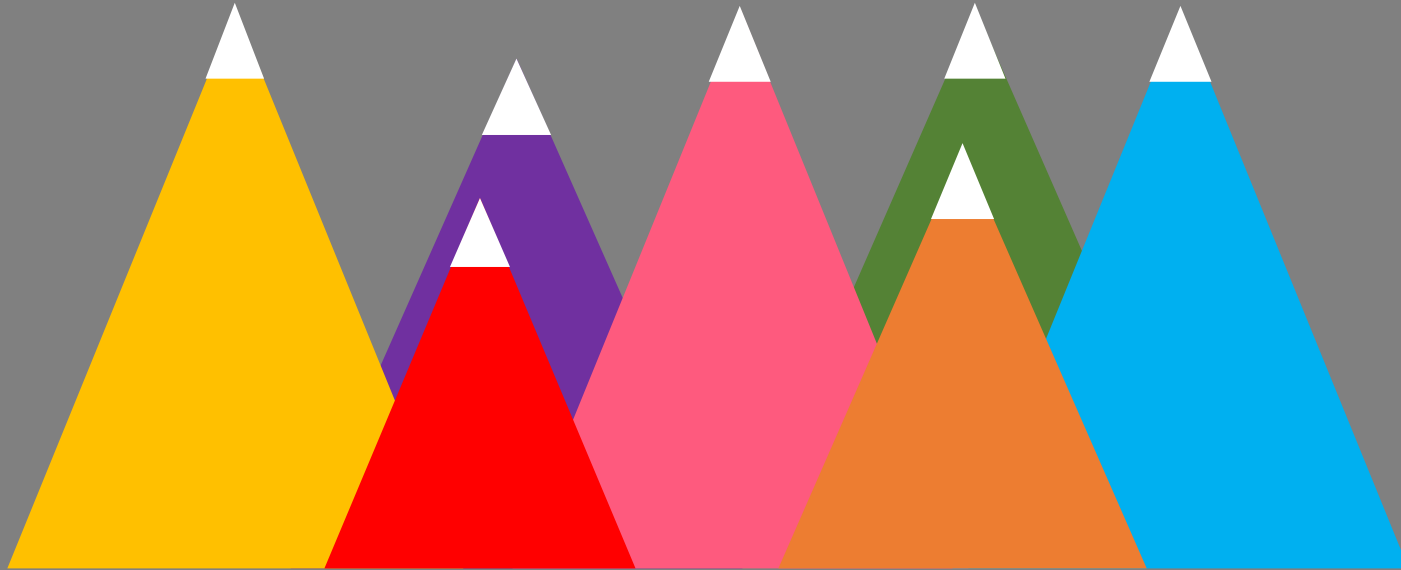


SINGLE IDENTITY-BASED CREWS TOOLKIT



*Examining How Conservation Corps are Integrating
Identity into Traditional Crew Experiences*

Master's Professional Project

University of Oregon

June 2018

PURPOSE

Greetings!

I'd like to take a brief moment to share how this toolkit came to be. During my graduate school experience at the University of Oregon, a requirement of my program was to conduct a professional project of my own choosing. With a background in serving with AmeriCorps for 2.5 years, and later transitioning into a program coordinator role with Conservation Legacy, I felt it necessary that I conduct research on a topic that would be beneficial to the 130+ Conservation Corps across this nation.

Knowing that I wanted to provide a resource for Corps, I then had to decide on what that resource would actually be. While brainstorming, I started thinking about initiatives that I was familiar with, such as the Ancestral Lands and Veteran Crew programs at Conservation Legacy, and the newly launched LGBTQ Crew with Northwest Youth Corps, and then I thought, how did these identity-specific programs begin? This led me to asking three research questions:

- **Why** are Corps engaging in single identity-based programming?
- **How** are Corps implementing these single identity-based crews?
- **How** can Corps create **intentional** and **accountable** single identity-based crews?

As a preface, this toolkit is not advocating for the creation or omission of single identity-based crews. I have been intentional in remaining as unbiased as possible, so as to better understand why some Corps fully support these initiatives, and why some Corps do not. Instead, this toolkit seeks to answer those research questions so that, if a Corps chooses to create a single identity-based crew, they're equipped with a toolkit that builds off of years of learning from Corps across the country that have done just that. This toolkit isn't the Holy Grail, nor does it encompass every aspect of identity within conservation, but rather - it seeks to start these conversations on how Corps can take the sometimes abstract notions of diversity, equity, and inclusion - and actually implement them beyond words and into actions. Whether you fully support single identity-based crews, totally oppose them, or have no idea of what they actually are - I hope that this toolkit provides insights and resources that are beneficial to you. Thank you for reading!



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June 2018

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ADDITIONAL RESOURCES:

APPENDIX A: THE AVARNA GROUP'S BLOG POST ON SINGLE IDENTITY SPACES

APPENDIX B: PRELIMINARY INVENTORY OF SINGLE IDENTITY-BASED CREWS

APPENDIX C: LITERATURE REVIEW ON UNDERREPRESENTED GROUPS IN OUTDOOR EXPERIENTIAL EDUCATION

APPENDIX D: SINGLE IDENTITY-BASED CREW PROGRAM MODEL CHECKLIST

APPENDIX E: SINGLE IDENTITY-BASED CREW MODEL EXAMPLES

APPENDIX F: SUGGESTED ENVIRONMENTAL JUSTICE/BARRIERS READING LIST FOR CORPS STAFF

INTRODUCTION

Before digging into this research, it's essential to start off with definitions. *Because they're important!*

Making sure to define concepts that your organization upholds is absolutely key to implementation. If your Conservation Corps prioritizes diversity, equity, and inclusion (DEI) goals, but hasn't defined what DEI means to their organization, then staff will be unsure of how to not only track progress, but even know of what to track in the first place. Intentionality is a core element to this toolkit, and that all starts with how we're defining the terms we're using.

This chapter introduces why single identity-based crews are forming, and what Corps staff think about single identity-based crews. All of the graphs within this toolkit are accompanied with a "n##," which represents the amount of respondents from the online survey sent out in December of 2017. While the survey had a total of 109 responses from across the country, it's important to highlight that this is still a small sample of opinions from Corps staff.

Overall, I'd almost call this toolkit a "think-piece" that asks Corps to take a step back, analyze where they are, understand where they want to go, and foster a strategy that incorporates every staff member in that process.

Almost every Corps that I interacted with stressed the importance of flexibility and adaptation to crew models, and I'd like to ask the same of you as you read through this toolkit. Allow yourself to be curious, to think of concepts in multiple ways, and to strengthen your Conservation Corps beyond this toolkit.

As a previous program coordinator for a Conservation Corps, I understand how precious time is. I know that as you're reading this, you probably have a long to-do list that requires making sure that you're meeting the needs of various funders, community partners, and crews. And I just want to say thank you - for the work that you're doing and for taking the time to be critical and optimistic about the opportunities that you're giving to individuals all across this country and beyond.

DIVERSITY, EQUITY, AND INCLUSION DEFINITIONS

This toolkit refers to diversity, equity, and inclusion (DEI) based on the following definitions provided by [The Interaction Institute of Social Change](#):

Diversity: psychological, physical, and social differences that occur among any and all individuals; including but not limited to race, ethnicity, nationality, religion, socioeconomic status, education, marital status, language, age, gender, sexual orientation, mental or physical ability, and learning styles. A diverse group, community, or organization is one in which a variety of social and cultural characteristics exist (The National Multicultural Institute)

Equity: the guarantee of fair treatment, access, opportunity, and advancement while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups (UC Berkeley Initiative for Equity, Inclusion, and Diversity)

Inclusion: the act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. An inclusive and welcoming climate embraces differences and offers respect in words and actions for all people (UC Berkeley Initiative for Equity, Inclusion, and Diversity)

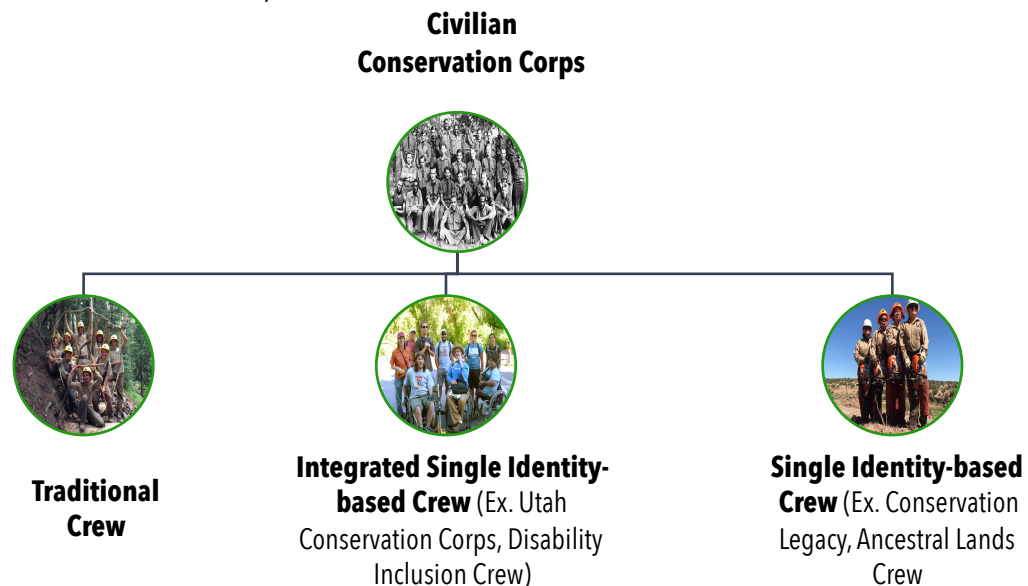
TYPES OF CONSERVATION CREWS

This toolkit refers to three different types of crew structures, which are based on the Civilian Conservation Corps (CCC) model. To gain a greater understanding of the history of the CCC movement, check out The Corps Network’s [Moving Forward Initiative](#). The following crew structures in this toolkit are defined as follows:

Traditional Crew: this is the standard crew model based on the Civilian Conservation Corps that does not include an identity-component. These crews are fully integrated, and make up the majority of crew opportunities.

Integrated Single Identity-based Crew: this crew model highlights a particular underrepresented group, but allows allies into the crew (such as an American Sign Language Inclusion Crew, which may have members that are Deaf and hard-of-hearing, as well as allies that want to learn how to communicate through American Sign Language).

Single Identity-based Crew: this crew model only includes members from a specific underrepresented group (such as a Native American Crew or All-Female Crew).



WHAT IS A SINGLE IDENTITY-BASED CREW?

The concept of single identity-based crews has existed since the Civilian Conservation Corps (CCC) launched in 1933 through African-American Crews and through the CCC-Indian Division (see The Corps Network's [Moving Forward Initiative](#)). An argument that has surfaced around single identity-based crews is that they isolate certain populations from one another, and almost "go back in time" to the original CCC initiative. Yet, the intentions of these structures contrast immensely. The CCC's segregation model prevented underrepresented groups from rising up in the workforce, placed them in locations removed from the public, did not incorporate aspects of their identity, and limited the number of individuals that could serve in conservation work. Single identity-based crews, in contrast, prioritize same-identity leadership and future work opportunities, place crew members in locations that are similar to other crew locations, incorporate identity-specific professional development opportunities, and allow any qualified member to serve in the Corps.

Today's single identity-based crews seek to create spaces for underrepresented groups that have not been incorporated equitably throughout the historical narrative of the CCC initiative, and seek to dismantle systems of injustice that have been embedded within the environmentalism movement. They seek to uplift, empower, and support underrepresented groups by creating safe, inclusive spaces that equitably give them resources that have not traditionally been given to them before. These initiatives, while rooted in CCC history, are now forming new avenues for Corps members to incorporate their own identities and cultures within outdoor conservation work. Examples of single identity-based crews include (a preliminary inventory of single identity-based crews is located in Appendix B):

- **Adjudicated Youth Crew**
- **African American Crew**
- **All Female Crew**
- **American Sign Language Inclusion Crew**
- **Bilingual Crew**
- **Blind & Visually Impaired Crew**
- **Disability Inclusion Crew**
- **Foster Youth Crew**
- **Latinx Crew**
- **LGBTQ Crew**
- **Native American Crew**
- **Veteran Crew**

UNDERSTANDING IDENTITY WITHIN THE OUTDOORS

When thinking of designing a single identity-based crew for underrepresented groups, it's crucial that Corps understand the barriers attached to each of those particular communities. Yet while underrepresented groups do not all experience life the same way, elements of historical/intergeneration trauma, policies/regulations, and majority viewpoints provide linkages that tie underrepresented groups together.

Before this research began, a literature review on particular identities (race/ethnicity, gender, sexual orientation, and ability) was conducted to better understand what barriers exist within these particular groups. This can be found in Appendix C.

As Carolyn Finney states in her book *Black Faces, White Spaces*, "While race implicitly or explicitly influences everyone, we are reminded that each racial category is comprised of subjects with diverse cultural identities and social experiences (Hall 1996). There is no single, authentic, essential African American experience." While Finney is specifically talking about African Americans, this can be transferred over to other underrepresented groups within the outdoors as well.

And at the same time, elements of collective memory shape the ways in which particular underrepresented groups relate to the outdoors. As Finney also states, "Collective memory offers the opportunity to engage people's ideas, imaginings, and feelings about the past as a way of understanding how memory informs present actions and planning for the future (Irwin-Zarecka 1994)."

It's important to understand that within a single identity-based crew, there is a ton of diversity.

Another aspect of identity that should be mentioned is the importance of intersectionality, and the understanding that some crew members may experience different forms of oppression and injustice based on those intersections. Single identity-based crews highlight one identity, yet each individual harbors multiple identities based on gender, race, ability, education, class, citizenship, and more. These identities, when compiled, may require additional resources for particular crew members in the single identity-based crew. Additionally, since most crew members are young adults, they may already be grappling with how they identify themselves, so being able to see Corps staff engage with and support multiple identities, frameworks, and backgrounds is key.

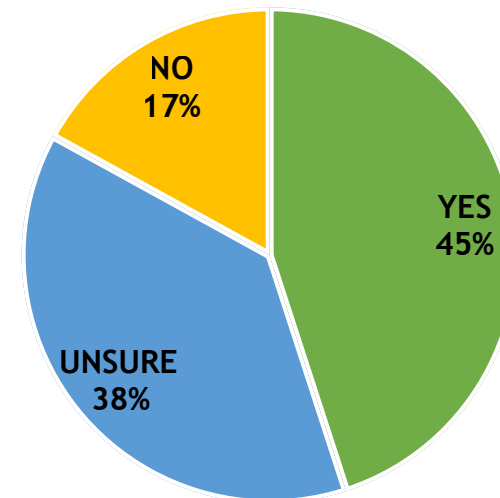
THE DIVIDE ON SINGLE IDENTITY-BASED CREWS

Conservation Corps each hold their particular views on whether to implement single identity-based crews or not. As a preface, this toolkit is not advocating for the creation or omission of single identity-based crews; instead, it seeks to better understand why they're started, what the intentions of these experiences are, and how they're being implemented throughout the country.

One of the main questions within the survey (Chapter 2) asked whether Corps staff believe that single identity-based crews increase DEI within the Conservation Corps world. Interestingly, 45% said yes, 38% were unsure, and 17% said no. In-person interviews also shed light on the divide on whether or not to support these initiatives – as some Corps shared how these spaces can foster empowerment, representation, and equity; whereas some Corps argued that these initiatives promote an experience that isolates underrepresented groups from interacting with other traditional crew members.

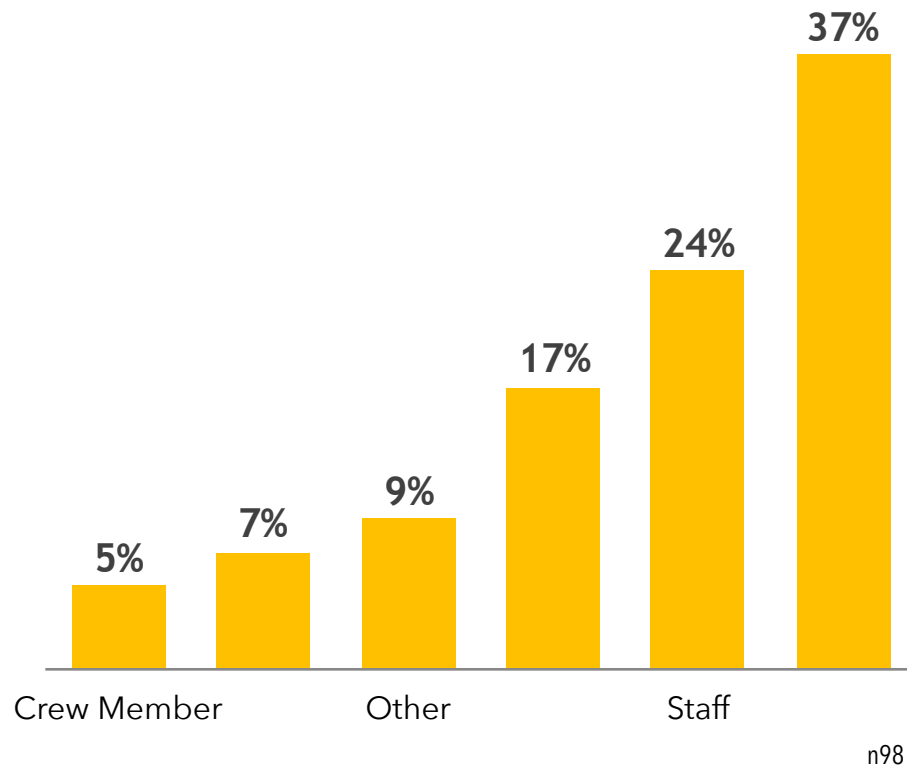
Chapter 3's Recommendations acknowledge this divide, and purposefully provide methods for single identity-based and traditional crew members to interact with and learn from one another.

DO YOU BELIEVE THAT SINGLE IDENTITY-BASED CREWS INCREASE DEI WITHIN THE CONSERVATION CORPS WORLD?



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WHY ARE CORPS IMPLEMENTING SINGLE IDENTITY-BASED CREWS?



Based on in-person interviews and survey responses, the majority of single identity-based crews started from project funding provided by federal agencies such as the National Park Service and the U.S. Forest Service. Corps would either receive funding from a sponsor to implement an identity-specific program for underrepresented youth, or if the Corps lacked the capacity to implement the crew, they'd offer the opportunity to another Corps.

Additionally, single identity-based crews also evolved from underrepresented staff members themselves, who would either start a single identity-based crew due to their own experience of serving on crews (and recognizing the need to create a space for an underrepresented group), or would become inspired to implement one from learning of single identity-based crews run by other Corps.

WHAT HAS BEEN SUCCESSFUL FOR SINGLE IDENTITY-BASED CREWS?

When deciding upon what the benefits are for implementing single identity-based vs. traditional crews, one of the survey questions asked Corps what the overall successes were from running single identity-based crews.

"Many successes. ASL students are coming back for second experiences. LGBTQ crew members described the program as **life changing.**"

"Unique **opportunity** for specific populations"

"It opens opportunities to people who **would not otherwise** be likely to serve on a field crew."

"A single identity based crew allows those crew members to be comfortable and learn in a safe environment free of judgement and more supportive with **leaders that are understanding of their situation.**"

"Openness and **trust.**"

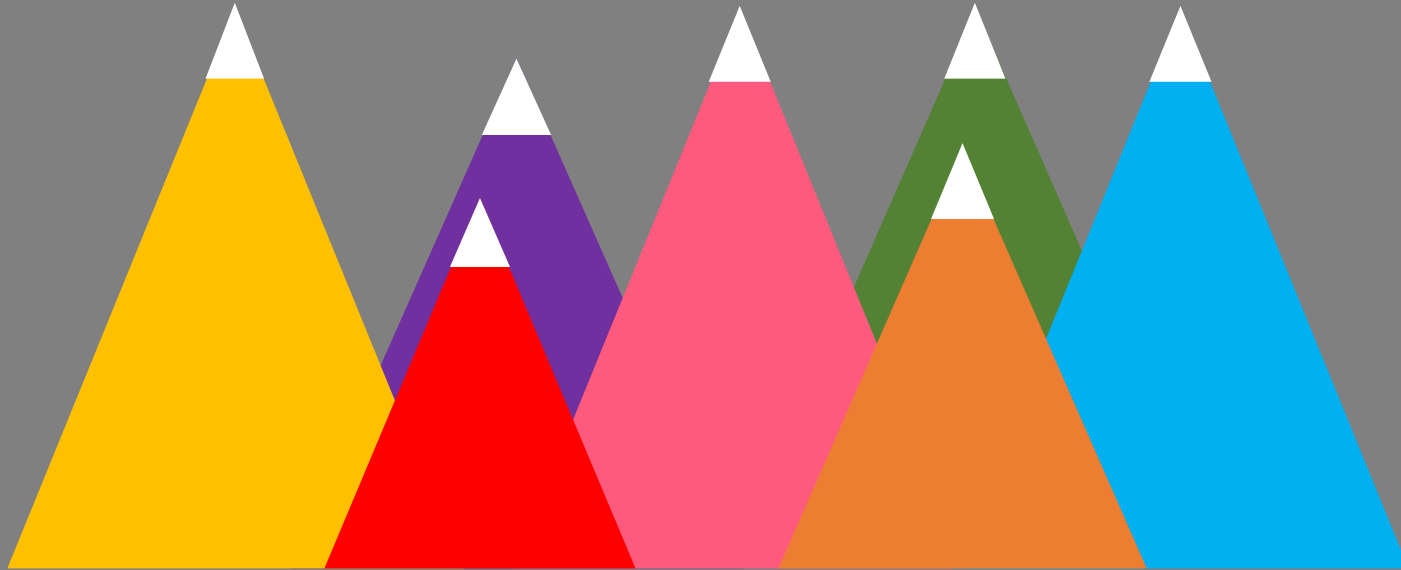
"Creating a place for more people to **feel safe and represented,**"

"It does create a **stronger bond** for folks on that crew. They are the women's crew and as such have an us against the world identity that can help in **retention and experience.**"

"Crew members can **relate** to each other's experiences"

"Strong identity with their cohort creates **positive learning environment and empowerment.**"

CHAPTER TWO



Research Methods

HOW WAS THIS RESEARCH CONDUCTED?

In order to answer the following research questions:

- **Why** are Corps engaging in single identity-based programming?
- **How** are Corps implementing these single identity-based crews?
- **How** can Corps create **intentional** and **accountable** single identity-based crews?

The following research methods were conducted:

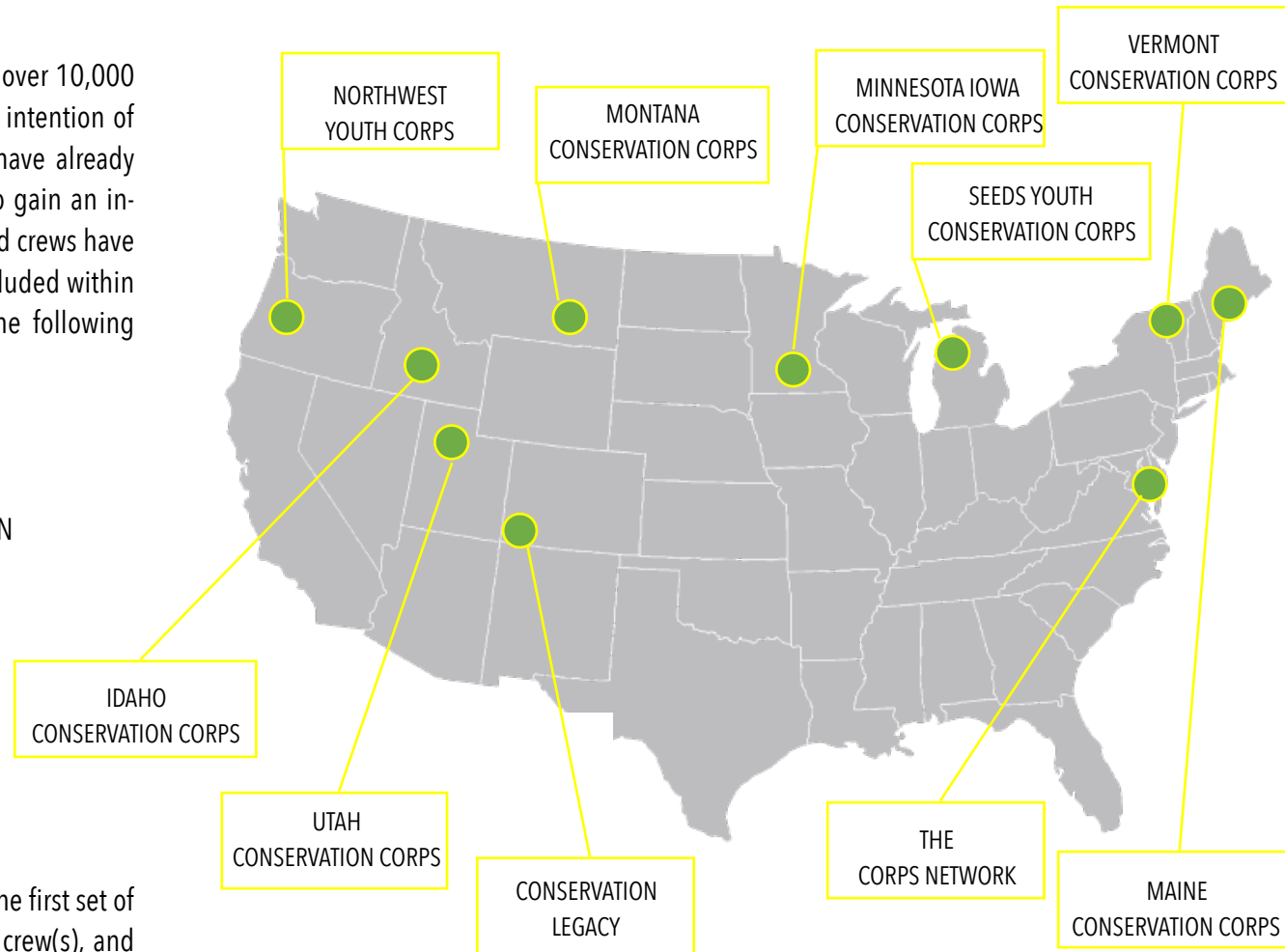
- **Content Analysis** of single identity-based program models. This enabled a compare/contrast analysis for Corps that run the same single identity-based crew (Appendix E)
- **9 In-Person Interviews** with Corps staff currently running single identity-based crews. The ability to meet in-person with Corps staff provided context into why these crews began, what challenges/opportunities these crews bring, and gathered lessons learned that could be shared within this toolkit.
- **109 Survey Responses** from Corps staff all across the country. This survey focused on diversity, equity, and inclusion (DEI) practices within Corps, highlighted opinions from staff on single identity-based crews, and asked Corps if they incorporate identity-specific components within these experiences.

IN-PERSON INTERVIEWS

To better understand what is essential within this toolkit, I drove over 10,000 miles across the United States during the summer of 2017. The intention of this road trip was to meet with Conservation Corps staff that have already initiated single identity-based crews. The purpose of this was to gain an in-depth understanding of how far along these single identity-based crews have come since their inception, and to help tailor what should be included within this toolkit. I was fortunate enough to interview staff from the following Conservation Corps:

- **Northwest Youth Corps** - Eugene, OR
- **Montana Conservation Corps** - Bozeman, MT
- **Conservation Corps Minnesota & Iowa** - Twin Cities, MN
- **SEEDS Youth Conservation Corps** - Traverse City, MI
- **Vermont Youth Conservation Corps** - Richmond, VT
- **Maine Conservation Corps** - Augusta, ME
- **The Corps Network** - Washington, D.C.
- **Conservation Legacy** - Durango, CO
- **Utah Conservation Corps** - Logan, UT
- **Idaho Conservation Corps** - Boise, ID

Interviews lasted for roughly 45 minutes to one hour in length. The first set of questions focused on the impetus of the single identity-based crew(s), and the second set focused exclusively on crew implementation.

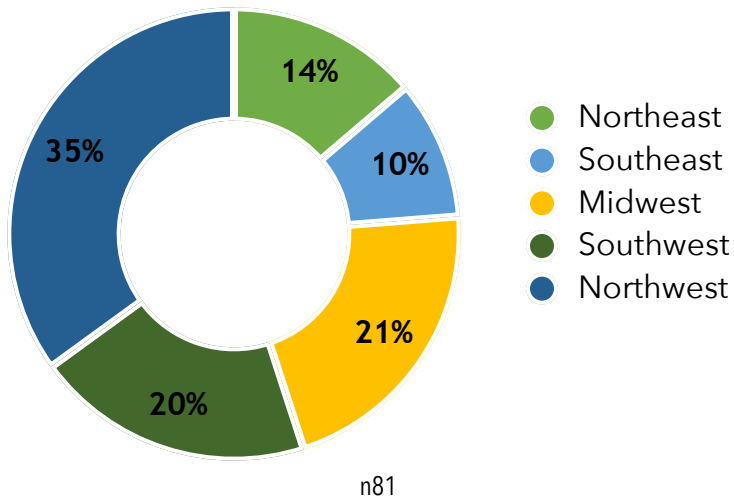


SURVEY

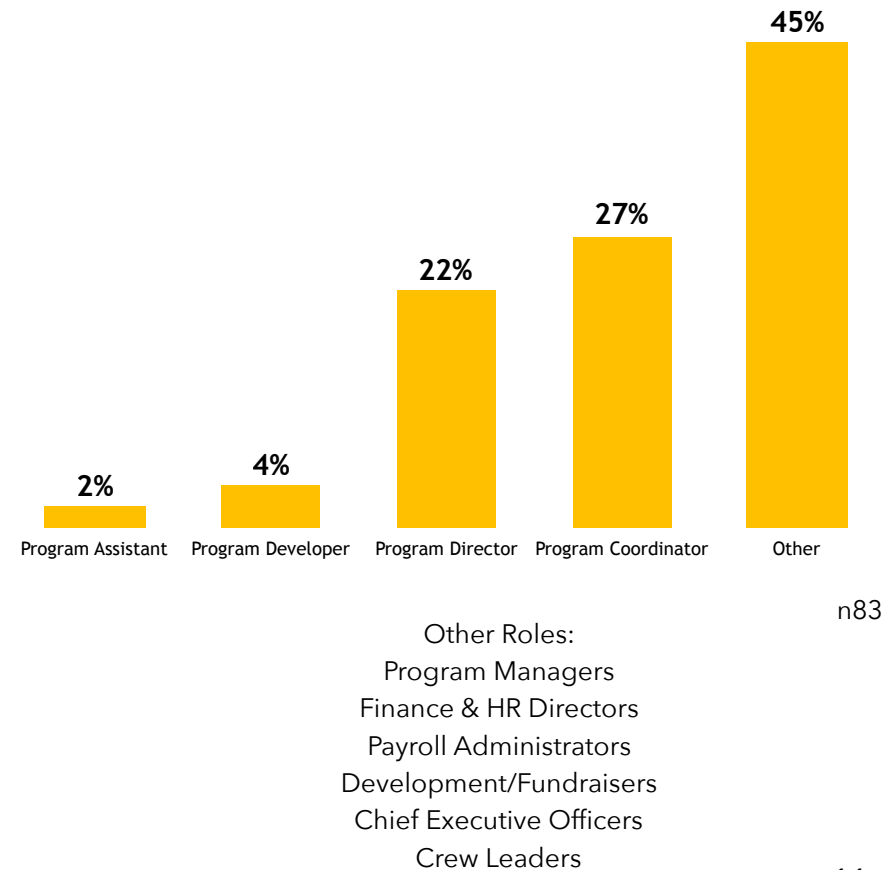
An online survey with 31 questions was distributed through two methods: The Corps Network graciously included the survey link in their e-newsletters in anticipation for The Corps Network 2018 Conference, and individual emails with a survey link were sent to Corps directors. The emails asked that Corps directors share the link with the rest of their staff.

In total, there were 109 responses.

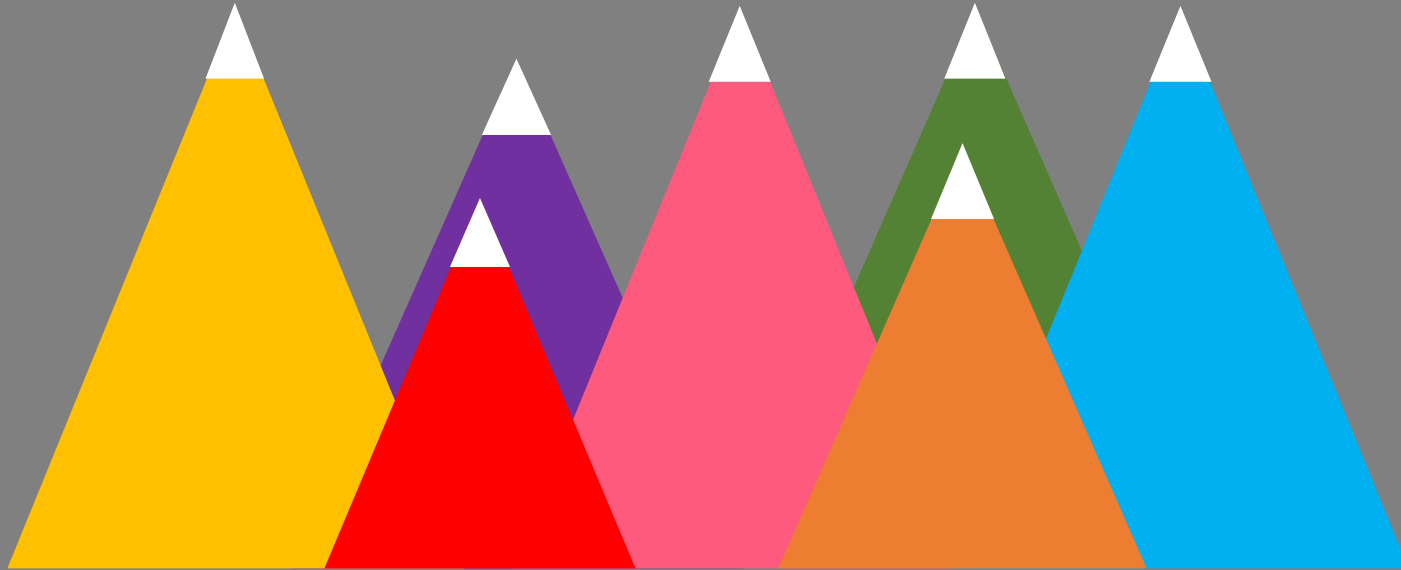
REGION OF RESPONDENTS



ROLES OF RESPONDENTS



CHAPTER THREE



Recommendations for Creating a Single Identity-based Crew

RECOMMENDATIONS

Findings from this research show that there is not an overarching framework for designing single identity-based crews, nor is there a consensus on whether or not Corps should implement these crews. The disconnect between understanding the purpose and intentions of single identity-based crews, alongside a lack of overarching guidelines, prompted this recommendations section. Each of the recommendations listed below is accompanied with resources to assist in implementation within this chapter. These recommendations also ask Corps to examine both their intentions and their plans for accountability in providing safe spaces for underrepresented groups within the Corps world.

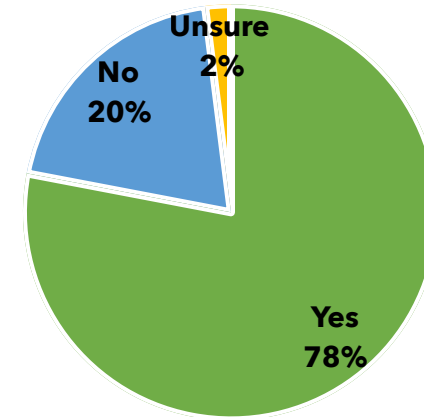
- #1. Provide **ongoing DEI training** for all Conservation Corps staff
- #2. Utilize **Strategic Doing Model** for DEI goals and progress
- #3. Develop **intentional guiding principles** for single identity-based crews
- #4. Create single identity-based crew **advisory committee**
- #5. Develop strong, **identity-focused** partnerships
- #6. Recruit **same-identity crew leaders** for single identity-based crews
- #7. Incorporate **identity elements** into the single identity-based crew model
- #8. Implement training on **barriers and alternative public lands histories** for all crew members and staff
- #9. Create an effective program experience **tracking system**

**RECOMMENDATION #1:
PROVIDE ONGOING DEI TRAINING FOR ALL
CONSERVATION CORPS STAFF**

Whether a Corps decides to bring in DEI consultants, or puts together a training manual on DEI goals and practices, there needs to be a DEI component to staff training. Corps staff come from all different backgrounds – some with DEI training and others without – so setting the stage for a common understanding of DEI work is absolute key. One way to promote DEI work is to specifically address this component within new job postings, where it states that the individual in that role will attend DEI-related events/workshops.

If some of your co-workers aren't receiving DEI training or understanding what barriers exist for particular underrepresented groups, **then your organization could experience a divide in supporting your initiatives.** That is why it's essential that DEI goals and programming be both defined and explained to all staff members as soon as they begin working for your organization.

HAVE YOU RECEIVED PROFESSIONAL DEVELOPMENT TRAINING ON DEI PRACTICES WITHIN YOUR ORGANIZATION?



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WHY DO YOU BELIEVE THAT DEI PRACTICES SHOULD BE A PRIORITY FOR CONSERVATION CORPS?

In total, 63 respondents shared why they believe DEI practices should be a priority.

"Working with young people of color demands respect of inclusive language, programming, and an **understanding of the structural racism and implicit biases we hold**. I also believe that without these practices we will continue to only reach the **same traditional audiences** that represent outdoor recreation and employment."

"Because traditionally they **have not been practiced**."

"It brings strength to the organization and overall experience for **ALL** participants."

"I believe that conservation programming has generally **misrepresented people of color** in their recruitment and targeting. In order to create a realistic experience for participants...we need to be cognizant of **what conservation means to a diverse audience** and **be willing** to make adjustments accordingly."

"It is our **responsibility** to build these values into our system coming from a non-equitable, non-diverse, non-inclusive civ[ilian] cons[ervation] corps past."

"Conservation Corps have **historically served a homogeneous population** (white males) and yet, could greatly benefit a wide variety of people. Further, policy, systems, and current leadership often perpetuate the issue."

"Because **everyone** has the right to enjoy the outdoors."

"Corps are **fertile soil** for DEI."

"As environmental and social service minded organizations, we have **an obligation** to be inclusive, equitable, and diverse in recruitment, community and geography, and programming."

RECOMMENDATION #2:

UTILIZE STRATEGIC DOING MODEL FOR DEI GOALS AND PROGRESS

Before implementing a single identity-based crew, Conservation Corps need to be engaged in DEI work and training. Corps can simultaneously engage in DEI work while implementing single identity-based crews, **but if the DEI backbone does not exist, Corps should not be implementing single identity-based crews.**

A strategy for this is to utilize the [Strategic Doing Model](#) to actively engage in DEI practices within Corps. Developed by Purdue Agile Strategy Lab Director Ed Morrison, the concept of Strategic Doing transitions the long-range setup of strategic planning into an actionable process with real results.

For decades, nonprofits have spent months creating their strategic plans for 5-10 year projections, and then they're left in hindsight for years to come until the next update. This approach, however, creates actionable steps to DEI goals by engaging in what works and doesn't work over short increments. Most Corps that were interviewed already implement aspects of Strategic Doing into their program development. After each season, they take part in an evaluation that restructures how they'll implement the next crew experience. The same could be applied for DEI goals and progress.

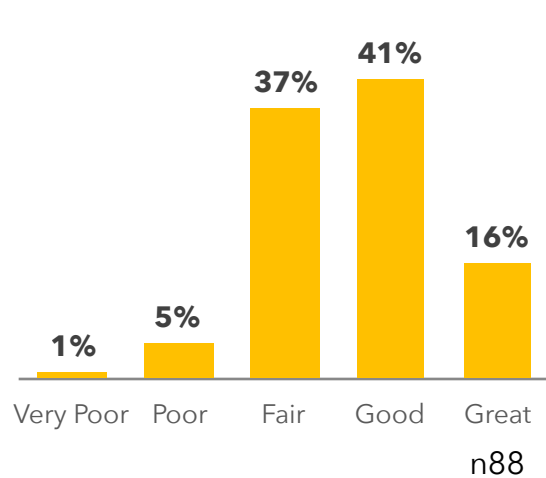
By assembling a small team of Corps staff that are passionate about DEI progress, they can collectively come together to brainstorm strategies, implement them, and then return to discuss what worked and didn't work over a short period of time. Whether it's related to putting together better recruitment strategies, changing application layouts, or developing retention strategies, Corps can actively engage in DEI work on an ongoing basis. Through this model, Corps staff can ask themselves what's their 30/30? What have they done in the past 30 days, and what are they going to do over the next 30 days? This creates realistic goals for passionate staff members that can develop real results.

Don't know where to start? Corps can take part in internal audits (which examine policies on hiring, language use, staff norms, etc.) through DEI assessments created by consulting organizations, such as the [Coalition for Communities of Color](#).

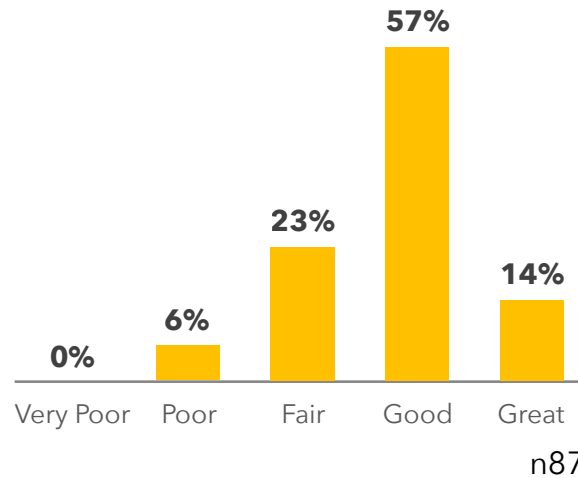
CONSERVATION CORPS STAFF RANK THEIR DEI PRACTICES

When Corps staff were asked to rate their DEI practices, ratings of very poor, poor, and fair were at 43% for diversity practices, 29% for equity practices, and 39% for inclusion practices. These ratings show that there is a need for Corps to actively continue to improve upon their diversity, equity, and inclusion practices. In thinking about dismantling barriers as a whole – it can sometimes seem overwhelming – but by utilizing the Strategic Doing Model to implement small, short changes, then your Corps can continue to see results within shorter time frames.

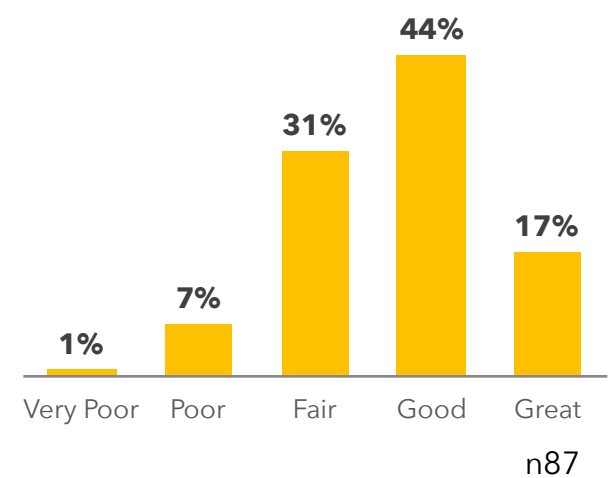
HOW WOULD YOU RATE DIVERSITY PRACTICES
WITHIN YOUR ORGANIZATION?



HOW WOULD YOU RATE EQUITY PRACTICES
WITHIN YOUR ORGANIZATION?



HOW WOULD YOU RATE INCLUSION PRACTICES
WITHIN YOUR ORGANIZATION?



IN WHAT WAYS HAS YOUR ORGANIZATION INCREASED DEI PRACTICES FOR CREW MEMBERS?

In total, 80 respondents shared their DEI practices.

"We work on creating **community agreements** to create a safe learning and living environment for all members ... Our team leaders go through **diversity, communication and leadership training** to create an inclusive environment."

"Hired inclusion **coordinator** and have a **DEI/Inclusion Committee.**"

"We created a **task-force** within the organization to address these issues in all aspects of the work we do but specifically in regards to recruitment and member experience."

"Creating a "serviceship" **scholarship** program to provide financial support to diverse people who are joining our corps. Associate Director of Diversity and Inclusion position has been created. She has done a lot of good work on training staff and trying to develop policies, **but still lacks buy in from much of our regional staff.**"

"We recently started a **Vocational English** as a **Second Language class** in partnership with the local community college to make it easier for non-native speakers to communicate on the job."

"The emphasis we've put on 'Community' crews, which are based in urban areas...It has also provided equity and inclusion by **removing some of the geographical and cultural barriers** associated with the required travel and remote living sites that are common with other types of corps programming."

"Adopting **gender inclusive** language."

"We have begun to eliminate some initial barriers for individuals to participate (travel costs, gear, increased stipends for certain groups) but need to look more at **program design, language, culture, and practices** to really make the change we would like to see."

RECOMMENDATION #3: DEVELOP INTENTIONAL GUIDING PRINCIPLES FOR SINGLE IDENTITY-BASED CREWS

Ultimately, this research advocates for a national standard for identity-based programming; meaning that the same considerations for one single identity-based crew are taken into account for all Corps. This could come in the form of setting guiding principles with Corps, and agreeing on principles with The Corps Network.

In the meantime, Corps should designate a portion of time to develop guiding principles for their single identity-based crews to both assess and analyze why their organization wants to engage in this initiative. During this deliberation, the following should be addressed:

■ What is the ultimate goal of this single identity-based crew?

Underrepresented crew members serving on a single identity-based crew are given the opportunity to serve for a handful of weeks, but what about afterwards? Will those same underrepresented crew members feel comfortable applying to serve on traditional crews, become crew leaders, or apply for employment with your organization? **Initiating the single identity-based crew is one avenue for providing access, but it cannot be the end point.** The inclusion aspect of Corps needs to be imbedded through every aspect of the organization – from the crew experience, to staff, to funders, and to the board.

■ What type of experience do you want to generate through this crew?

There is a large difference between integrated single identity-based crews and single identity-based crews. Corps need to be intentional in the kind of setting they're creating. Does the Corps want to provide opportunities for crew members with different identities to serve together? If so, crew members need to be adequately trained in the history and needs of underrepresented groups to make sure that isolation amongst crew members does not happen. If Corps want to create single identity-based crews without integration, in what ways could they share these identities with the rest of the Corps?

RECOMMENDATION #3: DEVELOP INTENTIONAL GUIDING PRINCIPLES FOR SINGLE IDENTITY-BASED CREWS

■ How will the Corps keep themselves accountable?

Regardless of whether or not Corps implement integrated single identity-based crews or single identity-based crews, there is a responsibility that all staff understand the goals and intentions of these crews. Staff should, when at all possible, interact with these crews to provide mentorship, support, and presence to ensure that underrepresented crew members not only feel safe within their crews, but also within the entire organization.

• How will the project partner be held accountable?

This should be a group effort with input from both Corps staff and partners. If Corps staff take the time to go over intentionality for this experience, then this needs to be communicated effectively with project partners. While this may take additional time, it establishes a framework for the single identity experience, and enables accountability for all individuals involved. Plus, it also gives greater agency to the partners.

SINGLE IDENTITY-BASED VS. INTEGRATED SINGLE IDENTITY-BASED CREW EXPERIENCES

A number of Corps staff were interesting in knowing what the differences between these two experiences are for crew members, and how to decide on which crew to create. As stated in Chapter 1, single identity-based crews are opportunities only for a particular underrepresented group, whereas integrated single identity-based crews incorporate both an underrepresented group and allies.

For practical purposes, the Utah Conservation Corps Disability Inclusion Crew utilizes an integrated crew structure where crew members that are able-bodied do the majority of physical labor, and crew members that are alter-abled utilize GIS technology to assess the grading and slopes of trails, and assess campground infrastructure for ADA-compliance. What's important to note about this structure is that **all crew members have a direct purpose** within the experience, and are able to utilize their particular strengths for the position. To my knowledge, Utah Conservation Corps is the only Corps running a Disability Inclusion Crew, and they've developed a great inclusion toolkit, which can be found [here](#).

In contrast, single identity-based crews, such as the Northwest Youth Corps LGBTQ Crew, offers an opportunity for LGBTQ youth to discuss the common challenges and experiences that they've encountered in outdoor spaces. This crew experience is built off of commonalities that pertain to that particular identity.

In trying to determine which crew structure to implement, every Corps needs to understand that if they choose an integrated structure, it will take more work to make sure that all crew members feel welcomed and included.

What I mean by this is that if a Corps were to implement an American Sign Language (ASL) Inclusion Crew with members that know very little ASL, then members that are Deaf and hard-of-hearing may feel isolated from members that are having vocal conversations during their crew work.

Corps need to ask themselves – what is the purpose of this crew? Is it to provide a safe space for underrepresented groups only? Or is it to provide a safe space for underrepresented groups and allies of those identities?

RECOMMENDATION #4:

CREATE A SINGLE IDENTITY-BASED CREW ADVISORY COMMITTEE

Several Corps wanted to create an advisory committee specifically for their identity-based crews. The purpose of this is to enable a committee to hold that Corps accountable for these crew experiences, and provide direction for improvement. Single identity-based crew advisory committee members could include:

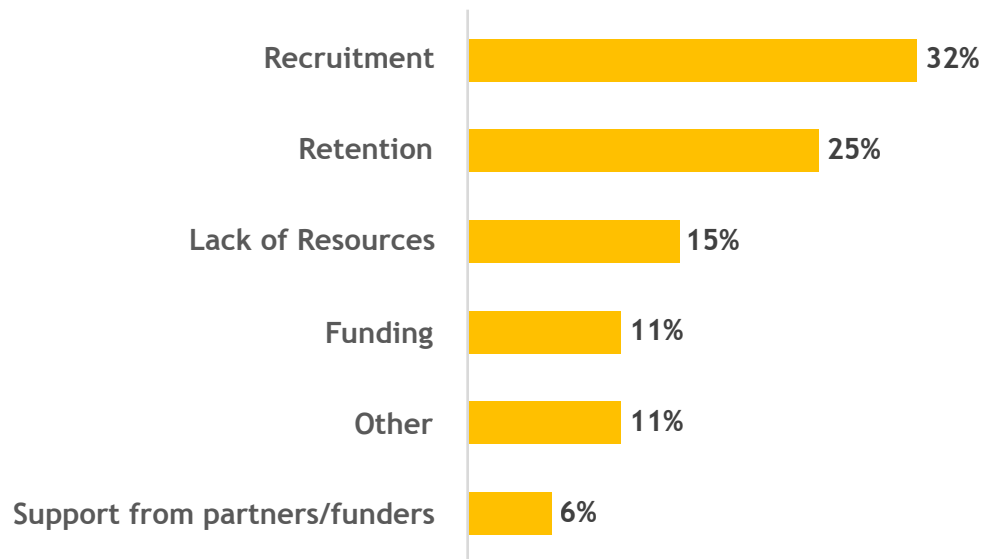
- **Current/past single identity-based crew members**
- **Project partners**
- **Community leaders/Elders**
- **Federal funders**
- **Corps staff**

Advisory committee members could serve for one year increments or longer. They would collectively decide on how often to convene, and in what way (whether by phone, video chat, or in-person). They would provide recommendations to the Corps on what is working well, what should be adapted, and perhaps, what should be omitted from the crew structure.

Additionally, for current/past single identity-based crew members, this is an added professional development opportunity that fosters greater agency over the programming they're engaged in. Single identity-based crew members are able to engage with working professionals for networking purposes, are able to share their voices and opinions, and strengthen the crew experience.

Also, this **switches the dynamic** of one coordinator designing the single identify-based crew experience to a **group of individuals that either identify and/or are currently working within those communities.**

DOES THE SINGLE IDENTITY-BASED CREW(S)
STRUGGLE WITH ANY OF THE FOLLOWING?



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Findings from in-person interviews and survey results show that the top two challenges for running single identity-based crews are **recruitment** and **retention**. By putting together a single identity-based crew advisory committee, those members can tap into their own networks to increase the visibility of your crew opportunities.

Most often, Conservation Corps are utilizing the same recruitment methods that keep attracting the same homogenous group of crew members each year.

By brainstorming with an advisory committee, those members can help identify organizations, groups, events, and more that attract diverse potential applicants. Additionally, through their direction, challenges of retention could diminish from the accountability provided by that advisory committee.

RECOMMENDATION #5:

DEVELOP STRONG, IDENTITY-FOCUSED PARTNERSHIPS

One of the first things that Corps should ask themselves before they develop a single identity-based crew is – **who is already working with underrepresented communities in the outdoors?**

If your Corps wants to develop a single identity-based crew, but does not have staff that are a part of that identity, then working with identity-specific organizations either through consultation or partnerships is key.

But here is the thing – *the time that is given by identity-specific organizations needs to be compensated.*

Corps cannot expect to receive services, advice, and/or resources from underrepresented identity-specific non-profits and organizations without compensating for that time and energy. Understand that the organizations that are doing work with underrepresented populations are strapped for time and funds, so figuring out ways to support their mission while also creating opportunities for underrepresented groups is the ultimate goal.

Utilize these partnerships by being innovative, supportive, and understanding to these organizations – but also don't expect them to get on board with your initiative, too. They'll know if they have capacity to assist with your single identity-based crew or not, and sometimes, it just might not be the right timing.

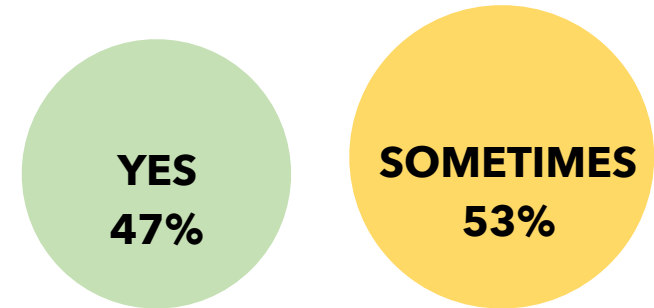
Also make sure to highlight those organizations you've partnered with on your website, in your quarterly reports, and through social media. Make sure to identify ways in which your Corps can support their mission, and in turn, benefit your single identity-based crew members.

RECOMMENDATION #6: RECRUIT SAME-IDENTITY CREW LEADERS

In an ideal scenario, Corps would be able to hire applicants as crew leaders that have the same identity as their crew members, but every season is different in the amount of applications that come through. Even with constant outreach, sometimes same single identity-based crew leaders aren't applying for these opportunities.

If this is the case, and your Corps has to hire a crew leader not from that underrepresented group, then additional training needs to take place. Single identity-based crew opportunities should foster safe, inclusive experiences for underrepresented crew members; and if the crew leader doesn't take the time to actively learn about the identity that they're working with, then a lot can go wrong very quickly. For example, a previously run Native American Crew had a non-Native crew leader, who picked up sacred objects from a trail much to the dismay of the Native crew members. This isn't to say that accidents and misunderstandings won't occur if crew leaders are properly trained, but it will help alleviate the potential for conflict with cultural misunderstandings.

FOR THE SINGLE IDENTITY-BASED CREW(S), IS
YOUR ORGANIZATION ALSO HIRING CREW
LEADERS WITH THE SAME IDENTITY?



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IF YOUR ORGANIZATION IS UNABLE TO HIRE A CREW LEADER WITH THE SAME IDENTITY, HOW DOES YOUR ORGANIZATION HOLD THAT CREW LEADER ACCOUNTABLE?

"**All leaders** participate in DEI training. Honestly, it has been difficult to hold these leaders accountable at times. As a result we **have changed our interview process** to reflect more upon issues of EDI to help evaluate soft skills needed to work people from different background than their own."

"Its something we are **working on.**"

"I **have not seen** the sort of accountability (in terms of extra training or follow up) that I think is necessary."

"Our goal is to hire leaders with the same identity, however we have had **some challenges**. We need to look at our term lengths, training, expectations, and overall programming. We attempt to provide some immersion into the community for those leaders who do not identify the same as the members."

"As far as I can tell, **they don't**. They hire crew leaders outside that identity, but they seem to just be sort of on their own."

"**Training and time in the community.**"

"Where possible, through **extensive training**. Often, we seek to bring in someone who has already participated (successfully) in our program so they understand our culture and the **culture we strive to create.**"

"**very loosely**, mostly through check-ins and field notes."

"It would be best to have a crew leader with the same identity- and these people **exist**- my organization just needs to **commit** to doing the proper outreach and **changing the organization internally** so that this crew leader would be attracted to the position."

RECOMMENDATION #7: INCORPORATE IDENTITY ELEMENTS INTO THE SINGLE IDENTITY-BASED CREW PROGRAM MODEL

More than once, I've heard how Corps grapple with providing more resources for single identity-based crews than others crews; or how funding for those additional resources has run dry. But by designing innovative, low-cost identity-specific components to your program models, you can enhance the experiences for your crew members.

Potential Identity Elements:

- **Active Community Gatherings**— by providing opportunities for crew members to share their cultures, foods, and histories with traditional crew members and Corps staff, single identity-based crew members will have the opportunity to share and celebrate their identities with the entire organization.
- **Identity-Specific Film Screenings/Book Clubs** — putting together film screenings or book clubs around work that highlights particular underrepresented groups in the outdoors can serve as inspiration for crew members and lead to a greater understanding of the barriers that underrepresented groups experience within the outdoors. Strategize ways to acquire funds for these materials and then use them for each crew experience.
- **Recreation Bonding Trips** — by hosting bonding trips outside of conservation work, crew members can begin to foster close connections and support with one another.
- **Identity-specific Conferences/Workshops** — by identifying professional development opportunities where single identity-based crew members can interact with professionals in fields that they're interested in, those members can know that others with their same identity are doing the work they want to do, and can engage in networking.
- **Speakers** — by bringing in speakers with the same identity as crew members, they can see how professionals in their particular fields have navigated their fields and inspire crew members.

ARE THERE ANY IDENTITY-SPECIFIC ELEMENTS OF THIS CREW THAT ARE DIFFERENT THAN YOUR OTHER CREWS?

"We have multiple All-women identified crews in addition to a Latina outdoor crew in partnership with Latino outdoors that includes **incorporating cultural elements, language immersion**, etc. into the crew experience."

"All female crews have a **female speakers series** as well as workshops on success when female."

"Language immersion and **adaptive tools** to accommodate specific disabilities."

"Sometimes. As time has passed we have **realized that this is an important aspect** of single-identity programs, but have not implemented identity specific elements to all single-identity crews. Our all-girl community crews spend one day a week engaged in an educational curriculum developed and presented by Girls Inc. which incorporates education specifically designed to **address challenges** faced by teen girls."

"No. Our all female crews follow the **same practices and policies** as other crews."

"Providing **more recreation opportunities**, different food, **speaking Spanish**, more orientation, more professional development opportunities, **more gear provided**."

"Yes. ASL crew run almost **completely in ASL**, Queer crew had added recreational opportunities, Native American crews incorporated **cultural elements** (foods and gifting)."

"Professional development opportunities and **certifications**, job placement, curriculum, involving **tribal elders**, etc."

"Yes our crew for adjudicated young adults...are provided with **specialized professional development** opportunities that revolve around **job application** with a criminal record or background."

INCORPORATE IDENTITY ELEMENTS INTO THE SINGLE IDENTITY-BASED CREW PROGRAM MODEL

When Corps are creating single identity-based crews, they'll often think of the identity, but not question the actual crew structure. What this research advocates for is adaptation in the crew models, so that these experiences directly relate to the identities they're providing experiences for.

Don't have enough funding for free boots, uniforms, and supplies? Try to partner with large gear organizations that can provide discounts to your members. Reach out to foundations that may be willing to advocate for your crew on your behalf, so that they can reach out to donors who may have the funds to assist your crew members.

Don't have enough funding to send your crew members to identity-specific conferences? Try to see if you can apply for scholarships on their behalf to get them there. If that's not possible, try working with the coordinators to see if they can either live-stream or record sessions, so that your members can watch them together.

Don't have enough time to put together identity-specific resources? Partner with local organizations and community leaders with those particular identities that are doing similar work. Invite them to attend part of your training and orientation sessions, so that they can connect with your single identity-based crew members. Or reach out to other Corps that have implemented the same crews and have already put together identity-specific resources.

The bottom line is, be innovative! Funding resources can come and go quickly, so implementing sustainable strategies for mitigating barriers is key.

WHAT ARE THE UNIQUE COSTS ASSOCIATED WITH THIS CREW(S)?

"Specialized **staff time** for increased support."

"More **outreach** needed for recruitment; more support on the ground with any new program or crew; staff training."

"ASL translation services - **really need help** funding this."

"I'll answer two ways: **we charge partners more** for a week of work with veteran crews, but not our other single-identity crews. The other crews are more costly to run from an organizational perspective because they require specialization that must be addressed beyond the recruitment, hiring, training, supervision, etc that would normally be part of our other crews. Often, they also require a **disproportionate amount of staff time**. So, in that sense, they cost more."

"For ASL, **providing interpreters** is always a significant extra cost. We also **have two full time inclusion coordinators** on staff which we need to fund."

"Interpreters, foods/gifts, **no income generated** during extra recreation weeks."

"Wheel chair **accessible** vehicles."

"**Tuition, gear, food**, etc. Not all single-identity crews need these costs covered, but many do."

RECOMMENDATION #8:

IMPLEMENT TRAINING ON BARRIERS AND ALTERNATIVE PUBLIC LANDS HISTORIES FOR ALL CREW MEMBERS AND STAFF

While typical Corps training and orientation sessions are geared toward technical skills-building and training, this research advocates for an educational component for every crew member on elements of environmental justice. If your Corps is running a single identity-based crew, and neither your staff nor your traditional crew members know **why** your single identity-based crew exists, there's a missed opportunity in unifying the mission of the Corps itself.

Every year, thousands of young adults engage in conservation work, and Corps have an opportunity to change the narrative of the typical conservation experience.

Training staff on the basics of environmental justice will build upon a unified mission where crew members understand the barriers of the outdoors. Also importantly, integrating multiple narratives of public lands histories is crucial. **Different identities relate to public lands in very different ways, and Corps need to acknowledge those histories.** Corps need to acknowledge the Indigenous lands that they're serving on, and one resource for doing this is through the [Native Lands App](#) designed by Victor Temprano – this resource provides an interactive map that pulls up data on the area's Indigenous history, original language(s), and tribal ties based on zip codes.

Some of the crew members that serve with your Corps will go on to become staff for Corps, work for local non-profits, or for state/federal governments in relation to natural resource management. If we really want to make an impact on changing the narrative of who can access the outdoors, then training our young generations to understand the history of barriers for underrepresented groups is key. By taking small, attainable steps towards greater inclusion, your Conservation Corps can begin to foster an environment that truly lives out its DEI goals and objectives.

Corps staff should work with local communities and research alternative histories of the public lands that their crews will be serving in, while also putting together curriculum that highlights barriers to accessing the outdoors. A reading list has been provided in Appendix F.

BARRIERS AND ALTERNATIVE PUBLIC LANDS HISTORIES

Single identity-based crews exist for particular reasons, yet those reasons may not always come to the attention of traditional crew members. This toolkit suggests that Corps expand upon solely providing single identity-based crew experiences to upholding an ethic of environmental justice advocacy that informs all Corps members, staff, partners/funders, and Board members of the injustices that befall upon underrepresented groups.

Utilizing trainings, workshops, active listening sessions, and public speakers to teach all Corps staff of how we can create inclusive spaces for every Corps member is imperative.

The environmental justice model that I've designed includes a visual representation of what this theory would look like from a bird's eye approach. It begins with providing the necessary resources for underrepresented groups to engage in conservation work through single identity-based crews, but it does not end there. It expands to the entire Conservation Corps (crew members, staff, funders/partners, and Board of Directors) who should understand both why these single identity-based crews exist, as well as learn of the injustices that have existed and still exist today for underrepresented groups. This, then, creates an ethic of awareness, advocacy, and support that promotes environmental justice, and impacts all the crew members beyond their crew experience. I would argue that this theory is an opportunity for Corps to not only provide access and inclusivity, but to also dismantle systems of oppression by educating all Corps members.

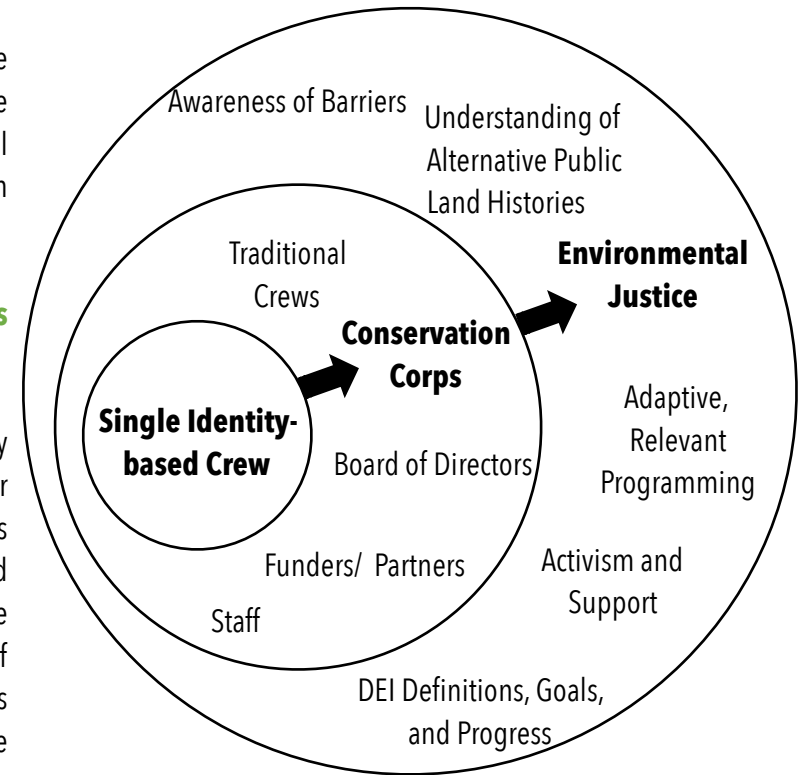


Table 1: Single Identity-based Crews Towards Environmental Justice Model by Jordan Katcher, 2017.

RECOMMENDATION #9:

IMPLEMENT EFFECTIVE PROGRAM EXPERIENCE TRACKING SYSTEM

When I conducted interviews with Corps staff already implementing single identity-based crews, **most of them shared how their first crew experience wasn't perfect.**

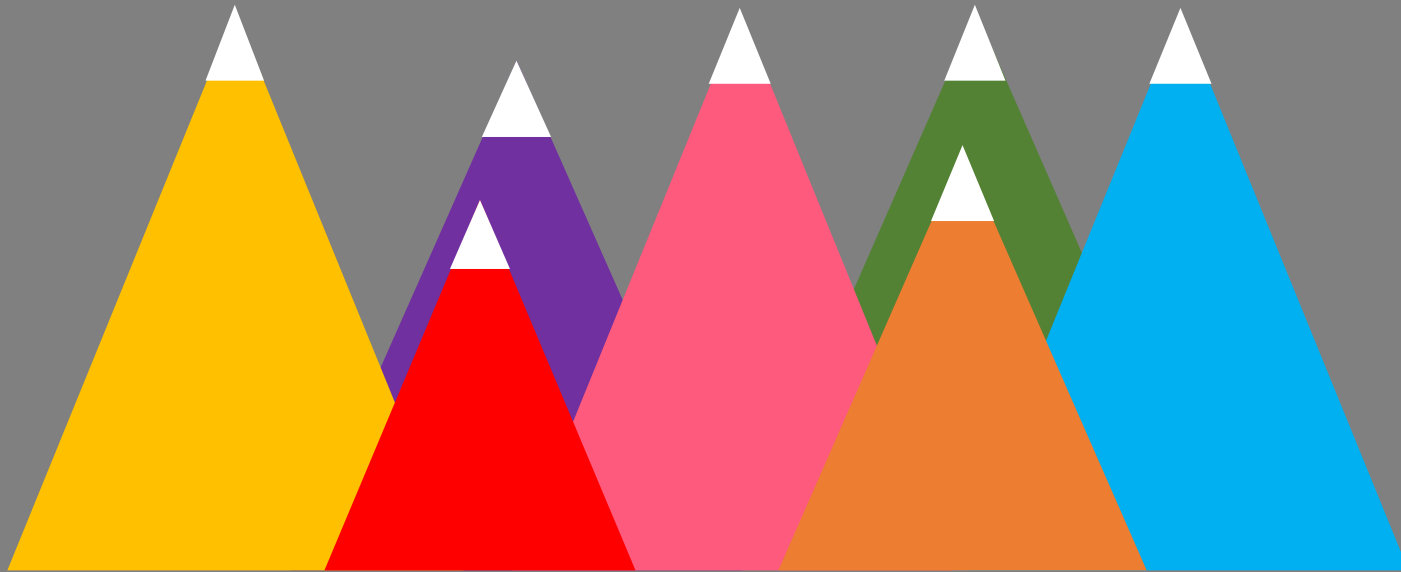
Through time, they've learned how to adapt their models, change their requirements, and provide for more inclusive practices that have strengthened their crew experiences. Luckily, Corps staff that began these crew experiences were most often still employed there – but what about when those staff members leave?

It's important to track changes made throughout these single identity-based crews for future Corps staff to understand why their crew is run a certain way. By creating an effective program experience tracking system, Corps will be better able to assist other Corps wanting to start these crews, and secure that knowledge for the future. This tracking system could include the following:

- **Single identity-based crew quantitative data** (# of crew leaders, crew members, length of training, etc.)
- **Feedback from crew members**
- **A synopsis** of what went well, what might have been challenging, and what you're hoping to change for the next run
- **A compilation** of resources used during that crew experience (speaker series, cultural events, conferences, etc.)

This tracking system doesn't need to go into a lot of detail, but this will be fundamentally beneficial for incoming Corps staff in charge of these particular crews.

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Montana Conservation Corps

Northwest Youth Corps

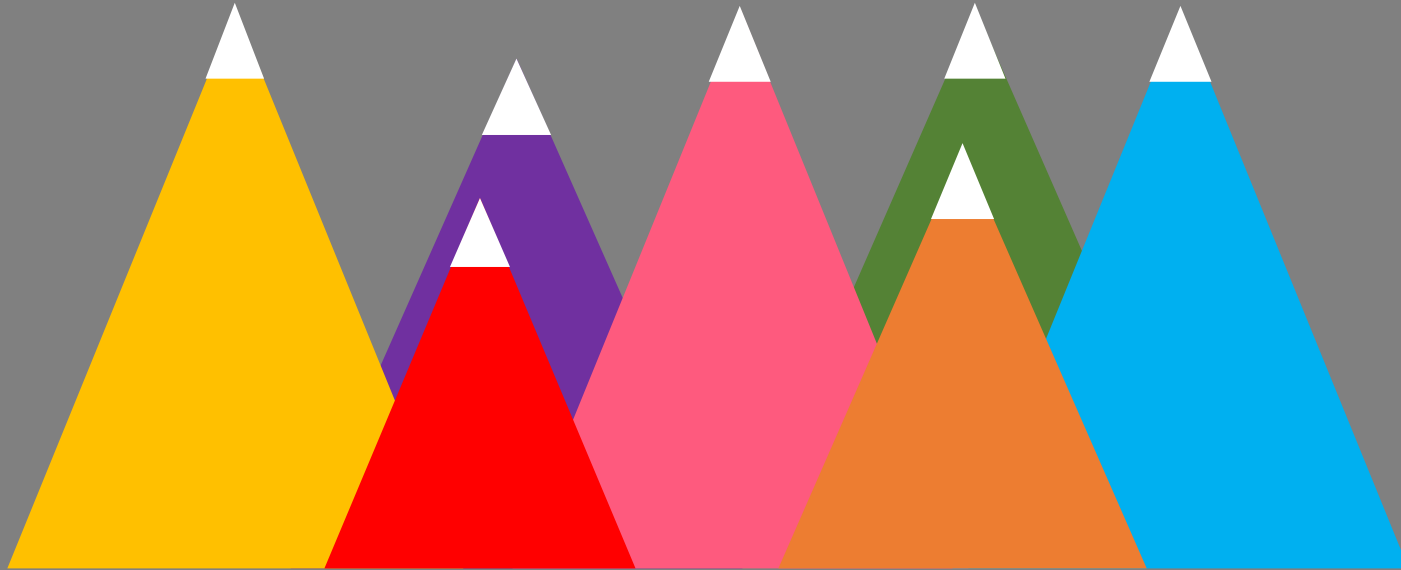
SEEDS Youth Conservation Corps

Utah Conservation Corps

Vermont Youth Conservation Corps

And lastly, I would like to acknowledge The Wandering Goat Coffee Shop in Eugene, Oregon, for supporting my endless hours of loitering while working on this toolkit, and for selling the – hands down – best cold brew in town.

MORE RESOURCES



APPENDIX A: The Avarna Group's Blog Post on Single Identity Spaces

THE AVARNA GROUP'S TAKE ON SINGLE IDENTITY SPACES

On May 24, 2017, a DEI consulting organization called The Avarna Group published a [blog post](#) titled "Equity means supporting single identity spaces." The following is a passage from their post:

"Diversity and inclusion champions will claim that we shouldn't support single identity spaces because they are not diverse or inclusive. But equity and inclusion will realize that single identity-spaces are not diverse across identity, **and that is by design.**

Because if we want to include marginalized communities in this movement that we call 'conservation' and 'recreation,' equity demands that we support their being able to gather in spaces **for them and by them.**

We define equity as an approach to ensuring everyone has access to the same opportunities. Equity demands that we examine barriers and disadvantages people experience based on their identities and to address them. In the conventional outdoor, environmental, and conservation space, these barriers may include:

- **lack of access to public lands,**
- **negative and exclusionary experiences in outdoor spaces,**
- **negative experiences working in this sector,**
- **unwelcoming culture,**
- **lack of gear or transportation to access some areas,**
- **different relationships with land and water that defy our conventional (and myopic) notions of 'conservation,' 'environmentalism' and 'recreation,'**
- **experiencing loss in the name of conservation (e.g. indigenous dispossession of land)."**

THE AVARNA GROUP'S TAKE ON SINGLE IDENTITY SPACES

Within their post, they mentioned particular single identity-based crews such as:

- Conservation Legacy's **Ancestral Lands conservation crews**
- Northwest Youth Corps' **LGBTQ Crew**
- Idaho Conservation Corps' **Women's Crew**
- Sierra Club's **Military Family and Veteran's programs**

They then broadened the concept of single identity-based crews to organizations focused on engaging with underrepresented identities within the outdoors, such as:

- **Outdoor Afro**
- **Green Latinos**
- **Green Muslims**
- **Black Freedom Outfitters**
- **Latino Outdoors**
- **Brothers of Climbing**
- **Venture Out Project**
- **OUT There Adventures**
- **Women's Wilderness**

And also highlighted spaces that are created by and for people with specific underrepresented identities to discuss impacts, challenges, and opportunities within outdoor spaces. These include:

- **Annual Green Latinos Summit**
- **1991 First National People of Color Environmental Leadership Summit**
- **2017 People of the Global Majority in the Outdoors, Nature, and the Environment Summit**
- **2017 Women's Summit for Outdoor Empowerment**

THE AVARNA GROUP'S TAKE ON SINGLE IDENTITY SPACES

The Avarna Group also shares why they believe that outdoor organizations should work to support single identity-spaces for underrepresented groups. Here are their arguments:

- **Cultural Relevance:** Typical outdoor programming may not be culturally relevant to all the communities you're trying to reach, be it due to the program structure (length, location, etc.) or because of the program outcomes (e.g., resilience, leadership, etc.). Single identity programming with different structures or outcomes (informed by the communities) can support cultural relevance.
- **Safety:** People with marginalized identities need spaces where they don't have to code-switch, be forced to assimilate, be tokenized, and be subjected to constant microaggressions. This "identity stress" causes real emotional harm.
- **Healing:** People of marginalized identities need to be able to build alliances, support groups, and networks with each other to talk about the challenges they face and heal from experiences of oppression and community trauma. For example, Outdoor Afro began leading "healing hikes" for members of the black community in light of police killings in the last two years.
- **Innovation:** Though diversity may support some innovation, it does not support people with marginalized identities being able to innovate solutions to the barriers they face in the outdoors and conservation. Single identity spaces are a venue for people of particular marginalized identities to share stories, discuss common challenges, and innovate solutions to these challenges.
- **Role Models and Mentors:** People with marginalized identities often cite the lack of role models as a barrier to their continuing to be involved in outdoor education and conservation. Research shows that having teachers, mentors, and role models of like identity actually improves experiences and outcomes. Single identity experiences can connect the emerging leaders of today with these mentors and role models.

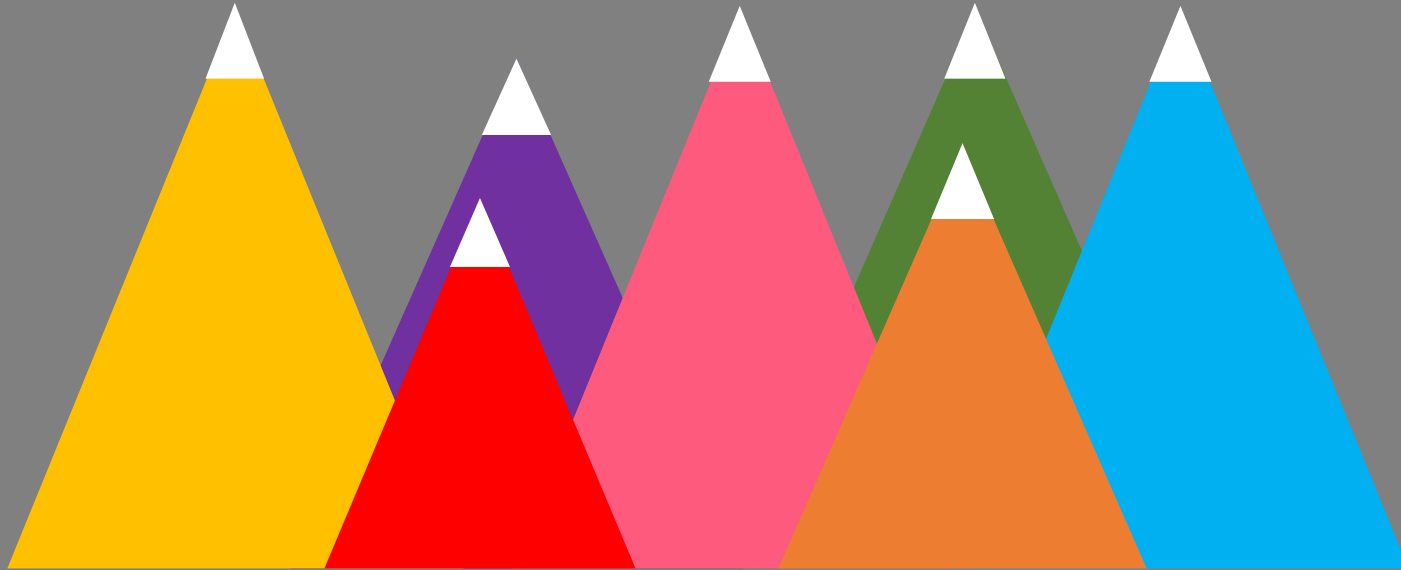
THE AVARNA GROUP'S TAKE ON SINGLE IDENTITY SPACES

- **To Explore Diversity Beyond a Singular Identity:** There is a tendency to assume that people with a particular identity are part of a homogenous group (e.g. all Latinx people believe...) Single identity programming allows people with these identities to explore the diversity within a group. Sometimes this is not possible in typical programs because people are distilled to a single visible identity and aren't comfortable showing up as their complex selves.
- **Valuing of Diverse Cultures:** Sometimes single identity programming is seen as a "gateway" for people who wouldn't normally participate in your program to get a taste of your organization's work, "drink the Kool-Aid," and then join your organization's typical programming that isn't based on a single identity. But equity means valuing different cultures and not expect people to assimilate to your dominant culture. This can show up in having continuous single identity offerings for people of different identities.

In addition to the equity-related benefits, The Avarna Group also mentions the following:

- **Retention:** Research shows that in the business world, "Employee Affinity Groups" (also called "Employee Resource Groups") are important to retaining people of certain identities in the field. Conservation in particular struggles to retain people of color. Anecdotally, many people are tired of having to "fight for inclusion from the belly of the beast" and would rather leave the sector to do their own thing. Single identity experiences can help people feel like this space is one they are willing to occupy for just that much longer.
- **Organizational Learning:** Organizations can also learn from single identity programs. Working with different communities helps organizations become more culturally competent and integrate inclusive practices into all of their programming.

MORE RESOURCES



APPENDIX B: Preliminary Inventory of Single Identity-based Crews

PRELIMINARY INVENTORY OF SINGLE IDENTITY-BASED CREWS

This list was generated in the spring of 2017 specifically from individual Conservation Corps websites. Some of the initiatives mentioned may no longer be running; however, it does give Corps insight into who is running the same identity-based crew, so that they can reach out to one another for advice. Additionally, some of these crews incorporate multiple identities, but have been designated to one category within this preliminary inventory only.

■ **Adjudicated Youth Crew**

- La Plazita Institute, Rudolfo Anaya Urban Barrio Youth Corps
- San Gabriel Valley Conservation Corps, Corps-to-Jobs

■ **African American Crew**

- Greening Youth, HBCU Internship and Liberia Youth Corps

■ **All Female Crew**

- Conservation Legacy, Women's Veteran Fire Crew
- Idaho Conservation Corps, All Women's Crew

■ **American Sign Language Inclusion Crew**

- Conservation Corps Minnesota & Iowa, American Sign Language Inclusion Crew
- Northwest Youth Corps, American Sign Language Inclusion Crew
- Rocky Mountain Youth Corps, American Sign Language Academy
- Vermont Youth Conservation Corps, American Sign Language Inclusion Crew

■ **Bilingual Crew**

- Utah Conservation Corps, Bilingual Youth Crew

PRELIMINARY INVENTORY OF SINGLE IDENTITY-BASED CREWS

■ **Blind & Visually Impaired Crew**

- Vermont Youth Conservation Corps, Blind & Visually Impaired Crew (previously run)

■ **Disability Inclusion Crew**

- Utah Conservation Corps, Disability Inclusion Crew

■ **Foster Youth Crew**

- SEEDS Youth Conservation Corps, Foster Youth Crew (previously run)

■ **Latinx Crew**

- Environment for the Americas, Latino Heritage Program
- Hispanic Access Foundation, Hispanic Environment Crews

■ **LGBTQ Crew**

- Northwest Youth Corps/OUT There Adventures, LGBTQ Crew

■ **Native American Crews**

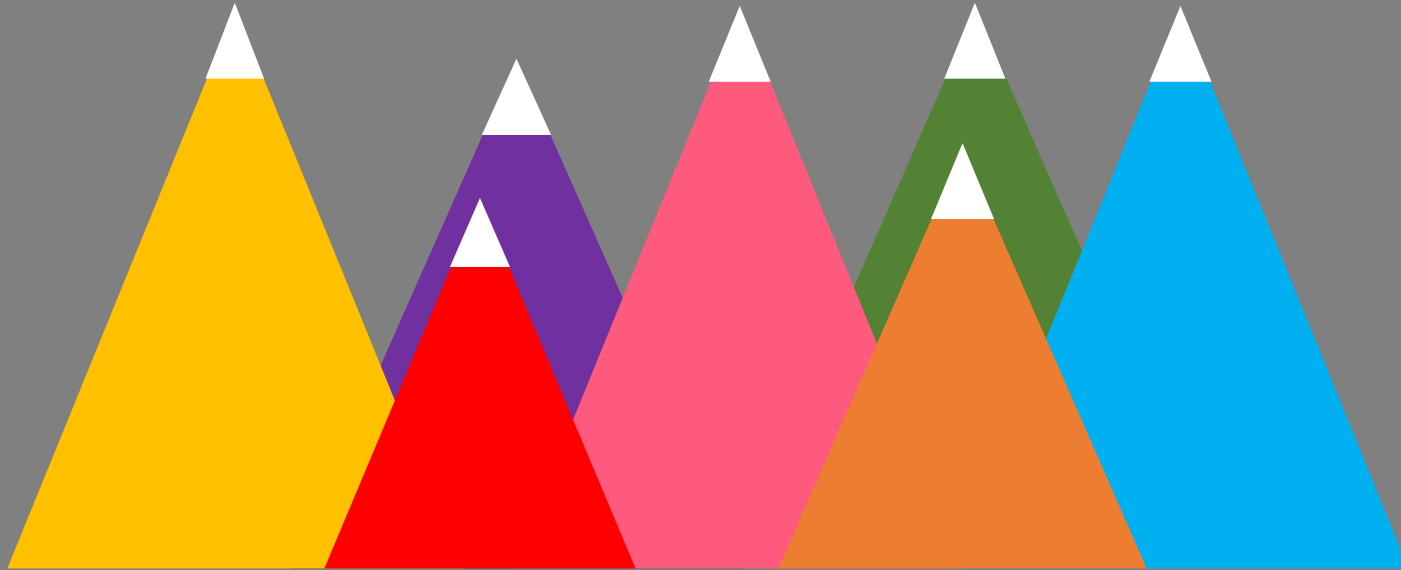
- American Conservation Experience, American Samoa Corps
- Conservation Corps Minnesota & Iowa, Restoring Relations Crew
- Conservation Legacy, Ancestral Lands
- Conservation Legacy, Ancestral Lands, Urban Native Conservation Corps
- Lomakatsi Restoration Project, Tribal Ecosystem Restoration Partnership Project
- Montana Conservation Corps, Opportunities for Native American Youth/Adults
- Northwest Youth Corps, Native American Crew
- SEEDS Youth Conservation Corps, Native American Crew

PRELIMINARY INVENTORY OF SINGLE IDENTITY-BASED CREWS

■ Veteran Crews

- California Conservation Corps, Veterans Crew
- Citizens Conservation Corps of West Virginia, Veteran Corps Initiative
- Civic Assets, Veteran Corps
- Colorado Youth Corps Association, Veteran Green Corps
- Conservation Legacy, Veteran Fire Corps
- Montana Conservation Corps, Veteran Green Corps
- Mt. Adams Institute, Vets Work: Green Corps
- Student Conservation Association, Veterans Crew

MORE RESOURCES



APPENDIX C: Literature Review on Identities in Outdoor Experiential Education

EXAMINING INCLUSION PRACTICES WITHIN CONSERVATION CORPS:

A Historical Overview of Identity within Outdoor Experiential Education

LITERATURE REVIEW BY JORDAN KATCHER

Today, the terms diversity, equity, and inclusion (DEI) have taken root. They've surfaced an understanding that institutionally, forms of colonization, oppression, and injustice have infiltrated the very notion of American culture; and in order to combat these inequalities, we need to take a hard look at how we, as organizations, either dismantle or uphold those inequalities.

One resource for dismantling these systems is to intentionally restructure, rethink, and reframe how we understand the typical crew experience. Within the past 25 years, a small handful of Conservation Corps have initiated single identity-based crews, which go beyond the traditional crew model. For context, this toolkit refers to traditional crews as the standard crew experience. In contrast, the inception of single identity-based crews is to provide spaces for underrepresented populations, which incorporate one's identity within the conservation work experience. Examples of single identity-based crews include: All Women Crews; African American Crews; Latinx Crews; Native American Crews; Disability Inclusion Crews; LGBTQ Crews; Foster Youth Crews; American Sign Language Inclusion Crews; Veteran Crews; Blind/Visually Impaired Inclusion Crews; and more.

These single identity-based crews evolved out of a need to restructure the traditional crew experience. They directly address aspects of traditional crews that, at times, can marginalize populations from engaging in the crew experience. Overall, this toolkit erupted out of the need to better understand how Conservation Corps can dismantle these systems of oppression that often prevent a diverse range of participants from engaging in Corps work. To accomplish this, this toolkit argues that it is vital that Conservation Corps staff understand the history of the Corps movement, as well as the limitations that have been vocalized by underrepresented groups within outdoor experiential education, since the very beginning. History provides both a lens of understanding and context that assists in solution-making. When we are confronted with challenges, it is crucial that we understand the multiple factors that contribute to the obstacles that Corps experience today.

This toolkit also seeks to bridge the gaps between the 'academic world' and those working on-the-ground. From the research conducted in this study, there are a range of resources beginning in the late-1970s that are still beneficial to Corps staff today.

This section seeks to cover a wide range of topics that all focus on identity and place-making within the outdoors. It all starts with a brief overview of the environmental justice movement more broadly, and then funnels into Corps-specific history with the Civilian Conservation Corps (CCC). This section also highlights research that has already been conducted concerning identity-specific DEI practices within outdoor programs, as well as identifies gaps that still exist within this field today. The following identities are explored within this review: female identities, LGBTQ identities, race/ethnic identities, and ability identities as they all relate to outdoor experiential education (OEE). This section by no means covers the entirety of these types of conversations, but rather, seeks to provide resources to Conservation Corps staff concerning their understanding of why single identity-based crews exist today, and how we can provide inclusive spaces for every Corps members overall.

Understanding the Environmental Justice Movement

The 1970s gave birth to the environmental movement, yet at the time, environmentalists failed to recognize that certain issues and activities had disproportionate negative impacts on communities of color (Taylor; Warren 1997). It wasn't until the late-1980s that the environmental justice movement emerged, which provided for a radical, multiracial, grassroots environmental and social justice movement made up of thousands of grassroots environmental groups nationwide (Taylor; Warren 1997). This movement diversified beyond the typical white and middle class participants and included an assortment of racial and social class backgrounds comprised of African, Latino, Asian, Native, and white activists from various social class backgrounds (Taylor; Warren 1997). The emergence of different backgrounds, lived experiences, and demographics enabled the environmental justice movement to depart from the traditional ways of perceiving, defining, organizing around, fighting, and discussing environmental issues by challenging some of the most fundamental tenants of environmentalism (Taylor; Warren 1997).

What makes the environmental justice movement so profound is its direct emphasis on dismantling systems of oppression and injustice on the basis of race, gender, and class. Through an emphasis on justice, this movement has since attracted membership that is far more diverse and representative of the general population than any of the other sectors of the environmental movement (Taylor; Warren 1997).

In 1991, the First National People of Color Environmental Leadership Summit took place, where delegates agreed on and adopted seventeen guiding principles that have since been adopted throughout the environmental justice movement, and include:

- 1.** Affirms the sacredness of Mother Earth, ecological unity, and the interdependence of all species, and the right to be free from ecological destruction.
- 2.** Demands that public policy be based on mutual respect and justice for all peoples, free from any form of discrimination or bias.
- 3.** Mandates the right to ethical, balanced, and responsible uses of land and renewable resources in the interest of a sustainable planet for humans and other living things.
- 4.** Calls for universal protection from nuclear testing and the extraction, production, and disposal of toxic/hazardous wastes and poisons that threaten the fundamental right to clean air, land, water, and food.
- 5.** Affirms the fundamental rights to political, economic, cultural, and environmental self-determination of all peoples.
- 6.** Demands the cessation of the production of all toxins, hazardous wastes, and radioactive materials and that all past and current producers be held strictly accountable to the people for detoxification and the containment at the point of production.
- 7.** Demands the right to participate as equal partners at every level of decision-making, including needs assessment, planning, implementation, enforcement, and evaluation.
- 8.** Affirms the right of all workers to a safe and healthy work environment, without people forced to choose between an unsafe livelihood and unemployment. It also affirms the right to those who work at home to be free from environmental hazards.
- 9.** Protects the right of victims of environmental injustice to receive full compensation and reparations for damages as well as quality health care.

- 10.** Considers governmental acts of environmental injustice a violation of international law, the Universal Declaration on Human Rights, and the United Nations Convention on Genocide.
- 11.** Must recognize a special legal and natural relationship of Native peoples and the U.S. government through treaties, agreements, compacts, and covenants affirming sovereignty and self-determination.
- 12.** Affirms the need for urban and rural ecological policies to clean up and rebuild our cities and rural areas in balance with nature, honoring the cultural integrity of all our communities and providing fair access for all to the full range of resources.
- 13.** Calls for the strict enforcement of principles of informed consent and a halt to the testing of experimental reproductive and medical procedures and vaccinations on people of color.
- 14.** Opposes the destructive operations of multinational corporations.
- 15.** Opposes military occupation, repression, and exploitation of lands, peoples, and cultures and other life forms.
- 16.** Calls for the education of present and future generations to emphasize social and environmental issues, based on our experience and an appreciation of diverse cultural perspectives.
- 17.** Requires that we, as individuals, make personal choices to consume as little of Mother Earth's resources and to produce as little waste as possible, and that we make conscious decisions to challenge and prioritize our lifestyles to ensure the health of the natural world for present and future generations (Taylor; Warren 1997).

These guiding principles are the backbone to the environmental justice movement. By protecting and upholding all living beings in conjunction with the environment, this movement seeks to create a world that is free of oppression and overconsumption. The environmental justice movement sparked traction, in part, due to the research that identified the correlations between communities of color and environmental hazards. In 1987, the *Toxic Wastes and Race in the United States* report was released, and identified the unfair linkage of communities of color, which face higher risks of health and safety concerns than their white counterparts. A recent update of the report entitled *Toxic Wastes and Race at Twenty 1987-2007*, shows that more than half of the people living within 1.86 miles of toxic waste facilities are people of color (Bullard 2007). Additionally, in 2016, the Center for Effective Government released a report stating that people of color are almost twice as likely as whites to live near dangerous chemical facilities (Center for Effective Government 2016).

Why This Is Important - When trying to diversify Corps members within your organization, it's imperative that one understands the systemic, institutionalized forms of environmental injustice that negatively impacts communities of color. This toolkit argues that it is the responsibility of all Corps staff to understand the environmental justice movement, in order to formulate crew experiences that meet the individualistic needs of Corps members. While brief in overview, the intention of introducing the historical context of the environmental justice movement, hopefully, propels one to gather more information.

Identity within the Civilian Conservation Corps (CCC)

Launched in 2017, The Corps Network (TCN) launched their Moving Forward Initiative which seeks to expand career exposure and increase employment in conservation and resource management for youth and young adults of color (Moving Forward Initiative 2017). This initiative highlights the history of the Civilian Conservation Corps (CCC) into present day, so that Corps can learn of the barriers that have existed within Corps since the CCC began in the 1930s. They also seek to identify and confront unconscious biases and structural racism within The Corps Network, their members, and within land management agencies (Moving Forward Initiative 2017).

What's important to understand when thinking of how the CCC shaped Corps today is its history of segregation. Oscar De Priest, an African American Congressman from Illinois, added an amendment to the legislation authorizing the CCC that "in employing citizens for the purpose of this Act, no discrimination shall be made on account of race, color, and creed (Roosevelt's Tree Army)." Priest's efforts created an anti-discrimination measure, which allowed underrepresented populations such as African Americans and Native Americans to engage in CCC work; but on the ground, discrimination permeated throughout the entire initiative. In 1933, the few early CCC camps were mostly integrated, but that changed once the CCC administration established separate camps for African Americans (Roosevelt's Tree Army) and within the CCC-Indian Division. It was difficult enough for minorities to be hired for CCC work, and once they were, they experienced the argument that "segregation is not discrimination," which excluded them from their white counterparts (Roosevelt's Tree Army).

In 1935, Robert Fechner, Director of the CCC, issued an order to make complete segregation the rule, and justified this by stating:

"I am satisfied that the negro enrollees themselves prefer to be in companies composed exclusively of their own race...This segregation is not discrimination and cannot be so construed. The negro companies are assigned to the same types of work, have identical equipment, are served the same food, and have the same quarters as white enrollees (Moving Forward Initiative 2017)."

In addition to segregated camps, African American camps were supervised by whites, which prevented African Americans from advancing into higher paying positions; additionally, their enrollment was capped at the national population of 10% even though African Americans faced worse economic hardship than their white counterparts (Moving Forward Initiative 2017).

Why This Is Important – An argument that has surfaced around single identity-based crews is that they segregate certain populations from one another, and almost “go back in time” to the original CCC initiative. Yet, the intentions of these structures contrast immensely. The CCC’s segregation model prevented underrepresented groups from rising up in the workforce, placed them in locations removed from the public, did not incorporate aspects of their identity, and limited the number of individuals that could serve in conservation work. Single identity-based crews, in contrast, prioritize same-identity leadership and future work opportunities, place crew members in locations that are similar to other crew locations, incorporate identity- specific professional development opportunities, and allow any qualified member to serve in the Corps.

Today’s single identity-based crews create spaces for identities that have not been incorporated throughout the historical narrative of the CCC initiative, and seek to dismantle systems of injustice that have been embedded within the environmentalism movement. They seek to uplift, empower, and support underrepresented groups by creating safe, inclusive spaces that equitably allow them resources that had not traditionally been given to them before.

Identities in Outdoor Experiential Education

Within the past few decades, research has provided insight into the barriers that underrepresented groups experience in present day. They highlight the systemic, institutionalized aspects of conservation work that limit a diverse workforce, and inform organizations on ways that they can create a more inclusive space. While brief, the identities of gender, race/ethnicity, sexual orientation, and ableism are highlighted below to give greater context into why single identity-based crews may be needed to encourage participants from these given identities. This toolkit would also like to preface that identity is a full spectrum, where each crew member embodies multiple identities that intersect with one another.

Female Identities in Outdoor Experiential Education

A popular narrative for conservation corps is that the “ideal” participant has been critiqued for its White, male, middle/upper class, and able-bodied history (Warren, 2014), which negates the importance of female crew members. Based on interviews conducted over the summer of 2017, I observed how All Women Crew structures enable female-identified crew members to encompass both ‘hard’ skills and ‘soft’ skills (which still perpetuate sexism by linking masculinity to ‘hard’ skills and femininity to ‘soft’ skills) in the field; whereas within integrated crews, female-identified members are typically left out of the ‘hard’ skills (for example, men crew members typically take over the more labor intensive tasks for the crew).

In 1995, a study of women participants in a female-identified outdoor adventure program was conducted to understand why these members sought all-women spaces, with the top three responses being: to take part in a physical activity, to gain a new experience, and to be in a non-competitive atmosphere (Hornibrook, 1997). This study, among others, highlighted that female adventure experiences are unique, and therefore, OEE (and other agencies) wanting to work with women must design programs that coincide with women's needs and desires (Hornibrook, 1997). A newly launched All-Women Crew developed from a staff member that had seen the limitations that erupted out of her own crew experience as a female in an integrated crew structure. She spoke of how males typically took on the 'hard' skills, and failed to provide a space for women to take on the 'hard' skills themselves. This provoked her to asking for and creating their first All-Women Crew, which seeks to provide leadership opportunities within all-female spaces.

LGBTQ Identities in Outdoor Experiential Education

It is important to note that the term 'queer' is still contested today, in that it was previously used pejoratively, but is now being defiantly reclaimed by the LGBTQ community (Russell, 2012). Implementing queer pedagogies into OEE enables crew members to not only identify and challenge the process of normalizing heterosexuality, but it also allows members to reconstruct and expand upon perceptions that are outside of that norm (Russell, 2012). What makes this even more significant is the history of exploitation of groups such as women, African Americans, indigenous peoples, and queer-identified individuals within environmentalism as deeming these identities to be animalistic, irrational, savage, closer to nature, or uncivilized (Bell & Russell, 2000; Selby, 1995).

Redefining queer identities within outdoor spaces should be a priority for Conservation Corps, on top of possibly creating queer-specific programming that allows queer identified members to feel safe, welcomed, and wanted within the larger environmentalism movement. In recognition of this, some OEE programs have offered special identity-specific programs for queer youth that create safe spaces to address their unique concerns, and for them to share and recognize common obstacles to their development (Bradash, 1995); within the Conservation Corps world specifically, the collaboration between Northwest Youth Corps and Out There Adventures launched the first-ever LGBTQ conservation crew in the summer of 2017. A side note to this crew is that originally, they referred to themselves as the Queer Crew, and while the crew members were comfortable using this term to refer to themselves, it did feel uncomfortable when non-LGBTQ identified individuals would refer to them as the "queer crew." With this in mind, the Queer Crew was renamed the LGBTQ Crew to accommodate the needs and outside perceptions of the crew members. What's most important in this example is that the needs of the crew members were addressed and respected to ensure that they were supported throughout their crew experience.

Race/Ethnicity Identities in Outdoor Experiential Education

When trying to understand why there may be a lack of crew applicants from communities of color, it's crucial that a historical lens be shed on the interpretations of the outdoors from a race/ethnicity-based perspective. One major reason as to why ethnic minorities and impoverished communities have a decreased connection to positive environmental amenities and outdoor recreation is directly linked to their higher exposure to environmental hazards (Bullard, 2001).

In Warren's "Social Justice in Outdoor Experiential Education," she highlights how Johnson (1998) researched the intergenerational memories of Blacks in outdoor spaces, and realized that while the White narrative of seeing the outdoors as a sanctuary exists, portions of the Black community contested this viewpoint from a historical trauma lens related to slavery, share-cropping, lynching, and more (Warren, 2014; Martin, 2004). Additionally, how the outdoors is defined is an important aspect of this; for while the Black community may not be seen at the forefront of expeditions or backpacking, there's a long legacy of utilizing urban park spaces and gardening within Black communities.

From survey results, Latinos have expressed discrimination within many outdoor spaces within the United States (Chavez, 2005), and Native Americans have discussed the misappropriation of cultural and spiritual practices as barriers for them within OEE programs (Warren, 2014). Conservation Legacy's Ancestral Lands program addressed the misappropriation of cultural and spiritual practices by designed a crew model that is Native-led and imbedded locally within Indigenous culture. Their structure relies upon relationship-building between Tribes and federal agencies; alongside cultural understandings that crew members experience in contrast to their white counterparts. Ancestral Lands has been instrumental in not only designing a strong program, but of also aiding in the design of Indigenous crews across the country.

Warren argues that by thinking of racially diverse communities as "others" who need to be saved by programmatic, structured experiences in the outdoors, professionals are missing the existing empowered connections to nature informed by the communities themselves (Warren, 2014). This really presses upon the need for lived experiences within the outdoors to be at the forefront of the crew experience, for while participants are learning skills through these crew opportunities, they also bring with themselves a wealth of knowledge based on previous lived experience.

Ability Identities in Outdoor Experiential Education

From a historical perspective, within the United States (from the late 1800s to mid-1970s), it was the norm to separate individuals who had physical, cognitive, or psychiatric differences; states created schools for Deaf and blind individuals, asylums for people with mental illnesses, and centers for those with cognitive impairments (Dillenschneider, 2007). Based on this segregated system, there were several assumptions that took place: (1) people with impairments or disabilities are different from the rest of society; (2) they must be provided with separate services; (3) they require therapeutic programs; and (4) people with impairments or disabilities can only engage in activities with their “own kind” (Dillenschneider, 2007). This segregated belief really ostracized those with Deaf, blind, and disabled limitations from Conservation Corps work, which prompted the creation of American Sign Language Inclusion Crews, Blind/Visually Impaired Crews, and Disability Inclusion Crews.

Warren discusses how the binary system of “able bodied” and disabled “others” negates the importance of people with disabilities in the outdoors, and encourages adopting concepts of universal design, inclusion, and integration for all participants within OEE (Warren, 2014). Additionally, it’s crucial to understand that human difference is a continuum of abilities, and impairments or disabilities are only a small part of the identity of any individual (Dillenschneider, 2007).

Studies have also shown that people with disabilities strive to have the very same outdoor experiences as those that are able-bodied, in that they seek opportunities to socialize with friends, try new and challenging experiences, and recreate with their families (Dillenschneider, 2007). Dillenschneider believes that there are five principles for accommodating everyone in OEE, which include: (1) Communicate with members about the fundamental activities and environments they will experience; (2) Always have the person with the impairment assist the instructors in understanding their needs and strengths; (3) Commit to possibility thinking; (4) Provide appropriate, high-quality, and individualized support; and (5) Do no harm (Dillenschneider, 2007).

An important aspect of an integrated crew within inclusivity is to ensure that every member is fully respected, and not tokenized, during the actual field work (Dillenschneider, 2007). Within the entire country, there is only one Disability Inclusion Crew, run by Utah Conservation Corps, that is very intentional on the experience of every member. They strive for quality projects that utilize the strengths of every member, so that they can collectively feel as if each person brings value to their project. Since the Disability Inclusion Crew is integrated, crew members that are alter-abled are given training on GIS and trail design that enables their other crew members to assist in the trail work construction. By working together, they’re able to design inclusive trails, campgrounds, and common areas on federal lands that provide access for individuals with disabilities.

Identity & Intersectionality within Conservation Corps Today

It's important to highlight that identity is complex, multi-faceted, and multi-dimensional, and that stereotyping and pigeon-holing certain identities is not the intention of this toolkit. The intention, rather, is to understand that there is not a one-size-fits-all recipe that works for every single identity-based crew. How one Corps runs a single identity-based crew may be entirely different than another Corps, but it's crucial that Corps work with one another to share resources, ideas, and on-the-ground knowledge. Non-profits may, at times, experience difficulties in retention, and can lose a great deal of knowledge from initiating these new single identity-based crews. This toolkit encourages Corps to utilize particular tracking mechanisms that retain these lessons-learned and opportunities for future Corps staff to utilize.

Additionally, visual representation of one's identity is highly important; if the crew leader does not carry the same identity as the rest of the crew, Corps need to ask themselves how to keep those crew leaders accountable. How can your organization equip your crew leaders with the necessary training to lead a crew? Also, several Corps have discussed creating an advisory board of previous alumni that can steer the direction of these single identity-based crews. By creating this structure, the Corps are not only strengthening their intentions behind these single identity-based crews, but they're also providing professional development skill-building to those that join the advisory board. Hearing from alumni, understanding their experiences, and adapting the crew experience to mediate potential downfalls is crucial. The same single identity-based crew may structurally change almost every year, but it may end up doing so to continually improve upon its model. Most often, these single identity-based crews were not perfect when they first began, and retaining knowledge while also upholding the perspectives of previous alumni is key to successful single identity-based crews.

Another aspect of identity that should be mentioned is the importance of intersectionality, and the understanding that some crew members may experience different forms of oppression and injustice based on those intersections. Single identity-based crews highlight one identity, yet each individual harbors multiple identities based on gender, race, ability, education, class, citizenship, and more. These identities, while compiled, may require additional resources for particular crew members in the single identity-based crew. Additionally, since most crew members are young adults, they may already be grappling with how they identify themselves, so being able to see Corps staff engage with and support multiple identities, frameworks, and backgrounds is key.

Conclusion

This section just barely scratches the surface of all the factors that contribute to understanding identity within the outdoors. Based on Warren's research, there are still multiple gaps in understanding how to approach DEI practices within Outdoor Experiential Education, including: reconceptualizing what outdoor places mean to different identities; intersectionality of race/class/gender in the outdoors; post-structural feminist frameworks to examine gender; biracial/multiracial experiences; immigrants/undocumented participants' potential exclusions from OEE; universal design and accessibility; cultural competency trainings/workshops/resources for conservation staff; social justice theory in outdoor adventure therapy; and the implications of power relations among practitioners (Warren, 2014).

Additionally, there is a significant gap between the academic research world and the on-the-ground work that occurs within Conservation Corps. As a previous conservation corps program coordinator, the intention of this research is to not only highlight what's happening in the field today, but to also mention and share the ample resources that exist related to DEI in OEE that have been conducted since the mid-1990s.

Another facet of this research is the notion that while single identity-based crews are providing access to underrepresented communities within Conservation Corps, there are ample opportunities to stretch beyond single identity-based crews into an ethic of social and environmental justice from every crew member. Breunig argues that OEE opportunities need to go beyond personal introspection and environmental awareness into an ethos of pro-social and pro-environmental behavior that creates advocacy and action (Breunig, 2013); and I would argue that this should be expanded into an awareness and legitimacy of underrepresented perspectives and traditional knowledge as well. Single identity-based crews can create the spaces for marginalized members to engage in conservation, but it should also be a priority for Conservation Corps to integrate these identities into their entire Conservation Corps network.

Keywords: Inclusion, Identity, Gender, Disability, Environmental Justice, Outdoor Experiential Education

Databases: UO Library, Jstor, Google Scholar, Journal of Experiential Education

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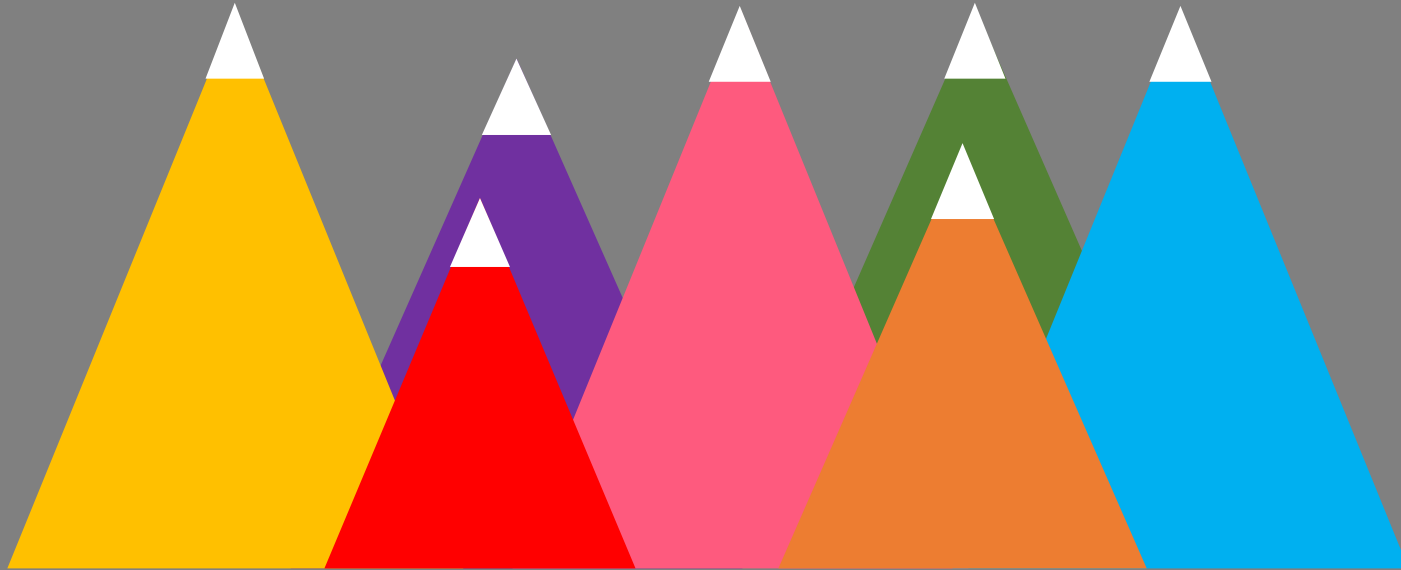
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MORE RESOURCES

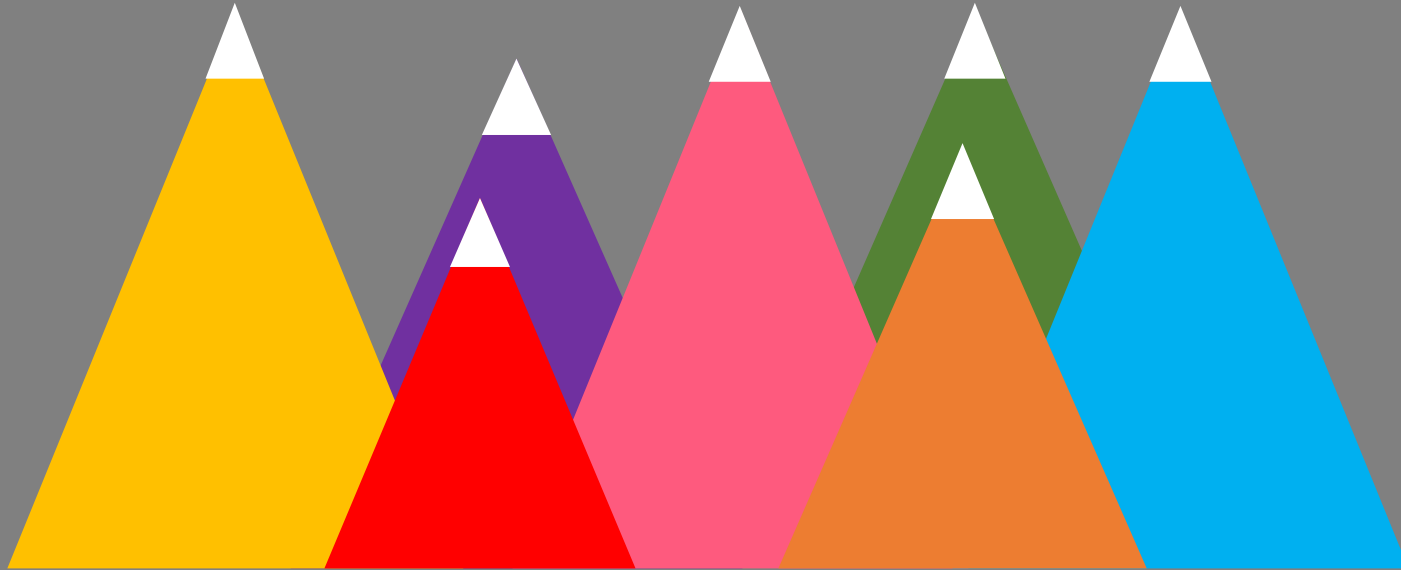


APPENDIX D: Single Identity-based Crew Program Model Checklist

SINGLE IDENTITY-BASED CREW PROGRAM MODEL CHECKLIST

- Implement **ongoing DEI training** for all Corps staff
- Develop **intentional guiding principles** for single identity-based crew
- Develop single identity **advisory committee**
- Reach out to **other Corps** already running the same single identity-based crew
- Identify **strong partners** that can assist in recruitment
- Identify **potential barriers** (gear, transportation, temporary housing) and develop strategies to mitigate them
- Incorporate **identity elements** into the single identity-based crew
- Recruit **same identity crew leaders** – if unable to recruit, put together training materials/site visits for the crew leader to increase accountability
- Create an effective program experience **tracking system**

MORE RESOURCES



APPENDIX E: Single Identity-based Crew Model Examples

PROGRAM MODELS

Given that a number of Corps are implementing the same single identity-based crew during the same year, program models were obtained to better understand the components of these experiences. Information gathered included:

- Type of single identity-based crew
- # of crew leaders
- # of crew members
- Whether this crew is an integrated single identity or single identity
- Length of crew experience
- Length of training and orientation
- Whether or not these crew members receive the same training and orientation as other crews
- What crew members learn during training and orientation
- Professional development/certifications
- Identity-specific components
- Housing
- Uniforms
- Advertising strategies
- Whether this crew receives a higher stipend than traditional place-based crew members
- Whether this crew interacts with traditional place-based crew members
- Whether this crew struggles with retention

PROGRAM MODEL FINDINGS

Single identity-based and integrated single identity-based crew models differ all over the place when comparing training and orientation timeframes, housing options, and identity elements. Some Corps use their traditional place-based crew models, advertise them as single identity-based crews, and run them.

Other Corps examine all of the components of their crew structures, adapt their training and professional development opportunities to that specific identity, and brainstorm ways to acquire additional funding for things such as higher stipends, free uniforms, or transportation services. **This approach is the one that I am recommending to Corps.**

The following pages show examples of how Corps across the country run certain single identity-based crews. This toolkit is not advocating for your organization to replicate these models, but rather, it provides a brief snapshot into the components of these crews.

PROGRAM MODEL EXAMPLES

ALL-WOMEN CREW EXAMPLE 1

- **1** crew leader
- **8** crew members
- Integrated Single Identity-based Crew (we strive to have all crew members identify as female, but are open to others joining)
- Crew serves for **5 months**
- **5 days** of training and orientation
- Same training and orientation as other crews (technical skills, felling certifications, and orientation to hitch-based schedule and daily camp life)
- **Professional development/certifications** (Wilderness First Aid, USDA Saw Certification)
- **Identity-specific components** (members given articles and education materials specific to women in trades)
- Housing - **members have to identity housing**
- Uniforms - **no uniforms or boots provided**
- **Advertising strategies** - Facebook, Corps Website, Craigslist, Local Papers, Conferences, Word of Mouth, Email Listserv, Local Organizations
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **Yes**

ALL-WOMEN CREW EXAMPLE 2

- **2** crew leaders
- **6** crew members
- Single Identity-based Crew (all members identify as female)
- Crew serves for **10 weeks**
- **2 weeks** of training and orientation
- Same training and orientation as other crews, but with added materials
- Professional development/certifications (**S-212, S-130/190, AND First Aid/CPR**)
- Identity-specific components
- Housing - **temporary housing is supplied**
- Uniforms - **free uniforms are provided**
- **Advertising strategies** - Facebook, Corps Website, Local Papers, Conferences, Word of Mouth, Email Listserv, Local Organizations
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **No**

PROGRAM MODEL EXAMPLES

NATIVE AMERICAN CREW EXAMPLE 1

- **1** crew leader
- **5** crew members
- Single Identity-based Crew (all crew members are Native)
- Crew serves for **11 weeks**
- **5 days** of training and orientation
- Same training and orientation as other crews (**safety, policies, tool use, equity support, physical and mental well-being, camp life**)
- **No** Professional development/certifications
- **Identity-specific components** (members attend culturally relevant activities such as pow wows, visit local reservations, engage in storytelling and ceremonies, etc.)
- Housing – **temporary housing is provided**
- Uniforms – **crew members have to purchase their own uniforms and boots**
- **Advertising strategies** – Facebook, Corps Website, Local Papers, Conferences, Word of Mouth, Local Organizations
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew **does not** interact with traditional place-based crew members Does this crew struggle with retention? **Sometimes**

NATIVE AMERICAN CREW EXAMPLE 2

- **1** crew leader
- **5** crew members
- Integrated Single Identity-based Crew (we strive to have all crew members identify as Native American, but are open to others joining)
- Crew serves for **9 months**
- **1 week** of training and orientation
- Same training and orientation as other crews, but with added materials
- Professional development/certifications (**technical skills in chainsaw, herbicide, trails, fencing, Wilderness First Aid, hitch paperwork, risk management**)
- **Identity-specific components** (members attend Native American language retention workshops/conferences, plan for ceremonial/cultural obligations up front where possible to allow crews to take time off as needed)
- Housing – **camping during work is typical**
- Uniforms – **free uniforms are provided, sometime provide free boots when possible**
- **Advertising strategies** – Facebook, Corps Website, Local Papers, Conferences, Word of Mouth, Email Listserv, Local Organizations, Radio Ads
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **Sometimes**

PROGRAM MODEL EXAMPLES

DISABILITY INCLUSION CREW EXAMPLE

- **1** crew leaders
- **3** crew members
- Integrated Single Identity-based Crew
- Crew serves for **10 weeks**
- **2 weeks** of training and orientation
- Same training and orientation as other crews, but with added materials (Site-specific training from project sponsor on how to complete ADA/ABA surveys and compile information for their database)
- **No professional development/certifications**
- **No identity-specific components**
- Housing – **members have to identity housing**
- Uniforms – **free uniforms provided**
- **Advertising strategies** – Facebook, Corps Website, Local Papers, Conferences, Word of Mouth, Email Listserv, Local Organizations, Disability Advocacy Organizations
- This crew **does** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **on a regular basis**
- Does this crew struggle with retention? **No**

AMERICAN SIGN LANGUAGE INCLUSION CREW EXAMPLE

- **3** crew leaders
- **10** crew members
- Single Identity-based Crew (all members are Deaf or hard of hearing)
- Crew serves for **5 weeks or 8 weeks**
- **2 days or 1 week** of training and orientation
- Same training and orientation as other crews (**safety, policies, tool use, equity support, physical and mental well-being, camp life**)
- **No** Professional development/certifications
- **Identity-specific components** (members from ASL Young Adult Crew and ASL Youth Crew meet for a weekend for fun and to provide mentorship)
- Housing – **temporary housing provided**
- Uniforms – **free uniforms and boots are provided**
- **Advertising strategies** – Facebook, Corps Website, Conferences, Word of Mouth, Email Listserv, Local Organizations
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **Sometimes**

PROGRAM MODEL EXAMPLES

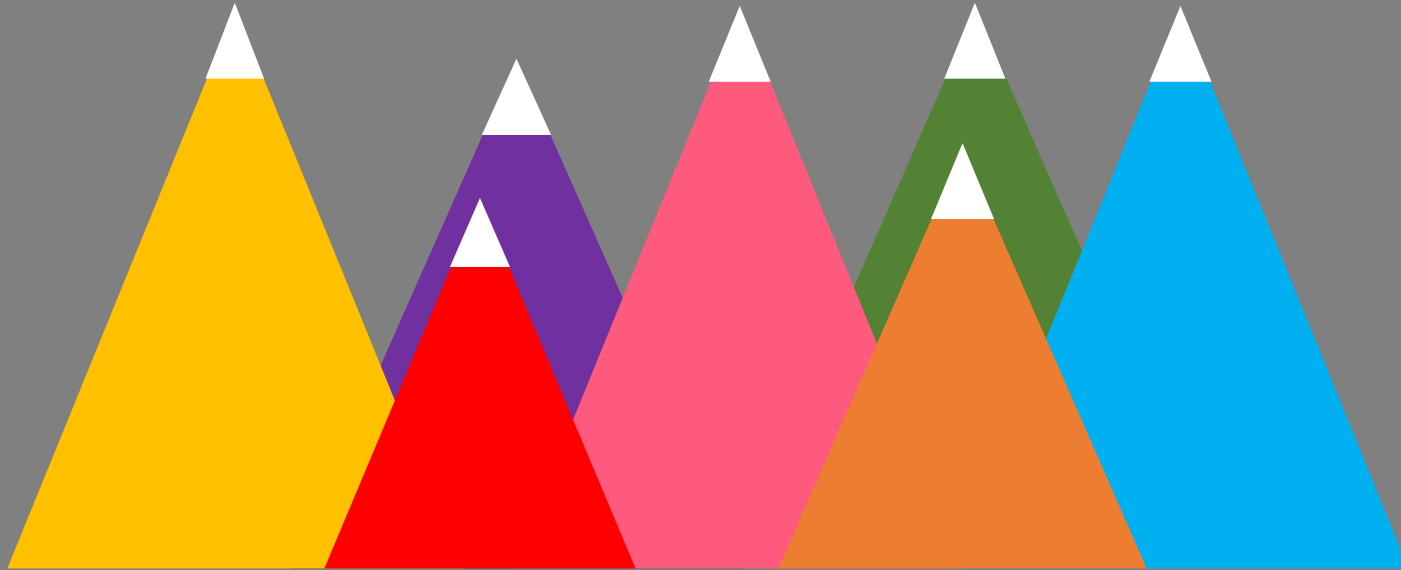
VETERAN CREW EXAMPLE

- **2** crew leaders
- **6** crew members
- Single Identity-based Crew (all members are veterans)
- Crew serves for **12 weeks**
- **2 weeks** of training and orientation
- Same training and orientation as other crews, but with added materials (chainsaw and fire fighting and wilderness medical certifications, and incident management command structure)
- **Professional development/certifications** (S-212, S-130/190, NIMS IS 700a, Wilderness First Aid or First Aid/CPR)
- **Identity-specific components** (members work together and often recount and share stories of military service and issues, becoming a peer-based support cohort)
- Housing – **members have to identify housing**
- Uniforms – **free uniforms provided, discounts provided for boots**
- **Advertising strategies** – Facebook, Corps Website, Craigslist, Local Papers, Conferences, Word of Mouth, Email Listserv, Local Organizations, Local Workforce Agency
- This crew **does** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **Yes**

LGBTQ CREW EXAMPLE

- **2** crew leaders
- **9** crew members
- Single Identity-based Crew (all members identify as LGBTQ)
- Crew serves for **5 weeks**
- **2 days** of training and orientation
- Same training and orientation as other crews, but with added materials (safety, policies, tool use, equity support, physical and mental wellbeing, camp life)
- **No** professional development/certifications
- Identity-specific components (a weeklong recreation trip focused on community building and mentorship)
- Housing – **temporary housing is supplied**
- Uniforms – **members purchase boots and uniforms, but they can be provided and discounts are available if members request them**
- **Advertising strategies** – Corps Website, Conferences, Word of Mouth
- This crew **does not** receive a higher stipend than traditional place-based crew members
- This crew interacts with traditional place-based crew members **only during training and orientation**
- Does this crew struggle with retention? **No**

MORE RESOURCES



APPENDIX F: Suggested Environmental Justice/Barriers Reading List for Corps Staff

ENVIRONMENTAL JUSTICE/BARRIERS READING LIST

Since the late 1970s, academics have been researching identity within outdoor experiential education, yet most often, the 'academic world' and those 'on-the-ground' can become extremely disconnected. While brief, this reading list is a starting point for Corps to craft their own training components on identify and DEI practices within environmentalism as a whole.

[Beyond Diversity](#): A Roadmap to Building an Inclusive Organization by Maya A. Beasley, Ph.D.

[Black Faces, White Spaces](#): Reimagining the Relationship of African Americans to the Great Outdoors by Carolyn Finney, Ph.D.

[Breaking Barriers Project](#): Understanding Motivations & Barriers to Youth Participation in the Outdoors by the UC Berkeley Adventure Risk Challenge Program, the National Park Service and NatureBridge

[Diversity and the Future of the U.S. Environmental Movement](#) edited by Emily Enderle

[Inclusion Toolkit](#): A Guide to Including and Engaging People with Disabilities in Service and Conservation by Kate Stephens, M.A., Marilyn Hammond, Ph.D., and Jefferson Sheen, MSW

[State of the Knowledge Report](#): The Association of Race/Ethnicity, Gender, and Social Class in Outdoor Recreation Experiences by Donald A. Rodriguez, Ph.D., and Nina S. Roberts, Ph.D.

[Social Justice in Outdoor Experiential Education](#): A State of Knowledge Review by Karen Warren, Nina S. Roberts, Mary Breunig, and M. Antonio (Tony) G. Alvarez

[The State of Diversity in Environmental Organizations](#) by Dorceta E. Taylor, Ph.D.

[The Rise of the American Conservation Movement](#): Power, Privilege, and Environmental Protection by Dorceta E. Taylor, Ph.D.

Also, great resources from: [The Avarna Group](#), [Nina S. Roberts](#), and [Inclusive Community Consulting](#)