

# NARRATIVES IN NATURE

*BLACK, INDIGENOUS,  
AND LATINX INCLUSION  
IN PUBLIC NATURAL AREAS*



*TAYLOR BOWDEN*



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PUBLIC NATURAL AREAS

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# APPROVAL

## PROJECT CHAIR

Bart Johnson

## COMMITTEE MEMBERS:

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Submitted in partial fulfillment for the Master of Landscape Architecture

College of Design

Department of Landscape Architecture

University of Oregon 2021



## DEDICATION

### TO MY BÀ NGOAI (GRANDMOTHER)

*They changed your daughter's name,  
to 'gentle, nice, quiet';  
from 'autumn',  
when incense and gunpowder smoke,*

*displaced*

*your soul,  
but not your spirit.  
I won't let them change my name.*

-Taylor Bowden, 2021



# ACKNOWLEDGEMENTS

## LAND ACKNOWLEDGMENT

The site of this project is set in the stolen ancestral lands of the Chafan Kalapuya peoples, and what is now known as the Howard Buford Recreation Area and Mt. Pisgah. The original Kalapuyan name of Mt. Pisgah is not known, but we do know that its setting a major confluence of the Whilaumut (Willamette) River- was once a sacred space and home to the Kalapuya who resided in the Willamette Valley for time immemorial. They were forcefully displaced by colonial settlers following the Kalapuya Treaty of 1855, and most were sent to the Grand Ronde Reservation at Fort Yamhill. The Kalapuya peoples live on as members of the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz. (Macnaughtan 2020, Lewis 2020)

## PERSONAL ACKNOWLEDGMENTS

Thank you to all the people who made this project possible:

To Bart Johnson for your guidance and confidence in me, Chris Enright for your unfaltering support, and all the UO Landscape Architecture Faculty, for pushing me the last three years.

To all my classmates- You inspire, support, and guide me. I have learned so much from all of you and I have cherished our time together. Special thank you to Amanda Craig, Masayo Simon, and Liz Koonce for the conversations that drove this project, and your friendship that got me through it.

To Logan- Thanks for waiting and not playing *Majora's Mask* without me.

To the Lane County community for the support and encouragement I received throughout this project.

To the participants who graciously shared their insight and experiences with me. You drove this project.



## ABSTRACT

Black, Indigenous, and Latinx folx face many barriers when trying to access public natural areas. Park managers, designers, city staff, and community organizations can build a more equitable future for our public natural areas by listening to the experiences of those from marginalized communities and building mutually beneficial relationships with them. On-site observations, visitor surveys, interviews and focus groups provided insights into cultural barriers that Black, Indigenous, and Latinx folx face in the outdoors, and the foundations for a toolkit that begins to address those barriers. By focusing on the ideas and experiences of local individuals who self-identify as Black, Indigenous, or Latinx as the generative force for solutions, the process and resultant toolkit offer tangible steps that can be broadly applied to public natural areas within North America, with specific application to the Howard Buford Recreation Area and Mt. Pisgah in Eugene, Oregon as a case study. Five main barriers (exclusion, poor accommodations, staff representation, racism, and safety) and eighteen sub-barriers were identified through interviews. Subsequent focus groups generated thirty-four action items to address these barriers, which were then organized into three types, community, educational, and administrative, to create a toolkit for any public or community organization to utilize. The community engagement and research methods of this project demonstrate an approach that bridges from community brainstorming and storytelling to recommend actionable items to enhance diversity, inequity, and inclusion within public natural areas for Black, Indigenous, and Latinx communities.

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# FOREWARD

I began this community engagement process as a novice and an outsider. I am a biracial Vietnamese and Anglo-American. I don't identify with any of the communities that I engaged with, and I recognize that my whiteness affords me a lot of privilege. My choice to focus my masters project on racial equity came out of the 2020 Black Lives Matter protests following the murder of George Floyd. I felt that I needed to do more to fight the oppressive systems that are so deeply set in our society, starting with my own community.

My viewpoint as the sole researcher is intertwined with my outcomes. While I took great care to be diplomatic and minimize my influence when talking with survey participants, my life experiences cannot be separated from how I interpret my interactions with others, and I make no claims of approaching this study without these biases. Likewise, I try to interpret my interviewees stories and the focus group outcomes to retain their integrity, but recognize that the way I use and organize the information may unintentionally manipulate the information.

## DEFINITIONS

### LANGUAGE EVOLVES

Language is powerful and potentially harmful when engaging with, and in discussion about, vulnerable communities. Being familiar with Diversity, Equity, and Inclusion (DEI) vernacular is a vital first step to sensitively approach this work.

The language around DEI topics does not always have firm definitions and is constantly changing. I have generated these definitions based on my understanding of them through conversation and a multitude of online resources, in part from American Psychological Association, Online Dictionaries, Encyclopedia Britannica. This list of terms will inevitably evolve as words are replaced and refined over time.

**ALLY:** A person or group not from an underrepresented community who supports discriminated groups by actively working to support marginalized communities and dismantle White Supremacy through action. This is the first step towards making a positive impact, with other titles like 'accomplice' implying a deeper commitment to this work.

**ANTI-RACIST:** Describes work that dismantle systems of oppression and white supremacy.

**BIPOC:** Black, Indigenous, People of Color. This broad term includes all people who do not present or identify as white alone. The term should not be used when referring qualities of a particular community.

**COLLECTIVE EXPERIENCE:** Refers to an identity group's shared experiences, which allow them to empathize with each other. Using this term acknowledges that oppressed identities are unique and valuable, but often dismissed.

**CULTURAL COMPETENCY:** The ability to sensitively interact with, understand, and appreciate the culture and beliefs of other identity groups.

**DECOLONIZATION:** Dismantling the foundations of dominion and white supremacy.

**DIVERSITY:** The representation of different backgrounds, perspectives, and life experiences.

**EQUITY:** The quality of being fair and impartial. The practice of equity requires acknowledging individual identities, systemic injustices, and ensuring proportional access to opportunities.

**ERASURE:** The intentional or unintentional removal of all traces of someone or something in recorded material or discussion, and an indirect act of genocide.

**ETHNICITY:** A person's cultural identity group, such as nationality, Tribe, language, or religion.

**FOLX:** A way to refer to a group of people while including those of non-binary genders.

**GENERATIONAL TRAUMA:** Trauma passed down through generations of painful collective experiences, often as a result of oppression.

**IDENTITY:** How one describes themselves by communities they belong to, whether innate or chosen.

**INCLUSION:** The act of inclusion embraces and embeds differences within the group or structure. This involves extending invitations and resources to people who are otherwise excluded or marginalized.

**INSTITUTIONAL RACISM:** Racism that is inherent in the structure of organizations built from oppressive foundations like colonialism and white supremacy.

**INTERSECTIONALITY:** A concept that illustrates how people simultaneously belong to multiple identities that each have advantages and disadvantages over each other. This understanding recognizes that privileges and discrimination are based on a person's social and political standings determined by factors like race, gender, sexuality, class, physical appearance, ability, etc. The term was coined by critical race theorist, Kimberlé Williams Crenshaw.

## DEFINITIONS

**'KARENS':** recently coined to describe entitled, older white people (the equivalent male name is undecided) who over-react and feel antagonized, victimized, and/or threatened by Black and Brown people and respond by policing them, creating a scene, or calling the authorities.

**LANDSCAPE MEMORY:** Refers to the histories, traces, and cultural ties that define a place. These concepts often intertwine where landscapes can trigger collective memories, such as lynching sites or desecrated burial grounds.

**LATINX:** A gender-neutral way to refer to people in the Latin community. Interchangeable with 'Latine.'

**LIVED EXPERIENCE:** Refers to a person's first-hand accounts of being a member of a minority or marginalized group.

**MAKING SPACE:** The act of sacrificing one's own resources or influence to invite different people of marginalized identities to take them.

**MANIFEST DESTINY:** The settler colonialist concept that European settlers had a God-given right to claim and conquer lands in The West.

**MARGINALIZATION:** Treating a group or individual as unimportant or alien and subjecting them to disadvantages and social exclusion.

**MICROAGGRESSIONS:** Expressions of people's stereotypical biases towards groups that alienate or degrade them. They describe brief day-to-day interactions where a person from a culturally marginalized group is invalidated or insulted in reference to their identity.

**MINORITY:** A group of people that differ from the majority.

**NON-BINARY:** Used to describe people that do not identify with strict male or female gender identities.

**NORMATIVITY:** Used to evaluate individuals based on standards set by the dominant majority. When one tries to describe something or someone as 'normal,' it causes them to judge it or them against an expectation, thereby establishing biases.

**OTHERING:** When someone who doesn't conform to a cultural norm is placed in an ambiguous category of 'other' and thereby alienated from the rest of society.

**OUTDOORSY:** An identifier typically reserved for people considered physically fit, knowledgeable, and resilient in challenging outdoor activities.

**PRIVILEGE:** Exclusive rights and advantages given to particular people or social groups.

**RACE:** individuals and groups characterized by their phenotypic features, such as skin color, hair type, etc.

**RACISM:** A system where people of a certain race hold primary power and discriminate against other racial or ethnic groups, and the belief that certain races are superior or inferior by comparison.

**REPARATIONS:** Making amends for wrong-doing. Acts of reparation are done to heal those who have suffered due to injustices.

**SAFE SPACE:** A physical and/or mental place where someone can reside free of judgment.

**TOKENISM:** When groups or employers seek to include BIPOC to meet a diversity standard and have little interest in accommodating or sharing power with BIPOC.

**TRIGGER:** Something that reminds someone of personal traumas and results in them experiencing a stressful emotional response.

**WHITE FRAGILITY:** Describes when white people are accused of being racist or complicit in systems of oppression and respond defensively by denying responsibility and continue to enjoy their privileges at the expense of others.

**WHITE SUPREMACY:** The belief that white people should dominate society and culture and are superior to other racial and ethnic groups. This belief influences the inner workings of many US social institutions and serves to systematically oppress non-white communities.



# ONE

# INTRODUCTION

---

*BEFORE READING*

*ACCESSING THE OUTDOORS*

*RACE IN THE OUTDOORS*

*OREGON'S DARK HISTORIES*

*SITE CONTEXT*

*PARK AGENCIES*

*"What gets shared is a function of who's in the room  
doing the remembering."*

-Betty Reid Soskin, oldest National Park Service Ranger



## BEFORE READING

### 'BIPOC'

I use the term BIPOC (Black, Indigenous, People of Color) throughout my project, but my POC participants were only from the Latinx communities. POC is a broad term that encompasses any community that does not present or identify as white only. POC can also include people with Asian and Pacific Islander heritage, but they are not represented within the narratives of this project. All BIPOC communities have unique experiences and diversity within them. Communities may have shared experiences, but no one can be their singular representative. No identity or culture is a monolith.

### INTERSECTIONALITY

The barriers people face when accessing public natural areas are not strictly tied to race, and BIPOC do not all face the same level of discrimination. Intersectionality, a term coined by critical race theorist, Kimberlé Williams Crenshaw, is a concept that illustrates how people simultaneously belong to multiple identities, which each have advantages and disadvantages. This analytical framework recognizes that privileges are based on a person's social and political standings determined by factors like race, gender, sexuality, class, employment, physical appearance, ability, etc. For example: an impoverished, able-bodied, white woman is likely to be afforded more social privileges than an impoverished, disabled, Black woman. Individuals belong to many different groups, each with varying degrees of privilege (Crenshaw 2016).

### 'NATURAL AREA'

This project focuses on public natural areas, which I define as parks that are characterized by their 'wild' environment. They are typically expansive and include trail systems through wildlife habitats. Public natural areas feature native plants and animals and act as a respite from urban environments.

# ACCESSING THE OUTDOORS

## INEQUITABLE OUTDOORS

The outdoors is seen as a space that, in and of itself, is not discriminatory, but accessing these spaces is dependent on many indicators of privilege. These privileges have direct ties to race and culture. In 2013 the National Park Service (NPS) created the Office of Relevancy, Diversity, and Inclusion, recognizing that BIPOC are disproportionately under-represented as national parks users (Figure 1.1)(Root 2017). This is not just a national park issue; it is also prevalent at local scales. Two studies investigating barriers to urban park access in Portland, OR, showed that traditionally underserved (minority) populations were constrained by racial and cultural barriers that the traditionally well-served, white majority do not experience (Burns et al. 2008, Rushing et al. 2019). It's clear that race and identity are tied to who can access to public natural areas. However, everyone can receive measurable benefits from being in the outdoors, and marginalized communities are among those that need it most (Thomsen et al. 2018). The outdoors should be accessible to all, but it is not.

## NATIONAL PARK DIVERSITY

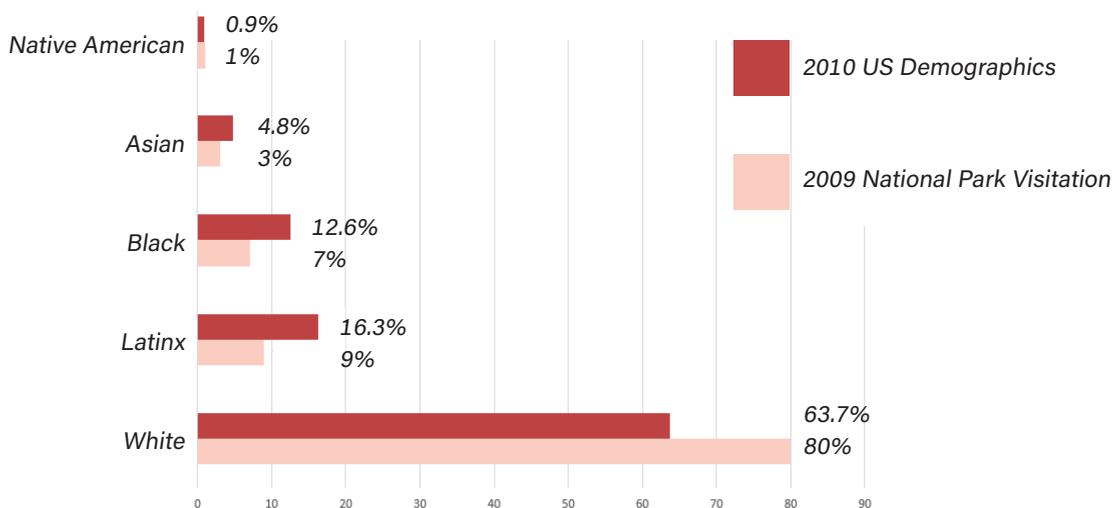


Figure 1.1: 2009 National Park visitor demographics showing users are disproportionately white in relation to 2010 US demographics. Data from Root 2017.

## RELATIONSHIPS TO THE OUTDOORS

Limited minority access to public natural areas makes it harder for them to remain personally and culturally relevant. Place attachment represents a person's emotional connection to place, built from regular visitation and positive experiences (Rushing et al. 2019). Place attachment largely develops during childhood, and BIPOC children are less likely to have access to the outdoors for a variety of factors, making them less exposed to the enjoyment, health benefits, and opportunities that being outdoors offers. "White Americans, particularly those who are affluent, routinely pass on to their children skills, knowledge, and appreciation of the outdoors" (Ferry-Lee & Scott 2018). People with greater attachment to wild places are more likely to support protecting them, so it behooves all environmentalists to address diversity, equity, and inclusion (DEI) in natural areas.

## CONSTRAINING FACTORS

There are many factors that constrain outdoor recreation. Several leisure and recreation researchers reference a 1987 article by Crawford & Godbey, *Reconceptualizing Barriers to Family Leisure*, where barriers are defined as "...any factor which intervenes between the preference for an activity and participation in it". The paper organizes constraints into three categories: structural, intrapersonal, and interpersonal. These three constraints intersect with one another, and are particularly impactful on BIPOC communities, diminishing inclusivity within parks. Structural constraints are mostly based in a person's circumstances, including barriers like visitation expenses, distance from a park, lack of time, lack of transportation, or lack of information. Intrapersonal constraints involve the individual's personality needs, as well as psychological barriers like stress, depression, fear, and perceived abilities. Interpersonal constraints are based in relationships, like having to consider the needs of children, or concerns of conflict with others (Crawford and Godbey 1987, Root 2017, Rushing et al. 2019).

## PROJECT SCOPE

For the purposes of this project, I do not address structural constraints, as shown below. It is well documented that structural constraints are a major problem in accessing outdoor recreation and park usage, and researchers have called for a better understanding of the perceived political and cultural constraints BIPOC have in accessing park spaces, particularly natural areas, and how we might address them (Ferry-Lee & Scott 2018) (Byrne 2012). This project focuses on the historical, social, and institutional barriers to accessing natural areas and their ties to race and identity (Figure 1.2). Some may consider parks management to be limited to physical space, but culture is deeply rooted in place- especially in our public natural areas. Through this project I suggest we widen our scope and consider the cultural shifts that need to occur to make public natural areas inclusive for Black, Indigenous, and Latinx communities.

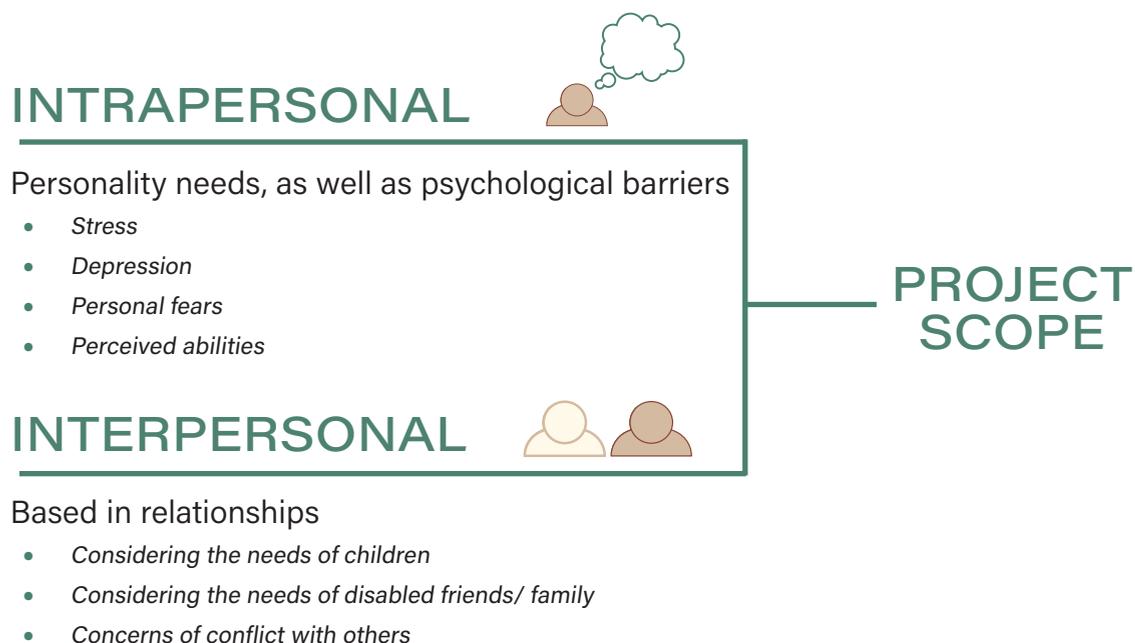


Figure 1.2: Terms from Crawford and Godbey (1987)

## RACE IN THE OUTDOORS

Collective memory describes the shared histories and lived experience of a group that are passed down through generations. While collective memories can be joyful, they often take the form of generational and community trauma (Finney 2014). Landscape memory refers to the histories, traces, and cultural ties that define a place. These concepts often intertwine where landscapes can trigger collective memories, such as lynching sites or desecrated burial grounds (Johnson 1998). In a 2020 webinar, wildlife ecologist and author of *Birding while Black* Dr. Drew Lanham explained that you could never get him to enter the area where Emmett Till was murdered over 65 years ago- no matter how rare a bird may be there. Too often painful landscape histories get overwritten in favor of more palatable narratives but they are not lost to the victimized community. To heal these relationships with landscapes, we must first acknowledge the injustices that took place there and invite those impacted community to tell their story.

### HISTORIC EXCLUSION

Our cultural idea of outdoor recreation has been exclusionary since its conception. Hiking culture is directly tied with the conservation movement of the 19th century, where artists, philosophers, and leaders such as Ralph Waldo Emerson, Henry David Thoreau, John Muir, Gifford, Pinchot, and Teddy Roosevelt (to name a few) constructed the way we look at the outdoors. The popular writings of these men were targeted towards people of the same demographic- educated and affluent white men. Their successive environmental policies set the foundations of outdoor culture. These well-known names effectively romanticized the wild outdoors, and attributed the self-reliance, strength, and bravery that comes with being a 'woodsman' as a masculine ideal (Taylor 2016). The portraits of people who belong in the outdoors (more aptly considered the outdoors that belong to man) generally do not include women, BIPOC, LGBTQ+, or anyone who intersects. "White ideals of nature... encode [park]places as 'for Whites only' ...Efforts to redress patterns of ethno-racially differentiated (non)use then, must work at first de-territorializing park nature." (Bryne 2001). The concept of the white, hyper-masculine adventurer continues to act as a barrier for others trying to enjoy nature.

## ERASURE

Erasure is the intentional or unintentional removal of all traces of someone or something in recorded material or discussion, and an indirect act of genocide. The qualities that the founders of America's conservation movement so valued (self-reliance, strength, bravery) were not extended to recognize BIPOC. Native peoples intimate understanding of the wilds was a way of life, but their prowess and self-reliance was not honored. The strength and resilience of African Americans who toiled the land and built this country was not celebrated. Many early conservationists were notably racist and all of them benefitted from the institutions of racism and atrocities of genocide. From overt racism, like John Muir's disdain for Native Americans most of his life, to Frederick Law Olmstead's complicity in the displacement of a thriving African American community (Seneca Village) in Central Park, the 'heroes' of the American Conservation Movement were 'villains' to others (Taylor 2016, Barringer 2004). Cities, parks, and trails carry their names and their legacies, often overwriting all other narratives. The removal of BIPOC in these popular histories has served to erase their ties and rights to the land, resulting in exclusion in representation (Finney 2014).

## STOLEN LAND

Native peoples have lived in North America since time immemorial, and their homelands had names before Euro-American colonists arrived. The majority of town and landmark names in Lane County are based on the names of white settlers (Register Guard 1942). Once colonists stole Native land, devastated their communities, and displaced the survivors on Oregon's Trail of Tears, many of the names of these places - sacred waterfalls and mountains - were lost. Lane County was named after Joseph Lane, the first governor of Oregon who played an integral role in the removal and genocide of Native Tribes (Lewis 2016). Stolen lands that the founders of the Conservation Movement set aside, and the land management agencies they built, would become our National and State Forests, Monuments, Parks, and public lands (Finney 2014).

## PARKS AND JIM CROW

The history of land management in the US is directly tied with our concept of outdoor recreation. According to O'Brien in *Landscapes of Exclusion: State Parks and Jim Crow in the American South*, 2016, state and national parks have been celebrated symbol of democracy. The motto of the US Forest Service is 'Caring for the Land and Serving the People,' but these agencies have not served all people. Jim Crow was alive and well in the parks that were built on stolen land, so 'separate but equal' applied to state and federal parks until the 1964 Civil Rights Act. During the 100 years of Jim Crow (1865-1968), the few parks that allowed African Americans were segregated, difficult to access, and of lower quality than the parks for whites. *"Largely barred from park spaces, African Americans were excluded from the enjoyment, stress relief, and mental rejuvenation that park access promised."* (O'Brien 2016). In a 1953 survey of Southern state parks, African Americans only had access to 0.9% of state park land in the South. These examples barely scratch the surface of how white supremacy is imbedded in our perception and use of public lands but offer a little context to understanding the institutions U.S. outdoor culture is built upon. *"From the beginning, African Americans as well as other nonwhite peoples were not allowed to participate on their own terms in [the creation of public lands]. And when they were, the how, when, and where of their participation was determined by the dominant culture through legislation, rhetoric, science, and popular perception."* (Finney 2014). It is no wonder that racial minorities are infrequent park users, as they were actively excluded from participating in conservation and recreation through the 20th century and have yet to see themselves celebrated, represented, or even safe in the outdoors.

## OREGON'S DARK HISTORIES

### GENOCIDE OF NATIVE KALAPUYA

Prior to colonial settlers, physical evidence of Native Tribes in the Willamette Valley dates back 6,000-10,000 years (Toepel 2007), with oral histories suggesting ancestries that go back as much as 15,000 years ago (Lewis 2017). An estimated 19 distinct Kalapuyan Tribes inhabited different regions, such as the Chafan Kalapuya who lived in the modern-day Eugene area (Lewis 2020). They managed the land and practiced prescribed burning in the valley for food crops and, passage for migration, and hunting (Boyd 1999). They relied on the rivers for fishing and travel. When explorers showed up to Oregon in the 18th century, the Tribes' populations were decimated from epidemics brought from Westerners, wiping out over 90% of Kalapuyans by 1850 (Boyd 1999). The Oregon Trail lasted through the 19th century, and even more Native peoples were killed at the hands of colonial settlers. Native communities were promised treaties and rights to their land by the state of Oregon but faced broken promises and the illegal sale of their lands. Their territories were stolen and divided as private property through various federal land acts, and Indigenous peoples were displaced to reservations (Figure 1.6) (Dow-Beckham 2007). Despite genocide and attempts to destroy their culture through re-education, many Native Tribes of Oregon endured. Most existing Kalapuyans are members of the Confederated Tribes of Grand Ronde with some belonging to the Confederated Tribes of the Siletz. Tribes are still subject to social and environmental injustices and continue to fight for the rights to their land and Indigenous practices (Lewis 2021).

### OREGON WAS DESIGNED FOR WHITES

Oregon was officially established in 1859, just 6 years before the official end of the American Civil War and was founded as a white utopia (Imarisha 2015). While Oregon outlawed slavery, it was conceived as a white ethnostate where it was written in the state constitution that African Americans were not legally allowed to live in Oregon or own land. According to Walidah Imarisha, Professor of Black studies at Portland State

University, "To be Black and be in Oregon was considered criminal by the state." (Imarisha 2015). The Donation Land Claim Act of 1850 gave away Native lands in Oregon to those who could work the land for four years. However, only white men, or white-mixed Native Americans could claim land, excluding all BIPOC from settling in Oregon (Stephen & Mendoza 2008). These exclusion laws written in Oregon's constitution lasted until the 1920s when they were finally repealed but the language was kept in the constitution until 2003 (Imarisha 2015). Similar exclusion laws continued to discriminate against POC through the 20th century and made it difficult or impossible for Blacks, Latin Americans, and Asian Americans to live in Oregon (Brown 2017).

### POC IN THE WILLAMETTE VALLEY

Oregon was largely built by BIPOC. Oregon's economic growth was dependent on migrant laborers to toil the farms and build the railroads (Stephen & Mendoza 2008). Mexican, Chinese, Japanese, and Indigenous people made up this workforce and were subject to inhumane conditions and discrimination from white Americans (Brown 2017). During the Willamette Valley's Agricultural boom in the first half of the 1900s, Mexican laborers flocked to Oregon for work and refuge from the Mexican Revolution, with many

### EUGENE DEMOGRAPHICS

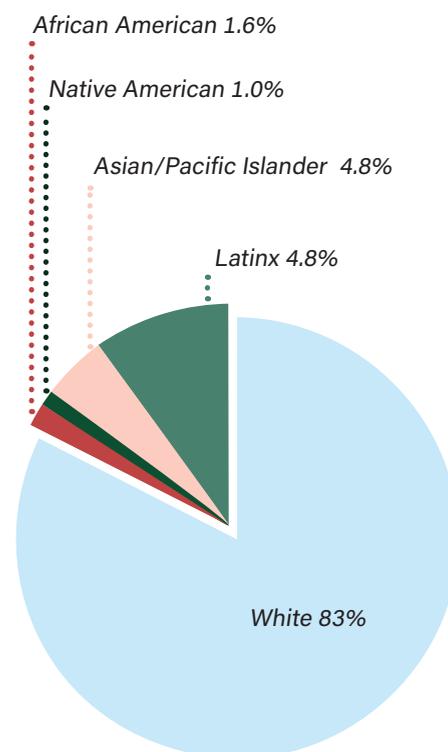
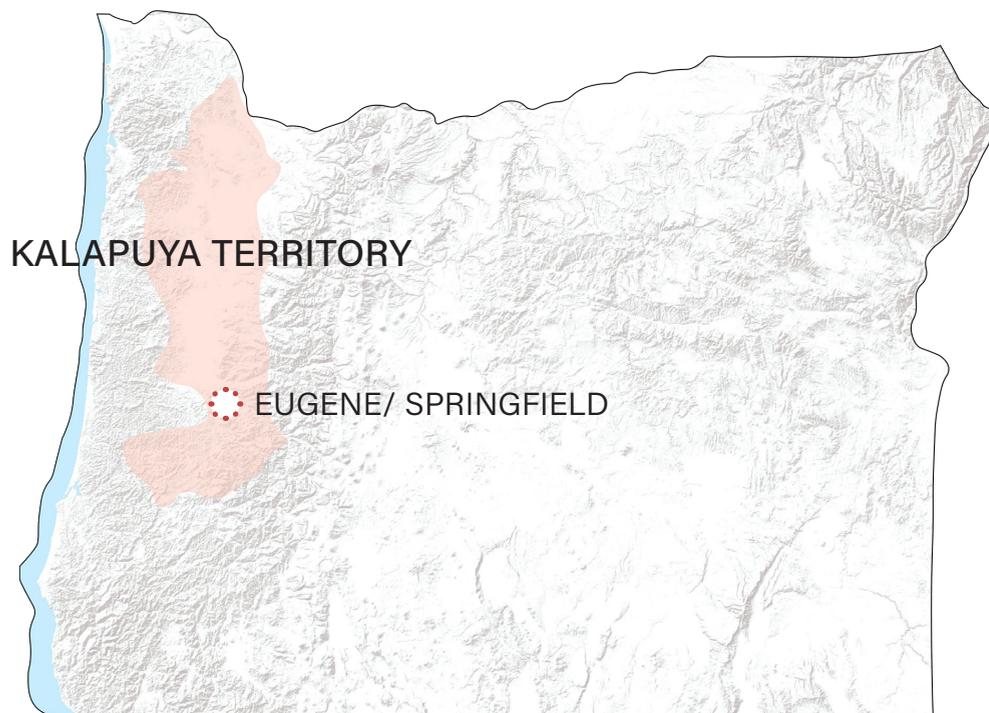


Figure 1.3 Eugene 2010 census demographics

## TIMELINES

15,000 B.P. (Or earlier) .....  
 Indigenous Peoples live in  
 the Pacific Northwest



1805 C.E.  
 Lewis and Clark  
 reach present-day OR



Left, Figure 1.4: Kalapuya ancestral territories, (Macnaughtan 2020)

Right, Figure 1.5: Scaled timeline of the Pacific Northwest's Indigenous to American- Colonialist history

## LAND AND CONSERVATION

## CIVIL RIGHTS

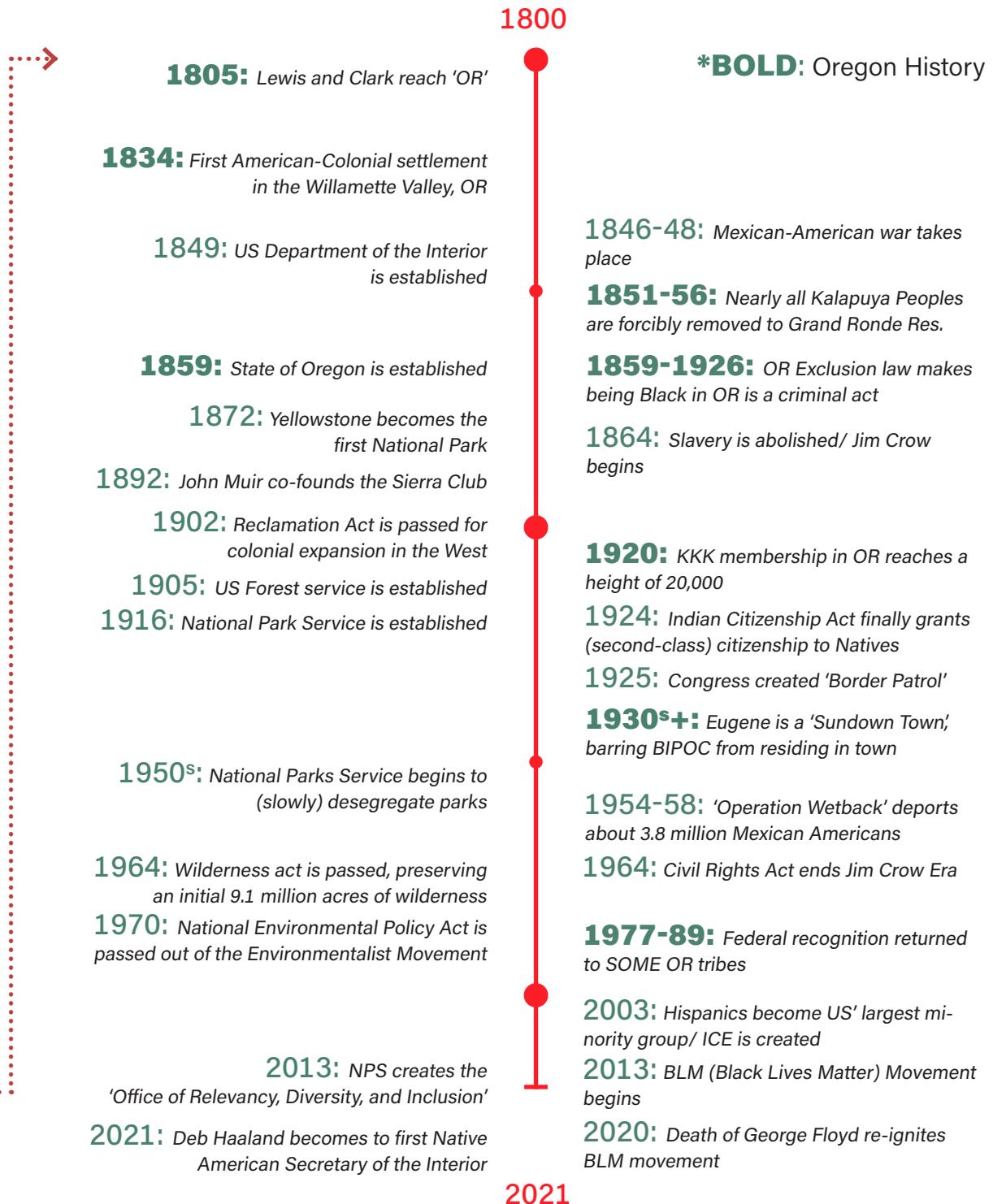
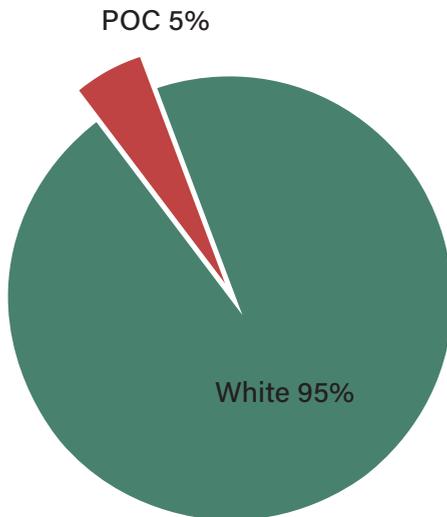


Figure 1.6: Timeline of conservation and parks movements set beside civil rights movements, showing how civil rights did not intersect with land and conservation movements until recently. (Rector 2010, NPS Conservation Timeline 1901-2000 2015, Stephen & Mendoza 2008)

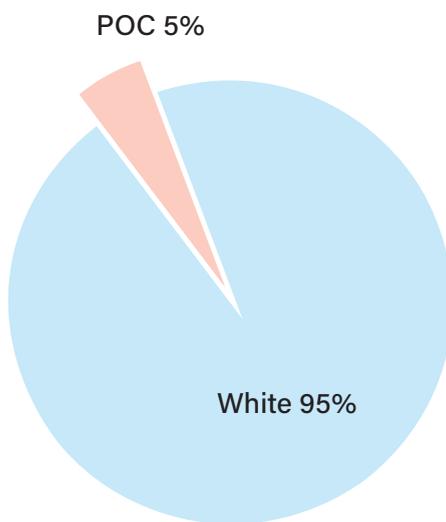
## FEMALE HBRA VISITORS

(Total count: 521)



## MALE HBRA VISITORS

(Total count: 398)



settling in the valley near Salem. Despite the high demand for cheap minority labor, the U.S. and Oregon's expulsion efforts against POC were aggressive and violent in the 20th century. Their typically undocumented status meant they were offered no rights and protections, despite their vital role in the Oregon's agricultural economy and their generational roots in Oregon communities. These issues continue to present day, particularly for Latinx communities, who are *"the fastest growing ethno-racial group in the U.S."* (Byrne 2012). Undocumented Latinx laborers continue to endure dangerous working conditions for unethical wages and are denied basic rights (Stephen & Mendoza 2008). They face social disdain and the fear of deportation every day.

## A WHITE-ONLY EUGENE

It may not be coincidence that the Ku Klux Klan was notably active during the 1920s when Oregon's Black exclusion laws were repealed (Brown 2017). The few families of color who lived in the area did not reside within the city limits of Eugene because it was a 'Sundown Town' (Loewen n.d.). These were cities that maintained their whiteness by threatening minorities (Blacks and/or Chinese Americans, Mexican Americans, Native Americans, Jews, and sometimes Mormons)

Figure 1.7: Percentage of female and male users of HRBA/Mt Pisgah, and how many were observed to be People of Color. Calculated from observation data on 3 weekends for a sum of 15 hours.

to leave the city by sundown for fear of facing hostility and violence (Loewen 2006, Imarisha 2015). This unofficial ordinance forced BIPOC to the outskirts of town. In Eugene this led to a notable BIPOC community around the Ferry Street Bridge and Day Island area, an area prone to flooding, until the 1950s when their village was displaced for what would become an active landfill until the 1970s (Esteve 1991, Mims 2006). In 1970 there were only 47 Black folx living in Springfield and 103 Black households in Eugene (Loewen 2021). The 2010 Eugene census reports that 83% of the population remains white (Figure 1.3). Between laws against minorities' right to own land and the threat of violence, Oregon was able to achieve the majority white ethnostate the founders dreamed of.

## ENCOURAGING DIVERSE FUTURES

Racial minorities in the United States, Oregon, and Eugene have been historically excluded from land rights and access to public lands. Given these painful legacies of exclusion, it is not surprising that visitation to public natural areas by BIPOC communities is disproportionately low (Root 2017). Minority populations are rapidly growing in the Western United States and to ensure that BIPOC feel welcome in these historically white spaces, I argue that we must reveal, acknowledge, and mitigate the trauma from landscape histories (Burns et al. 2008). Work must be done at national, regional, and local scales to heal the damaged relationships many BIPOC communities have with public lands. Addressing these problems at local scales, in particular, is an integral part of the puzzle, and provides a space where everyone can make a difference. Moving forward, I will use one of Lane County's most popular public natural areas, the Howard Buford Recreation Area and Mt. Pisgah, as a case study for addressing inclusion in public natural areas and parks.

## SITE CONTEXT



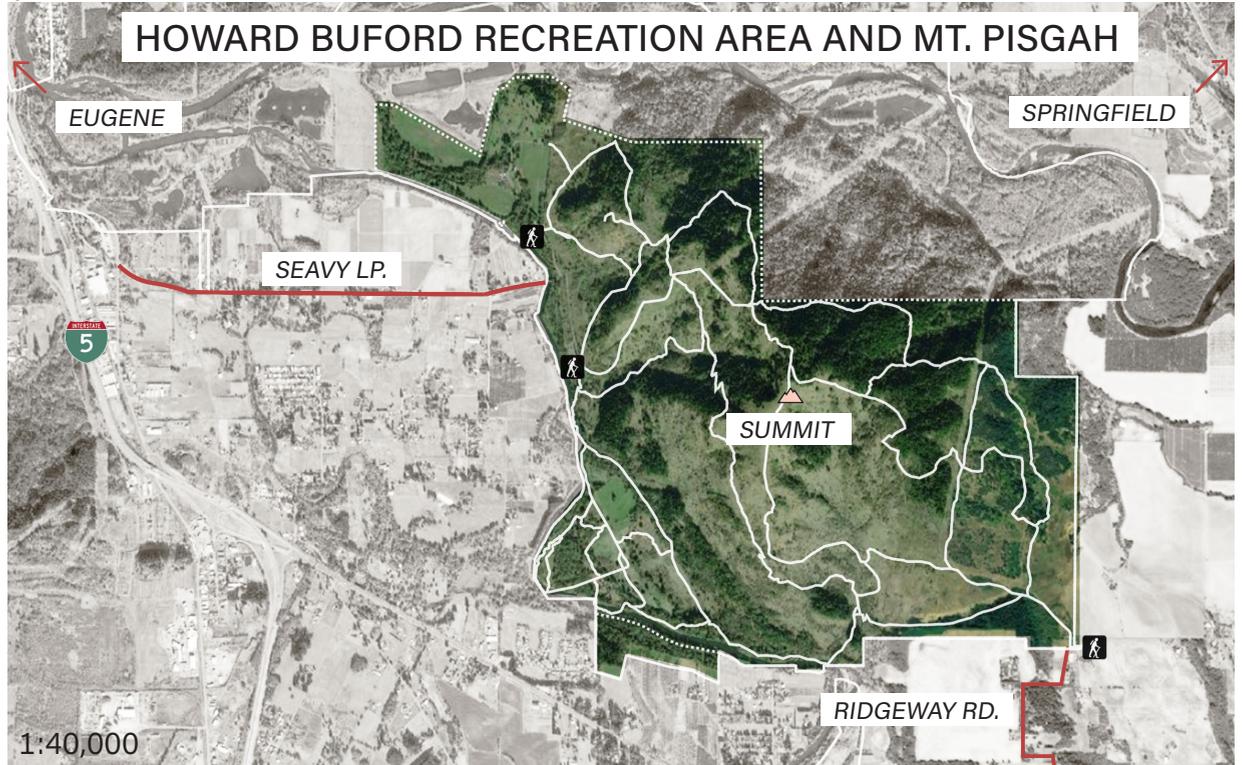
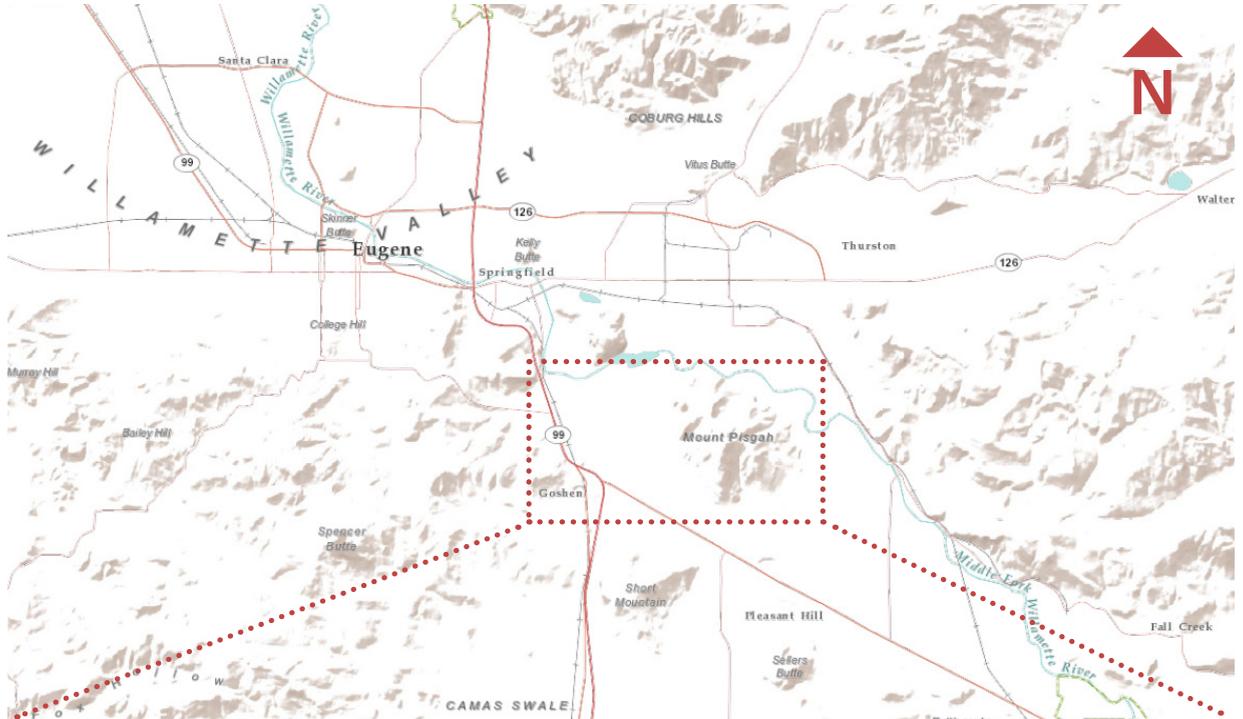
### HBRA/ MT. PISGAH

The Howard Buford Recreation Area and Mt. Pisgah (HBRA/Mt. Pisgah) is among the most popular public natural areas in Lane County, OR with over 500,000 visitors annually (FBP 2021). For the purposes of this project, I use HBRA/Mt. Pisgah as a case study site where methods, discussions, and actions are applied to an existing public natural area. I have chosen this site as a case study because it is a high-quality park that is close to Eugene/ Springfield and is well-loved by the community.

HBRA/Mt. Pisgah is a favorite spot for local outdoor recreationists (Figure 1.11). There are over 30 miles of trails for hikers, trail runners, and equestrians. A hike to the top of Mt. Pisgah (1,060 ft of elevation gained) reveals expansive views of the Cascade Mountains, the Coast Range, and the southern Willamette Valley. There is a diverse mix of habitats to wander through, and a range of trail difficulties. While the park is quite popular, the quantity of trails helps spread visitors throughout the site, limiting overcrowding most days. Dogs are allowed in the park with off-leash areas on the less popular trails. Bikes are not allowed on the trails (FBP 2021). The high quality of the native habitats, plants and

Figure 1.8: Views from each side of HBRA/ Mt. Pisgah.

Top to bottom: Summit looking east, north side looking north, northwest side looking east, south side looking upriver of the Willamette Coast Fork.



Top, Figure 1.9: Map of Eugene/Springfield  
Bottom, Figure 1.10: HBRA/Mt. Pisgah Trail Map

wildlife draw people to the park. Migratory birds and raptors are plentiful, so birding is a popular activity. Wildflower and mushroom viewing are seasonal highlights. In the summer, the Middle Fork Willamette is filled with people escaping the heat by swimming or floating down the river. HBRA/Mt. Pisgah is well used by outdoor recreation groups, educational classes, and children's camps. The Mt. Pisgah Arboretum, located within the park, has an event space, but otherwise there are no designated picnicking areas; only benches scattered along some of the trails.

## LANDSCAPE

The 2,300-acre HBRA/Mt. Pisgah sits between the Coast and Middle forks of the Willamette River, with Springfield to the north and Eugene to the west (Figure 1.10). It contains some of the few remaining Oregon white oak savanna and prairie grasslands, as well as wetlands, riparian areas, and conifer forests. The park is home to many key species and habitats prioritized in the Oregon Conservation Strategy (OCS) and to diverse native flora and fauna (HBRA Habitat Management Plan 2018). Most locals refer to the entire park as 'Mt. Pisgah', but the official and lesser-known title, Howard Buford Recreation Area (and Mt. Pisgah), was named after an Oregon governor who conserved the land as a public park in the 1960s. 'Mt. Pisgah' was a name created by colonial settlers, referencing the biblical story of Moses overseeing the promise land. The original Kalapuyan name for the area is currently unknown.

## ACCESS

Entrance to the park is mostly limited to one road, Seavey Loop, which leads to the main trailheads on the western side. There is one parking lot and entrance on the southeastern side of the park, located on Ridgeway Road, which is significantly less trafficked. There are no bus routes to the park, nor are there any sidewalks or bike lanes. The vast majority of users access the park by personal vehicle and pay a \$5 County Parks parking fee. HBRA/ Mt. Pisgah has clear structural constraints to access, including distance from low-income residential areas, cost of parking, a lack of pedestrian roadways, minimal advertisement to vulnerable communities, and little to no public transportation.

## HBRA/MT. PISGAH USES

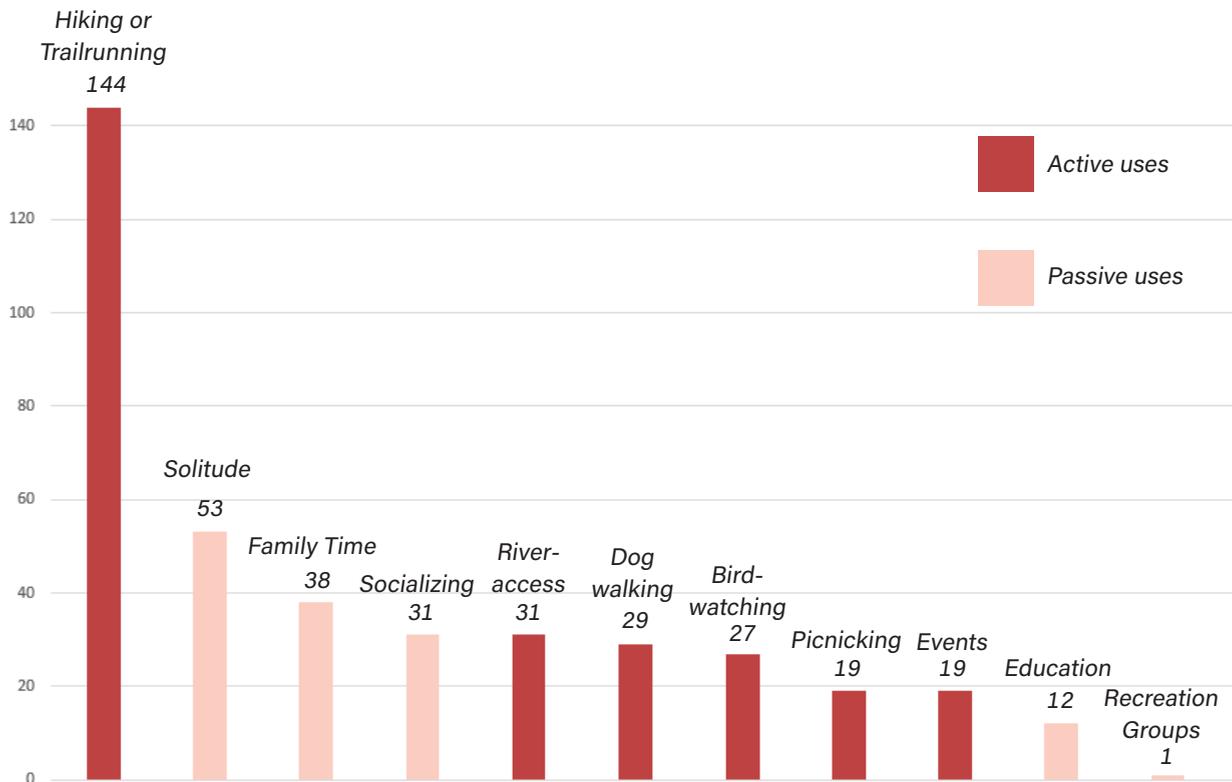


Figure 1.11: How visitors use HBRA/Mt. Pisgah according to survey data. The 121 survey participants were asked to count all that apply to them.

## PARK AGENCIES

### MANAGERS

Although the public is generally unaware of the agencies and organizations that manage HBRA, it is owned by Lane County and co-managed with three local non-profit organizations, each with different goals.

#### **LANE COUNTY PARKS (LCP)**

LCP owns and operates the entire HBRA/ Mt. Pisgah area. They have authority over all decisions and lead park negotiations as the public owners. They are also responsible for the parking lots and fees.

#### **FRIENDS OF BUFORD PARK AND MT. PISGAH (FBP)**

FBP is a non-profit organization that aids conservation and trail maintenance efforts around the greater HBRA/ Mt. Pisgah area, including some adjacent private lands. They encourage stewardship through a volunteer program, which organizes work parties around the park and in their Native Plant Nursery. FBP leases the land for their offices and nursery from the County. The Native

Plant Nursery aids in the park's restoration efforts, while also collecting and growing out seed and plants for other organizations' conservation efforts. While the nursery is not a public space, FBP hosts native plants sale events to the public. The organization has eight permanent staff, a board of directors, and is supported by volunteers, donors, and paid memberships (FBP 2021).

#### **MOUNT PISGAH ARBORETUM**

MPA is a non-profit organization that engages with the public through educational programming. The MPA offices are located near the main parking lot with an event space nearby that can be rented out for private events. They host two very popular public festivals: The Mushroom Festival in fall and The Wildflower Festival in the spring. They organize public educational programming, including children's outdoor camps and guided nature walks. The Arboretum leases and maintains 209 acres of HBRA/Mt. Pisgah from the county, concentrated along the southwestern side of the park along a portion of the Middle Fork. The Arboretum areas are the most ADA accessible trails within the park. In

recent years they have built permanent interpretive installations which serve to educate the public about the landscape and its history. The organization has a handful of permanent staff, a board of directors, and is supported by volunteers, donors, and paid memberships (MPA 2021).

## PARTNERSHIPS

HBRA/Mt. Pisgah's support from multiple organizations dedicated to the preservation of the habitat and the education of the community make it rich for larger community partnerships. This site was an obvious choice to focus my project, given that the presence of multiple management partners makes possible a wide variety of stakeholder opportunities. In the next chapter I will describe the research methods I applied to HBRA/Mt. Pisgah through site surveys and observations. Interviews and focus groups followed the on-site research which resulted in a DEI toolkit that suggests actions to make public natural areas more inclusive, with specific application to HBRA/Mt. Pisgah.



# TWO

# METHODS

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*METHODS*

*PART 1: OBSERVATIONS AND SURVEYS*

*PARTICIPANTS*

*PARTICIPANT RECRUITMENT*

*PART 2: INTERVIEWS AND FOCUS GROUPS*

*LIMITATIONS AND DISCUSSIONS*

*"I advocate for inclusion of personal stories in any decision-making process that is truly interested in diversity... It could be a tool toward building coalitions within and across communities for addressing local and national environmental concerns."*

*-Carolyn Finney, Black Faces White Spaces*

## METHODS

I performed primary data collection in two parts. Part 1 involved making observations and conducting surveys on site to better familiarize myself with HBRA/Mount Pisgah users. The outcomes informed how solutions can be applied to this site as a case study.

In part 2, I conducted interviews with local Black, Indigenous, and Latinx community members to better understand their individual lived experiences, and the barriers their communities face when accessing public natural areas. Following this, individuals from each community came together in focus groups by community to brainstorm ways to address these barriers and imagine a more equitable future.

Each step of my process built upon the last step, as shown in the Figure 2.1 Process diagram. The meetings and readings informed how I went about doing my site surveys and observations. Those surveys and observations informed the questions I asked during my interviews. Interviews gave me the content to program my focus groups, and the focus groups built the action item toolkit which is made up of administrative, community, and educational tools.

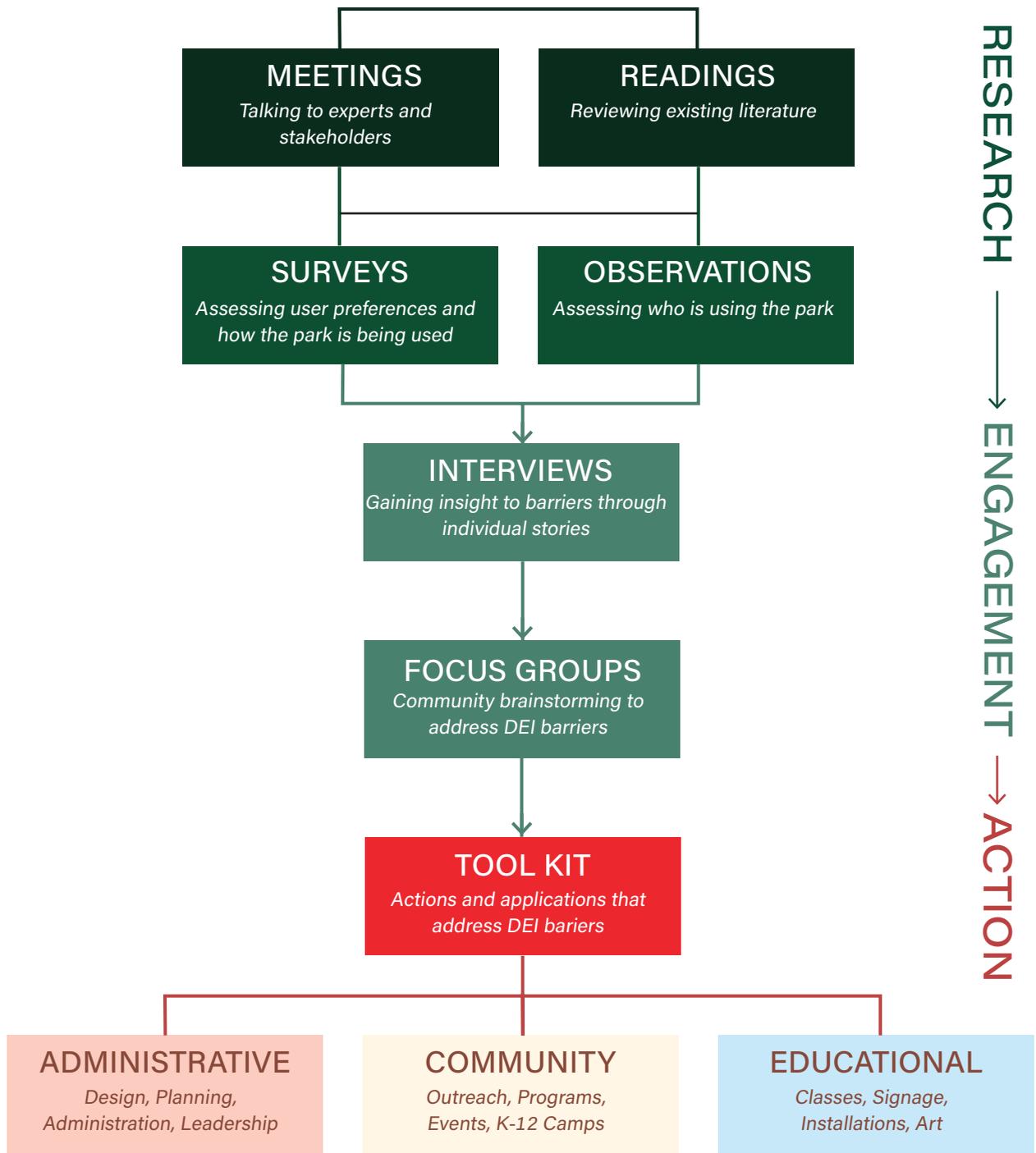


Figure 2.1: Process Diagram illustrating the way each method developed and informed the next

## PART 1: OBSERVATIONS AND SURVEYS

Observational and survey data were taken at HBRA/Mt. Pisgah at two trailheads in the main parking lot on the west side of the park: the entrance to trail 1 and the entrance to Trail 5 in the Arboretum (Figure 2.2). I conducted on-site observations and surveys over three weekends in January 2021, choosing mostly dry days when I expected park attendance would be high, and that a larger diversity of people would find the park accessible.

### OBSERVATIONS

Observational data helped identify who actually used the park. Observations were recorded by groups of people traveling together. Variables included total group size, number of female to male group members, the presence of dogs, the presence of children under the age of 15, the number of visible male and female POC (predominately non-whites), if any, and whether group members wore masks.

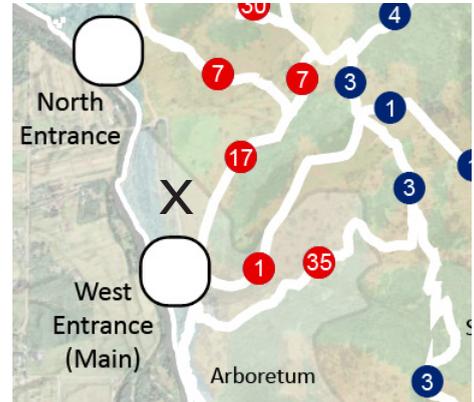
### SURVEYS

The 121 surveys I collected were conducted on-site and online and were available for anybody to take; they were not BIPOC specific. They took less than 10 minutes to complete and asked users basic demographic questions, how they use the park, and whether they feel comfortable within the park. Some questions followed a Likert scale, some were write-in, and some used a map to be circled. When on site, I had a table and a banner which asked, "Are our parks diverse?" I offered free granola bars and bottled water. I provided the survey on clipboards (Figure 2.3). To make sure that I was COVID-safe, all clipboards and pens were sanitized after each use, and hand sanitizer was available. I wore a mask and maintained six feet social distancing.

There were notable differences in the users of each trailhead. The entrance to trail 1 had a lot of young adults likely looking to summit Mount Pisgah, and therefore motivated to exercise and less inclined to chat; they were also generally less familiar with the park as a whole. The folks using the Arboretum entrance were often older groups of peo-

ple or people with young children and were looking to enjoy a more leisurely stroll, and therefore more inclined to ask me about my project. There are two other main park entrances and parking lots where I did not take data: the close-by North entrance where there is dedicated parking for equestrians, and the southeast entrance, which is an 8-mile drive from the Seavey Loop entrance.

Many people surveyed in the park were older people. To obtain greater diversity, I asked people on the Eugene Mutual Aid Facebook Group to take the online survey if they had been to Mount Pisgah in the last 3 months. I chose this online group because Mutual-Aid efforts prioritize social justice and community support, so they would be interested in helping me.



Top, Figure 2.2: Entrances Map  
Middle/ Bottom, Figure 2.3: Me survey tabling at the Arboretum entrance

## PARTICIPANTS

The purpose of the interviews was to listen to the individual backgrounds and unique stories from people in Black, Indigenous, and Latinx communities, while the focus groups provided an opportunity to brainstorm inclusion methods and engage in community design. All meetings took place virtually through Zoom due to COVID-19.

Thirteen individuals participated in the interviews (Figure 2.4).

INITIAL	PRONOUN	AGE	IDENTITY
<b>BLACK</b>			
L	HE	54	ASIAN/ BLACK
R	SHE	44	JAMAICAN AMERICAN
S	SHE	21	BLACK/ MEXICAN
J	HE	26	BLACK/ MIXED
M	SHE	41	TRINIDADIAN
<b>INDIGINEOUS</b>			
J	THEY (2 SPIRIT)	21	CLATSOP CHINOOK
A	SHE	54	HO-CHUNK
S	HE	33	COOS (OR)
<b>LATINX</b>			
E	SHE	29	HONDURAN/AMERICAN
R	HE	45	MEXICAN
S	THEY	23	LATINX- MIXED
G	SHE	26	LATINA-MIXED
T	HE	26	MEXICAN AMERICAN

Figure 2.4: Table of interview and focus group participants.

## PARTICIPANT RECRUITMENT

### SURVEYS AND FLIERS

I put up fliers at map kiosks at the three main trailheads Mt. Pisgah. The fliers advertised the park survey and the future focus group work to passersby. I had the fliers translated to Spanish as well. I included tear-slips of my contact info and links to surveys for park users. At the end of both the written and online surveys was a space for Black, Indigenous, or Latinx individuals to leave their contact info if they were interested in participating in focus groups.

### SOCIAL MEDIA

I used both Instagram and Facebook and was able to connect with most of my participants this way. Because my followers were somewhat familiar and supportive of this project, many of them were inclined to circulate my request for participants. By letting my community know what I was doing and my intentions in advance, people were willing to connect me with their friends and family. This form of recruitment was by far the most successful method because it's where I could most easily establish trust. Many interested participants from social media were in their early 30s or younger, so I did have to turn some people down in the interest of age diversity. People I reached through Instagram were younger than those on Facebook. Though I got some range of ages between the two platforms, I could not directly reach seniors because I have a mostly young (<40 years old) peer group. I shared my project with 380+ followers on Instagram, and almost 200 friends on Facebook.

Nearly all the people I recruited through social media were strangers to me. I was able to gather a few participants through snowball sampling where participants recommended others to me. I also requested help from specific friends to inquire with their community about participating and vouch for me. At the time of recruitment, I had been resident of Eugene/ Springfield for over eight years and feel connected as a community member. Social media proved to be a very effective for outreach, and I would recommend social networking tools to others doing similar work.

## COMPENSATING PARTICIPANTS

I used multiple means of recruitment for the interviews and focus groups. I was able to pay participants \$25 per hour in Fred Meyers Gift Cards (brand chosen for purchase versatility) for their time. My research was partially funded through the University of Oregon Landscape Architecture Decherd Grant. Being able to pay participants for their time incentivized the invitations and aided in recruitment. I felt it important that I offered participants compensation, as marginalized communities are often asked to share their stories to educate others as volunteers. Sharing insight about one's experience as a racial minority is emotionally intensive work; this should be recognized and not requested for free.

## RECRUITMENT GOAL

My ideal participant was a person familiar with the Eugene/ Springfield Area, and is active in the outdoors. After briefing them on the project goals and participant expectations, I scheduled interviews with those who wanted to be a part of it. I ended up with some people who considered themselves very active in the outdoors, and others who weren't but would like to be. I tried to recruit folx of different ages and genders.

**¿Cómo estuvo su caminata?**  **O**

¡Soy una estudiante de posgrado de la Universidad de Oregón que busca comentarios sobre su experiencia en HBRA / Mount Pisgah!

La investigación del proyecto de mi maestría está estudiando cómo hacer que nuestros parques de áreas naturales locales sean más inclusivos.

Por favor tome una nota y siga el enlace para enviar una encuesta de 10 minutos y tener la oportunidad de ganar una tarjeta de regalo de Amazon de \$50.

Comuníquese conmigo si se identifica como una minoría o persona de color y está interesado@ en participar en un grupo de enfoque en línea en inglés para obtener una tarjeta de regalo Fred Meyers de \$50 garantizada.

- ¡Si tiene alguna pregunta o comentario favor de comunicarse a los siguientes recursos!  
Taylor Bowden (ella) | [tbowden@uoregon.edu](mailto:tbowden@uoregon.edu) | <https://tinyurl.com/uo-pisgah-encuesta>



Figure 2.5: 'How was your hike?' Spanish fliers posted at the HBRA/ Mt. Pisgah trailheads

## PART 2: INTERVIEWS & FOCUS GROUPS

### INTERVIEWS

The hour-long Zoom semi-structured interviews followed a list of questions about the participants relationship to the outdoors and outdoor culture. Questions were largely inspired by literature on outdoor inequity from authors like sociologist Dr. Dorceta Taylor and geographer Dr. Carolyn Finney, as well as existing research, such as a 2019 Portland, OR study on barriers to urban parks (Rushing et al. 2019). Local questions about natural areas were influenced by my on-site research and observations.

I conducted 13 interviews, 5 from folx identifying within the Black community, 5 from the Latinx community, and 3 from Indigenous communities. The Indigenous interviews included several different questions than the other communities, recognizing that Indigenous people have unique barriers to accessing natural areas given their deep ancestral history in the Americas and the ongoing fight to manage and protect their homelands.

The interviews collected personal perspectives on experiences of individual Black, Indigenous, and Latinx folx in natural areas and the outdoors. These interviews were casual, and I welcomed participants to discuss whatever they felt pertinent, using my list of questions to guide the conversation. The participants did not see the questions in advance, but I was transparent about my project goals and their roles in the research. The interviews revealed barriers that were subsequently addressed in the focus groups.

### FOCUS GROUPS

The two-hour focus groups brought together all interview participants of a shared community (ie. Black, Indigenous, Latinx) into the same virtual meeting to focus on brainstorming solutions to barriers of access identified in the interviews.

I programmed two different focus groups, A and B. Focus Group A was completed by the Black and Latinx community. After conducting several focus groups using design A,

I made some tweaks to improve the design for my last group. Focus group B was completed by the Indigenous community. Focus groups were conducted using Miro, an online tool that allows you to build visual boards for collaborative work. I designed the boards to facilitate the focus group exercises and shared my screen with participants on Zoom so that they could follow along. As participants offered suggestions, I wrote them down on the Miro board (Figure 2.6). I tried to let participants guide the brainstorming exercise and acted as a conversation facilitator. I asked guiding questions to help frame each problem, trying not to be suggestive.

## FOCUS GROUP DESIGN A

The first focus group design was completed by the Black and Latinx communities. The exercise began by prioritizing the barriers that people identified during the interviews. They were asked to rate each barrier on a scale of 1 to 7, one being an infrequent concern, three being somewhat a concern, and seven being a very frequent concern. I averaged the scores during a break, and the barriers with high, more-concerning scores were included in the next exercise.

The second half of the focus group was dedicated to brainstorming; participants were asked to address these barriers at three different scales: national, state/regional, and local park levels. I asked them, "What are the actions that can be taken to address barriers of inclusion in natural areas for the Black/ Latin community?" Participants were told to ignore issues like budget and politics and assumed they had full support from federal and local agencies when creating possible solutions to each barrier.

BARRIERS

IDEAS



Figure 2.6: Snapshot of the Black focus group's Miro board

## FOCUS GROUP DESIGN B

The second focus group design was particularly productive as I made some design changes for this final focus group with the Indigenous community. I chose to add a second brainstorming design because I had specialized interview questions for this community. I asked participants to completely re-imagine HBRA/Mt. Pisgah, with the only rules being that it should remain a public natural area and provide educational programming. My prompt was:

“You have been tasked with taking over Mount Pisgah! Forget about what is already there; you will start from scratch- all new priorities, staff, signage, rules, events, educational classes, management strategies, park events, programs...” I asked them, “What might an Indigenous-run public natural area look like? What do you want to teach the public in your park?”

I included a suggestive toolkit to get them started. This included educational tools (e.g., classes, children’s programs, interpretive signage, educational events), cultural tools (ex: storytelling, art installations, ceremonial events), management tools (ex: park planning, access, trail layout, program space), and other tools (ex: outside resources, other organizations, miscellaneous).

They then answered 17 thought-prompts I came up with an advance, such as “how and where would you educate people on native culture?” I categorized the questions within areas of management, education, and rules. All the questions were given some response, and some had over six unique suggestions.

## LIMITATIONS AND DISCUSSION

### OBSERVATIONS

An obvious limitation was my ability to visually identify a person's gender and whether they are a POC. Race is innately visual, and the privilege of looking white, or white-passing, is a reality. While my identification was inherently biased, I was able to use racial indicators of skin color, hair texture, etc. to assess whether someone was a person of color.

For future research, it would be worth seeing if the data shows user differences at the north and south-east entrances of the park where I did not take data, and in different seasons or days of the week.

### SURVEYS

Online surveys were more likely to have the write-in questions more thoughtfully filled out than the surveys taken in person. On the other hand, there was a lot of confusion on the map questions online because many participants did not know the map of the Mount Pisgah area and could not locate their favorite and least favorite places without my help. Survey participants were overwhelmingly white, and I did not have sufficient samples POC to compare differences among demographics groups. I believe this result speaks for itself that people of color using the park are not well represented.

The observational and survey data helped me understand how Mt. Pisgah was being used, and who was using it. Conducting this research in the park was valuable because it invited insightful conversations with park users who were interested in what I was doing. These conversations revealed a lot of misunderstandings that many white users had about race and outdoor access. My time spent in the park made it clear that there was a lot of work to be done to educate the white majority and shift cultural perspectives to become inclusive for BIPOC visitors. Admittedly, the actual survey data was not especially helpful to the bulk of this project.

## INTERVIEWS

While I had not originally planned to conduct one-on-one interviews, they ended up being the heart of this project. The discussions I had with participants gave me the context I needed to understand the barriers they faced, and the content to share their experiences verbatim. The interviews also helped establish trust and prepared both me and the participants for the focus groups.

## FOCUS GROUP A

Participants in focus group A did not necessarily address each barrier. I tried to keep the brainstorming session an open conversation, allowing participants to address the issues that they wanted to discuss.

The metrics for prioritization became a bit confusing and had very little difference in value. Most participants agreed that almost all barriers were worth addressing and some may have been confused by the scaling system when rating each barrier. Trying to prioritize the barriers with a maximum of five participants was not enough to make a useful average, but it might be a more effective method with a larger group of people and clearer instructions. Prioritizing took almost an hour which could have been better used as brainstorming time. Trying to fit solutions in the national, regional, and site scales was also confusing because solutions often fit within more than one scale.

The Latinx Focus group had to be split into two groups because of last minute scheduling changes, so there was a group of three and a group of two. It was a lot more difficult to encourage a high-energy, collaborative environment with so few people, and I would recommend three participants as a minimum. I don't believe these focus groups were as productive as they could have been because of their small sizes, but they still had plenty of ideas to offer.

## FOCUS GROUP B

Despite there only being three participants in the Indigenous focus group B, I found it to be the most energetic, creative, and positive among the others. In retrospect, I believe the idea of envisioning a new park rather than editing an existing park allowed participants to be freer and more creative in their solutions and better resembled the community design process which I was hoping for. This created a healthier conversation because it empowered the group rather than asking them to dwell on constraints. Being asked very specific questions made it easier for participants to respond, where other focus groups had trouble getting started on addressing barriers. If I could have gone back, I would have made all the focus groups follow design 'B'.

## SYNTHESIZING THE DATA

The qualitative data that came from interviews and focus groups are expressed in the next two chapters. Chapter 3 lays out the insights from the interviews and organizes them into categories of barriers. Chapter 4 takes the outcomes of the focus groups and displays them into digestible tables of action items with suggestions on how to apply them. I tried my best to curate each participant's contributions into an accessible and enjoyable format while maintaining the integrity of their voices.



# THREE

# BARRIERS

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*USING THIS GUIDE*

*EXCLUSION*

*POOR ACCOMMODATIONS*

*STAFF REPRESENTATION*

*RACISM*

*SAFETY*

*"When we center the leadership, the voices, and the vision, of those communities that have been marginalized it actually makes all of our communities, our state, and our nation, a safer, healthier, and more whole place."*

*-Walidah Imarisha, Professor of Black studies at PSU*

## USING THIS GUIDE

The 13 interviews brought to light a variety of barriers that Black, Indigenous, and Latinx folk face when trying to recreate outdoors. This chapter is a guide which organizes and explains the barriers that the participants expressed during the one-on-one interviews. Five primary barriers to outdoor inclusion are set as sub-chapters, and organized by topics which describe unique aspects of the barrier.

At the start of each sub-chapter, there are network diagrams which link the barrier being discussed to the action items in chapter four. This is to easily reference barriers to their corresponding action items.

The topic descriptions begin with participant experiences that provide perspective to the reader. I follow with a summary of the topic and how it acts to constrain inclusivity in the outdoors. Some discussions are followed with an additional quote or story from the interviews which provide valuable context into how these individuals experience and interpret the barriers.

# BARRIER CATEGORIES

## EXCLUSION



- Colonial Histories
- Elitism
- Erasure

## POOR ACCOMODATIONS



- Programming Options
- Dedicated BIPOC Spaces
- Translations
- Cultural Practice

## STAFF REPRESENTATION



- Staff Diversity
- Inequity
- Allyship
- Tokenism

## RACISM



- Violence
- White Fragility
- 'Karens'
- Microaggressions

## SAFETY



- Inexperience
- Police
- Emergency Support

Figure 3.1: Five main barriers and 18 sub-barriers listed with icons

# EXCLUSION

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# BARRIERS

# ACTIONS



## EXCLUSION

- Colonial Histories
- Erasure
- Elitism

## POOR ACCOMODATIONS



- Programing Options
- Dedicated BIPOC spaces
- Translations
- Cultural Practice

## STAFF REPRESENTATION



- Staff Diversity
- Inequity
- Allyship
- Tokenism



## RACISM

- Violence
- White Fragility
- 'Karens'
- Microaggressions



## SAFETY

- Inexperience
- Police
- Emergency Support

## COMMUNITY

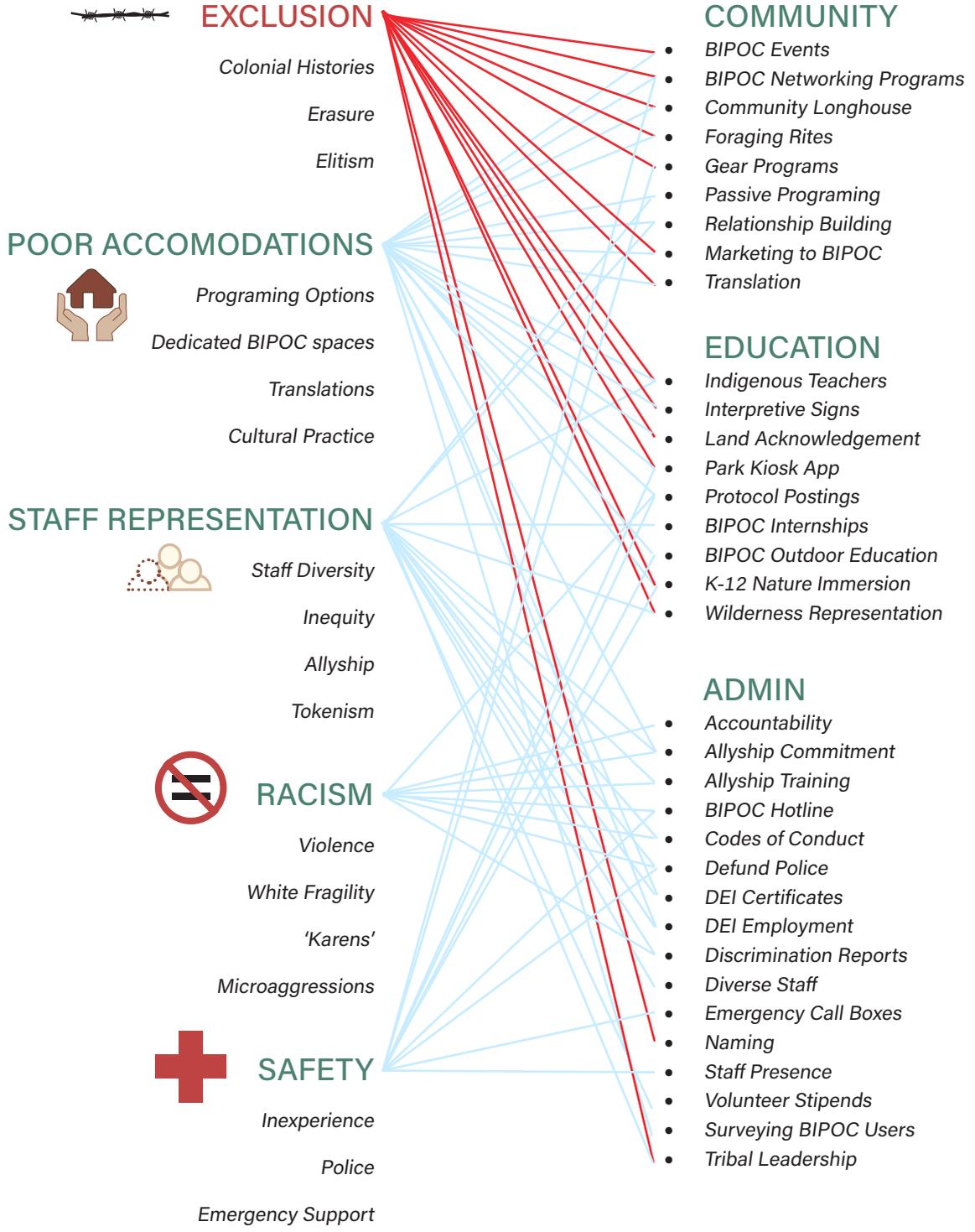
- BIPOC Events
- BIPOC Networking Programs
- Community Longhouse
- Foraging Rites
- Gear Programs
- Passive Programing
- Relationship Building
- Marketing to BIPOC
- Translation

## EDUCATION

- Indigenous Teachers
- Interpretive Signs
- Land Acknowledgement
- Park Kiosk App
- Protocol Postings
- BIPOC Internships
- BIPOC Outdoor Education
- K-12 Nature Immersion
- Wilderness Representation

## ADMIN

- Accountability
- Allyship Commitment
- Allyship Training
- BIPOC Hotline
- Codes of Conduct
- Defund Police
- DEI Certificates
- DEI Employment
- Discrimination Reports
- Diverse Staff
- Emergency Call Boxes
- Naming
- Staff Presence
- Volunteer Stipends
- Surveying BIPOC Users
- Tribal Leadership



## COLONIAL HISTORIES

### EXPERIENCE

I interviewed a woman of the Ho-Chunk nation in modern day Wisconsin and asked her thoughts on how she felt when seeing lands named from colonialist histories. Before she answered she took a long pause and was clearly hesitant to share her feelings. I assured her that our interview was anonymous before she continued, *'I think probably for a lot of people who are aware of history and ritual histories... It's just like... A feeling of ridicule and contempt there.'* In contrast, I asked her how she felt when she saw land acknowledgments and native names being represented, *"It makes me feel really good. Like, right on. Good points and the good steps in the right direction."*

### SUMMARY

Most of the dominant narratives and placenames in North American landscapes are from the point of view of white people (almost all men). Native peoples of North America have been present for over 13,000 years, and their homelands had names before colonists came about, but cities, parks, and trails carry colonizer names and legacies, often overwriting all other narratives. Histories from other marginalized groups like Black folx and People of Color are also rarely celebrated, though they have inhabited and worked these lands as long, or longer than settler colonialists. Failure to find and acknowledge the history of these communities is to say they are unimportant. Parks should also be critical of the histories that are being shared with the public and what/who placenames are celebrating.

## J, 21, CLATSOP CHINOOK, THEY/THEM/THEIRS (2 SPIRIT)

*“Where they go to hike are just as much a burial ground and a sacred site as the cemetery that their grandmother is buried in. More people need to realize that when they’re out recreating, they need to keep the same reverence that they would visiting their own grandparent, or aunt, or cousin, or sibling’s grave. I’m not saying that they can’t have fun, but also ask ‘How are you treating the land? How are you including the land? How are you extracting from the land in that place?’ Even if you’re gonna to run up a hill- what is your offering to that hill? Was it just you stomping all over its face? Did you go and actually greet the land as something that is its own living entity? That is the main difference between people who work in parks today under colonization... I think the biggest disconnect for me is seeing the land as something you have to have domain over, other than seeing the land as something you have to control other than seeing the land as your counterpart that you need to invite to the table.”*

## ELITISM

### EXPERIENCE

About half of my participants from all groups warned me that they were not “outdoorsy” before we began interviews. When asked to explain, they expressed feelings of imposter syndrome, clearly uncomfortable identifying with this loaded term. I asked one Latina who is a backpacker why she thought there were so few BIPOC in that community, *“I haven’t met one [Latinx] to be honest with you... a lot of the people that I have met that are into backpacking, have money. Whereas my other friends, they don’t have the means to get the things they need to even be begin backpacking... If you’re seeing only white rich people do this, you’re not going to feel like it’s a possibility for you. And I just don’t think it should be gated off like that.”*

### SUMMARY

There is an elitist hierarchy in outdoor culture that puts the most adventurous risk takers at the top and ignores those who spend time in nature outside of these activities. It takes a lot of privilege to participate in these athletic and risky activities, but that is not often acknowledged. Instead, people in the outdoor community often conflate this privilege with aptitude, implying that those who cannot physically participate or afford the gear, time, and training are incapable. Terms defined by this culture like “outdoorsy” serve to dismiss and exclude others from connecting with the outdoors. The effects of elitist gatekeeping exacerbate inequity.

## G, 26, MIXED-RACE LATINA, SHE/HER/HERS

*“Before I went to college, I would have told you I was very outdoorsy and comfortable outdoors. But when I went to my undergraduate college, I suddenly felt like I didn’t know anything about the outdoors because it was such a heavy culture there... I would tell them about camping or something. They’re like, “Oh, you went car camping?” And I was like, “What? I thought it was just camping. What’s car camping?” These were all very wealthy white people from Seattle area who grew up backpacking, doing wilderness leadership camps and things like that. I don’t know how to do those things... I don’t feel like I think of myself as super outdoorsy anymore. Because I’m afraid that people will question me if I’m not really hardcore, and don’t go backpacking all the time, and don’t have the right gear, and don’t look and dress the right way.”*

## ERASURE

### EXPERIENCE

Landscapes hold memory and are sites of cultural significance for so many different groups of people. There is a tendency to shy away from sharing the shameful and troubling histories of a place, but the victims of these histories (often BIPOC) are not as likely to forget. One Black participant expressed these sentiments and the results of hiding these stories from the public, *"...we don't talk about how like these lands were stolen, we don't talk about the history of violence in these [park] spaces... When it hasn't been brought up, it creates a lot of weird stereotypes, i.e. black folks don't like being in the forest."*

### SUMMARY

The act of erasure is the removal of all traces of someone or something in recorded material or discussion, which effectively buries the past and present narratives of marginalized peoples. Erasure creates misinformation and results in poor cultural competency. For example, erasure-language is a problem for Native American communities where Tribes are often referred to in the past tense. To speak of a group as if they no longer exist is to deny them any power over present circumstances. To not acknowledge a piece of the past excludes these histories and paints a false understanding of the present.

### S, 33, COOS, HE/HIM/HIS

*"[The Tribes] did a [50 mile] canoe journey... It started off in Champoeg Park. There were probably 300 people from different Tribes, like Coquille, Coos, and Grand Ronde all camped there. The canoes were sitting off [in the park]. We'd pull into a place like St. John's park under the bridge in Portland. You pull in there and set up the camp... I think the people that put it on struggled a little bit finding places to house that many people... There were kids and families, so you had to watch out for everybody. With such a large amount of people, and especially in urban areas... there might be crime going on. There might be all these different elements that you have to watch out for. That was kind of an interesting thing. It was almost like you were [re-claiming]the area... Then we'd leave and it'd be like we were never there. Everything was gone. Just the grass was trampled down."*

# POOR ACCOMMODATIONS

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# BARRIERS

# ACTIONS



## EXCLUSION

- Colonial Histories
- Erasure
- Elitism

## POOR ACCOMODATIONS



- Programing Options
- Dedicated BIPOC spaces
- Translations
- Cultural Practice

## STAFF REPRESENTATION



- Staff Diversity
- Inequity
- Allyship
- Tokenism



## RACISM

- Violence
- White Fragility
- 'Karens'
- Microaggressions



## SAFETY

- Inexperience
- Police
- Emergency Support

## COMMUNITY

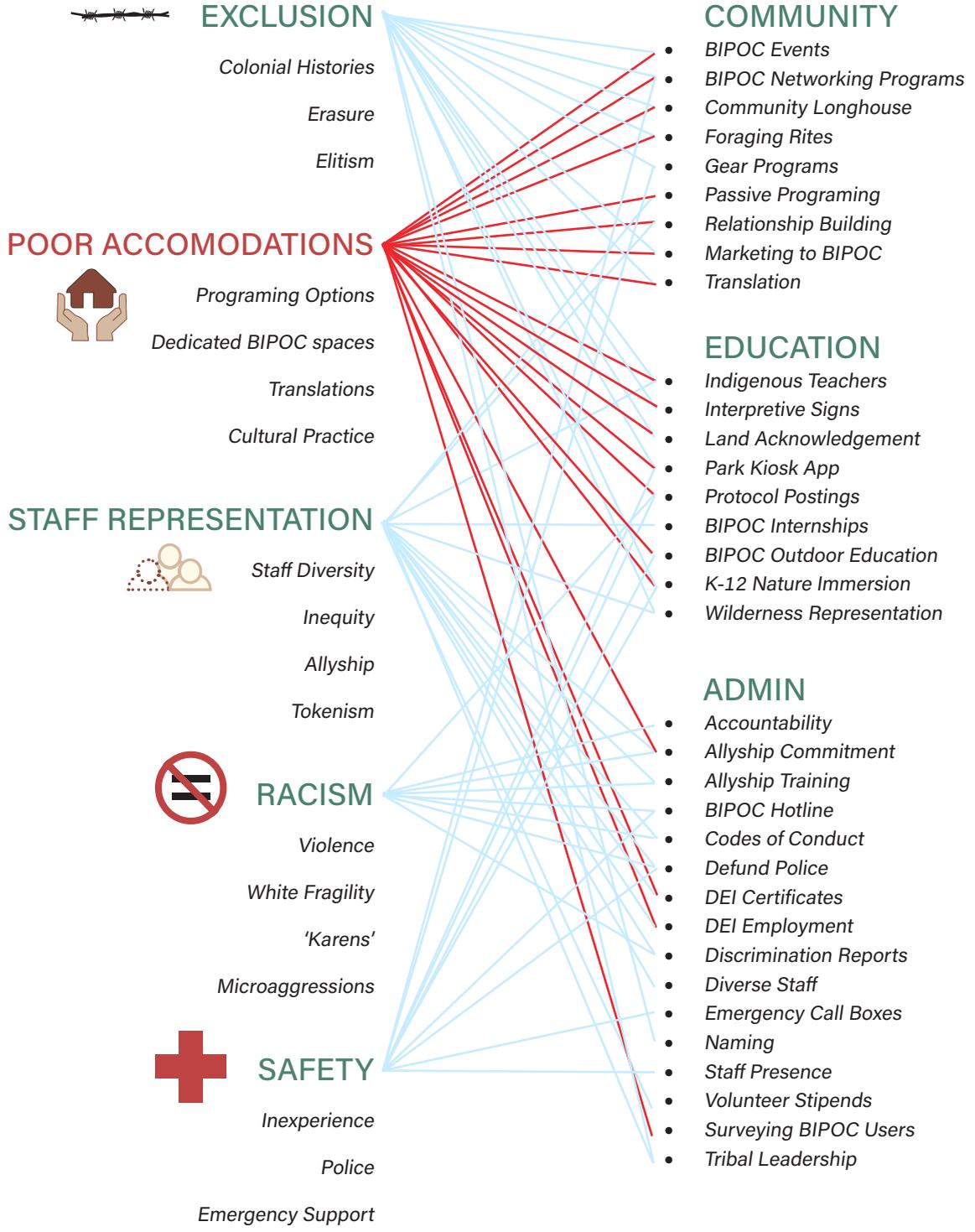
- BIPOC Events
- BIPOC Networking Programs
- Community Longhouse
- Foraging Rites
- Gear Programs
- Passive Programing
- Relationship Building
- Marketing to BIPOC
- Translation

## EDUCATION

- Indigenous Teachers
- Interpretive Signs
- Land Acknowledgement
- Park Kiosk App
- Protocol Postings
- BIPOC Internships
- BIPOC Outdoor Education
- K-12 Nature Immersion
- Wilderness Representation

## ADMIN

- Accountability
- Allyship Commitment
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- BIPOC Hotline
- Codes of Conduct
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## PROGRAMING OPTIONS

### EXPERIENCE

People use parks and natural areas in different ways. One of the Latinas I spoke with told me she prefers to spend her time outdoors doing leisurely activities over physically demanding ones. Another recalled how his extended family would gather in park spaces on Sundays where there were covered picnic areas and open lawn space. He said that his family needed a large space that was safely accessible to multiple generations. Participants who were immigrants or first-generation Americans expressed their initial confusion with activities like recreational hiking, because it was foreign to them. For some that grew up in small, rural towns, the outdoors was an innate part of life-- not explicitly something one seeks out.

### SUMMARY

Western ideas of outdoor recreation may not be the same in other cultures. It should be recognized that people recreate in the outdoors differently; this may be linked to their culture or their individual preferences. A balance between high-mobility programming like hiking, and leisurely programming like picnicking is important for a natural area park striving to diversify their users and fit the varying needs of BIPOC communities. Diversifying types of programming may also introduce users to new activities.

## M, 41, BLACK: TRINIDADIAN, SHE/HER/HERS

*“There isn’t anything called hiking; it’s not in Trinidad. Recreating outdoors is going to the beach. There are hikes, but it’s not official-- like how it’s [managed by] the US Department of Agriculture or whoever maintains the Park Service. Not at the time that I was growing up. [Trails] weren’t like a government agency sponsored thing. It was just people who hunters maintain the trails, and then people who don’t hunt, but who know about it would just walk and hike. And so over time... there are a lot of tourist destination companies that will take you on a hike. Now it has become more widespread. And so, when I first came when I first came to Oregon, I was not an ‘outdoorsy person’.. [In Trinidad] a lot of the recreating... in terms of relaxing, is done outside. People come out of their houses sit on the porch and watch people go by it’s like ...leisure.”*

## DEDICATED BIPOC SPACES

### EXPERIENCE

Sometimes you just need to be surrounded by the communities that understand you. *“I was 31 years old when I went to Wisconsin the first time to meet my Tribe... until then, I was always really feeling a little, like, more alien-ish- ‘where’s my people,’ you know? And then I met my family and my relatives and- oh, I was so happy. I felt so complete. I was like, ‘Yes, that’s my people here.”*

In relatively non-diverse city like Eugene, minorities are used to being the only person that looks like them, which can be an alienating experience. *“There’s a lot less of that imposter syndrome happening when I’m with POC people. I feel like I am not alone in my relative inexperience... When I’m with white people and outdoors I guess I do feel a little less safe. Because I’m less likely to ask for help.”* In contrast, bringing these isolated individuals together as a community becomes empowering and revitalizing.

### SUMMARY

Safe spaces are a physical and/or mental place where someone can reside free of judgment. These often take the form of dedicated spaces for BIPOC folx. Being surrounded by people who share collective experiences is freeing because they do not need to be as concerned about discrimination. In a BIPOC-only space, individuals can freely talk about their lived experiences with people who can readily empathize with them. Without the safety of their community, some BIPOC won’t risk the unfamiliar. Holding dedicated space for marginalized communities is a way to engage and invite them while recognizing their lived experiences, systematic disadvantages, and safety concerns.

## TRANSLATIONS

### EXPERIENCE

One Latino participant contacted me from a park flier by emailing me a photo of a sign at the Mt. Pisgah arboretum. The sign read:

*"Narrow Trail Ahead, Mask Required When Passing"*

*Sendero Estrecho Por Delante, Se Require Mascara al Passar"*

The English was at the top of the sign in a larger font than the Spanish translation. I asked him how he felt when he saw the sign, and he said, *"Well, I can tell you it does not make me feel welcome."* He said that the hierarchy of the text implied to him that the Spanish translation was made out of obligation. The person who made the sign probably didn't intend any disrespect, but it's important to note that how we approach communication and language is dynamic and requires sensitivity.

### SUMMARY

We can directly communicate with minorities through translation which is an invaluable tool to address inclusivity. Including translations in a space sends a very clear message: "We expect you here and we want you here." Having as many signs translated as possible indicates that the park or agency sees other communities as equals. It should be noted that visual hierarchy is noticed in signage and may unintentionally imply that one language is more important than the other. Translations can also be used to honor cultures, such as Indigenous peoples, by showcasing their language and acknowledging their history in a place.

## CULTURAL PRACTICE

### EXPERIENCE

All of the Native American participants I spoke to need the land to practice their culture. They spend a lot of their time in nature communing with the landscape through gathering, cultivating, and stewardship. Similarly, one of my Black participants dabbled in herbalism- a practice that enslaved peoples knew intimately. All the participants struggled with accessing lands to engage in their traditional lifeways and honor their ancestry. Some Indigenous participants noted their complicated relationship with 'public' parks located on stolen lands, *"When me and my ex-wife got married, we picked a place that was in our ancestral territory right next to the beach, it was a state park. And even though that was the area that [our] tribe was from, it was really weird asking permission, paying for a permit... I don't know."*

### SUMMARY

Practicing one's culture is critical to self-preservation. Because of over-development, the habitats that native plants, animals, and people once relied on have dwindled. Natural area parks are among the few public places to find healthy native plants. Native American lifeways are tied to these lands which they are generally disallowed to forage from and use for ceremony. If conservationists and park managers are to appropriate indigenous spaces and traditional ecological knowledge, Tribes are owed rights to practice their culture and on public lands. In sites historically cultivated by other minorities, they should also be recognized with special access to these spaces. Providing dedicated space for BIPOC folx to forage and hold ceremony is the least one can do to address their displacement.

## J, 21, CLATSOP-CHINOOK, THEY/THEM/THEIRS (2 SPIRIT)

*"I was tending a mugwort patch in Eugene near Delta Ponds... because it's a wildlife preserve, it's one of the few places where mugwort still grows ground Eugene. Mugwort, just like most other crops, is something that has to be tended by humans... Just like a month ago, I was working on a mugwort patch out at Delta Ponds and these two older white women who were jogging on the path came over and they wanted to know what I was doing. And when I said that I was tending a mugwort patch, you know, for medicine (mugwort is one of our really sacred medicines)... They were they were very upset. They said, 'Well, I either you need to do this with the permission of the city, or we're going to contact we're going to contact someone to remove you.' I wasn't removing plants, I wasn't picking any of them. I was literally spreading the seeds of the mugwort. It's interesting because you know, people feel so threatened when disobeying their rules have been set up- not being on the path. They needed to know if I had a city permit to go off the path... The areas that do have native plants growing and are well-maintained traditional looking plots, are maintained by and for the benefit of white people who want to go outside and do recreation... But the moment that we go and try and tend for the land... White folks get very upset. I've had park rangers try to call the cops on me for gathering from cedar trees. I've had people get really, really aggressive."*

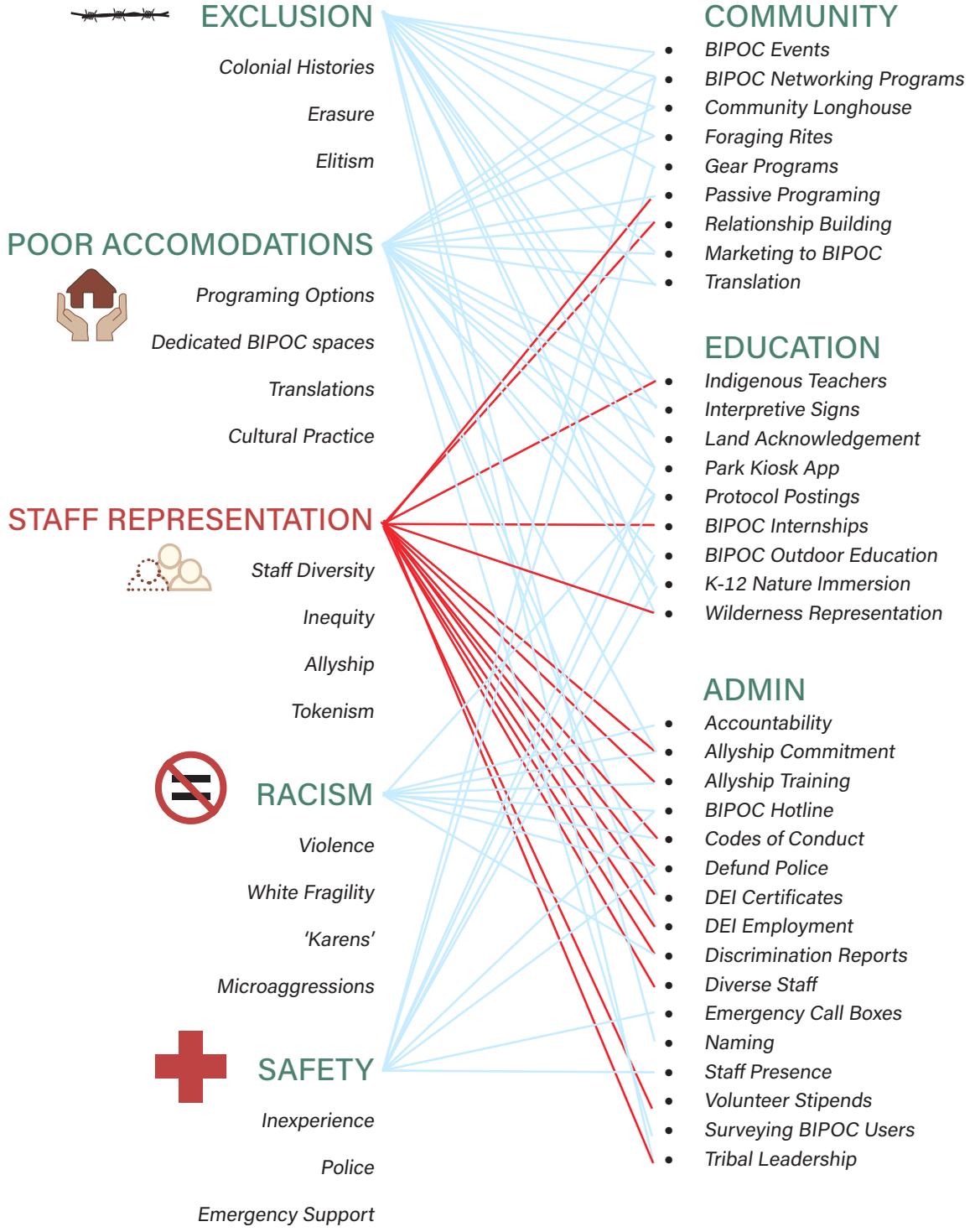
# STAFF REPRESENTATION

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# BARRIERS

# ACTIONS



## STAFF DIVERSITY

### EXPERIENCE

All participants agreed that there is a lot of work to be done before they feel represented by park staff. *"...in order to make people more feel more welcome, [POC] need to see more people working in those [positions]...Most of the nice positions, let's say your park ranger, is a white person, right? It's so hard to find a park ranger and that is Latino or African American around here... So, it would be so cool for the for the underserved populations to see a park ranger that belongs to their community. Walking around wearing the uniform... supervising and saying welcome to everybody."*

There is a clear lack of diversity in outdoor careers, despite these communities being directly affected by environmental justice and conservation issues. This lack of representation serves to disenfranchise communities. *"[Tribes] can advise [park managers] to do something, but unless it's a registered historic site, you really can't tell them what to do, and they can do what they want. You're at the whim of whoever is in charge of parks that year...There should be an active relationship [between park managers and Tribes]. ...even if it's a developed park, that's still ancestral land. [Indigenous people] definitely care for that place as much as they do."*

### SUMMARY

It is important to realize the inherent value of diverse people in an organization and strive to include them. The act of inclusion embraces differences within the group or structure. This involves extending invitations and resources to people who are otherwise excluded or marginalized. Diversity in the workplace creates a balanced team which can better understand and tackle complex problems. A non-diverse staff simply cannot represent the greater community, which is critical for public work. A lack of diversity also sends the message that this is not a place for people of diverse identities. People with different lived experiences provide insights and ideas that may not occur to people of other groups.

## J, 26, BLACK: MIXED-RACE, HE/HIM/HIS

*"Representation is important because no person could be empathetic enough to just guess what x y z community needs... Nobody is so intelligent; nobody is so open minded. Nobody is like, "I know exactly what they need." They might be able to guess. They might be able to provide enough resources that they hit the mark. But generally, when you want to do something better, folks with the actual lived experience are better suited. So that's why I think [diverse representation] would help... If we had more BIPOC folx that had a real understanding of those outside perspectives, and not just the white progressive Pacific Northwest person, it would really go a lot further in helping people. I'd assume that we ...wouldn't be having half-hearted attempts to address all the environmental justice issues that we have running rampant in Lane County and in Oregon. All that stuff would probably have a lot better impact if it was somebody who actually identified with those affected communities. It would be more incentivized [for BIPOC] not to just drop off when it got difficult, which seems to kind of be the case more often than not... I would put a take a look into [park employers] hiring practices and find out ways to make it more equitable. I wouldn't say that there are less black people that are interested in being Park Rangers. But I would not be surprised if there were more blockages and more barriers than I could conceive to why they're not there."*

## INEQUITY

### EXPERIENCE

One Latino participant who works in the natural sciences had a lot of insight to share about recruiting from underprivileged communities, “[Employers] say, ‘Well, we don’t have applicants for this position from these communities.’ Well, are you really targeting those populations? I used to work for this program-- most of my most of my interns were children of rich people, their parents afforded that internship, because we didn’t pay a lot of money... So, who was taking those internships? Well, the white kids, right? And after [that job’s employment] call, when [interns] were ready to leave, who has the best resume already?...If you really want to do outreach with [BIPOC] populations, you need to have a nice internship and say, here’s some money so you can live for these three months, and... focus on learning... so you can develop your resume and then apply for that [job]. So, it is a lot of work that all these agencies need to do. If they really want to do [diverse] outreach, they need to put more money on this.”

### SUMMARY

Equity is the quality of being fair and impartial. The practice of equity requires acknowledging individual identities, systemic injustices, and ensuring proportional access to opportunities. Organizations often seek diversity without recognizing and meeting the needs of marginalized communities, and they are not willing to put in the resources to address inequities. In the case of volunteer requests, it is simply not an option for minorities that are struggling to make ends meet. Asking BIPOC to share their voice for free and ‘represent themselves’ is not a thoughtful act of inclusion- it is asking for free labor. Before asking for BIPOC feedback, volunteer work, or employees, it is important to make sure their needs are being met, and that you are building a relationship based in reciprocity.

**R, 44, BLACK: JAMAICAN, SHE/HER/HERS**

*"I don't think that people of color should be on the board giving free advice at this point. I think they should be paid for their labor. Because every time we have to deal with a group- play as consultants... every time we have to sit in a room with a group of white folks and everybody turns to you, and says, "What do you think about that," as if we speak for every person of color who exists. There's a lot of microaggressions, there's a lot of-- everything, dealing with that kind of stuff. When [my family] dealt with organizations here, [the group] were all working to get Nazis out. But there were some racist progressives in those groups that we'd have to explain basic things to. So yeah, I think maybe a lot of folks don't want to have to deal with that. I definitely don't want to have to do it. Yeah. And then a lot of times what [BIPOC] people are getting paid is not what their time and energy is worth."*

# ALLYSHIP

## EXPERIENCE

BIPOC need explicit support to feel safe. *"I mean, there's no way to get rid of those type of [racist] people. So, for the [dedicated BIPOC events], I think we need a buffer of white folks standing guard- basically to deal with the 'Karens' and the other [discrimination] issues so that we don't have to. So that we can just go about our business and not have to deal with people. Like some buffer... just to not have to worry about people calling the police on us."*

Agencies need to make it clear through actions that diversity, equity, and inclusion are a priority to them; because BIPOC can't assume they will be supported. *"I think BIPOC people want to go outside, and offering that specific invitation so that they know that they are safe and welcome is really crucial to having good turnout. That also enables you to network with a lot of cool people who are doing good work in the community."* Another participant agreed that there needs to be direct engagement with BIPOC communities at the local management level, *"Action would come not only from having a person of color on the board, but it would also come in the way of programs... It has to start with their organization... that's what I think, to me, being sincere about the effort [to be inclusive] would be."*

## SUMMARY

Being an 'ally' means being committed to dismantling systems of oppression and protecting and supporting marginalized groups. Allyship goes beyond sensitivity trainings and asks, "How can I help make my community become a more inclusive space for BIPOC?" Statements of intent are not enough; allyship is a verb. It requires dedication, action, and resources towards equity. Without an internal culture of allyship, an organization will be hard pressed to build meaningful relationships with BIPOC groups, employees, and visitors. Organizations that want to diversify their staff need to make this a standard part of their work culture and be open and active with their allyship.

## TOKENISM

### EXPERIENCE

I asked one biracial Black and Latina participant why she thought there wasn't enough representation in outdoor leadership roles, and she shared with me how people would act inappropriately and try and recruit her for their organizations, *"I think there's also a feeling of tokenization... I've been asked to be on like, a million different boards since I was 17. People wouldn't even know my age, or what I was doing or whatever, like, they'd just see me at a place. And they'd be like, do you want to be on a board of whatever random organization? Like with no precursory or anything? ...I would just say no because I usually did not know these people."*

### SUMMARY

Tokenism happens when groups or employers seek BIPOC in order to meet a diversity standard and have little interest in building meaningful relationships, accommodating them, or sharing power with them. This practice is common, where BIPOC individuals will be paraded around as 'proof' of diversity, but otherwise have little value to administration. This creates a tricky feedback loops where BIPOC aren't likely to inherently trust an organization that is not already diverse; it reads as a red flag that suggests BIPOC will not fit in this organization's work culture, and that they may be tokenized. To avoid tokenizing, an organization must be prepared to make space for BIPOC within their work culture and ensure they feel empowered.

# RACISM

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# BARRIERS

# ACTIONS



## EXCLUSION

- Colonial Histories
- Erasure
- Elitism

## POOR ACCOMODATIONS



- Programing Options
- Dedicated BIPOC spaces
- Translations
- Cultural Practice

## STAFF REPRESENTATION



- Staff Diversity
- Inequity
- Allyship
- Tokenism



## RACISM

- Violence
- White Fragility
- 'Karens'
- Microaggressions



## SAFETY

- Inexperience
- Police
- Emergency Support

## COMMUNITY

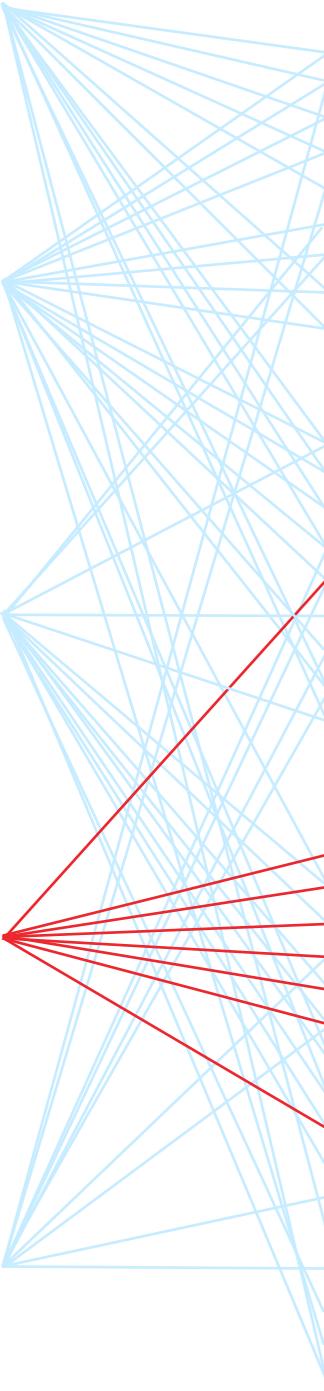
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- Discrimination Reports
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- Tribal Leadership



# VIOLENCE

## EXPERIENCE

When I invited my participants to join a wildflower walk, one participant declined and said that there was a hate-group protest happening somewhere in town that day. It is egregious that they have to be acutely aware of these risks and adjust their lives around hate as a form of self-preservation. For a Black mother I spoke with, she was clear that she does not feel like her family is safe in her rural Oregon community, *"I will never send my kids alone anywhere here. Ever. I already see with my son-- my oldest son who's 16. In the stores I would always hand the baby to him because he's looking like a man, so I needed to soften his brownness for folks. And I just I need to be in a place where I don't have to worry that he's going to get killed."*

## SUMMARY

Natural areas in the United States are filled with histories of violence, and this is still felt by many communities. Indigenous people were forcibly removed from the homes that make up local and national parks. Black folks faced the terror of lynching that often take place at the boundaries of towns. Other minorities also have complicated relationships with the outdoors, having helped build these lands and receiving hate in return. There is generational trauma from the past in the outdoors, but BIPOC folx continue to face discrimination and racism whenever they walk out the door, knowing what might happen is out of their control. Adding the risk of being in rural natural area where there community is not present and help is limited is just not worth it for some BIPOC folx.

## WHITE FRAGILITY

### EXPERIENCE

There is a lot of growth to be had in being open to criticism. One participant shared an example of positive change when her child's outdoor camp staff were appropriating another culture, *"I had to have a talk with the staff. Oh, yeah. Because they were just appropriating-- you know how nature folks like to appropriate Native American traditions. They did a lot of that. Including songs that they hadn't been given permission to sing... but the good thing is, after that talk, they changed that immediately... So, after that they would only sing songs that somebody in the program had created... I was impressed at how quickly they changed that from feedback. Like, immediately, next week it was done."*

### SUMMARY

White Fragility describes when white people accused of being racist or complicit in systems of oppression respond defensively, deny responsibility, and continue to enjoy their privileges at the expense of others. Most folks will vehemently argue that they aren't racist, but we are all capable of racist actions. It should be noted that it takes a lot of emotional energy for BIPOC to confront biases and misconceptions around race. White folks often don't realize what they are saying is offensive, and when called out for it often respond defensively with statements like, "I didn't mean it like that," for fear that they will be stigmatized as racist. Well-intentioned individuals perpetuate racist language and thought, and good intentions don't abate the damage their words and actions cause. Defensiveness denies us the opportunity to improve ourselves. Replacing defensive behavior by learning to apologize, educating oneself on racial issues, and going on to correct their peers and families are among the first steps towards becoming anti-racist.

## 'KARENS'

### EXPERIENCE

Some of my interviewees described a situation that occurred during a BIPOC nature walk at HBRA/Mt. Pisgah in the summer of 2020 where an older white woman associated with the park questioned their right to be there. She created enough of a scene that the event organizer had to interrupt group activities to de-escalate the situation, ensuring this woman that the park managers gave them permission to be there-- nevermind that this is a public park. The interaction was perceived as racist, and some people from that group stated that they would not return to the park because they felt unwelcome after what occurred. One participant described her, *"Those are the 'Karens' that get people killed."*

### SUMMARY

The name 'Karen' is a derogative term recently coined to describe entitled, older white people (the equivalent male name is undecided) who over-react and feel antagonized, victimized, and/or threatened by Black and Brown people. They will respond by policing them, creating a scene, or calling the authorities. Karens (knowingly or unknowingly) wield their white privilege to harm people of color, emboldened by knowing that authorities are more likely to take the side of a white person. Conflicts with Karens often happen without aggravation. BIPOC folx have to be concerned that conflicts with Karens will escalate from a microaggression into a situation where they must defend themselves from judgment and authorities.

## S, 21, MIXED-RACE: BLACK/MEXICAN, SHE/HER/HERS

*"I used to sell things on consignment at a local shop. And one time I went into put my things on the shelf. So, I was stocking the shelf. And then a [white] lady saw me and was really, really sure that I was stealing ...The lady didn't get to tell me at the time that she thought I was stealing. She went straight to the store owner, which I guess was lucky, and the store owner [who knew me] is like, 'She's literally putting her stuff on the shelf.' I talked to the lady afterwards and she was like, 'I'm sorry... it was just because of your age, and how you dressed, and how you look. That's why I thought you were stealing stuff.' ... I told her I didn't care. I was like, 'Yeah, like, I don't care. I just want to leave.' She was like, 'You can't blame me ...once I saw you.' Yeah... [Before this] I think I just thought that people didn't really notice me, because they didn't acknowledge me. But after that lady was [watching me], I was like, 'Oh, I guess people are seeing me.' They're just not really acknowledging me as I'm there... that was a big thing. Because I just figured that I could just, I don't know, blend into the background or something, but obviously not."*

## MICROAGGRESSIONS

### EXPERIENCE

One participant expressed her exhaustion with the constant alienation she endures as a Black woman in Lane county, *"We did a flower arranging event with the Black Women of Eugene, in someone's front yard. And we were basically just harassed. Every white person that walked by was like, 'What are you doing? Why are you here? Why are you doing that?' ...it was not restful or relaxing as it was supposed to be... During the holiday market, I'm walking, and one lady stops in front of me and goes, 'Oh my god, you're Black?' And I'm like, 'Yes, I am...'. She caught herself, 'Oh, it's just I'm not used to seeing black people. I'm so happy to have you here.'" My participant rolled her eyes, "Can I not just be here? ...Since there is no diversity, [white Oregonians] just don't know how to interact with us. They treat us like we're not human. Like we're something separate. They have to figure out how to interact with us, as opposed to just-- you know, talking about stuff we have in common."*

### SUMMARY

Microaggressive exchanges are a subtle and common form of racism. Microaggressions are expressions of people's stereotypical biases towards groups that alienate or degrade them. They describe brief day-to-day interactions where a person from a culturally marginalized group is invalidated or insulted in reference to their identity. Microaggressions are rarely intentional and might even be well-meaning, like statements such as, "I don't see color," which dismisses the experiences and hardship of BIPOC. They may also be passive actions, like not learning the correct way to say someone's name. Examples of microaggressions are limitless and reflect cultural misconceptions with foundations in white supremacy. They build up and can become very harmful and to the person on the receiving end.



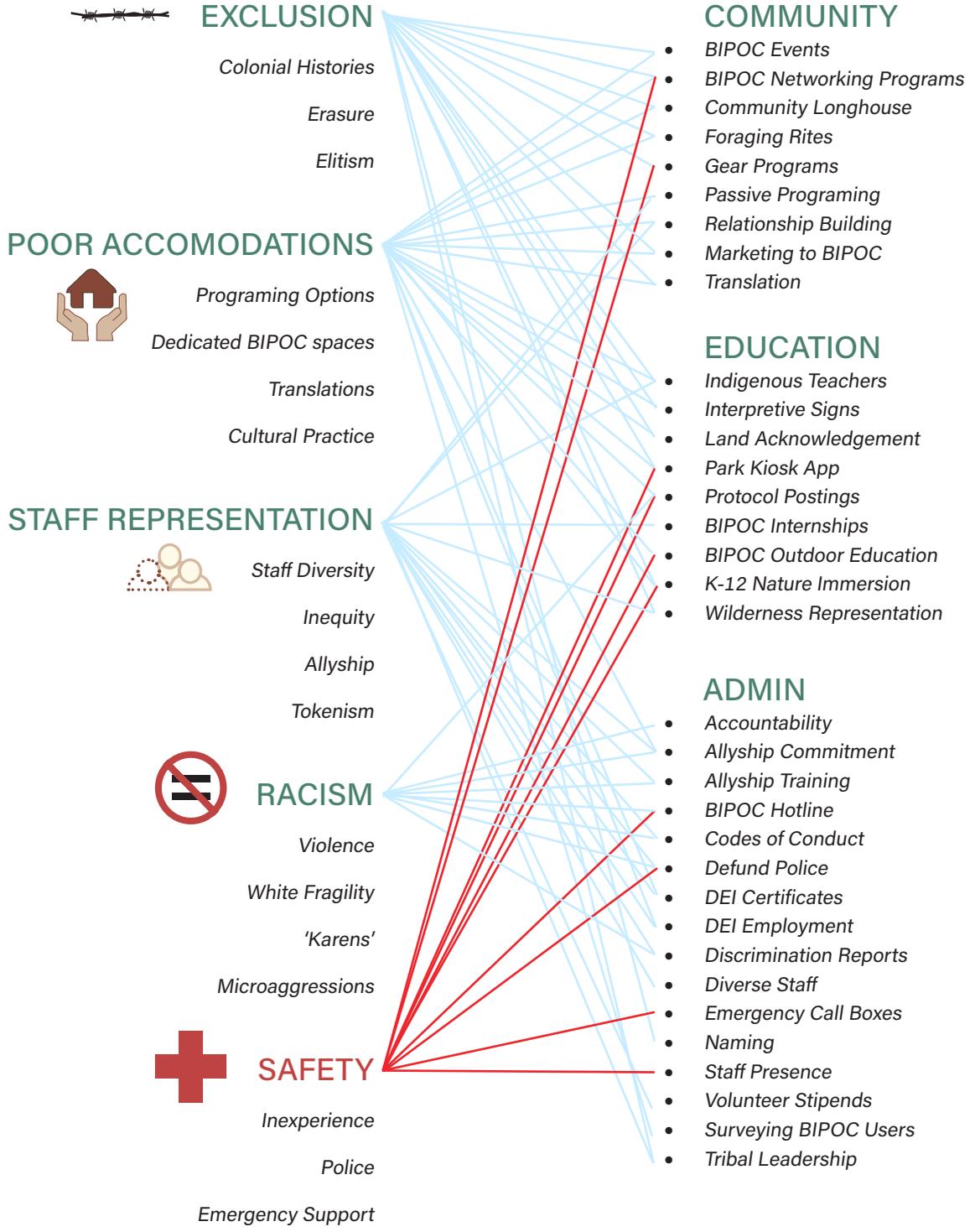
# SAFETY

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# BARRIERS

# ACTIONS



## INEXPERIENCE

### EXPERIENCE

People without outdoor education have a hard time accessing the outdoors. In some cases, they may resolve that they don't like the outdoors because they were never given the chance to learn how to enjoy it safely and comfortably. One participant shared, *"You don't venture [in natural areas] yourself for the first time, you know, someone has to introduce that to you. And once you make the introduction it's not as bad as everyone thinks it is."* Another participant suggested that if her public school had outdoor education, her worried parents would be more receptive to outdoor recreation, *"We should be trying our ultimate best to introduce kids to nature... I know that there has to be other kids within the Latino community that want to try [hiking]."* Another interviewer restated this, *"...If [kids] don't have those [outdoor] opportunities, they are way behind, and it will be so hard for them to catch up."*

### SUMMARY

Entering the outdoors without outdoor education can be daunting. It can be uncomfortable or dangerous in the outdoors, and those that grew up being taught how to be prepared may take these learning experiences for granted. Because of generational inequities in outdoor recreation, many BIPOC kids don't have parents who can teach them these skills, or have the resources for gear, extra-curricular camps, and activities. While being in the outdoors can be dangerous, transparent communication of the risks and rewards should be shared with these communities so that they can make educated choices to opt in or out.

## R, 45, MEXICAN, HE/HIM/HIS

*"The program that I work for-- we used to take the [court ordered] community service kids [to work in the woods]... Sometimes they love so much to be in the woods during their community service time, that they actually applied to be a vocational youth with us so they could spend more time [outside], you know, so it has an impact... One time I was driving the van with my [youth] crew... and there were two workers on the road... One of them tapped me like, 'Hey man, are you doing community service with these youth?' ...And he was really excited... He started telling me this story that he used to live in Portland, and he never visited the woods, never-- until he committed something that he had to do community service for. And then during that community service, they took into the woods to work... And he actually fell in love with that. He said, 'That was one of the most amazing experiences for me.' ...You can tell how these moments, even during community service time, can change certain youth, you know-- their lives... Somewhere, there was a crew and there was a crew leader that worked with him and inspired him and change his life."*

## POLICE

### EXPERIENCE

Incarceration rates for BIPOC are disproportionately high, reflecting the prejudice in the US justice system. BIPOC have to be very careful not to run into the law. One avid Latino birder said, "*[Birding] can be dangerous for me... Unfortunately, most of the rare birds choose all the manicured backyards... and most of those backyards belong to rich people. So sometimes seeing a Mexican with binoculars looking in their backyard-- it's a disaster, it can be a disaster... I'm really careful when I want to do that. I gotta go with my white friends, you know.*" He said when he talks about this with his friends, they feel bad because they know they don't have to worry about these things as white birders. Several participants expressed anxiety from police being called on them or BIPOC loved ones, but no one talked about calling the police for help. All the participants that brought up police spoke about them as antagonizers.

### SUMMARY

While Police are supposed to protect people, many BIPOC folx are not comfortable or safe with police. Black and Brown folx are acutely aware that they could be unfairly arrested, brutalized, or murdered during police confrontations because of their skin color. Police are agents of the state and Indigenous folx have suffered at the hands of the United States government for centuries, leading to feelings of contempt for police. The police remain unhelpful or dismissive in the many cases of murdered or missing indigenous women, and the community has been left to fend for themselves. A major issue within the Latinx community is immigration, and interactions with the police run the risk of immigration status being questioned and deportation. The BIPOC community's relationship with police is tempestuous at best, so many BIPOC do not trust police and would not call them for support or protection. Safety in a park can be particularly concerning for BIPOC who have to consider a compound of safety issues, but who responds to an emergency could be an even bigger concern. Police presence does not equate to safety and may even push BIPOC folx out of the park.

## G, 26, MEXICAN AMERICAN, HE/HIM/HIS

*"There's been people that have been deported in our direct family based on being pulled over and not having active licenses. So that itself is the feeling of being separated from family whenever- you don't know [when]- has been a huge stressor... [Police] break families apart. Even from afar it's always a stressor. In December (2020) I was over [at family's] and we were playing Dominos. That's a huge thing in our family. I had one of my nephew's come over to play with my brother. And he was just outside the door, knocking. And it was dark, it was like 5pm. He was wearing a North Face black jacket, and the North Face logo is white and in the left corner. My mom went and answered the door. She looked into the blinds and she went into panic mode. She's like, "Police are here! The police-The police are at the door!" ...She started panicking, like, anxiety attack. And so, I got up and I answered the door, and it was just my cousin. But [the fear] is still like- it's very, very present, and triggering, very triggering. [Police] are meant to make people feel safe, but a lot of people in the community definitely don't feel safe. And it's interesting, because I have a cousin that's a police officer... And he's just like me, he's a first generation [American]. And my mom's always asking him questions. And that even then, she still feels really, really unsafe, just because it's such as systemic issue."*

## EMERGENCY SUPPORT

### EXPERIENCE

There are inherent risks to recreating outdoors and being a racial minority can amplify these risks. For those with little experience in natural areas, or a fear of the outdoors, knowing that you have emergency support can make a big difference. A first-generation Latina I interviewed went to a popular local hike (Spencer's Butte) in Eugene, OR as a teenager, *"I didn't tell my mom, I just went [hiking]... My mom just completely had a meltdown. She thought it was too dangerous and that I shouldn't be out hiking."* Vulnerable communities already deal with a slew of risks outside of their control, and going outdoors may not be worth it to them. The participant went on to say that her mother would have been more receptive to her exploring the outdoors if she were supervised by an adult. One Black mother agreed, *"They have to be 18 before they're gonna go off and do anything by themselves without supervision...if something happens, there needs to be somebody to be held accountable."*

BIPOC and people with intersectional identities have worries like being targets of violence. One transmasculine Latinx participant shared, *"I'm very cognizant of the fact that I am an assigned female at birth, and I don't necessarily know how I'm perceived. If I'm perceived as white, I might feel safer than if I'm perceived otherwise... I think I'm also very visibly queer, so I don't really like to be outdoors alone... I don't trust other people to always be kind or to not have mal intent."*

### SUMMARY

Inadequate of emergency support is enough to keep some BIPOC from entering or enjoying a natural area park because they face compounding safety risks. Safety concerns in the outdoors always include encountering dangerous wildlife, getting injured, or getting into conflicts with other people, but risks for BIPOC folx are higher because they need to account for discrimination, police bias, and/or fewer resources. Having a range of emergency support options in a natural area are important to help vulnerable communities feel safe.

## ADDRESSING BARRIERS

The identification of these barriers became the starting point for the focus groups. In the focus groups, these same participants came together to consider how we can begin to address these barriers and create more inclusive public natural areas. The results are expressed in the next chapter.



# FOUR

# ACTIONS

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*USING THIS TOOLKIT*

*LEGEND*

*STAKEHOLDERS*

*COMMUNITY TOOLS*

*EDUCATIONAL TOOLS*

*ADMINISTRATIVE TOOLS*

*"Caminante, no hay puentes, se hace puentes al andar."*

*(Voyager, there are no bridges, one builds them as one walks.)*

*-Gloria E. Anzaldúa, Borderlands/ La Frontera*

## USING THIS TOOLKIT

This toolkit is the result of the focus groups where communities came together to brainstorm actions that address barriers to Black, Indigenous, and Latinx inclusion in natural area parks. The solutions suggested by focus group participants were then organized and turned into action items. Over 30 action items were made between these three focus groups. The connections are fairly complex, but I organized these action items into three simple tool types: community, educational, and administrative tools. There are many different actions you can take to address a barrier, as shown in the network diagram. For example, to address safety in a park, one could look at staff presence, emergency calling, defunding police, BIPOC hotlines, among other possible action items (Figure 4.1).

These action items are a starting point for park managers and community members to envision how they might work to make their natural area parks more welcoming to Black, Indigenous, and Latinx communities. Many of the action items support each other, so they become stronger the more action items are applied to a site (see Figure 4.5 for how multiple action items could be applied at once). My recommendation would be to use these action items to set of goals which may be achieved from tackling a handful of the action items in each barrier category. This list is not exhaustive and there is always room for more ideas, so I have included a blank worksheet (Figure 4.8, pg. 118) at the end of this chapter to copy and continue brainstorming inclusion in natural area parks.

# BARRIERS

# ACTIONS

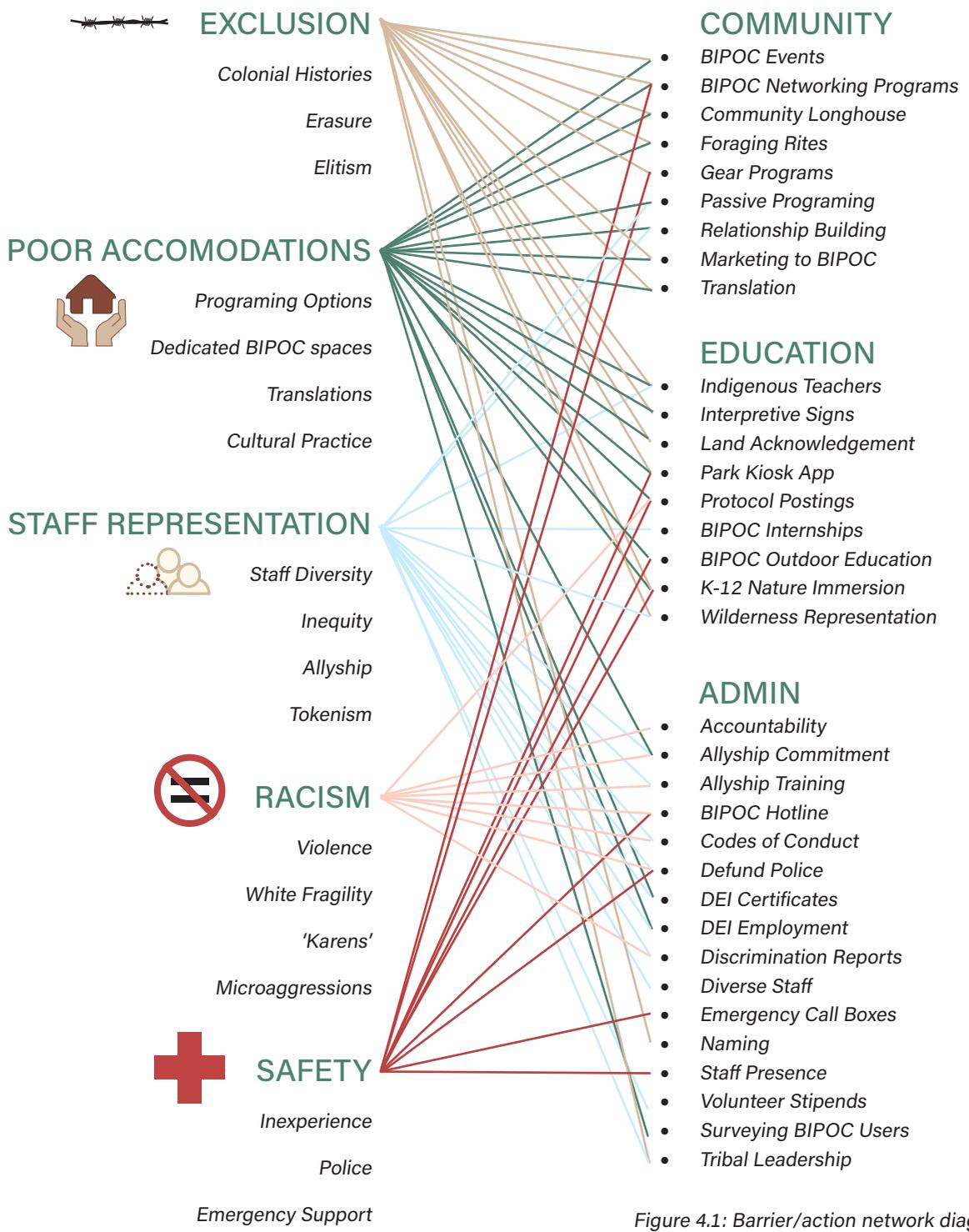


Figure 4.1: Barrier/action network diagram

## EXAMPLE APPLICATIONS

Here a few examples of the action items that came out of the Indigenous focus group. Indigenous participants suggested that having teachers of Kalapuya ancestry offer classes in park would give Tribes space to share and practice their culture (Figure: 4.2).

They also suggested that if any new buildings were raised in the park, let it be a community longhouse. It could be dedicated for tribal use but can also be used by the public, and act as a space to connect indigenous and non-Indigenous communities (Figure: 4.3).

The last example encourages the park gives foraging rights to Indigenous folks-- giving them space to engage in traditional ecological knowledge and restoration practices (Figure: 4.4).

Many action items in this toolkit are modular, so they can be combined to be more effective and creative. Combining the next three examples and the BIPOC events action item, participants came up with the groundwork for a public camas festival which shares Indigenous foraging and stewardship practices with the greater community (Figure: 4.2).

C

# FORAGING RITES

LOCAL

MED

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Grant space to native community members to forage for their first-foods in public natural areas.**

APPLY

Let native folx act as stewards by sustainably foraging at Mt. Pisgah. Help them to navigate healthy plant populations and engage in restoration practices.



Figure 4.2: 'Foraging Rites' action example

E

# INDIGENOUS TEACHERS

LOCAL

LOW

EXCLUSION, POOR ACCOMMODATIONS, STAFF REPRESENTATION



ACT

**Give native folx space to teach their own classes about the landscape and native cultures to the public.**

APPLY

Lane County Parks would hire Tribal natives to teach classes about engaging the land and equip communities with traditional ecological knowledge, like how to forage sustainably or the landscape’s natural history.



Figure 4.3: “Indigenous Teachers’ action example

C

# COMMUNITY LONGHOUSE

LOCAL HIGH

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Build a longhouse in the park than can be used for indigenous and public gatherings.**

APPLY

Build a new event structure using longhouse architecture. Dedicate this space to the use and ownership of Tribes but make it available for public and private events. The space would serve to connect indigenous and non-indigenous communities.

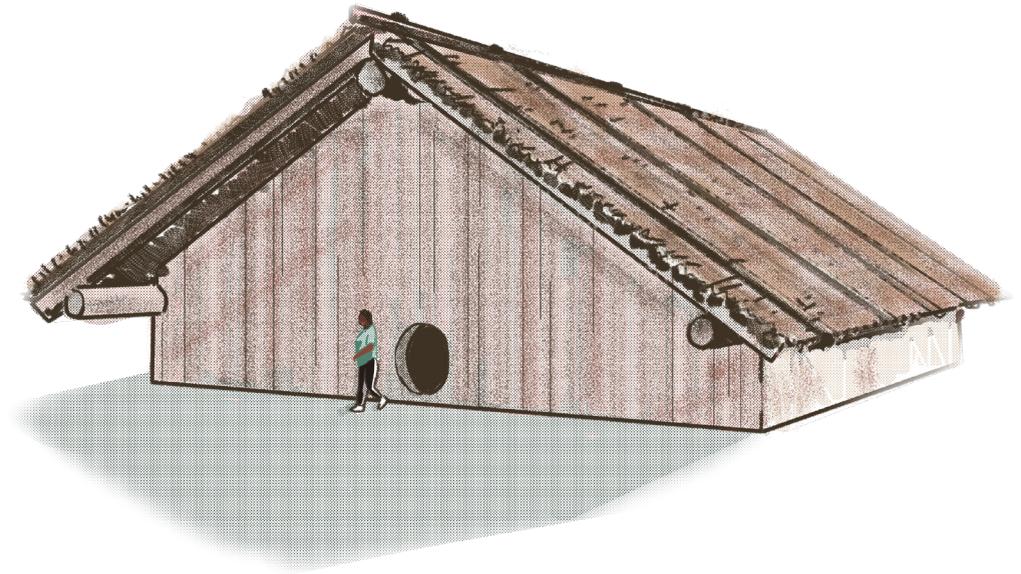


Figure 4.4: 'Community Longhouse' action example

# HBRA/MT. PISGAH COMMUNITY CAMAS FESTIVAL

**E INDIGENOUS TEACHERS**

LOCAL LOW EXCLUSION, POOR ACCOMMODATIONS, STAFF REPRESENTATION

ACT **Give native folk space to teach their own classes about the landscape and native cultures to the public.**

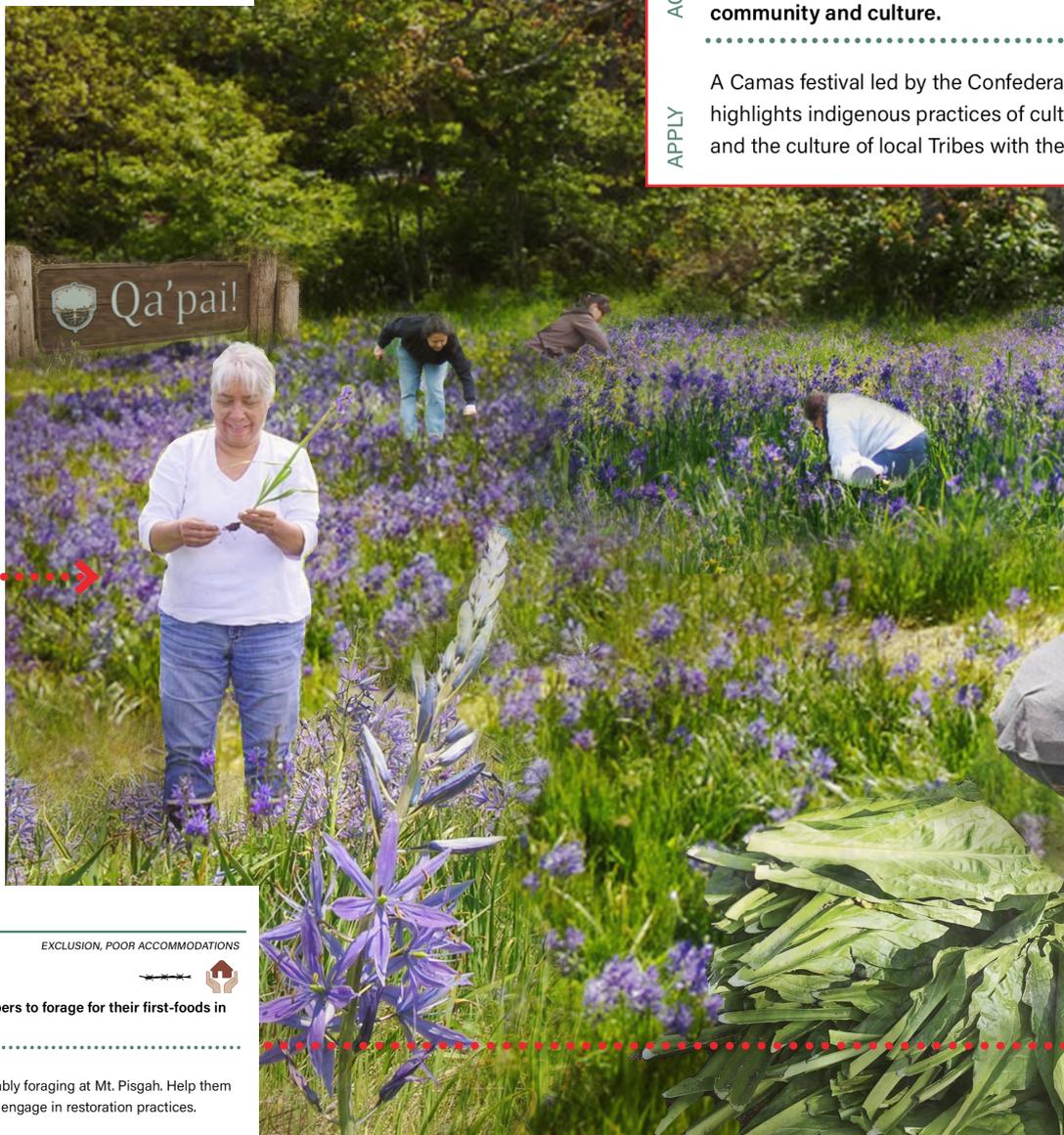
APPLY Lane County Parks would hire Tribal natives to teach classes about engaging the land and equip communities with traditional ecological knowledge, like how to forage sustainably or the landscape's natural history.

**C BIPOC EVENTS**

REGIONAL MED

ACT **Give BIPOC space within parks to ho community and culture.**

APPLY A Camas festival led by the Confederation highlights indigenous practices of culture and the culture of local Tribes with the



**C FORAGING RITES**

LOCAL MED EXCLUSION, POOR ACCOMMODATIONS

ACT **Grant space to native community members to forage for their first-foods in public natural areas.**

APPLY Let native folk act as stewards by sustainably foraging at Mt. Pisgah. Help them to navigate healthy plant populations and engage in restoration practices.



EXCLUSION, POOR ACCOMMODATIONS




Host events and celebrate their

.....

ted Tribes of the Grand Ronde which  
 vivating camas, celebrating the landscape  
 greater community.

**C COMMUNITY LONGHOUSE**

LOCAL HIGH EXCLUSION, POOR ACCOMMODATIONS






ACT

Build a longhouse in the park than can be used for indigenous and public gatherings.

APPLY

Build a new event structure using longhouse architecture. Dedicate this space to the use and ownership of Tribes but make it available for public and private events. The space would serve to connect indigenous and non-indigenous communities.

Figure 4.4: Rendering of combined action items imagined as a Camas Festival (camas practices referenced through Longhouse Media 2016)

## LEGEND

**TOOL TYPE**

 **ACTION ITEM**

---

**SCALE / COMPLEXITY**

**BARRIERS BEING ADDRESSED**

**APPLY:** Broad application  
 .....  
**ACT:** Site specific example

**TOOLS:** The action items are organized by 'Tool' type: Community, Educational, Administrative (with some actions items falling into 2 categories).

C

**COMMUNITY:** Community actions involve outreach to local organizations or facilitating community gathering through events and programs.

E

**EDUCATIONAL:** Educational actions involve interpretive signage, art, installations, or classes.

A

**ADMINISTRATIVE:** Leadership actions which involve park management, park administration, rules and regulations, and government involvement.

**BARRIERS:** The action items are direct responses to the barriers described in Chapter 3. Many action items tackle multiple barriers, so the icons of the barriers being addressed are listed with each action item.

**ACT:** Broad description of the action items which may be transferable to other sites.

**APPLY:** Application of action items to HBRA/ Mt. Pisgah and/or the Lane County community.

**SCALE:** Identifies where an action item sits within Local, Regional, and National level. Local scale items can be executed by park/ county management, at the regional level with state agencies, or by the national level through federal agencies. There can be overlap between scales, so it is assumed that actions items under national jurisdiction can be engaged at smaller scales, but the local scale items must remain at the local scale. For example, a regional level item can be made more specific to the local level, but not broadened to the national level.

**COMPLEXITY:** Low, Medium, and High complexity suggests how difficult it would be to execute an action item. This measure is loosely based on an assumed cost of resources like time, money, and personnel required to make an action item happen. It does not consider political or bureaucratic constraints and is only meant to be a first pass at determining how hard an item would be to enact.

#### BARRIERS:

 EXCLUSION

 POOR ACCOMMODATIONS

 INADEQUATE STAFF REPRESENTATION

 RACISM

 SAFETY

#### SCALES:

 LOCAL

 REGIONAL

 NATIONAL

#### COMPLEXITY:

 LOW

 MED

 HIGH

## STAKEHOLDERS

One of the strengths of this toolkit is that it suggests opportunities for partnerships within the local and regional community. Most action items require engaging with an array of diverse organizations outside of the park. Building relationships with the greater community is vital, and there are numerous and diverse potential stakeholders for park managers to make connections with. Figure 4.6 organizes these possible stakeholders into two main categories and considers what kinds of groups should be directly or adjacently involved with natural area parks within six subcategories.

**INTERNAL STAKEHOLDERS-** Those directly involved with park management, and partnerships with consistent engagements or co-management with local organizations/chapters who are focused on land management and/or recreation.

**PARKS MANAGEMENT-** Active owners and managers of the park.

**CULTURAL PARTNERS-** Cultural groups that have history or stake within the park space.

**LOCAL OUTDOOR GROUPS-** Local outdoor organizations that already use the park regularly.

**EXTERNAL STAKEHOLDERS-** Auxiliary groups that represent the greater local/regional community and can extend the park's reach to a wider audience.

**GOVERNMENT AGENCIES-** Any higher-level government agencies that have authority over parks or land management and can provide guidance or funding.

**BIPOC SPECIFIC GROUPS-** Local or regional organizations dedicated for BIPOC communities who would benefit from visiting parks.

**COMMUNITY ORGANIZATIONS-** Other local groups who may be potentially helpful to network with parks, such as schools and non-profits.

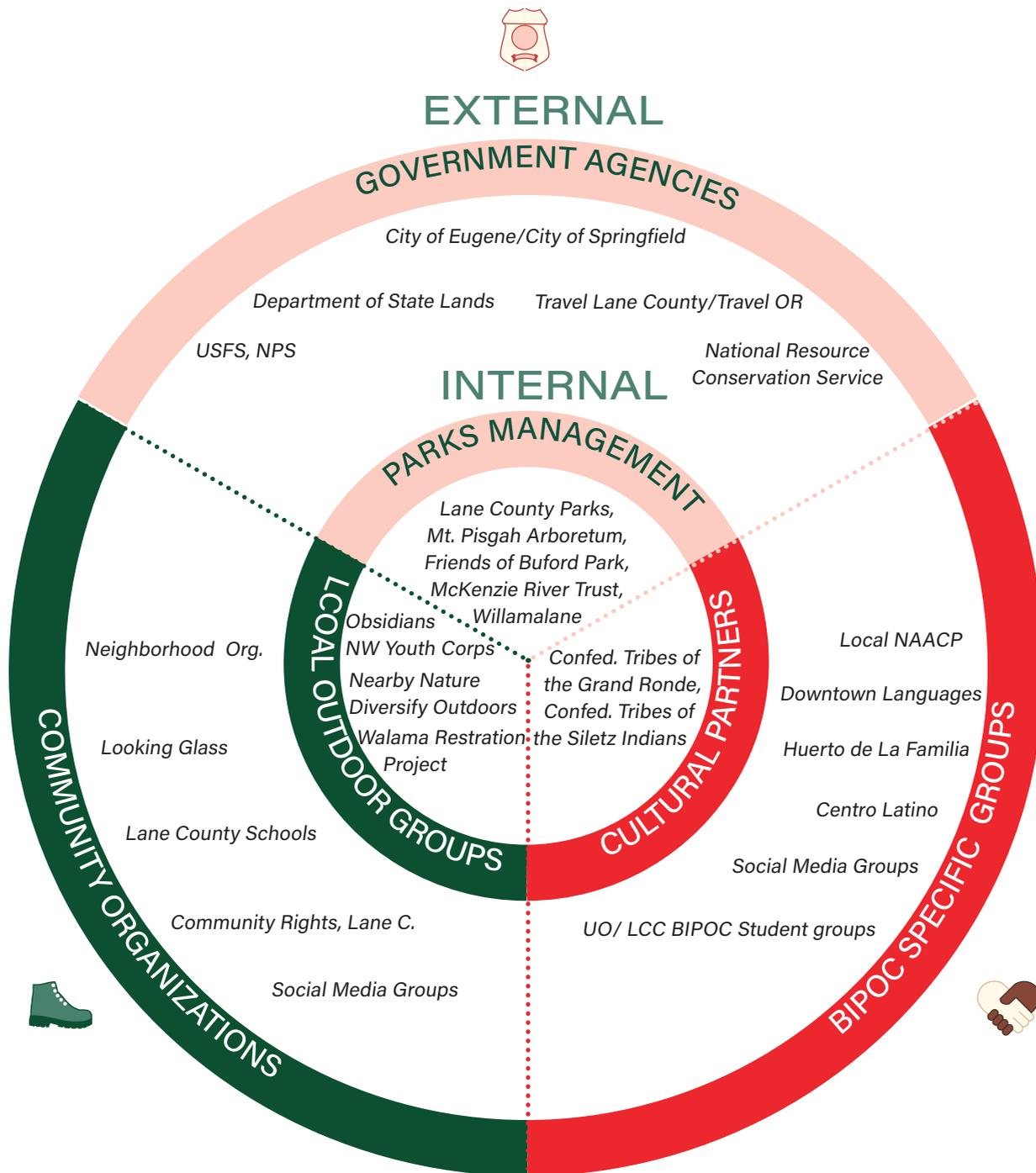
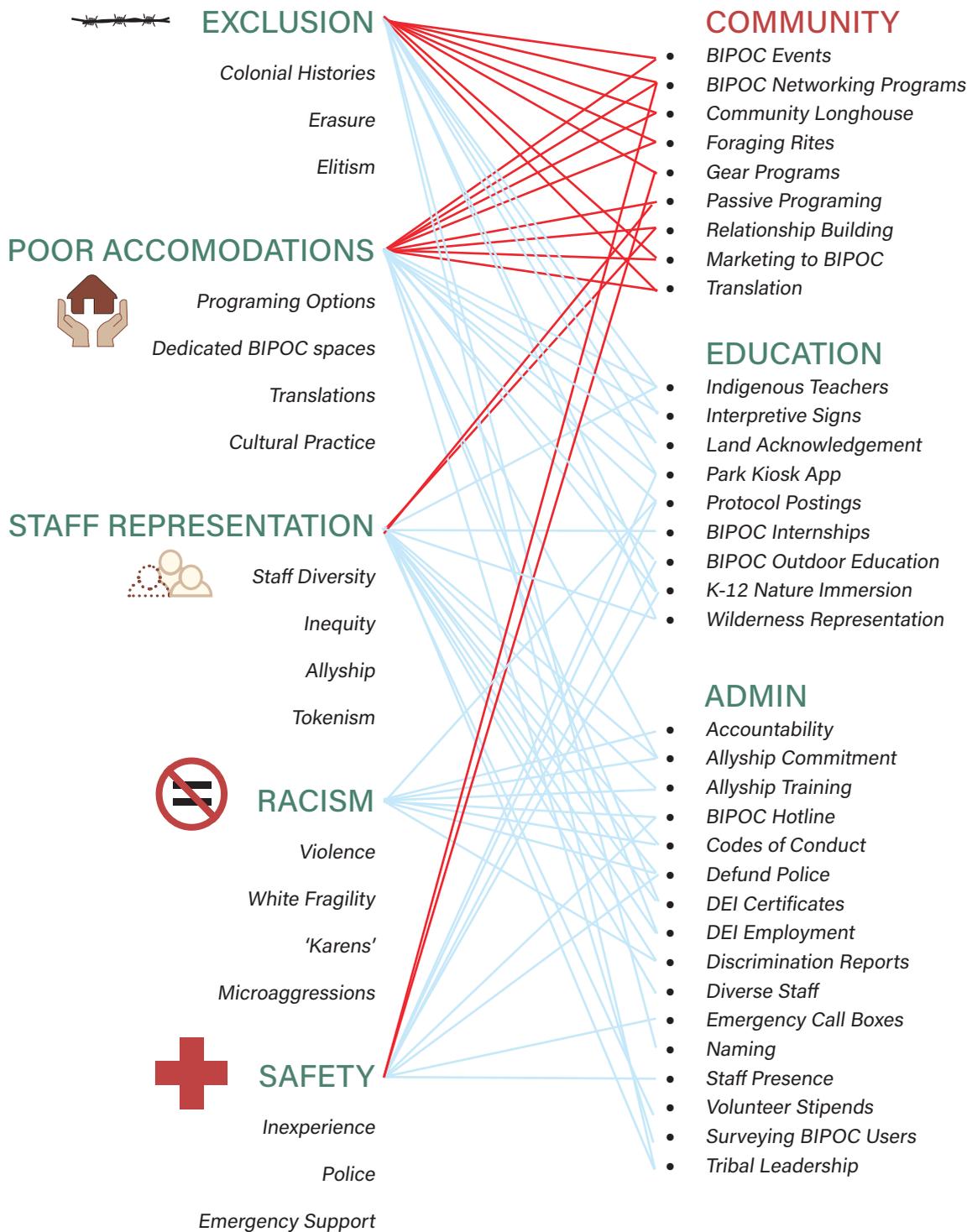


Figure 4.6: Diagram of potential stakeholder involvement. Internal stakeholders engage directly park with management External stakeholders are venues for greater community outreach.

# COMMUNITY TOOLS





## BIPOC EVENTS

REGIONAL MED

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Give BIPOC space within parks to host events and celebrate their community and culture.**

APPLY

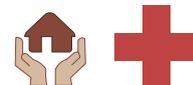
A Camas festival led by the Confederated Tribes of the Grand Ronde which highlights indigenous practices of cultivating camas, celebrating the landscape and the culture of local Tribes with the greater community.



## BIPOC NETWORKING PROGRAMS

LOCAL MED

POOR ACCOMMODATIONS, SAFETY



ACT

**Facilitate BIPOC community relationships through local outdoor meet-ups or through designing a buddy-system.**

APPLY

Meetups for BIPOC set in neighborhood parks which allow folx to build relationships centered around being in the outdoors. The buddy-system can be created online that connects people to hiking partners or outdoor mentors.



## COMMUNITY LONGHOUSE

LOCAL HIGH

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Build a longhouse in the park than can be used for indigenous and public gatherings.**

APPLY

Build a new event structure using longhouse architecture. Dedicate this space to the use and ownership of Tribes but make it available for public and private events. The space would serve to connect indigenous and non-indigenous communities.

C

# FORAGING RITES

LOCAL MED

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Grant space to native community members to forage for their first-foods in public natural areas.**



APPLY

Let native folx act as stewards by sustainably foraging at Mt. Pisgah. Help them to navigate healthy plant populations and engage in restoration practices.

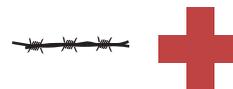


C

# GEAR PROGRAMS

NATIONAL MED

EXCLUSION, SAFETY



ACT

**Support the BIPOC community to obtain gear needed for outdoor recreation through donations, scholarships, or at discounts.**



APPLY

Outdoor gear shops can donate new, used, and surplus gear; and/or create opportunities like scholarships and raffles to get gear to BIPOC communities.



C

# PASSIVE PROGRAMMING

LOCAL LOW

POOR ACCOMMODATIONS, STAFF DIVERSITY



ACT

**Make space for BIPOC by schedule recurring classes and events in parks specifically for BIPOC. Ideally led by BIPOC park staff.**



APPLY

Expand free guided tours, like wildflower walks and birding sessions, by making some classes dedicated to BIPOC and their family and friends.

C

## RELATIONSHIP BUILDING

LOCAL MED

POOR ACCOMMODATIONS, STAFF REPRESENTATION



ACT

**Partner with BIPOC groups to empower vulnerable communities to use public space and build mutually beneficial relationships.**



Reach out directly to local BIPOC organizations and invite them to host community events at Lane County Parks and provide them with the support they need to create a successful event.

APPLY



C

A

## MARKETING TO BIPOC

LOCAL LOW

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Dedicate resources to connecting with the local BIPOC community through advertising to BIPOC organizations.**



Targeted advertisements inviting BIPOC to Mt. Pisgah and Lane County Parks with schools, public transit, BIPOC organizations, etc. Consider offering BIPOC folx Lane County park passes free or at a discount.

APPLY



C

E

## TRANSLATIONS

REGIONAL LOW

EXCLUSION, POOR ACCOMMODATIONS



ACT

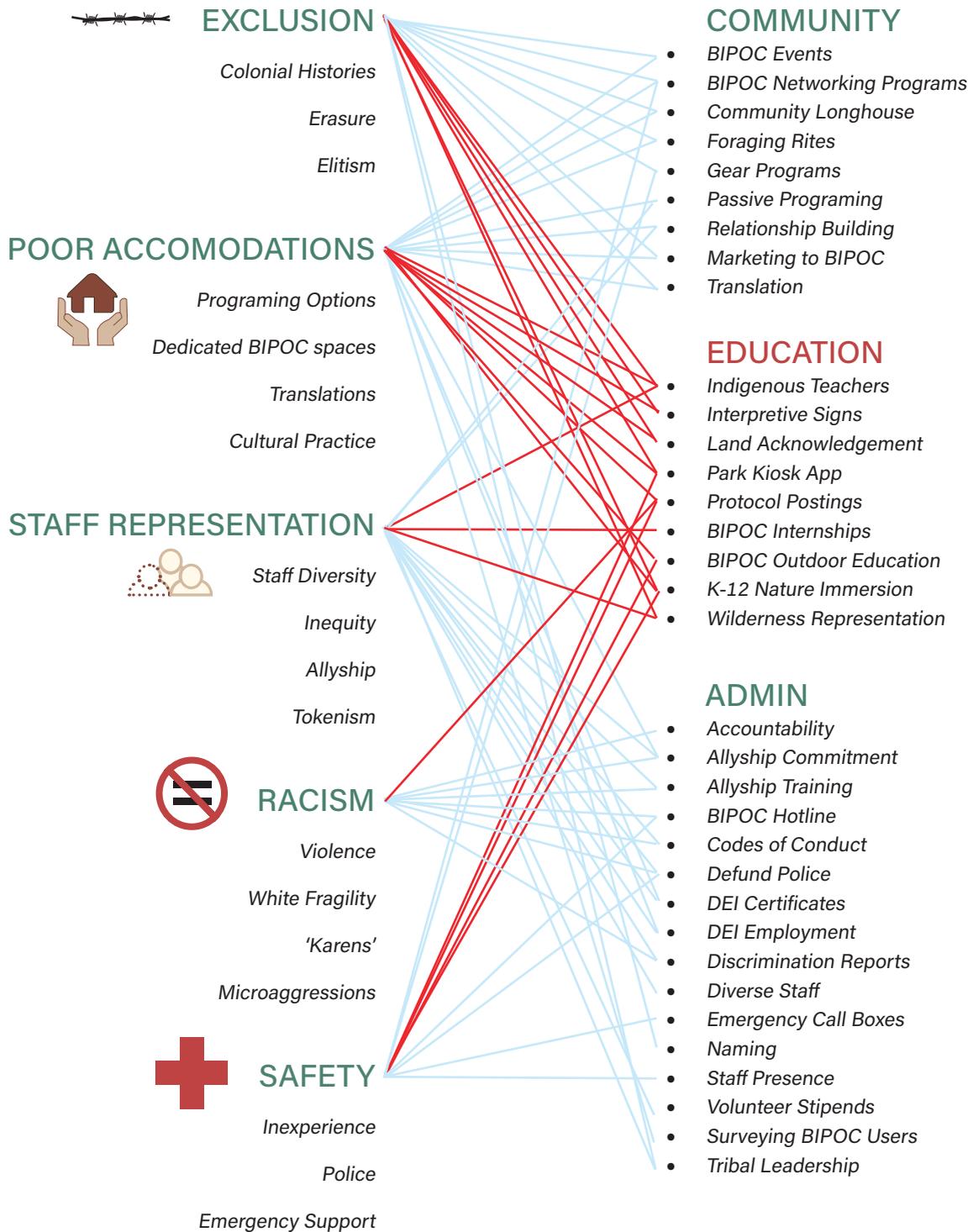
**Make it mandatory to translate all official park signs/info to include main minority languages or languages of historic significance.**



Spanish translations with the similar visual hierarchy as English signs at Mt. Pisgah. Translate culturally relevant features in the park with native words, such as botanical labels or river names to share space with common and/or Latin names. Park information should also be translated online.

APPLY

# EDUCATIONAL TOOLS



E

# INDIGENOUS TEACHERS

LOCAL LOW

EXCLUSION, POOR ACCOMMODATIONS, STAFF REPRESENTATION



ACT

**Give native folx space to teach their own classes about the landscape and native cultures to the public.**

.....

Lane County Parks would hire Tribal members to teach classes about engaging the land and equip communities with traditional ecological knowledge, like how to forage sustainably or the landscape’s natural history.

APPLY

E

# INTERPRETIVE SIGNS

LOCAL LOW

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Use educational signage to share site histories and represent existing vulnerable communities which once used the site.**

.....

Building small exhibits at the entrance of the parks which use photos, audio/visual recordings, written and/or spoken stories to share the history of Kalapuyan peoples in the landscape like survival stories, traditional ecological management, and acknowledgement of historic and existing power structures.

APPLY

E

# LAND ACKNOWLEDGMENT

NATIONAL LOW

EXCLUSION, POOR ACCOMMODATIONS



ACT

**Create high profile, dedicated signage for a land acknowledgment honoring local Tribes on public lands.**

.....

Create signs at the entrances of Mt. Pisgah which states whose land visitors are on, and some past and present information about Kalapuyan people. A visitor welcome sign can highlight a greeting in Kalapuyan language with English and Spanish translations as sub-headers.

APPLY

E

## PARK KIOSK APP

LOCAL HIGH

EXCLUSION, POOR ACCOMMODATIONS, SAFETY



ACT

**Design a smart phone application which provides all the necessary kiosk information a user might want.**

.....  
 This smart phone application could include maps, safety information, rules, events, classes, natural history, botanical labels, wildlife identification, etc. QR-codes may be placed on the trail for users to learn about areas of significance and create an interactive learning experience.

APPLY

E

## PROTOCOL POSTINGS

LOCAL LOW

POOR ACCOMMODATIONS, RACISM, SAFETY



ACT

**Provide safety and behavior and information at park kiosks including emergency numbers, first-aid info, dangerous wildlife, trail etiquette, etc.**

.....  
 Post emergency support contacts and information educating users about the risks at Mt. Pisgah, such as what to do during a cougar sighting. This can include posts about trail etiquette, like how to share the trails with horseback riders or dispose of pet refuse.

APPLY

E

## A BIPOC INTERNSHIPS

REGIONAL MED

STAFF REPRESENTATION



ACT

**Fund BIPOC youth to get into outdoor management careers through internships that pay livable wages and address needs like transportation.**

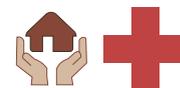
.....  
 Fund a paid seasonal internship program for park management and reach out to local BIPOC youth and/or University of OR students in interested fields like ecology or planning. Hire on a need-based system and accommodate students without reliable transportation.

APPLY

**E C BIPOC OUTDOOR EDUCATION**

REGIONAL MED

POOR ACCOMMODATIONS, SAFETY



ACT

**Offer outdoor safety classes specifically for BIPOC and in multiple languages.**

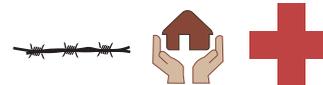
.....  
 Courses can range in topics and skill-levels, such as: basic outdoor safety for BIPOC, wildlife encounter training, or specific skills like wilderness first-aid. These regional courses would also be a way to bring local BIPOC outdoor communities together.

APPLY

**E C K-12 NATURE IMMERSION**

REGIONAL MED

EXCLUSION, POOR ACCOMMODATIONS, SAFETY



ACT

**Coordinate with public school curriculums to provide outdoor and natural history education to children through field trips and camp programs.**

.....  
 Coordinate with Lane County school system's curricula to use Mt. Pisgah as an outdoor classroom about local Kalapuya and colonial history, natural sciences, and outdoor skills. The park can also offer summer camp programs to BIPOC kids and passes for families.

APPLY

**E A WILDERNESS REPRESENTATION**

NATIONAL MED

EXCLUSION, STAFF REPRESENTATION



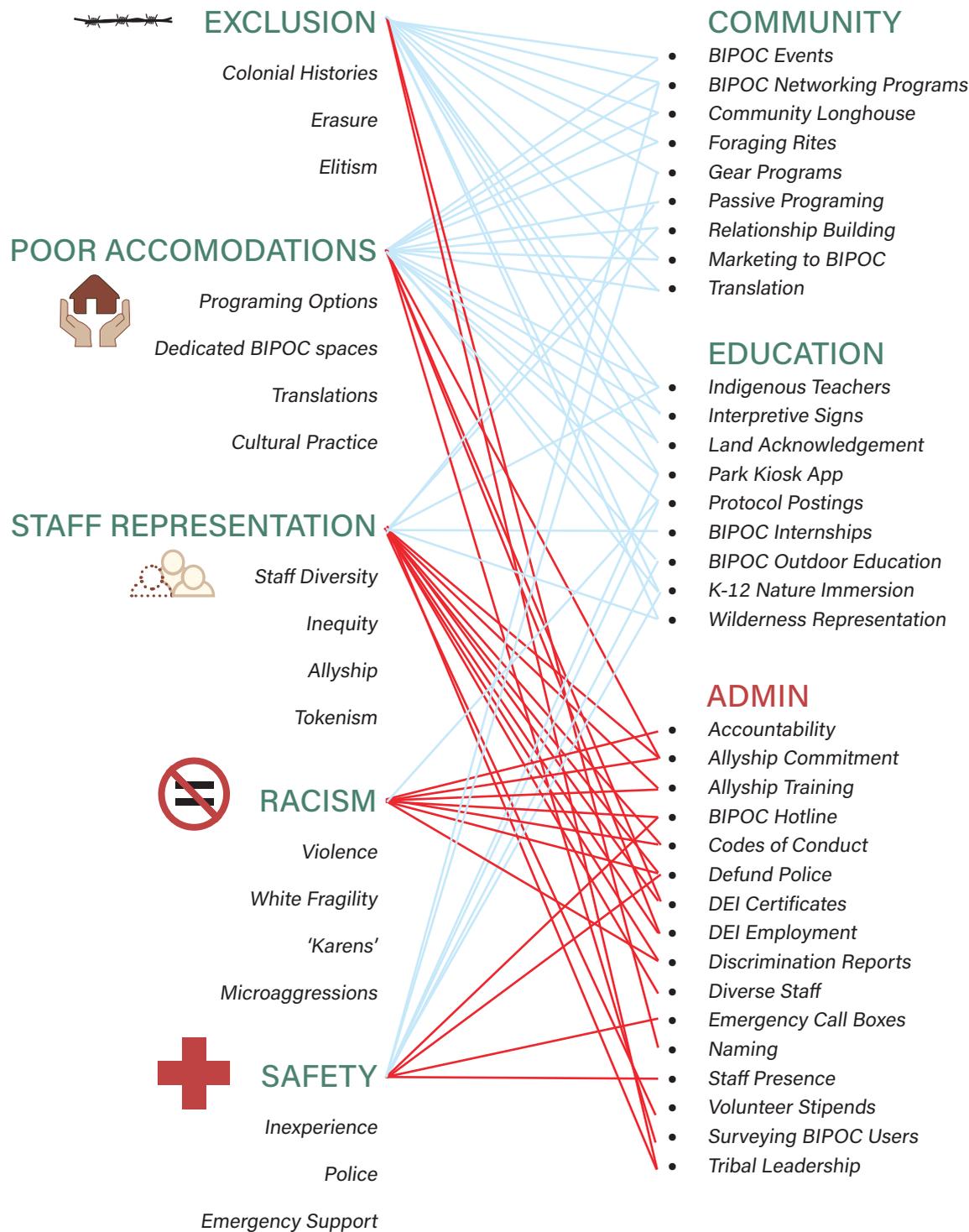
ACT

**Highlight inspirational BIPOC in outdoor communities as guides within outdoor recreation permitting processes.**

.....  
 Include guidance from BIPOC outdoor athletes on government websites for outdoor wilderness permits to represent BIPOC who are a part of these typically exclusive communities and give them space to share their experiences.

APPLY

# ADMINISTRATIVE TOOLS



# A ACCOUNTABILITY

NATIONAL HIGH



RACISM



ACT

**Hold people accountable for bigotry by creating a penal system with consequences following a discrimination report.**

APPLY

Park complaints would be input into a larger penal system, and individuals reported for racism, hate symbols, or bigotry complaints would face fines and/or be banned from the park if convicted.

# A ALLYSHIP COMMITMENT

LOCAL LOW



POOR ACCOMMODATIONS, STAFF REPRESENTATION, RACISM



ACT

**Publicly posted statements about their agency's commitment to DEI, including core values and rules and regulations against discrimination.**

APPLY

Mt. Pisgah agencies post statements, core values, and action plans of inclusion online and at the entrances of Mt. Pisgah. Posts at kiosks would also provide rules and regulations on how visitors are expected to respect others.

# A ALLYSHIP TRAINING

REGIONAL MED



STAFF REPRESENTATION, RACISM



ACT

**Go beyond basic sensitivity training and teach staff on how to be an actionable ally to BIPOC folx through anti-racist seminars led by BIPOC.**

APPLY

Continual anti-racist/ allyship trainings for staff including local BIPOC history, unlearning colonialist mindsets, how to create a safe and welcoming work and visitor environment, and de-escalation trainings to protect BIPOC folx. Trainings should be carefully chosen and have diverse representation.

A

## BIPOC HOTLINE

NATIONAL HIGH



RACISM, SAFETY



ACT

**Create a service that BIPOC can video call when they encounter discriminatory conflicts that can record the encounter and offer support.**

APPLY

BIPOC hotline phone numbers would be posted at park kiosks, and a local call center can dispatch non-police responders in the event of an emergency.

A

## CODES OF CONDUCT

LOCAL LOW



STAFF REPRESENTATION, RACISM



ACT

**Agencies to set internal policies and DEI standards/procedures to create a safe and friendly work culture for BIPOC staff.**

APPLY

Making expectations clear on how staff conduct themselves with BIPOC co-workers and holding co-workers with problematic behavior accountable.

Mandatory trainings such as cultural competency, emotional intelligence, language, and microaggressions courses would be necessary.

A

## DEFUND POLICE

REGIONAL HIGH



STAFF REPRESENTATION, RACISM, SAFETY



ACT

**Reallocate police funds to pay for more park rangers or dedicated emergency-response park staff.**

APPLY

Expand and equip existing authorities, like park rangers, to respond to outdoor emergencies, or build new emergency support services. All services should include BIPOC as authorities.

## A DEI CERTIFICATES

NATIONAL MED

POOR ACCOMMODATIONS, STAFF REPRESENTATION



ACT

**Acknowledge and reward agencies or individuals doing exemplary DEI work in their communities. Set large scale DEI standards with dedicated funding.**

APPLY

Create DEI goals at HBRA/Mt. Pisgah, fund DEI projects, and adhere to goal deadlines. Set the bar for inclusion efforts for other park managers and counties to follow suit.

## A DEI EMPLOYMENT

LOCAL MED

POOR ACCOMMODATIONS, STAFF REPRESENTATION



ACT

**Employ someone to assess local DEI priorities, and hold agencies accountable for not meeting standards.**

APPLY

Hire someone within Lane County Parks to ensure DEI standards and representation goals are being met, conduct targeted recruiting to BIPOC hires, and/or creating opportunities to connect with the local BIPOC community.

## A DISCRIMINATION REPORTS

LOCAL MED

STAFF REPRESENTATION, RACISM



ACT

**Build a system to collect complaints of discrimination in the park and respond to park users who feel unsafe.**

APPLY

Set up a space where people can drop off complaint slips or easily make a report online. Clearly post this at all information kiosks so park users know this system exists.

A

## DIVERSE STAFF

LOCAL

MED

STAFF REPRESENTATION



ACT

**Hire BIPOC who can better represent their communities. Set expectations for agencies to diversify their employment at all authority levels.**

.....  
 Make sure that permanent staff and board members of Mt. Pisgah organizations and Lane County Parks have multiple representatives from the BIPOC community. Use Affirmative Action measures to address representation in Lane County Parks staff, meeting BIPOC communities where they're at.

APPLY

A

## EMERGENCY CALL BOXES

LOCAL

MED

SAFETY



ACT

**Place emergency call boxes in the park that call non-police responders. Make sure cell service is available on all the trails.**

.....  
 Emergency call boxes can be placed near Mt. Pisgah's park entrances. Boost cell service at the east side of the park where it is unreliable.

APPLY

A

## NAMING

LOCAL

LOW

EXCLUSION



ACT

**Changing colonial placenames to original or native language names.**

.....  
 Changing Mt. Pisgah to its original native name, if available. If not, working with Confederated Tribes of the Grand Ronde and translators to create a new name in native tongue which honors Kalapuyan peoples.

APPLY

**A** **STAFF PRESENCE**

LOCAL

MED

SAFETY



ACT

**Add more staff that can be out in the park for to make sure users adhere to rules and do not create conflicts for other users .**

APPLY

Hire more staff throughout Mt. Pisgah’s hours that can be in the park and can engage with the public when needed. Train these staff on how to deal with user conflicts and de-escalation tactics.

**A** **VOLUNTEER STIPENDS**

REGIONAL MED

STAFF REPRESENTATION



ACT

**Offer volunteer stipends to BIPOC for their work, recognizing the value and demand for their perspectives.**

APPLY

Invite BIPOC to board positions at Mt. Pisgah or Lane County Parks, and offer stipends for their participation and guidance, especially as they pertain to DEI work.

**A** **C** **SURVEYING BIPOC USERS**

LOCAL LOW

POOR ACCOMMODATIONS



ACT

**Regularly reach out to BIPOC visitors to listen to what they want to see in public spaces.**

APPLY

Directly ask members of the BIPOC community what they want in their parks to better understand how Lane County Parks can serve them. Consider personal engagement like interviews for more thorough insights and pay participants for their time.

# A C TRIBAL LEADERSHIP

REGIONAL HIGH

EXCLUSION, STAFF REPRESENTATION



ACT

**Give Native Tribal members agency as decision makers in parks management.**



As original stewards of the land, Tribal representatives should be equal co-managers on parks, conservation, user education, and ceremony access. If not employed by the park, they should be included on the board and paid for their time and knowledge.

APPLY



# ACTION ITEM WORK-SHEET

TOOL TYPE: (C, E, A)

BARRIERS (Circle):

SCALE COMPLEXITY

EXCLUSION, POOR ACCOMMODATIONS, STAFF REP, RACISM, SAFETY



OTHER:



ACT

.....

APPLY

.....

SCALE COMPLEXITY

EXCLUSION, POOR ACCOMMODATIONS, STAFF REP, RACISM, SAFETY



OTHER:



ACT

.....

APPLY

.....

SCALE COMPLEXITY

EXCLUSION, POOR ACCOMMODATIONS, STAFF REP, RACISM, SAFETY



OTHER:



ACT

.....

APPLY

.....



# FIVE

# CONCLUSIONS

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*BIPOC OUTREACH FRAMEWORK*

*LIMITATIONS*

*NEXT STEPS*

*"The trees act not as individuals, but somehow as a collective. Exactly how they do this, we don't yet know. But what we see is the power of unity. What happens to one happens to us all. We can starve together or feast together."*

*-Robin Wall Kimmerer, Braiding Sweet Grass*

# DISCUSSION

## APPLYING A 'RADICAL' LENS

It is vital to recognize that colonialism is deeply imbedded in everything we have been taught. Almost everything we consider to be 'normal,' 'successful,' or attractive in US society is largely designed from the white perspective. The reigning majority of white males have driven our cultural values and have (both intentionally and unintentionally) protected the systems that have allowed them to keep their power. We need to acknowledge this before we can begin to re-envision a future where minorities have a seat at the table. Dismantling white supremacy requires the white majority to make reparations through resources and power to ensure that our marginalized peers are empowered to tell their stories and represent themselves in public spaces.

Through this project, I have grown angry. Angry at the systems of white supremacy, colonialism, and misogyny which have become the building blocks for almost all the institutions we know in the world of Western expansion. Through my research it has become abundantly clear to me that the status quo rules through discrimination and oppression. If being radical means fighting for equality, equity, and justice for all people, then I embrace this anger and allow it to radicalize me.

## THE OUTSIDER'S ROLE

Too often BIPOC folx are the ones to advocate for diversity, equity, and inclusion efforts. It is unfair that BIPOC are expected to do the work to end racism when racism in the United States is a product of the white majority. While Oregon is a (mostly) progressive state that condemns racial discrimination, it remains predominantly white. If we really care about making all people feel welcome, white folx need to do the work to make their spaces welcoming to BIPOC who are constantly alienated by their minority status. It should be the responsibility of those with privilege to advocate for equity.

I had reservations about doing this work as an outsider who does not identify as BIPOC. I was worried that I would make a mistake, offend, and misrepresent someone, but there was a fundamental flaw in my expectations. I realized it was not my place to speak for anyone, but I could make space for people to represent themselves, and then share it with my community. It's important that everyone deeply consider their place in systems of oppression, and the roles they can take to address injustice.

Diversity, equity, and inclusion is an evolving conversation which requires constant learning and un-learning, and mistakes do happen- even after education and introspection. It's important is to own these mistakes and learn from them by apologizing and changing your future behavior. If care and empathy are not prioritized when working with marginalized communities, they may be unwilling to engage or traumatized at worst. Decentering and decolonizing oneself is an on-going process, and it is especially important that outsiders doing this work continue to be critical of themselves and the institutions they take for granted.

## FRAMEWORK FOR INTROSPECTION

It's important not to engage marginalized communities before some education and introspection. The guide and toolkit in this project are a starting point to help park managers and community members address DEI issues in public outdoor spaces. It is *not* a substitution for the work that every individual and agency must complete before engaging Black, Indigenous, or Latinx communities. I have built a 'Framework for Introspection' (Figure 5.1) as homework for those who want to work towards allyship. While this framework is directed towards outsiders of the BIPOC community, it can be applied to anyone trying to work with marginalized groups they don't identify with.

### STEP 1: EDUCATION



It's important to educate yourself and exhaust as many existing internal and external resources as possible before approaching BIPOC folx. Take it upon yourself to research the questions you have. Learning sensitivity and cultural competency and reduces the risk of offending and harming BIPOC folx when you engage with them.

### KNOW YOUR COMMUNITY

#### ***Who is missing from the spaces you value?***

Be aware of who exists within your regional community and recognize when they are not represented within the smaller communities you participate in, then consider why they aren't present.

### SELF-REFLECT

#### ***What are your biases, privileges, and roles within colonialist institutions?***

Reflect on your own racial, ethnic, national, and gender identity (among others). Consider how these identities have given you power, advantages, and disadvantages in our social hierarchies and institutions. Reflect on what you ancestors participated in, and find non-defensive, productive ways to process what you find. Avoid asking friends of marginalized communities to help you process this.

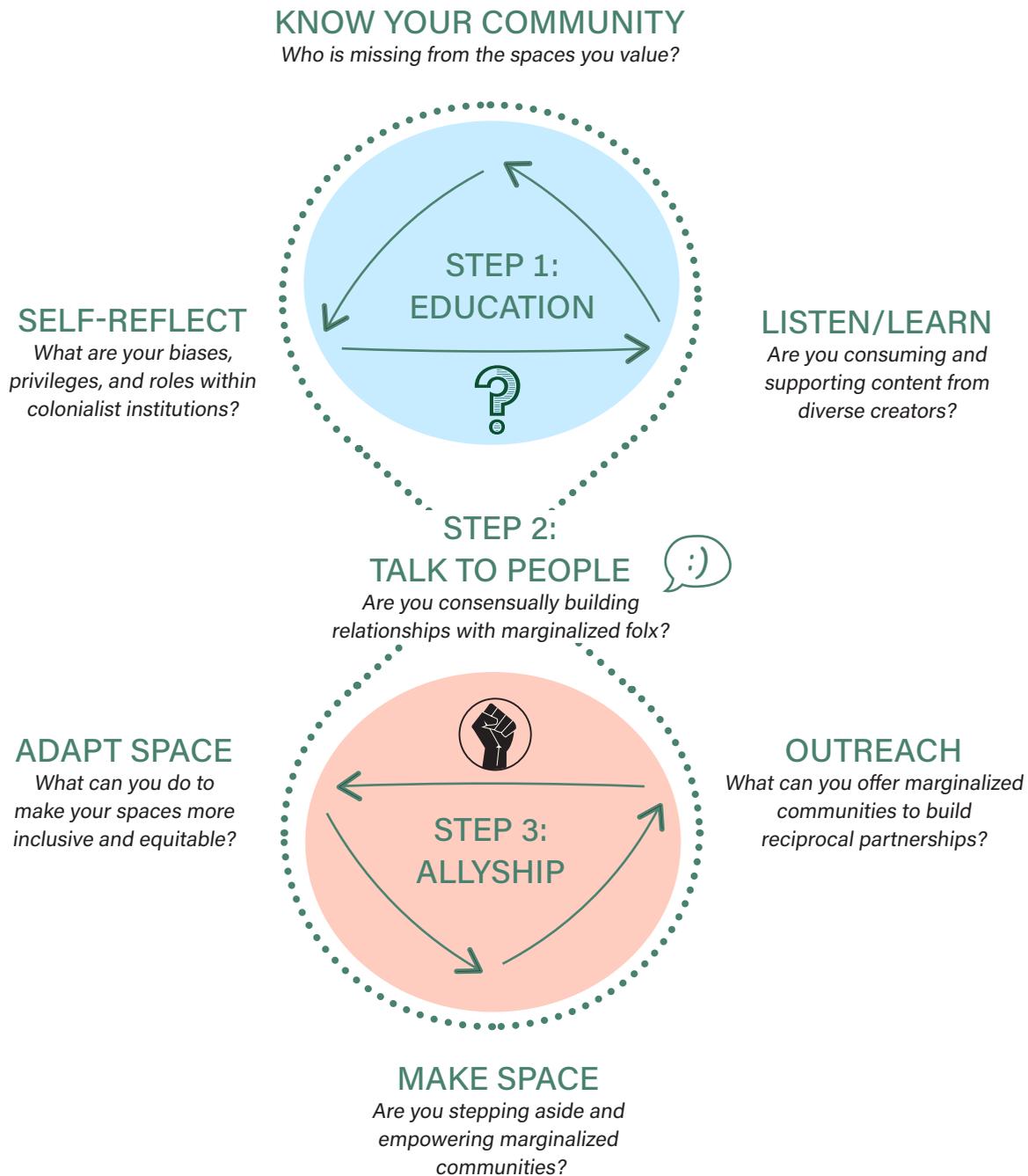


Figure 5.1: Framework for Introspection diagram illustrating the process and reiterative nature of the excersizes.

## LISTEN/ LEARN

### ***Are you consuming and supporting content from diverse creators?***

There are boundless resources available to educate yourself about BIPOC experiences, and these should be explored before of asking someone to explain. Be open and consume a wide range of resources created by BIPOC, like fiction/non-fiction books, art, music, journals, seminars, workshops, etc. If you find a resource insightful, find ways to support and circulate it.

## STEP 2: TALK TO PEOPLE



Relationships should be built with BIPOC folx *after* the inquirer has educated themselves. We must also listen to the experiences of other racial and ethnic communities directly from individuals. It is crucial that you ask for consent to approach BIPOC about their experiences, because it's a extremely personal and emotionally demanding.

## STEP 3: ALLYSHIP



An ally person or group not from an underrepresented community who supports discriminated groups by actively working to support marginalized communities and dismantle White Supremacy. Allyship is attained through action, not just ideology. In fact, this term is contentious as it has been criticized for not being action based (some prefer the term 'accomplice'). After spending time educating yourself, and talking to local BIPOC communities, you should become critical of your personal communities and work to make them a space of allyship. It will take resources and emotional energy to do well.

## ADAPT SPACE

### ***What can you do to make the spaces you inhabit inclusive and equitable?***

Analyze the power dynamics of your community and identify how your group should improve before asking BIPOC folx to be a part of it. Talk to the people who you share groups or identities with and educate them. Help them realize the importance of this work and encourage them to complete this process themselves. There needs to be a larger support system already in place if you want BIPOC to be a part of currently non-diverse communities.

## OUTREACH

### ***What can you offer marginalized communities to build reciprocal partnerships?***

When you approach BIPOC communities, make sure their needs are being met before you ask for their help and participation. Recognize that the perspectives they provide are invaluable, and that your partnership needs to be built upon trust through reciprocity.

## MAKE SPACE

### ***Are you stepping aside and empowering marginalized communities?***

Once BIPOC have agreed to partner with you, they need agency and support to thrive. This means that the majority needs to relinquish some power and get out of the way to reserve a platform for BIPOC to represent themselves. Power structures need to be constantly evaluated to ensure that your organization is a safe space for BIPOC.

## LIMITATIONS

This project was a learning experience, so there are plenty of things which could be improved. For example, every time I conducted a focus group I became a better facilitator. The focus group methods were not finessed until the last group (Focus group design B), where I felt like I was able to create a positive and healthy experience for the participants which helped boost their creativity and productivity. That being said, I believe my methods are just a starting place for others approaching this kind of work.

I only spoke to a maximum of 5 individuals per community, so this project is not representative of the entire Black, Indigenous, and Latinx community. It hardly covers the diversity of the broader POC communities, as I did not include speak with Asian or Pacific Islanders in this project who would offer their unique perspective. There need to be many more voices included to better understand the needs of Lane County's larger BIPOC community.

While this project offers insights to other Pacific Northwest regions and natural areas, one can't assume that the experiences that were shared in this project extend to other counties. Recognizing that histories, barriers, and community needs will differ from place to place, all localities should make sure to do similar outreach and research for themselves and not rely on the accounts from this project .

There are so many more discussions that need to be had about other vulnerable and/or marginalized communities such as women, LGBTQIA people, those with mental and/or physical disabilities, the houseless, migrant workers, the elderly, children, and the economically disadvantaged. The BIPOC folx within this project connect to many of those identities. These intersectional identities shape how individuals experience the world and the barriers they face. These groups also deserve to feel included in the park spaces we value.

## OUTCOMES

This project acts as a guide (Ch. 3) and toolkit (Ch. 4) for park managers and community organizations who want to educate themselves on the barriers BIPOC face in the outdoors or address inequity in public natural areas... But this project offers more than these concrete applications. My process can act as an adaptable framework of methods for developing similar projects at other sites. The strength and the challenge of this process has been its responsive nature. Each step builds upon the last step, which weaves the process together both logically and intuitively (Figure 2.1, Pg. 32). This requires the researcher to constantly stop, evaluate their findings, adapt their plans, and reorganize. This adaptive approach leads to a unique set of outcomes catered to that local community, because there isn't a one-size-fits-all solution to DEI issues.

The most transferable outcome of this project is the framework for introspection (Figure 5.1, Pg. 124). While reading the guide and enacting action items are certainly worthwhile, the framework for introspection is something anyone can use to create positive change with minimal resources. Culture is an expression of the ideologies we think and practice, and it will take a cultural shift to eliminate racism and build a more equitable world. Individual introspection is an integral part of revising our collective priorities and unrooting oppressive systems.

This project is significant because it is driven by the narratives of BIPOC folx and building reciprocal relationships. Participants shared their voices and perspectives with me, and they left with resources, knowledge, personal reflections, and (hopefully) empowerment. During recruitment, some participants told me that they didn't know how useful they would be because they were not familiar with the outdoors or issues of public natural area inclusion. These participants would go on to offer precious insights that they didn't realize they had, and even when conversations with participants seemed off topic, I would always come back to find a trove of relevance in their stories. The participants of this project were not park managers. You don't need to wait for 'qualified' BIPOC professionals to suddenly appear and do this work-- you can find what you need in befriending and valuing the communities around you.

## VOICES OF THE PARTICIPANTS

I leave you with the words of the people that embody this project. I sincerely tried to imbue humanity into this document by giving BIPOC space to tell their own stories. It could not have been done without the participants whose experiences and ideas have shaped this project. They were graciously vulnerable with me, sharing pieces of their lives with me through laughter and tears.

I want to share a quote from each of them, picked for their insight into better understanding the participant's collective and individual experiences.

*"Why do you think it matters that people are able to engage in the outdoors?"*

**J, 26, MIXED-RACE: BLACK, HE/HIM/HIS**

*"I think it matters because, honestly, I think everybody should have should be able to be comfortable wherever they are. Like outdoors- it's important because the outdoors has been a sanctuary for white violence in American history. And the fact that we still lack access for Black folks in a way to feel comfortable out there-- it speaks volumes to how that has not been addressed enough. And folks can't combat that without having considerable resources. Be it financial resources, or just resources of individuals willing to help you go through that process of reconciliation to combat that negative idea, or ancestral memory of fear and anxiety with the outdoors."*

*"Knowing it can be complex, can we talk about cultural and racial identity? What do you identify as?"*

**L, 54, MIXED-RACE: ASIAN/  
BLACK, HE/HIM/HIS**

*"My mother was Vietnamese my father was an African American soldier... I was an orphan. I was only six years old in Vietnam, and then I was adopted by a [Jewish] American family. I was the only one adopted [in my family] and I'm the only one that's interracial as well. So, it's interesting because when you ask that question. For my particular experience, I always identify as being Asian because I was born in Asia... No one ever sees the Asian side of me... In this country I'm Black. Then when I went to Vietnam last summer, nobody saw me as Black, and everyone saw me as Vietnamese! It was kind of a weird mind-experience going through my brain, like, 'Who am I now?' ...It always frustrated me with those tests where you had to pick a race... and you couldn't pick more than one."*

*"How has your experience changed moving from Trinidad to a place like Oregon with such little diversity?"*

**M, 41, BLACK: TRINIDADIAN,  
SHE/HER/HERS**

*"It's tiring-- I guess, that's the feeling that I could describe that you would understand. Like, physically exhausting feeling. It's noticeable when I travel, like every plane I get on further and further away from Oregon, it's more and more-- it's relaxed... Maybe it's like holding your true self up and back and just kind of... protecting yourself, I guess. Having your guard up all the time. Because here in Eugene there is that constant hum of: 'Okay. Is it me or is it because of what I look like?' ...For example, those Walmart Receipt checker people-- there are times when I'm like, 'Are they only stopping me because I'm Black? Or are they stopping me because I am the 100th person to walk through the door?'"*

*"Who took you outdoors and how did you spend your time outside as a kid?"*

**R, 44, BLACK: JAMAICAN SHE/HER/HERS**

*"We were in the city, but my dad always had an urban homestead. We always had chickens... When he was in Jamaica, he was on a farm. Farming is something that is in my tradition, and in my husband's tradition, so it's not a foreign thing. We always had we always had a farm. [Dad] always had a garden. And he always took us outdoors, gardening, chickens-- and I was jealous of those chickens! They got a lot of attention. He used to bring them in to watch football with him. He is a very outdoorsy kind of guy... Oh, and my aunt! My dad's sister. She was a biology teacher. She used to take me to the to the creek to get those water skimmer bugs and make sure that I had outdoor experiences. So, I guess I have more than I even thought about."*

*"Describe a time that you felt most carefree in the outdoors."*

**S, 21, MIXED-RACE: BLACK/MEXICAN, SHE/HER/HERS**

*"Well, the one time I've been to Crater Lake-- that was really cool! The view was awesome. I was just there with one other person. And, and it was on a stop to somewhere else. But I was just like, 'This is so cool! I'm at Crater Lake' ...I had read all the volcanic history and all that stuff, so I was just really excited. I think I feel like being outdoors leads a lot of people to learn about different things. Once you get into different areas it's like, 'Oh, I want to learn about birds- I want to learn about plants,' and suddenly I'm really interested in the local geology. I just feel like you learn a lot."*

*"What do you think that land managers need to know?"*

**A, 54, INDIGENOUS:  
HO-CHUNK, SHE/HER/HERS**

*"All parks [should] do a land acknowledgement, and do educational plaques for the plants, you know? You get the botanical name, but how about some medicinal properties, and food properties? Not that you're supposed to go harvest, but in order for people to become aware of it and respect and honor the plant. Because nothing is sacred unless you start having a relationship with it. ...The Western way of managing the land... They don't they don't talk to the land, you know? ...When you break the ground for anything-- before you start digging, I was taught by an elder it's always important ...that you start with a prayer for the Earth, right there, and ask permission."*

*"What do people who engage with land need to know about people of First Nations?"*

**J, 21, INDIGENOUS: CLATSOP  
CHINOOK, THEY/THEM/THEIR**

*"...[Colonizers] coming from whaling posts off the coast of Oregon-- that was when my family first began their cycle of abuse and trauma. They were harming our Indigenous family and harming Indigenous femmes for their own gain. I'm still fighting that cycle, 'cuz it lives in my grandma, it lives in my mom, it lives in my sisters. There hasn't been a single person in my family who hasn't repeated that trauma of being sold to a white man, and having a white man have control over you ...All that trauma that my family carries is exactly linked back to these white men coming in and thinking that they can own a whale's body. Thinking that they can own the land. Thinking that they can own the water-- using the water as a resource to be plundered... The land has everything to do with how people behave and everything to do with the trauma that people carry."*

*"What is your perspective on land management?"*

**S, 33, INDIGENOUS: COOS,  
HE/HIM/HIS**

*"I'd always been able to just go out and go gather whatever I wanted... I always just went and cut down branches for a tree if I needed it ...And I never thought twice about asking anyone or anything like that. My dad would get woodcutting permits, but it wasn't ingrained in me that you necessarily had to ask someone what you could or couldn't do on the land. When you went mushroom picking you'd just go wherever, as long as you didn't deplete the mushroom source, and it would be back the next year... I was coming to [foraging in natural areas] from a place of, 'Why would you destroy something?' Why would you try and make something worse, or take everything of something? Why would you do that?"*

*"What are some of the benefits that you get from being in the outdoors?"*

**E, 29, LATINA: HONDURAN-  
AMERICAN, SHE/HER/HERS**

*"It's nice to get away and clear your head and not have to worry about anything. I think it's really easy to go into nature, and just worry about nature, rather than worrying about my bills, or getting to work on time the next day-- just daily worries that you have day-to-day as a human. I think it's so easy to go into nature and just be, 'I don't have to think about any of those things right now. Because all I have to worry about my next step.'"*

*"Why do you think representation is important?"*

**G, 26, LATINA: MIXED-RACE, SHE/HER/HERS**

*"I think it's important because you want to see people who look like you to show you that you're allowed in this space, and this thing is for you. And I when I hang out with other POC friends of mine, who maybe didn't grow up in that Portland, outdoorsy culture that I did... I've heard, 'That's a white person thing to do. Why would I ever go out and hang out in a tent? Why would I ever go hike? That's a that's a white person thing,' So I feel like that really has a lot to do with representation. If you don't see people that look like you doing those things, you think it's not for you."*

*"Where did you start your relationship with the outdoors?"*

**R, 45, LATINO: MEXICAN, HE/HIM/HIS**

*"Oaxaca. I mean, I was born there, but it is a such a special place because it's the state with the highest biodiversity in Mexico because there are several types of ecosystems down there ...So you can drive through and it's just amazing-- all the diversity of plants and animals that you can find there. Also, Oaxaca is the most diverse state regarding ethnic groups and languages. So, it is extremely rich... What you can see and [what is] reflected in art for instance. [There are] so many different expressions that really come from all the [diverse] people that live down there."*

*"What are some of the things that that you get from the outdoors?"*

**S, 23, LATINX: MIXED-RACE, THEY/THEM/THEIRS**

*"I'm always very apprehensive to sound like a hippie or anything like that, but I do have a very intense-- I think, spiritual relationship with the outdoors. It brings me peace. It makes me feel more balanced. Even though I was raised Catholic, I'm not very religious at this point in my life, but I derive a lot of spirituality from being outside, and I meditate like my grandpa. If I do make prayers that's where I make them. It's just very deep in my heart. It's hard to explain... [The outdoors] just feels very special."*

*"Is there a family member you'd like to do more outdoor recreation with?"*

**T, 26, LATINO: MEXICAN AMERICAN, HE/HIM/HIS**

*"My mom! She would like to do it, but she'd never really [be able to]- she's so trapped in her bubble. Like being stuck-- like in working and routine ...being a supermom and helping my dad. But she loves being outside and tending her garden, and loves the outdoors. I took her to Skinner's Butte right here in [Eugene] just to show her [views of] the whole city... and she loved it! She loved all the ferns-- especially the ferns. She calls them 'elechos.' She'd be the person that I'd take out again-- to give her more of those experiences because it was super cool to see her experience that for the first time."*

# THANK YOU FOR READING



*BIPOC Wildflower Walk I hosted at HBRA/ Mt. Pisgah after completing my community engagement*

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# APPENDIX

## Voluntary 10 -Minute HBRA and Mt. Pisgah Experience Survey (Anonymous)

Date: \_\_\_\_\_

Age: (Circle one)      (18-24)      (25-34)      (35-44)      #4(45-54)      (55-64)      (65+)

Gender: \_\_\_\_\_

Ethnicity: \_\_\_\_\_

Zip Code: \_\_\_\_\_

**How often do you make it out to HBRA/ Mt. Pisgah? (Fill in only one)**

# \_\_\_\_/ Week      (or)      # \_\_\_\_/ Month      (or)      # \_\_\_\_/ Year

**How do you access HBRA/ Mt. Pisgah? (Circle all that apply)**

Personal vehicle	Carpooling	Walking	Biking
Public Transportation	Horseback	Taxi apps/services,	Other: _____

**How do you use Mt. Pisgah/ HBRA? (Circle all that apply)**

Hiking or Trail-running	Picnicking	Birdwatching	Solitude
Family time	Socializing	River access	Events
Horseback riding	education	Recreation Groups	Dog Walking
Other: _____			

**What amenities would you like to see more of at HBRA/ Mt. Pisgah? (Circle up to 6)**

Benches	Wayfinding signs	Information kiosks	Maps
Picnic Tables	Rain shelters	Scenic viewpoints	Lighting
Parking	Bus stops	Educational signs	Trash cans
Bathrooms	Water fountains	Pet waste stations	Bike racks
Emergency-call-stations	Other: _____		

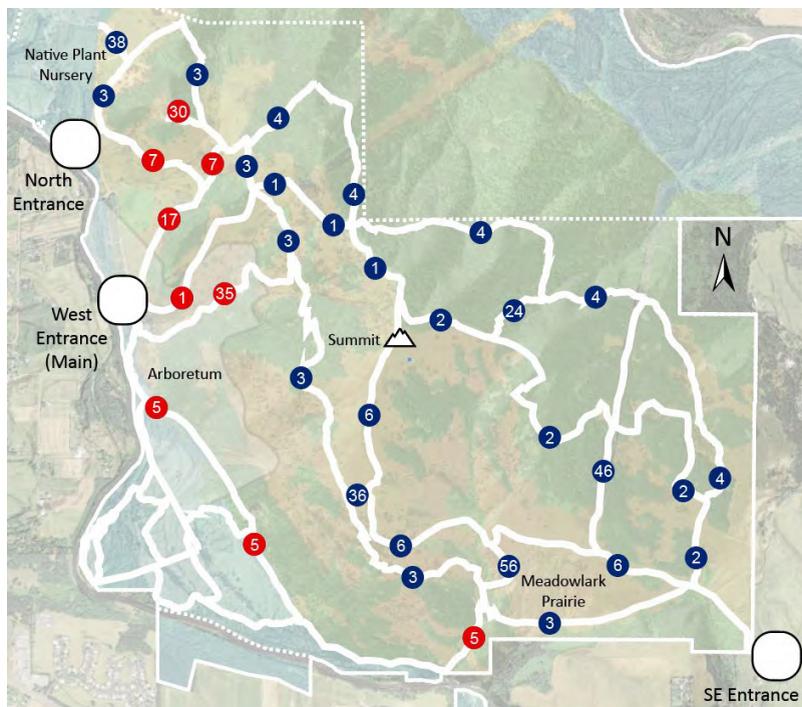
**Please rate the following questions on a scale of 1-5.**

**(1= Strongly disagree / 2= Disagree / 3 = Neutral / 4= Agree/ 5= Strongly agree)**

1. I am familiar with the HBRA/ Mt. Pisgah trail system. \_\_\_\_\_
2. I find signs and trail markers at HBRA / Mt. Pisgah easy to understand. \_\_\_\_\_
3. I like to feel far away from civilization when using natural area parks. \_\_\_\_\_
4. I feel uncomfortable using the trails alone. \_\_\_\_\_
5. I often see others that I identify with (ethnically, racially, and/or culturally) on the trail. \_\_\_\_\_
6. I am often concerned about getting into conflict with **people** on the trail. \_\_\_\_\_
7. I am often concerned about getting into conflict with **wildlife** on the trail. \_\_\_\_\_
8. I do not want to pay to use HBRA/Mt. Pisgah. \_\_\_\_\_
9. I feel safe and welcome at HBRA/ Mt. Pisgah. \_\_\_\_\_
  - a. If you would like to, please explain your answer: \_\_\_\_\_

**10. I would be more comfortable at HBRA/ Mt. Pisgah if...** \_\_\_\_\_

\_\_\_\_\_(Turn page)



Please mark on the maps for the following questions:

1. **What is your favorite trail or loop?** Trail # \_\_\_\_\_ (or circle on map)
  - a. Please briefly explain why you like it/them: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
2. **Are there entrances of the park you avoid using?** ('X' on map)
3. **Are there any trails you avoid using?** ('X' on map)
  - a. Please briefly explain your answers if you avoid parts of the park: \_\_\_\_\_  
 \_\_\_\_\_

(Optional): **Do you have any suggestions to make HBRA/ Mt. Pisgah more inclusive?** \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Please leave your preferred means of contact if you would like to be in a drawing for a \$50 Amazon Gift Card.**

Email: \_\_\_\_\_ Phone: \_\_\_\_\_

**Additional Interest in this Research?**

**Do you identify as Black, Indigenous, or Latinx** and are you interested in being contacted to participate in an English focus group? We will share stories of diversity, equity, and inclusion in natural area parks for a guaranteed **\$50 Fred Meyer's gift card**. If you are interested, please leave your **NAME**: \_\_\_\_\_

## APPENDIX

### Área de Recreación Howard Buford (ARHB) / Monte Pisgah Ecuera (Anónim@)

Fecha: \_\_\_\_\_

Edad: [Circule uno] (18-24)      (25-34)      (35-44)      (45-54)      (55-64)      (65+)

Género: \_\_\_\_\_

Etnicidad: \_\_\_\_\_

Código postal: \_\_\_\_\_

#### ¿Con qué frecuencia asiste el (ARHB) / El Arboreto del Monte Pisgah? (Solo uno)

# \_\_\_\_\_ / Semana (o) # \_\_\_\_\_ / Mes (o) # \_\_\_\_\_ / Año

#### ¿Cómo accedes el (ARHB) / El Arboreto del Monte Pisgah? (Circule todo lo que corresponda)

Vehículo personal    Caminar                      viaje compartido                      transporte público bicicleta  
a caballo                      aplicaciones / servicios de taxi                      otro: \_\_\_\_\_

#### ¿Cómo usa El Arboreto del Monte Pisgah / (ARHB)? (Circule todo lo que corresponda)

ejercicio picnic    ver vida salvaje                      tiempo personal                      tiempo en familia socializar  
acceso al río                      eventos                      paseos a caballo educación    grupos de recreación Perro  
caminando                      otros: \_\_\_\_\_

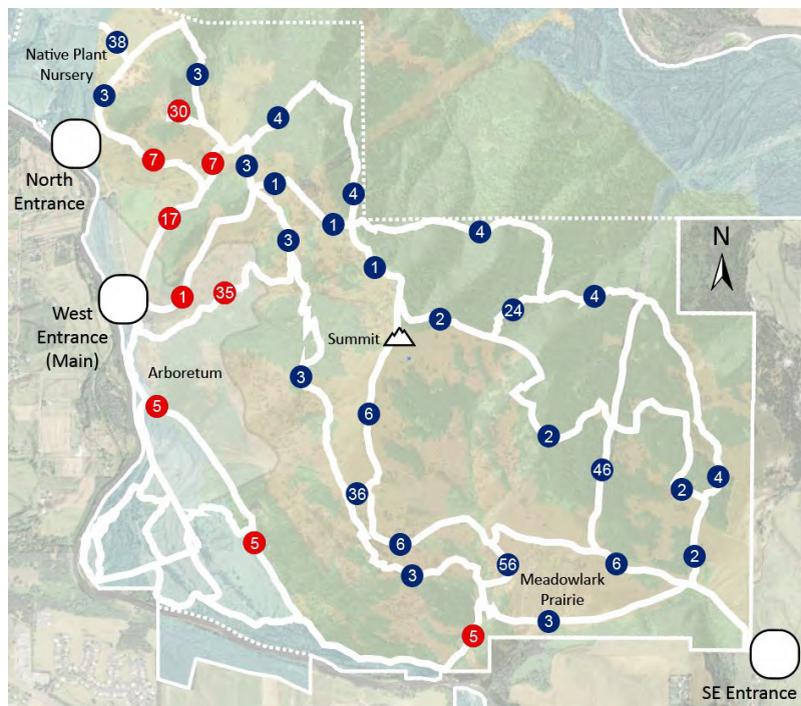
#### ¿Qué servicios le gustaría ver más en ARHB / El Arboreto del Monte Pisgah? (elegir hasta 6)

Bancas                      señales de dirección mapas    quioscos de información                      miradores escénicos  
estacionamiento    paradas de autobús                      iluminación baños                      señales educativas  
mesas de picnic refugios de lluvia                      botes de basura                      fuentes de agua estaciones  
para bicicletas    baños                      estaciones de desechos de mascotas  
estaciones de llamada de emergencia                      otras: \_\_\_\_\_

#### Califique las siguientes preguntas en una escala del 1 al 5.

1 = Totalmente en desacuerdo / 2 = En desacuerdo / 3 = sin opinión / 4 = De acuerdo / 5 = Totalmente de acuerdo

1. Estoy muy familiarizad@ con el sistema de senderos ARHB. \_\_\_\_\_
2. Encuentro los letreros y marcadores de los senderos en ARHB / El Arboreto del Monte Pisgah fácil de entender \_\_\_\_\_
3. Me gusta sentirme lejos de la civilización cuando utilizo parques naturales. \_\_\_\_\_
4. Me siento incómod@ usando los senderos sol@. \_\_\_\_\_
5. Veo en el camino a otras personas con las que me identifico (étnicamente, racialmente y / o culturalmente). \_\_\_\_\_
6. Me preocupa entrar en conflicto con personas en el camino. \_\_\_\_\_
7. Me preocupa entrar en conflicto con la vida silvestre en el camino. \_\_\_\_\_
8. No me importa pagar para usar El Arboreto del Monte Pisgah \_\_\_\_\_
9. Me siento segur@ y bienvenid@ usando El Arboreto del Monte Pisgah \_\_\_\_\_
  - a. Explique brevemente su respuesta: \_\_\_\_\_
10. ¿Qué podría hacer el Arboreto del Monte Pisgah para hacer un lugar mejor para sus amig@s y familiares? \_\_\_\_\_



**Marque en los mapas las siguientes preguntas:**

**¿Cuáles es su sendero favorito?** Sendro # \_\_\_\_\_ (o circule en el mapa)

Explique brevemente por qué: \_\_\_\_\_

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**¿Hay entradas del parque que evita usar?** ('X' en el mapa)

**¿Hay senderos que evite usar?** ('X' en el mapa)

a. Explique brevemente su respuesta si evita partes del parque: \_\_\_\_\_

---

Opcional: **¿Tiene sugerencias para mejorar el ambiente de ARHB / del Arboreto del Monte Pisgah para hacerlo mas inclusivo?** \_\_\_\_\_

Por favor, deje su información de contacto para participar en un sorteo. El premio es una tarjeta de regalo de \$50 de Amazon. Email: \_\_\_\_\_ Teléfono: \_\_\_\_\_

**Reclutamiento:**

¿Está interesad@ en ser contactad@ para participar en un grupo de enfoque en **ingles** sobre diversidad, equidad e inclusión en parques de áreas naturales por una tarjeta de regalo de Fred Meyer de \$50?

/ SI / NO / Nombre: \_\_\_\_\_

# APPENDIX

## INTERVIEW TEMPLATE

90-120 mins total (20-30 minutes per question) (bolded questions take priority) 4-5 participants per focus group

Intro:

Tell me about yourself- your age and how you spend your time, how long have you lived in Eugene, do you have family here + siblings? Kids? How do you like to spend time outdoors?

Can we talk about your cultural and racial identity for a second? I recognize that identity can be very complicated and hard to define depending on our personal histories. How do you identify? What's your relationship like with the black/latinx/native community?

## PAST

1. What was your relationship with the outdoors when you were younger? Did you grow up in the city/ country? Were you active in the outdoors as a kid?
2. Who or what was most influential in getting you connected with nature/ outdoor recreation? What was your relationship and what kinds of activities did you do together?
3. Would you say you're comfortable in the outdoors? Can you pinpoint the moment you realized you were comfortable or uncomfortable or made consciously aware of your relationship with the outdoors?

## PRESENT

1. What is outdoor culture like for your community? How do they use the outdoors? Are there any celebrations or ceremonies that take place in nature?
2. Describe a time you felt most care-free in the outdoors. What were your surroundings like?
3. What kinds of interactions or surroundings make you feel anxious or uncomfortable? Have you ever been in a conflict or situation that made you uncomfortable or unsafe, and are you willing to describe it?

## FUTURE

1. Why do you think it matter for people to engage in the outdoors?
2. Do you feel welcome in public natural area parks?
3. Do you see many people of the same cultural/ ethnic identity outdoors? Why do you think that is? How do you feel when you see other BIPOC in the outdoors?
  1. Do you feel represented in outdoor culture and park staff? Do you think that representation is important in these areas, and why?
4. Can you think of a family member you wish would join you outside? What do you think might be a barrier to them from finding the same enjoyment you have in natural areas? How would you reach out to a family member that doesn't share your enjoyment of the outdoors?

Personal question OR: Any thoughts on would make you or your family and friends feel like they are welcome in natural areas?



