dallas, Texas. The variety of data from this span of areas aided in understanding the complexities of equity, inclusion, and engagement work as it relates to public lands. It should be noted that data collected from the Affinity Group Study was often done through the headquarters of an organization that typically represents membership across the country.

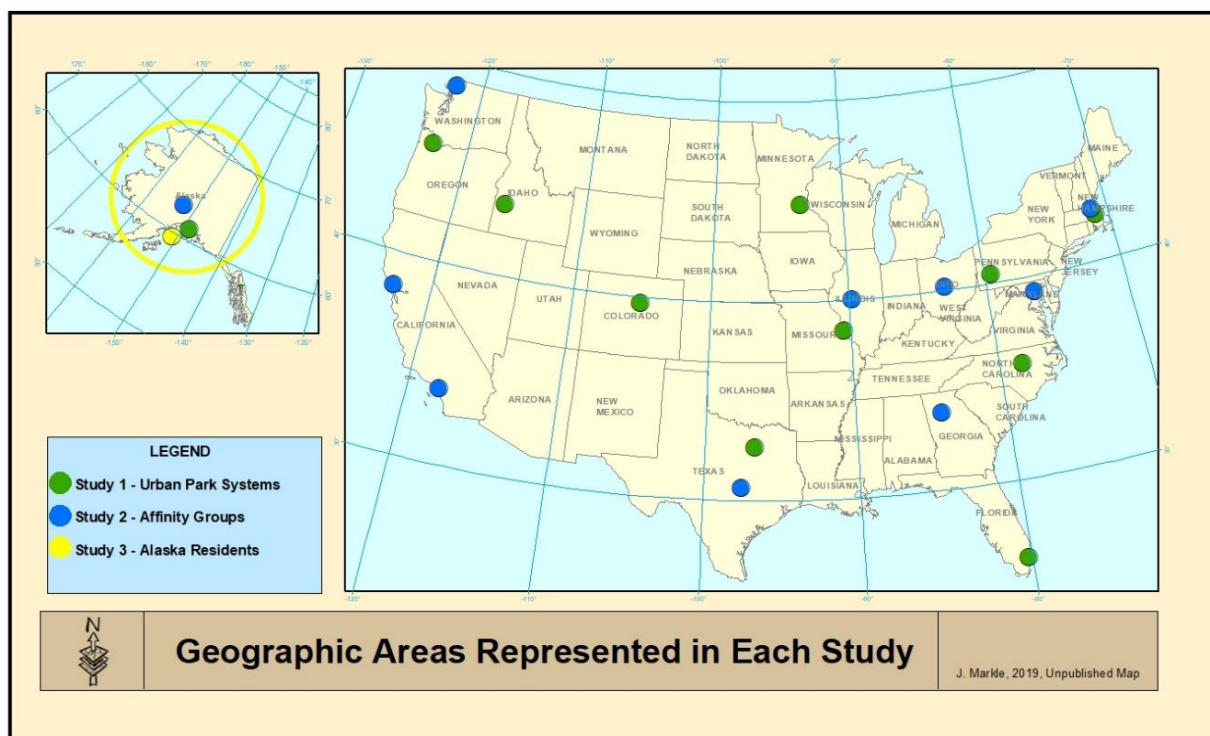


Figure 4.1. Geographic Areas Represented in Each Study

STUDY 1: UNDERSTANDING BEST PRACTICES AND BARRIERS IN PUBLIC ENGAGEMENT IN URBAN PARK SYSTEMS THAT LEAD TO EQUITABLE DECISION MAKING

Participants surveyed helped develop an understanding of best practices and barriers in public engagement that lead to equitable decision making in urban park systems across the United States from the managerial lens. Data was gathered and analyzed that discusses the level of efforts and support that parks systems have for engaging communities to hear all voices and allow for equitable decision making. Several factors were examined including: inclusion efforts, role of partnerships, motivations for public engagement, effect and least effective methods, staff training, costs, level of public participation, and the insurance of legitimacy and meaningful opportunities. Also, two case studies were developed through the Community Engagement Liaison Program and the City of Portland, Oregon, and the Youth Engagement Team and the Minneapolis Park and Recreation Board in Minnesota. Both studies highlight programs that showcase best practices that overcome barriers and lead to equitable engagement and decision making across communities in urban park systems.

Study participants.

To identify sites that fit the three established research requirements, urban park systems across the United States were carefully considered. All sites had to have a population of over 250,000 residents, offer free access to the park system by all community members, and have a mission statement that provided an equal opportunity for all community residents to interact with park facilities, programs, and public

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engagement processes. To narrow the scope of the study, cities were examined from a regional context. The following six regions were examined: Alaska, Intermountain, Midwest, Northeast, Pacific West, and Southeast. To get an equal distribution of cities from across the United States cities were equally selected from each region. Cities that did not meet all three criteria, based upon information contained on their website or via phone contacts, were excluded from an invitation to be included in the study. A total of 11 cities were determined to meet the pre-interview requirements and agreed to be involved with the first phase, qualitative interviews.

All cities involved with the study had populations over 250,000 residents. 10 out of 11 interviewees noted that the city they work in had a high demographic diversity, the outlier was Boise, Idaho. Every interviewee stated that the cities they represented were experiencing population growth and an increase in density. The majority of cities represented are experiencing a shift in racial demographics, but not all. There is also a trend amongst the cities that senior populations are growing. Overall, most cities were experiencing change, and were adapting park systems in a sustainable manner based on the community's wants and needs.

All participants were contacted by phone to explain the project and schedule an interview. Conversations were followed up with an invitation email with more background-information about the study. Each of the six regions are represented in the study. All 11 participants were interviewed between October 2018 and January 2019. The following are cities with urban park systems that completed qualitative interviews: Anchorage, Boise, Boston, Dallas, Denver, Miami, Minneapolis, Pittsburgh, Portland, Raleigh, and St. Louis. Figure 1.0 depicts the general proximity of the cities represented in the study.

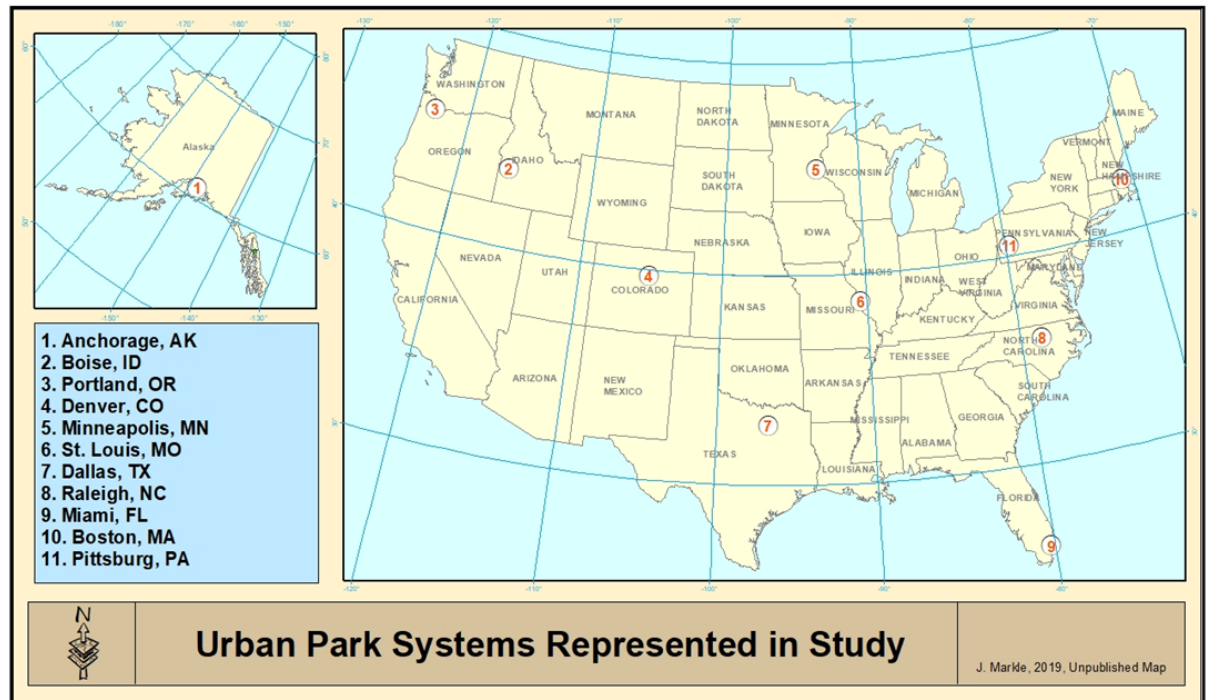


Figure 4.2. Urban Park Systems From Across the United States were Involved with the Study.

The nonprofit group, The Trust for Public Land, ranks parks systems in the United States that are owned by regional, state, and federal agencies in the 100 most populous cities (Trust for Public Lands website, 2019). The organization's experts score systems based on four characteristics including: acreage, investment, amenities, and access. A perfect park score is 100. All cities selected in this study are in the top 50 park systems in the country; both Minneapolis and Portland are in the top 10.

Ten out of 11 cities had park systems that were managed by the city itself. The one outlier was the City of Minneapolis, which has a park system managed by the Minneapolis Park and Recreation Board. The system is very unique to the country, the board has its own elected body and separate from the city council, so elected officials have land holding authority and taxing authority. The board was established in the late

1800's when the city was being developed, and from its inception has prioritized parks in Minneapolis.

All participants were given the option to conduct interviews by phone or through the use of an online platform called Zoom which would allow the interviewer and interviewee to see each other virtually throughout the process. Ten persons interviewed opted for phone interviews, most noted that their computers lacked camera technology and phone interviews were easier, and Minneapolis, Minnesota, was done in person at the Minneapolis Park Board Headquarters. Respondents consisted of four males and seven females. Table 1 compares cities in the study, interviewees, and their job titles. Almost all interviewees had a significant leadership position within their organization. Interviews ranged in length from 30 to 85 minutes. All interviews represent an in-group perspective.

Table 4.1

Comparison of Interview Cities, Interviewees, and Job Titles Represented in the Study

City/Urban Park System	Interviewee	Job Title	Park Ranking
Anchorage, Alaska	Steve Refuse	Senior Park Planner	35
Boise, Idaho	Jennifer Tomlinson	Park Resource Superintendent/Senior Mgr	29
Boston, Massachusetts	Ryan Woods	Deputy Commissioner	13
Dallas, Texas	Andrea Hawkins	Mgr of Marketing and Media Relations	49
Denver, Colorado	Scott Gilmore	Deputy Director	26
Miami, Florida	Lara DeSouza	Deputy Director	50
Minneapolis, Minnesota	Carrie Christensen	Senior Planner	1
Pittsburgh, Pennsylvania	Susan Lucas	Administrative Aide	23
Portland, Oregon	Elizabeth Kennedy-Wong	Community Engagement Mgr	6
Raleigh, North Carolina	Scott Payne	Superintendent of Recreation	34
St. Louis, Missouri	Kim Haegele	Parks Commissioner	14

Participant perspectives.

Participants provided many different perspectives related to public engagement efforts in urban park systems that lead to equitable decision making from a managerial lens. Interviewees offered many insights as to how they manage park systems for real inclusion and the steps that they have taken to reach towards it. Best practices and challenges in public engagement that result in equitable decision making was explored, as well as the motivations and costs to the efforts. Lastly, the role of effective partnerships was examined and the successes that derive from collaboration.

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Urban park systems manage for inclusion.

Urban park systems manage for inclusion and have taken steps to reach all residents. A key component to inclusion is elected representation of community members through democratically elected positions such as city council members, park commissioners, and alderman. Senior Park Planner, Steve Rafuse, from Anchorage Parks and Recreation noted:

Established neighborhoods in the city have community councils, they elect their own council boards, and have monthly meetings. The councils have been very important to have on-going conversations and that direct line of communication between city government, elected leaders, and folks in the community themselves. (S. Rafuse, October 24, 2018)

St. Louis is divided down into wards that are represented by democratically elected Alderman that are like city council members. There are 28 wards and Alderman, the wards that they oversee are based on population. Residents often work through their elected Alderman for park related issues. St. Louis Park Commissioner, Kim Haegele stated, “Real inclusion comes with the Alderman” (K. Haegele, December 7, 2018). Having neighborhood representation matters, so resident’s voices can be heard, and elected officials can work up the ladder to make change at the local levels in the park system. These systems also allow for opportunities for communication between the residents, elected officials, and city and other organizations staff.

Many cities have done extensive internal work to increase inclusion not only in the park system they manage but also within their agency; more of a systems-wide approach. Efforts include: cultural competency training for employees, equitable hiring policies and practices, inclusive workforce development, explore new engagement methods to reach new audiences, development of a welcoming staff, and asking for outside help to engage with diverse communities with greater success. Minneapolis Park Board Senior Planner, Carrie Christensen, stated:

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Equity and inclusion work is a systems-wide approach, it can't come through one silver bullet, it happens in a lot of little ways. It is a really dynamic thing, it is things like equitable hiring practices, inclusive workforce development program, that is a huge part of equity for our country. We employ around 600 people, so we can play a role in that. (C. Christensen, November 2, 2018)

Susan Lucas, Administrative Aide with the City of Pittsburgh Parks and Recreation Department stated, "We welcome everyone and try to make sure our parks and programming are as universally inclusive as possible, so all feel welcome" (S. Lucas, January 7, 2019).

Many cities cited that park systems were striving for universal inclusion stemming from a universal design of programming and parks. The most common definition of universal design comes from Ron Mace (1985): "The design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design." The focus is on good design that allows for human diversity, social inclusion, and equality for all who might come to the park without the need for adaptation or specialized design (Kanicks, 2015). Deputy Commissioner of the City of Boston Parks and Recreation Department cited, "We strive for universal inclusion, we do lead in accessibility with the Trust for Public Lands scoring, which is the most important item on their checklist" (R. Woods, November 1, 2018). City of Miami Parks Department Deputy Director, Lara DeSouza, affirmed. "Real inclusion is not just about demographics background, it is also about ability" (L. DeSouza, December 6, 2018). In order for all residents to feel like they are welcome and accepted, it is a best practice to design the park system so all have an equal opportunity to fully engage and participate.

Many park systems represented in the study noted unique efforts to engage the whole community. Public participation opportunities include: community summer picnics, community parties, popsicles in a park with staff, and focus groups in churches and

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schools within neighborhoods. Anchorage Park and Recreation Senior Planner, Steve Rafuse, expressed, “Real inclusion looks like when the people at the meeting look like the neighborhood that you are trying to serve. You need to keep an open mind and try not to settle in with what is easiest” (S. Rafuse, October 24, 2018). Carrie Christensen, Senior Planner with the Minneapolis park Board, asserted, “Inclusion looks like funding, facilities, programming, but also how we interact with community and how we involve the community in decision making” (C. Christensen, November 2, 2018). Providing inclusive engagement opportunities for the entire community to voice their opinions and get involved is important in developing decision making that is equitable to all.

Motivations for public engagement drive the work.

A wide variety of motivations across park systems encourage public engagement efforts. To better understand and communicate with the community was cited the most frequently among study participants. Marketing and Media Relations Manager with the City of Dallas, Andrea Hawkins, stated:

We try to keep our communications with residents very fluid. We then can better understand what each community needs, and what the best quality products are for you. A big priority for us is providing a quality product. With that, there is a better understanding to what quality means for residents. (A. Hawkins, December 19, 2018)

Ryan Woods, Deputy Parks Commissioner with the City of Boston cited, “If you are not communicating with residents and getting community feedback, you are not designing the best park that the residents use” (R. Woods, November 1, 2018).

Public engagement between residents and the park system managers helps forge an understanding for all and ultimately better parks for the community. Listening, analyzing feedback, improving parks, and assessing both residents wants and needs

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was noted by ten out of the eleven park systems involved with the study. Lara DeSouza, Deputy Director of Parks for the City of Miami noted:

We can't do anything without the buy in from the residents. We are only as successful as our residents take advantage of the services that we offer. That successful utilization relies on us making sure that residents not only know what we are doing but attach a value to what we are doing. (L. DeSouza, December 6, 2018)

Understanding is key for success in the work that the city is trying to provide. DeSouza added, "You can't really cater your services properly if you are not constantly getting feedback and have a pulse on what influences your community. It requires us to make sure we are in the neighborhoods listening and passing that information up to the decision makers" (L. DeSouza, December 6, 2018). Frequent communication between park system managers is a key motivator for public engagement as it contributes to positive outcomes.

Transparency is a key motivation in providing thorough public engagement in urban park systems. Engagement efforts offer opportunities to share information, build trust, and provide understanding. Anchorage Senior Park Planner, Steve Rafuse, stated:

People take their parks very seriously and their outdoor recreation, and we do too. There are approximately 300,000 people in this town, and 3 degrees of separation. I am going to run into that person at the grocery store and get questioned if I am not forthcoming and transparent in my process. (S. Rafuse, October 24, 2018)

Deputy Director of the City of Miami Parks, Lara Desouza, cited:

You don't want people to think that you are not being open and transparent, you want them to want to offer public support when you are trying to get something done. You have to do that level of engagement and explain what it is you are trying to accomplish, so when it goes out to the referendum that they are willing to vote because they have heard directly from you what it is that you are trying to achieve. You do not want to have that barrier of communication because that is going to make it harder for you to get that end goal of what you are trying to reach. (L. DeSouza, December 6, 2018)

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Open communication and understanding leads to less blowback from the community when decisions are made in urban park systems, and it is a motivating factor for public engagement. Steve Rafuse, Senior Park Planner with the City of Anchorage said, “Engaging the public with decision making particularly with investments is a big priority for us. You get a better product, and you don’t get blowback in the end” (S. Rafuse, October 24, 2018). Deputy Director of Denver Parks, Scott Gilmore noted, “Buy-in from the community is important, and making sure that they are engaged and believe in the project. When they are engaged and you build the park they want, they are going to be in it more and happier with the final product” (S. Gilmore, November 16, 2018). Susan Luca, Administrative Aide with the Department of Parks and Recreation with the City of Pittsburgh added, “Everything we do is for the people of the city, so it is in our best interest to make sure that everyone is on board when decisions are being made” (S. Luca, January 7, 2019). Work on the front end of decision making, helps to ensure they are decisions the community want to be made.

A considerable motivation for public engagement efforts in urban park systems is the prescriptive process that each system has to follow to make decisions. Formalized policy drives the work for engagement, processes included: policies, codes, approvals, notifications, and mandates. Two of eleven cities involved with the study include engagement efforts because it is mandated by the local municipality, for most it is a best practice. Scott Payne, Superintendent of Recreation with the City of Raleigh, stated, “Public engagement is a council mandate, we have a very prescriptive public engagement process. Largely, for parks themselves and park planning, but we are trying to incorporate that into operational pieces as well” (S. Payne, December 17, 2018). Steve Rafuse, Senior Park Planner with the City of Anchorage Parks, explained, “There are certain things that community engagement is mandated, we as a department go way beyond that because of the level of engagement in the community is so high” (S.

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Rafuse, October 24, 2018). For a few cities, not doing public engagement when making decisions is not an option, it legally must be conducted.

For most urban park systems, community engagement is a best practice. Park system leaders realize the value of incorporating it into decision making processes, so it is often done. Jennifer Tomlinson, Park Resource Superintendent with the City of Boise Parks stated:

For us it is a best practice. We don't have anything in code that requires us to do any of it. It is a priority for us in our department since we are dealing with the people that are using our facilities, we really want to engage them and learn how they are using the parks and how we can improve things.(J. Tomlinson, December 19, 2018)

Senior Planner with the Minneapolis Park and Recreation Board, Carrie Christensen, stated, "We have a more formalized community engagement policy that has driven a lot of the strategic planning efforts" (C. Christensen, November 2, 2018). Andrea Hawkins, Manger of Marketing and Media Relations with the City of Dallas cited, "Public engagement is not mandated, we know it is a best practice. We do it to build support for what we do" (A. Hawkind, December 19, 2018). At different levels, all urban park systems that participated in the study plan for public engagement.

Best practices in public engagement.

There are numerous best practices in public engagement in urban park systems that lead to equitable decision making. Five methods were cited as being extremely effective, including casting a wide net, knowing your community, using technology, transparency, and location and style of engagement.

Cast wide net. The most effective methods include casting the widest net possible and using the broadest array of methods that are appropriate for each neighborhood. The more methods you can conduct, the more opportunities may occur to

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connect the park system with community members and hear their voices. Scott Payne, with the City of Raleigh explained:

We use every media type that we can, every outreach conduit, whether it is your traditional public meeting, open houses, design charrettes, or even exploring how to engage an artist into some of the public work, planning work, and public outreach work, and social media. For our system we probably use 10-12 different methods to try to get opportunities for people to comment. (S. Payne, December 17, 2018)

Scott Gilmore, Deputy Director of Denver Parks and Recreation noted:

You need to have a wide variety of outreach efforts that are going to get a wide array of community members and visitors to the parks as possible. What works in one neighborhood may not in another, so you have to be willing to try a wide variety of approaches and methods to hear from as many residents as you can. (S. Gilmore, November 16, 2018)

There were a wide variety of engagement approaches cited throughout the data including: open houses, public workshops, surveys, focus groups, charrettes, social media, public meetings, community picnics, neighborhood parties, and visioning sessions. Steve Rafuse, with the City of Anchorage Parks and Recreation stated, “Keeping an open mind and trying not to settle-in with what is easiest is key” (S. Rafuse, October 24, 2018).

Know your community. Knowing your community and understanding its sensitivities is another best practice. Senior Park Planner with Anchorage Parks and Recreation, Steve Rafuse, explained:

Using a broader range of methods to reach your community and understanding your community will probably get you the closest to equitable access to decision making. Using a variety of methods, understanding your community and how to reach them, and at least giving folks an opportunity to provide input in the decision-making process ultimately influences how you make decisions. Also, understanding sensitivities within the community is important. (S. Rafuse, October 24, 2018)

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Lara DeSouza, with Miami Parks and Recreation stated, “You have to know your community, you can’t make assumptions about your residents, and you have to be willing to try new methods of communication” (L. DeSouza, December 6, 2018).

Using technology. Using technology to engage with residents is a best practice in urban park systems. Park Resource Superintendent, Jennifer Tomlinson, with Boise Parks and Recreation stated:

We are trying to integrate technology into our process, we have a lot of students in the city and that is a challenging group to get to participate, the under 20 somethings. When we ask for feedback online, we get a lot more comments. It is a lot easier for people to participate that way, then to go to a meeting and show up. (J. Tomlinson, December 19, 2018)

Scott Payne, with Raleigh Parks and Recreation added:

We have a fairly young community so social media has significantly grown within the city. Communities grow and change, media types and messages change, but it is worth a department’s investment. You can’t go in half way, if you are going to commit, you have to go all in. (S. Payne, December 17, 2018)

The City of Miami Parks and Recreation Deputy Director, Lara DeSouza cited:

I ended up watching a commission meeting via Twitter not too long ago, and it was amazing to see the numbers, they were consistently at 245 live followers. Now in a city of 500,000, that might not seem like a lot, but if I had a community meeting with 245 residents, I would be pretty excited. (L. DeSouza, December 6, 2018)

To reach younger audiences in public engagement efforts, offering methods through social media and other online platforms is a strategy. It also helps overcome barriers such as lack of childcare, transportation, and not enough time to attend.

Transparency. Transparency in the engagement process is important to build trust between the organization that manages the park system the community. The City of Portland Parks and Recreation Department contracts with Community Engagement

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Liaison Services (CELS), to engage with culturally specific communities, and they always follow-up with residents as to how their feedback was used and changes that may come out of it. Elizabeth Kennedy-Wong, Community Engagement Manager with the City of Portland explained:

We have a commitment to doing authentic engagement with transparent processes. What that means for us is that the outcome of your participation will be shared with you. If you show up at a public meeting, you will get back from that the outcome of the public meeting. The commitment from us is, we will tell you what we are doing and why. (E. Kennedy-Wong, December 12, 2018)

Susan Lucas with the City of Pittsburgh Parks and Recreation Department noted, “The biggest piece is making sure that you follow-up with residents with what you say you are going to do. People will notice if you say you will follow-up and you don’t” (S. Lucas, January 7, 2018). Carrie Christensen, Senior Planner with the Minneapolis Park Board cited:

It is important when we do ask questions in the community, that we are sure the community knows where the information is going, and that it can inform what we are asking them. This is a big thing we have been working on this idea of accountability. When we are done engaging a community, we report back and make sure that what they are saying is being heard. (C. Christensen, November 2, 2018)

Even if the outcome may not be what residents have hoped, it is important to follow-up and explain decisions, so the trust and communication remains.

Location and style of engagement. Both location and style of engagement are essential to success. Creating an atmosphere of fun make, the community want to be more involved. Many of the City of Portland’s events are held at already planned community gatherings. Elizabeth Kennedy-Wong, with the City of Portland described, “We try to do engagement at community events and parties that have games and fun” (E. Kennedy-Wong, December 12, 2018). They often go to other organization’s

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gatherings when appropriate and ask for time during their meeting to gather data. Wong added, “Instead of creating our own stuff all the time, we show up where people are already gathering” (E. Kennedy-Wong, December 12, 2018). The City of Minneapolis Park and Recreation Board and Anchorage Parks and Recreation often gather information by holding picnics in the park or passing out popsicles in parks in return for data. Carrie Christensen with the Minneapolis Park Board noted, “We offer children’s activities and food at almost all of our meetings and events in the parks” (C. Christensen, November 2, 2018). She added:

One of our biggest shifts has been making sure that we are going out to where people are. Rather than having a free-standing meeting and have them come to us, we do a lot of that. We go to parks and talk to people. (C. Christensen, November 2, 2018)

Designing a fun, family friendly environment, where people already are gathering is a valuable component to public engagement success.

Least effective public engagement methods.

Understanding what public engagement methods are least effective in leading to equitable decision making in urban park systems is important to reaching all residents. Two methods were cited as being ineffective and they include both open houses and printed materials such as letters and newspapers.

Open houses. Open houses were explained as being an engagement effort that is structured to be accommodating to specific audiences. Elizabeth Kennedy-Wong with Portland Parks and Recreation clarified: “

Instead of creating our own engagement events all the time, we are showing up where people are already gathering. We are moving away from open houses a lot; we are trying to make them community events and parties that have games and fun, and oh by the way you are going to give is information. (E. Kennedy-Wong, December 12, 2018)

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Carrie Christensen with the Minneapolis Park and Recreation Board reiterated:

I have never almost just held an open house to answer questions about policy that was out for review. I did recently and no one came. Our method is usually about going to where people are and figuring out how to dovetail with a group that is already working on the issue. I do a lot of collaboration. It is a good reminder of the processes that don't work; I need to do diligence and making sure I find ways to reach people. Often, open houses are at specific times that people can't always make. (C. Christensen, November 2, 2018)

Ryan Woods with the City of Boston Parks and Recreation stated, "Our meetings are from 6:30 pm to 8 pm, so if you have children in school it is hard" (R. Woods, November 1, 2018).

Printed materials. Aside from being expensive, less people are using printed materials to get information. Many cities stated that there are populations of people, largely seniors, that prefer information in printed form. The City of Dallas Parks and Recreation Manager of Marketing and Media Relations, Andrea Hawkins, stated, "The least effective method is print publication. We don't do a lot of ads. Older methods like putting a public notice in a newsletter just doesn't work anymore" (A. Hawkins, December 19, 2018). Steve Rafuse, with the City of Anchorage Parks and Recreation Department noted, "Mailing letters to people, I am not sure if that is really effective anymore, you know what I mean. There is the old way of doing things, you have to adapt" (S. Rafuse, October 24, 2018). All cities did cite doing some engagement through printed materials, but it is less than it used to be. Most are doing more engagement and outreach through social media and other online formats.

Effectiveness goes back to knowing the neighborhoods within an urban park system. Several cities stated the importance of understanding each neighborhood, the

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population, and how they best like to be communicated to. Jennifer Tomlinson, with the City of Boise Parks and Recreation noted:

Engagement depends on the area of town, because we have different rates of participation in different parts of town. In some areas we can't get anyone to show up at a public meeting, and other areas we are completely overrun with people, it really just depends. (J. Tomlinson, December 19, 2018)

Deputy Director with the City of Miami, Lara DeSouza, stated:

You have to break out of the traditional shell of communication and really make sure that if it is something that you really want to get the engagement of a certain age group and how is it that they get their information, and how they are more likely to interact. (L. DeSouza, December 6, 2018)

It goes back to understanding your audience and their preferences.

Challenges to public engagement.

There are several main challenges to public engagement in urban park systems. They range from lack of participation particularly from out-group populations, trying to find the right method of engagement to use, and costs. Every city cited challenges they are facing with public participation efforts. Scott Payne, Superintendent with the City of Raleigh Parks and Recreation stated, "Engagement work takes time, but in the end it is worth it" (S. Payne, December 17, 2018). The City of Pittsburgh Parks Department Administrative Aide, Susan Lucas, added, "Our goal is to get as many people within the city to get engaged, we are getting there; it is challenging work, but we are committed" (S. Lucas, January 7, 2019).

Engaging out-group populations. The lack of public participation in public engagement opportunities specifically with out-group populations is a challenge most park systems in the study face. Numerous cities noted that who participates is known, it is often older-white-well-established adults. Who doesn't come is more of the challenge.

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Steve Rafuse, Senior Planner with Anchorage Parks and Recreation, stated, “Older, middle class, white folks are who attends, who is not represented is lower-income, more diverse folks in our population” (S. Rafuse, October 24, 2018). The City of Dallas Parks and Recreation Manager of Marketing and Media Relations, Andrea Hawkins noted, “The more established and more affluent communities will come out versus some communities that are not as affluent” (A. Hawkins, December 19, 2018). Who comes is also often unique to each neighborhood, the level of interest the community has, and how relevant issues are to the neighborhood.

Park systems included in the study have many ideas as to why out-group populations within urban park systems do not attend public engagement opportunities, many are unsure though. Andrea Hawkins with the City of Dallas cited, “We don’t know why they are not coming and why they are not interest” (A. Hawkins, December 19, 2018). Scott Gilmore, Deputy Director with Denver Parks and Recreation stated, “We have no idea why certain people are not participating in engagement efforts” (S. Payne, November 16, 2018). The most common reasons cited for why people don’t attend public engagement was societal pressures and lack of interest. Lara DeSouza with Miami Parks and Recreation explained:

I think when you are in a more working-class neighborhood it is a little harder for engagement, because this is just my opinion, the people work really hard and they are tired. As much as I would like them to be engaged and come to a public meeting, I don’t blame them if they would rather go home and cook a dinner for their kids and relax. (L. DeSouza, December 6, 2018)

Interestingly she added:

It doesn’t really matter about color, income, or background, a lot of core essentials of what people want are the same. My two most highly engaged neighborhoods; one is Hispanic and middle class, and one is African American and lower-income, and it is largely seniors that are coming out. You can’t make assumptions. (L. DeSouza, December 6, 2018)

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Also, Steve Rafuse with the City of Anchorage Parks and Recreation cited, “There are larger societal problems as to why certain people don’t participate” (S. Rafuse, October 24, 2018).

Knowing the most effective mechanisms. Knowing the most appropriate and effective engagement method can be challenging for urban park systems. Residents across an entire park system in large urban areas get information in a such a diversity of platforms, it is hard to know how to most effectively reach people to inform them about engagement opportunities. All methods take staff time and often money, so this challenge is one most cities noted. Jennifer Tomlinson, with the City of Boise Parks and Recreation explained:

We use a mix of techniques; we are trying hard to use as much technology as we can, but we are still very aware of that senior population and how they participate best, so we still mail them all postcards when we hold a public meeting. That can be like 12,000-15,000 homes that get postcards, and this gets super expensive. (J. Tomlinson, December 19, 2018)

Ryan Woods, with the City of Boston Parks and Recreation said, “Each neighborhood and each area has a different population and a different way of engaging. Knowing the community is a good first step in public engagement” (R. Woods, November 1, 2018). Neighborhoods often change over time, so keeping a pulse of the population is important for engagement success.

Cost. There are several costs associated with public engagement in urban park systems. The universal cost is staff time to facilitate engagement efforts, develop meaning from both quantitative and qualitative data, and building support and trust within the community. To lessen expenses, most cities have in-house staff conduct public engagement and develop data reports. Other expenses stem from mailer,

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advertisements, technologies to increase access to engagement (ex.social media live platforms), building rental space for gatherings, childcare, and refreshments. Scott Payne, with Raleigh Parks and Recreation explained:

There are increasing costs of planning, because you have to get that time. You know the time for meetings, the time for comments, and whatever activities. It does increase project delivery and probably the biggest cost you will see is time. You may be in a community where there is not that much trust with government, you really have to build trust before you can move forward with the topic, all that extends time. (S. Payne, December 17, 2018)

Scott Gilmore, from the City of Denver Parks and Recreation cited:

Staff time is the greatest cost. It takes time to compile all of the information, really putting together a way to crunch that data so it is meaningful. It is a lot of time and effort in making sure information collected is valid and you can actually use it as data. You have to be able to quantify this stuff. Every project has some money set aside for public engagement. (S. Gilmore, November 16, 2018)

No tangible outcomes. Lastly, often the lack of tangible outcomes associated with public engagement are often challenging when defending costs. Lara DeSouza, with the City of Miami Parks and Recreation clarified:

One of the frustrating things for me has always been that municipalities in general tend to not invest a lot of actual equity in financial distribution to marketing and public relations resources. I can understand why; the payoff is not very tangible. (L. DeSouza, December 6, 2018)

Many cities do not have a budget specifically for engagement, they do as much as possible through in-house channels and grassroots no-to-low cost efforts. In contrast, there were several cities that had considerable budgets for engagement work; there was a notable spectrum in financial investment.

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Role of partnerships.

Collaborating with partners in urban park systems extends services that are provided to the community. Every city involved with the study utilized community partners to achieve work including initiatives such as:

1. Develop a grant program.
2. Fundraise for park efforts.
3. Increase programming opportunities through staff and materials.
4. Park maintenance.
5. Specialized programming for seniors
6. Park design and building expertise.
7. After school services for youth.
8. Resource monitoring.
9. Workforce development.
10. Afterschool meal program for students.
11. Senior lunch programming.
12. Assistance in public relations.
13. Management of visitor centers.

Lara DeSouza, Deputy Director of Miami Parks, stated:

Anytime you can find a collaborator that can extend your current services to a higher level while using the facilities that we have, so basically, partnering the resources to enhance an opportunity for our residents, which is what I would deem a successful collaboration. (L. DeSouza, December 6, 2018)

Ultimately, partners are able to fill in the gaps with knowledge, funding, and support in various ways, and this helps the park systems achieve their mission and goals.

A large role partners play is that of fundraisers. Deputy Commissioner with Boston Parks, Ryan Woods explained:

We work with over 160 friends' groups, so park partners. We have groups such as the Friends of the Public Garden that help us oversee the Boston Common, the wall, and the garden. Those are three signature parks, the Boston Common being the oldest park in America. It was America's first park since 1630. It is still there today, and they are philanthropists, so they raise money like crazy to help maintain these tourist attractions and where the Freedom Trail starts. They have a 19-million-dollar endowment, so they are a friend's group that does over a million dollar of tree work in those parks every year just to keep them going. (R. Woods, November 1, 2018)

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The City of Anchorage developed a non-profit called the Anchorage Parks Foundation. Steve Rafuse, Senior Park Planner with the Anchorage Parks cited, “It was one of the recommendations from our park comprehensive plan, to develop this non-profit. They have been able to fundraise over 20 million dollars for our park system” (S. Rafuse, October 24, 2018). All cities involved with the study noted the important role that friends’ groups play as partners in the work achieved in urban park systems.

Partnerships that aid in the success of park systems efforts with youth and senior population are particularly important. To be inclusive of all ages in programming, reaching both kids and older population are paramount. Jennifer Tomlinson, Park Resource Superintendent with Boise Parks and Recreation said:

We have a joint development model with the Boise School District, we targeted all of Title 1 schools to provide a community center. When they rebuilt or built a school, they build a community center attached to the school. They provide the building and we fill it with programming for youth. We are really trying to provide a holistic model how we provide services, for us it is great, because we are not running stand-alone community centers anymore. It has been really successful, we started with one and now we are up to nine! Investing in the youth is so important! (J. Tomlinson, December 19, 2018)

The City of Dallas Parks Manager of Marketing and Media Relations, Andrea Hawkins commented on the city partnership with the Well Med charitable organization, “Seniors over the age of 60 can go to any of their facilities for free, we provide the recreation services and they provide the wellness services and space” (A. Hawkins, December 19, 2018). These and many other collaborations are critically important, they provide needed services to the young and old in communities that greatly improve the quality of life for many.

Partnering with outside organizations to provide effective public engagement efforts has had success in reaching out-group voices in urban park systems. The City of Portland has a standing contract with an organization called, Community Engagement

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Liaison Services, or CELS. This is a unique program that has liaisons to minority communities across the city. Anytime the City of Portland needs to engage with a specific resident group such as the Bhutanese or Somali community, they are on a standing contract with CELS to do the engagement. CELS provides the expertise of knowing the culturally appropriate methods to best engage specific communities and works with liaison leaders from the community to do the work. They provide services such as: translation, focus groups, community picnics, and educational outreach. CELS does get paid for their work, which is equitable, as it takes time and knowledge to do community work. Elizabeth Kennedy-Wong, Community Engagement Manager with the City of Portland explained:

If I am asking you to help me with my job you are helping me with a technical piece of my work that you should be compensated for. This partnership with CELS is huge! We use this for focus groups, turning out people to events, translation, and it is like a paid-in to a community; it is really helpful. (E. Kennedy-Wong, December 12, 2018)

The Minneapolis Park and Recreation Board has had success with partners that have attracted out-group members and youth voice to the work they are achieving. They have partnered with the Mississippi Management Watershed District in developing a joint job development program that targets young high-school age people of color, it is called the “Green Team.” Carrie Christensen, Senior Park Planner with the organization cited:

The program gets students out learning about different system in the park and learning, it is hands-on. The partner brings staff and facilitates, we bring staff and projects, and support. Having that non-profit and our public agency provides strong scaffolding for the program. Part of the program is acknowledgement that the environmental science, recreation, urban planning, and landscape architecture are very white fields. It is a way to try to create a way to provide better access to these traditionally white industries. (C. Christensen, November 2, 2018)

This is one of several youth job related partnerships that are reaching minority audiences with engagement and outreach in the Minneapolis Park system. The

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programs have a lot of potential to make equitable changes within the community and in the make-up of professionals in the environmental fields.

Case studies.

Two case studies were developed that showcase best practices in public engagement in urban park systems that lead to equitable decision making. Both the Minneapolis Park and Recreation Board's Youth Development Team and the City of Portland's Community Engagement Liaison Program were selected. The programs were both innovative and involve a high level of inclusion and equity, which has resulted in a greater diversity of participants involved with engagement and decision-making opportunities. The case studies serve as examples of successful programs that can be replicated in any urban park system and depict both the in-group and out-group building bridges to connect communities to urban park systems.

Case study one: Community engagement liaison program with the city of Portland, Oregon.

The Community Engagement Liaison Program (CELs), started in 2014 in the City of Portland, Oregon. City staff, Ronald (Polo) Capilini, of the Office of Equity and Human Rights, created the program as a non-profit. He had worked over 30-years doing engagement work with numerous communities and noticed one of the hardest things is to understand what communities of color and underserved communities need; out of this need for knowledge CELs formed. In the summer of 2016, Ping Khaw took over the program, and has been able to further structure it, and develop relationships with clients across the Portland metro area, Multnomah County, and the state of Oregon.

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CELs provides language, cultural contextualization and interpretation for city government, private entities and corporations to improve communication and public participation (CELs handout, 2016). The work that CELs accomplishes has been proven to provide equitable outcomes in public engagement that integrates immigrant, refugee and underserved communities into the decision-making process. Liaisons are able to assist in engagement efforts with services such as facilitating cultural, legal, medical, social and technical aspects of public participation. They also aid in both education and research related objectives for organizations.

CELs has an on-going contract with the City of Portland including the parks department. For years, the city has seen an information gap in their public engagement data, a very specific group of residents were attending public participation opportunities, often older white-women. The city has a new charge to engage with communities of residents that they weren't hearing from (E. Kennedy-Wong, December 12, 2018). If different city departments have an engagement need with a specific community, they do not need to create a Request for Proposal (RFP), but rather develop a collaborative plan with CELs for public engagement. This removes a huge barrier, as every time the city wanted to work with a community organization or community group, they had to write a new RFP contract (E. Kennedy-Wong, February 1, 2019). CELs has cultural-specific liaisons that have the following qualifications that are approved by State of Oregon, Department of Admin Services (CELs Handout, 2016).

- CELs liaisons must have an established reputation of high esteem in ethnic or language minority communities, or a community with disabilities
- CELs have demonstrated leadership in ethnic or language minority communities, or a community with disabilities
- CELs liaisons must enroll and complete the Diversity Leadership Training offered by IRCO, APANO, Latino Network or Urban League. This training is required and funded by the city of Portland.

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- CELs have training or experience with schools, government agencies or other organizations providing services to ethnic or language minority communities, or a community with disabilities.
- CELs liaisons are fluent in English and the language of the community in which the applicant has established high esteem, demonstrated leadership, and provided assistance with public services.

CELs are also additionally trained through the City of Portland. Liaisons are respected elders and advocates in the community that bridge bureaucracy; they are people that are understood and trusted within their community (P. Khaw, January 18, 2019). They contextualize the project content so those participating in public engagement understand the background and purpose of the work.

The CELs contract with the City of Portland has a mission and goals that lead to equitable decision making in urban park systems. The mission is to make ensure that people are brought to the table and opinions are taken into consideration, equity and equitable approaches are delivered, and ultimately everybody has an opportunity to play an important part in the City of Portland's development (P. Khaw, January 18, 2019). The City of Portland has high expectations for community engagement, and Portland parks are based on a belief that they build better programs and do better work when the whole community is involved and understands (E. Kennedy-Wong, December 12, 2018). To reach all residents through engagement efforts, the partnership between the City of Portland and CELs is paramount. There are over 12,000 acres of park land within the city limits, including 146 parks. The large city of over 600,000 plus residents is dedicated to work in equity and inclusion, so all people that reside in Portland feel their opinions are valued, and their voice is heard in making equitable decisions across the city and as they pertain to parks.

A variety of methods and services are offered to the City of Portland through contract work with CELs. When it is determined that a specific community of residents need to be engaged, CELs and the City of Portland work together to strategize the

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methodology that is both the best fit for the community and the project needs. CELs is able to also serve as an advisor as to what engagement methods may lead to the greatest success with specific communities. Services that have been utilized include: focus groups, survey data, translation, education, intercepts, tabling, and informational tables at large community events. The CELs liaison does the engagement work with specific communities in Portland such as: Somali, Bhutanese, West African communities, Lao/Thai, and Mexican. The trusted CELs leader goes into the community and does the public engagement that has been prescribed, and then writes a report with the desired data. The City of Portland and the CELs liaison then meet and go through the report and data that was gathered and makes meaning from it. From the meaning, equitable decisions can be made regarding park projects, programming, and efforts. CELs liaisons also follow-up with communities that they engaged with to explain the decisions that were made and how their input impacted outcomes.

The City of Portland partnership with CELs overcomes many barriers to authentic public engagement in urban park systems that lead to equitable decision making. The following barriers are removed through the collaboration: mistrust of government, authenticity or legitimacy of fair processes, weak relationships, non-English speaking language obstacles, lack of understanding, credibility, meaning, and context of park projects. City of Portland Community Engagement Manager, Elizabeth Kennedy-Wong explained, "I am only going to be minimally effective as a white-women. If I hire a Somali leader through CELs to engage the Somali community, we are going to have a lot more success." (E. Kennedy-Wong, February 1, 2019) The program has allowed for the Portland parks department to get valuable data that has led to changes that have not had a huge shift in how a park looks, but a nuance that makes a big difference for some communities (E. Kennedy-Wong, February 1, 2019).

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CELs completes approximately 50-70 projects a year, and 99% are successful. Many of the annual projects are in collaboration with the City of Portland and their parks department. In the summer of 2018, 6 liaisons were hired to help the parks department do awareness and education work surrounding fishing in the Colombia River Slough. Numerous communities of people fish in the parks along the slough, but do not know that eating the whole fish can be dangerous, as they are contaminated. CELs liaisons went where people were fishing but also temples, churches, and in community gathering centers to raise awareness in the Russian, Hispanic, Burmese, Cambodian, and African American communities on how to treat caught fish as to lessen of the impacts on resident's health, particularly pregnant women. It was such a successful program, the contract for liaisons has doubled for 2019 (P. Khaw, January 18, 2019).

Another success story is the work done to make improvements to a park in the City of Portland that was in a Somali and African American community. CELs designed a focus group that was held in their neighborhood, and rich conversations led to meaningful data. Often, residents don't want to come to government centers for public engagement, so CELs meets residents in places they already gather within their neighborhood (P. Khaw, January 18, 2019). The outcomes included better lighting, more benches and garbage cans, a restroom, and a basketball court. Also, community members were able to voice their opinions and provide valuable dialogue with CELs liaisons. Outcomes led to equitable decisions on park improvements and ultimately a park with amenities residents in the neighborhood will use.

The following model (Figure 4.2) illustrates the partnership between the City of Portland and CELs, and the equitable outcomes in their urban park system. The 9-step model includes the steps that are taken for each collaborative project the 2 partners perform. Throughout the process, best practices that overcome engagement barriers are

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implemented. Ultimately, equitable decision making occurs in the park system that the engaged community played a part in, and more resident voices are heard.

Case study two: Minneapolis Park Board's youth design team.

The Minneapolis Park Board has over 6,800 acres of park land across the city, which is approximately 20% of all land within the city limits. 97% off all residents live within 6-10 city blocks to one of the 160 neighborhood parks, 19 regional parks and trails, or 50 recreational centers. Over the past 2 decades it has become an increasingly

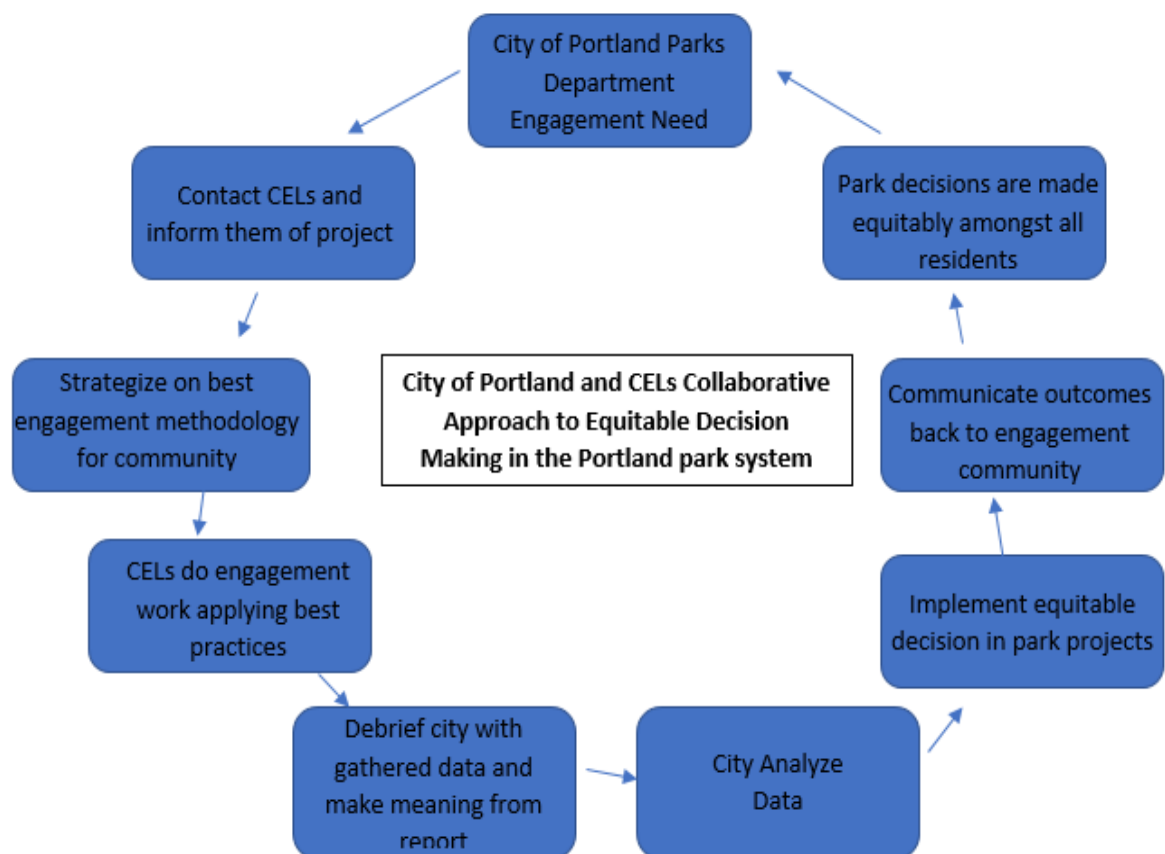


Figure 4.3. City of Portland and CELs Collaborative Approach to Equitable Decision Making in the Portland Park System

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more diverse city both racially and ethnically (C. Christensen, November 2, 2018). To help include the youth voice with city projects, the Youth Design Team implemented 2018.

There are several roots to the program including both the Green Team and Team Teen Works youth job training programs. These programs provided some infrastructure to the Youth Design Team, along with other efforts with community partners. The Minneapolis Park Board has a robust history of youth job training; they have done great work in bringing more youth into green jobs, creating youth-centered parks, and raising awareness about the industry. The element that makes the Youth Design Team unique is the mission to help diversify the workforce of planning and design of parks through exposing youth to the field with hands-on training and experiences. Also, the program allows the youth voice to aid in driving decisions around parks specifically as they have to do with design and policy (C. Christensen, February 1, 2019).

The Youth Design Team has two main goals. One, it is a job training program that is trying to diversify, especially across race and ethnicity. Two, allow youth voices to steer park design and planning processes and decision making. Program Manager, Carrie Christensen, stated:

The goals of the program are different from others in that it is about youth as decision makers versus youth as being educated or helping to maintain parks, the emphasis is on that particular role as decision makers. (C. Christensen, February 1, 2019)

The first year was so successful in reaching its goals, the Minneapolis Park Board has approved a second Youth Design Team in 2019-2020.

The Youth Design Team has several key elements to it. The overall team is kept small, there are a total of 10 youth ages, 15-19 years of age. They were brought together through outreach with local schools, past park board program alums, partners, and by word of mouth from students. A youth member noted in an interview that her

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friend who was also a member of the team was recruited through her business teacher at her high school (M. Rios, February 10, 2019). All participants were paid for 5 hours of work each week minimum wage. “It was a paid position, which was really important to me, as unpaid internships are fraught with inequalities, people that don’t need to make a little extra money don’t actually need that money,” noted Program Manager Carrie Christensen. (C. Christensen, February 1, 2019) Students came to the park board headquarters for their shifts, and bus tokens were offered to overcome transportation barriers that may exist. Once at work, students had access to a van to go out into the community and do their work as a team, and snacks if needed.

Student qualifications to be on the Youth Design Team were created to attract youth who would enjoy this unique type of experience. Qualifications included (C. Christensen, February 1, 2019):

- An interest or experience in parks, green jobs, or environmental education.
- An interest or experience in design, art, planning, or community organizing.
- Use and understanding of community parks in the park system.
- Enjoy working in the east of the Mississippi River community our project would be based out of.
- An alumni of a green jobs program.
- Possess strong communication skills.
- Like to work in a team.
- Represent diverse community perspectives.

Another key element to the Youth Design Team is that it is instructor based. An instructor was with the team through the entire process, guiding their work and their variety of experiences. The instructor that was hired has a background in youth development work and community organizing and planning (C. Christensen, February 1, 2019). She was instrumental in the development of the program curriculum, knowing

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how to work with youth, and understanding the larger systems of planning. Christensen expressed in an interview, “The instructor is a person of color and the youth were primarily people of color so that was really important for me as a white-women. I know the importance of having teachers and mentors be of color” (C. Christensen, February 1, 2019). The instructor will be asked to continue-on for the second Youth Design Team.

The Youth Design Team did work with lasting impacts. Their main project was helping create the East of the River Master Plan for the park board. They were plugged in at all the different processes of the planning process. They helped research demographics, made innovations in park design, they did walk audits, policy research, a variety of data collection and analysis, public engagement, meaning making from data to discern patterns, establish recommendations and key themes to each of the parks, and they participated in all of the formal meetings with the Community Advisory Commission (C. Christensen, February 1, 2019). Through the meetings, the students were exposed to how decisions, policy, and changes are made in the park system, as well as the politics involved. The team was also involved in numerous meetings with park board officials to learn about various careers within the organization. Youth Design Team member Maria Rios stated in an interview, “Something else that was very important was the connections that we made at such an early age. There were a lot of adults that said if we ever need anything to shoot us an email, we have internships” (M. Rios, February 10, 2019).

Community engagement was an important area of focus for the Youth Design Team. The Program Manager strategically utilized the team at the appropriate places and times, she didn’t want the group to be used as a human shield for the park board (Christensen Interview, 2019). They were often plugged in to fill in specific data gaps. The gaps were often seen in racially and ethnically diverse neighborhoods and low-income. The team door knocked at a public housing building next to a park to make sure

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that the community there was heard from. Christensen added in an interview, “The targeted effort to get those voices heard that we were not hearing was one of the greatest success” (C. Christensen, Personal Communication, February 1, 2019). They also did intercept surveys at another park where the park board was not hearing from.

The Youth Design Team also did fun summer pop-up public engagement efforts in the parks within the East of the River Master Plan. They would play music in the park and place park concept boards out and ask park goers to provide feedback as to what they liked and didn’t like about the plans. In return, the youth gave out popsicles for participation and feedback. Youth Design Team Member Maria Rios noted, “When we really got involved it worked well. If people wanted a popsicle, they had to give us feedback, it was nice because we were also giving back to the community. It worked extremely well; people wanted popsicles” (M. Rios, February 10, 2019).

The Youth Design Team did public engagement with other youth. They got the schools involved and recreation centers and asked other students to draw their dream park. The Youth Team analyzed the data as well as data from a youth questionnaire, and that went really well (M. Rios, February 10, 2019). Team Member Rios stated in an interview, “We had a youth team engaging younger kids, little kids looked up to us and our age group” (M. Rios, February 10, 2019). Overall, the team was able to code themes related to what kids want in parks. The master plan that they were working on is a 10-year plan, so involving the youth voice is important to ensure that parks are relevant to the future of how youth interact with them (M. Rios, February 10, 2019). “The power is what the youth thinks”, stated Rios (M. Rios, February 10, 2019). After themes were determined, the findings were presented by the Youth Design Team to the Community Services Commission to consider when proposing park policy and changes.

There are numerous successful outcomes from the Youth Design Team. The master plan that the team worked on included both the voice and eyes of youth. They were able

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to add innovations that were unique to their age. The program planner was able to often use their data to triangulate with other data for a better-informed plan. “It was instrumental to have the youth’s fresh perspectives”, stated Christensen, “they don’t know the system as well, but they are also not as jaded by the systems” (C. Christensen, February 1, 2019). The youth also have fresh eyes and know knew their parks well, as they use them often. Having the youth team filling in data gaps through public engagement efforts was key in hearing the community’s voices. This was especially important in making sure there was equitable decisions being made for the entire community regarding the 10-year park plan. The Youth Design Team helped with the creation of the methodology, implementation of the engagement, and data analysis. They team would come back from gathering data and code the data and make meaning from it (C. Christensen, February 1, 2019). Youth Design Team Member Rios added, “There are a lot of things that the board would not have without us, the perspectives from us wouldn’t be communicated from us if we were not here” (M. Rios, February 10, 2019).

Youth Design Team members are acquired valuable experiences. Each member was able to acquire valuable a long list of job skills in a professional setting that often has a lack of diversity in leadership. For many involved, it was their first job. They were able to learn the basics of how to conduct oneself in a professional setting, public speaking, and team building skills. Team member Rios stated in an interview, “You slowly grow all of these skills that you never thought you had” (M. Rios, February 10, 2019). Members also learned what goes into park planning based on the demographics of a community. They also learned about the differences about equity versus equality, including funding and what areas deserve more funding than others (M. Rios, Personal, February 10, 2019). Figure 4.4 showcases how the Youth Design Team fosters Equitable Decision Making in the Minneapolis Park System.

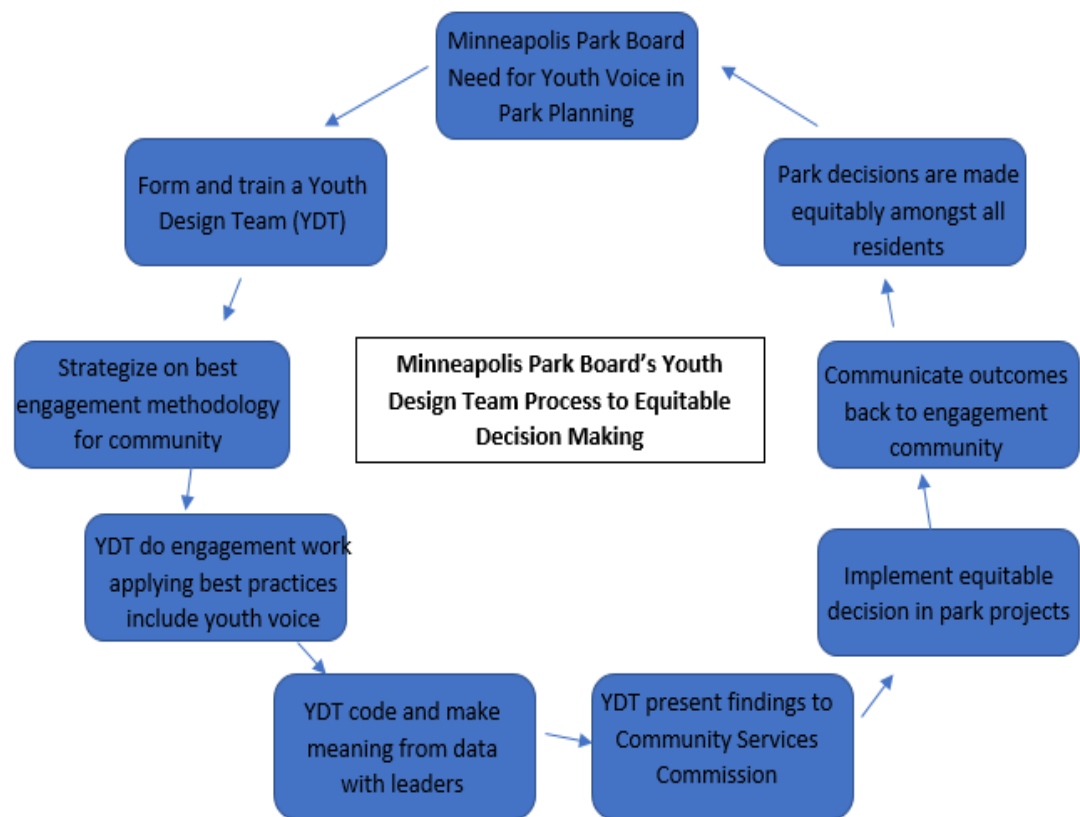


Figure 4.4. Minneapolis Park Board's Youth Design Team Process to Equitable Decision Making within the parks.

STUDY 2: AFFINITY GROUP ORGANIZATIONS' ABILITY TO ENCOURAGE OUT-GROUP VISITATION AND PARTICIPATION IN THE NATIONAL PARKS COMMUNITY

Participants surveyed informed the research on how to increase out-group visitation to national parks and participation in national park communities. Four primary areas of discussion took place: the types of organizations engaged in the work, the barriers encountered, potential solutions, and a vision of what increased equity and inclusion looks like. Several factors were examined:

- Organization characteristics, including mission of the organization; size of the organization both in terms of employees, volunteers, and board of directors; and finances, including annual revenue and sources of revenue.
- Success in reaching target audience, including messaging to reach the target audience; reactions to programming happening in national parks; and reactions when different groups participate.
- Barriers to visiting national parks, including identification and description of the barrier.
- Solutions to overcome the barriers, including methods and techniques found successful in encouraging minorities to visit national parks.
- Assessment of equity and inclusion in national parks and the national parks community, including existence of diversity, equity and inclusions (DEI) statements; whether parks are open and fair to all;

the importance of having minorities represented in national parks; and steps taken to strive for inclusion.

- Assessment of the community of support available to encourage, promote and champion the work of increasing out-group participation in national parks.

What follows is the researcher's understanding of the findings from the qualitative interviews. The researcher drew from sources of both out-group- and in-group-based organizations. Because the research illuminates barriers and solutions identified by out-group -based organizations, it is imperative to state that findings are prepared through the lens of the researcher, a white woman in her early fifties, college-educated, higher income, able bodied, and in a heterosexual marriage with two healthy children. While all efforts are made to recognize and mitigate her privilege and sources of power, implicit biases are inherent in the analysis of findings. The researcher acknowledges that she is conveying the lived experience of others and honors the source of the findings and insights provided by research participants. The goal of the findings is to let the participants' voices lead the way. The researcher reports them as true to the source as possible with her known lenses, referencing attributable data as often as possible.

First presented is a description of the research participants. Second, themes common across all research participants' responses are discussed. Third, research questions are answered, including the organizations doing the work today, identified barriers, and potential solutions. The findings conclude with a summary and model for consideration.

Study participants.

Several factors guided identification of organizations to participate in the research study. All groups approached have an interest in using national parks as places for recreation, education, and outdoor engagement. All groups approached also have an interest in increasing out-group participation in their organization or increasing out-group visitation to national parks. To capture a variety of perspectives, organizations of various types and sizes were included. Two categories of organizations were targeted; organizations with national scope and/or a national membership base, and localized organizations that focused on a specific national park. Based on her professional experience, the researcher knew several organizations that matched the criteria for initial invitations to participate in the research. As interviews were completed, the researcher asked for recommendations of who else to include in the research. This technique allowed for expansion of groups to be considered.

Interviewees were selected to represent both in-group- and out-group-based organizations. While original research design planned to capture participants based primarily on whether their organization represented people of color or white audiences, the researcher immediately realized two limitations to that definition in early attempts to identify study participants. First, as Teresa Baker (January 14, 2019) pointed out in an early interview, labeling a group of participants as “minority” was off-putting from the very beginning. Acknowledging Ms. Baker’s point of view, language for the remainder of the dissertation will focus on “in-group” and “out-group” participants, as envisioned in Figure 1.3. Second, as the researcher conducted initial interviews, participants articulated that groups beyond people of color should be included, that participation in national parks communities should be viewed through many lenses, and that those lenses often overlapped. Accordingly, the scope of participants was expanded to include the

LGTBQIA community. As noted in the limitations section in Chapter 5, additional affinity groups should be included in future research.

All participants were contacted by email to explain the project and schedule an interview. Twenty-eight total participants were contacted; 19 accepted the invitation to participate in the research; two declined the invitation, and seven did not respond after three attempts at contact were made. All 19 participants were interviewed between November 2018 and April 2019.

All participants were asked to conduct interviews through the use of an online platform called Zoom which allows the interviewer and interviewee to see each other virtually throughout the process. All 19 participants logged into Zoom for the interviews, though some only used the audio portion, not having the capability to utilize the video functionality. Respondents consisted of 12 females and seven males. Table 4.2 presents the interviewees, organization, location, and in-group/out-group position. All interviewees have a significant leadership position within their organization. Interviews ranged in length from 50 to 90 minutes. In-group/out-group designation is determined through a qualitative process relying on:

1. The three main components of in-group/out-group; relevancy, access and authority in the decision-making process, as identified in Figure 1.3.
2. Responses from research participants to questions about target audience and who participates.
3. Information publicly available for research participants (e.g., website, social media presence).

Table 4.2

Participants Represented in the Study

Name				Affinity Group Position	
First	Last	Organization	Location	In-group	Out-group
Lise	Aangeenbrug	OutdoorFoundation	Boulder, CO	X	
Miho	Aida	NatureBridge / Film Maker	San Francisco, CA	X	
Teresa	Baker	African American Nature & Parks Experience	San Francisco, CA		X
Frank	Dean	Yosemite Conservancy	San Francisco, CA	X	
Angelou	Ezeilo	Greening Youth Foundation	Atlanta, GA		X
José	González	Avarna Consulting	Fairfax, CA		X
Kenji	Haroutunian	Access Fund; Kenji Consulting	Laguna Niguel, CA		X
Monica	Lopez Magee	Children & Nature Network	Austin, TX	X	
Melanie	Mac Innis	Sierra Club	Roslindale, MA	X	
Hannah	Malvin	Pride Outside / The Wilderness Society	Washington, DC		X
Juan	Martinez	Children & Nature Network	Springfield, IL	X	
Jackie	Ostfeld	Sierra Club / Outdoor Alliance for Kids	Washington, DC	X	
Elyse	Rylander	OUT There Adventures	Bellingham, WA		X
Alan	Spears	National Parks Conservation Association	Washington, DC	X	
Erik	Stegman	Aspen Institute	Washington, DC		X
Ambreen	Tariq	BrownPeopleCamping	Washington, DC		X
Whitney	Tome	Green 2.0	Washington, DC		X
David	Tomeo	Alaska Geographic	Denali, AK	X	
Deb	Yandala	Conservancy for Cuyahoga Valley National Park	Cleveland, OH	X	

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Participant perspectives regarding affinity groups.

Participants provided many different perspectives on how affinity groups can help increase out-group visitation to and participation in national parks communities.

Interviewees offered insights as to the organizations they work with, the barriers encountered, solutions to overcome the barriers, and what a vision of what an equitable and inclusive national park experience would look like. Through data coding and analysis, the researcher identified not only answers to research questions in participants' responses, but also common themes across the research questions. The common themes are discussed first, followed by investigation of barriers to and potential solutions for increasing minority visitation to and participation in the national parks community.

Four themes emerged from the qualitative research. First, representation matters, not only to the audience, or people we hope to attract to national parks and national park communities, but to the organizations leading the efforts to help attract the audiences. Second, key characteristics of good allies emerged. Third, national parks have a unique role to play in efforts towards greater equity and inclusion. Finally, diversity is the outgrowth of sustained work to increase equity and inclusion. Each are explored in greater detail below.

Representation matters.

The participants all agreed that having under- represented populations in national parks, either as employees, visitors, or in the stories being told, was critical to increasing out-group visitation to and participation in national park communities. Two distinct views were identified. First, the desired audience (the out-group populations) indicated that seeing others like themselves was a key factor in increasing visitation and participation. José González, the founder of LatinoOutdoors and currently with the Arvanna Group, summarized well, "Always - representation is a starting point, you need to be able to see

to believe. And then of course the actions are important to acknowledge that it is doable” (J. González, January 22, 2019).

Several factors illuminate this point, including the motivation provided by seeing someone from your peer group in the activity, and seeing their activity as an invitation to participate. Additionally, out-group members can see the necessary skills completed by someone like them and achieve an overall sense that visitation and participation is possible. This last factor had several layers of complexity, including overcoming fear, relating to your culture, need to “see to believe,” and finding someone in your community. The last point is well-articulated by Hannah Malvin, founder of Pride Outside, “You know, originally thinking that it's just about the outdoors is great. More people should get outside. Trying to get more people outside through this work but then realizing that it's all about the community-building and finding one another and connecting in the outdoors” (H. Malvin, December 4, 2018).

The researcher noted two particular findings on why representation matters to the audience. First, representation matters because there is safety in numbers. Seeing others that look like them meant they were not alone and were less likely to be harassed or intimidated because of their identity. Second, several participants mentioned that representation matters overall, to fight the false narrative that the out-group community doesn't care about visiting national parks or supporting the national parks community. Figure 4.4 depicts the key reasons from the research that highlight why representation matters to the audience.

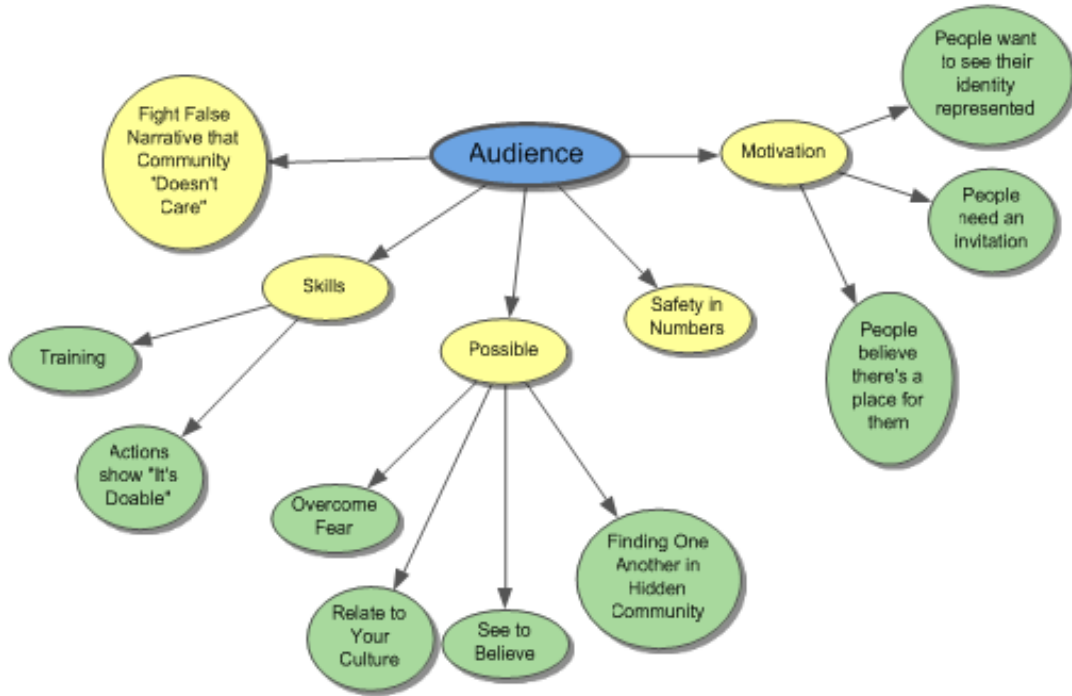


Figure 4.5. The Key Reasons Why Representation Benefits Out-group Organizations with Supporting Examples.

Representation also matters to the groups and organizations that are working to attract individuals in the out-groups. Five key factors emerged from the interviews on what diverse representation can help achieve.

First, the place is more welcoming to out-group individuals. For instance, having a different language spoken creates a more welcoming environment. Alan Spears of the National Conservation Association states, “We’re looking to see more rangers who speak foreign languages, who can make people who don’t have English as a first language feel welcome in some of these places” (A. Spears, January 8, 2019). This also applies to signage. In addition, having greater representation in the staff of the organization affects interactions between visitors and staff. Frank Dean of Yosemite Conservancy recounted how an African American family seemed to visibly relax and seem more comfortable after interacting with an African American staff member in a national park lodge:

I remember seeing Shelton Johnson in uniform walking through the lobby of the Ahwahnee. I was walking behind him. But we were in the same kind of group walking through, and an African-American family was there and you could see the whole thing unfold in front of me. Like they were surprised to see Shelton there in uniform. They didn't know who he was. But Shelton sized it up immediately, and gave a big smile, said hello to them, shook the hand of the father. And you can just see how they - they just resonated so immediately with him, and they didn't even know that he was a celebrity of sorts. You know they just thought, "Oh here's one of our guys reaching out to us and this is really cool. We didn't know that there would be a Ranger like this here." So you know it's important to have that that credibility. So that's one thing. And I know the Park Service is working on that. (F. Dean, January 22, 2019)

Miho Aida from NatureBridge discussed how NatureBridge literally places "Welcome!" signs around their campuses, with the welcome message conveyed in numerous languages:

So some of the things that we did - and this is not just for minority students but so all students to feel safe - that we created the welcome sign on campus where it's visible everywhere, with like 15 different languages. And we basically created kid friendly version of, you know, what we are, what an equitable and inclusive organization is. We say, "Welcome!" We welcome all races, ethnicities and nationalities, people whose first language is other than English, people from all socioeconomic backgrounds, people who are LGBTQIA+, people of all genders, all family structures, all religions, people of all body types and YOU! Everyone has the right to: be a scientist; be inspired; explore and play in the outdoors; experience joy and connections; and discover their national parks. (M. Aida, December 27, 2018)

Second, more diverse stories are told. Increased representation on staff helps ensure the histories and stories told better represent both the people who have been in the place before, and the authenticity of the story told. In addition, representation can influence the interpretation and exhibits on display. Several research participants mentioned the unique opportunity for national parks to share a variety of non-dominant cultures' stories which can help disrupt a dominant narrative of "the other" or of "outsiders," and help visitors from in-group populations learn the contributions of others.

Third, authenticity improves. Numerous research participants stressed the role of diverse staff in ground-truthing perspectives, providing vital insights, and ensuring a narrative or solution resonates with the community for whom it is intended to benefit. As Mel Mac Innis of The Sierra Club says, it is important for organizations trying to reach out-group populations not to fall victim to the “white savior” mentality, where the in-group members design programs, stories, solutions, and opportunities for out-group populations, under the assumption that they have superior skills and knowledge of what the out-group populations need (M. Mac Innis, January 29, 2019).

Fourth, diversity in staff of organizations can demonstrate the variety of career choices available to out-group populations. Eric Stegman, Executive Director of the Center for Native American Youth at the Aspen Institute, states:

How do we promote Native people, for instance in our case, who are park rangers and superintendents and other kinds of professions? And how do we get them out in front of Native youth so that they can understand - for instance, I have a lot of Native youth who want to make a career out of sharing their cultures. (E. Stegman, November 14, 2018)

Fifth, structural features are improved. Staff representing more diverse populations help ensure that the facilities, access points, and other structural features better meet the needs of out-group populations. Deb Yandala of the Conservancy for Cuyahoga Valley National Park clarified that her organization realized that entry points to the park were not well-known to out-group members (D. Yandala, November 15, 2018). People who frequently use the park felt comfortable with access, but outsiders did not. Hannah Malvin pointed out that trans-gender people may be able to access the park, but once inside fear backlash for using the bathroom of their self-identified gender (H.

Malvin, December 4, 2018). Figure 4.5 depicts key research findings on why representation matters to in-group organizations.

Characteristics of good allies.

Interviewees from both in-group and out-group perspectives agreed that having strong allies in the work is important. Probing questions revealed both why allies are important to the work, and characteristics of good allies. Ambreen Tariq of BrownPeopleCamping succinctly builds the case of why allies are important -- “Diversity needs to matter to everybody, not just diverse people” (A. Tariq, January 26, 2019).



Figure 4.6. The Key Ways Representation Benefits In-group Organizations.

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Elyse Rylander of OUT There Adventures adds to the reasoning, basing her assessment on the changing demographics of the population:

There was an older white gentleman who was a volunteer, and at the end of the hour-long panel he said, "Well, I don't really understand what your end game is with this whole diversity thing." And my response was, "I don't really think you understand that this organization will cease to exist in 25 years unless you do a way better job of making it way less white." (E. Rylander, December 13, 2018)

The research participants provided clear guidance on characteristics of a good ally. Ambreen Tariq states

...to me, an ally...is someone who is willing to, first of all, recognize that there is a massive disparity in the outdoors as far as access, equity and representation. And then to say, "I am of such and such identity, but I want to be there to help support you in your movement to change that. And I'm going to show up. I'm going to believe you, and I'm going to be an ambassador in my own community to continue this conversation." (A. Tariq, personal communication, January 26, 2019)

Several specific characteristics of good ally arise from the research responses.

Recognize the need to undergo internal transformation first. Several respondents from in-group organizations stressed that this is fundamental (Yandala, Ostfeld, Spears, Martinez). Internal transformation involves looking not only at the composition of staff, Board, and volunteer members, but also the inclusion of viewpoints and access points, as Juan Martinez of Children and Nature Network articulates:

We've really taken a deep dive into our diversity, equity and inclusion plan and how we become an inclusive organization that focuses on addressing, not only the equitable access to nature, but the inequities found in those systems that are making it challenging for communities to have that equitable access. And so, identifying those invisible barriers and those invisible communities that are often not in the room when those decisions are being made is one of the things...It goes back to being an inclusive organization that allows itself to have an on-ramp or an avenue of input for anybody and everybody who has a stake or is a stakeholder in equitable access to nature to have a voice in the organization. (J. Martinez, December 11, 2018)

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Several organizations engaged outside consultants specializing in diversity, equity and inclusion training (NPCA, Sierra Club, Conservancy for Cuyahoga National Park). Research participants also emphasized that the transformation work should primarily focus on equity and inclusion.

Commitment to the work needs to come from the top and be on-going. Participants indicated that the work does not happen overnight, and without care, attention can waver. Alan Spears stated that a useful technique is to include equity and inclusion in goals (A. Spears, January 8, 2019). Monica Lopez Magee from Children & Nature Network stressed that the work takes commitment, and is not just a “check box” to indicate an activity is completed (M. Lopez Magee, December 10, 2018), and Juan Martinez cautioned that the work requires more than making a (DEI) statement stating,

My approach to this is that before we make broad statements or put it front and center, we need to really develop an organization that is inclusive and has practical tactics behind it and we can showcase what those are. And so that’s part of the process that we’re undergoing right now is to really practice what we preach and not only preach it from the podium, but to actually be able to identify and point to the policy that we’re putting in place to make that a reality. (J. Martinez, December 11, 2018)

Understand the structural and institutional racism that exist in our society today and its historical context. Deb Yandala highlighted the need for white people to openly recognize and admit that racism exists and to have frank and honest conversations about the impact on organizations.

Conduct self-education to understand the issues out-group members face. Relying on out-group members to educate in-group members can inflict trauma in its own right. Jackie Ostfeld of the Sierra Club clarifies:

One thing that I see frequently in conversations about diversity and inclusion is asking the one or two people of color in a room to educate a room full of white people about how to do diversity work. I try to stand up when that happens because I’ve been told how

triggering and emotionally exhausting it is to be put in a position of having to teach people - white people - about their racism or biases. I have colleagues that are comfortable playing this role of educating white people to help make progress. And I have colleagues who have expressed to me that being put in this role causes emotional harm. So, I think that, as we do training and as we get organizations where they need to be, including the park service, I recommend that white people take the responsibility to educate themselves about racism, implicit bias, white supremacy, and ways to be better allies and don't expect to fix your diversity issues by hiring two or three black people to solve your problem. There are great organizations like SURJ that are designed to help walk white people on a path of transformation to stand up for racial justice. (J. Ostfeld, November 27, 2018)

The importance of this finding is underscored by Hannah Malvin referencing that the following year's LGBTQ Outdoor Summit might be limited to members from the LGBTQ community, to allow space for the community without risking damage from well-meaning allies.

Self-education is a continuous journey. Greater awareness of the issues of out-group communities evolves and deepens with on-going exposure and learning. Miho Aida articulated this well when discussing her learning journey in her film project documenting Alaska Native Gwich'in people's work to protect their sacred land in the Arctic National Wildlife Refuge:

I didn't talk much about my film, but I think my role as a filmmaker right now is really to support the indigenous movement in protecting public land. Because I think they're the ones that get left behind the most, even if have they have the right to claim that part of their land. And I am still learning how to be the most effective and kind ally. And that's going to be on this path for the rest of my life. When I think of equity inclusion work, we just never "arrive," right?...Never arrive and I think it's so important to have that perspective in doing this work. That there's always a place to learn. We know one person can be oppressed and have a privilege. And it's kind of like a "both and" kind of idea. Just because I'm a person of color, that doesn't mean that I'm the most effective ally to native people. So I just want to keep that in my mind. Where is the learning? Where is the improvement that I could have made? So that at the end, we can really achieve a world that people feel they are treated with this idea of justice. So it's kind of the attitude toward this work for me. (M. Aida, December 27, 2018)

Learn to recognize positions of privilege. Recognizing and using a position of privilege was identified by several research participants as a critical component for members of in-group to support and be an ally to members of the out-group. Comments referenced the ability to recognize when your voice, attendance at an event, or participation in decision making receives more attention because of your identity, and then using that position to draw attention to, support, and give voice to others. One example many participants referenced was to support Native American and tribal interests by always recognizing who was on the land before colonization took place – Ambreen Tariq adjusted her social media posts to reference ancestral inhabitants. Going further, privilege can be damaging and enhance the “white savior” mentality, as described by Deb Yandala:

Well, this is where I say I've gotten past my political correctness to say that, you know we are one of those white organizations, white led, majority white on our board. And there's such a tendency to say, "White institutions do for those poor black kids." You know, that's just the way, that's the way a lot of charity is driven in our country. And I think that has to change. Absolutely. If we're going to really try to address issues of justice and fairness and equity. We have to quit taking advantage of our white advantage. Simply, we have advantage we just have to admit to and we've got to quit taking advantage of it. Let's make up for lost time and let's be equitable in where dollars should go in this country. (D. Yandala, November 15, 2018)

A complimentary topic to privilege is intersectionality, recognizing that an individual person can hold both in-group and out-group positions, depending on circumstances. Hannah Malvin helps explain intersectionality:

There's a lot of intersectionality you want to be paying attention to. How is the experience of a queer person of color different from a queer white person in different scenarios and how can we be supporting one another within the community when our experiences are different? It's a really rich community, you know, with lots of different experiences. And then another thing that I think gets

interesting is intergenerational elements. So the experience of being an LGBTQ person can be really different based on how old you are when you were coming out...things have been changing quickly. So experiences can be different, and we all have a lot to learn from one another. Experiences can be different in different states or different geographies, different communities. (H. Malvin, December 4, 2018)

Elyse Rylander recognized that at times, she identifies as an out-group member because of her sexual preference identity, yet at the same time, was an in-group member because of other characteristics, including being a white, cisgender woman. Ambreen Tariq made analogous references to her privilege afforded by the ability to travel and visit distant places, and José González references his privilege as a male in the Latino community.

Unique role for national parks.

Several research participants identified the national parks as a unique place to tackle equity and inclusion topics. They identified three driving characteristics of national parks: 1) they belong to all; 2) they are America's storyteller, and 3) they are places of civic engagement.

Via the nature of public lands, they belong to all. Juan Martinez articulates the first point:

As a public land agency, I think it's critical that the agency and the people that represent that agency represent the people of the United States of America and for the most part the US is not a monotone culture, it is a very diverse community of individuals and ways of interacting with the national parks and I think that that needs to be broadcast as much as possible. (J. Martinez, December 11, 2018)

National parks are America's storyteller. As shared by Hannah Malvin, seeing your story represented in a national park can help validate an out-group's importance and relevance to the American story:

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The Park Service is our national storyteller. And they're telling these stories and acknowledging and really dignifying the stories and the history and who we are. (H. Malvin, December 4, 2018).

National parks are places of civic engagement and civil dialog. For instance, the Fresh Tracks program, supported by both Juan Martinez and Erik Stegman, uses national parks in its programming, "...to approach a place like a national park as a place for civic action and for really thinking about, you know, leadership and who you are" (E. Stegman, November 14, 2018). Alan Spears sees a positive role for national parks in broadening the thinking of all visitors:

As someone who has worked on African-American history, that much of the racism that we have seen in this country - much of the intolerance - is based on the assumption that people of color / women / LGBTQ folks have never done anything of significance, or of lasting significance, for the benefit of this country. And I think that parks can help dispel that, not by creating history where it doesn't exist, but just by showcasing stuff that actually happened. (A. Spears, January 8, 2019)

Diversity results from sustained equity and inclusion efforts.

As mentioned in the "internal transformation" discussion in Characteristics of a Good Ally above, successful efforts start with equity and inclusion, with diversity following. Deb Yandala summarizes well by stating:

The key organizational element is the intentionality of inclusivity. People want to see people that look like them, share their values, especially if you come to an unknown place. You want to go to someone's home where you know that who you are means that you are welcome. That's true for an organization as well. The key is to be intentional. (D. Yandala, November 15, 2018)

Sustained effort is required, as noted by several research participants:

Too often people get frustrated and walk away because they're not seeing the changes that they want to see as quickly. And some people walk away. I'm committed to this work. I understand there are obstacles and things take time. But by me continuing to do the work - that is my commitment to that work. By not giving up and walking away and throwing my hands up. And saying, This is the

type of change that I want to see,” even if it is not happening fast enough. (T. Baker, January 14, 2019)

Deb Yandala states the work requires a cultural change:

My hope is that this is not just another project for us, but a true cultural change, that's embedded in the work that we do as an organization. And I'm really pleased that our park leadership, from the superintendent, to the chief of interpretation, to the community outreach person, is walking alongside of us in this. They are, you know, advisers to our DEI committee. They are really hoping that, that we can help create cultural change in our park too. (D. Yandala, November 15, 2018)

Frank Dean notes that it's a long-term game:

I actually asked the Crissy Field Center about this, when I was there. I said, "Well, what's the secret here? How were you guys able to reach you know 40,000 children in San Francisco every year? And they said, "Well, it didn't happen overnight. It took a long time to build these relationships." (F. Dean, personal communication, January 22, 2019)

Many of the in-groups recognize that the historical context of their organization requires a sustained movement towards equity and inclusion. Jackie Ostfeld and Mel Mac Innis of the Sierra Club both referenced the organization's founding was largely based on white, male-dominant values and beliefs which excluded and, in some cases, harmed other groups. Alan Spears referenced NPCA's efforts requiring several decades and intensive investment before equity and inclusion work took hold. He illuminated that NPCA refers to their efforts as “JEDI” – justice, equity, diversity and inclusion.

A common vision of equity and inclusion emerged, referencing diversity of populations in national parks that mirrors the demographics of the current population, where all feel ownership, and everyone is treated well and safe. Table 4.3 summarizes characteristic responses.

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Table 4.3

Thematic Categories Describing Vision of Equity and Inclusion

Thematic category	Key terms	Characteristic Responses
Representative demographics	Workforce, volunteers, visitors, funding base, inclusion in leadership	A work force and representation that reflects the people of the country and its constituency.
All feel ownership	Ownership	It looks like a community of an audience that also understands why the national park system is a space for all communities and not just for a certain type of community. And I think that's probably the hardest one to often translate over into reality where people feel ownership over certain places or campsites or like that is the culture that they own when in reality it is the opposite of that, that it's not an owner of the system, but very much a system that allows for everybody to be a part of that system.
Everyone treated well and safe	Welcome	Creating a place where all feel truly welcome and a part very quickly.
No barriers because of identity	Authenticity, not singled out, don't stand out	Creating a place where people can show up as their authentic selves and be seen and heard and valued and respected.
No need to explain why marginalized	No trauma, marginalization	They are the only person of color, being able to be in that space and be valued and heard, have other folks understand without having to do so much emotional labor to educate them about why they are marginalized.
See all stories of people who've been through the park	Stories, heritage, history, undoing injustice	Learn about all the stories of all the people who have experienced that land or that place when they step through the door.
Value and appreciate differences	Difference, value, appreciate, engage	We can get past the question of, "Well why does everything you say or do have to be about race?" It's almost like it's insulting to point out difference... or on the other hand - "Well, you know we're all we're all only of one race! It's the human race, and I don't see color!" We need to value, appreciate, engage and include the importance of difference. To me that's what equity and inclusion is in a national park.
Open dialog and conversations	Engage, cross differences, practices, openness	Inclusive, relevant and updated standard of practices that allow employees to interact with the community more openly. An accountability measure to the system itself to hold itself accountable to these certain practices, to be an inclusive organization.

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Organizations doing the work, the need for partners, and the support available.

An interesting trend emerged when discussing organizational characteristics with the research participants. For the most part, the in-group organizations are large, with national membership and/or reach, with more than one physical location where staff regularly conduct programs and activities. Their structure includes boards, leadership teams with more than one senior level official, many employees, and often-times, volunteers. They have identifiable sources of revenue (i.e., from corporate, foundation, or individual donors, fee-for service revenue, or other revenue stream). They have staff working on DEI, generally have DEI statements value statements reflecting the importance of diversity, equity and inclusion (and in some cases justice), and staff generally had some resources to support DEI efforts. The in-group organizations recognize that reaching diverse audiences requires authentic messaging, reflecting the audience with whom they are working.

The in-group research participants recognize the need for good partnerships with other people or organizations who can help them reach out-group communities. However, the partnerships and networking are more aligned with achieving specific goals or programs, rather than influencing the success of the organization.

In general, out-group organizations are less well organized. In fact, the researcher found using the word “organization” could be problematic, as many research participants don’t consider their work part of an organization. The individuals are often wearing many hats, not doing the work full-time, and hold other jobs. They may conduct activities across the country, but do not have a permanent presence in more than one location. Funding sources are meager, not easy to predict, and there are not well-established patterns of membership and/or philanthropic donations. Frequently, there is lack of support from boards or volunteers. They do not always have readily available DEI statements, noting that their presence in the space and the work they do clearly

communicate their commitment to diversity, equity and inclusion. The out-group research participants acknowledge that messaging often needs to change with the audience, with the changes focused on honoring the unique and nuanced characteristics of who is participating. They also rely on partnerships and networking, but often more because larger organizations have the resources to tackle challenges, such as securing a permit, or paying a speaker fee or transportation fee. As David Tomeo explains:

So, many of them, they had some of the means but not all the means. So, in a lot of ways what they really needed was Alaska Geographic's administrative help...the Kotzebue camp, they could not, the park service could not fly the students to the site where they were starting the camp so they asked for Alaska Geographic funding and then I bought the tickets because legally they couldn't buy the tickets for the students. I ended up buying the food...applying this long-distance admin help to all those programs. (D. Tomeo, December 18, 2018)

These characteristics reflect the general trend. It's important to note that they do not apply consistently, and some well-established out-group organizations did not participate in the research, such as OutdoorAfro and GirlTrek.

The network was identified as very valuable, both in helping spread the message, but also to help ensure that many in the network are included in opportunities or events sponsored by other organizations.

- “We connect over our shared love for the outdoors. We have a sense of mentality over the images that invoke joy and experience and empowerment, and come together, because we all - regardless of our politics and our life experiences - at the very base level agree that we need diversity in the outdoors and we need to increase it, and that the way it exists right now is dangerous to the future, of not just our culture and community, but where our environment and our natural resources.” (A. Tariq, January 26, 2019)
- “Those of us who do this work, we support each other in the work. We reach out from one another. The support comes from within. We can recognize the NPS, but the support comes from us. I can say that I wish some of the conversations and events would be ideas that they have, and they bring to us, instead of us bringing to them. I wish they would reach out and say let's do xyz.” (Teresa Baker, January 14, 2019)

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When asked whether there was a strong community of support to efforts, in general, respondents agreed there was. Overall, two major needs were identified. First, the philanthropic community can work across silos of the traditional conservation versus equity and justice to improve both, through investing in diversity, equity and inclusion efforts in national park and other outdoor communities. As Lise Aangeenbrug, referring to the outdoor industry and philanthropic community, states:

For many in the outdoor industry, you come to this work three ways. And my feeling is, I don't care how you get there, as long as you get there. The first is around diversity, equity, and inclusion. You care, you believe in that, you need to change it. The second is you care about who's going to vote for the outdoors or public lands in the future. And the third is you're worried about your future customer. And I don't care how they come as long as they get there. I hope they come for the first reason.

And the same is true of the rest of the funding community. They often get there a different way. I think...a lot of people in the funding community don't have a goal to increase the diversity around getting a child outside. The goal is to improve youth development outcomes or health outcomes. And the outdoors is a tool to achieve that. A big part of what we have to do is create that Venn diagram that puts the outdoors at the center as a way to accomplish a myriad of goals. (L. Aangeenbrug, November 16, 2018)

Second, more investment is needed in the out-group community, to recognize their critical role in partnerships and to build their capacity to have broader impact reach greater audiences. Kenji Haroutunian states:

Yes, there are a growing number of smaller organizations that are coming from the grassroots that are reflecting these cultural affinity groups, and rising up and becoming voices in the industry, or to the industry... more to the industry than in the industry. But what's missing is leadership at the industry level, leadership at the national level. That's what's missing. (K. Haroutunian, January 18, 2019)

Haroutunian's comment, coupled with information collected about the financial resources most out-groups have, leads to the conclusion that more investment in them is needed.

Table 4.4 consolidates comments representative of research participant responses and provides more granular detail on the categories the responses fell into.

Table 4.4

Thematic Categories Describing Community of Support

Thematic Category	Key terms	Characteristic Responses
Acceptance and visibility	Progress, recognition, quick pace	It is amazing to see the way the dialog has changed in just like seven short years. The questions that I used to get asked when I was first starting out are laughable now and I never ever get asked them. So, it's pretty amazing to see the way that things are changing and see how quickly things have changed.
Affinity groups	Don't do work alone, tired of waiting, diversity, representation, leading the way	We are so tired of just waiting for the majority to change for us, right? When I think of the minority in the national park or a public land issues, I think we're there right now...we've been waiting. And realize that hey, unless we start doing things that we want to see, then things are just not going to change, so let's do that...And then the majority realizes, "Oh wow, ok, we have to really change".
Funding Community	Preference-based, different standards, silos	I think the philanthropic thing is very interesting...like any funders, you know, they are all in their lane...they all have their different strategies, some of which change every two years and, you know, it's the usual sort of game of having to go identify resources. But I think what we're doing is something even larger, which is trying to really bust silos across funding communities that really hardly do anything together.

Barriers to out-group visitation and participation.

Barriers to visiting and participating in national parks communities group into four main categories: discrimination and bias, structural factors, cultural differences, and attributes relating to national parks being part of the federal government. Figure 4.6 presents a summary of barriers identified by research participants:

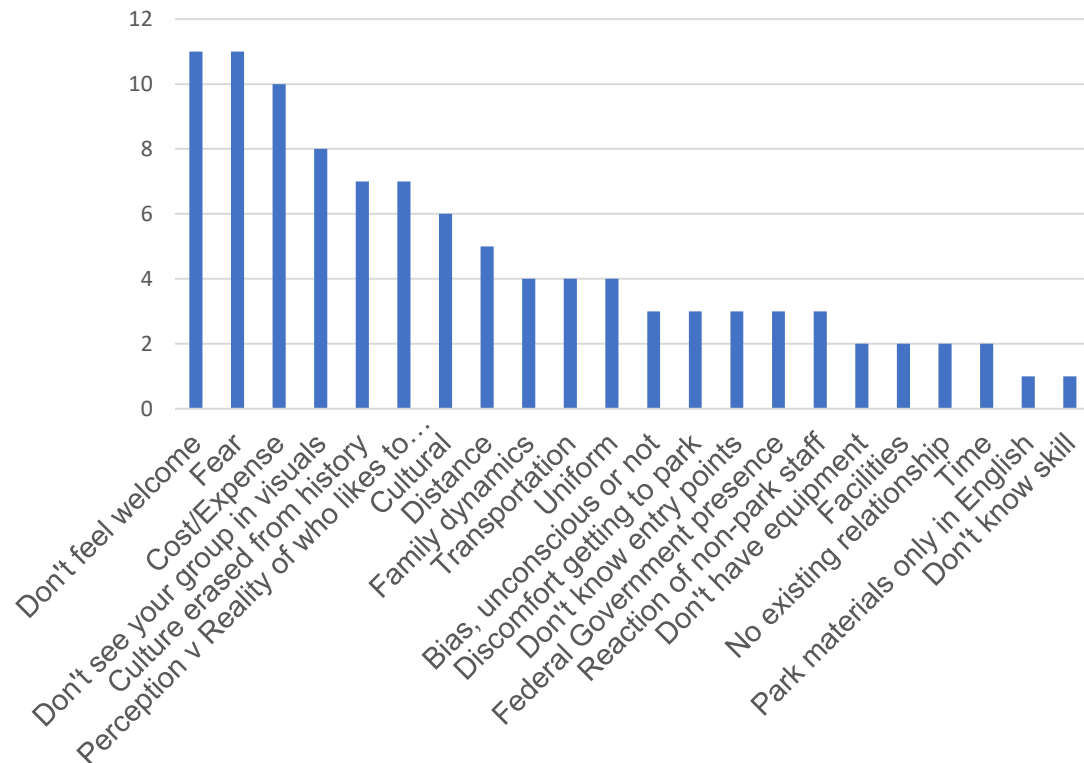


Figure 4.7. Barriers to Visiting and Participating in National Park Communities. Coded responses of research participants' identification of barriers. The X-axis depicts coded responses, and the Y-axis represents number of times coded response was recorded. It is useful to see relative comparison among responses, but the number of times a response was coded is not indicative that it is more important than a less-frequently coded response.

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Barriers relating to discrimination and bias were three of the four most commonly cited as reasons out-group members do not visit or participate in national parks communities. Elements include not feeling welcome, fear, not seeing one's group represented in the park, seeing one's culture erased from the park, and to a lesser extent, concern over facilities. Alan Spears of NPCA summarized several issues including fear, feeling welcome, and the difficulty of transportation:

It didn't matter how much credit you had, or how much money you had in your wallet. Getting into the car and driving from Washington, D.C. to Gatlinburg to go to the Smoky Mountains was a risky thing to do. Because you never knew what kind of response you were going to get. Walking into a restaurant as an African-American family, you never knew if you were going to be welcome. Not even in a federally-managed national park. And if somebody's going to say something, and if the car breaks down who's going to show up first? Triple A, or triple K? So people got in the habit of not going to these places. And I think one of the assumptions that was made... well first of all, there's kind of a lack of knowledge that black people, or black and brown people, didn't feel welcome. (A. Spears, January 8, 2019)

Ambreen Tariq of BrownPeopleCamping helps clarify that it can be a sum of factors, and not necessarily one individual factor:

And if we do not see ourself authentically represented in the places we want to go, plus we have fear and anxiety associated with it, plus the faces you see don't necessarily resonate with our life experiences...these are all huge barriers to overcome to say, let me just keep going back out there. (A. Tariq, January 26, 2019)

And Deb Yandala and Elyse Rylander articulate that the history of national parks has not always been welcoming to all based on identity factors:

- “There are people who have verbally expressed that they don’t like national parks. NPS was founded during Jim Crow era, and people in Ohio remember signs in parks “whites only.” (Yandala)

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- “...depending on who you are and the different identities that you hold, those lands might physically be in a space that carries a lot of historical trauma for you and your community, whether that be segregation or just possession of your ancestral land.” (Rylander)

Not seeing oneself represented was frequently mentioned by research participants, with clear manifestation of the complexity of self-identification. Lise Aangeenbrug of The Outdoor Foundation summarized well when she stated,

One of the things we hear anecdotally a lot from the groups that we work with, both in terms of who wants to work in the outdoor industry and who wants to get outside, is the images - the workforce and the images portrayed of who goes outside, who goes to national parks, and who works in national parks don't often reflect the diversity of America. (L. Aangeenbrug, November 16, 2018)

Key factors of representation discussed include topics such as:

Staff: Staffing came up as an issue not only at national parks, but at organizations that serve under-represented communities. Miho Aida of NatureBridge stated:

I think the challenge that we face is similar to other organizations; we are doing our best to serve the population that mirrored the demographic of the regions, and yet our workforce has not caught up to really create the programs that are relevant to our student population. And in making sure that our leadership team, our Board of Directors, also reflect that experience, and a demographic of the students we serve. (M. Aida, December 27, 2018).

Ability to participate: The impression, or image of, members of the national park community being extreme, tackling dangerous and intimidating activities, also can be a barrier. Mel Mac Innis of the Sierra club articulated this when stating,

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We are creating this binary of "outdoorsy folks" by what they do and where they go. And the Sierra Club has many many leaders who believe that the only way you're doing something outdoors that's worthwhile, is if you go way far away. And you've tackled a mountain, or you're doing something that's excruciating to the body. And that's what an outing is. (M. Mac Innis, January 29, 2019)

Image of who participates: Whitney Tome of Green2.0 clarified that not seeing oneself in a park can be a barrier long before someone tries to access a park

I mean this in terms of photos, videos, visuals, we don't see a lot of us in there, that we then keep the perception that we don't care about them or that we're not engaged in them. So, part of it is just maintaining that visual. (W. Tome, December 10, 2018)

Hannah Malvin explains why the visual image can be so critical to overcoming a barrier, "It's hard to be what you can't see...if you don't have models to feel relevant to you, if you don't see advertising that is directed at you or that features people like you" (H. Malvin, December 4, 2018).

The sense of not being welcome is not exclusively based on identity. Kenji Haroutunian of Access Fund points out that the nature of the visit can also create feelings of being unwelcome:

This is an event that happens outside of the national park because that's one of the fears of the national park is that big groups are not welcome. And that's kind of true. I mean the rules of engagement when it comes to inside of national parks, because of that mandate to protect the environment for future generations, they're trying to minimize impact and big groups definitely have a bigger impact. There's really no way to get around that one. (K. Haroutunian, January 18, 2019)

Discrimination and bias occur not only in parks or at the hands of national park staff. Other visitors or community members can create the unwelcoming feeling, either in the park or on the way there. Jackie Ostfeld of the Sierra Club and Deb Yandala of Conservancy for Cuyahoga Valley help articulate that point. Ostfeld states:

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I have heard stories on multiple occasions about people of color being treated poorly by other park visitors. For example, I know of an instance where a group of mostly black and brown youth went to a national park and were mistaken for the maintenance crew and treated poorly. (J. Ostfeld, November 27, 2018)

Yandala shared an example of the drive into the park creating an unwelcome environment:

But let me give a couple really interesting examples of this. One is that somebody near one of our most commonly used roads into the park has hung a Confederate flag out. And so some of some of the persons of color on our board have just said, "You know, it's just so uncomfortable to drive by that to get into the park and it makes me not know that I'm going to be welcome." We can't go and tell somebody to take their Confederate flag down. So what is the counter messaging we have to provide the kind of help the pendulum swing so that people feel welcome? (D. Yandala, November 15, 2018)

Structural factors presenting barriers include the cost of visiting, lack of transportation, lack of time available to visit, and lack of information. Erik Stegman painted a global picture of getting people to parks stating:

Yes, a lot of them have all kinds of barriers when it comes to even getting to those places. And so, you know, that is a critical piece, like you've got to deal with the economic, you know, disparities that are out there and, you know, just being able to get a group out there. (E. Stegman, November 14, 2018)

Cost and expense of visiting was the third most frequently mentioned barrier. Frank Dean of Yosemite Conservancy commented how the entrance fee can keep people away:

We did hear that comment loud and clear though that some people were priced out at thirty-five dollars. Even though I think that's still a relatively modest amount given what everything costs these days. But still thirty-five dollars, you know if you're not really sure what it's going to be like when you drive up, there's a ranger there in a uniform and asking for 35 dollars, and you may just not want to make that commitment. I think there is an economic issue. (F. Dean, January 22, 2019)

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David Tomeo of Alaska Geographic stated that in addition to an entry fee to enter the park, visitors to Denali must pay to ride a bus, presenting an additional barrier:

I agree with the bus system and, but I can understand people's perspectives where I can drive my car in virtually free and not realizing the cost of having their car, but I can see the financial barrier being what's keeping many Alaskans away. (D. Tomeo, December 18, 2018)

Transportation and lack of time also present large barriers. Several research participants responded that transportation is a barrier to visiting national parks (Yandala, Aida, Malvin, Rylander). Miho Aida indicated that transportation access to both rural and urban parks is a barrier, and public transportation is often not an option for urban residents:

And if you are going to try to get there with public transportation, it's really difficult. So I think the more urban-based national parks, national monuments, historic sites, recreation areas...I think that's really important. Greater access is one of the biggest barrier to us. (M. Aida, December 27, 2018)

Elyse Rylander and David Tomeo added that not having enough time is an additional barrier.

Lack of information also presents challenges to visiting national parks. Lack of information can include not knowing the entry points of parks, not knowing a skill needed to participate, not knowing what equipment is needed, or not being able to navigate successfully in a park because all materials are in English. Some specific examples mentioned include:

- Entry points: "D.C. Rock Creek Park is right in the middle of the city... But not everyone - I mean, it's not even easy to find where the entry points are, though. It's really hard to know where to park your car and get out and explore it." (Malvin)

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- Skills: “And we set it in a way that the first priority is to make them feel comfortable in this outdoor space. Whether the kid is not used to sitting on the ground, to not eating outdoors, hiking, right? There's so many things that kids are not used to.” (Aida)
- Equipment: “So, within these communities that we're going to be working in is we're also creating a platform for gear libraries. People can try before they buy. And loaning the company people to the nonprofit organizations to teach people how to use the gear, to be mentors, so that people see people outside, trying to create those on-ramps.” (Aangeenbrug)
- Materials only in English: “And one of the biggest concerns was how park maps were only in English and when different...when people who spoke, whose primary language was Spanish or something other than English, wanted information on the park...all that information was in English. So that was an issue.” (Baker)

Cultural differences also present barriers. The researcher is using the Merriam Webster definition of culture – “the customary beliefs, social forms, and material traits of a racial, religious, or social group, also: the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time.” In this usage, culture can refer to the patterns and traditions of a family or group, and can help explain some barriers to visiting national parks because of family traditions or styles and means of recreating. For instance, as Frank Dean note, “Many of the participants tell us that they had never been to Yosemite in their lives, even though they may have grown up in the Central Valley in California within a hundred miles of the park. They just didn't have the means, or their family didn't take them there.” Sometimes the parks are not created in a way that matches well with how a particular group recreates. Deb Yandala

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summarizes feedback received on visitation to Cuyahoga Valley National Park, “When we recreate, we recreate in a group. It’s a family thing. The trails are too narrow. We don’t like to walk one by one,” and she responded that her organization has “...heard comments such as, “We would get yelled at by park rangers because we’re too loud. That’s our culture to be loud.”

Federal government presence in national parks and its communities is also a barrier to some out-group communities. Uniforms worn by park and partner staff can be off-putting to potential visitors, as noted by Jackie Ostfeld:

I think the YMCA did a survey of Latinx families several years ago and found compelling evidence that many Latinx families were uncomfortable going to some national parks because of the uniform, it looks like la migra (ICE agents)... This study was conducted well before the Trump administration. I’ve heard many stories from our staff in Arizona and New Mexico who are Latinx who don’t feel comfortable visiting parks that are anywhere near the border or places where ICE agents might be stationed. In California and the southwest, in particular, there are a whole range of places that people don’t feel safe going right now. It’s not just the park, but it’s also getting there. That uniform has come up in several conversations over many years. (J. Ostfeld, November 27, 2018)

The comment was echoed by several others, including Spears, Aangeenbrug, Dean and Yandala.

David Tomeo presents one view from Alaska, where residents do not like the federal regulations on their activities and behavior:

In Alaska there’s definitely a bias towards federal government is against Alaskans and so there’s, definitely with a lot of the families, they see the parks as, that’s a place where there’s all these federal regulations, so we don’t go there. (D. Tomeo, December 18, 2018)

Jackie Ostfeld presented another view that the federal government presence can be fear-inducing for those who have concerns about presenting identification – “just the fear that you might have to show ID...” (J. Ostfeld, November 27, 2018). Several research participants noted the difficulty of Native Americans visiting national parks,

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when often the land was previously inhabited by their tribe and ancestors. Erik Stegman articulates,

I don't think we particularly have a huge challenge of getting Native kids outside especially because so many of them are still so culturally grounded in - in why nature is there. But, you know, as far as visiting national parks, it's another federally-regulated space and, I think young Native people feel as comfortable as possible there is that their - their nation to nation governmental status is respected accordingly. (E. Stegman, November 14, 2018)

Research participants were asked, based on the barriers they saw, whether access to visiting and participating in national parks communities was open and fair to all. Answers fell into two responses, either a straight out “no” they are not open and fair, or commenting “yes” technically but not in practice. Elyse Rylander’s response represents the straight out “no” response, “Oh no, absolutely not, for so many reasons.” José González states that national parks are technically open to all:

The big ideas to show that difference between equity and equality, and that the national parks operate from this vision of equality... it's fair to make the argument that the national parks are for everybody, right? There is no quota or restriction at the gate in terms of, we need to see citizenship status, or because of your skin color, we will clearly deny you entrance. And it has not segregated in the way that it was, clearly before you had a government approved sign that said, 'You can be here, but if you're this skin color you cannot be here.' So that vision of equality is fair to say, yes, of course, national parks are for everybody. (J. González, January 22, 2019)

The sense of “yes, technically” but not being open and fair in practice has many different layers. It can be the treatment by other people, as articulated by José González,

If the question is "I just don't like them," fair enough. But that's very different than, "Well, you know we've gone before and we just don't feel welcome." Or, "I feel I've been overly questioned," or "I notice that our group, the rangers kept coming to our camp site, telling us to be quiet or to do X Y and Z. And yet I was noticing somebody else practically doing the same thing and they were not corrected." And again they're not... I say this in the sense of like, basically how cultural biases permeate in the interaction, and that those are, you know they're present in modern society and how... uhh... a black male will...the justice and law enforcement will treat that individual

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very different than somebody else. And it's just sense of that we know that there is equality under the law, but in practice that equity gap is still very present. (J. González, January 22, 2019)

Or it can be physical assets of the space, in terms of all visitors having equitable ability to interpret the space, as noted by Teresa Baker:

Of course they are open to everyone. Access is equal across the board. Fairness, or equitable access, is the concern. And that has a lot to do with what we what I just discussed about, umm, if I'm a Latino family and I'm going to a park and the only language I know is Spanish and all of the signs or all of the park information is in English, then I don't have equitable access because I can't read about the park. I can't gain the knowledge of the park. If there was a ranger there say in the visitor's center that I could speak to that speaks my language, that makes it more equitable. (T. Baker, January 14, 2019)

Two other examples of the physical assets not being equitable include:

- Bathroom facilities

If you're concerned that you would have a bad experience in a front country bathroom - so if you may not look like what people would expect someone to look like walking into that bathroom, you know, that can be a reason. You're out there all day. You're going to need to use the bathroom or, you may stop drinking water so that you don't have to..." (H. Malvin, December 4, 2018)

- Access for people with different physical abilities

I also think people with disabilities, like I know some parks are better about this than others, but making sure that all public lands, obviously aside from, you know, hiking up Mount Rainer, are accessible to anyone. I know some parks do this quite well and others less so... But just making sure that, you know, even just signage is in braille let's say or larger print so that anyone can truly access them. (W. Tome, December 10, 2018).

Some research participants articulated that even the conversation about fairness, inclusion and equity around national parks can be a contentious issue, with certain in-group populations not understanding why, when nature is "for all," conversations about equity and inclusion are necessary. It's fighting a "why don't people just choose to go?" mentality (Tariq), and assertions that "people who don't go, don't care" (Tome). José Gonzalez presented a position that helped focus the comments made by many research

participants. In essence, parks, and nature in general, are open to all, but the human constructs around them are what creates inequities –

...on one end when we say that nature doesn't judge you, or trees don't care what skin color you are. All of that is fair, nature will both awe and humble you, you know regardless of who you are. It's the human system that we have overlaid over that, that tell people become a problem. It's that look, it's that stare, it's the gender bias, it's the power and privilege, uhhh it's those components that that filter through as well. (J. González, January 22, 2019)

Solutions to increasing out-group visitation and participation.

Solutions to helping increase out-group members visitation and participation in national parks communities center on intentionality, partnerships, representation, and leveraging local opportunities. Figure 4.7 presents a summary of solutions identified by research participants:

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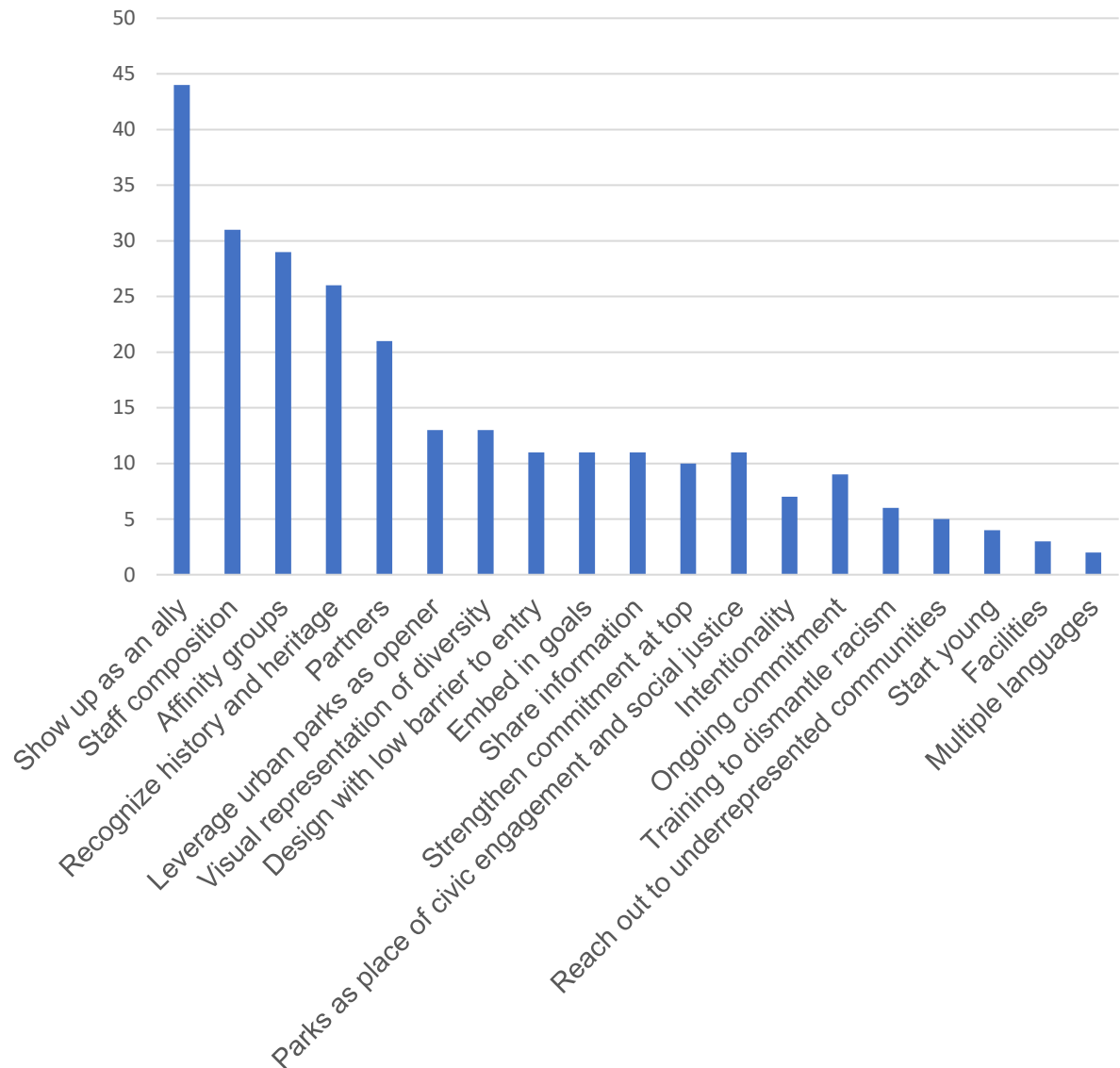


Figure 4.8. Coded responses of research participants' identification of solutions. The X-axis depicts coded responses, and the Y-axis represents number of times coded response was recorded. It is useful to see relative comparison among responses, but the number of times a response was coded is not indicative that it is more important than a less-frequently coded response.

Intentionality is a broad term, and was identified as a unique code in solutions, but looking across a number of solutions, it represents the backbone many. For instance, while “show up as an ally” was the most frequently mentioned item when discussing solutions, the intentionality of that ally-ship is what makes it a successful

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effort. To carry characteristics of good allies forward into actions that lead to solutions, the intentionality of ally-ship must be flushed out to include a deep dive into understanding how best to include those typically left out. Research participants identified several successful actions.

Involve those for whom you declare you are trying to make a difference. Look at participants in the decision-making group (e.g., Board of Directors, management team). Does it reflect those affected by the decision-making? If not, how can you add those voices? For instance, Alan Spears and Erik Stegman referenced utilizing youth councils (an important audience for their respective organizations) to provide direct input to program directors and the Board, and Lise Aangeenbrug referenced finding a partner in the community first, before defining any programs or actions.

Recognize history and heritage. This is in part accomplished by recognizing those who came before, to give voice to their contribution. Monica Lopez Magee indicates it's important the plurality, not a monolithic view of what "diversity" might mean, "A plurality of a story, a plurality of the types of experiencing people can have there, the diversity of staff," (M. Lopez Magee, December 10, 2018). This recognition can take many forms. Erik Stegman advocates that recognition include, "Ensuring that the tribes feel like they have the right consultation process, and that it's respected when the park service or other federal land agencies are making determinations that will have an impact on them, and those impacts can be very wide ranging..." (E. Stegman, November 14, 2018). Ambreen Tariq started recognizing the ancestral inhabitants of any place she visits, after commenters on her Instagram posts noted she wasn't sharing the full history of places she visited. The Conservancy for Cuyahoga Valley National Park is working on their cultural arts program, partnering with a new and varied set of artistic groups, to

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represent the influences in the area beyond a regular pattern of having bluegrass musicians. Additionally, they are broadening the stories told in their new visitor center, “...being very intentional about telling stories of African-American leaders from the local community who embraced the Cuyahoga River and embrace the park,” (D. Yandala, November 15, 2018).

Representation matters. When describing solutions to increasing representation of out-group members, three key themes emerged around hiring, who creates the narrative, and investing in affinity groups. Hiring was frequently identified as a solution to help increase representation. Whitney Tome provides a clear sense of how hiring can help:

... you want to be able to see yourselves in this. Everyone talks about hiring staff, volunteers, the whole swath of people that work at national parks who represent the range of Americans and to have those people in not just the facilities but in interpretation, engaging with the public in a regular basis is really critical because then also kids like mine can actually see themselves as like oh, that's a career option for me. (W. Tome, December 10, 2018)

The National Park Service was commended on making progress by several research participants (Baker, Stegman, Spears, Haroutunian), but as summarized by Frank Dean, “They keep trying to make the right selections, but... that needle hasn't moved a lot, from what I was surprised to see over the years. It's gotten better, but not adequate, so...” Research participants particularly commented that hiring can help improve NPS staff cultural competency, to engage people who are from diverse racial and ethnic backgrounds. Deb Yandala noted volunteers should be included in this effort.

At first blush, the concept of hiring more diverse staff does not seem a complex idea. However, there were many nuances to the ideas brought forth by research participants. Improving the pipeline of potential hires was noted as a specific need. Miho Aida talked about NatureBridge's efforts to build the pipeline:

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Do we have employees that mirrored the population of the kids that we serve? The answer is No. What do we do, right? So we have to build our own pipeline. We have to change the qualifications of the educators that we look for. So when you look at the NatureBridge employment site, and I work on the fair hiring guide for past five years now. It's still changing, but the way that we advertise educators' jobs has dramatically changed. We no longer require a college degree. We used to do that... I don't think NatureBridge considered it as a barrier, until I pointed out the fact that only 25 percent of adults aged over 25 has a college degree in this country. So putting that degree requirement out there automatically eliminates the rest of the 75 percent. (M. Aida, December 27, 2018)

Alan Spears echoed that to change the practices at NPCA, concerted effort was required, "And there were a variety of things that lantha Gantt-Wright did - to get a game plan with human resources and hiring managers internally, to bring in or to create a more diverse staff," (A. Spears, January 8, 2019).

Hiring does not just include staff at an organization, but should also be considered when creating partnerships -- Lise Aangeenbrug expressed commitment to hiring people who represent the community when designing programs, "And we'll be reaching out within each of the communities and hiring a community organizer from within that community" (L. Aangeenbrug, November 16, 2018). Jackie Ostfeld noted that if greater diversity is achieved in hiring, greater accountability can occur:

I think Sierra Club is making progress, but we still have a long way to go. We have a multi-year equity plan and we're making progress in hiring more staff of color, particularly in leadership positions. Greater diversity in staffing leads to more informed perspectives on recruitment and retention and making sure we are becoming a more just, welcoming, and inclusive organization. We also have two unions that have been critical in pushing the Sierra Club to be even more just and inclusive, helping to hold the organization accountable to reaching our goals around equity. I do think we're making a lot of progress, but progress never comes quickly enough. (J. Ostfeld, November 27, 2018).

Research participants recommended broadening who is included in the narrative being told, and who is shaping and/or producing the narrative. This will be difficult

without a diverse group providing input. José González clarified it's not just about who is in the photos. It's about:

Who are the photographers and who are the editors? Who's looking to know that when this comes out, it will authentically resonate? And the example that I was hesitant to use before -- but I'm going to bring it in anyways because I've used it before in other situations -- is the Black Panther movie, right? It made it different who was the director, how the story was told, knowing that it was not just a movie for an African-American audience. It was meant to be a movie for everybody. But the centering of the perspective was different. (J. González, January 22, 2019)

Affinity Groups. Research participants from both in- and out- groups recognized the importance of affinity groups in the space. Mel Mac Innis intentionally retraced conversations in the interview process to emphasize this point:

...what I was just saying that I think I want to lift a little bit more. I mean I mentioned partners, I mentioned folks, but I think the work of organizations and individuals along the lines of you know Rue Mapp and Outdoor Afro, Vanessa and Morgan from GirlTrek, José González from Latino Outdoors, and on and on and on. There are people who, Teresa Baker - my goodness! All of these names and some of them were academics like Carolyn Finney, and then you know you've got Audrey and Frank Peterson, who... I mean, all of these color and queer folks, and I'm watching the able, the disability movement as well...are starting to talk or you know or have been lifting the voices of themselves, of other people of color and just saying, "Hey, we are here." (M. Mac Innis, January 29, 2019)

Part of recognizing the importance of affinity groups is recognizing trauma caused and positions of privilege and providing space as needed. Elyse Rylander clarified:

Yeah, we want people to respect the intentionality and I think that it's important for allies whether they be, you know, straight allies or cisgendered allies or white allies to understand that their identities or privileges may be triggering for folks that don't have those privileges. You can have conversations more in spaces created for folks of color in terms of making it a space exclusive for folks of color because just the presence of a white person in that space changes, it alters the integrity of that space. And, so it is important for us to understand our privileges and understand that sometimes

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we need, the best thing we can do is to not be there and to not take up that space. (E. Rylander, December 13, 2018)

Another thread of supporting affinity groups includes evaluating how support and funds are dispersed. Is support going directly to groups meant to be included? Do they have discretion in how funds are spent? Or does the dominant group tightly control spending? Angelou Ezelio expressed frustration that Greening Youth, an organization directly reaching African American youth, receives donations less than other predominantly white organizations, and the donations are often tightly restricted. Jackie Ostfeld directly stated that in-groups and donors should enhance how they financially support affinity groups, stating:

And larger environmental groups can do more to share power and resources to support many of the newer organizations that have emerged to address equity and relevancy in the outdoors. We need to center the lived experience of individuals and communities who have been marginalized in the outdoors/conservation space and invest in their ideas and leadership. (J. Ostfeld, November 27, 2018).

Finally, research participants stressed the need for on-going and sustained partnerships. Teresa Baker appreciated partners in her work, but expressed frustration that in-group partners can be selective in where they seek opportunities, instead of building on-going sustainable partnerships:

If they created a role for someone and this is all that they do... create opportunities for communities of color, that would be the ultimate. Until a position like that is created, it will continue to be how it always has been... us reaching out to them and asking for an opportunity. They could reach out to us... make us aware of goals, partner to find a means of financial support to continue to engage us not just in conversation but the actual work of environmental and stewardship of our public lands. (T. Baker, January 14, 2019)

Start local. Several research participants shared a successful strategy of using local parks as gateway to national parks. Monica Lopez Magee:

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We do through partnerships. The most direct is our partnership with the National Park Service taking place in the DC area. We are supporting them [NPS] in engaging non-traditional park users, including families, to convene and explore the outdoors. The intention is to connect with local parks that then serve as a ladder to connecting with national parks. (M. Lopez Magee, December 10, 2018)

Juan Martinez articulates that working with a local community, particularly one that has been historically left out, is a successful way to build bridges:

The relationship with the National Park Service doesn't just end because you visited a National Park Service, it's an ongoing relationship and how do you build a pathway to foster that love and that engagement with the national park system. And I think that brings itself back, all the way back to the local park system, to the local state park systems, to any parcel of public land that's available to communities to engage with or the lack of those public land spaces in those communities and how we can advocate for those. (J. Martinez, December 11, 2018)

Summary and proposed model.

The research was successful in answering the research questions, in particular related to identifying barriers and potential solutions. What emerges is a clear view of hurdles to be overcome, identified as structural factors, discrimination/bias, cultural differences, and Federal government presence.

When looking to solutions, ideas grouped into some specific to the type of organization doing the work, but also some common ideas that are central to any player, mainly the importance of: 1) approaching the work with intentionality, including recognizing positions of privilege, acknowledging systemic discrimination, and devoting the appropriate time and resources to the work; 2) valuing and utilizing partnerships to not only support and assist existing organizations' efforts, but also as an effective bridge to reaching new audiences, and 3) increasing representation in all manners possible, including the story being told and who is creating it, and who is included in various decision-making points, to help demonstrate that safe visitation and participation are

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possible. Out-group specific organization solutions centered on continuing to represent their unique identity (also being mindful of intersectionality), build networks, and provide authenticity to efforts to attract broader participation from out-group members. In-group specific organization solutions include internal transformation, hiring, and partnerships. While research participants did not include any National Park Service staff, the in- and out-groups participating made several suggestions directly applicable to NPS, including hiring, honoring and telling all stories, and creating low-barriers to entry whenever possible.

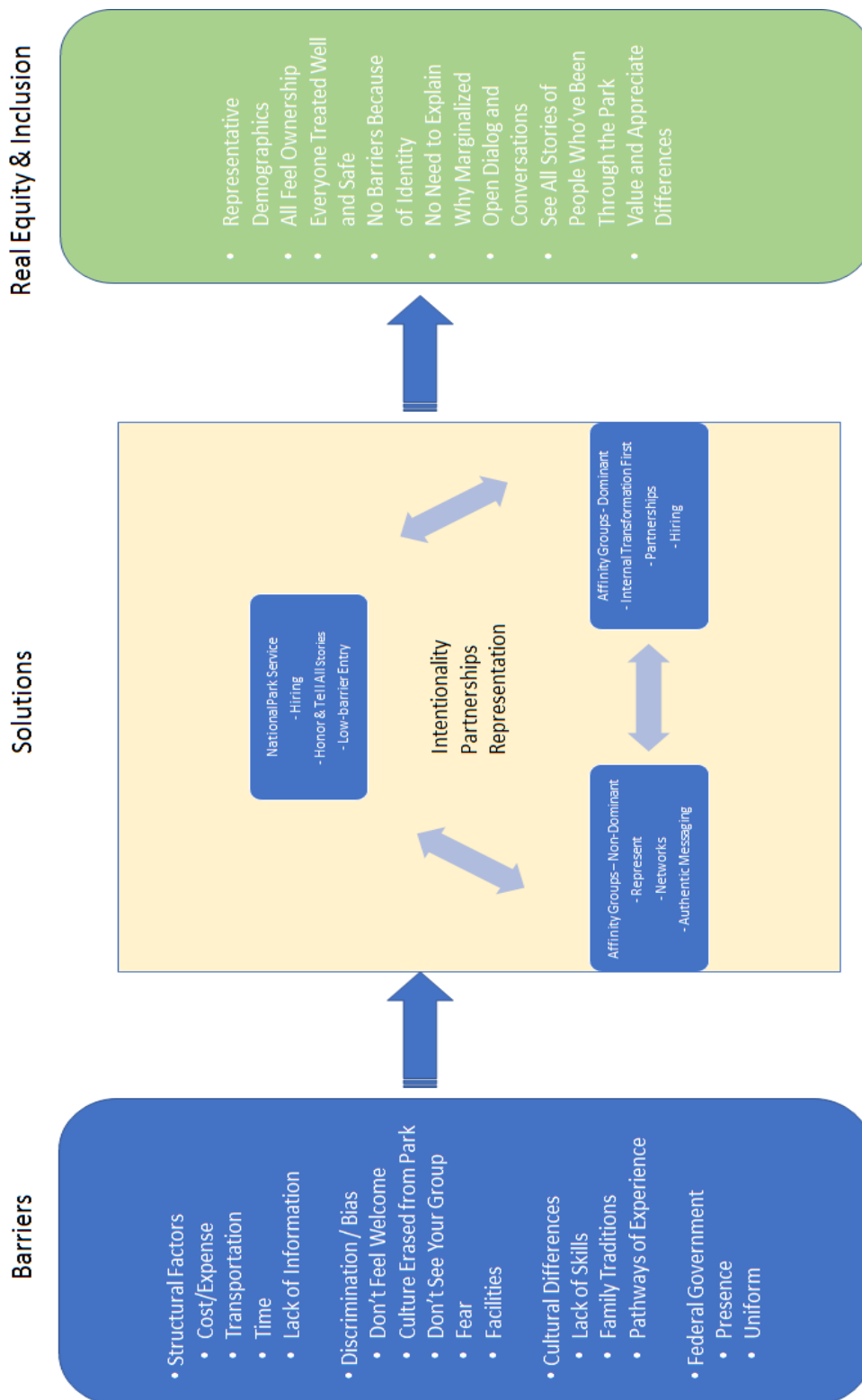


Figure 4.9. Model that suggests how identifying barriers clearly, applying appropriate solutions – some universal and some more applicable to type of organization doing the work - can lead to increased equity and inclusion, as described by the research participants.

STUDY 3: CASE STUDY ON THE ALASKAN PUBLIC

The results of the data analysis for the Alaska Case Study are presented in two phases. The first phase is an analysis of public testimony by 108 residents of Homer, Alaska who voluntarily spoke about a proposed inclusion resolution before the Homer City Council on February 27, 2017. The data in section one intends to determine how local Alaskan residents describe concepts related to inclusion, the “appropriate” role(s) of government, and the relationship between government entities and the public.

Phase two is an analysis of survey data collected from 82 participants across the state of Alaska between November 2018 and March 2019. The intent of examining the survey data is to determine (a) which attitudes among Alaskan residents may be classified as barriers to intergroup collaboration during decision-making processes or elections regarding natural resource policies, (b) conversely, which attitudes may provide opportunities for productive intergroup dialogue (bridges) about natural resource policies, and (c) attitudes towards the decision-making processes normally facilitated by government entities. Further, the analysis will examine whether these attitudes are impacted by or differ among three distinct demographic “generations” - Alaska Natives, non-Alaska Natives who voluntarily moved to the state (First-Generation), and non-Alaska Natives who grew up in the state (Second-Generation).

Phase 1 - Public testimony on an inclusion resolution.

The focus of Section 1 data analysis is understanding how a group of community members might define equity and inclusion, as well as how they define the appropriate role(s) for government agencies in pursuing inclusive policies. The sample group consisted of 108 residents from the community of Homer, Alaska who self-selected to

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provide public testimony on an “Inclusion Resolution” introduced at a Homer City Council meeting on February 27, 2017.

Based on the gendered descriptors used when the Mayor thanked each speaker at the end of their testimony (e.g. “Thank you, Ms. Espenshade”), of the 108 individuals who testified that evening, 61 (56.5%) were male and 47 (43.5%) were female. No other consistent demographic information was available, other than that all of the respondents were residents of the southern Kenai Peninsula. This area extends along the road system from the community of Anchor Point, through the city of Homer, to the termination of East End Road. As an Alaskan “hub” community, Homer has a courthouse, a hospital, and an airport that accommodates both small plane flights to nearby villages and DHC-8 turbo-prop commuter flights to Anchorage.

According to US Census Data, it is estimated that the City of Homer had a population of 5,697 in July 2017. However, the city also serves unincorporated communities at the southern end of the Kenai Peninsula Borough, and some of those who testified at the council meeting identified themselves as living in these areas beyond the city limits. The Borough as a whole has an estimated population of 58,617 with four incorporated cities and a number of unincorporated communities both on and off the road system. As demonstrated by Table 4.5, those who testified closely reflected the gender composition of the Borough but skewed slightly male in comparison to the population of the City of Homer.

Table 4.5

Demographics of City of Homer within the Kenai Peninsula Borough

2017 US Census Estimates		Kenai Peninsula Borough	City of Homer
Population Total		58,617	5,697
Gender (%)	Male	52.2	47.0
	Female	47.8	53.0
Race (%)	White	83.6	86.3
	Asian	1.7	1.4
	Black or African American	0.8	0.4
	Hispanic or Latin American	4.2	6.2
	Native Hawaiian/Pacific Islander	0.3	0.0
	American Indian/Alaska Native	7.9	5.0
	Two or more Races	5.8	6.2

Inclusion as proposed by the Homer City Council. Residents who live within city limits elect six members and one mayor to serve on the Homer City Council. According to bylaws, council members are prohibited from discussing city-related business with more than two other council members outside of a council meeting. On February 22, three of the six city council members, the largest coalition possible in this format, published a resolution in the council packet for consideration by the whole council at their February 27 regular meeting.

It should be noted that an earlier draft of the resolution was created by members of the community who submitted it to council members by email. One of the original writers published this earlier version on a “Homer Communications” Facebook page. This active community page had 1,926 members in August 2017. Today, in April 2019, there are 3,961 members. The original draft of the resolution sparked heated discussion through multiple posts and comments on the Facebook page, and there is reason to believe that many of those who testified at the council meeting were more familiar with

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the original version of the resolution than the final version, even though the final version was also posted to Facebook prior to the council meeting. This study focuses on the language and concepts expressed in response to inclusion and the process of this discussion, so it doesn't matter which draft of the resolution people are referencing. Appendix F includes a copy of the original draft, Appendix G is a copy of the final draft as proposed to the city council.

Resolution 17-019, referred to as the City of Homer's Inclusion Resolution, asserted that the City of Homer "adheres to the principle of inclusion." This is defined or demonstrated as "committing this city to resisting efforts to divide this community with regard to race, religion, ethnicity, gender, national origin, physical capabilities, or sexual orientation regardless of the origin of those efforts, including from local, state or federal agencies." As seen in Table 4.6, the language of the proposed resolution articulated that the city would embrace "all peoples regardless of skin color, country of birth, faith, sex, gender, marital status, political ideologies, or abilities." Some demographics within the community – "women, immigrants, religious minorities, racial and ethnic minorities, LGBTQ individuals, and non-violent political groups" – were specially called out for protections against "harassment".

The proposed resolution specified four reasons why inclusion needs to be intentionally facilitated by both the City and its citizens. These reasons can be clustered into two types of barriers: Polarized Politics and Emboldened Discrimination. According to the resolution's language, politics has become more polarized at both the national and the local level, leading to "divisiveness in our community." At the same time, violent acts, overt expressions of intolerance, fear, and hate have been emboldened locally and globally. The final draft of the resolution does not describe any reason(s) for the observations of emboldened discrimination, although it does specify that it has been on the rise across the political spectrum both before and since the 2016 election. The

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original draft, posted online by a community member, cited a number of federal policies under the Trump administration as cause and evidence of growing discriminatory acts. Council members who sponsored the draft which was presented for comment stripped out these specific policies and any reference to the President.

The resolution also outlined some definitions of the role of city government. The City, for example, upholds the U.S. and State Constitutions, as well as cooperates with federal agencies to enforce laws – which would be evidenced by official warrants. The City “staunchly” supports the efforts of local police “to enforce laws and protect our community”, which must be done in methods that are “just, unbiased, and transparent.” The City also has a “commitment to inclusion and to continuing to create a village safe for a diverse population,” which may mean providing a safety net for the most “vulnerable” members of the community.

According to the resolution, citizens within the city have a right not to “feel in any way threatened for their beliefs or physical appearance”. And with that comes the civic responsibility to “stand against intolerance and resist expressions of hate toward any members of the community.” The resolution equated this behavior to a “live-and-let-live” attitude valued as an “Alaskan” principle.

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Table 4.6

Definitions and Themes in the City of Homer Resolution 17-019

Definition	Themes
Definition of Inclusion	... resisting efforts to divide this community * with regard to race, religion, ethnicity, gender, national origin, physical capabilities, or sexual orientation...
Where Equity is required for Diverse Accessibility	...the City of Homer embraces all peoples regardless of skin color, country of birth, faith, sex, gender, marital status, political ideology, or abilities ...
	...specifically rejects harassment of women, immigrants, religious minorities, racial and ethnic minorities, and LGBTQ individuals, and non-violent political groups .
The Role of Municipal Government in Inclusion Efforts [The city will...]	<p>...not waver in its commitment to inclusion and to continuing to create a village safe for a diverse population.</p> <p>...resist any and all efforts to profile vulnerable populations. ...cooperate with federal agencies in detaining undocumented immigrants when court-issued federal warrants are delivered.</p> <p>...steadfastly defend the United States and Alaska constitutions, especially with regard to the former's precedent-backed right of privacy and the latter's specified right of privacy (Article 1, Section 22), and safeguard the rights declared in the Bill of Rights.</p> <p>...continue its staunch support of our local police in their ongoing efforts to enforce law and protect our community and its visitors in a just, unbiased and transparent manner.</p> <p>...declare itself a safety net for the most vulnerable members of and visitors to our community.</p>
Rights and Roles of Citizens in Inclusion Efforts	... no citizen should feel in any way threatened for their beliefs or physical appearance , and the City should be on record as opposing all intolerance towards those individuals.
	...calls on all its citizens to stand against intolerance and resist expressions of hate toward any members of the community , and thus to set an example for the rest of the nation, demonstrating that Homer residents and Alaskans adhere to the principle of live-and-let-live.
Barriers to Inclusion: Polarized Politics	...American politics has become polarized, which has led to divisiveness in our community...
Barriers to Inclusion: Emboldened Discrimination	... violent acts targeting religious groups, minorities, and members of the LGBTQ community have become more frequent in and outside of the United States...
	<p>...before and especially since the election, some citizens on both extremes of the political spectrum have been emboldened to express overtly an intolerance of diversity that is opposed to the views of most Homer residents and most Americans...</p> <p>...rejects expressions of fear and hate wherever they may exist...</p>

* *boldface added to emphasize themed language*

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On the evening of February 27, 2017, public testimony was recorded at both the “Committee of the Whole” meeting that started at 5:00 PM and the “Regular” Meeting that started at 6:00 PM. Thirteen community members testified at the earlier meeting; an additional 95 community members testified at the 6:00 PM meeting. Testimony was limited to three minutes per speaker, although three people testified at both meetings and one member of the public was allowed to cede their additional time to another member who had already spoken.

By the end of the hearing, 80 (74.1%) community members had spoken against the proposed resolution, 26 (24.1%) spoke in support of adopting the resolution, and 2 (1.9%) gave testimony that was not discernibly for or against the resolution. Of those who spoke against the resolution, 49 (61.3%) were male and 31 (38.8%) were female. In contrast, of those who supported the resolution, 15 (57.7%) were female and 11 (42.3%) were male. As the city’s female-male ratio is approximately 53% to 47%, those who spoke in favor of the resolution generally reflected the local gender ratio. There were significantly more men than women, however, who spoke against the resolution.

At the end of the council meeting that night, the resolution failed 6-1 with two of the sponsoring council members voting against it.

Local identity and validity. Testimony was examined for the ways in which members of the public introduced themselves within the first two significant sentences. The intent of this examination was to understand whether members of the public who come to a City Council meeting in order to testify for against particular resolutions or ordinances feel compelled to position themselves as experts in the content or the community. And if people who testify are using their introductions as a way to position their testimony as valid, what identity markers do they tend to lean on, especially for an “inclusion resolution”; that is, what components of their own identity did this community

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members feel were important for council members or other members of the public to know about them?

Each community member was allotted a maximum of three minutes for their testimony, and within the stories and assertions that were made additional personal details were offered. For example, many people described themselves as Christian, conservative, fathers, grandparents, etc. during the course of their narrative. However, this examination looked only at the way in which people first introduced themselves, with the assumption that this might be a mechanism by which community members assert validity or authority in the most immediate way.

It is difficult to account for familiarities that may have been acknowledged visually in the City Council room. The mayor, who facilitated the testimony, made a point to acknowledge each individual by name before and/or after they spoke. Frequently, there was a reference to knowing the citizen through activities unrelated to city business. Since familiarity may indicate the existence of relationships that already assume a certain level of trust, it is difficult to assess how many community members did not feel it was necessary to assert their credibility through any introduction beyond their name.

Of the 108 community members who testified, only four (3.7%) introduced themselves as having been born in another country. Of the two who testified in support of the resolution, one said that she is “a Korean-born citizen of the United States” (Testimony 22) and the other identified himself as a “Muslim Immigrant, Homer Local” (Testimony 14). Both of these people testified early in the hearing and it is worth noting that the negative personal experiences they testified to did not seem to influence any of the latter testimony asserting that Homer is already an inclusive community. The other two people who described themselves as born outside of the United States testified against the resolution due to its “divisive” nature. One said that “[U]nlike most people in this room, I am an American by choice; came here as an immigrant from England”

(Testimony 98). The other spoke of leaving Northern Ireland with his family in 1972 as a “war refugee”, perhaps because his mother was injured in the bombing of a city hall. It may be worth noting that the two immigrants who spoke against the resolution are from English-speaking countries with a predominantly White demographic. The gentleman from Northern Ireland noted that the conflict in Northern Ireland is not racial but religious as if to say that the resolution in question would specifically divide White residents in the Homer community: “Coming from Northern Ireland, where there is killing going on between Protestants and Catholics that are white, and - that's - you're just dividing this town” (Testimony 68).

Sixteen (14.8%) members of the public introduced themselves to the City Council through particular vocations or local activities. One identified himself as the district Chairman of the Republican Party speaking against the resolution on behalf of Republican community members. Another spoke in favor of the resolution as volunteer coordinator for the local Nation of Women (NOW) taskforce. Other singular instances included a health-care provider and anthropology professor in favor of the resolution, and an oil field employee against the resolution.

Three vocational categories were most represented: business owner (n=9), mother (n=3), and military (n=3). Business owners represented 56.3% of the people who used their vocation as a primary identifier. Seven business owners spoke against the resolution, some citing concerns that the resolution would negatively impact the tourism business. Others expressed concern about local businesses in general and a desire that the City Council focus on business development. One Bed & Breakfast owner cited cancellations that had already occurred after potential visitors read about the proposed resolution: “This damage that has been done here, through some of you council people, has hit the nation and there are cancellations. I could see civil suits coming out your cheeks this summer” (Testimony 89).

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Two business owners spoke in favor of the resolution. One who spoke later in the evening addressed the economic fears raised by other business owners by positing that the resolution would actually boost the local tourist economy: “I hear people with concerns about the economic fear and how this is going to negatively impact our community, but we’re already known as the... artist hippy community of Alaska. So we’re already... known for being different and now we’re even... more popular on social media and more people are interested in Homer, so I’m sure that that will actually really benefit our tourist community. And, you know, being a beacon of tolerance... throughout Alaska is just - that’s really going to benefit our tourist industry” (Testimony 80).

Although many community members, men and women, referred to their children and grandchildren at some point in their testimony, there were three people who listed “mother” in the same way that they identified as “business owner”. For example, “[A]s a health care provider, business owner, mother, and long-term resident of Homer, I support this resolution” (Testimony 80) or “I am a mother and a business owner” (Testimony 20).

Three (2.8%) community members introduced themselves as current or previous members of the military. The two men who retired from the military testified against the inclusion resolution while the man who identified as an active member of the National Guard testified in support of it. The young man in the National Guard made the point that everyone is more than a singular thing, just as, for example, he is both Catholic and a member of the National Guard. He also felt it important to clarify that he is “not just a medic or plumber or on a desk job” but that he is “actually on the front line” (Testimony 64), possibly making the distinction that his representation of the military is more valid because his duties in the military are more indicative of what a soldier might do.

The two who retired from the military more clearly asserted that their service in the military gave them direct experience in matters relating to the proposed resolution.

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One man said that he “took an oath to support and defend the Constitution of the United States”, which he did for nearly 31 years. His experience taught him that “we are either a nation of laws or we’re not a nation of laws.” Alluding to the comparable oath taken by City Council members, he asserted that those council members who vote in favor of the resolution “are not eligible to serve on this council” (Testimony 18). The other man who retired from the military similarly positioned himself as having served for the benefit of the community. “My name is Master Sergeant Retired [name redacted],” he said. He served 26 years “defending my country and the liberties, the privileges, and the rights of every single civilian member of this country.” Implying that he continues to protect these liberties, privileges, and rights, he threatens to “be [the council’s] worst nightmare” if they approve what he deems to be an unlawful resolution.

Public descriptions and definitions of ‘inclusion’. Next, the testimony was examined to explore how, when responding to a proposed declaration that the City of Homer “adheres to the principle of inclusion”, these members of the public personally described concepts that might be definitive of inclusion, equity, and diversity. For the purposes of this examination, these three terms are defined as such: Inclusion is the **intentionality** to create equity and diversity. Equity refers to **methods** utilized to effectively achieve diversity, and may include policies, priorities, or other shared behaviors. Diversity is **measurable evidence** that a representative sample of the broader population is valued and participating in meaningful ways.

As outlined in Table 4.6, the resolution proposed by three of the city council members defined inclusion as “resisting efforts to divide this community with regard to race, religion, ethnicity, gender, national origin, physical capabilities, or sexual orientation”. The proposed behaviors to create equitable access to inclusion are “embrac[ing] all peoples regardless of skin color, country of birth, faith, sex, gender, marital status, political ideology, or abilities” and “specifically reject[ing] harassment of

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women, immigrants, religious minorities, racial and ethnic minorities, LGBTQ individuals, and non-violent political groups.”

Listing non-violent political groups as a potentially vulnerable population created an interesting lens on the testimony in light of a major theme that emerged from those who spoke against the resolution, which is that their conservative political ideology is not “embraced” nor protected from harassment by adoption of this resolution. This is undoubtedly because the original draft of the resolution, which was published on Facebook but not officially proposed for public comment, specifically rejected a list of policies attributed to the current President. Although this political language was stripped from the final version of the resolution, it is clear that many members of the public were responding to what they felt was an attack on a president that they had voted for just three months prior; therefore, this resolution was viewed as an attack on their political identity. This research attempts to disregard any responses that may be classified as arguing for or against specific federal policies and, instead, focuses on how community members describe their personal understanding of diversity, equity, and inclusion as defined in this study.

Most of the people who spoke in favor of the resolution focused on the behaviors that would make Homer an inclusive community, meaning that, in regards to how equity would be measured as an output, it may be said that those who supported the resolution measure success in the process. That is, inclusivity-supporting community members defined diversity as consistently maintaining a mindset in which people from “vulnerable” demographics would be accepted and tolerated. This may or may not take into account whether vulnerable people feel accepted or tolerated. Two community members from what may be defined as vulnerable groups, one who identified himself as a gay, Muslim immigrant and another who described herself as Korean-born, measured success in more concrete terms focused on personal safety. One said this is a conversation about

“the safety and acceptance of our residents.” The other visualized successful inclusion as being “able to dance at Alice’s with another man without being called a faggot, like I have. I want to be able to hold a sign on the street about who I am and not have to prepare for violence, just in case” (Testimony 6).

Personal safety was also a major theme for those community members who testified against the resolution, but this concern for safety was cited as a reason for allowing the exclusion of certain groups – particularly Muslims and illegal immigrants. At least seven community members cautioned that tolerance towards Muslims or providing sanctuary to illegal immigrants would put local community members at risk. One person referenced the 1993 bombings in New York by Muslim men and questioned who was actually the “vulnerable” population in such a situation. “We need to be compassionate,” she told the council, “but you need to be careful” (Testimony 25). Another warned that we cannot allow “illegal immigrants to just run around undocumented” especially since “we already have crime issues” (Testimony 44). Another explained that illegal immigrants are criminals by definition of their illegal status. In addition, they don’t have “ties that bind” or “a stake in the game, as we do.” Therefore, he implies, they are more likely to feel that their crimes don’t have consequences. He ominously warns the council that they will be sorry “about the first time somebody gets raped or killed” (Testimony 102). Another person explains that adopting the resolution is not a “reward worth the risk” when it might include Muslims who “preach intolerance.” Furthermore, Muslims are “quick to kill, prone to violence.” Therefore, he advocates that the community “play it safe” and not adopt the resolution.

Twenty resolution opponents (24.7% of opponents) claimed that the resolution was unnecessary, anyway, because the community of Homer “has always been tolerant” (Testimony 7). Qualifiers of this universal tolerance include loving people (Testimony 38), “supporting and helping people” (Testimony 37), creating organizations that help

women leaving the prison system (Testimony 45), “let[ting] other people go first in the checkout line, at the intersection, and things like that” (Testimony 49), getting along very well, sharing the spirit, giving money, opening one’s arms (Testimony 69), accepting people, being kind (Testimony 84), and respecting one another (Testimony 104). One woman claimed “I’m already doing all of those things [referenced in the resolution]. All of my friends and neighbors are doing those things, but I feel like that I’m now being dictated to do that my free will is being taken away” (Testimony 37). Being respectful, explains another, is not shouting your beliefs in the face of another person. This resolution is “one group shouting it in everyone else’s faces... It was better left unsaid” (Testimony 104). Another explained that “tolerance doesn’t mean you all believe the same thing. If you’re in a community where everybody believes identical, you’re not actually in a very tolerant community because you’re not challenged to accept another person different from you.” Tolerance is evidenced by how people are “quietly and peacefully” letting others speak tonight, and in town we can pass each other “without hate and discontent” (Testimony 55).

For those who spoke against the resolution, successful diversity was measured not in a community’s broad demographic representation or in the protection of vulnerable demographic groups but in the ability to love, play together with, and/or help community members who don’t agree with you on “the issues”. A measurement of success might be feeling kindness from others. When a home burns down, for example, people don’t ask “Are you intolerant? Do you express the same views as I do towards minorities?” before you decide to help them, “because we don’t care; we love each other regardless” (Testimony 4). Diversity is coexisting and working together, even if you don’t share the same beliefs. This allows Homer, a predominantly White community, to be described as a “melting pot of people from all different backgrounds” (Testimony 19). Diversity, one

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person said, is evidenced by “the amount of opposing views we have showing up here [to testify] tonight” (Testimony 55).

In response to listening such descriptions of the Homer community as “super inclusive” while at the same time hearing negative comments about Muslims from within the audience, a resolution supporter observed: “I realized that the illusion of tolerance in this town is very deep, when somebody can be testifying that [our community] is tolerant when intolerance is showing in the audience that are cheering for them. So I think it’s wonderful that people believe that it’s tolerant and maybe they aspire to be tolerant, but it does not exist at this time.”

Nine of the people who testified in support of the resolution referenced tolerance, acceptance, patience, compassion, and the Golden Rule as behaviors that achieve inclusion. [Note: It is understood that the Golden Rule, which is referenced by both supporters and opponents of the resolution, refers to a cultural maxim derived from the biblical passage Matthew 7:12 (NIV) which states ‘So in everything, do to others what you would have them do to you.’] These sentiments appeared to echo a reference in the resolution to the “live and let live” principle that the authors attribute to the community of Homer. Active examples of these behaviors might include “embracing all people” (Testimony 80), “accepting me even though I’m different than them” (Testimony 22), and “treat[ing] others as we would like to be treated” (Testimony 9). One person said that the result of “mov[ing] forward with the Golden Rule” would make Homer “a bigger community, bigger-hearted, bigger-minded, open-minded” (Testimony 100).

Some spoke of “caring for” or “tak[ing] care of” each other within the community, which is a sentiment clearly shared with those who did not support the resolution. However, three pro-resolution speakers specifically identified protecting vulnerable members of a community as a tool of equity. One person described protecting the vulnerable as the highest purpose of a democratic body:

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There is no higher purpose for any governing body created by the will of the people than to defend the vulnerable even, as John Adams noted and Alex De Tocqueville reiterated, from the tyranny of the majority. Expressions of narrow-mindedness and insularity within our society are increasing. This resolution would give voice to the notion that our village stands strong against any expressions of intolerance and represents powerfully that it has the backs of those who might become targets of such intolerance. (Testimony 14)

Two resolution opponents invoked a conflict between inclusion measures and free speech. One suggested that discrimination is a natural byproduct of the First Amendment: "Discrimination - it's something that comes with freedom of speech. It comes with the freedom of America in a way that everybody's entitled to their opinion. And just because someone thinks it's wrong doesn't mean that they have the right to stifle it, just because they have the power to do so" (Testimony 28). Another community member suggested that prioritizing free speech provides an opportunity for transformative dialogue: "Diversity, by its very nature, suggests the free flow of thoughts and ideas. This cannot happen if you limit what people think or say... Just because you don't like how someone else things or expresses themselves doesn't mean they shouldn't have the right to their thoughts or expressions... If we don't know their thoughts, we won't have the opportunity to change their thinking through courteous dialogue" (Testimony 87).

Finally, seven resolution opponents described discrimination caused or exacerbated by the resolution. Three of them identified being discriminated against as conservatives. One complained that she is "tired of people calling conservatives racist" (Testimony 50). Another said that "as a conservative, I find this resolution to be intolerant of my ideology" (Testimony 41). The other four described losing business and friends when people in town found out that they oppose the resolution. One person asserted that "the assumption that anyone who disagrees with this resolution is a bigot or intolerant is ignorant and dangerous. Despite our differences as a town, everyone's

voices should be respected” (Testimony 40). Another person referred to a news article by a local author who wrote that “There are some people who think they are losing something if they can’t target certain religious groups or minorities.” This community member claimed that the article was an “uninformed, petty, and harsh generalization” that “mocked and misrepresented” those people who had concerns about the resolution.

Roles of government versus roles of the public. Next, the testimony was examined for language that described perceptions of the relationship between government agencies and the public. Specifically, testimony was coded into categories pertaining to what community members felt were allowable actions for the City Council given what community members believe is the appropriate role of local government in decision-making processes. Two significant themes emerged from this examination.

View of the council. First, those community members who advocated for the resolution viewed the city council as an extension of the community whereas those who opposed the resolution viewed government as an adversarial entity. This adversarial lens is easily evident in the language used by many of the resolution’s opponents.

One community member said that opponents “will not be bullied” by the city council members who proposed the resolution (Testimony 4). Another used similarly violent language, claiming that “the city has been inclusive from the very beginning and having to force that agenda down my throat and a lot of other people's throats is just flat out wrong” (Testimony 3). Another community member claimed that it is not the role of the council to “judge people’s hearts or mandate what they think or feel” (Testimony 63). Neither is it “the responsibility of government to dictate to its people to be kind... don’t dictate to me and give me a brownie button” (Testimony 89). Another community member called it “arrogance that you presume to just come right ahead and put [the

resolution] in and try to pass it over the people...” (Testimony 26). And yet another community member described the city council as having “spat in the face of the voters of Homer” (Testimony 36).

In contrast, a proponent of the resolution responded that he doesn’t “feel like I’m being dictated to by what [the resolution] is asking of us. I feel like my actions are being affirmed” (Testimony 62). Another supporter acknowledged criticism for a resolution that reiterates the way that community members already behave. Her language moved from an “us/them” framework to a “we” framework. “[A] measure like this is exactly what’s needed,” she said. “People say we do it anyway, so why write it down. I think it’s important that we write it down, that we’re official about it” (Testimony 8). Another supporter also described government legislation as a product of community from an anthropological standpoint: “[Y]es, we all follow laws. It’s good to reiterate them. Humans have, since time immemorial, told stories, repeated laws, written things down over and over again for thousands of years, not to create new problems, but to reconfirm who we are and our beliefs and make sure we all feel safe together” (Testimony 34).

One proponent, however, did bridge these two perspectives on the relationship between citizens and the government:

As you consider this resolution, please remember that people in Homer and all over America are worried about their rights. We know civil rights have not always been enforced by local, state, and the federal government. That is why it is so important for us to be engaged citizens, to let our elected officials know how we feel about any issue before us. Right now, people feel uncomfortable, even threatened, by our government and the legal system. This is not new to our country for a multitude of minority groups, but now majority groups like women and low wage earners are speaking out. We all want our government to recognize us and ensure that civil rights apply to everyone. This resolution is a statement. The city of Homer has the conviction to protect the rights of all citizens without prejudice as prescribed by the Constitution and Bill of Rights. (Testimony 35)

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She describes the government as an entity that seems not to be composed of individual community members, because it doesn't recognize the rights of individual community members. However, in asking for government to "recognize" minority members like herself, she is not describing the same adversarial relationship as those community members who feel that the government is violently mandating that they accept inclusive practices.

Many opponents also framed the resolution's proposal as a "perversion of local government" (Testimony 85). This perceived "overreach" by the city council (Testimony 7) has set up the government versus the people of the community. One community sought to remind the council of their role versus the public's role:

I take issue with the final paragraph. Specifically, 'be it further resolved that the city of Homer calls on all of its citizens to stand against intolerance and resist expressions of hate', and on. I take issue that - the city doesn't call citizens to do anything. This is a perversion and a complete reversal of your relationship between citizens and government. We grant it power. We tell it what to do. We call it to do our business. The city does not work for itself and seek to achieve its own goals. The city works for us, at our direction. We call it to do what we demand. It is absolutely not the other way around. (Testimony 83)

Another criticized the process as not being "of the people or for the people", while many who testified asserted that the resolution can't be described as city business "because the majority are against it" (Testimony 43). As another opponent said to the council: "It is your duty to be at the will of the people and the people here, I sense, are definitely against this" (Testimony 84).

Insularity of city government. The second significant theme that emerged was the insularity of city government, residing within the decision-making process between federal laws and a community's majority voice. Whereas proponents of the resolution felt that a city could voice a local preference and model legislation "up" to the federal level,

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opponents of the resolution felt that the city council's role was to unquestionably adhere to federal policies and focus exclusively on "unifying" local issues. At the same time, opponents of the resolution expressed the view that the city council was bound to act in ways that the majority of the community allowed, putting city agencies in a limited middle-management-type strata of the decision-making process.

One community member set the stage by asking the rest of the audience: "How do we honor the young man... [who] has experienced prejudice in our community? So if not this way, how? I challenge us as a community: Is it a part of government? Is it a part of the community? Is it a faith-based coalition? Is it a human relations task force? If not this way, how?" She described having served on a jury, where the jury "had a mission and came together as a body... it was all from a place of respect for each other and a focus on what we have in common and what we need to work on in common" (Testimony 1). In her opinion, this was a model for how communities should work together on difficult topics.

Another community member described elected officials as the "voice" of the people. As such, city councils "may be as diverse as any other entities in America." That is, where one city council may represent a largely conservative community, another city council may represent a largely liberal community. He referred to the City Council of Richmond, California which chose to "go on record as supporting impeachment proceedings against our president." He reminded community members that in 1989 the Homer City Council voted to declare the community a nuclear free zone. This was made possible because the resolution was "an expression of who we are and how we felt" (Testimony 52). Another community member also defended the city council's role in bringing the resolution forward, because discussion is "different than advocating for it" and this is "what the democratic process is all about" (Testimony 74). According to proponents, the city council was appropriately filling its role when it proposed inclusion in

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a national context because “all change starts at the local level and... works its way up” (Testimony 66). Furthermore, “there is no higher purpose for any governing body created by the will of the people than to defend the vulnerable even... from the tyranny of the majority” (Testimony 14).

Opponents of the resolution generally believed that the city council should act largely for the benefit of the majority voting bloc. They also disagreed with the concept that the city council should work to effect change beyond the scope of the local community. One community member told the council that “you were elected to do Homer’s business, not the business of other parts of the country” (Testimony 81). Another said, “the national debate is not the business of the City of Homer” (Testimony 32).

Some community members described federal authority in top-down terms that make it difficult for individuals or city councils to access. One said, “[I]t is the role of the federal government to enforce the immigration laws of the United States. And there’s no doubt that that is their proper role and I don’t believe the city council... has the authority to make a resolution to the contrary. I don’t think that the citizens of Homer have a right to vote and change that authority” (Testimony 17). Another said, “If you don’t like the way the laws are now, you have to change them lawfully,” meaning at a level(s) higher than city government; “you don’t get to pick and choose unless you want to go to anarchy” (Testimony 60). Another community member reminded the council that questioning federal law is not within their purview: “Who among you will be determining which laws you find to be constitutional? Is that not the job for the courts” (Testimony 57)?

Multiple opponents expressed tangible concerns about the city council challenging or criticizing federal law. As one person said, “the consequences of that comes down on the head of every individual. Everyone. And if there’s a loss of federal

funding or any other thing that could come back as a backlash against the city of Homer” (Testimony 11). Instead, “your job... municipalities and government people, are to err on the side of safety” (Testimony 12). While “safety” was most often coded as protection from Muslims and immigrants, it was also language utilized by opponents to refer to homelessness and drugs in the community. When opponents said things like “you all have a lot more problems on your plate locally than worrying about how welcoming our city is” (Testimony 3), they most often pointed to businesses and the local economy (n=5), drug use (n=4), homelessness (n=3), and infrastructure projects (n=2) as the most appropriate priorities for the city council because these issues concern “taking care of the heart of Homer” (Testimony 7).

Barriers to inclusion efforts.

In its resolution, the City Council members specified two significant barriers to inclusion and, as a result, diversity. The first is polarized politics leading to divisiveness within the community. The second is “emboldened discrimination” that is evidenced by violent acts and overt expressions of intolerance to diversity, as well as expressions of fear and hate. In public testimony, divisiveness was mentioned nearly 50 times, as those who testified expressed their concern that the resolution, itself, was a source of division in the community. One community member remarked that the inclusion resolution has “driven a wedge the size of Alaska through this community” (Testimony 83). Experiences with discrimination were mentioned rarely, and usually only by those few community members who identified as themselves as members of specific minorities.

According to those who spoke against the resolution, one barrier to supporting it was that the resolution “disrespects diversity of opinion” (Testimony 1) to such an extent that it utilizes “the kind of [talk] that started our civil war” (Testimony 17). Although it purports to speak for marginalized groups in the community, it actually marginalizes

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those who oppose it (Testimony 24). Opponents felt that the language of the resolution was an overt expression of intolerance towards their political identity and beliefs. In response, one proponent expressed hearing that opponents' "inherent states of privilege might be threatened by being forced to be tolerant" (Testimony 80). Another community member originally thought the resolution was unnecessary until she:

...heard people talk about tolerance and then when the word Muslim came up and they made all these derogatory remarks in the audience, I realized that the illusion of tolerance in this town is very deep, when somebody can be testifying that it is tolerant when intolerance is showing in the audience that are cheering for them. So I think that it's wonderful that people believe that it's tolerant and maybe they aspire to tolerance but it does not exist at this time (Testimony 31).

A third resident explained that "our 90% whiteness leads the community to think there is little need for [the inclusion resolution]." This barrier may be described as a disinclination to transform individual ideas and behaviors in order to preserve privilege – or, willful ignorance.

A related barrier described by opponents is the concern that an inclusion resolution would diminish free will, including the freedom of our personal thoughts and beliefs. One resident said:

I do not believe it is the city council's job to dictate how I should live if I am a Homer resident. This proposed resolution is doing just that and is, in its own way, discriminating. Of course I agree that hateful actions and words towards other humans is wrong. But you, the city council, are not in control of how people treat others. I feel that this resolution, if put in place, would open the door to even more controlling, dictating actions from you which would punish an individual for simply having an opinion that doesn't agree with yours. (Testimony 20)

Another resident had similar concerns that inclusion would mandate emotional transformation and lead to punitive actions based on personal thoughts:

[I]n essence, what this would do is - it'd compel me to love. It would compel my beliefs. In opposition to what I think deep down, it would compel me to live a lie, in effect. If I, for instance, go to a - first of all... I'm going to make it quite clear that I'm a very prejudiced person. So if

I'm sitting in a coffee shop and I start expounding to the other people around the table, and I say 'you know what, I really, really, really dislike black, gay Muslims. And you know what, the more I think about it, I hate them.' According to [earlier testimony], the police can come busting in a door there, slap me in handcuffs, and drag me off to jail... This will automatically lead to a codified law in the form of an ordinance. (Testimony 88)

In contrast, one community member who supported the resolution criticized opponents for personalizing the discussion, admonishing them that “[n]obody’s telling people how to treat each other right” (Testimony 91).

Two community members expressed surprise that so many community members could read the same words and get “totally different information from them” (Testimony 35). One called the document a Rorschach Test where everyone “sees something different based out of their own fears” (Testimony 33). Other proponents asserted that narrow-mindedness, insularity, and ignorance were the cause of opposition to local inclusion efforts. At least one described fear as being generated by “bad news about things [people are] unfamiliar with” such as Muslims. People believe untrue stories because they don’t know otherwise, which causes them to fear. And fear, they asserted, leads to hate (Testimony 8).

Phase 2 – public surveys.

Section two of the Alaska study is a survey that was conducted between November 27, 2018 and March 23, 2019. The purpose of this phase was to determine which attitudes among Alaskan residents may be barriers to intergroup collaboration between members of the public, as well as to add to our knowledge about the relationship between the public and government entities in regards to decision making about land use.

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It may be worth noting that a number of significant events occurred during the survey period which may have impacted statewide dialogue and been salient when participants filled out the surveys. It may be expected that the following events or concepts might be reflected in participant responses.

On November 6, 2018, a new governor was elected in Alaska after a contentious race that focused on the state budget and Permanent Fund Dividend (PFD) allotments for Alaskan residents. On the same ballot was a measure proposing new permitting processes for any projects impacting anadromous fish habitat. The measure was intended to establish new requirements by the State of Alaska during the federal NEPA process, in particular the permitting process currently underway for the Pebble Mine project in southcentral Alaska. The pro-ballot measure initiative was labeled “Stand for Salmon”, juxtaposing salmon as a traditional and renewable resource against the non-renewable metals and minerals that a Canadian company intends to mine from the Pebble site. In response, opponents of the measure launched a “Stand for Alaska” campaign which described the proposed requirements as detrimental to the Alaskan economy and paid for by environmental groups from outside of Alaska. The ballot measure failed 62.3% to 37.7%. The Pebble Mine effort has been defeated by Alaskan voters in the past and, in the months since this election, there have been significant demonstrations against the EPA permitting process for the Pebble Mine which may indicate that the messaging used in the “Stand for Alaska” campaign successfully confused some voters.

On November 30, the most populous community of Alaska in the southcentral region experienced a 7.0 earthquake. The earthquake caused significant damage to some roadways, retail stores, and buildings. Aftershocks rumbled continuously for a number of days, and then slowed to occasional quakes in the following months. A preponderance of memes on social media, such as those cited at

www.thealaskalife.com/blog/great-alaska-earthquake-memes/, evidence how residents in the Anchorage-bowl area identified ongoing aftershocks as a source of nervousness and sleepless nights. At the same time, Alaskans across the state utilized meme-sharing to reinforce a shared identity as uniquely resilient “Alaskans”.

And on February 14, 2019, the new governor of Alaska, Mike Dunleavy, unveiled an entirely new state budget. Mike Dunleavy was elected governor after promising to not only restore dividend allotments according to the previous formula but to pay out to Alaskan residents those portions of the PFD which were reduced in the past three years in order to balance the state budget. It is likely that some voters understood that, if elected Governor, Dunleavy would pay qualifying Alaskan residents the full \$3,157 dividend anticipated for 2019 as well as \$3,678 in back payments, for a total of \$6,835 in October 2019. The Governor’s budget as proposed in February 2019 would pay back previous cuts in installments, proposing that the October 2019 dividend would be \$4,218. The final state budget, which is being modified by state legislators at the writing of this dissertation, has suggested dividends as low as \$440 in order to restore some of the \$1.6 billion that Dunleavy’s budget proposed to cut from state services. By the time that the survey collections ended in March 2019, Alaskan residents had spent a month responding to the Governor’s unexpected proposal to significantly cut education and healthcare while eliminating other state services such as marine transportation, the arts council, and some oversight positions.

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Figure 4.10. Rate of return on 504 surveys mailed to Alaskan postal addresses

In total, the response rate of valid surveys from the surveys that were mailed was 12.1%. The highest response rates were from the Southeast communities of Juneau (18%) and Haines (18%). The lowest response rates were from the communities of Kotzebue (4.9%) and Bethel (6.6%) in the West-North region.

Table 4.7

Rate of Returns per Region

Region	Zip Code (Community)	# Solicitations	# Valid Returns	ReturnRate
Southeast	99801 (Juneau)	56	11	19.6%
	99835 (Sitka)	56	7	12.5%
	99827 (Haines)	56	11	19.6%
Southcentral	99504 (NE Anchorage)	56	9	16.1%
	99516 (SE Anchorage)	56	6	10.7%
	99611 (Kenai)	56	4	7.1%
West-North	99709 (Fairbanks)	56	6	10.7%
	99752 (Kotzebue)	56	3	7.1%
	99559 (Bethel)	56	4	5.4%

The majority of the 61 respondents from the mail-in survey were from the First-Generation demographic, n=39 or 63.9%. There were 15 Second-Generation respondents (25%) and just 7 Alaska Native respondents (11%). In order to solicit additional responses in the Second-Generation and Alaska Native categories, inquiries were sent to four Alaska Native leaders requesting assistance in soliciting additional participation from Alaska Native residents. In addition, on February 19, 2019 the following was published publicly on the researcher's Facebook page:

Dear Alaskan Facebook Community - In order to complete my doctoral dissertation research this spring, I need a few more survey returns from people who GREW UP IN ALASKA. That would mean that you were born here and/or raised by parents who chose to move to Alaska. The survey takes 15 minutes to complete and can be mailed or emailed back to me. If you fit into this demographic and have 15 minutes to spare, please share your email address in the comments or by private message. All responses will remain confidential, and all respondents are welcome to request a copy of the final dissertation. Thank you!"

This Facebook post was shared by 28 people to their own Facebook pages. Ninety-seven people contacted the researcher or were forwarded by mutual friends to

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say that they would complete the survey. The survey and consent forms were sent to each of them by email. Some were returned by email attachment while others were printed and mailed. By March 23, an additional 21 valid surveys had been received, for a total of 82 surveys included in this analysis. Of these surveys, 46.9% are from the heavily populated Southcentral region, 37.0% are from the Southeast region, and 16% are from the West-North region.

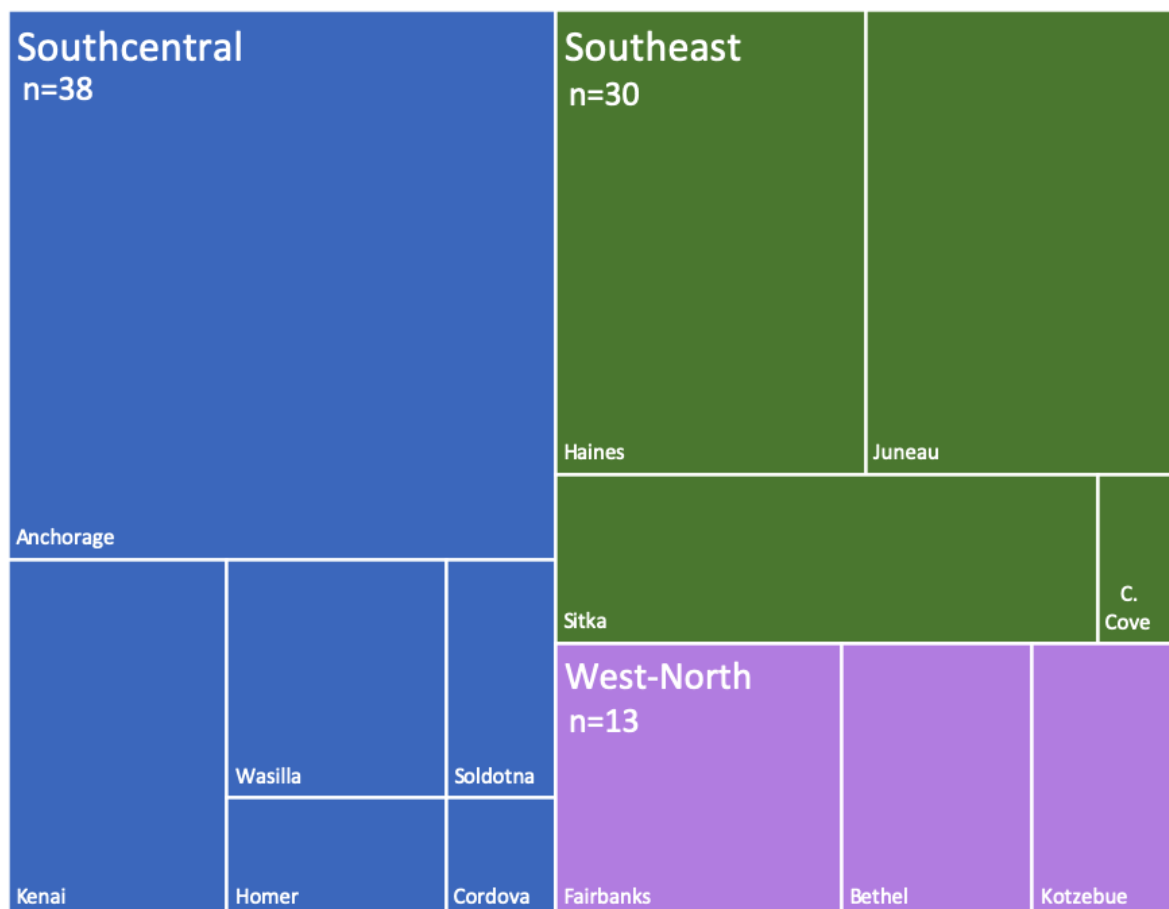


Figure 4.11. Depiction of distribution ratios from Alaskan communities by region.

This section presents descriptive results of this survey to members of the Alaskan public. The 82 survey respondents are described by (a) age, (b) gender, (c)

race, (d) generation, (e) length of residency, (f) community type, and (g) environmental use/activities.

Next, dependent variables were clustered into measurement tools to explore potential Intergroup Bridges and Intergroup Barriers between First-Generation, Second-Generation, and Indigenous Alaskans. Intergroup Barriers, and Confidence in Decision-Making processes. Finally, measurement items were used to examine the relationship between members of the public and government agencies through Confidence in Decision-Making Processes, as well as whether there were significant variations in Confidence between First-Generation, Second-Generation, and Indigenous Alaskans.

Descriptive results.

Survey participant demographics. Table 4.8 provides a profile of the 82 survey participants. Gender was equally represented (Female = 51.9%; Male = 48.1%). Respondents had a mean age of 52.5 years with a range of 23-80 years. The median age was also 52, which is well above the median age of 33.5 in Alaska (<https://datausa.io/profile/geo/alaska/>).

The majority of survey respondents identified as White (69.6%). A total of 21.6% identified as either Indigenous/Alaska Native (8.9%) or more than one race including Alaska Native (12.7%). Only 8.9% of respondents identified as Asian or more than one race not including Alaska Native. No respondents identified as Black/African American, Hispanic/Latin American, or Native Hawaiian/Pacific Islander. These numbers more or less align with US Census data which indicates that 65.8% of the state's population is White, 15.3% are American Indian/Alaska Native, and 7.4% are two or more races. According to the Census, Black/African American and Native Hawaiian/Pacific Islander residents account for 5.1% of the state's population while 7.1% identify as Hispanic/Latin American (<https://www.census.gov/quickfacts/ak#qf-headnote-a>).

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In addition to identifying their Race, respondents were asked whether they moved to Alaska as adults, moved to Alaska as children, or were born in Alaska. Those respondents who identified Indigenous/Alaska Native heritage were classified as the AKN generation. Those who moved to Alaska as adults were classified as the First-Generation, while those who were born and/or raised in Alaska were classified as Second-Generation. As the indigenous demographic, Alaska Natives are represented by 20.5% of the respondents, First-Generation comprises 45.8%, and Second-Generation is 32.5% of the total sample. It may be interesting to note that where the mean age of the Alaska Native and First-Generation categories were nearly identical at 52.6 and 57.9 years respectively, the Second-Generation category's mean age was 45.4 years. The mean length of residency in Alaska was 34.7 years with a range of 2-72 years. Only 7.3% had lived in Alaska for 0-9 years, while 11% have lived in Alaska for 10-19 years, 14.6% for 20-29 years, 29.3% for 30-39 years, 20.7% for 40-49 years, and 17.1% for 50 years or more. The mean residency for the Alaska Native category was 47.7 years, for First-Generation 26.6 years, and 38.7 years for the Second-Generation.

Table 4.8

Demographic Profile of Section 2 Survey Participants

Variable (n)	Category or Descriptive Results (n)	Years / %
Gender (79)	Male (38)	48.1
	Female (41)	51.9
Age (78)	Range	23-80 years
	Mean	52.5 years
	20-29 years (3)	3.8
	30-39 years (13)	16.7
	40-49 years (20)	25.6
	50-59 years (13)	16.7
	60-69 years (19)	24.4
	70 and above (10)	12.8
Race (79)	White (55)	69.6
	Indigenous/Alaska Native (7)	8.9
	More than one race, including Alaska Native (10)	12.7
	Other (7)	8.9
Generation in Alaska (82)	Indigenous/Alaska Native (17)	20.5
	1 st Generation non-Alaska Native (38)	45.8
	2 nd Generation or more non-Alaska Native (27)	32.5
Length of Residency in Alaska (82)	Range	2-72 years
	Mean	34.7 years
	0-9 years (6)	7.3
	10-19 years (9)	11.0
	20-29 years (12)	14.6
	30-39 years (24)	29.3
	40-49 years (17)	20.7
	50 or more years (14)	17.1

Respondents were also asked to list which communities they have resided in within Alaska. These communities were then coded as urban, hub, or rural communities according to the same criteria used to target different community types through mailed survey solicitations. Table 4.9 examines where respondents have resided, as well as how many identified cross-community residencies. Of those respondents who said that they lived or had lived in an urban setting, the mean residency length was 15.8 years. Of the respondents who said that they lived or had lived in a hub setting, the mean

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residency length was 12.7. Of those who have live or have lived in a rural setting, the mean residency length was only 6.4 years.

In looking at where each generational category is spending most of their time: AKN respondents spent most of their time in hub communities (30.8 years) and rural communities (21.4 years), with only an average of 14.7 years in an urban setting. First-Generation respondents had lived fairly equal amounts in urban (20.6 years), hub (17.1 years) and rural (18.5 years) communities. Second-Generation respondents strongly favored urban communities (29.7 years) over hub (22.8 years) and rural (9.4 years) settings.

Respondents demonstrated a tendency to move around the state. Where 40.2% of respondents said that they had lived in only one community or zip code within Alaska, 59.8% said that they had lived in 2-6 Alaskan communities including the one in which they currently resided. The mean number of communities per respondent was 2.3. The Alaska Native and Second-Generation categories, with means of 2.9 and 2.6, showed the greatest tendency to move, while the First-Generation category had a mean of only 1.8 communities.

Forty-one respondents (50%) said that they had lived in only one type of community, with 28% remaining in urban communities, 14.6% remaining in hub communities, and 7.3% remaining in only rural settings. Only 13.4% of respondents had lived in all three types of communities, while the remaining 36.5% had lived in a combination of urban and hub (19.5%), urban and rural (8.5%), or hub and rural (8.5%) settings. In total, 37% of respondents had resided in a rural Alaskan setting during their lifetime, 57% had resided in hub communities, and 69% had lived in an urban area.

Table 4.9

Community Profile of Section 2 Survey Participants

Variable(n)	Category or Descriptive Results (n)	Years / %
Community Type (82)	Avg Residency in “Urban Setting”, all responses (57)	15.8 years
	Indigenous/Alaska Native (12)	14.7 years
	1 st Generation non-Native (24)	20.6 years
	2 nd Generation non-Native (21)	29.7 years
	Avg Residency in “Hub Setting”, all responses (46)	12.7 years
	Indigenous/Alaska Native (12)	30.8 years
	1 st Generation non-Native (18)	17.1 years
	2 nd Generation non-Native (16)	22.8 years
	Avg Residency in “Rural Setting”, all responses(46)	6.4 years
	Indigenous/Alaska Native (9)	21.4 years
	1 st Generation non-Native (14)	18.5 years
	2 nd Generation non-Native (8)	9.4 years
Cross-Community Experience within Alaska (82)	Urban Residency Only (23)	28.0
	Hub Residency Only (12)	14.6
	Rural Residency Only (6)	7.3
	Urban + Hub Residency (16)	19.5
	Urban + Rural Residency (7)	8.5
	Hub + Rural Residency (7)	8.5
	Urban + Hub + Rural Residency (11)	13.4
Number of Community Experiences	Mean number of communities resided in (82)	2.3
	Range	1-6
	Indigenous/Alaska Native (12)	2.9
	1 st Generation non-Native (24)	1.8
	2 nd Generation non-Native (21)	2.6

Environmental use. Respondents were asked to select from a list which outdoor activities they “regularly participate in”. Only four respondents indicated that they did not participate in any of the 21 listed activities. Twenty of these activities were coded into seven activity or Environmental Use categories: (a) Non-Motorized Use – hiking, mountain biking, camping, skiing, snowshoeing, wildlife viewing, and tidepooling; (b)

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Subsistence – subsistence hunting, fishing, shellfish and/or kelp collection, and firewood/coal collection; (c) Visiting State and/or National Parks; (d) Sport – sport hunting, sport fishing, recreational shellfish and kelp harvest; (e) Motorized Use – ATV travel (four-wheelers, snowmachines, etc); (f) Science/Conservation – citizen science monitoring, conservation activities; (g) Commercial – commercial fishing, fish/shellfish farming. An additional activity, Water Sports (e.g., kayak, jet ski, etc), was disregarded for this study because it didn't differentiate between motorized and non-motorized use. The Environmental Use profile measured by these activities is highlighted in Table 4.10.

Among all participants, non-motorized activities such as hiking, biking, and camping were the most popular activities (87.8%) engaged in by 72 of the respondents. Subsistence and Visiting State and/or National Parks were tied as the second most cited activities at 63.4% each across categories. Interesting variations exist within these two categories, however. The AKN category measured as the highest subsistence participants (81.3%) with GEN2 a close second at 70.4%. First-Generation Alaskans marked subsistence activities at a much lower rate than the other two categories (51.3%). Rather than Subsistence activities, First-Generation Alaskans identified as more likely to visit State and/or National Parks (66.7%). Second-Generation Alaskans were as likely to visit State and/or National Parks as participate in Subsistence Activities, with 70.4% Second-Generation respondents participating in both types of activities. In comparison, half as many of the Alaska Native demographic were likely to visit State and/or National Parks as engage in Subsistence activities, with only 43.8% visiting parks.

Nearly half of all participants (47.6%) marked sport fishing and hunting activities, measuring equally among demographic categories. Motorized Use activities were marked by 30.5% of all respondents. There was wide variation between generation categories, as 56.3% of AKN and 37% of Second-Generation respondents said that they

engaged in ATV travel while only 15.4% of First-Generation Alaskans utilize motorized vehicles for transport or recreation. Alaska Natives (31.3%) and First-Generation Alaskans (35.9%) demonstrate an equal response rate for citizen science monitoring or conservation activities, while only 11.1% of Second-Generation respondents listed science or conservation use. Commercial fishing and marine farming ranked as the least frequent Environmental Use type among all participants (19.5%), although the Alaska Native category (31.3%) was almost twice as likely to engage in commercial activities as the First-Generation (18%) or Second-Generation (14.8%) respondents.

Table 4.10

Environmental Use of Section 2 Survey Participants

Category	TOTAL (n)%	AKN (n)%	GEN1 (n)%	GEN2 (n)%
Environmental Use Activities				
(a) Non-Motorized Use [e.g., hiking, biking, camping, skiing, snowshoeing, wildlife viewing, tidepooling]	(72) 87.8	(12) 75.0	(35) 89.7	(25) 92.6
(b) Subsistence hunting, fishing, shellfish/kelp harvest, firewood and/or coal collection	(52) 63.4	(13) 81.3	(20) 51.3	(19) 70.4
(c) Visiting State and/or National Parks	(52) 63.4	(7) 43.8	(26) 66.7	(19) 70.4
(d) Sport hunting/fishing, recreational shellfish/kelp harvest	(39) 47.6	(7) 43.8	(19) 48.7	(13) 48.2
(e) Motorized Use [e.g., ATV travel, four- wheelers, snowmachines]	(25) 30.5	(9) 56.3	(6) 15.4	(10) 37.0
(f) Science/Conservation Activities [e.g., Citizen Science Monitoring]	(22) 26.8	(5) 31.3	(14) 35.9	(3) 11.1
(g) Commercial fishing, fish/shellfish farming	(16) 19.5	(5) 31.3	(7) 18.0	(4) 14.8
Variety of Activities				
No Environmental Activities	(2) 2.4	(1) 6.3	(1) 2.6	
Activity in 1 Category	(6) 7.3		(4) 10.3	(2) 7.4
Activity in 2 Categories	(14) 17.0	(4) 25.0	(5) 12.8	(5) 18.5
Activity in 3 Categories	(26) 31.7	(4) 25.0	(12) 30.8	(10) 37.0
Activity in 4 Categories	(16) 19.5	(2) 12.5	(10) 25.6	(4) 14.8
Activity in 5 Categories	(8) 9.8	(1) 6.3	(5) 12.8	(2) 7.4
Activity in 6 Categories	(8) 9.8	(3) 18.8	(2) 5.1	(3) 11.1
Activity in all 7 Categories	(2) 2.4	(1) 6.3		(1) 3.7

Below, Figure 4.10 graphically compares the rates at which Alaska Natives, First-Generation Alaskans, and Second-Generation Alaskans report engaging in various outdoor activities, demonstrating potentially different priorities.

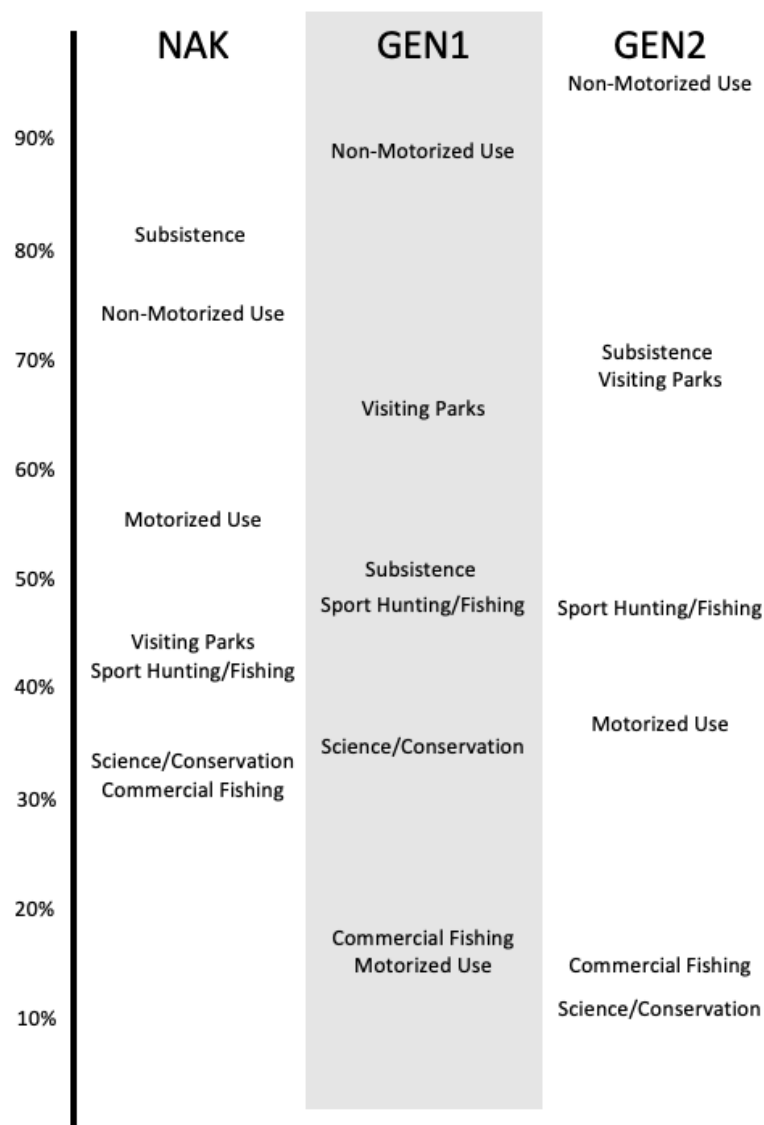


Figure 4.12. Environmental Use Frequencies Across Demographics

Voting frequency. Respondents were asked how often they vote in local and/or state elections as well as national elections using a seven-point open Likert scale where seven equated “at every opportunity” and one was “not at all” (Table 11). All respondents and demographic groups indicated a very high level of participation in both local and/or state elections ($M = 6.5$, $SD = 1.2$) and national elections ($M = 6.6$, $SD = 1.1$). This indicates that survey respondents tended to be among the most active voters in the state of Alaska, where 49.9% of registered voters participated in the 2018 (state only) and 60.8% voted in the 2016 (state and national) November elections.

Table 4.11

Voting Frequency of Section 2 Survey Participants

Question		<i>n</i>	M/SD	At Every Opportunity (%)	(%)	(%)	(%)	(%)	(%)	Not at all (%)
How often do you vote in local and/or state elections?	TOTAL	81	6.5 / 1.2	74.1	14.8	4.9	3.7	0.0	0.0	2.5
	AKN	17	6.5 / 1.0	16.1	2.5	0	2.5	0.0	0.0	0.0
	GEN1	37	6.4 / 1.4	33.3	7.4	2.5	0.0	0.0	0.0	2.5
	GEN2	27	6.6 / 0.8	24.7	4.9	2.5	1.2	0.0	0.0	0.0
How often do you vote in national elections?	TOTAL	80	6.6 / 1.1	85.0	5.0	5.0	2.5	0.0	0.0	2.5
	AKN	17	6.7 / 0.8	17.5	2.5	0.0	1.3	0.0	0.0	0.0
	GEN1	36	6.6 / 1.4	40.0	1.3	1.3	0.0	0.0	0.0	2.5
	GEN2	27	6.6 / 0.8	27.5	1.3	3.8	1.3	0.0	0.0	0.0

In-Group Identity Markers. The sample size of 82 surveys in this Section 2 of this study did not provide sufficient reliability for measuring in-group identity markers between Alaska Natives, First-Generation Alaskans, and Second-Generation Alaskans. However, variants in the data were suggestive enough to inform a model based on the perceived relationships between groups. Therefore, survey items that were originally coded as Contact, Distinctiveness Threat, Similarity Complex, Ingroup Bias, and Tolerance in order to determine whether Alaska Natives, First-Generation Alaskans, and Second-Generation Alaskan groups had created and were defensive of unique ingroup identifiers were grouped into two variable groups: Intergroup Barriers and Intergroup Bridges. A third variable group, Confidence in the Decision-Making Process, examines the relationship between the public and the government agencies making resource use policy decisions.

Intergroup Bridges. Seven items were used to explore identity and relationship dimensions which may be productive “bridges” for a model of intergroup dialogue regarding equitable decision-making processes regarding public lands. These items used a seven-point open Likert scale. On the Likert scale, a score of seven equated “every day”, “most”, “strongly agree”, or “very important” while a score of one indicated “not at all”, “none”, “strongly disagree”, or “not at all important”. Cronbach's alpha was calculated to measure internal consistency of the items defining Intergroup Bridges. The Cronbach's alpha score of 0.73 exceeds 0.70, which indicates acceptable reliability of the measurement items. Therefore, all the measurement items were included in the final scale. Means and standard deviations were computed for each dimension of Intergroup Bridges, as included in Table 4.12.

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Table 4.12

Descriptive Results from Measurement Items related to Intergroup Bridges

Question	<i>n</i>	M / SD	Every day; Strongly Agree; Very Important (%)	(%)	(%)	(%)	(%)	(%)	None; Strongly Disagree; Not at all Important (%)
To what extent do you interact (e.g., chat) with people from other racial backgrounds in the area where you live?	81	5.3 / 1.8	37.0	22.2	12.4	7.4	8.6	12.4	0.0
To what extent do you mix with people from other racial backgrounds when socializing or engaging in leisure activities in your community?	81	4.9 / 1.7	19.8	21.0	25.9	11.1	7.4	12.4	2.5
How often do you visit friends from other racial backgrounds in their homes?	81	3.4 / 1.6	0.0	11.1	22.2	16.1	11.1	29.6	9.9
How many of your friends are from other racial backgrounds?	81	4.3 / 1.6	11.1	13.6	21.0	22.2	17.3	15.6	1.2
It annoys me when other people don't see non-Native and Alaska Natives as having different claims to land use in Alaska.	80	3.8 / 2.1	16.3	12.5	10.0	11.3	11.3	21.3	17.5
Fishing, hunting, and other outdoor activities are an important part of who I am.	79	5.7 / 1.8	53.2	17.7	8.9	3.8	6.3	7.6	2.5
To what extent is being an Alaskan an important part of who you are?	81	5.9 / 1.5	50.6	21.0	9.9	9.9	2.5	4.9	1.2

Although there were not enough items to support a factor analysis, these seven items were grouped into three dimensions that described where groups may intersect (Table 4.13). These intersections may provide opportunities for dialogue that lead to intergroup inclusion during policy creation. Intergroup Contact indicates the extent to which respondents engage with community members who they identify as being from a race other than their own. Alaskan Identity measures whether outdoor activities play a role in identity creation for Alaskan residents, as well as how many respondents feel that being “Alaskan” is a key component of their identity. AKN/non-AKN differentiation examines whether respondents view all Alaskan residents as having the same claims to resource use or whether they recognize indigenous cultural and sovereignty claims as different than non-Native claims.

Table 4.13

Dimensions of Intergroup Bridges Measurements

Intergroup Bridges Items	Intergroup Contact M / SD	Alaskan Identity M / SD	AKN/non-AKN differentiation M / SD
To what extent do you interact (e.g., chat) with people from other racial backgrounds in the area where you live?	5.3 / 1.8		
To what extent do you mix with people from other racial backgrounds when socializing or engaging in leisure activities in your community?	4.9 / 1.7		
How often do you visit friends from other racial backgrounds in their homes?	3.4 / 1.6		
How many of your friends are from other racial backgrounds?	4.3 / 1.6		
Fishing, hunting, and other outdoor activities are an important part of who I am.		5.7 / 1.8	
To what extent is being an Alaskan an important part of who you are?		5.9 / 1.5	
It annoys me when other people don't see non-Native and Alaska Natives as having different claims to land use in Alaska.			3.8 / 2.1
TOTAL MEAN/SD	4.5 / 1.4	5.7 / 1.5	3.8 / 2.1
CRONBACH'S ALPHA	0.85	0.50	n/a

In Table 4.14, the three dimensions of Intergroup Bridges are examined across generation type. Participants indicated decreasing levels of contact with people from “other” racial backgrounds as the level of contact described became more intimate. Respondents indicated a higher rate of casual relationships, such as “[I] interact (e.g., chat) with people from other racial backgrounds in the area where you live” (M = 5.3, SD = 1.8) and “[I] mix with people from other racial background when socializing or engaging in leisure activities in [my] community” (M=4.9, SD = 1.7), at a higher rate than they

identified having “friends...from other racial backgrounds” ($M=4.3$, $SD = 1.6$). At a much lower rate, participants responded that they “visit friends from other backgrounds in their homes” ($M = 3.4$, $SD = 1.6$).

Second-Generation respondents ($M = 5.7$, $SD = 1.7$) were more likely than Alaska Natives ($M = 5.3$; $S = 1.9$) or First-Generation Alaskans ($M = 5.1$, $S = 1.8$) to indicate that they have acquaintances of other races within the community, while Alaska Native respondents ($M = 5.0$, $SD = 1.4$) were much more likely than Second-Generation ($M = 4.3$, $SD = 1.6$) or First-Generation ($M = 4.0$, $SD = 1.6$) Alaskans to have friends of other races. While all three demographic groups were much more likely to mix with people of other racial backgrounds during social or leisure activities ($M = 4.9$, $SD = 1.7$) than in intimate visits to their homes ($M = 3.4$, $SD = 1.6$), both Alaska Natives and Second-Generation Alaskans were consistently more engaged with people of other racial backgrounds than were First-Generation respondents.

Table 4.14

Dimensions of Intergroup Bridges by Generation Type

Intergroup Bridges Dimensions	AKN	GEN1	GEN2
Intergroup Contact	4.8 / 1.4	4.2 / 1.4	4.7 / 1.3
Casual interactions	5.3 / 1.9	5.1 / 1.8	5.7 / 1.7
Socializing	4.9 / 1.7	4.5 / 1.8	5.3 / 1.5
Friends	5.0 / 1.4	4.0 / 1.6	4.3 / 1.6
Visit each other's home	3.4 / 1.6	3.2 / 1.6	3.6 / 1.6
Alaskan Identity	6.1 / 1.5	5.4 / 1.6	6.0 / 1.2
Strong “Alaskan” identity	6.3 / 1.8	5.4 / 1.6	6.3 / 1.0
Outdoor Activities inform identity	5.9 / 1.9	5.7 / 1.7	5.7 / 1.9
AKN/non-AKN differentiation	4.5 / 2.1	3.2 / 2.0	4.1 / 2.2
Acknowledge different claims to use	4.5 / 2.1	3.2 / 2.0	4.1 / 2.2

Outdoor activities were identified by all groups as a significant component of their Alaskan identity, although First-Generation respondents were the least likely to define their identity by environmental activities or their residence as an Alaskan. Most significantly, Alaska Natives and Second-Generation respondents measured very similar levels across all Intergroup Bridge dimensions, including a moderate tendency to recognize that Alaska Natives have different claims to land use. First-Generation respondents were much less likely to differentiate between Native and non-Native land use claims. For the purpose of this study, an ability to differentiate between Native and non-Native land use claims is considered a bridge to intergroup conversations about how equitable decision-making processes can include diverse cultural and sovereignty claims to public lands. An inability to differentiate may be a barrier to equitable, inclusive decision-making processes between First-Generation and Alaska Native respondents.

Intergroup Barriers. Twelve items were used to explore identity, attitude, and relationship dimensions which may define “barriers” in a model of intergroup dialogue regarding equitable decision-making processes regarding public lands. These items used a seven-point open Likert scale. On the Likert scale, a score of seven equated “strongly agree” or “very favorable” while a score of one indicated “strongly disagree” or “very unfavorable”. Cronbach's alpha was calculated to measure internal consistency of the items defining Intergroup Barriers. The Cronbach's alpha score of 0.71 exceeds 0.70, which indicates acceptable reliability of the measurement items. Therefore, all the measurement items were included in the final scale. Means and standard deviations were computed for each dimension of Intergroup Barriers, as included in Table 4.15.

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Table 4.15

Descriptive Results from Measurement Items related to Intergroup Barriers

Question	<i>n</i>	M / SD	Strongly Agree; Very Favorable (%)	(%)	(%)	(%)	(%)	(%)	Strongly Disagree; Very Unfavorable (%)
Being born/raised in Alaska means the same as being Alaska Native. *	80	2.6 / 2.1	10.0	7.5	2.5	6.3	5.0	22.5	46.3
An Alaskan raised in Alaska is very similar to a Alaska Native. *	81	3.4 / 2.2	11.1	6.2	9.9	8.6	8.6	14.8	40.7
It is not right that all Alaska Native residents are given more consideration when subsistence hunting and fishing quotas are created.	78	4.9 / 1.9	25.6	18.0	18.0	14.1	6.4	14.1	3.9
I understand that members of other racial backgrounds need to celebrate their cultural traditions.	81	6.7 / 0.6	79.0	14.8	6.2	0.0	0.0	0.0	0.0
I can easily accept the differences between members of my cultural heritage and members of other cultural heritages.	81	6.1 / 1.3	48.2	34.6	6.2	4.9	3.7	1.2	1.2
I believe public parks and spaces should represent all people's cultures and traditions.	80	5.6 / 1.6	40.0	26.3	10.0	11.3	5.0	6.3	1.3
I could not imagine being friends with someone from a different racial background whose views on fish, game, and land management was	80	1.8 / 1.3	1.3	2.5	2.5	5.0	6.3	26.3	56.3

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different from my own.

I could not imagine being friends with someone who arrived in Alaska after I did and whose views on fish, game, and land management was different from my own.	81	2.0 / 1.4	0.0	6.2	2.5	3.7	9.9	27.2	50.6
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How do you feel about Alaskan residents who have the same racial background as you?	78	5.0 / 1.3	19.2	18.0	14.1	44.9	3.9	0.0	0.0
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How do you feel about Alaskan residents are from different racial backgrounds as yours?	79	5.1 / 1.2	19.0	20.3	19.0	39.2	2.5	0.0	0.0
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How do you feel about Alaskan residents who arrived in Alaska before you settled/were born here?	79	5.3 / 1.3	25.3	19.0	16.5	36.7	0.0	2.5	0.0
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How do you feel about Alaskan residents who arrived in Alaska after you settled/were born here?	79	4.8 / 1.4	16.5	15.2	16.5	38.0	11.4	1.3	1.3
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* These two items were reverse-coded.

These seven items were grouped into three dimensions of in-group identity creation (Table 4.16). These ingroup positions may prohibit intergroup inclusion during policy creation. Ingroup Bias measures the strength of respondents' ingroup identity by examining how respondents respond to people from different races, generations, residency lengths, and/or policy views. Tolerance/Intolerance measures the extent to which respondents accept cultural differences, are open to cultural differences, and/or believe public spaces should represent all cultures within a community. AKN/non-AKN

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non-differentiation is a reverse corollary to AKN/non-AKN differentiation that examines whether respondents view all Alaskan residents, whether indigenous or non-Native, as having the same claims to resource use.

Table 4.16

Dimensions of Intergroup Barriers Measurements

Intergroup Bridges Items	In-group Bias M / SD	Tolerance/ Intolerance M / SD	AKN/non-AKN non-differentiation M / SD
I could not imagine being friends with someone from a different racial background whose views on fish, game, and land management was different from my own.	1.8 / 1.3		
I could not imagine being friends with someone who arrived in Alaska after I did and whose views on fish, game, and land management was different from my own.	2.0 / 1.4		
How do you feel about Alaskan residents who have the same racial background as you?	5.0 / 1.3		
How do you feel about Alaskan residents are from different racial backgrounds as yours?	5.1 / 1.2		
How do you feel about Alaskan residents who arrived in Alaska before you settled/were born here?	5.3 / 1.3		
How do you feel about Alaskan residents who arrived in Alaska after you settled/were born here?	4.8 / 1.4		
I understand that members of other racial backgrounds need to celebrate their cultural traditions.		6.7 / 0.6	
I can easily accept the differences between members of my cultural heritage and members of other cultural heritages.		6.1 / 1.3	
I believe public parks and spaces should represent all people's cultures and traditions.		5.6 / 1.6	
Being born/raised in Alaska means the same as being Alaska Native.			2.6 / 2.1
An Alaskan raised in Alaska is very similar to a Alaska Native.			3.0 / 2.2
It is not right that all Alaska Native residents are given more consideration when subsistence hunting and fishing quotas are created.			4.9 / 1.9
TOTAL MEAN/SD	5.4 / 0.9	6.1 / 0.8	5.1 / 1.5
CRONBACH'S ALPHA	0.78	0.18	0.52

In Table 4.17, the three dimensions of Intergroup Barriers are examined across generation type. Respondents indicated similar, moderate levels of ingroup bias. All three groups generally disagreed with the concept that they wouldn't be able to be friends with people who disagreed with them on resource use policies. Alaska Native respondents disagreed with this concept slightly less than First-Generation or Second-Generation respondents, indicating that Alaska Native residents may prefer to be friends with people who share the same policy beliefs. Both Alaska Native and Second-Generation respondents showed some indication that it might be easier to be friends with people of different races ($M = 2.2$, $SD = 1.6$; $M = 1.7$, $SD = 1.2$) who also held different policy attitudes than it would to be friends with newer residents ($M = 2.6$, $SD = 1.8$; $M = 1.9$, $SD = 1.3$) who also held different policy attitudes. First-Generation respondents indicated a slight preference towards residents who had lived in Alaska as long or longer ($M = 4.9$, $SD = 1.3$) over newer residents ($M = 4.7$, $SD = 1.3$). Second-Generation residents indicated a much greater preference for long-term residents ($M = 5.5$, $SD = 1.2$) than newer residents ($M = 4.7$, $SD = 1.6$), as did Alaska Native respondents ($M = 5.6$, $SD = 1.3$) to ($M = 5.1$, $SD = 1.3$).

Alaska Native respondents indicated a moderate preference for people of their own race ($M = 5.6$, $SD = 1.1$) over people of other races ($M = 5.2$, $SD = 1.1$), although favorability was positive for all people. First-Generation and Second-Generation also both showed positive favorability towards other people, although First-Generation indicated a generally less favorable attitude towards other people in general. Interestingly, both First-Generation and Second-Generation respondents also indicated more favorability toward people of other races than towards people of the same race. First-Generation respondents indicated a muted favorability towards people of their own race ($M = 4.7$, $SD = 1.1$) and a slightly higher favorability towards people of different

races ($M = 4.9$, $SD = 1.2$), while Second-Generation respondents measured a higher favorability towards people of their own race ($M = 5.2$, $SD = 1.4$) and a minutely higher favorability towards people of different races ($M = 5.3$, $SD = 1.2$). It is worth pursuing a larger study sample to determine whether it can be generalized that non-Native residents in Alaska demonstrate this favorability towards other races over their own, and whether they specifically favor Alaska Natives over their own non-Native racial identity. This may be representative of the phenomena described by Dr. Tok Thompson, who described White Alaskan immigrants as utilizing indigenous cultural elements as indications of highly prized survival skills (Thompson, 2008). If so, rather than indicating

Table 4.17

Dimensions of Intergroup Barriers Generation Type

Intergroup Barriers Dimensions	AKN	GEN1	GEN2
Ingroup Bias	5.5 / 0.9	5.3 / 0.9	5.6 / 1.0
Need policy agreement among friends from different races	2.2 / 1.6	1.8 / 1.2	1.7 / 1.2
Need policy agreement among friends from newer residents	2.6 / 1.8	1.8 / 1.3	1.9 / 1.3
Favorability towards same race	5.6 / 1.1	4.7 / 1.1	5.2 / 1.4
Favorability towards different races	5.2 / 1.1	4.9 / 1.2	5.3 / 1.2
Favorability towards longer residents	5.6 / 1.5	4.9 / 1.3	5.5 / 1.2
Favorability towards newer residents	5.1 / 1.3	4.7 / 1.3	4.7 / 1.6
Tolerance/Intolerance	5.9 / 1.1	6.2 / 0.7	6.2 / 0.8
Other races can celebrate their traditions	6.6 / 0.8	6.8 / 0.5	6.8 / 0.5
Accepting of cultural differences	5.6 / 1.7	6.1 / 1.4	6.4 / 0.5
Public spaces should represent all cultures	5.2 / 2.1	5.7 / 1.4	5.7 / 1.6
AKN/non-AKN Non-Differentiation	4.8 / 1.8	5.4 / 1.3	4.9 / 1.4
Born/Raised is the same as Alaska Native	4.6 / 2.5	6.0 / 1.6	5.1 / 2.2
Raised in Alaska is similar to Alaska Native	4.4 / 2.4	5.6 / 1.9	4.7 / 2.3
All Alaskans should have same quotas	5.5 / 1.8	4.5 / 1.9	4.9 / 1.9

a lack of ingroup bias, this could be indicative of co-opted identity markers which preclude an authentic inclusion of unique indigenous claims to public land and resources in Alaska.

All groups measured a relatively high level of tolerance for other cultures. First-Generation and Second-Generation respondents both measured very strong agreement ($M = 6.8$, $SD = 0.5$) for the cognitive concept “I understand that members of other racial backgrounds need to celebrate their cultural traditions.” First-Generation ($M = 6.1$, $SD = 1.4$) and Second-Generation ($M = 6.4$, $SD = 0.5$) respondents both measured slightly less agreement for the affective concept of “easily accepting differences between members of my cultural heritage and members of other cultural heritages”. And both First-Generation and Second-Generation ($M = 5.7$, $SD = 1.4$; $M = 5.7$, $SD = 1.6$) showed even less agreement with the active concept that “public parks and spaces should represent all people’s cultures and traditions.” The responses of Alaska Native participants indicated the same decline in agreement and, in general, were less supportive of each item. Most significantly, Alaska Native respondents showed the least agreement ($M = 5.2$, $SD = 2.1$) with the concept that public spaces should represent all cultures. This may be explained by a number of comments that were handwritten in the margins of the survey or were included in the narrative answer to Question 15, such as “Public parks and spaces should represent the culture of the indigenous people who first lived on the land” and “Public parks and spaces should honor local people's cultures and traditions”. Additional research with a larger sample size should be conducted to determine to what extent this measurement indicates a strong ingroup identity asking for recognition of local indigenous culture in public spaces versus a strong exclusionary attitude towards more recent cultures who have immigrated into the same public space.

First-Generation respondents were the least likely to differentiate between indigenous and non-indigenous identities ($M = 5.4$, $SD = 1.3$), which may indicate that

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First-Generation respondents are the least likely to recognize that indigenous community members have unique claims to public resources in Alaska. Alaska Native respondents were the least likely to believe that being born and/or raised in Alaska means the same thing as being Alaska Native ($M = 4.6$, $SD = 2.5$) or that being raised in Alaska is similar to being Alaska Native ($M = 4.4$, $SD = 2.4$). Second-Generation respondents, who were born and/or raised in Alaska, were only slightly more likely to believe that their identity was the same ($M = 5.1$, $SD = 2.2$) or similar ($M = 4.7$, $SD = 2.3$) to that of a Alaska Native. First-Generation respondents, who are non-Native and voluntarily moved to Alaska as adults, were the most likely to say that being born and/or raised in Alaska was the same ($M = 6.0$, $SD = 1.6$) or similar ($M = 5.6$, $SD = 1.9$) to being Alaska Native. It is especially interesting to note this difference in perspective when we note that the parents of Second-Generation residents are likely to be First-Generation, meaning that even if a Second-Generation resident recognizes that s/he is not similar to an Alaska Native resident his/her parents may, in contrast, believe that their progeny are indeed similar in identity to Alaska Natives.

Confidence in the decision-making process. Six items were used to explore attitudes towards state and federal agencies facilitating decision-making processes regarding public lands. An additional narrative question was used to examine priorities and attitudes regarding specific policies, as well as gain further insight into attitudes towards the decision-making process. The six survey items used a seven-point open Likert scale. On the Likert scale, a score of seven equated “strongly agree” or “very favorable” while a score of one indicated “strongly disagree” or “very unfavorable”. Cronbach's alpha was calculated to measure internal consistency of the items defining Confidence in DMP. The Cronbach's alpha score of 0.75 exceeds 0.70, which indicates acceptable reliability of the measurement items. Therefore, all the measurement items

were included in the final scale. Means and standard deviations were computed for each dimension of Confidence in DMP, as included in Table 4.18.

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Table 4.18

Descriptive Results from Measurement Items related to Confidence in DMP

Question	<i>n</i>	<i>M</i> / <i>SD</i>	Strongly Agree; Very Favorable (%)	(%)	(%)	(%)	(%)	(%)	Strongly Disagree; Very Unfavorable (%)
The State of Alaska makes resource-use policies that are fair to all Alaskans.	77	3.4 / 1.8	2.6	9.1	16.9	24.7	10.4	14.3	22.1
The federal government makes resource policies that are fair to all Alaskans.	77	3.1 / 1.7	24.7	16.9	15.6	26.0	7.8	5.2	3.9
The federal government makes resource-use policies that are more fair to Alaskans than people who live in the Lower 48.	75	3.7 / 1.6	1.3	10.7	21.3	25.3	16.0	13.3	12.0
How do you feel about the way that the state government (e.g., legislature, ADF&G) makes decisions about the way land and other resources can be used?	78	3.7 / 1.5	2.6	10.3	16.7	28.2	20.5	10.3	11.5
How do you feel about the way that the federal government (e.g., Congress, Fish & Wildlife Service, National Park Service) makes decisions about the way land and other resources can be used?	77	3.4 / 1.6	3.9	7.8	14.3	16.9	24.7	20.8	11.7
I feel able to participate in decision making about how Alaska's resources are used.	79	4.8 / 1.9	22.8	21.5	19.0	15.2	2.5	12.7	6.3

These six items were grouped into three dimensions that summarized respondents' perceptions about the existing decision-making processes (Table 4.19). Understanding these perceptions and attitudes may provide opportunities for government entities to more effectively include broad public input during policy creation. Perceptions of Fairness measures how "fair" respondents feel state and federal policies are to Alaskan residents, using the respondents' individual definition of "fairness". Attitude towards the Decision-Making Process (DMP) measures how favorably or unfavorably respondents respond to the methods that state or federal policies utilize to make decisions about how land and other resources can be used. Accessibility measures whether respondents feel able to participate in these decision-making processes. In general, respondents indicated that they felt moderately able to participate in decision making about how resources in Alaska are used ($M = 4.8$, $SD = 1.9$). Attitudes about the fairness of decision-making processes ($M = 3.4$, $SD = 1.3$) and the way that decisions are made ($M = 3.6$, $SD = 1.2$) were both unfavorable. Federal resource use policies ($M = 3.1$, $SD = 1.7$) were considered more unfair than state policies in Alaska ($M = 3.4$, $SD = 1.8$), although respondents generally felt that federal policies were slightly more fair to Alaskan residents than to people who don't reside in Alaska ($M = 3.7$, $SD = 1.6$).

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Table 4.19

Dimensions of Confidence in Decision-Making Process Measurements

Confidence in DMP Items	Perception of Fairness M / SD	Attitude towards DMP M / SD	Accessibility M / SD
The State of Alaska makes resource-use policies that are fair to all Alaskans.	3.4 / 1.8		
The federal government makes resource policies that are fair to all Alaskans.	3.1 / 1.7		
The federal government makes resource-use policies that are more fair to Alaskans than people who live in the Lower 48.	3.7 / 1.6		
How do you feel about the way that the state government (e.g., legislature, ADF&G) makes decisions about the way land and other resources can be used?		3.7 / 1.5	
How do you feel about the way that the federal government (e.g., Congress, Fish & Wildlife Service, National Park Service) makes decisions about the way land and other resources can be used?		3.4 / 1.6	
I feel able to participate in decision making about how Alaska's resources are used.			4.8 / 1.9
TOTAL MEAN/SD	3.4 / 1.3	3.6 / 1.2	4.8 / 1.9
CRONBACH'S ALPHA	0.69	0.50	n/a

In Table 4.20, the three dimensions of Confidence in DMP are examined across generation type. While all generation groups felt that state and federal policies are unfair, the Alaska Native group indicated a significantly greater sense of unfairness ($M = 2.6$, $SD = 1.0$) than either Second-Generation ($M = 3.4$, $SD = 1.6$) or First-Generation ($M = 3.7$, $SD = 1.2$) Alaskans. While Alaska Natives felt that state and federal policies were equally unfair to all Alaskans, First-Generation and Second-Generation respondents

both indicated that federal policies are less fair than state policies. Second-Generation respondents ($M = 4.0$, $SD = 2.1$) had a neutral attitude to state policies where First-Generation respondents ($M = 3.5$, $SD = 1.2$) had a slightly more negative perception. However, where First-Generation respondents ($M = 3.4$, $SD = 1.6$) felt that federal policies were similar to state policies, Second-Generation respondents ($M = 3.0$, $SD = 1.8$) felt that federal policies were decidedly more unfair. Second-Generation respondents ($M = 4.1$, $SD = 1.5$) were neutral about whether federal policies were more fair to Alaskans than to people in the Lower 48. Both Second-Generation ($M = 3.5$, $SD = 1.7$) and Alaska Native ($M = 3.0$, $SD = 1.3$) respondents measured disagreement with that statement, indicating a perception that federal policies may be more fair to non-Alaskans outside of the state than to residents within Alaska.

Table 4.20

Dimensions of Confidence in DMP by Generation Type

Confidence in DMP Dimensions	AKN	GEN1	GEN2
Perception of Fairness	2.6 / 1.0	3.7 / 1.2	3.4 / 1.6
State decisions are fair to all Alaskans	2.4 / 1.3	3.5 / 1.5	4.0 / 2.1
Federal decisions are fair to all Alaskans	2.4 / 1.6	3.4 / 1.6	3.0 / 1.8
Federal decisions favor Alaskans	3.0 / 1.3	4.1 / 1.5	3.5 / 1.7
Attitude towards DMP	2.9 / 1.0	3.7 / 1.1	3.9 / 1.5
Favorability towards state decisions	2.9 / 1.2	3.8 / 1.5	4.1 / 1.7
Favorability towards federal decisions	2.8 / 1.5	3.5 / 1.6	3.7 / 1.7
Accessibility	5.5 / 1.8	4.6 / 1.8	4.8 / 2.0
Feel able to participate	5.5 / 1.8	4.6 / 1.8	4.8 / 2.0

All generation groups also indicated a negative attitude towards the approach that state and federal agencies take towards making policies. Second-Generation respondents ($M = 3.9$, $SD = 1.5$) showed the most neutral attitude, while First-

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Generation respondents ($M = 3.7$, $SD = 1.1$) was slightly more negative. Alaska Natives ($M = 1.9$, $SD = 1.0$) measured significantly less favorability towards both state and federal decision-making processes. All groups showed less favorability towards federal processes than state processes.

Despite a strong perception that decision-making processes are unfair, Alaska Natives ($M = 5.5$, $SD = 1.8$) were the group most likely to feel that they are able to participate in decision-making processes about natural resources. Second-Generation respondents ($M = 4.8$, $SD = 2.0$) measured neutral on this statement, while First-Generation respondents felt the least able to participate ($M = 4.6$, $SD = 1.8$).

Narrative answer analysis.

Question 15 of the public survey invited participants to respond to the following open-ended questions: “If you could change one policy about resources and/or the environment in Alaska, what would it be? In your opinion, what needs to happen for this policy to be changed?” A total of 58 (70.7%) respondents provided narrative answers. Of these, 13 were from Alaska Native respondents, 22 from First-Generation respondents, and 23 from Second-Generation respondents. The mean age of respondents who answered Question 15 was 51.8 years and the mean length of residency was 35.6 years, which are nearly identical to the age and residency demographics of the entire sample. The responses can be grouped into five major categories: fairness, special interest groups, public’s perspective on the role(s) of government agencies, subsistence and sovereignty, and local relevance.

Fairness. Two respondents specifically referenced the concept of fairness. One stated that they “believe the current structure of allocating resources is reasonably fair for all of the state’s residents” (Survey 60), while the other implied that allocation

decisions unfairly favor special interest groups. Only “limiting [special interest groups’] input could change the allocation of resources and at the very least let them have the perception of fairness for all user groups” (Survey 82). The role of special interest groups was a major theme for these narrative answers.

Special interest groups. Four respondents, almost exclusively from the First-Generation group, wrote that they would support policies that encourage more development of Alaska’s natural resources. These respondents felt that natural resource production would boost the State of Alaska’s economy. One 77 year-old respondent, who has lived in the state for 55 years, correlated natural resource development and the preservation of Alaska Native culture:

We need to... be cautious in mandating too many regulations that impede development and jobs for Alaskans. Anchorage is known as the largest Native "village" in Alaska. Why? No economy in rural Alaska. Not enough jobs. We are seeing a marked 'depopulation' of Native Villages because of poor to non-existent economy. Alaska needs well planned and executed development. Alaska Natives need jobs and job skills. I want them to continue living in their villages and keeping their cultures. (Survey 59)

To these respondents, environmentalists are special interest groups “who simply want to ‘lock up’ our state and land” (Survey 49) by instigating “too many regulations that impede development and jobs for Alaskans” (Survey 59). There is also a tendency to refer to “extreme environmentalists” from outside Alaska. One respondent asserted that “Alaska should be permitted to utilize her natural resources without interference of those who do not, have not, and/or will not ever reside here. Prime example is drilling in ANWR. Those not from here have no idea the actual size of the drilling area in comparison to the rest of the refuge. We are a vast state, most of which is not even accessible by ‘everyday folks’” (Survey 26).

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In contrast, 23 respondents wrote in support of specific pro-conservation policies and/or policies that restrict industry or resource development. Of these, 13 were First-Generation, 6 were Second-Generation, and 4 were Alaska Native, indicating that non-Native residents who moved to Alaska as adults were the most vocal and the most internally divisive on whether conservation or resource development should be prioritized by the state. Most pro-conservation responses echoed the sentiment that the government should “place more weight on non-consumptive uses when resource decisions are made/policies enacted” (Survey 28). For these respondents, changing “this resource-driven approach in favor of more conservation” (Survey 11) would mean ending the Pebble Mine and Donlin Gold mining projects, no drilling in ANWR or the sea, and “increasing protections” for the Arctic, Bristol Bay, salmon-bearing rivers, watersheds, old-growth forests, land, air, flora, and fauna.

Those who wanted to see the government put greater restrictions on industry suggested “stronger rules on reclamation on mining areas when finished, a deposit or bond installed to help assure an improvement to lands are improved ” (Survey 40), “charging industries a fee for harvesting our resources, i.e. fishing, mining, timber” (Survey 45), “tax[ing] the companies that take our resources and use that money to build better protections for our land and wildlife” (Survey 71), and holding industry “accountable to develop these resources under strict environmental oversight” and “heavily” taxing these oil, mining, and timber industries (Survey 66).

In addition to concerns about “environmental safety and high potential for catastrophe” (Survey 74), there was concern that industry and development are short-sighted priorities: “I’m not sure what the specific policy would be, but in general I would like long-term sustainability to be prioritized over immediate economic gains. For example, I think the long-term health of our salmon should be prioritized over hazardous mining and oil and gas extraction” (Survey 76).

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Six respondents specifically wrote of the state's responsibility to ensure long-term economic benefit for state residents. One respondent wrote that they strongly disagreed with local and state officials "about resource extraction, i.e., their relentless push for mining and disruption of traditional hunting and fishing activities important to local communities. The state should place more emphasis on the local uses of lands besides mining. It makes no sense to disrupt and destroy local fauna for the short term, such as mining in remote areas on a large scale when other uses far more valuable exist, such as ecotourism and backcountry guiding, etc." (Survey 32). A few cited long-term sustainability over profit or "immediate economic gains" (Survey 76), with a need to "think wholistically [sic] and sustainably - not \$ and resource extraction without full regard for public interest. There are many ways to promote good paying jobs and economic/social vitality" (Survey 56).

Ten respondents (8 First-Generation; 2 Second-Generation) addressed concepts related to state agencies "catering to" developers or being influenced by politics, due to "...Executive Branch leadership decisions re: staffing" (Survey 22). The Alaska Department of Fish & Game was mentioned more than once, for "discount(ing) fish habitat in favor of economic development" (Survey 47) and "sacrific(ing) fish habitat to benefit developers on a regular basis while using no science to support those decisions" (Survey 36). One respondent lamented that state and federal laws both "favor large-scale development over the culture, traditions, and desires of both Alaska Natives and Alaskans who honor and respect the land" (Survey 44) while another thinks "that special interest groups (especially those that can financially influence) have too much clout in making decisions on management of Alaskan resources. Limiting their input could change the allocation of resources and at the very least let them have the perception of fairness for all user groups" (Survey 82). These responses indicate that industry might be considered a major special interest group that has, or is perceived to have, more

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direct access to decisions related to natural resource use than local or individual residents. It is recommended that future studies on this topic include industry as a stakeholder.

Residents' perspective on the role(s) of government agencies. Many of these 10 respondents also offered suggestions on how state and federal agencies could better fulfill their role(s) when balancing the interests of for-profit industries with the needs of local communities, although one 30 year-old, Second-Generation respondent did remark that "unfortunately, I don't know enough about politics to know how to change this. Elect people who do?" (Survey 71).

Another respondent suggested "less political motivation would be good and increased accountability of Department & Divisions within state government" where long-term planning would be "inclusive of long-term views and needs" (Survey 39). Similarly, another wants "consistent policy that doesn't 'flip flop'" (Survey 48), presumably as new government leaders are elected. Other respondents called for greater transparency, which means "encouraging public participation in land-use decision-making" and requiring "cost/benefit analyses & environmental assessments on all proposed projects that are industrial scale" (Survey 55), as well as utilizing the "best available technology and data when making permit decisions. Or explain why this information is not being used to make a decision and why" (Survey 47).

One respondent described a four-point process for project review that would be less conducive to special interest groups, such as developers: "1) Provide a more 'balanced' approach to project review; 2) develop rule mandating cost-benefit analysis of large projects that require multi-agency participation; 3) Formalize review of rulemaking actions in terms of environmental justice; 4) Review and develop policies and procedures for ADFG Title 16 permits that consider long-term effects on aquatic resources" (Survey 22).

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And another respondent, who suggested that the federal government is primarily responsible for the environmental safety of resource extraction projects while the state is primarily responsible for collecting taxes on extraction projects, recommended that the state could better serve its constituents by “enacting much higher taxes on oil companies as they do in Norway, and that revenue should be used for state infrastructure, social services, and education” (Survey 74).

Many of the responses provided insight into what participants felt were appropriate roles for government agencies. One felt that government should play a large role in overseeing public resources, commenting that Individual Fishing Quotas (IFQs) “should be owned by the state and leased to resident fisherman” because there should be “no private ownership of a public resource” (Survey 30). Another wrote that the “primary objective (of the state is to) maintain as much of the natural habitat and resources as possible” (Survey 23). This mandate is driven by the concept that “Alaska is beautiful and honestly must be saved and cared for”, implying that state policies would be more effective at stewarding public resources than the efforts of local residents. One participant who was raised in Alaska would like to see state agencies “come to an understanding/education on the impact of climate change to Alaska and Alaskans” (Survey 82), which may be a response the current governor recently disbanding the State’s Climate Change Commission. The State of Alaska’s position on climate change impacts in Alaska may be one of the concepts that another respondent accuses state agencies of “flip flopping” on as the composition of elected officials in Juneau changes every couple of years.

Conversely, many more participants provided responses that indicated government agencies should have a diminished role in overseeing public lands and resources. The participant who suggested “more community-driven conversations (policies)” felt that local actions were preferable to “federal overreach” (Survey 4). One

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50 year-old resident who had been born in Alaska wrote that the resources extracted by the oil, mining, and timber industries “belong to the people, not the government, and not industry” therefore those industries need to be “heavily taxed” and “held accountable to develop these resources under strict environmental oversight” (Survey 66). This respondent seems to see government as a mechanism for collecting taxes, developing policies, and providing oversight on behalf of all residents who “own” the resources. Another participant from the same generation wrote that the government does need to be involved in drilling permits but “only in a small degree” because officials outside of Alaska may “have no idea” about local knowledge regarding resources such as the Alaska National Wildlife Refuge (ANWR) (Survey 26).

A 46 year-old resident who was raised in Alaska shared a personal story about how the broad federal Marine Mammal Protection Act negatively impacts his family. As a non-Native person, he is not allowed to hunt for bearded seal. He is married to an Inupiaq woman and he would like to “perpetuate the Inupiaq culture and traditions of my own children” but cannot “participate in the hunt”. Instead, he pays someone to catch a bearded seal for the family. In his words, “non-native spouses need to be able to provide for their families, too” (Survey 57). A Native participant also wanted to change the MMPA and/or similar federal regulations that protect “predators such as wolf, sea lion, sea otters, and seals” (Survey 61). It is unclear whether this resident wanted the ability to hunt more of the predator species for subsistence or to prevent them from competing for more desirable species, especially as this resident would also like to see an increase in the number of fish that can be taken under subsistence. Another Alaska Native wrote in support of a proxy hunting and fishing program that “allows younger, able-bodied people to hunt or fish on behalf of the elderly or disabled”. It is unclear whether they are referring to a local or tribal policy, but they would like to see it “applied at state and

federal level(s), as well as extended for firewood harvest” (Survey 70), implying that this is a locally-driven practice.

Subsistence and sovereignty. A number of the Alaska Native respondents would like to see preference given to Alaska Native residents in subsistence harvest allotments, as well as greater authority given to tribal entities. Where non-Native residents may have requested diminished government oversight, one Alaska Native framed a similar request in this way: “lessen outside offices that make decisions on land use. Focus more on tribal strength rather than village, city government and state agencies” (Survey 72). Two respondents suggested that the State of Alaska’s Constitution “where it gives everyone the same rights for subsistence/personal use. I would give AK Native priority” (Survey 75) no matter where the Alaska Natives currently reside. “Subsistence uses very little of the resources and others should not fear this,” one respondent wrote (Survey 78), implying that Alaska Native residents perceive concerns about competition or scarcity from other demographic groups in the state.

Some Alaska Native participants suggested ways that government agencies and tribal entities could cooperate or co-manage resources. One suggested that “science and cultural knowledge should be consistently used together to manage resources and environment” (Survey 80) while another asserted that Native residents should have “seat(s) at the table where decisions are being made” because “Alaska Native people have been managing the resources of this land much longer than any other race of people successfully” (Survey 79). This participant expressed concerns that current decision-makers in Alaska “lack the knowledge and history of how/who owns the land” as well as “knowledge of the corruption that took place putting the Native people in a huge disadvantage.” One participant advocated strongly for full tribal sovereignty, saying

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that “tribes should be able to manage fish and game resources on their ancestral lands” (Survey 81).

Local relevance, local input. A number of responses highlighted a shared perspective that prioritizes local relevance and local impact, even for resources that may be under federal purview. The following responses show a clear in-group bias for Alaskan residents, which implies that local resources should benefit the local people – either economically or through subsistence. A number of participants called out instances of wasteful fishing and hunting practices by people who don’t reside in Alaska. Suggested solutions to these practices focused on policy changes in the state’s purview, including one policy that would give exclusive preference to Alaska residents:

If you take a wild game you should be required to take the meat back to place of origin, like if a person comes from California, shoots a moose, he should be required to take meat with him back to California instead of shit canning the meat in a garbage dump and just bringing back the horns. (Survey 14)

Stop hooking and releasing sports fish. Address black marketing of fish (particularly non-resident sport). Stop high grading sports fish (keeping trophies, releasing small). All fish leaving AK must have a fish ticket/# identification to track back to the fisherman/processor. (Survey 30)

Limit sport fishing and hunting guides to Alaska year-round residents only, this can be accomplished by not renewing out of state licenses. (Survey 73)

Other responses complained about workers from Outside (of Alaska) who work in the extraction industries on a regular basis but commute from other states or those who work in seasonal positions in Alaska and then take their earnings home in the winter. Concerns about these practices were largely economic. One participant suggested taxes for non-local users to ensure the sustainability of resources:

Non-local guides (and to a less extent, commercial fishermen) are a massive problem, especially in rural Alaska. These guides target fish or wildlife resources that locals use. But because the guides

aren't local and typically only work in that region for a few years, they aren't interested in ensuring that the resource is sustainable. I've seen the same guide mentality on the Kvichak River and here in Sitka: NO respect for the resource or local usage. I would recommend an income tax on non-local guides so that lodges have an incentive to hire locals who are more prone to care. (Survey 50)

Another respondent suggested that the state should "tax the heck out of non-residents who come to the state temporarily to work in resource extraction (fishing, mining, oil, etc.) in an income tax" because "right now, too many of those wages leave the state" (Survey 20). While another also suggested "tax(ing) out-of-state workers in commercial fisheries and oil industry, etc.; I want fewer Alaskan dollars leaving the state" (Survey 27). This participant acknowledged the ingroup bias for Alaskans and the conflict that would arise from this protectionist perspective: "We would need to strong-arm the industries. I don't think there's a very diplomatic way to differentiate between in-state and out-of-state workers. Hard feelings are inevitable."

CHAPTER 5: SUMMARY AND CONCLUSION

INTRODUCTION

This study provided insight into key concepts and relationships critical to effective Diversity, Equity, and Inclusion (DEI) efforts towards more equitable participation in decision-making around shared resources. The three studies in this project were designed around a model that described current vectors for participation in public decision-making, with the intention of illuminating both (a) existing barriers that would explain why certain demographic groups remain inequitably represented in the decision-making processes, as well as (b) potential bridges or opportunities to strengthen equitable and inclusive participation across all demographics. Each study focused on the roles and perspectives of specific audiences along this spectrum:

- Research Study 1 focused on a qualitative grounded theory study with urban park system managers to explore best practices in engaging the public sector in ways that result in equitable participation in decision-making processes by community members.
- Research Study 2 investigated in-group and out-group affinity groups that encourage access to and participation in national parks through a qualitative grounded theory study.
- Research Study 3 was a mixed-methods grounded theory study that gave particular attention to Alaska residents as a subgroup of the public that has close ties to land use activity and policies. The predominant viewpoint provided in this sample was provided by White, dominant-culture citizens who represent the voting majority in their local and state communities. The data in this study does

not represent the totality of viewpoints within the public, nor does it raise the voice of vulnerable populations targeted by DEI efforts. Rather, the study focuses on citizens from the majority-bloc voting base as presumably wielding greater potential for sustaining barriers and/or building bridges with other demographic groups.

Data were compared across the three studies, seeking to reveal both commonalities and differences in how the sample populations from across the spectrum responded. Figure 5.1 demonstrates our combined methodology.

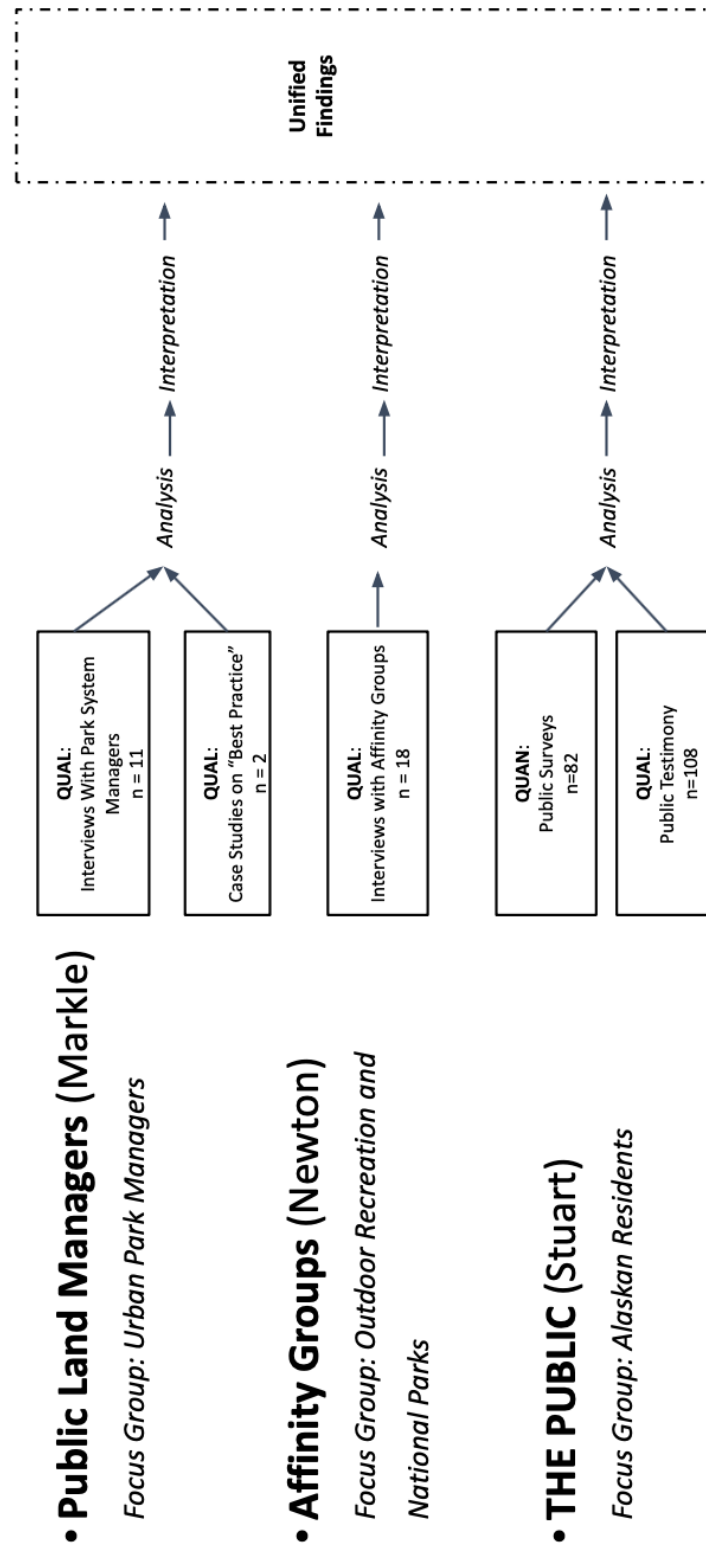


Figure 5.1 Three researchers developed unique research protocols and identified distinct research audiences. Research and analysis methods were conducted with the intent of applying unified findings to the process at large.

Three key take-aways evolved through this comparison: a deeper understanding of equity and inclusion, a universal applicability of the study components, and a definitive path to increasing diversity through the convergence of inclusion and equity.

Equity and inclusion. Our research found common ground with the ways in which equity and inclusion were described in the literature review. Participants in each dataset spoke to equity and inclusion within public decision making as a processes that face significant challenges. At the same time, participants clearly felt that there are significant efforts being made in this direction and that there exists strong potential for new approaches to effectively increasing equitable inclusion of current outgroups in policy making. Participants across the spectrum presented concrete and well-informed definitions of equity, as well as their feelings about whether inclusion should be a priority for government agencies. reasons for their feelings of inclusion and their views on equity. It is notable that this study confirms that a broad cross-section of the participants in the public decision-making spectrum agreed that access is not equitable to all groups or individuals, and that inclusion of all audiences is an area that requires further attention. A clear exception to that sentiment, however, were many members of the Alaskan public who tended to express concerns about inclusion as it pertained to their own feelings of being included, accepted, or judged by others – rather than whether inclusion of all people and voices within their community should be a shared goal regardless of how their personal measurement of inclusivity might improve during the process.

In the data derived from members of the public in Alaska, it is clear that any group of people may choose to collectively measure diversity based on personal preferences (e.g., as one member of the community expressed it, diversity could be

measured through the acceptance that some people like chocolate ice cream while other people prefer spumoni). In this way, community members may believe themselves to be inclusive while still reinforcing attitudes that are intolerant of other faiths or races. It should be noted that while the majority of community members in both sections of the Alaska Study reported government policies and processes to be unfair and intolerant of their beliefs, this majority was predominantly White. Some also expressed identities as 'Christian' and 'conservative'. In other words, this sample of the public did not include a representation of, and therefore did not give voice to, the vulnerable populations most commonly targeted in government inclusion efforts.

Universal applicability of findings. The researchers found that although they individually focused on different audiences, the results of each component could be applied across the research studies. The cross-comparison provided by this collaborative approach led to further revelations in each study sector. Highlights from these revelations are listed here and will be discussed further in Section II, Main Findings:

- Research Study 1: Public land managers help the public move up Equity and Inclusion scales. In many cases, it is public land managers who shift members of the public from their existing position on the spectrum through intentional, objectives-based programming. Without the visionary leadership of agencies, efforts towards increasing equity and inclusion across the spectrum would not happen.
- Research Study 2: Allies also help outgroup members move up the Equity & Inclusion scale through intentional activities. Outgroup members expressed that agencies and allies who ensure that diverse

audiences are represented is critical to building bridges that lead to greater outgroup participation.

- Research Study 3: Barriers described and/or demonstrated by the general public provided a greater understanding of the ingroup perspectives on agency efforts to achieve inclusion through intentional top-down methods. Although intentionality is a key component for successful DEI results, it can also trigger ingroup resistance to what may be perceived as authoritarian methods. The better that managers and other “influencers” can understand these perspectives and incorporate them into the design of their outreach, the more successful their efforts to balance ingroup resistance and outgroup representation will be.

A path to increasing diversity. Despite resistance among pockets of non-allied ingroup community members, this project revealed that the most effective path to increasing diverse participation is through intentional inclusive goals that apply best practices in building equity. As noted in a recent article from Non-profit AF, the three researchers acknowledge and embrace the concept that the solutions for improving access to decision-making fall on those in places of power and privilege, not on those currently lack equitable representation and voice (Le, 2019). We developed the following equation to represent this pathway:

Intentional Inclusion + Equitable Practices = Increased Diversity in Participation

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Intentionally holding inclusion as a high priority is the necessary first step towards diversity. However, as the three-person coalition on the city council in Homer, Alaska, learned, diversity will only follow if the acting agent or agency then applies best practices in creating equity-building activities. To be successful, the focus of the equation cannot be the intended result. A community may measure as racially diverse during a decadal census but that does not mean that the community provides equitable representation of the diversity that exists. Rather, the equation leads to success when the value of inclusion and effective equity-raising practices are simultaneously sustained over time. Only then will an effective increase in diverse participation follow.

With this revelation, the three researchers modified our model for increasing participation through access to public decision making. The model expands from a generic view of building solutions via bridges between two sectors of people or agencies to hinge on how increasing inclusion and equity practices simultaneously lead to increased diversity. Figure 5.2 depicts the original model of the relationship between in-group and out-group positions, and shows the intent to identify barriers, leading to solutions via bridge-building between the two positions.

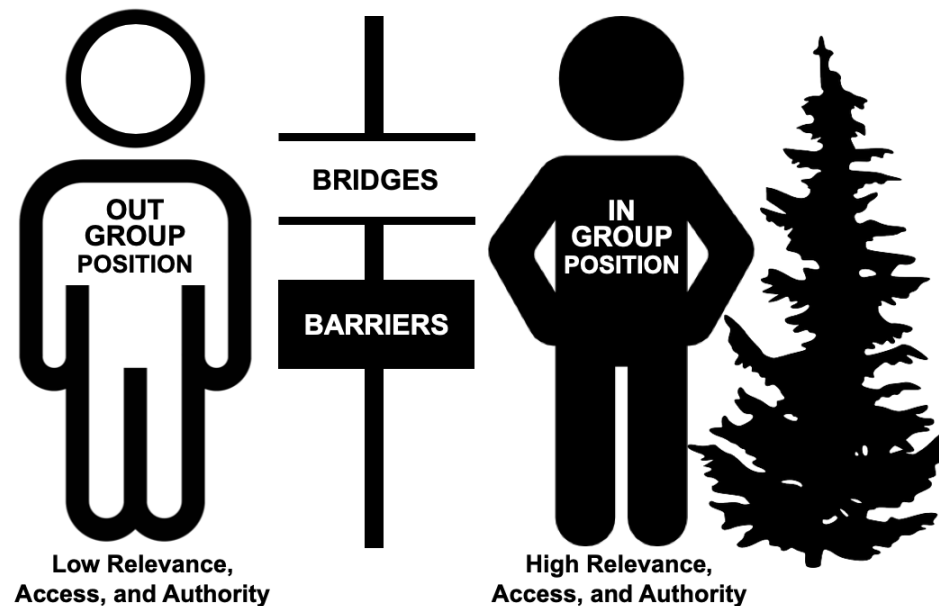


Figure 5.2 Original Model. Research participants represented in-group and out-group positions and provided information on barriers to equitable participation and potential solutions.

Figure 5.3 presents a new model developed through the three research studies. In this model, the researchers summarize that the most direct path to increasing access to public decision making is to increase equity and inclusion in tandem. Increasing both the intentionality of inclusion and the practices of equity ultimately lead to measurably higher rates of actively diverse participants. This activity should be sustained and dynamic so that diverse participation reflects the diversity existent in the community at any point in time.

In this model, the X-axis represents inclusion and for the purposes of this study is well-articulated by the American Alliance of Museums' definition of inclusion, which "refers to the intentional, ongoing effort to ensure that diverse individuals fully participate in all aspects of organizational work, including decision-making processes." It also refers to the ways that diverse participants are valued as respected members of an organization and/ or community. While a truly 'inclusive' group is necessarily diverse, a 'diverse' group may or may not be 'inclusive.'"

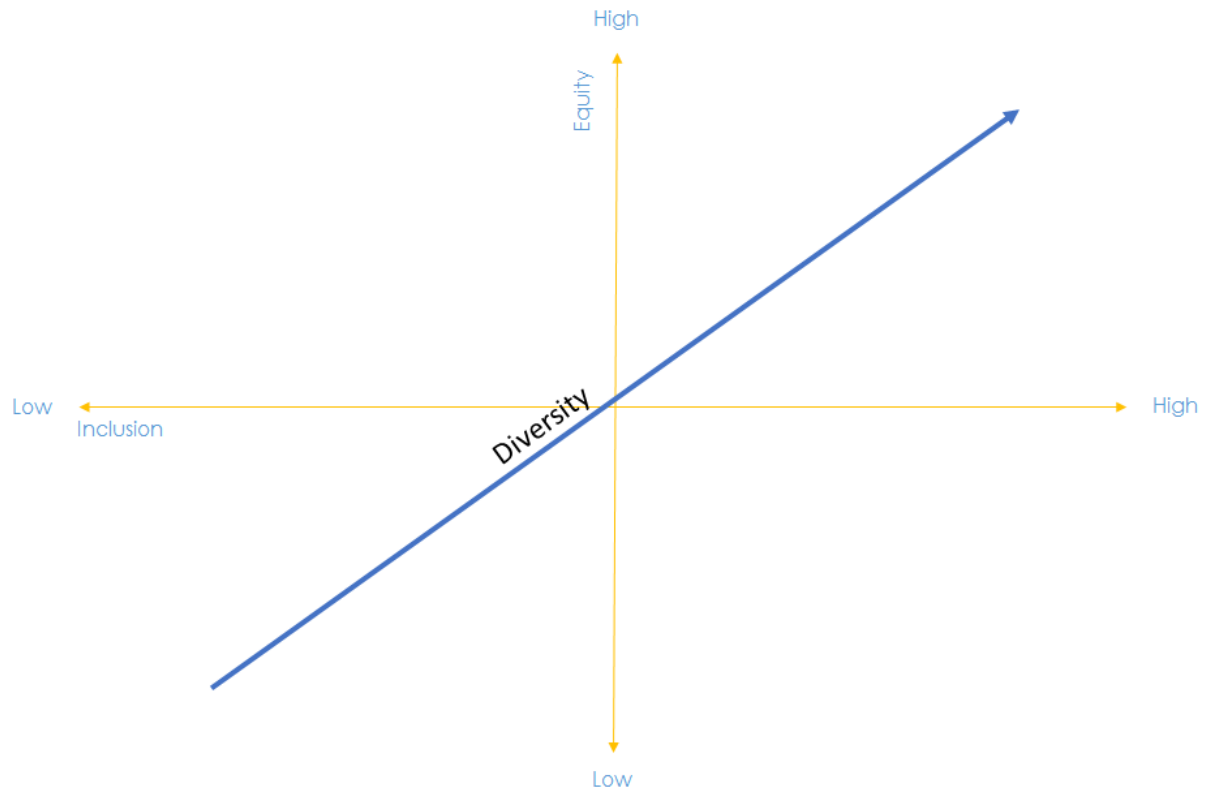


Figure 5.3 New Model. Increasing both inclusion and equity in access to public lands has a direct positive correlation with the diversity of participants.

The research findings support a definition of inclusion as being focused on intentionality. For instance, Study 1 showcases that almost all urban park systems have an incredibly diverse community of residents, and many have policies and mandates in place that support inclusion efforts to increase access to parks, programming, community engagement, and decision making by all residents. Resident's participation and feedback are valued and respected, as park systems try to be welcoming to all. Study 2 findings from both out-group- and in-group-based organizations indicate that intentionality is the key to an inclusive environment, and that people will be able to recognize an inclusive national parks system when the visitors, employees, and stories told represent the full diversity of the American public. Part of Study 3 focused on a city

council resolution that is commonly referred to as the “Inclusion Resolution” because it proposes a declaration that the City of Homer, Alaska intentionally “adheres to the principle of inclusion.”

The Y-axis of the model represents equity. Equity for the purposes of this study also draws heavily from the American Alliance of Museums, which defines equity as “the fair and just treatment of all members of a community. Equity requires commitment to strategic priorities, resources, respect, and civility, as well as ongoing action and assessment of progress toward achieving specified goals.” In other words, equity focuses on methods for increasing diversity in participation; it makes inclusion actionable. Research findings validated this definition:

- Study 1: Urban park system managers felt that equity in decision-making is when everyone has an equal opportunity to be involved with decisions, voices are heard, and opinions are encouraged from all community members. Many park systems had policies and mandates in-place that support and drive the work.
- Study 2: Most participants in the research agreed that in general, access to national parks is equitable. There are no policies, rules, or regulations that prevent a particular group from accessing national parks, unlike in the past where some national parks followed local custom of implementing Jim Crow-era laws. However, in practice, participants identified concerns about methods that could adversely affect equal participation, such as the cost of entering national parks, and accessibility limitations for some visitors because of ability level or gender identification.

- Study 3: The resolution proposed by the Homer City Council proposed “embracing” and “rejecting the harassment of” vulnerable sectors of the community based on the qualifiers of skin color, country of birth, faith, sex, gender, marital status, political ideology, or ability. These would become equity-building behaviors by which inclusion would be enacted. Public supporters of the resolution referred to “expressions” of narrow-mindedness, hatred, or intolerance. These would be considered behaviors of inequality.

The final component of Figure 5.3 is the directional arrow indicating diversity. Diversity for the purposes of this study represents the measurable outcome of effective inclusion through equitable practices. Diversity describes individual differences which may be related to a number of factors, including but not limited to race, culture, socio-economics, gender, religious, sexual orientation, country of origin, ability, life experiences, learning styles, etc. A number of affinity group interviewees suggested that successful diversity is measured against the demographics of the general population. That is, a diverse participant group would proportionately reflect the varied demographic factors found in the entire pool of stakeholders.

Figure 5.4 positions the research audiences on a spectrum of equity and inclusion. It is a pictorial representation of how the researchers evaluated the inclusiveness and equitable practices of the various groups who participated in the three studies. The three researchers utilized a qualitative process to reach consensus on where the markers were placed. The process included the following:

1. The three researchers jointly developed working definitions of equity, inclusion, and diversity for the purposes of the study (see table 2.2).

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2. Each researcher independently analyzed the actions of the group in their particular study against the definitions and placed them on the X and Y axis in a shared document.
3. The researchers then collectively reviewed the placements, discussing the various elements that led to the placement. Working together helped ensure appropriate calibration of intent and meaning of the definitions relative to the research.

Research groups are placed in the relative area from our research but are subject to move as efforts change.

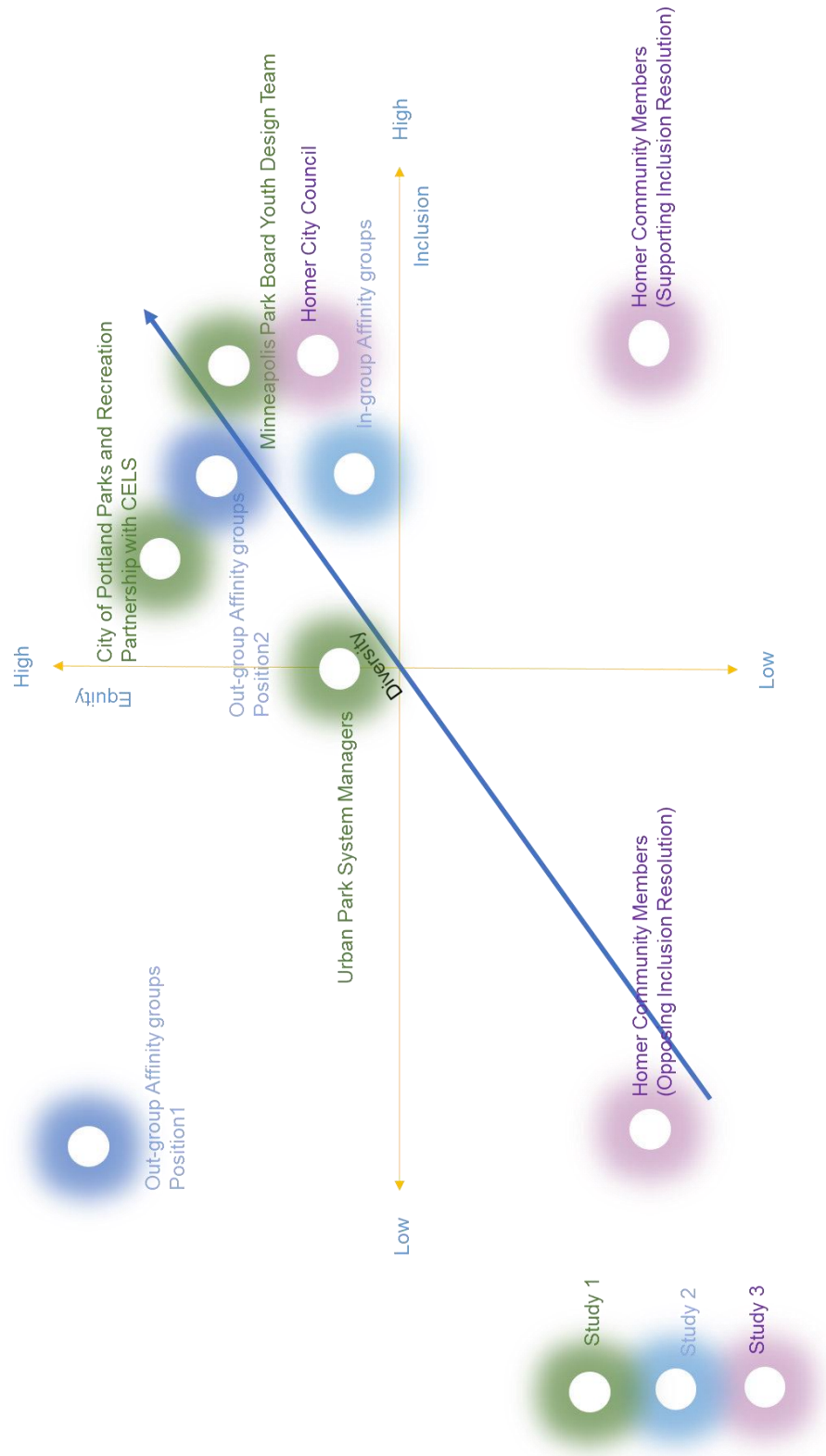


Figure 5.4 All three research audiences with associated groups of study experience an increase in diversity as inclusion and equity efforts grow.

Two particular groups help illustrate the process and the calibration exercise. First, Stuart originally placed Homer City Council in the upper right position of the upper right quadrant, indicating it was the peak of both equity and inclusion, based on its work to introduce a resolution specifically stating that the city supported diversity. However, upon discussion, the researchers acknowledged that the resolution did not pass, indicating that the practices of equity and inclusion were not sufficiently realized to garner sufficient community support. While the intent would be ranked high for equity and inclusion, the practice and reality of achieving fell short.

Second, out-group affinity groups appear twice in Figure 5.4. This approach was discussed extensively by the researchers, to address an apparent conflict in behavior. For instance, while there are many times out-group affinity groups would welcome all in decision-making and participation in activities, there are times when they limit the participation of allies. While understandable that detractors would not be included, the behavior of excluding allies could invalidate the groups' inclusiveness. However, upon deeper conversation, the researchers agreed that exclusion, deemed necessary in occasions when including allies would inflict trauma and stress on out-group participants, or prevent forward movement because of allies' lack of understanding of the issues, makes sense. Rather than placing the out-groups low on the inclusivity scale in their entirety, the researchers developed a solution of placing out-group affinity groups on the matrix two times, with "Position1" representing times when allies are excluded, and "Position2" reflecting all other scenarios. These two examples illustrate how the researchers developed relative rankings of the groups' placement on Figure 5.4, and the calibration methods.

MAIN FINDINGS

Barriers prohibit participation in public lands by all.

Numerous barriers were cited throughout the research that prohibit full participation by all community sectors in public lands including urban parks, as well as in decision making that leads to equitable outcomes. Challenges can be grouped as either intra-barriers, which are seen within individuals, groups, or organizations, or inter-barriers, which are seen between groups across society. Intra-barriers include difficulties such as: lack of trust, deficient group representation, low familiarity with public lands, and general shortage of resources that allow for opportunities in public lands and engagement that leads to equitable outcomes. Inter-barriers involve: lack of understanding of other cultures, groups, and agencies, and inconsistent priorities, policies, and mandates that drive the work to promote diversity, equity, and inclusion in public lands and access to decision making.

Intra-barrier 1: lack of trust. Intra-barriers pose challenges within groups. Lack of trust was cited by all three groups of research participants. Urban park system managers felt that there was a lack of trust of them from the public including from out-group or affinity groups. Adding to challenges, managers noted that there is often a fear of government, and engagement outcomes are often hard to see because they can be intangible. Affinity groups cited feeling unwelcome and the presence of either unconscious or conscious bias on public lands, so relationship building is hard to develop, and further contributes to the lack of trust. The views expressed in the Alaskan study revealed that there is an erosion of trust in delegated representation, and decisions by both state and federal agencies are considered unfair to all residents. Alaskan residents also feel that corporations have closer ties to agencies and a 'voice'

supersedes their own. Building bridges amongst public land managers, out-group groups, and the public is key to developing trust. Outdoor recreation agencies need to create trust with key constituents within the community to make the benefits of outdoor recreation widely available (Burns, Covelli, and Graefe, 2008).

Intra-barrier 2: lack of representation. Affinity groups have a hard time identifying with public lands including urban park systems, because they don't always see their group in park visuals, and printed materials as well as signs are only in English. Also, their culture and story may be erased from some sites. Managers noted a lack of participation in engagement opportunities in urban park systems, making sure that there is adequate cultural representation may help efforts. This may include changes in hiring practices to attract a more diverse work force, and including a variety of community cultures in park visuals including both online and printed media. Endeavors, such as the Minneapolis Park Board's, Youth Development Team, are important to connect youth to the field of Parks and Recreation and the careers involved, so the future of the field is more culturally diverse.

Intra-barrier 3: unknown tools and opportunities. This barrier includes lack of familiarity of both engagement tools and techniques from urban park managers, and public land opportunities from an affinity group standpoint. Often, park managers utilize the public engagement methods that they are the most comfortable using, so many park systems do not cast a wide enough net of engagement tools and opportunities to reach a diverse segment of the community. To adapt with changing demographics, a vast array of tools and techniques need to be implemented to reach the greatest number of resident voices. Affinity groups have a lack of familiarity with public lands including how to get to them and their entry points. Numerous interviewees cited, "greater access",

being critical to get opportunities for all to participate and visit public lands. The inadequate transportation and inadequate facilities constraints are correlated with socioeconomic characteristics of ethnic minorities in the United States (Scott, 2013). Adding public transportation or rerouting existing public bus lines via parks may alleviate the transportation issue to some extent (Ghimire, 2014). Out-group outdoor groups feel they lack the skill-set needed to participate in activities in public lands, and both from a cultural and family perspective, they are unknown and irrelevant to them. Adding to the unfamiliarity are fears of public lands, and the uniform that park employees sometimes wear. A less formal park uniform may ease fears from some affinity group participants.

Intra-barrier 4: lack of resources. Both the urban park managers and affinity outdoor groups cited this barrier. The urban park managers noted that they lacked the resources of staff time and money to do comprehensive public engagement. Park managers also lacked the language skills to engage with non-English speakers. Managers need to seek out cultural group partners that can be contracts with departments such as the City of Portland's Community Engagement Liaison's (CELs) to help with translation services. Affinity outdoor groups had the same resource restrictions of time and money, but also lack of appropriate equipment, distance and transportation to get to parks, and facilities were noted. Many affinity group participants have more pressing issues and lack the time to enjoy public lands (Roberts, 2009). Knowing that transportation is a barrier, park managers may want to strategize in considering a location in an easy to get to location for public engagement. They also, may consider adding bus routes to include parks to increase ease of access, and equipment loan and/or rental programs.

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Barriers also exist between groups. The lack of inter-group understanding is an inter-barrier that was stated in both the urban park managers and the Alaskan public research groups.

Inter-barrier 1: lack of cultural knowledge. Urban park managers cited that there is a lack of cultural knowledge amongst communities, and many noted they were unsure why certain residents didn't attend public engagement meetings related to urban park systems. Working with groups like the CELS program in the City of Portland help a mutual understanding and learning about the community's cultural history and current interests and needs. Taking the time to understand residents and park users is important for managers to consider, so there are more effective opportunities for public engagement and park participation. The Alaskan public research group noted a desire for agencies to rely on science and be transparent in why and how they make decisions. They also lacked an understanding of how local government works; specifically, the difference between how resolutions and legislation impact the community, as well as valid processes for city council members to make proposals to the whole council. Overall, there is a lack of understanding, trust, and knowledge between some members of the public and public land managers. Increased opportunities for inclusive public engagement opportunities that are transparent will aid building bridges between the two. Good governance in the management of public land links back to the governance principles of legitimacy, accountability, fairness and participation (Zimmermann, 2008).

There is also a lack of understanding of the affinity groups from the public land managers and the public majority. For instance, there are perceptions that out-group members do not like the outdoors, which in reality is untrue. African Americans vote for environmental causes at the same or higher rates as their percentage of the population. While crime, economic issues and education rank as the most serious issues, 60

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percent of African Americans rank global warming among the most serious issues (greenforall.org, 2019). People of color have deep roots to the earth, but historical trauma has and can keep them away, but numerous out-groups are finding ways to build bridges and break barriers to form connections for all people to enjoy public lands and have their voices heard when it comes to decisions about public lands being made. Additionally, cultural identities and traditions have been erased from public land landscapes, a particularly acute issue for Native Americans.

Inter-barrier 2: lack of consistent priorities around equity and inclusion. The last inter-barrier that was cited across all three research groups is the lack of consistency with priorities, policies, and mandates that drive diversity, equity, and inclusion work as it relates to public lands and equitable access to decision making. Diversity, equity, and inclusion work was a high priority for most urban park managers, but there was a lack of policy and mandates driving the work. Many urban park systems that did have legislation in place to require DEI work had more resources and efforts when it came to inclusion and public engagement opportunities.

Diversity, equity, and inclusion policy and mandates are of the highest priorities by definition from affinity groups, and also can be an inter-barrier between in-groups. Policies help create resources and opportunities for all to have a place to enjoy public lands and the many benefits they offer. They also increase the capacity in which all people have access to public engagement so their voice and opinions can be heard and become part of the decision-making process. Formal public support of increased diversity, equity, and inclusion helps to build bridges between the public land managers and some members of the public. However, some affinity groups in the “in-group” position do not dedicate the necessary resources required for successful equity and inclusion work.

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Members of the Alaskan public also indicated that diversity, equity, and inclusion mandates are an inter-barrier. Top-down mandates won't work with the public if people perceive that their feelings, beliefs, and thoughts are being legislated. People feel that pushing these types of policies make their thoughts and personalities "illegal". There is a "winner takes all" attitude in politics that is driving a negative perception of top-down mandates. Many in the public feel that government has more pressing issues and concerns that should be solved, rather than diversity, equity, and inclusion-related initiatives becoming a priority. This was echoed in comments from affinity-group members, who often receive push back for "making the outdoors about diversity." Many have fears of out-groups that contribute to the lack of meaningful relationships, but feel tolerant at the same time. Many participants noted that inclusive language in policies segregates tight communities rather than fosters tolerance.

There is a contrast in views as it relates to diversity, equity, and inclusion policy and mandates from the public land managers and affinity groups to that of the Alaskan public group. This difference in opinion and noticeable barrier may stem out of fear that out-groups compete with local community members for available status and resources. In Alaska, there is concern that non-local people are using resources without stewarding them or paying for them, making resources less available to local communities. Examples include wasteful hunting and fishing and working in resource extraction jobs while living outside Alaska. Policies and mandates that are more accepting of out-groups may make local people feel threatened and uneasy.

Overall, there are numerous intra-and inter-group barriers that prohibit participation from all people on public lands and the associated community engagement opportunities that lead to equitable decision making. Barriers are not unique to one research group but were often cited by all three.

Solutions.

Solutions, or bridges, identified in research across the three studies are grouped into five major categories: building and maintaining strong partnerships, increasing participant representation, strengthening ally capabilities, improving staff representation and cultural competency, and improving engagement strategies.

Building and maintaining strong partnerships. Urban land managers and affinity groups noted the importance of partnerships in building equity and inclusion in access to public decision making. Partners are able to fill in the gaps with knowledge, funding, and support in various ways. For instance, urban land managers cited partnerships that help resources go further, and for the benefit they bring of helping know the community, as demonstrated by Community Engagement Liaisons in Portland, who are contracted to do culturally specific public engagement. Similar threads of extending resources were noted by affinity groups; in particular, out-group members found it helpful to have organizations with greater resources cover logistical items such as arranging for permits, meeting spaces, and transportation services. In-group organizations cited the importance of having a trusted local partner to help make introductions and explain the nuances of the communities' issues and concerns.

Urban land managers and affinity groups both recognize the importance of partners for fundraising. Urban land managers in large cities can have over one-hundred different philanthropic partners, as evidenced by Boston Parks with 160 charitable partners. And the National Park Service recently devoted a day of 2019 National Park Week to recognizing the value of partnerships, dedicating Friday, March 26 as #FriendshipFriday celebrating the “More than 200 philanthropic organizations that partner with national parks nationwide” (NPS FaceBook post, April 26, 2019, 8:25AM)

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Increasing participant representation. Affinity groups unanimously agreed that increasing representation of all people in public land access is critical. In some cases, reasons referenced justice and equity, but perhaps more importantly that the changing demographics of the United States dictate that if great representation doesn't occur, public lands may not be well supported and cared for in the future. Out-group members state that seeing others like themselves is a key factor in increasing visitation and participation. Representation is important to demonstrate that activities and participation are possible, demonstrate necessary skills, overcoming fear, relating to your culture, need to "see to believe," and finding someone in your community. In-group research participants noted that representation helps ensure the place is more welcoming to out-group individuals, more diverse stories are told, greater authenticity in communication and messaging is achieved, career opportunities are better represented, and in some cases, facilities and structures are better designed.

Urban land managers also identified the importance of neighborhood representation in public decision making - having neighborhood representation matters, so resident's voices can be heard, and elected officials can work up the ladder to make change at the local levels in the park system.

Comments made by Alaskan residents on question 15 of survey also highlighted representation, but these comments focused less on out-group members and tended to focus more on ensuring that Alaskans were well-represented in public land decision-making and not over-ridden by special interest groups. Alaskan residents of all the represented subsectors worry that decision-makers from outside the state do not understand Alaska (e.g., the residents' opinions, the scale of the geography, the need for subsistence), and their views could sometimes be contradictory. For instance, one commenter indicated there was plenty of land in the Alaska National Wildlife Refuge to

allow for drilling, while another feared long-lasting implications of extraction for immediate benefit.

One Alaska resident brought forth a concept related to representation that out-group research participants highlighted several times – intersectionality. That is, when considering representation, it is important to remember that individuals can have many identities – for instance the Alaskan resident made the point that everyone is more than a singular thing, just as, for example, he is both Catholic and a member of the National Guard. Out-group research participants highlighted gender identification, sexual orientation, race, ethnicity, and ability level as additional identify elements.

Urban land managers and affinity groups both noted that representation is not limited to racial or ethnic background, but also includes factors such as:

- Ability level: “Real inclusion is not just about demographics background, it is also about ability” (DeSouza, 2018) Parks, programs and experiences should be designed so all have an equal opportunity to fully engage and participate.
- Gender identification and sexual preference: First connections may occur through interest in access, but often evolve into finding others from your community, which can be more difficult without (necessarily) visual markers of identity, as Hannah Malvin states, “realizing that it's all about the community-building and finding one another and sh - and connecting in the outdoors” (Malvin, 2018).
- Differing ages: To be inclusive of all ages in programming, reaching both kids and older population are paramount. All three research studies identified the need to include youth in activities as early as possible. Partnerships with school systems, such as in

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Boise, Idaho, plan for new or rebuilt schools to include community centers in which the park district provides programming. For older children, youth councils were identified as an effective mechanism.

Research participants shared suggestions for best practices for representation, including involving those you declare you are trying to make a difference for, recognize their history and/or heritage past engagement efforts, and broaden who is included in the narrative or in creating the narrative. Recent actions by Camber Outdoors provide a cautionary example of good intentions but mis-steps on some of these practices. The organization announced a “first of its kind” CEO pledge to increase diversity in outdoor retail organizations. However, “The organization’s equity pledge ignored the work of Teresa Baker and many others striving to make the outdoor industry more inclusive” (Outdoor Magazine, 2019). Camber Outdoors faced tremendous backlash from the community and issued formal apologies, but ultimately the executive director, Deanne Buck, resigned. (Note: Teresa Baker participated in Study 2).

Strengthening ally capabilities. Urban land managers and affinity groups both recognized the importance of being a good ally to others, and the power allies have in helping to increase equity and inclusion. Lara DeSouza from the City of Miami helps clarify the importance of urban land managers to be seen as good allies of their citizens, “We can’t do anything without the buy in from the residents...It requires us to make sure we are in the neighborhoods listening and passing that information up to the decision makers.” (DeSouza, 2018) Research Study 2 revealed key characteristics of a strong ally, including:

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- Recognize the need to undergo internal transformation first
- Commitment to the work needs to come from the top and be on-going
- Understand the structural and institutional discrimination that exist in our society today and its historical context
- Conduct self-education to understand the issues out-group members face
- Self-education is a continuous journey
- Learn to recognize positions of privilege

But as Study 3 reveals, even the intentional efforts of in-group members who intend to support out-group members can face serious hurdles. The City Council of Homer, Alaska, demonstrated several good ally characteristics, as evidenced by the language in the resolution:

- Internal transformation: “...no citizen should feel in any way threatened for their beliefs or physical appearance, and the City should be on record as opposing all intolerance towards those individuals...”
- Recognizing discrimination: “...violent acts targeting religious groups, minorities, and members of the LGBTQ community have become more frequent in and outside of the United States...”
- Providing commitment to the work from the top: “...the City of Homer embraces all peoples regardless of skin color, country of birth, faith, sex, gender, marital status, political ideology, or abilities...”

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However, when the general public in Homer had the chance to voice their opinions on the resolution, 80 (74.1%) community members spoke against the proposed resolution while only 26 (24.1%) spoke in support of adopting the resolution. At the end of the council meeting that night, the resolution failed 6-1 with two of the sponsoring council members ultimately voting against it.

Improving staff representation and cultural competency. Staffing was a key consideration for affinity groups. Increasing the diversity of staff hired was important, and comments were not limited to just hiring practices, but also improving the pipeline of potential hires so more diverse audiences are aware of and interested in jobs relating to public land management. Research participants also noted that cultural competency within organizations should improve, to help improve retention rates. Improved cultural competency of existing staff was also cited as a factor to ensure staff are better equipped to understand the needs of a wide group of audiences, leading to improved communication and engagement techniques. Urban land manager often cited efforts to enhance staff capabilities, such as cultural competency training for employees, equitable hiring policies and practices and inclusive workforce development.

Improving engagement strategies. Research participants offered several suggestions on best practices for engaging out-group audiences.

Open Communication: Listening, analyzing feedback, improving parks, and assessing both residents' wants and needs was noted by ten out of the eleven urban land managers involved with the study. As stated by Ryan Woods, "If you are not communicating with residents and getting community feedback, you are not designing the best park that the residents use." (Woods, 2018). Affinity group research participants also highlighted open communication and suggested that communication extend beyond national park boundaries to include adjacent

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communities, and create “inclusive, relevant and updated standard of practices that allow employees to interact with the community more openly” (Martinez, 2018). Open communication helps lead to better products and reduces the chance of negative pushback later in the process.

Use policies and mandates to propel the work forward and help keep agencies accountable. Whether this includes city councils enacting resolutions, departments creating internal operating guidelines, organizations that create and make clearly visible statements or values including diversity, equity, and inclusion, or embedding equity and inclusion in goals and long-term planning efforts, the three research studies all converged around the fact that leadership is needed to advance equity and inclusion, and the people in public office or leading forward-thinking organizations have a position of power to advance the work. The Arlington County, Virginia Public Engagement Guide is an example of how a local government created operating policies to guide inclusive and equitable public engagement, scaling communication techniques to the level of involvement necessary (from sharing information, to consulting, involving, and the most involved level – collaborating) (Arlington County, 2018).

Use best available technology and data, to both support decision-making, but also to offer engagement opportunities (such as recording meetings online, using “live” features and social media platforms to share information and conduct outreach).

Have low barriers for entry to improve the ability to improve community-driven participation. Suggestions include offering translation services, scheduling at various times of the day and evening to accommodate various work schedules and engaging in locations the public already is engaged (local parks, fairs, festivals).

Consider various ages in planning engagement activities. Offer children's activities so families can attend events together, or offer child care during engagement efforts. While no research participants specifically called out strategies for engaging an older population, research suggests the following are helpful (Liljas, et al, 2017):

- Familiar location
- Word-of-mouth
- Information easy-to-read (bullet point format, photo of research team)
- Introductory meetings
- Providing transportation
- Monetary incentives
- Friendly competitions

Offer food during engagement efforts. This helps provide a welcoming element to those who might consider themselves outsiders, and also opens another avenue for partnerships with organizations who can help provide refreshments.

One over-arching message from the research findings was that there is no “magic bullet” for encouraging increased participation. Given the importance of “knowing your audience,” each organization and individual charged with engaging the public should cast a wide-net of engagement techniques and tools to reach the highest number of residents.

Figure 5.5 places the barriers and solutions on the new model for increasing access to public decision-making. Barriers are low on the scales while solutions are high on the scales. Instituting best practices for equity and inclusion leads to increased diversity. Key

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characteristics of an environment with high equity and inclusion, leading to increased diversity, include:

- Representative demographics – Participation and visitation rates for out-groups mirror demographics of the larger U.S. population.
A space for all communities, not just certain communities.
- All feel ownership – No barriers to belonging in, and having a sense of ownership of, public land and resources. If asked “who owns this public resource and has responsibility for its care?” all would see a place for themselves, and a sense of responsibility, for stewardship.
- All are treated well and feel safe – individuals have security and equitable treatment when participating in decision-making, or visiting public lands. Out-group members are no longer happily surprised when no incidents occur because
- All identities are thoughtfully accommodated– no need for out-group members to explain how their experience is different from in-group members, and why their identity requires different approaches.
Systems, experiences, programs and inherently contain characteristics that accept and reflect different identities.

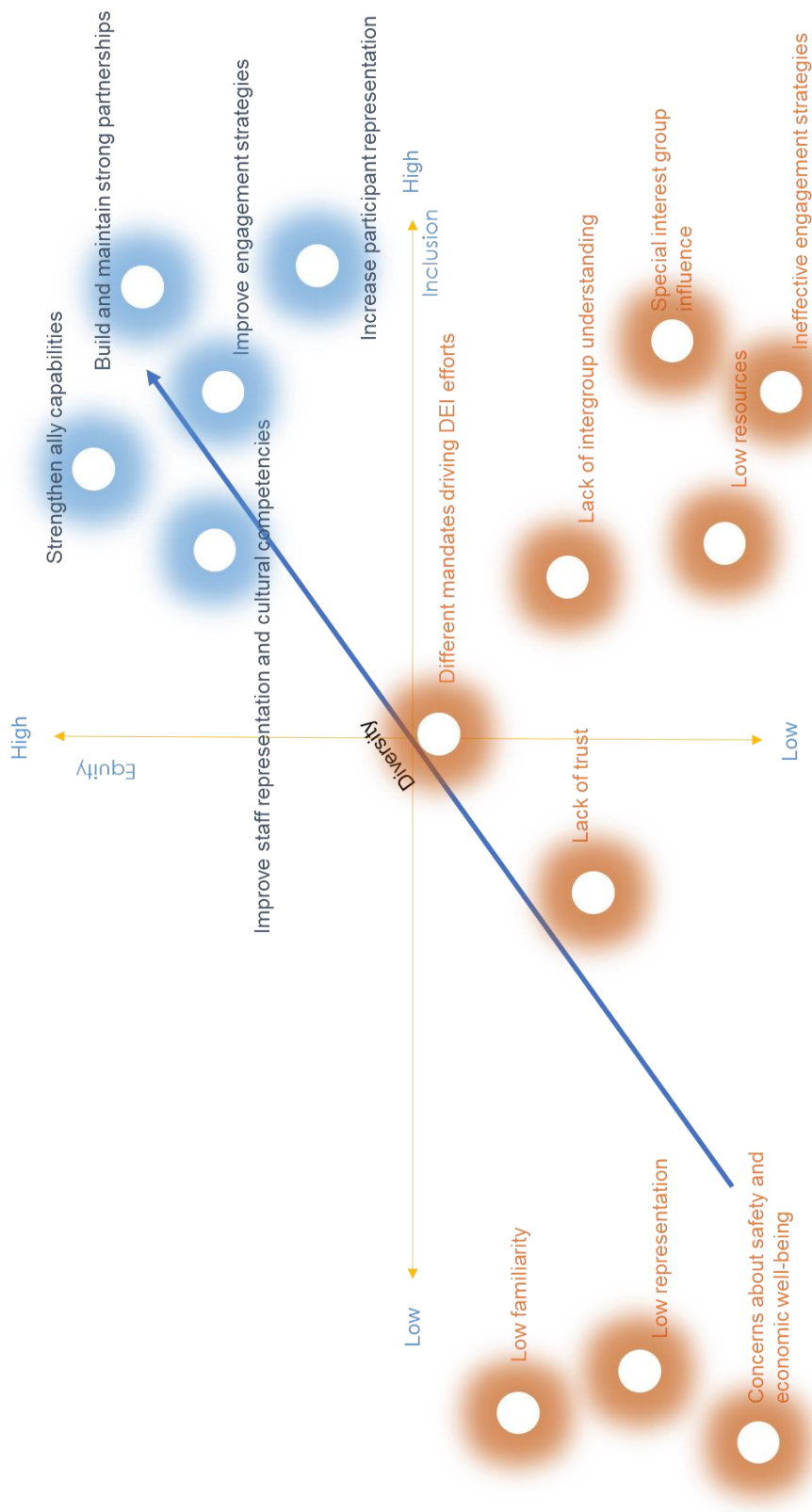


Figure 5.5 Findings of barriers and solutions placed on axes of equity and inclusion.

RECOMMENDATIONS

There are many opportunities to advance diversity, equity, and inclusion efforts as it relates to visitation and participation in public lands, and the corresponding engagement that leads to equitable decision-making. A list of recommendations to progress the work to all three research groups include:

- Land Managers: Establish policies or mandates that support and require thorough diversity, equity, and inclusion work to be completed, especially as it relates to public engagement and equitable access to decision-making.
- Land Managers: Build partnerships across organizations that further work in diversity, equity, and inclusion efforts in public lands, so you have an increase of allies and bridges to an array of communities.
- Land Managers: Urban park systems should conduct community engagement planning following established best practices before it is conducted, so there is a transparent path with reasoning behind it.
- Land Managers: Public engagement opportunities should vary widely; they should not be a 'one and done' venture. As many engagement tools should be implemented so as to reach the greatest number of community members, as different demographics prefer a wide range of options. Casting a wide engagement net will help bring more voices to the conversation

and provide for greater opportunities for equitable decision-making.

- Affinity Groups: Organizations claiming to want to reach out-group audiences need to undertake internal transformation and then use their platforms and networks to be good allies.
- Affinity Groups: Funding opportunities need to shift from providing more support to building capacity from out-group organizations.
- Affinity Groups: Out-group organizations should continue to support each other and increase the power of their network to its full capacity.
- Alaska Resident Group: Public land agencies need to establish shared definitions and terminology surrounding diversity, equity, and inclusion, so the public has a more unified understanding of what these terms and concepts mean, and connect them to an increased security for all demographics.
- Alaska Resident Group: In addition to customizing outreach for specific audiences, include diversity, equity, and inclusion-related outreach that targets the dominant culture. Include outreach efforts that move in-group voters from a scarcity perspective to an inclusion perspective, recognizing that as the majority bloc of voters, this group plays an influential role in both agency and community practices.

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Land managers from all levels of government (i.e. local, county, state, and federal), need to advance the work of diversity, equity, and inclusion in public lands by having a more universally utilized management framework. We would recommend the framework would include policy and mandates that push the work and have shared definitions, engagement planning tools that incorporate best practices that cast a wide net to reach all community members, and partnership models so bridges can be built and a community of allies can be constructed. Urban park systems, like that of Portland, Oregon, have a Parks and Nature Racial Equity, Diversity and Inclusion Action Plan. It unifies a commitment to racial equity, diversity and inclusion with the department's mission to connect people to nature while preserving and protecting water quality and fish and wildlife habitat (Oregon Parks Website, 2019). Plans like Portland's guide the work and establish ambitious goals with outcomes that increase equity within the park system. Deputy Commission of the City of Boston Parks and Recreation, Ryan Woods, stated, "We only have the best park system that we can by including the ideas of the community and to being as inclusive as we can."

Affinity groups need to continue the work they are currently doing and expand in areas including funding, that will increase their capacity and power between themselves and other organizations. By creating strong allies amongst out-groups, the work will have further reach and they will have a greater platform in the public lands' arena. Having strong allies adds to, rather than, subtracts from the progress that is underway (Brown Gal Trekker website, 2018). Also, we recommend that organizations that want to reach the out-group audiences need to make changes from within their organization to do so effectively, and utilize their status and partners to be strong allies to out-group organizations.

We recommend that public land agencies share and broadcast a unified DEI framework with shared definitions. The goal would not be to change hearts and minds,

or to gain 100% 'ally-ship' from the dominant culture, but to build and maintain momentum from the majority voters such that these programs will be sustained through administrations. We also encourage a unified framework to utilize universal values across sectors of the community. DEI outreach framed as beneficial to local concerns, such as security, economy, drugs, and homelessness, are likely to gain more traction and broad support.

LIMITATIONS

A few limitations are worth noting in this project. Study 1 contacted many cities multiple times, but some cities did not return calls or emails to set up an interview. For some large city organizations, it was often difficult to pinpoint who the gatekeeper was for connecting with the appropriate government officials. This limited the number of research participants. Data for this study had to be gathered in a short amount of time, which also limited the number of cities that were interviewed. Those city officials who were the most appropriate interview subjects, because they held the required knowledge, had very busy schedules. It was challenging to reserve time with them, and interviews were often cancelled and rescheduled multiple times. The scope of this study focused on large urban park systems. From a comparison standpoint, it would have been interesting to have collected data from smaller city, county, and state parks as well as the National Park Service.

Study 2 was not able to connect with an affinity group specifically addressing Native American interests, which would have provided particularly interesting data to intersect with the Alaskan study in this project. Additionally, there are dozens of audiences served by affinity groups. The number of affinity group leaders included in this study was limited by the temporal and funding scope of this study. It is recommended

that this study continue by reaching out, not only to groups serving other audiences (e.g., differently-abled people, youth, rural, urban), but that members of the groups are also included. Characterization of the outgroups represented may be skewed as the researcher was not able to obtain interviews with two of the larger, well-known organizations she contacted, OutdoorAfro and GirlTrek. Finally, the dataset in this study failed to capture gender pronoun preference in consent form process.

The public is a numerous, wide, and variably defined audience. To capture a statistically sound dataset from the public at large requires multiple methods, time, and funding. Study 3 in this project utilized two methods. One was limited to testimony in a single city, provided by community members who were self-motivated to participate in the public hearing. This testimony provided a relatively in-depth look at one or two segments of the local community, but it did not capture a wide sample of opinion. The second method was a public survey mailed to 500 post office boxes in nine communities around the state. However, the rate of return of 10.2% was much lower than expected. Funding for additional mail boxes, as well as the option to complete the survey online, would provide more samples.

The mailed surveys were not sent to remote communities with predominantly Alaska Native residents, although the subsistence and land-use activities of these residents would have enriched the survey data. Such an effort would only have been successful if the researcher had formed relationships with allies and/or tribal entities with relevance in these communities. The time limitation of this project did not make relationship-building feasible. The UMSL consent document is a very UMSL-forward format, which may have caused the research project to have been perceived by Alaskans as coming from "Outside" (rather than for the benefit of Alaskans). The lack of early responses extended the survey time delayed analysis of the data and integration with the other two studies. Finally, Study 3 only sampled the public within the state of

Alaska. While there are observations that can be generalized to the whole of the American public, there are also observations likely to be specific to this subset.

FUTURE RESEARCH

There are many gaps in the knowledge of participation in public lands by both in-group and out-group members, including opportunities for public engagement that lead to equitable outcomes. The gaps allow for future research to be conducted for a better understanding, and outcomes that lead to increased diversity, equity, and inclusion built into public land systems and their associated decision-making processes. The areas of future research we see of great value are increasing the number of people represented in the study, including different types of audiences for comparison and greater understanding, and specific areas of research for each of the three groups.

The expansion of those involved with the study would allow for an increased understanding of additional points of view, and an enhanced degree of statistical significance. Bringing in additional urban park managers, affinity groups, and segments of the public will help deepen our current understanding of data and allow for further comparative analysis. By including more completed surveys from the public in Alaska, we would be able to increase the statistical significance and have more information from a broader array of residents to consider. Also, we would encourage additional data from the Alaskan public to pursue questions regarding race and non-Native generationality in Alaska.

Future research that includes additional audiences would add more depth and knowledge about both in-groups and out-groups. Audiences to consider include:

- National Park Managers
- State Park Managers

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- County Park Managers
- Additional Urban Park Managers
- Additional Affinity Groups
- Majority Outdoor Groups (in-groups)
- Corporations and Industry
- Native Americans
- Public Data from Other Areas of the Country
- Public Data from Both Urban and Non-Urban Areas

These additional audiences would offer perspectives that may help generate further solutions, questions, and a deeper understanding of the current data.

Future research specific to public land managers include the addition of further case studies and the development of public engagement guidelines for universal best practices to be conducted. By creating added case studies, public land managers will be able to gain an understanding of how others in the field are successfully applying best practices and making impacts in their communities. The research and development of public engagement guidelines that would aid in the outcome of equitable decision making would be pivotal in establishing universal practices and an increase of community participation. Ultimately, changes in public land management would be guided by all voices.

The expansion of research related to affinity groups centers on increasing the understanding of both the in and out groups. Gathering data about in and out group dynamics would aid in the knowledge how to best support out-groups. For instance, the exploration of situations where in-group participants are acting as strong allies for out-

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group participants. The construction of several case studies on programs or activities that bring out-group participants to public lands would allow for other groups to discover the best practices and challenges involved and how to overall increase out-group participation. Research involving the development of guidelines for the philanthropic community that would allow for more effect investment in opportunities that increase out-group visitation and participation in public lands would be incredibly useful. The guidelines would make limited financial resources more impactful. Lastly, conducting further research of groups that were not supportive of increased out-group visitation and participation in National Parks should be explored.

Further research as it pertains to the Alaskan public research group includes studying both the role of industry and its connection to public lands decisions and the impacts of diversity, equity, and inclusion policies. It was noted that industry and corporations made a significant appearance in the Alaskan public surveys, and it was described as a sector that may have greater sway over land-use decisions than local community members, given their more direct and financial relationships to government entities. Additional research should place corporate entities on the spectrum of decision-making and should focus on the barriers and opportunities provided by a strong corporate presence. Lastly, it would be valuable to compare public testimony from other proposals for diversity, equity, and inclusion policies at the city level to understand what is localized and what may have broader resonance. It would help fill in the knowledge gaps as to what outreach tools can be built across the nation and what aspects may need to be localized.

IN CONCLUSION

When this collaborative project began, the three researchers quickly came together around a shared vision of promoting equitable, inclusive participation in public resources and in the decision-making processes related to those resources. However, we soon realized that our personal motivations and/or perspectives on equity in public resource management, influenced by our unique life experiences, made it difficult to design a unified approach to examining how the management of public resources could be conducted in more equitable ways. Even though we clearly shared the same values, we immediately differed in key assumptions about the contributions that various roles along the decision-making spectrum play in creating and/or sustaining barriers, as well as who might need to change in what ways for potential solutions to become effective.

In some way, each researcher came to the project as a participant-observer. Each brought what might be referred to as an *emic*, or embedded, perspective to their component of the study. Markle brought personal experience in urban park management, as well as an interest in improving the inclusion practices of her park system. Markle, thus, advocated for the best intentions of public agencies to serve their communities through park-driven engagement programs. Newton brought an interest informed by her work with the National Park Service (NPS) through the National Park Foundation, in particular motivated by data which showed that visitation to National Parks is not reflective of the national community. Her experience working with NPS also informed a belief that public agencies may not be nimble enough (e.g., reliant on internal processes that make it difficult to quickly engage change) to improve that data without publicly-driven efforts to circumvent bureaucracy. Stuart came to the table as a life-long Alaskan, which informed a distrust in federal agencies taking local resource needs and

relationships into account when making national policy decisions. As a resident, Stuart watched the State of Alaska move toward single-interest politics, in constant conflict with federal agencies, increasingly less inclusive of indigenous claims to local resources, and increasingly interested in allowing resource development because the majority of voters supported politicians with these goals. These observations motivated Stuart to advocate for the inclusion of public attitudes towards decision-making processes, even when she disagreed with those attitudes or the personal motivations that formed those attitudes.

Our most significant takeaway from this project is that there is no clear cookie-cutter or checklist approach to creating a more inclusive process for decision-making about natural resources. Engaging multiple stakeholders across vast cultural and geographic regions in a unified decision-making process, for the increased benefit of all, is by necessity both messy and prone to tension. The greatest recommendation we can make is to lean in to that tension and recognize the discomfort as the most critical step of any public engagement process. The analysis provided by our research supports this recommendation by revealing that the concept of inclusion is an intentional value or attitude. The more intentionally an agency or group prioritizes inclusion, in tandem with the application of effective equity activities, the more successfully they will sow diverse participation.

For this research group, the strength of our shared intentionality worked to move our design tension into a space of *creative dissonance*. In our participant-observer roles, we advocated for the best intentions of our study audiences. These embedded roles also gave Markle and Newton the opportunity to speak to park managers and affinity group leaders as colleagues. Stuart's role as a life-long Alaskan allowed her to reach out to specific demographic groups who might not otherwise have been represented in the study. On the other hand, Stuart's identity as an Alaska resident made it emotionally challenging to listen to and code public testimony at odds with her personal values

and/or intentions, especially when those comments were made by people (or in reference to people) she knew in any degree within the community. To successfully analyze the data, all three researchers had to move into the role of outsider-observers. In this way, we were able to advocate for the best intentions of our research subjects (even if the best intention was coded as defensive of their personal or ingroup identity) and contribute insider context to the data, while comparing our component findings to describe a 30,000-foot view of what was collectively revealed by the totality of the data.

It is our assertion that this ability to move between participant-observer and outside-observer in a way that transcends individual or group motivations is a key component of the heritage leadership necessary to create public decision-making processes that are intentionally inclusive, utilize equitable practices, and result in successful participation by a diversity of stakeholders.

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APPENDICES

APPENDIX A

Study 1: Interview Consent Form



College of Education
One University Blvd. Suite 100 St. Louis, Missouri 63121-4499 Telephone: 314-516-4970

E-mail: coblet@umsl.edu

Informed Consent for Participation in Research Activities

“Equitable Access to Decision-Making Opportunities: The Role of Managers, Affinity Groups, and the Public in Integrated Decision-Making Models for Publicly-Managed Resources”

Participant _____

HSC Approval Number _____

Principal Investigator: Amy Markle
269-4019

PI's Phone Number: 651- _____

-
1. Dear Urban Park System Manager: My name is Amy Markle and I am a doctoral student exploring equitable access to decision-making opportunities within public resource management. You are invited to participate in a research study that I am conducting with Dr. Theresa Coble, because your experience as an urban park system manager will help to better understand the current best practices and barriers as they relate to equitable access to public participation in urban park systems. The results of this study will be integrated with surveys being conducted with citizen-interest groups around the country and members of the public (from a sub-sample of Alaskan residents), so that we can better understand decision-making processes from multiple perspectives.
 2. Your participation will involve a 45-minute to one-hour qualitative interview over web-conferencing technology, phone-interview, or in some instances in-person. The questions will be recorded, transcribed, and data will be coded to determine themes and trends. Up to 25 urban park systems will be selected in regions across the United States, including Anchorage, Alaska and Washington D.C. Two cities will be selected to be included in the development of case studies. Each case study will involve observation, artifact and document study, and additional in-person interviews that will occur over the course of a day to day and a half. There is no compensation for being involved with this study.
 3. There are no anticipated risks associated with this research.
 4. There are no direct benefits for you participating in this study. However, your response will contribute to our knowledge about the public's role in decision-

making and, we expect, will help policy makers, agencies, and community leaders create more equitable opportunities for the public to participate.

5. Your participation is voluntary and you may choose not to participate in this research study. You may also choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate.
6. By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to Equitable Access to Decision Making Opportunities Page 1 of 2

maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Amy Markle (651-269-4019; amysmiles17@yahoo.com) or the Faculty Advisor, Dr. Theresa Coble (314-516-5951; coblet@umsl.edu). You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 516-5897.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I

consent to my participation in the research described above.

Participant's Signature

Date

Participant's Printed Name

Signature of Investigator or Designee Date

Investigator/Designee Printed Name

APPENDIX B

Study 1: Interview Protocol

EQUITABLE ACCESS TO DECISION-
MAKING OPPORTUNITIES IN
PUBLIC RESOURCE
MANAGEMENT:
THE ROLE OF MANAGERS IN
URBAN PARK SYSTEMS
INTERVIEW PROJECT

Amy Markle
2018-2019



UMSL Education



Department of Education Science and Professional Programs
369 Marillac Hall, One University Blvd., St. Louis, MO 63121

You are invited to participate in a dissertation research study that will examine the perspectives of those working in the urban park system management field, exploring their thoughts about public engagement in urban park systems and equitable access to decision making through public participation. This area of research is one of three components to an overall dissertation that is examining equitable access to decision making opportunities and the role of urban park system managers, affinity groups, and the public in integrated decision making models for publicly managed resources.

The lens of the study involves a series of interviews conducted by Amy Markle, a doctoral student in the Heritage Leadership Ed.D. program at the University of Missouri – St. Louis (UMSL). During fall of 2018 and winter of 2019, I will interview up to 25 adult urban park system managers from across the United States, each region of the country will be included in the study. The second phase of the study will include the development of several case studies that highlight best practices in the field of equitable access to decision making in urban park systems.

I anticipate that the study results will inform future research, planning, management decision making, training, and professional development. Results may also help urban park system managers to identify strategic partnerships, propose innovative public participation programs, and respond to gaps in the knowledge, skills, abilities and behaviors of public participation methods that lead to equitable access to decision making as they relate to urban park systems throughout communities.

Your participation will take approximately 45 minutes to 1 hour.

Data Recording, Transcription, Access & Storage

Whether face-to-face, or communicating from a distance, we are conducting interviews using Zoom, a web-conferencing software.

With your permission, the interview will be recorded as an audiovisual file.

The recordings will be transcribed for data analysis purposes. Transcript printouts will be secured in locked storage. Printed transcriptions will be destroyed after data is analyzed.

After completion of this round of interviewing, we will store study data indefinitely in a secure, password protected database or server. Responses will be compiled into a database and analyzed for the second phase of the study, the development of several case studies of urban park systems that have had success in either/or developing bridges that have led to successful equitable access to decision making or removing barriers that inhibit communities from participating.

Only members of the dissertatio research team will have access to study data.

Risks, Benefits & Rights

Your participation in the project entails no foreseeable risks, adverse effects, or direct benefits.

We hope that you enjoy talking with us about topics of interest to you, about issues that you think matter, and about strategies to address challenges. If so, you may derive intrinsic rewards and satisfaction.

We will not provide any payment for your participation.

Please understand your participation is voluntary and you have the right to withdraw your consent, or discontinue participation at any time, without penalty.

You have the right to refuse to answer particular questions.

Participant Privacy

Your choices regarding *participant privacy* will be respected in all the published articles, reports and presentations that result from the study.

Since we are interviewing recognized leaders and experts, with your permission, we would like to identify you by name and job title in our published articles, reports and presentations.

☐ Do you agree to be identified by name and job title?

☐ OR

☐ Would you prefer to be referred to only by a generic job title?
E.g., a museum director, a community service organization program coordinator, or a Fish & Wildlife Service administrator?

Data Confidentiality

Your choices regarding *data confidentiality* will be respected in all the published articles, reports and presentations that result from the study.

We can maintain the confidentiality of the information you provide, or we can attribute it to you directly by name.

Will you permit us to *quote you directly* in published articles, reports and presentations?

- ☐ Yes
(Your name, organization, and job title will be attributed to your comments.)
- ☐ OR
- ☐ No
(Your name will not be attributed to your comments; instead, we will use a non-specific descriptor to identify your organization/role in general terms.)

Use of Images & Audiovisual Recordings

This project will make use of Zoom's audio, video, chat board, and session recording capabilities. Please indicate how we may make use of the images, video clips, and audio recordings in which you are featured:

- ☐ The images, video clips, and audio recordings can be reviewed by members of the research team.*
- ☐ The images, video clips, and audio recordings can be shown in classrooms to students.
- ☐ The images, video clips, and audio recordings can be shown at research meetings and conferences.
- ☐ The images, video clips, and audio recordings can be used in study-related articles, reports and publications.
- ☐ The images, video clips, and audio recordings can be shown publicly in non-research settings.

**If you do not agree to review by research team members, the recording will be*

Participant Review of Research Products

We will circulate draft articles, reports and presentations to you before they go public.

At that time, you can verify that we accurately conveyed your comments. You can also amend your comments. And you can double-check that your choices regarding privacy, confidentiality, and the use of images, video clips, and audio recordings were respected.

At any point along the way, you are free to change your mind about the permissions you have given with respect to privacy, confidentiality, and the use of images and recordings.

Questions or Complaints?

If you have any questions about this study, you can contact me, Amy Markle at 651-269-4019, amysmiles17@yahoo.com, or Dr. Theresa Coble at 817-235-7842, coblet@umsl.edu, with your questions or comments.

If you are not satisfied with how this study is being conducted, if you have any concerns or complaints, or if you have general questions about research or your rights as a participant, you may also contact the UMSL Institutional Review Board (IRB) Chair, Dr. Carl Bassi, at (314) 516-6029 to speak to someone independent of the research team. You can also write to UMSL's Office of Research Administration, c/o the Vice-Provost for Graduate Studies and Research and Dean of the Graduate School, 121 Woods Hall, One University Blvd, St. Louis, MO 63121-4400.

Let's Begin!



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 1

Please describe to me the urban park system you manage including the demographics of the community it serves.

Probing Question(s):
How have your demographics changed in the past decade? Have any demographic changes influenced how the park system is managed?

**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 2

What does real equity look like as it relates to the management of the urban park system you serve?

Probing Question(s):

What steps have been taken to strive for inclusion in your community? Have they been successful, why or why not?

Do any groups have more of a priority than others in your community?



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 3

Please describe to me effective partnerships and collaborations the urban park system you manage are a part of, and why you feel they are successful.

Probing Question(s):



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 4

What are the motivations for public engagement for the urban park system you manage, is it a priority for the park system?

Probing Question(s):



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 5

What public participation methods have you utilized? What methods are the most effective and why? What methods are the least effective and why? What engagement methods have led to equitable access to decision making?

Probing Question(s):



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 6

What are the costs to public engagement in the park system you manage?

Probing Question(s):



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 7

Describe to me the level of public participation, who is represented, who is not represented and why?

Probing Question(s):
Have you made any observations where the participation of one demographic may be negatively or positively impacting the participation of another demographic?

What assumptions have you made as to why some members of the public (and groups), participate and others do not when it comes to public participation?



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 8

What measures have been implemented in your public engagement efforts to ensure legitimacy and meaningful opportunities and outcomes by all participants?

Probing Question(s):



**The Role of Park
Managers and
Equitable Access to
Decision Making in
Urban Park Systems
Interview Project**

Question 9

Anything else to add?



Thank you!

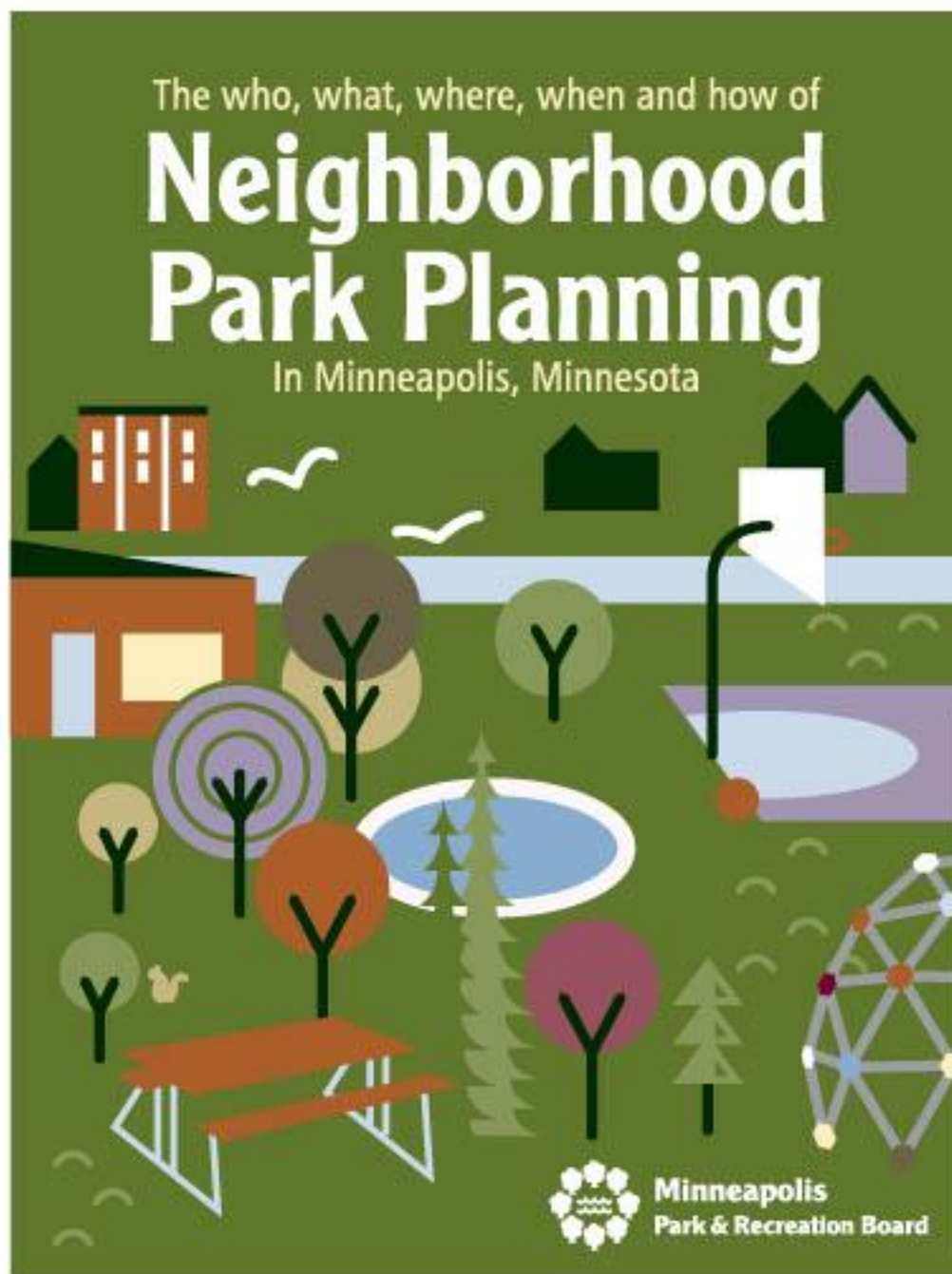
We are grateful
for your time.
We appreciate
your insights and
experience.



UMSL Education

APPENDIX C

Study 1: Minneapolis Park & Recreation Board Neighborhood Park Planning





1850 to 1900

Minneapolis grows quickly with European settlers and others arriving from the eastern US.

It becomes a town (1856), then a city (1867)

In the late 1800s, a group of influential citizens recognizes that protecting the area's lakes, rivers, creeks and green space is a key to the city's current and future quality of life.

In 1883, Minneapolis voters approve the Park Act. A Board of Park Commissioners independent from the City is established; it oversees land, money, and decisions related to parks, eventually becoming the Minneapolis Park and Recreation Board (MPRB).



For thousands of years, Native peoples have lived along the rivers and lakeshores of the region — including many settlements in current-day Minneapolis.

1900s: Regional / neighborhood parks

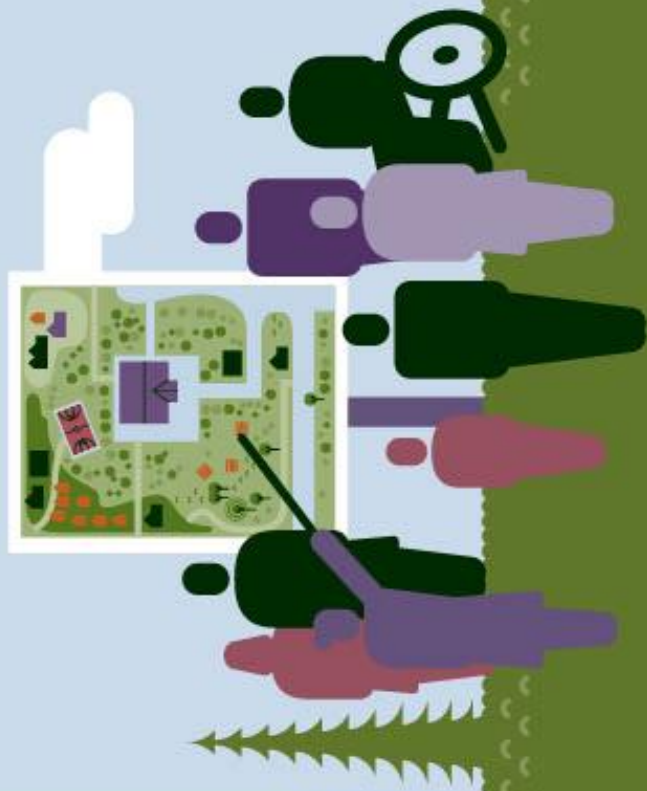
The early park system focused on large regional parks to protect and connect rivers, lakes, creeks and green space.

Later, neighborhood parks were created to offer residents green spaces closer to home. From the 1930s to the 1970s, hundreds of playgrounds, athletic fields and recreation centers were built in neighborhood parks.



Planning for the Future

Since 2014, the Minneapolis Park and Recreation Board (MPRB) has been working with communities throughout the city to create master plans for all neighborhood parks—a first in the history of the park system.



Why Master Plans?

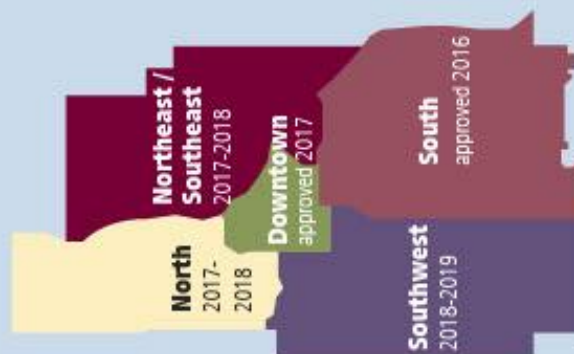
They make sure that today's parks reflect the needs and desires of current residents. Our city looks very different than it did in the 1900s!

They guide decision-making well into the future, so that great parks remain an essential part of livable, safe, and vibrant neighborhoods.

They serve as a tool. By laying out a long-term vision for a park or an entire area, master plans can help with advocacy and encourage outside investment.



How Do Master Plans Work?

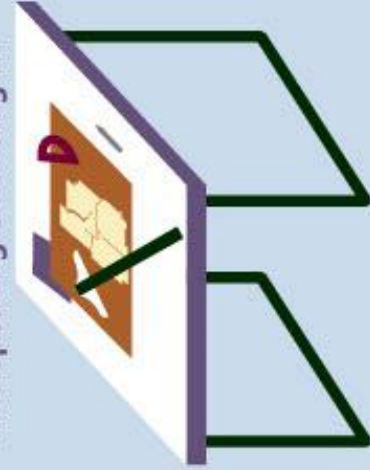


Each geographic "service area" in the city gets a master plan for all of its neighborhood parks.

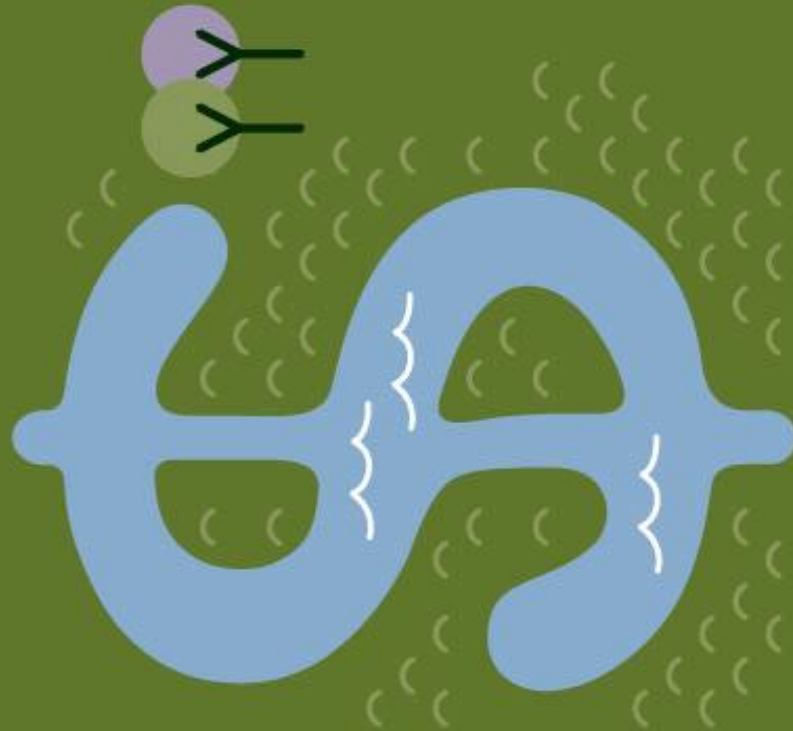
Through 2019, MPRB is working with local communities in each service area to:

- Create a vision for the service area as a whole
 - Inventory what is in each park (outside of recreation centers)
 - Determine and prioritize needs for change or improvement in each park
 - Guide funding and prioritize major projects for each park

And speaking of funding ...



Getting and Spending



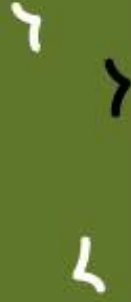
Approved in 2016, the 20-Year Neighborhood Park Plan (NPP20) is an historic agreement between the MPRB and the City of Minneapolis that:

provides \$11 million in additional funds annually, through 2036

and

helps address racial and economic equity across 160 neighborhood parks.

NPP20 funds are dedicated to increasing maintenance in these parks and repairing and replacing old, outdated playgrounds, athletic fields, sports courts, wading pools and other assets.

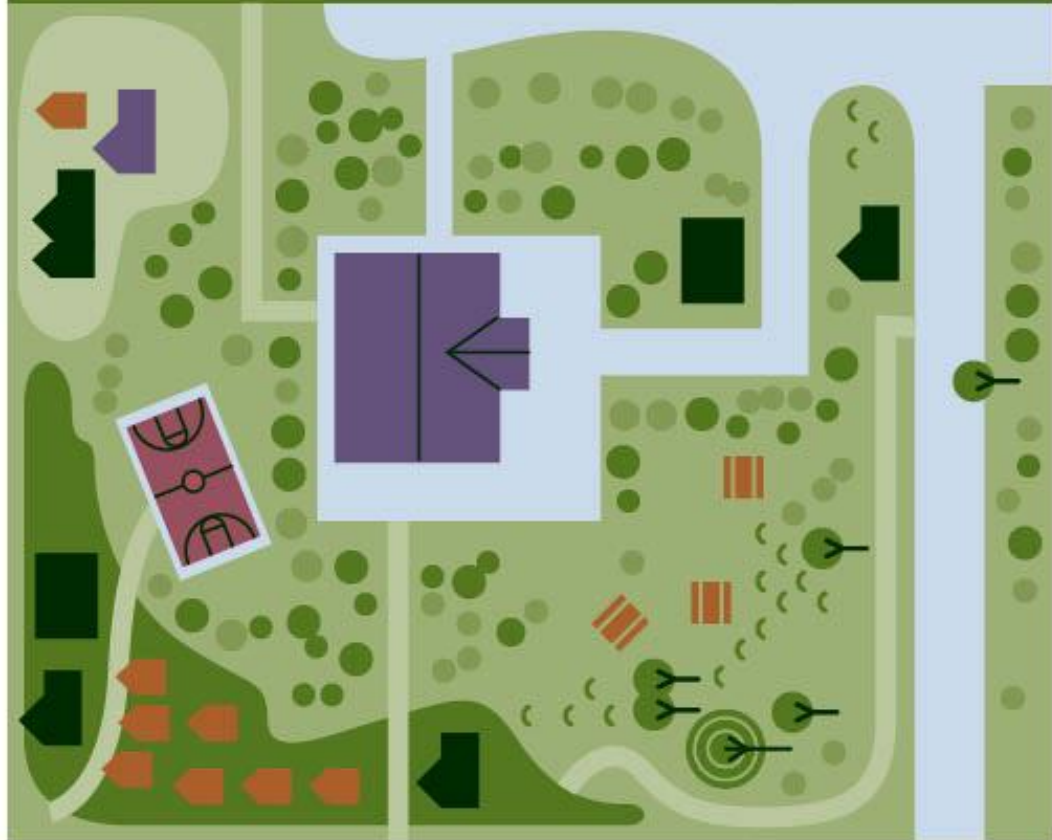


Using funds wisely – and equitably – across the neighborhood park system

Over the 20 years of NPP20, all neighborhood parks will receive major investments. An equitable funding system evaluates and ranks neighborhood parks to prioritize where and how funds are spent.

The system includes seven criteria:

- 1 - racially concentrated areas of poverty
- 2 - population density
- 3 - youth population
- 4 - neighborhood safety
- 5 - condition of park assets
- 6 - age of park assets
- 7 - historic investment



How can you get involved?

Share your thoughts
What's working in your neighborhood parks?
What are your big (and not-so-big) dreams for these places?

Talk with MPRB staff
-At community events
-At Community Advisory Committee meetings
-Find us in the parks talking with park users
-Email us at planning@minneapolisiparks.org
-Call us at 612-230-6472

Spread the word
Share this info with others in your community, whether or not they currently use the parks.

Get info online
www.minneapolisiparks.org/masterplans

NPP20
The 20-Year Neighborhood Park Plan

 **Minneapolis**
Park & Recreation Board

APPENDIX D

Study 2: Interview Consent Form



College of Education

One University Blvd.

St. Louis, Missouri 63121-4499

Telephone: 314-516-4970

E-mail: tcoble@umsl.edu

Informed Consent for Participation in Research Activities

"Equitable Access to Decision-Making Opportunities: The Role of Managers,
Affinity Groups, and the Public in Integrated Decision-Making Models for Publicly-
Managed Resources"

Participant _____ HSC Approval
Number _____

Principal Investigator ____Susan Newton____ PI's Phone Number
____703-898-7307____

-
1. My name is Susan Newton and I am a doctoral student exploring equitable access to decision-making opportunities within public resource management. You are invited to participate in a research study that I am conducting with Dr. Theresa Coble, because your experience as a leader with a group that encourages minority visitation to and participation in the national parks community will help to better understand the current best practices and barriers as they relate to equitable access to public participation in

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

public lands management. The results of this study will be integrated with surveys being conducted with urban park managers around the country and members of the public (from a sub-sample of Alaskan residents), so that we can better understand decision-making processes from multiple perspectives.

2. Your participation will involve a 45-minute to one-hour qualitative interview over web-conferencing technology, phone-interview, or in some instances in-person. The questions will be recorded, transcribed, and data will be coded to determine themes and trends. Up to 25 people in up to 8 organizations will be selected across the United States, including Anchorage, Alaska and Washington D.C. There is no compensation for being involved with this study.
3. There are no anticipated risks associated with this research.
4. There are no direct benefits for you participating in this study. We hope that you enjoy talking with us about topics of interest to you, about issues that you think matter, and about strategies to address challenges. If so, you may derive intrinsic rewards and satisfaction.
5. Your participation is voluntary and you may choose not to participate in this research study. You may also choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate.
6. By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.
7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Investigator, Susan Newton (703-898-7307; susannewton81@gmail.com) or the Faculty Advisor, Dr. Theresa Coble (314-516-5951; coblet@umsl.edu). You may also ask questions or state concerns regarding

your rights as a research participant to the Office of Research Administration, at 516-5897.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.

Participant's Signature
Date

Participant's Printed Name

Signature of Investigator or
Designee Date

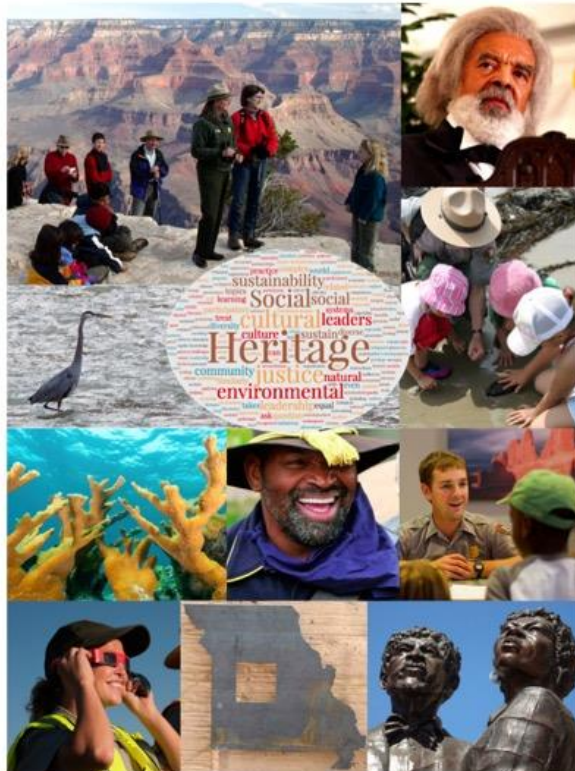
Investigator/Designee Printed
Name

APPENDIX E

Study 2: Interview Protocol

AFFINITY GROUP
ORGANIZATIONS'
ABILITY TO
ENCOURAGE
MINORITY VISITATION
TO AND
PARTICIPATION IN THE
NATIONAL PARKS
COMMUNITY: A
QUALITATIVE
METHODS STUDY

UMSL Education





Department of Education Science and Professional Programs
369 Marillac Hall, One University Blvd., St. Louis, MO 63121

You are invited to participate in a research study that will examine the perspectives of those working in the organizations that encourage minority visitation to and participation in national parks communities, exploring their thoughts about equitable access to visitation and decision making. This study will provide a more thorough understanding of the factors minority-based affinity groups encounter in visitation to national parks, factors that both encourage visitation and discourage visitation, and in participating in the parks community.

The study involves a series of interviews conducted by a doctoral student in the Heritage Leadership Ed.D. program at the University of Missouri – St. Louis (UMSL). During Fall of 2018, she will interview 6 – 8 organizations, with up to 3 leaders in each of the organizations who support outdoor recreation and active use of national parks.

We anticipate that study results will inform future research, planning, management decision making, training, and professional development. Results may also help organizations identify strategic partnerships, propose innovative programs, and respond to gaps in the knowledge, skills, abilities and behaviors of staff that lead to equitable access to national parks and through national parks communities.

Your participation will take approximately 1 hour.

Data Recording, Transcription, Access & Storage

Whether face-to-face, or communicating from a distance, we are conducting interviews using Blackboard Collaborate, a web-conferencing software.

With your permission, the interview will be recorded as an audiovisual file.

The recordings will be transcribed for data analysis purposes. Transcript printouts will be secured in locked storage. Printed transcriptions will be destroyed after data is analyzed.

After completion of this round of interviewing, we will store study data indefinitely in a secure, password protected database or server. Because we anticipate conducting future heritage leader interviews, your responses will be compiled into a database and re-analyzed in conjunction with future interview data.

Only members of the research team will have access to study data.

Risks, Benefits & Rights

Your participation in the project entails no foreseeable risks, adverse effects, or direct benefits.

We hope that you enjoy talking with us about topics of interest to you, about issues that you think matter, and about strategies to address challenges. If so, you may derive intrinsic rewards and satisfaction.

We will not provide any payment for your participation.

Please understand your participation is voluntary and you have the right to withdraw your consent, or discontinue participation at any time, without penalty.

You have the right to refuse to answer particular questions.

Participant Privacy

Your choices regarding *participant privacy* will be respected in all the published articles, reports and presentations that result from the study.

Since we are interviewing recognized leaders and experts, with your permission, we would like to identify you by name and job title in our published articles, reports and presentations.

- ☐ Do you agree to be identified by name and job title?
- ☐ OR
- ☐ Would you prefer to be referred to only by a generic job title?
E.g., a museum director, a community service organization program coordinator, or a Fish & Wildlife Service administrator?

Data Confidentiality

Your choices regarding *data confidentiality* will be respected in all the published articles, reports and presentations that result from the study.

We can maintain the confidentiality of the information you provide, or we can attribute it to you directly by name.

Will you permit us to *quote you directly* in published articles, reports and presentations?

- ☐ Yes
(Your name, organization, and job title will be attributed to your comments.)
- ☐ OR
- ☐ No
(Your name will not be attributed to your comments; instead, we will use a non-specific descriptor to identify your organization/role in general terms.)

Use of Images & Audiovisual Recordings

This project will make use of Zoom's audio, video, chat board, and session recording capabilities. Please indicate how we may make use of the images, video clips, and audio recordings in which you are featured:

- The images, video clips, and audio recordings can be reviewed by members of the research team.*
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- The images, video clips, and audio recordings can be used in study-related articles, reports and publications.
- The images, video clips, and audio recordings can be shown publicly in non-research settings.

**If you do not agree to review by research team members, the recording will be destroyed after the interview is transcribed.*

Participant Review of Research Products

We will circulate draft articles, reports and presentations to you before they go public.

At that time, you can verify that we accurately conveyed your comments. You can also amend your comments. And you can double-check that your choices regarding privacy, confidentiality, and the use of images, video clips, and audio recordings were respected.

At any point along the way, you are free to change your mind about the permissions you have given with respect to privacy, confidentiality, and the use of images and recordings.

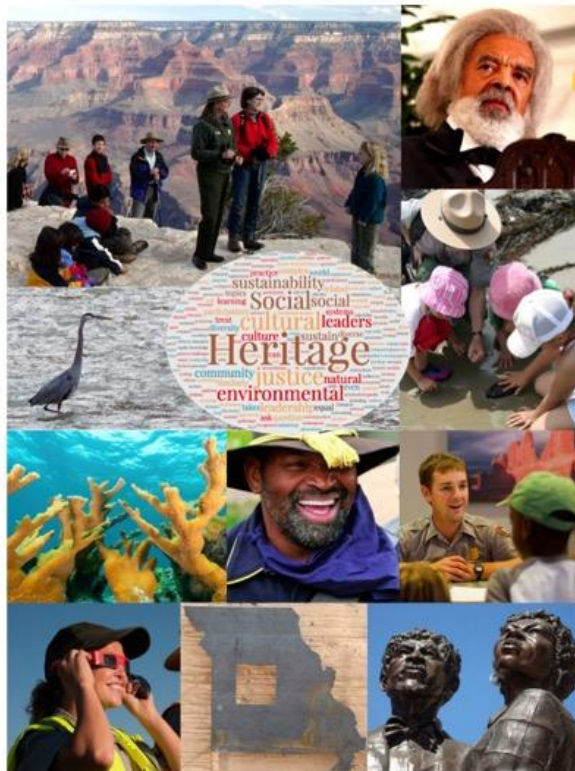
Questions or Complaints?

If you have any questions about this study, you can contact me, Susan Newton, at 703-898-7307 or newtons@umsl.edu. You may also contact the project Principal Investigator (PI), Dr. Theresa Coble (coblet@umsl.edu; 817-235-7842) with your questions or comments.

If you are not satisfied with how this study is being conducted, if you have any concerns or complaints, or if you have general questions about research or your rights as a participant, you may also contact the UMSL Institutional Review Board (IRB) Chair, Dr. Carl Bassi, at (314) 516-6029 to speak to someone independent of the research team. You can also write to UMSL's Office of Research Administration, c/o the Vice-Provost for Graduate Studies and Research and Dean of the Graduate School, 121 Woods Hall, One University Blvd, St. Louis, MO 63121-4400.

Let's Begin!

UMSL Education



**What are the
characteristics of the
affinity group
organizations**

Question 1

Describe what your organization does.

Probing Question:

What is the vision statement?

What is the mission statement?

UMSL Education

**What are the
characteristics of the
affinity group
organizations**

Question 2

Describe the type and size of your organization.

Probing Question:

How many employees?

How many volunteers?

How many locations?

Do you have a Board of Directors?

Describe the leadership team.



**What are the
characteristics of the
affinity group
organizations**

Question 3

What is your organization's annual budget?

Probing Question:

What are your sources of revenue?

Do you receive federal funds?

Do you receive private funds?

About what is the percentage of each?



What are the characteristics of the affinity group organizations

Question 4

Who participates in your organization?

Probing Question:

Who do you think is welcome to participate and/or feels comfortable to participate?

Are you attracting your target audience -- what are your assumptions about why/why not the org successful with this?



What are the characteristics of the affinity group organizations

Question 5

How would you describe your organization's efforts to communicate a commitment to engaging with minority populations

Probing Question:

Do you have diversity, equity and inclusion statements?

What are the public facing elements?

Have you noticed factions within your participant group that may require different messaging or different activities? Please describe.



What challenges do you face, in terms of increasing minority visitation to national parks and participation within the national parks community



Question 6

Your organization excels at connecting your membership with outdoor recreation activities. Do you use national parks as part of your programming?

Probing Question(s):

How often are national parks part of your programming?

What types of reactions do you encounter from your members when national parks are part of the programming?

Are people excited to visit national parks? Are they concerned that the activity is happening in a national park?

What challenges do you face, in terms of increasing minority visitation to national parks and participation within the national parks community

Question 7

In your opinion, are current opportunities to use national parks open/ fair to all Americans?

Probing Question(s):

If no, what activities are the least open?

If you could change one policy (regulation? Management decision?) about these activities, what would it be? Why?



What challenges do you face, in terms of increasing minority visitation to national parks and participation within the national parks community

Question 8

Does it matter that national parks have people minorities represented? Either as employees, other visitors, or the program/story being told at the park?

Probing Question(s):

Are people more comfortable doing activities with your organization at places other than national parks?

What types of places are they more comfortable?



What methods, practices or strategies have the found successful in overcoming the barriers

Question 9

Thinking back to questions 6 and 7, what have you found successful in encouraging minorities to visit national parks?

Probing Question(s):

If people are reluctant to visit national parks, are you able to encourage them?

Do you provide specific information or share knowledge that can help overcome reluctance?

Do you help promote other minorities who are using national parks?



**What methods,
practices or strategies
have you found
successful in
overcoming the
barriers**

Question 10

What does real equity and inclusion look like as it relates to the participating in the national parks community?

Probing Question(s):

What steps have been taken to strive for inclusion? Have they been successful, why or why not?

Do any groups have more of a priority than others in your community?

How does your organization (and/or the specific groups you serve) respond when members of other demographics join and/or co-participate?



**What tools or
resources are you
lacking to overcome
the barriers**

Question 11

Is there a strong community of support to assist you in your goals of increasing minority participation in national parks?

Probing Question(s):

Do other organizations work with you to achieve your goals? If yes, do they tend to be other affinity organizations with membership most like yours? What type of support do they provide?

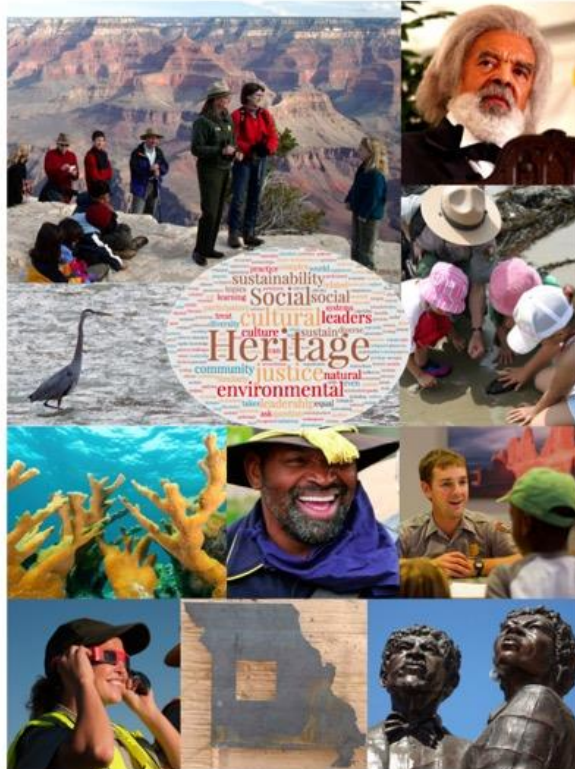
Do you help other organizations? If yes, do they tend to be other affinity organizations with membership most like yours? What type of support do you provide?



Thank you!

We are grateful
for your time.
We appreciate
your insights and
experience.

UMSL Education



APPENDIX F

Study 3: Inclusion Resolution Draft Version

RESOLUTION __-__ OF THE CITY OF HOMER, ALASKA,:

stating that the City of Homer adheres to the principle of inclusion and herein committing this city to resisting efforts to divide this community with regard to race, religion, ethnicity, gender, national origin, physical capabilities, or sexual orientation regardless of the origin of those efforts, including from local, state or federal agencies.

WHEREAS, a new administration is in power in Washington, D.C. without a popular mandate;

WHEREAS, during his campaign, President Donald Trump made statements offensive and harmful to the rights of women; immigrants; religious, racial, and ethnic minorities; veterans; the disabled; LGBTQ citizens; and the general public; and that such statements have continued since his election;

WHEREAS, the president on numerous occasions has stated clearly his disregard for freedom of speech; freedom of the press; freedom of assembly; and freedom of religion, particularly with regard to Muslim Americans;

WHEREAS, the president has not disavowed his intention to create a registry of Muslim Americans and now intends to ban Muslims from entering the United States;

WHEREAS, the president now is following through on his promises to deport millions of undocumented immigrants, including millions brought here as children who have grown up to know no other life than that of an American;

WHEREAS, the president now is following through on plans to build a wall on the border separating the U.S. from Mexico without apparent regard to its cost, its effects upon our nation's economy, or its sociological ramifications, and to impose an ideological test for entry into our country;

WHEREAS, the president has promised to repeal federal regulations protecting LGBTQ citizens;

WHEREAS, the president already has issued executive orders to effect the repeal of the Affordable Care Act, which provides tens of millions of Americans with health care insurance coverage;

WHEREAS, the president has issued executive orders to rescind certain women's reproductive rights,

WHEREAS, the president has promised to withdraw from the Paris Climate Agreement and to remove other environmental protections instituted under the previous administration, and has begun a process to dismantle the Environmental Protection Agency;

WHEREAS, before and especially since the election, some citizens have been emboldened to express overtly an intolerance of diversity that is opposed to the views of most Homer residents and most Americans;

WHEREAS, the president's cabinet nominees have expressed views similar to those laid out in the whereas clauses above and thus are largely out of step with the attitudes of most Homer residents;

WHEREAS, the presidential election has exposed deep social and political divisions among Americans and these divisions threaten the general peace as expressions of intolerance rise;

WHEREAS, the City of Homer recognizes that while the minority community here may be relatively small, it may be vulnerable, and that if those residents feel in any way threatened simply because they are minorities, the City should be on record as opposing all such intolerance; and

NOW, THEREFORE, BE IT RESOLVED, that the City Council of the City of Homer unequivocally rejects expressions of fear and hate wherever they may exist, and specifically rejects harassment of women, immigrants, religious minorities, racial and ethnic minorities, and LGBTQ individuals, and

BE IT FURTHER RESOLVED, that the City of Homer embraces all peoples regardless of skin color, country of birth, faith, sex, gender, marital status, or abilities; and that the City of Homer will not waver in its commitment to inclusion and to continuing to create a village safe for a diverse population; and

BE IT FURTHER RESOLVED, that the City of Homer will resist any and all efforts to profile undocumented immigrants or any other vulnerable population, and

BE IT FURTHER RESOLVED, that the City of Homer will cooperate with federal agencies in detaining undocumented immigrants when court-issued federal warrants are delivered, and

BE IT FURTHER RESOLVED, that the City of Homer shall steadfastly defend the U.S. and Alaska constitutions, especially with regard to the former's precedent-backed right of privacy and the latter's specified right of privacy (Article 1, Section 22), and safeguard the rights declared in the Bill of Rights; and

BE IT FURTHER RESOLVED, that the City of Homer will continue its staunch support of our local police in their ongoing efforts to enforce law and protect our community and its visitors in a just, unbiased and transparent manner; and

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

BE IT FURTHER RESOLVED, that the City of Homer will declare itself a safety net for the most vulnerable members of and visitors to our community; and

BE IT FURTHER RESOLVED, that the City of Homer calls on all its citizens to stand against intolerance and resist expressions of hate toward any members of the community, and thus to set an example for the rest of the nation, demonstrating that Homer residents and Alaskans adhere to the principle of live-and-let-live.

PASSED AND ADOPTED by the City Council of the City of Homer, Alaska, on _____, 2017, by the following vote:

Ayes:

Nays:

Absent:

Abstain

APPENDIX G

Study 3: Homer City Council's Inclusion Resolution 17-019,

Proposed February 27, 2017

**CITY OF HOMER
HOMER, ALASKA**

Aderhold/Reynolds/Lewis

RESOLUTION 17-019

A RESOLUTION OF THE CITY COUNCIL OF HOMER, ALASKA,
STATING THAT THE CITY OF HOMER ADHERES TO THE PRINCIPLE
OF INCLUSION AND HEREIN COMMITTING THIS CITY TO
RESISTING EFFORTS TO DIVIDE THIS COMMUNITY WITH REGARD
TO RACE, RELIGION, ETHNICITY, GENDER, NATIONAL ORIGIN,
PHYSICAL CAPABILITIES, OR SEXUAL ORIENTATION REGARDLESS
OF THE ORIGIN OF THOSE EFFORTS, INCLUDING FROM LOCAL,
STATE OR FEDERAL AGENCIES.

WHEREAS, The City of Homer recognizes that American politics has become polarized,
which has led to divisiveness in our community; and

WHEREAS, Violent acts targeting religious groups, minorities, and members of the
LGBTQ community have become more frequent in and outside of the United States; and

WHEREAS, Before and especially since the election, some citizens on both extremes of
the political spectrum have been emboldened to express overtly an intolerance of diversity
that is opposed to the views of most Homer residents and most Americans; and

WHEREAS, The City of Homer recognizes that our community is diverse in regards to
religion, political ideologies, sexual identity or orientation, and ethnicity, and that no citizen
should feel in any way threatened for their beliefs or physical appearance, and the City should
be on record as opposing all intolerance towards those individuals.

NOW, THEREFORE, BE IT RESOLVED that the City Council of the City of Homer
unequivocally rejects expressions of fear and hate wherever they may exist, and specifically
rejects harassment of women, immigrants, religious minorities, racial and ethnic minorities,
and LGBTQ individuals, and non-violent political groups.

BE IT FURTHER RESOLVED that the City of Homer embraces all peoples regardless of
skin color, country of birth, faith, sex, gender, marital status, political ideology, or abilities; and
that the City of Homer will not waver in its commitment to inclusion and to continuing to create
a village safe for a diverse population.

BE IT FURTHER RESOLVED that the City of Homer will resist any and all efforts to profile
vulnerable populations.

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

Page 2 of 2
RESOLUTION 17-019
CITY OF HOMER

BE IT FURTHER RESOLVED that the City of Homer will cooperate with federal agencies in detaining undocumented immigrants when court-issued federal warrants are delivered.

BE IT FURTHER RESOLVED that the City of Homer shall steadfastly defend the United States and Alaska constitutions, especially with regard to the former's precedent-backed right of privacy and the latter's specified right of privacy (Article 1, Section 22), and safeguard the rights declared in the Bill of Rights.

BE IT FURTHER RESOLVED that the City of Homer will continue its staunch support of our local police in their ongoing efforts to enforce law and protect our community and its visitors in a just, unbiased and transparent manner.

BE IT FURTHER RESOLVED that the City of Homer will declare itself a safety net for the most vulnerable members of and visitors to our community.

BE IT FURTHER RESOLVED that the City of Homer calls on all its citizens to stand against intolerance and resist expressions of hate toward any members of the community, and thus to set an example for the rest of the nation, demonstrating that Homer residents and Alaskans adhere to the principle of live-and-let-live.

PASSED AND ADOPTED by the Homer City Council this 27th day of February, 2017.

CITY OF HOMER

BRYAN ZAK, MAYOR

ATTEST:

JO JOHNSON, MMC, CITY CLERK

Fiscal Note: N/A

APPENDIX H

Study 3: Survey Consent Form

< Please sign and return this document in the stamped return envelope. >



College of Education

One University Blvd., Suite 100
St. Louis, Missouri 63121-4400
Telephone: 314-516-4970
E-mail: lkmkv9@umsl.edu

Informed Consent for Participation in Research Activities

**"Equitable Access to Decision-Making Opportunities: The Role of Managers,
Affinity Groups, and the Public in Integrated Decision-Making Models for Publicly-Managed Resources"**

HSC Approval Number: 1317701-07

Principal Investigator: Laurie Stuart, (phone) 907-491-3049

Dear Alaskan Resident: My name is Laurie Stuart and I am a lifelong Alaskan who has lived and worked in multiple communities around the state. Currently, I am a doctoral student exploring equitable access to decision-making opportunities within public resource management. I am inviting you to participate in a research study that I am conducting with Dr. Theresa Coble because your experience as a resident of Alaska will help to represent the role of the public when it comes to creating policies about the resources that all of us share. The results of this study will be integrated with surveys being conducted with resource managers and citizen-interest groups so that we can better understand decision-making processes from multiple perspectives.



After reading both sides of this document, please sign and print your name here. This gives us consent to include your data in the study. This signature document will be separated from the survey answers in the same envelope so that your answers remain anonymous.

I have read this consent form and have been given the opportunity to ask questions. Upon request, I will also be provided with a copy of this consent form for my records. I consent to my participation in the research described above.

**SIGN
HERE**

Your Signature

Date

Your Printed Name

Additional information about this study:

- Up to 3,500 participants from nine zip codes are being invited to participate in this research. These zip codes represent a mix of urban and rural sites around the state of Alaska. Addresses were randomly selected per zip code and are not associated with any demographic information. Please do not put your name on the answer sheets. Once the self-addressed stamped envelope is received by the researcher, this signed consent form and the envelope will be separated from the answer sheets. Your survey data will be incorporated into the data set anonymously and will not remain associated with your postal address, consent signature, or other identifying information.
- This survey will take approximately 15 minutes of your time.
- There are no anticipated risks associated with this research.
- There are no direct benefits for you participating in this study. However, your response will contribute to our knowledge about the public's role in decision-making and, we expect, will help policy makers, agencies, and community leaders create more equitable opportunities for the public to participate.
- Your participation is voluntary and you may choose not to participate in this research study. You may also choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate.
- By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.
- If you have any questions or concerns regarding this study, or if any problems arise, you may call the Principle Investigator, Laurie Stuart (lkmkv9@mail.umsi.edu, 907-491-3049) or the Faculty Advisor, Dr. Theresa Coble (coblet@umsi.edu, 314-516-5951). You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 314-516-5897.

Thank you so much for participating in this study!

--- For Office Use Only: To be signed upon receipt of the survey -----

Signature of Investigator

Date

Laurie K. Stuart
Investigator's Printed Name

APPENDIX I

Study 3: Alaska Survey Form

PUBLIC SURVEY

Instructions: Each survey should represent one adult (at least 18 years old). Surveys can be filled out in pen or pencil and mailed back in the self-addressed stamped-envelope. The sticker included in this packet is yours to keep. **This survey takes approximately 15 minutes to complete.** Do not write your name on these three pages. Please mail your survey back as soon as possible to ensure that your contribution is included in the study.



1. What is your current zip code?

2. Approximately how many years have you lived in your current community?

3. Have you lived in other Alaskan communities? Please list them and approximately how long you lived there:

(example: Cordova)

(example: 2 years)

4. What year were you born?

5. Which of the following activities do you regularly participate in? (Check all that apply.)

- | | |
|--|--|
| <input type="checkbox"/> Sport hunting | <input type="checkbox"/> ATV Travel (e.g., four-wheeler, snowmachine, etc) |
| <input type="checkbox"/> Trophy hunting | <input type="checkbox"/> Skiing/snowshoeing |
| <input type="checkbox"/> Subsistence hunting | <input type="checkbox"/> Collecting firewood/coal |
| <input type="checkbox"/> Commercial fishing | <input type="checkbox"/> Bird/Wildlife watching |
| <input type="checkbox"/> Sport fishing: Finfish | <input type="checkbox"/> Tidepooling |
| <input type="checkbox"/> Subsistence fishing: Finfish | <input type="checkbox"/> Water sports (e.g., kayak, jet ski, etc) |
| <input type="checkbox"/> Recreational collection: Shellfish & Kelp | <input type="checkbox"/> Fish/Shellfish farming |
| <input type="checkbox"/> Subsistence collection: Shellfish & Kelp | <input type="checkbox"/> Citizen science monitoring |
| <input type="checkbox"/> Hiking | <input type="checkbox"/> Conservation activities |
| <input type="checkbox"/> Mountain Biking | <input type="checkbox"/> Visiting State and/or National Parks |
| <input type="checkbox"/> Camping | |

6. Which of the following statements best describes you? (Please check one.)

- ☐ I moved to Alaska as an adult from another US state or territory
- ☐ I moved to Alaska as an adult from another country
- ☐ I was raised in Alaska and I remember when my parent(s)/guardian(s) moved us here.
- ☐ I was born in Alaska or moved here with my family before I can remember.
- ☐ I am an indigenous/Native Alaskan

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

7. If you were born in Alaska, who in your family was the first to move to and reside in Alaska? (Please check one.)

- ☐ I wasn't born in Alaska
- ☐ A parent
- ☐ A grandparent
- ☐ A great-grandparent
- ☐ A great-great grandparent
- ☐ My family is indigenous/Native Alaskan
- ☐ I don't know

8. If you were born and/or raised in Alaska, approximately how much of your adult life have you spent in Alaska? (Please check one.)

- ☐ I wasn't born and/or raised in Alaska
- ☐ 76-100%
- ☐ 50-74%
- ☐ 25-49%
- ☐ 0-24%

9. For each question in this section, write an "X" on the line in the scale that best represents your answer:

Example: How often do you floss your teeth?

If you floss your teeth more often than not, you might place an "X" as follows:

Every day _____ : _____ : **X** : _____ : _____ : _____ : _____ Not at all

(a) To what extent do you interact (e.g., chat) with people from other racial backgrounds in the area where you live?

Every day _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all

(b) To what extent do you mix with members of people from other racial backgrounds when socializing or engaging in leisure activities in your community?

Every day _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all

(c) How often do you visit friends from other backgrounds in their homes?

Every day _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all

(d) To what extent is being Alaskan an important part of who you are?

Very _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all
important important

(e) How often do you vote in local and/or state elections?

At every _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all
opportunity

(f) How often do you vote in national elections?

At every _____ : _____ : _____ : _____ : _____ : _____ : _____ Not at all
opportunity

(g) How many of your friends are from other racial backgrounds?

Most _____ : _____ : _____ : _____ : _____ : _____ : _____ None

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10. For each question in this section, write an "X" on the line that best indicates your level of agreement.

- (a) It annoys me when people say that non-Native Alaskans and Native Alaskan have different rights to land use in Alaska.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (b) It is not right that new residents have the same opportunity to hunt and fish as long-term residents in Alaska.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (c) It is not right that all Native Alaskan residents are given more consideration when subsistence hunting and fishing quotas are created.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (d) It annoys me when other people don't see non-Native and Native Alaskans as having different claims to land use in Alaska.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (e) Being born/raised in Alaska means the same as being Native Alaskan.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (f) An Alaskan raised in Alaska is very similar to a Native Alaskan.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (g) I understand that people with other racial backgrounds need to celebrate their cultural traditions.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (h) I believe public parks and spaces should represent all people's cultures and traditions.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (i) I could not imagine being friends with someone from a different racial background whose views on fish, game, and land management was different from my own.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (j) I could not imagine being friends with someone who arrived in Alaska after I did and whose views on fish, game, and land management was different from my own.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

- (k) I can easily accept the differences between members of my cultural heritage and members of other cultural heritages.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

(l) I can easily accept differences between myself and people who have lived in Alaska fewer years than I have.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

(m) Fishing, hunting, and other outdoor activities are an important part of who I am.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

(n) I feel able to participate in decision making about how Alaska's resources are used.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

(o) The State of Alaska makes resource-use policies that are fair to all Alaskans.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

(p) The federal government makes resource-use policies that are fair to all Alaskans.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

(q) The federal government makes resource-use policies that more fair to Alaskans than people who live in the Lower 48.

Agree Strongly _____ : _____ : _____ : _____ : _____ : _____ : _____ Disagree Strongly

11. For each question in this section, write an "X" on the line in the scale that best represents your feelings:

(a) How do you feel about Alaskan residents who share the same racial background as yours?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

(b) How do you feel about Alaskan residents from different racial backgrounds than yours?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

(c) How do you feel about Alaskan residents who arrived in Alaska before you settled/were born here?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

(d) How do you feel about Alaskan residents who arrived in Alaska after you settled/were born here?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

(e) How do you feel about the way that the state government (e.g. legislature, ADF&G) makes decisions about the way land and other resources can be used?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

(f) How do you feel about the way that the federal government (e.g. Congress, Fish & Wildlife Service, National Park Service) makes decisions about the way that land and other resources can be used?

Very Favorable _____ : _____ : _____ : _____ : _____ : _____ : _____ Very Unfavorable

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

12. **What is your gender identity?** (Please check one.)

- ☐ Male
- ☐ Female
- ☐ Non-binary/third gender
- ☐ Prefer to self-describe _____
- ☐ Prefer not to say

13. **What is your race/heritage?** (Please check one.)

- ☐ Asian
- ☐ Black or African American
- ☐ Hispanic or Latin American
- ☐ Native Hawaiian/Pacific Islander
- ☐ White
- ☐ Native Alaskan/American Indian
- ☐ More than one race, including Alaska Native
- ☐ More than one race, not including Alaska Native
- ☐ Other _____

14. **Did you qualify for the Alaska Permanent Fund Dividend distributed in October 2018?** (Please check one.)

- ☐ Yes
- ☐ No
- ☐ I did not qualify in 2018, but I have qualified prior to this year
- ☐ I did not qualify in 2018, but I expect to qualify in 2019
- ☐ I'm not sure

15. **If you could change one policy about resources and/or the environment in Alaska, what would it be? In your opinion, what needs to happen for this policy to be changed?** (Please write your answer. Feel free to write on the back of this page.)

Thank you for your participation in this study.

APPENDIX J

Study 3: Alaska Survey Postcard



The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

Dear Alaskan Resident,

A few days ago, a survey packet was mailed to you because your address was randomly selected to help in a study about local resource policies.

If someone in your household has mailed back the survey, please accept our sincerest thanks!

If you have not had a chance to respond, we hope that you will donate 15-minutes to mark you answers, sign the consent form, and mail the packet in the return envelope by December 28.

We are grateful for your help with this important study, as your experience as a resident of Alaska will help to advance our understanding of how the public participates in decision-making related to natural resources such as land, water, fish, and game. If you have any additional questions about this research or need a replacement packet, please contact me at lkmkv9@mail.umsl.edu

Sincerely,
Laurie Stuart

Public Survey Project
PO Box 788
Homer, AK. 99603

APPENDIX K

Study 3: Alaska Survey Insert

The Challenge of Increasing Diversity through Intentional Inclusion and Equity Practices

Dear Alaskan Neighbors: My niece's birthday was November 30. She was pretty upset that the earthquake forced her Anchorage school to close before she had time to hand out cupcakes that morning. Otherwise, my family, friends, and colleagues are all doing well after the quake and the surprising number of aftershocks. **I hope the same is true for all of you and your loved ones in the southcentral region.**

We know that this time of year is uniquely busy, impacted by things like elections, shorter days, multiple holidays, icy cars, snowy driveways, and end-of-year deadlines. We understand that your mailboxes tend to fill up with flyers, advertisements, requests for donations, and bills. For these reasons, we are honored by each Alaskan who chooses to spend 15 precious minutes responding to our survey. To date, our student research project (funded by the students) has received less than 10% of the 500 surveys mailed out across the state. We hope that you will find a few minutes to sign the consent form, mark your answers, and mail the packet back to us. The 15 minutes you donate to this project will (anonymously) help to inform larger conversations about how Alaskans participate in natural resource management.

Sincerely, Laurie