

INclusivity in the OUTdoors: Phase 1

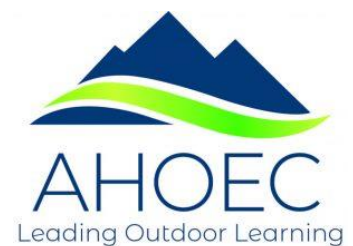
September 2021

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Appendix C of the
2021 Raising Our Game Report

The Webinar Series Report

ACCESSIBLE FORMAT



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“Prepare to be uncomfortable”

Abstract

Purpose:

The webinar report is aimed to empower those working and leading within the industry to gain a better understanding of the 'Intersectional *Issues*' we face within the sector, to encourage 'actionable behaviours', and assist in populating the action plan. It has drawn upon the ideas, discussions, and suggestions made and shared by presenters and attendees at the 'INclusivity in the OUTdoors' webinar series 2021.

Methodology / Approach:

An Intersectional Framework was used to identify and analyse the data collated within the webinar series. The 'data' is drawn from the lived experiences shared, demographics and insights of attendees and 'accessible' literature (sometimes beyond the scope of the outdoors and the UK). The key concepts investigated and discussed within have been prompted by the thoughts, ideas, and discussions of attendees and presenters.

Findings / Conclusion:

The webinar series demonstrated the perceived and experienced 'intersectional issues' across 'under-served' communities in the outdoors. Perceptions and understanding were identified as the biggest 'barrier' to INclusivity in the OUTdoors. History, language, and privilege were revealed to be important factors in this. The webinar series emphasised that there is a need, a demand, for individuals and organisations to take responsibility and action in making the outdoors a diverse and inclusive place.

Limitations:

The limitations of this report centres on accessibility to 'information' and 'knowledge', this reflects the experiences and findings described within. The lack of diversity amongst attendees and access to 'information' demonstrates and

highlights the challenges of EDI and INclusivity in the OUTdoors, it is noted that this effects the analysis and findings.

Acknowledgements

The data analysis and this report has been collated and authored by Anouska Duffy on behalf of the project's organisers. The interpretations of the data collated are solely the authors and does not necessarily reflect or represent the official views of the projects organising bodies. The author acknowledges and considers her positionality as a white, able-bodied, middle aged, lesbian / queer, female (among other 'group' and 'individual' identities) that contribute to and construct her understanding and perceptions of the 'data' received. The author receives a bursary up to £500.00 from the project organisers upon completion.

I would like to thank all those that took part in the webinar series, the presenters for sharing their experiences and knowledge, and the attendees for your input into the feedback surveys, polls, word clouds and discussions. I would also like to thank those that shared and continue to share their practice, learning, and ideas.

Methodology

The webinar report presents the results of data collated via the INclusivity in the OUTdoors Webinar series 2021 to gain insight into the perceptions, knowledge, and experiences of Equality, Diversity, and Inclusivity (EDI) within the UK Outdoor sector. The outdoor sector is seen to be non-inclusive and there are calls for more diverse representation, voices, and experiences (Allen-Craig, Gray, Charles, Socha, Cosgriff, Mitten, & Loeffler 2020; Gray & Mitten, 2018; Natural England, 2019a, O'Brien, n.d). The creation of 'affinity' groups to combat the lack of diversity and accessibility for under-served / under-represented identities has raised attention, and brought

resistance. Therefore, an 'Intersectional Framework' was applied to systematically investigate the ways different 'group' identities (socio-economic, race / ethnicity, gender, disability, and sexuality) interrelate (Fotopoulou, 2012).

The collating of data included the stories and experiences shared by presenters, polls, contributions to 'word clouds', 'online chats', and feedback surveys.

Attendees / participants were made aware of the ongoing collation of data for the purpose of the study and were given the option to opt out via a consent form and were reminded of the ongoing study at each webinar. The polls and word clouds were conducted at each webinar and were anonymous and voluntary. The feedback surveys were sent out to all attendees after each webinar and voluntarily completed and returned to the Institute for Outdoor Learning (to which the author was granted access). The saving of the webinar 'chat' was disabled after the first webinar to assist in anonymity of comments that may be included, and those that opted out have not been included within.

Interpreting the data - Key Points

- The poll results highlight the differences in responses between demographic groups, including ethnicity, gender, age, job role and field, and motivation for attending the webinars.
- Due to the anonymity of the polls, it cannot be established how much of the data across the series was duplicated, therefore the results are merely an indicator.
- To ensure anonymity the poll results have been converted to percentages.
- Due to the lack of reliable data on the demographics of the 'outdoor sector', poll results have not been weighted.

- The ‘word clouds’, ‘online chat’, and ‘feedback surveys’ were collated, analysed (using a constant comparative method), and categorised according to themes.
- Comments and feedback surrounding the webinar presentations have prompted deeper discussion and investigation.
- A variety of ‘accessible’ and ‘inaccessible’ sources have been used.

How does Inequality work?

In the ‘Becoming Anti-racist webinar, Pammy Johal asked:

“Do you recognise that we have an issue?

Do the organisations you work for?

Do the leaders, and the shapers, and the influencers in the sector know that we have an issue?

Recognising the outdoor sector is lacking in equality, diversity and inclusivity is not a new concept. The lived experiences shared throughout the webinar series revealed the outdoor sector in the UK is not a diverse place, there are significant barriers in accessing the outdoors, and this has been a ‘conversation’ within the sector for 40+ years. Yet, many attendees appeared to be ‘starting’ their EDI journey.

The polls throughout the series also revealed 70% of attendees were attending to ‘Up their personal knowledge and approach to EDI’.

“To change, one must first understand” (Roberts, 2016, p. 347).

The Equality Act 2010 has defined nine characteristics as ‘protected characteristics’, these are **age; disability; gender reassignment; marriage and civil partnership; pregnancy and maternity; race; religion or belief; sex; and sexual orientation**. We

should recognise “equality in law, however, does not guarantee equality in everyday life” (Government Equalities Office, 2018, p. 4). *“Perhaps the Equality Act has made us even more afraid to talk about it!”* – this emphasises a root cause of inequality – **fear**. Although the current legislation identifies equality in law as recent, it is vital to acknowledge and understand the **history** and the continual progress in legislation. *“When we talk about inequality we’re talking about inequality that is rooted in history and it has taken campaigns and voices to come together to create that change, to create that movement towards equality”* Dr Anjana Khatwa (How does inequality work? Webinar 2, 2021). *“Look at the history of inequality in our country”* and we can understand the frustration, the anger, and the demand for **making change** and **taking action** within society and the sector. Khatwa presented a powerful overview of the historical oppression and fear of those deemed ‘different’ from the societal ‘norm’. There was an increase of **awareness** and **understanding** in how history plays an integral part in EDI, and that there is a need for continual development and learning as societies change and interact.

The series focused on ‘under-represented’¹, ‘under-served’², ‘marginalised’³, ‘minority’⁴ groups, categorised under **socio-economic, race, gender, disability, and LGBTQ+**. Other terminology used by attendees to discuss EDI ‘groups’ were ‘disadvantaged’, ‘hard-to-reach’ and ‘under-privileged’. The importance of **language** throughout the webinars was evident. The use of, context, and understanding of ‘terminology’ and ‘language’ are significant. We must recognise that “language functions as a device not only for transferring information but also for expressing social categorizations and hierarchies” (Jordan, 2018, p.225).

Without deeper understanding or awareness of the part language plays messages of ‘supremacy’ can be conveyed and reinforced.

¹ Provided with insufficient or inadequate representation.

² Inadequately provided with a service.

³ To place in a position of marginal importance, influence, or power.

⁴ A relatively small group of people differing from the majority in race, religion, etc.

Who attended

There was a clear 'drop-off' of attendance and engagement over time. There are several factors that may have influenced this, including the easing of lockdown or the improvement of weather (the webinars began in January 2021 and ran through to May 2021). Yet, it could be because ***"this is difficult stuff..... but we have to keep working at it!"***.

The polls captured the demographics of attendees (including speakers and organisers) and can only be taken as an indicator. They were taken within each webinar, and included asking about ethnicity, gender, age, job role and field, and motivation for attending. It was identified early on that *"most of us on this webinar are white, even here we are not having the conversation with people of colour"*.

On average, 91% of attendees identified as white. The majority (69%) also identified as female. White female attendance was highest across the series, 65% of attendees identified as white and female. There was a significant 'gap' between **male and female** attendees at the 'Women in Outdoor Leadership' webinar, particularly between white males and white females. However, more significantly, 79% identified as white female and only 2% as a person of colour and female – the lowest attendance of women of colour across the series. This will be discussed further in 'Women in Outdoor Leadership'.

On average, over half (58%) of attendees were aged 30 – 49 (with 41% of attendees identifying as white females aged 30 – 49), 23% were aged 50 – 69, and 17% were aged 18 – 29.

The literature highlights the scale of the 'outdoor' sector, therefore the polls asked attendees to select the field they worked in:

Conservation/Environmental,

Educational establishment,

Equality Diversity & Inclusivity / Social Justice,

Outdoor/Adventurous Activities,

Youth Work, Personal Development, or Mental/ Physical and / or Social Wellbeing,
and

None of the above.

They were also asked to select the job role that best described their position:

Delivering,

Leading,

Operations,

Student/participant/volunteer,

Supporting,

University Lecturer/reader/researcher,

Workforce, and

None of the above.

These were categorised to be indicative of people's 'sphere of influence' and the 'outdoor' fields engaging with the EDI webinars.

1/3 of attendees worked in the Conservation / Environmental field.

1/4 worked in Outdoor / Adventurous Activities.

Nearly 1/2 of attendees worked in a 'Delivery' role.

23% were in a 'Leading' role.

100% of those working in a 'Workforce', 'University', or 'Supporting' role identified as white.

92% of those working in a 'Leading' role identified as white.

It is noted that due to the small number of diverse ethnicities that attended the series, this data may be deemed 'unreliable'. The lack of persons of colour attending speaks for itself. 18% of those who identified as a person of colour categorised themselves in a 'Leading' role (compared to 23% of those identifying as white), and 41% 'Delivering' (compared to 48% of those identifying as white). It is noted speakers and presenters may be included within the poll data. No person's of colour in the roles of 'Workforce', 'University', or 'Supporting' attended the series, and 29% selected 'None of the above'. 66% of those that prefer not to say which ethnicity they identify with categorised themselves in a 'Leading' role.

The lowest representation for people of colour was in 'Educational establishments', with only 2%.

Regarding gender, the literature review has revealed there has been an increase in attention to gender and women in the outdoors and leadership. The polls revealed 52% of those in a 'Leading' role identified as male, and 48% of those in a 'Leading' role identified as female. As most attendees (69%) identified as female (64% of female attendees were aged 30 – 49) this was investigated further.

Only 15% of female attendees categorised themselves in a 'Leading' role, compared to 42% of male attendees saying they were in a 'Leading' role. This begs the question "*are women less likely to think of themselves as 'leaders'?*" Or does it reflect males are more likely to be in 'Leading' positions within our sector due to patriarchal bias? Or is it a combination of both?

42% of **female** attendees work in the **Conservation / Environmental** field, and **40%** of male attendees work in the '**Outdoor / Adventurous Activities**' field. Again, this is only an indication.

“How many attendees are disabled?”

The polls did not ask about whether attendees were able-bodied or living with disabilities. As the report demonstrates there is use for collating statistical data. Was the omission of this an unconscious bias that demonstrates the normativity of able bodies in the outdoor sector?

In the final webinar – 'LGBTQ+', the question '**Do you identify as part of the LGBTQ+ community?**' was added to the poll. 35% of those that attended identified as part of the LGBTQ+ community.

65% of those identifying as part of the LGBTQ+ community identified as female.

1/4 of those identifying as part of the LGBTQ+ community identified as a person of colour.

The Barriers

In each 'themed' webinar, attendees were asked to anonymously contribute to a 'word cloud', usually prior to the presentations. It would be worthwhile to see if these 'perceived' barriers changed after the presentations. They were asked what they thought the barriers or challenges were, faced by the under-served, marginalised, or under-represented 'groups' to be discussed in that webinar. The larger the words within the word cloud the more times it was used by contributors. The results of the word clouds and examination of the 'chat' boxes within each webinar identified key barriers.

The key barriers identified by attendees were:

Racial barriers:

Racism,

White privilege,

Perceptions and cultural difference,

Representation / role models.

Women in Outdoor Leadership barriers:

Sexism,

Perceptions,

Representation / Role models,

Menstruation / Menopause / Child-birth.

LGBTQ+ barriers:

Homophobia,

Alienation,

Perceptions and understanding,

Facilities - accommodation.

Socio-economic barriers:

Cost,

Access - locality and transport,

Equipment,

Culture.

(Physical) Disability barriers:

Facilities - including toilets and equipment,

Access - transport, information, physical barriers,

Cost.

The key barriers highlight **'physical' barriers** and **'cognitive' barriers**. Physical barriers meaning more tangible and material blocks to accessing the outdoors, for example lack of equipment, facilities, transport, and cost. Cognitive barriers meaning more mental and emotional blocks to accessing the outdoors, for example, bias, perspective, emotion, education, environment, and culture, leading to racism, sexism, and homophobia. This reflects the findings from the Diversity Review – Options for Implementation (The Countryside Agency, 2004).

The (White) Elephant in the room

The demographics from the webinar series reveal most of those attending identified as white (91%), female (69%), and middle aged (58%), therefore, the barriers and challenges identified are predominantly from a white perspective, and likely from a more middle aged, and female perspective (with 41% of attendees across the series identifying as white, female aged 30 – 49). This may sit uncomfortably for some. However, who has a greater 'voice' (and why) must be considered.

Without addressing and discussing the 'whiteness' we may fail to recognise how it shapes and creates others experiences and perpetuates institutional racism

(Provost, 2021). It cannot be ignored, the UK outdoor learning sector has been created, designed, and shaped by 'whiteness'. Findings from other dominant 'white' outdoor experiences reveal that whiteness is structurally embedded as the 'dominant' way (Gauthier, Joseph & Fusco, 2021). Without recognising the dominant discourses and the privileges it affords, we cannot understand the power imbalances we are a part of. Going beyond 'being aware' is needed. This extends to socio-economic status, gender, ability, sexual orientation, and / or religion to name a few.

Having privilege does not mean an individual does not experience hardship, it means having an unearned benefit or advantage in society by belonging to a dominant group. Identifying with the 'label' of 'privilege' is one of the most challenging things to do, because "dominance allows its members to have the luxury of seeing themselves as individuals" (Turnbull, 2016, p. 28). A privilege which is not extended to those seen by others or 'labelled' as belonging to 'non-white' groups, 'non-male' groups, 'non-able' groups, 'non-heterosexual' groups, 'non-cis-gendered', 'non-christian' groups. Essentially those who, are not socially categorised as 'the norm', the 'dominant' groups, or those that have more power in a society.

"There is no such thing as a single-issue struggle because we do not live single-issue lives"

Audre Lorde

Multiple Inequalities

The poll results and data emphasise the importance of **INTERSECTIONALITY**, how different identities are "shaped not by a single axis of social division... but by many axes that work together and influence each other" (Hill Collins & Bilge, 2016, p.2).

“Intersectionality is a framework for conceptualizing a person, group of people, or social problem as affected by multiple discriminations and disadvantages” (Breunig, 2019, p. 9). The physical and cognitive barriers identified can be applied to multiple groups **and** affect an individual on multiple levels. “We are *both* individuals *and* members of many groups, and whether we prefer to distance ourselves from them or not, other people notice them and label us accordingly” (Turnbull, 2016, p.64). We all have ‘group’ **and** ‘individual’ identity memberships. Recognising our privileges does not mean to ignore the other identities that may at times be disadvantaged, just as recognising the disadvantage(s) does not mean to ignore the unearned benefits afforded from certain traits and resources.

Looking at the identified barriers with an intersectional framework emphasised that ‘perceptions and understanding’ were the ‘biggest’ barrier (Fig. 19). This framework not only shows an “intersectionality of identities, but an intersectionality of *issues*” (Dabiri, 2021, p. 25, italic in original).

Lived Experiences

As already raised EDI (or lack thereof) within the outdoor sector is not a new conversation, therefore it should not come as a surprise that ‘affinity’ groups are in demand and increasing (Black Girls Hike, The Gay Outdoors Club, Backbone, Women in Leadership, Experience Community CIC). The data from the webinars reveals a deeper understanding and acknowledgment of ‘lived experiences’ are desired and beneficial, and under-served communities want to engage with people who represent them. The presentations within the webinar series were beneficial to attendees as they gained a deeper ‘awareness’ through hearing about

and ‘sharing’ ‘others’ experiences and ideas. Yet, it was emphasised by some speakers the frustrations of this continual ongoing ‘conversation’ with little sign of ‘action’ happening.

Socio-Economic Inequalities

The webinar presentations revealed that the effects of poverty on the social, physical, emotional, and health development of young people are significant, this is reflected in research by Natural England in the Monitor of Engagement with the Natural Environment (MENE) surveys. As already mentioned, the key barriers identified at the start of the webinar were cost, access (locality and transport), equipment and culture. “In England and Wales, houses and flats within 100 metres of public greenspace are an average of £2,500 more expensive than they would be if they were more than 500 metres away – an average premium of 1.1% in 2016, suggesting that the public places a value on being near to greenspace” (Public Health England, 2020, p. 12). The MENE surveys have been running since 2009 and assist in identifying how people experience the natural environment in England. Data from MENE revealed 1) **quantity** and **quality** of green space –affluent areas (across England) have five times more parks and general greenspaces than the most deprived areas, 2) those living in urban and ‘most deprived’ areas were least likely to agree that local greenspaces were ‘within easy walking distance’, and 3) people from the most deprived areas are least likely to spend time outside frequently (Natural England, 2019a). The effects of the Covid-19 pandemic have yet to be realised in relation to ‘accessing’ local greenspaces and the costs to property within close proximity to greenspace, however, it is suggested that rural properties are in greater demand and prices have increased (Peachey, 2020). This highlights the very real ‘cost’ of ‘access’ to local green space. The MENE survey 2018/19 showed that

“when adults spend time outside with children present, they tend to travel shorter distances... However, adults experiencing the natural world with children were more likely to do so using their car, compared to adults without” (Natural England, 2019b, p. 8). Therefore, without local greenspaces in urban areas and / or the means to travel (owning a car) there is an even greater chance of reduced access. The Scottish Government is in consultation to deliver free bus travel to all under 22's in 2022. Could more support and campaigns be launched to encourage greener and cheaper travel and access to outdoor spaces? Could organisations promote and publicise public transport access to ‘their’ green space, and work in partnership with more rural bus and train routes? There are some great videos and stories being shared on social media of adventures and journeys into the outdoors via the less ‘conventional’ means (for example, ‘Loch Treig Sup Expedition’, Jessica Philip, You Tube; ‘The Commute: A four day paddle to work’, Beau Miles, You Tube). These suggestions, however, raise the barrier of **time**. Is the ‘getting there’, however, not part of the journey / trip too? The mentioned videos demonstrate the added ‘sense of adventure’ and ‘challenges’ that incorporating the journey as the activity can have. Using public transport also reduces the need to hire staff with higher and expensive driving licences (such as D1) supporting a more inclusive hiring process. Collaborating with local businesses to use / hire their equipment could support local communities, potentially boosting local economies and build relationships between urban and rural communities. Could organisations offer their equipment to one another?

The webinar prompted attendees to consider more deeply the barriers that were perhaps not as obvious to those more privileged. For example, the consequences and implications of ‘getting dirty’ (Collier, 2013). A lack of washing facilities or access to them once returning from an activity or the ‘outdoors’, and the cultural views adds additional challenges and stress, which could result in judgements, bullying, and further exclusion. The additional stress on a child worrying about

taking dirty clothes and kit home may detract from the experience and may cause them to be vulnerable to abuse.

A provided kit list, often quite exhaustive, potentially adds financial and social pressures on children and families. Clothing and kit within the UK outdoor sector are often a symbol of status, symbolic capital. The dominant 'class', however, controls the value of capital (Beames & Telford, 2013). The opinions and views of the 'right kit' is often justified to balance the safety aspects of the activity, however, it excludes many from feeling able to access the outdoors. The insistence of what is the 'correct' kit to have before venturing out has been set to a particular standard of the Westernised way of experiencing the outdoors. It is a difficult balance of keeping people 'safe' and facilitating access. Perhaps consideration is needed in access to that kit and experience of using / wearing it.

"Considerations of food and culture are important to any discussion on social justice" (Breunig, 2019, p. 15). In the first webinar (Starting the conversation – Why EDI matters) 'food' was a key theme that was discussed and as a means of engagement (particularly during lockdown), however, it is also a barrier to participation. It is something that unites and segregates us. "A lack of food can also mean a lack of social interaction" (Elvy, 2021, par. 14). Food potentially links in with 'patronisation' – *'this food is what we should eat on an expedition or residential trip'* with little regard and minimal discussion to the needs of those attending. The 'dominant' or majority of a group often have the say on the menu. "Indeed, food is an excellent entrée to all sorts of interconnected issues, including ethics (treatment of animals), social justice (food security, labour conditions), globalization (migrant workers, transport, industrialized food production), place (what grows here, 100 mile diet), and climate change (what might or might not be able to grow here, impacts of meat eating)" (Russell, Cameron, Socha, & McNinch., 2013, p. 36-37). Deeper consideration and discussion about food within the sector is needed,

further than the 'classic' relating it to Maslow's Hierarchy of Needs (proposed in 1943 on the assumption that human behaviour is universal and lacking in consideration of cultural differences and the context of 'place').

Curious School of the Wild are '**Poverty Proofing**' their work in the outdoors, "to reduce some stigmatizing barriers to participation" (Curious School of the Wild, n.d.b). Poverty proofing involves examining practices and policies, and is likely to be most effective when done in conjunction with a good level of awareness and understanding of the effects of poverty.

The webinar developed a greater awareness of the implications and consequences of socio-economic barriers, however, moving from awareness to action was evidently still a challenge. 'Love Outdoor Learning', however, wrote and shared their story (Inclusivity – socio-economics and the outdoors', 2021) acknowledging their privileges and positionality whilst discussing the effects of poverty in the outdoors, prompted by awareness through the webinar and the BBC's The Adventure Show. Despite a lack of role modelling / representation not being identified as a **key** barrier within the socio-economics webinar, this was someone role modelling, sharing and providing access to 'information' – to their lived experiences.

Some of the suggestions and points made by attendees to assist in removing or reducing the social and economic barriers are:

1. Maintaining access physically – ensuring pathways, gates etc are accessible to the majority/all land users.
2. Will check myself from judging children/people on being 'precious' over getting dirty. Some really just don't want to be, but others have wider implications from becoming dirty outdoors that I hadn't considered before.
3. Particularly struck by the observation that the things I value (our heritage site) are not the only things of value to everyone.

4. Subsidise training for leaders, so develop more representative role models.
5. Engaging community champions proactively to encourage people to access the outdoors.
6. I will stop being scathing about kids who arrive for Forest School on white trainers – never thought about the implication of the cost of being clean!
7. Raising prices is a concern for a centre! This potentially threatens access to the outdoors, yet the parallel is that without raising prices we will be unable to sustain the future access!
8. Equal access for mobility needs – at least most people can get some way into the site/beach/walk using wheelchair / walker.
9. Finding the channels to pass knowledge to those who don't know what they need to find out. Moving outside of the echo chamber amongst our networks.
10. Removing 'privileged' language that acts as a social barrier, e.g. nature reserve.

According to Child Poverty Action Group (CPAG) 46% of children from black and minority ethnic groups live in poverty, compared with 26% of children in White British families (CPAG, 2021). There are a range of factors that cause people to have a lack of resources and cause poverty – living costs, low pay, lack of work, and inadequate social security benefits for example. These factors can **both** influence **and** be influenced by racism, prejudice, discrimination, and unconscious bias.

Becoming Anti-Racist

“All lives matter of course. But some lives experience more hardship, more injustice and those lives are mainly Black due to historical injustice. You must step into the other persons shoes to understand their disparity in life experience”

The Black Lives Matter campaigns have raised a significant amount of awareness (and resistance) to the injustices and oppression black people face daily, again, it is not a new conversation or awareness.

The key racial barriers identified were racism, white privilege, perceptions and cultural difference, and lack of role models / representation. As discussed, the attendees predominantly identified as white, and are wanting to engage, learn, and make changes to the lack of inclusivity in the outdoors. There is a recognition and awareness that there is an issue. However, without addressing whiteness, without acknowledging our positionality and privileges we can fail to disrupt the dominant narratives, fail to embrace others lived experiences and perspectives and there is the potential to patronise, and even portray a form of 'white saviourism' whilst managing feelings of 'guilt', and / or in becoming 'allies' (Dabirir, 2021).

People of colour attendance remained consistent throughout the series (apart from a drop in webinar 6 'women in outdoor leadership', to be discussed). The webinar reflected the conclusions in the literature review, two possible approaches – to adapt the culture or the landscape to meet the needs of excluded groups or encourage excluded groups to adapt to the dominant culture and landscape.

Adapting the narrative to meet the needs of different cultures

“The construct of nature within a given culture group is considered key to perceptions of landscape” (Rishbeth, 2001, p. 352). Jacqueline Scott presented her research and interest in the intersections of 'race, place and nature' – *“in nature the birds, the trees, and the rivers are real, however, how we relate to them is socially constructed... our views of nature reflect power and the relationships in our society”* (Scott, webinar 5). Attendees were inspired to consider the history of colonisation and 'place-based black history' within the UK landscape.

The 'silencing' or 'ignoring' of important and meaningful histories of the land maintains the white narrative, and therefore may not appeal and / or causes feelings of anger and exclusion, a sense of being ignored or silenced, not belonging or feeling welcomed. The 'romanticising' of these places often covers a history of elitism and privilege. Integrating place-based black history within the context of outdoor learning could expand beyond the dominant white narrative of the UK landscape and support the recognising and acknowledgment of the different cultural perspectives, values, and constructs of nature among different groups (see Roberts, 2016). This does not only extend to the places but also to the 'activities' in the outdoors.

Pammy Johal presented a powerful session, asking hard-hitting questions which seemingly inspired many attendees to 'take action'. However, it was emphasised that *"the first step is acknowledging that we are racist, and it's systemic in society, it's systemic in our sector"* (Johal, webinar 5). Having been involved in the sector for many years, Johal presented the frustrations felt within the under-served Black, Asian, and Minority Ethnic communities, there are assumptions made by those in privileged positions (white people) that people of colour felt *"it's not for me" – that's a load of rubbish*" (Johal, webinar 5).

There are people of colour working in and enjoying the outdoors, yet are they recognised, reflected, celebrated, or even seen in the sector? People of colour are left to 'do it for themselves'. *"In multicultural environments...without awareness and knowledge of who is using parks and how – [we] will fail"* (Roberts, 2016, p.345). When people of colour's presence is seen and heard, though, there is backlash, resistance, 'a blind eye' and even attempts to silence (as demonstrated by the 'white lives matter' banners appearing in outdoor spaces).

Johal founded Backbone CIC: Celebrating diversity through adventure (in the 1990's), working with Black, Asian, and Ethnic minority groups across the sector

(Johal, webinar 5). It became evident the frustration and anger felt that the 'conversation' was happening yet again. Why is the 'conversation' 'starting' again and again? Why is the 'wheel being re-invented?'

There is an increase in organisations and groups encouraging and engaging with under-served communities, and these have been driven forward by the communities and individuals who have historically been under-served by the sector. But there is still a significant lack of diversity (particularly at large scale organisations and senior levels), and it is segregated and becoming more so.

“Individuals need to go on their own anti racist journeys before they start challenging systems they don’t fully understand or comprehend”. This comment possibly highlights the systemic and structural barriers, but it may also explain why the conversation keeps 'starting'. How does / Does the sector, our society, deliver information and learning of diversity between different cultures and experiences? between generations? within the hierarchical structures? What can we learn from the past?

Some of the suggestions made by attendees in response to the questions 'what can I do to overcome racism in the sector' and what can I do to make change and become anti-racist? included:

1. Educate self
2. Challenge assumptions and attitudes
3. Be proactive
4. Be brave
5. Speak up
6. Reach out
7. Ask questions

A lot of the answers were on an individualistic level, likely to be due to the phrasing of the questions – ‘what can I do...’. Individual acts, of course, assist in the disruption of racist acts and microaggressions, however, challenging racist systems and structural power imbalances is needed, lest the conversation will need to ‘start’ again. And “*thought must be followed by action*”. However, it seems individuals need to feel ‘safe’ to raise uncomfortable and challenging issues and conversations or to take action.

‘Safe’ and ‘brave’ spaces are historically and inextricably linked to the outdoor sector – ‘challenging’ activities, personal development agendas etc. The narratives that these spaces originate from need further consideration to support a more diverse and cultural understanding.

- What is a ‘safe’ or ‘brave’ space?
- Is it possible to “truly feel protected from physical, emotional, psychological, and social harm, danger, or risk”? (Duffy, 2021, par. 10)
- Who needs safe spaces and why do they need those spaces?
- Who needs to be brave, and why does that space need to be created?
- What happens when we ‘leave’ those safe and / or brave spaces?

Privileges perhaps afford some to feel braver and safer than others (Duffy, 2021).

Breunig (2019) explains the concept of ‘contested spaces’, “a space [that] acknowledges the role of privilege and oppression in teaching, learning, and leadership environments” (p.17).

Women in Outdoor Leadership

The webinars were predominantly attended by those identifying as female (an average of 69%), for this webinar 81% of attendees identified as female. This meant that there was a lot more ‘lived experience’ to draw from amongst the attendees.

Due to the variety and scale of the 'outdoor sector' it is difficult to obtain up to date information about the numbers of women and men (female and male) working in the outdoor sector. 'Land & Wave' conducted their own research and concluded "there are significantly fewer women than men working in the outdoor / adventure sector in the UK", their research also revealed "how racially polarised the outdoor / adventure sector seems to be... as much as 98% white caucasian" (Senior, 2020). The Outward Bound Trust revealed similar findings. This data primarily drew on the 'technical' qualifications often required for positions within the outdoor / adventurous activities area of the sector, further examination is needed to include 'conservation and environment', 'educational' and 'youth work' areas of the sector. This also reinforces the much-contested discussion of the 'values' placed on **technical** and **interpersonal** skills and the links to gender role conditioning (Warren, Mitten, D'Amore & Lotz, 2019), but also to the implications of socio-economic 'status'.

The challenges raised for women working as leaders in the outdoors were sexism, perceptions, representation / role models, and menstruation / menopause / child-birth. It was evident throughout the webinar that there was a great deal of experience and knowledge about the challenges women faced. The challenges raised are reflected within the literature and evidently also apply to women accessing the outdoors, not only women in a leadership context. 'Sexism' being the biggest challenge to overcome. The 'title' of the webinar and question asked had a difference to the other webinars. This use of language, taken literally, suggested this was about **women as leaders** in the outdoors, not barriers or challenges that prevent 'women' from accessing the outdoors, or **gender** bias. This may suggest that it was '**for** women' and possibly explains the drop in male attendance and increase in (white) female attendance. However, does 'silencing' the words and experiences of **women** to encourage male engagement or attendance not reify the

entrenchment of male dominance and privilege? This question can and should also be applied to other characteristics and group identities.

Dr Linda Allin presented the multiple 'group' and 'individual' identities a person can have, yet questioned why she had not identified herself as a 'leader'. The webinar presented the progress made and the remaining challenges for women, beginning with the emphasis that women are still under-represented within the outdoor sector particularly in the higher end qualifications and leadership roles. It was recognised that progress had been made in some areas regarding women in the outdoors, however, the involvement of women of colour and the LGBTQ+ community for example was very much missing and needing work. The 'debate' of whether gender discrimination / inequality still occurs raised the importance of recognising one's privilege. It raised the issue of 'assimilation', a tendency to 'assimilate' or integrate into the (dominant) surroundings or culture, in the outdoor sector, this could lead to assimilating into gender conforming roles or behaviours that prevent or deter women from development or progression. Women are often caught in a double bind "if they develop their competence, they are masculine; if they do not, they are not socially valued and learn to devalue themselves" (Baruch, 1974, as cited in Warren & Loeffler, 2007, p.109). Sharing findings and experiences of women that have been within the industry for many years revealed that accessing the outdoor industry was still a challenge due to gender 'norms'.

"Single sex [women specific] courses are not new" (The Pinnacle Club for example established in 1921), and the benefits of them are researched and recognised (Hornibrook, Brinkert, Parry, Seimens, Mitten & Priest, 1997; Allen-Craig, Gray, Charles, Socha, Cosgriff, Mitten, & Loeffler, 2020). 'Women only' groups were created to deconstruct gender stereotypes, particularly that only men **led** or were 'capable' in the outdoors. They have become 'safe' and 'brave' spaces to successfully support young women's development (Whittington, 2018), they are

empowering, supportive spaces for women to express their physicality. There is a tension, however, with 'women only' groups, 'women specific' job adverts or leader requests. This is perhaps due to the gendered perceptions, stereotypes, and roles remaining, and a lack of understanding of why these groups form or are needed. The International Handbook of Women and Outdoor Learning (Gray & Mitten, 2018) is a great resource of literature and studies that demonstrates the presence of women in the outdoor sector for many years and the benefits of this, although at an exclusive cost of approximately £150.00, or via higher education resources, it is not easily accessible, and perhaps contributes to the silencing or ignoring of women's voices in the sector.

Kate O'Brien spoke about The Outward Bound Women's Leadership course, a programme aimed at *"attracting and retaining an Instructor Team which more closely represents the backgrounds of the young people we work with"*. Recognising the history of Outward Bound was important in understanding why Outward Bound had decided to tackle diversity issues and move forward. Applications for the course revealed that 'feelings of not belonging', 'lacking in confidence' for technical ability, being 'de-valued' were repeatedly given. These are the *issues* that needed to be tackled to create a gender balanced workplace. The experiences of the women that enrolled on the course (and within the webinar) revealed the impact of 'microaggressions'⁵. The research on the course found that confidence in technical ability grew, identifying that there is a 'competence – perception gap', the concept that technical qualifications were on a 'pedestal' that seemed out of reach. It seemed that by doing 'skills audits', 'feedback', 'progressive learning' within that 'learning environment' the confidence of the women to achieve grew. This was also reflected in the development of the women's value of self and strength. The study also revealed a 'pressure' on women to always be on their 'A game', and that the

⁵ "Microaggression consists of subtle verbal, nonverbal, and environmental signals that relay alienating or demeaning messages on the basis of sex, gender, and other dimensions of diversity" (Jordan, 2018, p. 223).

course lifted this pressure and created a willingness to participate in ‘learning enhancing behaviours’. The key things that contributed to these significant developments for these women were: 1) **A supportive environment** (“*not to be confused with easy!*”), 2) The **course Ethos** – Growth Mindset, 3) The **Course Structure** – Technical, Inter-personal and intra-personal, and 4) **Female Peers**.

The webinar reiterated the benefit of ‘women only’ spaces, there was a sense of camaraderie and confidence. Attendees were inspired to become or keep role modelling, and to support or introduce ‘women only’ groups.

There is an increase of women utilising various forums to express their needs and experiences. However, as already known the sector is dominated by white people, and without challenging the systemic racial and socio-economic injustices, the role models, research, campaigns, and graphics within the sector and society (to combat sexism) has primarily involved white women. The lack of role models for women of colour, lack of development or progress, and the exclusion demonstrates a further segregation. Having to ‘choose’ between tackling racism or sexism has resulted in a need for further ‘specific’ groups to be created to combat intersectional issues (Black Girls Hike for example). White women do not have to face the challenges of racism as well as sexism in a white dominant narrative. Without acknowledging the intersections, further segregation (and isolation) is happening. How are women of all ethnicities working together to combat the issues of inequality?

The challenges raised potentially have a greater complexity when intersected with different cultures and levels of poverty. Menstruation, menopause, and childbirth, for example, can be experienced, perceived, and understood very differently due to cultural, religious, and / or socio-economic backgrounds (see. Bobel, Winkler, Fahs, Hasson, Kissling & Roberts, 2020). As can the perceptions of sexism and gender stereotypes. Intersectional issues will only be noticed and / or

understood if people WANT to notice them and learn more. It is perhaps a privilege to not HAVE to.

Disability

The demographics of attendees did not include asking about disability. The outdoor sector is often assumed to be 'exclusively' for able-bodied people, there is 'ableism' (discrimination in favour of able-bodied people) within the sector. In the 2019-2020 Family Resources Survey over 14 million people reported a disability in the UK (1 in 5 people, 20% of the population) (Gov.UK, 2021). The Equality Act defines disability "if you have a physical or mental impairment that has a 'substantial' and 'long-term' negative effect on your ability to do normal daily activities" ("Definition of disability under the Equality Act 2010", 2021). (The Equality Act does not apply to Northern Ireland, however, there is disability discrimination legislation).

The 'Social Model of Disability' is the preferred view of disability by those living with a disability, in contrast to the 'Medical Model of Disability' (Barnes, 2019; Crosbie, 2016). "The Social Model is a deliberate attempt to shift attention away from the functional limitations of individuals with impairments onto the problems caused by disabling environments, barriers and cultures" (Barnes, 2019, p. 20). In contrast to historical, structural, and 'scientific' justifications that viewed disability as not 'normal' and having impairments or 'medical 'deficits' resulting in it needing to be 'cured' or 'solved' (Barnes, 2019, Crosbie, 2016). The Medical Model is seen as creating a feeling that "the individual is not accepted as a person with differences or limitations" (Crosbie, 2016, p.380), and assumes that the disability will reduce the person's quality of life and ability to live a 'normal' life. "The Social Model rejects the concept that an individual must be 'normal' to enjoy the full range of human experience, arguing that an impairment should not constitute a barrier to inclusion

or access” (Comberousse, 2019, par. 7). The history of how the UK has viewed people with disability reveals an understanding of the entrenched ‘stigma’ and ‘patronisation’ towards those living with disability.

Sue Bott (CBE) presented a thought-provoking session emphasising the importance of the Social Model of Disability and the legislation. Bott raised ‘the carrot and stick approach of motivation’ (a motivation theory to elicit desired behaviours), presenting the stick as the legislation – *“it’s the law.. the law says you’re not to discriminate against disabled people”*, and the carrot(s) as increasing access figures, spending power, *“what would you want for yourself?”* if it were to happen to you, and feeling inspired to **want** to include people living with disability. This motivation theory presents the question ‘what motivates you / your organisation?’

Highlighting the law raised the point of ‘reasonable adjustments’ to prevent discrimination against people living with disability. Bott delivered the important point: **treating disabled people the same as everyone else** (commonly seen as treating everyone ‘equally’) **without reasonable adjustments results in exclusion and discrimination.**

The barriers identified (facilities - including toilets and equipment, access - transport, information, and physical barriers, and cost) emphasised the responsibility of society to ensure inclusivity of people living with disabilities. Access was identified as a key barrier. Without addressing ‘physical’ access issues the sector is perpetuating the assumption that the outdoors is for able-bodied people. But ‘access’ also very importantly includes access to information.

Craig Grimes, Founder of Experience Community CIC, presented the work he does providing day trips for people with disabilities and creating films and information about walks and other leisure activities. Grimes’ key point was about providing information to enable people living with disability to make their own decisions about the ‘levels’ of activity they could take part in, rather than treating those living

with disabilities as a homogeneous group. Much like those living without a disability, being able to choose and decide about a suitable hiking or climbing route (for example) requires having access to **information**. The inclusion of information that is crucial to people living with disability in accessing the outdoors is not often at the forefront of those who do not have to think about or consider it. Yet, is it not a reasonable adjustment to provide information that enables people to make decisions based on their own resources and circumstances, rather than simply saying it is not accessible (perhaps due to costs and / or environmental barriers). This emphasises the need and benefits to involve or collaborate with the very people affected, to include diverse perspectives.

Grimes also spoke about confidence, developing confidence in ability and the equipment is needed. *“We kind of expect people to drive for a couple of hours and then try a piece of equipment that they don’t know if they can do or go on a route that we don’t know if they can achieve”*. Much like in the socio-economic webinar there are assumptions made about what equipment (or routes) are suitable and that it is ‘obvious’ in its use and purpose, which can lead to a poor or bad experience and deter future engagement.

Providing information extends to transport and facilities available. Looking at intersectional issues demonstrates that providing information about transport to and from green spaces can support those living with disability and those living in poverty (see Socio-economic inequalities), providing information about facilities can support those living with disability, people with children, people of different cultures, people who menstruate, to have the information they need to plan and prepare and / or make decisions.

The Equality Act states that a person automatically meets the disability definition from the day one is diagnosed with HIV infection⁶, cancer or multiple sclerosis ("Definition of disability under the Equality Act 2010", 2021). These are all 'hidden' disabilities. There are many hidden or invisible disabilities including mental illnesses and learning disabilities, this is a very complex area (perhaps due to the stigmas associated and the interpretations or understanding of the Equality Act definition) that cannot be fully explored within this report. There has, however, been an increase in research relating to the benefits of the outdoors for those living with mental health diagnoses (Richards, 2016) and the benefits of the outdoors on mental health (Mutz & Muller, 2016; Pearson & Craig, 2014). This has led to a growth in organisations creating and developing practices to serve those living with short term or long term mental ill-health – collaboration between outdoor and psychology professionals to provide adventure therapy, conservation psychology, 'healing gardens' etc. (Richards, 2016). However, the comments relating to women highlighted an intersectional issue of perceived 'weakness', and how an assumption based on gender stereotypes (group memberships) can exclude women (men) and / or a person living with an invisible disability.

More females reported a disability than males in 2019-2020 (Gov.UK, 2021). The gendered roles and expectations of men may be a factor. Research does show, though, that there is a historical lack of women's involvement and perspective (across all fields and sectors), emphasising the value and importance of inclusion and lived experiences. This is not specific to women either.

According to the United Nations Department of Economic and Social Affairs (UN DESA) 'Women with Disabilities Fact Sheet' "Every minute, more than 30 women are seriously injured or disabled during labor... However, those 15 – 50

⁶ According to the National Aids Trust "The proportion of people accessing HIV care in 2019 who acquired HIV transmission through heterosexual sex (45,445 - 46.1%) is very similar to the proportion of people who acquired HIV through sex between men (45,771 - 46.4%)" (National Aids Trust, 2019).

million women generally go unnoticed” (UN DESA, n.d). Whilst these are global statistics, which highlight the effects childbirth can have on women, it is an example of possible hidden / invisible ‘illnesses’ and worthy of consideration. Geography, socio-economic status, culture, ethnicity, and many other factors will undoubtedly play a part too. However, this webinar had the highest percentage of male attendance (see p. 5 fig. 4). This is interesting as it suggests disability in the outdoors has a higher ‘interest’ to men. The historical and societal awareness and ‘promotion’ surrounding (physical) disability in the outdoors can often have a military and male context.

The webinar prompted attendees to consider the perspectives of those living with disabilities and inspired attendees to act and make changes moving forward (see Appendix. 3). A key action was the recognition of facilitating autonomy and considering / implementing methods that supported access to information. This is an action that can also benefit and support other under-served groups (see p. 17 for example).

LGBTQ+

Language and terminology relating to the LGBTQ+ community is incredibly important. It can be overwhelming and potentially deter people. This is also reflected in other group memberships. Terms and definitions, however, are always evolving and changing and can mean different things to different people. Stonewall offers an ‘easy read definitions of lesbian, gay, bi and trans’, however, there are many more terms and definitions presented within their ‘glossary of terms’, including Intersex, Queer, Non-Binary, Gender Fluid (all terms that were used within the webinar by presenters or attendees) (see Stonewall, 2017). The development and progress of ‘identity’ and use of language is continually evolving. A key

movement for LGBTQ+ communities and women are challenging ‘heteronormative’⁷ language and behaviours.

The LGBT Foundation produced a report titled ‘Hidden Figures: LGBT Health Inequalities in the UK (2020) which revealed that LGBT communities had lower levels of physical activity compared to the general population, “suggesting a greater risk of developing a long-term condition” (LGBT Foundation, 2020, p. 48). Research also reveals a prevalence of mental health concerns and issues amongst the LGBTQ+ community (NIESR, 2016). This is a key argument for the importance of ensuring the LGBTQ+ community can access the outdoors.

This was the only webinar in which the polls asked ‘directly’ about identifying with the LGBTQ+ community. There is seemingly very little data within the outdoor sector that includes asking about LGBTQ+ identity. “No robust and representative data of the LGBT population in the UK currently exists” (Government Equalities Office (2018, p. 7). (This may change once the results of the 2021 census are released). Although there are several reports and surveys targeting the LGBTQ+ community that reveals valuable information and data. A key challenge in collating this data is that people must be willing to self-identify, this is a ‘hidden’ or ‘invisible’ identity. Why might people be reluctant to self-identify? The key challenges identified by attendees for the LGBTQ+ community in accessing the outdoors (35% of whom identified as part of the LGBTQ+ community) are homophobia, alienation, perceptions and understanding, and facilities - accommodation.

‘Acceptance’ attracted attention in the word cloud. A study conducted in 2008 revealed the challenges gay and lesbian practitioners experienced in outdoor education in the UK, acceptance (particularly of gay men) was a major issue of concern in the affect it could have on their careers (Barnfield & Humberstone,

⁷ Heteronormative – suggesting or believing that only heterosexual relationships are normal or right and that men and women have naturally different roles (Cambridge Dictionary)

2008). Many studies conducted discuss the 'stigma' of women in the outdoors and the assumptions of being 'lesbian' and the negativity of this, it is seen as a great insult(?). The history of oppression, prejudice, and discrimination against the LGBTQ+ community was not raised within this webinar. The history may develop an understanding of why the LGBTQ+ community do not feel accepted, why, and how 'Pride' originated, and why there has been a need for changes to legislation. It may reduce stigma, bias, prejudice, discrimination, and stereotypes and lead to a deeper understanding of the LGBTQ+ community and clearer perspectives.

The Gay Outdoor Club (GOC) presented an overview of the club. It was established in 1974 and is one of the oldest gay activity clubs in the country. Peter Blackburn (Chairman of the club) explained that it was met with resistance when it was formed and that it was very much a *"safe space for LGBT people to meet and enjoy the outdoors without getting the grief from the wider community"*. Blackburn mentioned *'how far we've come'* in comparison to 40 years ago. The acknowledgement of progress is good, however, the fluidity of change as cultures and societies interact and evolve to create and reveal new identities and knowledge demonstrates EDI is a continual process. The research and data reveal that the LGBTQ+ community is still met with resistance (perhaps more silently than before) and still struggles to be accepted (as are people of colour, women, people living with disabilities, and people living in poverty). Hearing from a long-serving organisation emphasised the need for continual professional development (CPD). The presenters were open about how they were struggling to ensure they too were inclusive, they struggled to recruit other members of the LGBTQ+ community, young people, people of colour, women, and were wanting to find solutions themselves.

Dawood Qureshi shared their story of how nature supported and empowered them on their journey of identity, to become a role model, and the importance of representation. Qureshi demonstrated how we have multiple identities, identifying

as non-binary, gender fluid, queer, a person of colour, a marine biologist, film maker and many other 'memberships' that make them who they are today. "*A lot of queer people feel invisible in this industry*", hiding out of fear, emphasising the implications of 'hidden' or perhaps 'silenced' identities. "Hiding a stigmatized identity can result in a lowered sense of belonging, and even actual social rejection" (Newheiser & Barreto, 2014, p. 58). It can sometimes be assumed that having a 'hidden' identity or group membership has more benefits than having more 'obvious' ones, yet as this report has demonstrated they all have challenges that have impact. Research has highlighted (due to stigma, bias, and stereotypes) reactions to 'hidden' identities can be sudden and damaging (Berkley, Beard & Daus, 2019). Yet, "when compounded by the intersection of various identities in many LGBTQAI+ people" there are challenges and contradictions (Scharrón-Del Río, 2020, p.294). These are influenced by context and other privileges. Representation is equally important for those with hidden identities, particularly to assist in deconstructing myths, stigma, and fears. There is a 'familiarity' with the history of those living with disabilities - the belief that 'they' are not 'normal', a need to be fixed, hidden, or cured. Historically, significantly traumatising 'therapies' or 'treatments' were applied to 'cure' people of their homosexuality, however, the methods / punishments varied depending on privileges (Carr & Spandler, 2019). There is a significant and complex history which we could potentially learn from today.

The suggestions in tackling the challenges and barriers for the LGBTQ+ community reflected that of other webinars – include the voices of the community, role models, continue to educate self (Appendix. 4). Wearing rainbow laces (lanyards, pins, flags) generated a good response. Yet, actions must be supported by behaviours and attitudes too. Facilities were raised as a key barrier, there was no discussion or presentation about the challenges in accessing facilities for those that identify as transgender, genderfluid, or for people who do not subscribe to societal

expectations of typical gender expressions or roles. This area is heavily 'debated', contested, and uncomfortable for some, yet it is an important conversation to have.

Conclusion

The report has demonstrated the value of intersectionality, and when barriers are investigated using an intersectional framework they can apply to multiple individual and group identity memberships, revealing the importance of "reflecting on our own positionality" (Fotopoulou, 2012, p.24), our privileges, and the overlapping structural and systemic barriers. The lack of historical knowledge or awareness and confusion of language may be contributing to misunderstanding, bias, normativity, and stereotypes, ultimately preventing integration and disruption to dominant (exclusive) narratives.

The removing, hiding, silencing, or ignoring of experiences, voices, histories of oppression, campaigns, changes, and movements supports some to pretend or believe that the conversation is 'new', or even 'done'. This adds to the challenge of the 'continual conversation' rather than actions being taken. What position is held, what privileges we have, what stage of the EDI journey, and what motivates us, will all influence and affect actionable behaviours and outcomes in reaching INclusivity in the OUTdoors. We must consider our positions of privilege, address the structural, systemic, and institutional issues that prevent or delay the changes needed.

It should be noted that there is great work being done to develop INclusivity in the OUTdoors. But, people are at varying stages of their own EDI journeys, some have been on their journey for 40+ years whilst others are just beginning, some may be satisfied that 'changes' have been made whilst many feel more is very much needed. The fluid and continual interaction and changes between and within

societies and cultures, however, emphasises the need for continual development and change. The webinar series enabled people to gain access to information from those with lived experiences, develop understanding and awareness of EDI issues, share ideas, experiences, and solutions, and promote / recognise the importance and value of EDI within the sector, and this should be a continual process. It has emphasised the value and importance of sharing and working together. However, individuals and organisations must take responsibility for developing their knowledge and understanding of EDI continuously and collaboratively, and commit to implementing changes and actions that make and maintain the sector a diverse and inclusive place.

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