2024-06-10

Equity-Deserving Groups, Sport, and Recreation in Calgary: An Analysis of Equity, Diversity, Inclusion, and Accessibility-Related Policies

To, Andy

UNIVERSITY OF CALGARY

Equity-Deserving Groups, Sport, and Recreation in Calgary: An Analysis of Equity, Diversity, Inclusion, and Accessibility-Related Policies

by

Andy To

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE

DEGREE OF MASTER OF SCIENCE

GRADUATE PROGRAM IN KINESIOLOGY

CALGARY, ALBERTA

JUNE, 2024

Abstract

Equity, diversity, inclusion, and accessibility (EDIA) policies play a crucial role in addressing the many reported barriers equity-deserving groups experience in relation to Canadian sport and recreation. Recognizing this, I examined the publicly available EDIA-related policies and statements of 76 multi-sport facilities across Calgary, Alberta, Canada. Drawing on Kimberlé Crenshaw's theory of intersectionality, an intersectional anti-oppression framework, and relevant empirical literature, I conducted a critical discourse analysis on the statements and policies found. My analysis led to the creation of three themes for statements: (1) all are welcome, (2) some are welcome, and (3) land acknowledgements, and four themes for policies: (1) codes of conducts, (2) zero tolerance policies, (3) targeted policies, and (4) bylaws. Most statements and policies fell far short of being effective or impactful for equity-deserving groups, particularly (but not only) because they were often absent of specificity and actionable items while also failing to address intersecting systems of oppression. My findings underscore the need for more comprehensive and intersectional anti-oppression EDIA policies in sport and recreational facilities to address systemic inequities and foster true inclusivity.

Key words: equity, diversity, inclusion, accessibility, critical discourse analysis, policy, Calgary, anti-oppression, intersectionality, sport, recreation

Acknowledgements

First and foremost, to my supervisor, Dr. William Bridel. Words cannot express my level of gratitude for everything you've done for me. Thank you, as always, for your all your mentorship, friendship, understanding, encouragement, and support. Thank you for believing in me, taking me on as a graduate student, and fostering an environment where I was able to grow into the person I am today. Your invaluable teachings and guidance have not only empowered me, but also my students, as I carry on your legacy forward in the cycle of learning and mentorship. I am forever grateful and honored to have had you as my mentor. The lessons I learned from you will remain a guiding light for me throughout my life's journey. I am proud to be a member of your Fab Lab.

Thank you to my committee members, Dr. Simon Barrick, and Dr. Marty Clark, for their support, advice, and mentorship. Your kindness and encouragement, especially during my first NASSS conference, have left a memorable mark on my experience, and for that, I am truly grateful.

To Dr. Cari Din, thank you for not only your support as one of my committee members, but also for your endless mentorship in teaching and learning, and for our continuous wheel-and-walks. Thank you for empowering me and challenging me to become a better learner and teacher. Your teachings, especially to embrace the "pit", is an invaluable treasure I carry forward for the rest of my journey.

Thank you to the Crab Lab for their unwavering friendship and support. To Caitlin, for being a wonderful senior Fab Lab member and friend. Your willingness to always help and lend a guiding hand never goes unnoticed. Thank you for all your advice, company, and time over the past two years. To Ray, my office mate, thank you for the enriching conversations and your friendship during our time together in the office. I am truly grateful for the bond we've shared and the memories we've created. To Bessie, thank you for your friendship and shared experiences, navigating our graduate studies together. Thank you for being a steadfast companion throughout this process. Here's to the memories we've created and the growth we've experienced side by side.

To my sister, Anna, and my cousin, Catherine. Your support has been the cornerstone of my journey, shaping me into the person I am today. Words cannot express my gratitude and love for all that both of you do. Thank you for believing in me. Your support has not only helped me navigate through difficult times but has also inspired me to strive for greatness.

To Mannat, one of my closest friends. Your endless advice, friendship, empathy, support, and laughter has made the transition from undergraduate to graduate school more manageable. I cherish all the memories we've made during this journey, and I am so excited to see how you will change the world. Thank you for being who you are, and for all your empowering work within and outside academia.

To Syed and Brian, my brothers from another mother. Your friendship, advice, support, and brotherhood have been pillars during both the highs and lows of life. It is through your enduring support and encouragement that I've grown into the person I am today, filled with gratitude for the profound impact you've had on shaping my journey. Thank you.

To my students, thank you for being a source of inspiration and growth. Thank you for continuously challenging me to become a better person, both personally and professionally. Your ambitions and dreams serve as a constant reminder of the significance of pursuing my own aspirations. It is through your enthusiasm and determination that I find renewed motivation to strive for excellence. I am forever grateful for the opportunity to learn and grow alongside each of you.

To Chanita, the love of my life. I would not have got this far without your unending support, encouragement, friendship, and love. Thank you for putting the wind in my sails, for being the light when I am lost at sea and being my anchor so that I never strayed too far. Thank you for everything that you do and more.

Dedication

This work is dedicated to Ngoc Tran, my mother. Thank you for everything you do – your support over my entire academic journey enabled me to get to where I am today. Thank you for instilling in me the value of hard work, and to never falter in the face of adversity. Thank you for being brave, moving to a foreign country, in hopes of a better future for you and your family. Thank you for sacrificing your own dreams and ambitions, so that mine can come true.

Table of Contents

Chapter 1: Introduction and Review of Literature

1.1 Introduction

My interest in inclusion and accessibility in sport and recreation sparks from the experiences of my mother, Ngoc. Growing up, my mother would tell me stories of how she enjoyed participating in outdoor play, such as soccer and jump rope, however, she did not have time or money to partake in such activities. Furthermore, many sports and activities she participated in often were not defined as "sport" in the Canadian context. As a result of financial barriers and prevalent stereotypes regarding the types of sports and recreation activities, my mother believed that she was not "cut out" to be a member of Canadian sporting and recreation institutions. There were few racialized women at these facilities, and even fewer women of Vietnamese-Chinese heritage participating in such programs. Additionally, significant language barriers exacerbated my mother's sense of exclusion. These barriers were evident in program brochures and subsidy and financial assistance applications, all of which were exclusively in English. Today, I see my aging mother with various health detriments from extremely laborious jobs who is hesitant to join and partake in sport and recreation due to lack of confidence in her social and physical abilities, especially beyond her own ethnic community as a first-generation Vietnamese-Chinese Canadian. As a first-generation Canadian, my mother sacrificed her own pleasures and hobbies to provide for her children. I thought my mother's experience was the norm, since it was a common occurrence from other first-generation Canadians I knew.

Growing up, I encountered similar exclusionary experiences in sport and recreation in relation to being an ethnic minority. Throughout my adolescence, for example, I participated in badminton and was part of my high school team. Despite the badminton team's Division 1 status, I frequently heard from other high school athletes that badminton was not a "real" Canadian sport. Furthermore, the basketball team often expressed annoyance over our use of the

gymnasium for practice, complaining that the gymnasium should be prioritized for “more important” sports like basketball. Such sentiments were not unique to basketball; similar remarks came from the volleyball and football teams. Consequently, members of the badminton team often felt like the “Other” while participating in a sport they loved. We consistently encountered the assertion that our interests in badminton diverged from the conventional “Canadian” sporting ideology. Additionally, comments were frequently made by many of the athletes on such teams, that it was more suitable for individuals like us, of Asian heritage, to engage in racquet sports, as it was perceived as unsuitable for “our people” to excel in other athletic pursuits. Nevertheless, despite coaches acknowledging such discriminatory remarks from other athletes, instances of microaggressions often resulted in minimal consequences.

Such inequities and lack of participation, I believed, corresponded with the type of sport in which I participated. Badminton was an affordable sport, especially when compared to hockey or football. I believed that financial barriers contributed to these inequities and discriminatory behaviors, making it difficult to participate in what is often perceived as “Canadian” sports. However, various literature indicates that there exist significant barriers to inclusion in sport and recreation, which I elaborate on later in this chapter.

Equity, diversity, inclusion, and accessibility (EDIA) policies have been established in Canadian sports to address various inequities, injustices, and harms that marginalized people may face. Policy analysis is one way to gain insight on organizations’ commitment to equity, diversity, inclusion, and accessibility. Peers and colleagues (2023) investigated EDIA policies at the national sporting organization (NSO) level, finding that despite the creation of EDIA policies by various NSOs, many were ineffective. In brief, despite some EDIA policies at the national sport organization (NSO)-level having actionable statements and specific, measurable goals

related to gender discrimination, other identity categories, such as disability and Indigeneity, were often referenced in policy in far less explicit and actionable ways (Peers et al., 2023). Moreover, racialized persons and groups were virtually invisible in policies; when race was included, it was part of a "laundry list" of overarching inclusion and anti-harassment policies and statements and/or in statements about punishing explicitly racist individuals (Peers et al., 2023). Additionally, these policies often did not bring any significant change; rather, they served to maintain the status quo, where certain groups were still marginalized or excluded. Furthermore, these inclusion policies often had the opposite effect of their intended purpose, leading to the normalization and reinforcement of exclusion for marginalized groups instead of promoting inclusion.

Learning from the insights shared in Peers and colleagues' (2023) research, my interest in meaningful and accessible EDIA policies was ignited. Reflecting on my own experiences, I realized that barriers to inclusion in Canadian sport extended beyond financial obstacles. This realization prompted my research journey, which aimed to investigate EDIA policies and statements, with a specific focus on race and ethnicity, in sport and recreation institutions across Calgary, Alberta. Inspired by the stories of marginalized individuals striving for belonging, my research sought to shed light on avenues for fostering inclusivity in these spaces.

1.2 Project Overview

Inclusive policy in sport and recreation is critical in reducing barriers equity-deserving groups face. Although EDIA policies have been examined at the national sporting organization level, literature is limited in relation to local EDIA policies at sport and recreational facilities. Therefore, my interest in this project was understanding what current EDIA policies and statements exist at a local level. In this chapter, I first define terminology critical to my work. I

then discuss some current literature relevant to equity, diversity, inclusion and accessibility in sport and recreation in the Canadian context. I then close this chapter stating the purpose of my thesis and research question, as well as mapping out my thesis.

1.3 Definitions

The following definitions provide a starting point when discussing EDIA in sport and recreation in the Canadian context. There are multiple definitions, or similar terminology used in literature to describe the same term, such as equity-denied groups and equity-deserving groups. As such, it is important to discuss the definitions that I have selected and to note that the definitions align with my own beliefs and that therefore set the foundation for my work.

1.3.1 Settler Colonialism

It is important to discuss how systems of oppression, such as settler colonialism, contribute to discrimination of marginalized groups. Therefore, I find it important to provide a definition of settler colonialism in my work, as it is one of the dominant systems of oppression within the Canadian context (Nath et al., 2018). I turn to Cavanagh and Veracini (2017) as a starting point to develop my understanding of colonialism and settler colonialism. Colonialism may be defined as how a colonizing country establishes control over another region (often of less power), exploiting the colony to benefit the colonizing country (Cavanagh & Veracini, 2017). In contrast, settler colonialism may be defined as a system of unequal relationships, where colonizing powers displace Indigenous populations through the permanent settlement of their (the colonizing powers') population (Cavanagh & Veracini, 2017). A key distinction between colonialism and settler colonialism is that settler colonialism emphasizes the permanent settlement of colonizers, where Indigenous populations are displaced, marginalized, or removed.

I refer to settler colonialism in my work, as Canada is a settler nation built by White European settlers.

1.3.2 Equity, Diversity, Inclusion and Accessibility

Definitions crafted and published the Government of Canada's Interdepartmental Terminology Committee on Equity, Diversity, and Inclusion, were instructive in my work. Diversity is defined as the unique attributes, traits, and characteristics found within an organization, group, society, or an individual (Government of Canada, 2022). Equity is described as the recognition of the different circumstances an individual may have, traditionally for historically underrepresented groups, and allocates resources and opportunities to such groups to obtain an equal outcome (Government of Canada, 2022). Equity aims to eliminate the disparities and disproportions that are rooted within historical, as well as contemporary oppressions and injustices (Government of Canada, 2022). Inclusion is defined as the active, intentional, and continuous engagement with diversity, to establish an environment where all peoples feel welcomed, respected, and valued, fostering a sense of engagement, and belonging (Government of Canada, 2022).

The Interdepartmental Terminology Committee of the Government of Canada defines accessibility as the quality of an environment that enables a person to access it with ease (Government of Canada, 2022). I found this definition of accessibility somewhat vague, lacking in specificity, so I turned to the definition of accessibility by Equitas (2018). Equitas, a non-government organization whose mission is to advance equality, social justice, and respect for human dignity through educational programs, defines accessibility as:

> ensuring the ability for everyone, regardless of disability, to have access, use, and benefit from their environment. Accessibility means having the necessary conditions to reduce or

> eliminate the barriers that hinder the full and effective participation of persons with disabilities on an equal basis with others. (Equitas, 2018, para. 5)

In contrast to the Government of Canada's definition, I found Equitas' definition offered a clearer understanding of the multifaceted nature of accessibility. Moreover, Equitas' definition of accessibility aligns with my own values and beliefs and understanding of inclusivity and equity, particularly because it addresses barriers that are beyond the physical realm.

1.3.3 Equity-denied, Equity-deserving, and Equity-seeking Groups

The terms equity-denied, equity-deserving, and equity-seeking are often used interchangeably in academic work and elsewhere. The Government of Canada (2022), however, offers distinct definitions for each, thereby delineating their respective nuances. According to the Interdepartmental Terminology Committee on Equity, Diversity and Inclusion, equity-denied groups may be defined as a cohort of individuals who face various barriers, preventing them from having access at an equitable level to resources and opportunities which are readily available to other members of society, due to systemic discrimination. Equity-denied groups in Canada include women, Indigenous people, people with disabilities, the LGBTQ2+ communities, religious minority groups, and racialized individuals (Government of Canada, 2022). In contrast, the term equity-deserving groups may be used to highlight that equity should be achieved through systemic, cultural, or societal change, and the duty of seeking equity should be placed on those who are not members of equity-deserving groups. The term equity-seeking group highlights the communal actions from various groups, fighting for equal access to resources and opportunities through social justice and reparation. (Government of Canada, 2022).

I have adopted a combined definition of equity-deserving groups from Global Water futures (2021) and the Government of Canada (2022), as I found the Government of Canada's definition fell short in specificity. Global Water Futures is a collaborative research program in Canada dedicated to addressing challenges in water management and sustainability, incorporating equity, diversity, and inclusion practices (Global Water Futures, 2021). According to Global Water Futures (2021), equity-deserving groups include Black, Indigenous, People of Color, Women, People with (dis)abilities, and 2SLGBTQIA+ people, emphasizing their deserving of representation and belonging. Combining both definitions aligns with my belief that equity should be actively practiced by those in power, rather than burdening marginalized groups alone.

1.3.4 Sport and Recreation

There are many definitions of sport. The one I found helpful is that sport is "an activity involving physical exertion and skill, especially one regulated by set rules or customs in which an individual or team competes against another or others ("Sport", n.d., para. 4). I landed on this definition because my interest is in organized sport as offered through local organizations and clubs. Recreation, in contrast, may be defined as an "activity or pastime which is pursued for the pleasure or interest it provides ("Recreation", n.d., para. 3). I believe that sport and recreation overlap (and indeed are sometimes used interchangeably in some literature), in that sport can be participated in as a recreational pastime but still governed by official rules; there are also other forms of recreation that are physical (e.g., hiking, rock climbing, para-skiing) that people do outside of official organizations and institutionalized rules and regulations.

1.3.5 Policy and Statements

For my project, I recognize the complexity involved in distinguishing between policies and statements. To address this complexity, I adopted a combined definition of policy derived from the Government of Canada (2021) and Tight (2019) to distinguish policies from statements. According to the Government of Canada (2021), policy is defined as "a set of statements of principles, values and intent that outlines expectations and provides a basis for consistent decision-making and resource allocation in respect to a specific issue" (para. 1). Tight (2019) further elucidates that policies are formulated by people and groups in positions of authority, who are empowered to make recommendations for the advancement of organizational objectives. These policies undergo various levels of organizational governance before being integrated into the operational procedures of the organization, requiring formal approval. In contrast, statements may not undergo the same rigorous administrative process as policies and may not necessitate formal approval. I elaborate further on statements and policies in Chapter 2.

1.4 Literature Review

I begin my literature review by exploring Canada's colonial history, emphasizing the assimilative tactics employed by those in power to enforce a narrow definition of "Canadian" and exclude marginalized groups. Following this historical analysis, I then discuss critiques of current equity, diversity, and inclusion policies implemented by NSOs. By scrutinizing existing policies, this section aims to identify shortcomings and areas for improvement in fostering inclusivity and equity within the sporting domain. Lastly, the literature review explores scholarly discussions surrounding effective policy-making processes for/with equity-deserving groups. In this section, I offer insights from literature with respect to potential avenues for enhancing equity and inclusion with the realm of sport and recreation policy.

1.4.1 Canada as a Colonial Nation

Before discussing EDIA in sport and recreation, it is important to discuss the history of colonialization in Canada, and how the legacy of colonialization impacts equity-deserving groups through historical exclusion policies and practices. In this context, it is important to recognize that truth and reconciliation efforts, particularly those addressing the injustices faced by Indigenous peoples, require distinct considerations outside the framework of EDIA. This section aims to deconstruct the common perceptions of Canada as a welcoming nation by shedding light on exclusionary policies and practices targeting these groups. The discussion of colonial legacies is particularly relevant, as it sets the stage for understanding contemporary experiences, as exemplified in my mother's and my own encounters within the Canadian sport and recreation landscape.

Canada is a nation built by White European settlers, where these settlers have constructed, maintained, and regulated Canada's social political systems and policies (Forsyth, 2020; Huang et al., 2012). Due to this, Euro-Canadian values and beliefs are incorporated, manifested, and practiced in various aspects of Canadian society. Historically, this may be reflected through the various discriminatory policies and tactics used by the Canadian government to determine who was to be included in Canadian society. A stark example of such exclusivity lies in the assimilative and genocidal strategies utilized to marginalize and erase Indigenous peoples from their ancestral lands.

The Indian Act of 1876 exemplifies this exclusivity, serving as a tool for the Canadian government to control Indigenous status and access to resources (Tink, 2022). This legislation not only exhibited discriminatory practices by colonizers in determining Indigenous identity, often rendering Métis and Inuit individuals as "non-status" Indians, but also enforced sexist

ideologies by subordinating Indigenous women to Indigenous men (Tink, 2022). The Act required Indigenous women to marry a male Indigenous member of a specific clan to quality for status, erasing their heritage and disrupting matriarchal governance structures in Indigenous communities (Thobani, 2007; Tink, 2022). By establishing a dichotomy between 'the Indian' and 'the Canadian', the Indian Act perpetuated the dominance of White Euro-Canadian values and diminished Indigenous autonomy (Tink, 2022).

The Indian Act of 1876 serves as a glaring testament to the historical racism and colonialism embedded in Canadian governance, defining who is included and excluded from Canadian society. This legislation, coupled with the appalling implementation of residential schools from 1883 to 1996, underscores the systemic efforts by those in power to uphold White supremacy and marginalize Indigenous peoples (Forsyth, 2020; Tink, 2022). Through these assimilative measures, the Canadian government has systematically excluded and oppressed those who do not conform to Euro-Canadian ideals.

Residential schools constituted a genocidal strategy, where the Canadian government forcibly removed Indigenous children from their families and culture, subjecting them to widespread emotional, physical, sexual, and spiritual abuse (Truth and Reconciliation Commission of Canada, 2015). Indigenous youth endured unimaginable hardships, including abuse, starvation, and preventable illnesses, where multiple accounts of Indigenous youth perished due to the injustices inflicted upon them in these genocidal "schools". Nevertheless, there were no precise records documenting the deaths that transpired at residential schools, despite the evidence that the Canadian government was cognizant of the atrocities and suffering that occurred. Instead, the Canadian government remained stagnant and unresponsive (Tink,

2022). The enduring impact of this traumatic legacy is evident in the intergenerational trauma experienced by Indigenous communities to this day.

The imposition of White Euro-Canadian beliefs regarding societal inclusion extended beyond Indigenous communities to target other marginalized groups. Notable examples include the Chinese Immigration Act, the Continuous Journey Regulation, and the Komagata Maru Incident of 1914. The Chinese Immigration Act of 1885 imposed a $50 head tax on Chinese immigrants seeking to settle in Canada (Government of Canada, 2023). This Act was enforced following the completion of the Canadian Pacific Railway, which had attracted Chinese workers as the primary labor force during its construction between 1881 and 1885. Subsequently, the enactment of the Chinese Immigration Act aimed to render immigration prohibitive for Chinese individuals, marking them as undesirable citizens due to their country of origin (Government of Canada, 2023).

In addition to the Chinese Immigration Act, the Canadian Government also enacted the Electoral Franchise Act of 1885, which led to the disenfranchisement of all Chinese immigrants, effectively rendering them ineligible to vote federally (Government of Canada, 2023). Subsequently, the Chinese Immigration Act underwent amendment in 1923, also known as the Chinese Exclusion Act of 1923, imposing numerous restrictions on Chinese immigration into Canada and limiting the acceptable categories under which Chinese immigrants could enter. Despite the Act being repealed in 1947, fewer than 50 Chinese immigrants were allowed into Canada while the Chinese Exclusion Act was enforced from 1923 up until 1947 (Government of Canada, 2023).

Furthermore, the 1908 amendment to the Immigration Act introduced Canada's Continuous Journey Regulation. This regulation prohibited immigrants from entering Canada

unless they arrived by a continuous journey (without stops) from their country of origin. This policy created significant obstacles for individuals of South Asian heritage, as their typical journeys to Canada involved multiple stops. In response to this amendment, the Komagata Maru, a ship carrying predominantly Sikhs passengers from Punjab, India, as well as British subjects, contested the Continuous Journey Regulation. Despite their efforts, the Canadian Government refused the Komagata Maru permission to dock on Canadian soil forcing passengers to return to India (Government of Canada, 2023). Tragically, this decision led to the death of 19 passengers, underscoring the severity of exclusionary policies and their impact of marginalized communities.

Settler colonialism and Euro-Canadian values extended beyond discrimination against racialized minorities. Sodomy laws, active until 1969, criminalized sexual activity between men (Levy, 2019). In 1892, Section 178 of the Criminal Code introduced the Gross Indecency Law, penalizing acts implying same-sex attraction (Government of Canada, 2024; Levy, 2019). This included behaviors like touching, dancing, and kissing, deemed immoral by prevailing societal standards (Levy, 2019). These laws reflected a society where non-heteronormative behavior was perceived as a threat to White Euro-Canadian patriarchal order. Punishments ranged from imprisonment to public humiliation (Levy, 2019). This criminalization reinforced Euro-Canadian values as superior and moral. Similar to racialized minorities, 2SLGBTQIA+ individuals faced systemic alienation and discrimination, deemed unfit for full membership in Canadian society. Sexual orientation was absent in the Canadian Human Rights Act until 1996, while gender identity and expression were added in 2017 (Government of Canada, 2024). These amendments to the Canadian Human Rights Act meant that sexual orientation, gender identity, and gender expression became prohibited grounds for discrimination. I’ve added this to demonstrate the far

reaches of colonialism, and this does not fully address legislation and practices targeting other marginalized groups.

Another instance of colonial legislation and practices targeting equity-deserving groups is the dark history of eugenics in Canada. Eugenics is the set of beliefs and practices that advocate to improve the genetic quality of the human population through selective breeding, and other coercive measures (Bruin & Robertson, 2019). Those who followed eugenics believed that "undesirable" characteristics were hereditary. In the Canadian context, such characteristics included but were not limited to intellectual disability, mental illness, alcoholism, poverty, and criminality (Bruin & Robertson, 2019). In Alberta, the 1928 Sexual Sterilization Act was passed, where a Eugenics Board was established, which included the ability to authorize sexual sterilization of those who were deemed "unfit" to reproduce was established. Those "unfit" to reproduce were defined by members of the Board, and often included those with disabilities. Moreover, the 1937 amendment to the Sexual Sterilization Act authorized involuntary sterilization of individuals classified as "unfit" without their consent. The Sexual Sterilization Act was not repealed until 1972. Throughout the 44 years that the Act was in effect, there were 4,725 cases for sterilization; 2,834 were carried out. The Sexual Sterilization Act of 1928 reflects the ideologies of ableism, discrimination, and eugenics at the time. I underscore this history as it depicts how ideologies of superiority and hierarchy have profound impacts on equity-deserving groups and their experiences of marginalization.

The historical examination of colonialization in Canada reveals a profound legacy of exclusion and discrimination that continues to impact equity-deserving groups today. From the Indian Act's assimilation strategies to the genocidal legacy of residential schools, and the discriminatory policies against Chinese immigrants, Canada's past reflects efforts to uphold

White Euro-Canadian values at the expense of marginalized communities. This exclusion extended to criminalization of same-sex relationships through sodomy laws, reflecting social norms that marginalized non-heteronormative behavior. Furthermore, those with disabilities were actively marginalized by legislation, as exemplified by the 1928 Sexual Sterilization Act enforced by the Alberta government. These examples depict how ideologies of superiority, control, and dispossession have been present and ongoing in Canada's history. Equity-deserving groups faced systemic alienation and denial of full inclusion in Canadian society. Recognizing these historical injustices is crucial in my work in order to unveil current equity, diversity, inclusion, and accessibility policies and practices.

1.4.2 Canadian Sport in a Historical Context

The ideology of settler colonialism, predominantly propagated by upper- and middle-class, White, European, cisgender, Anglophone settler men, deeply influenced various aspects of Canadian society, including sport. Settler colonialism is often characterized by three interdependent pillars, aimed at replacing Indigenous populations "with an invasive settler population, characterized by specific ways of understanding belonging and identity" (Chen & Mason, 2019, p. 381). These pillars include settlers establishing their "home" on Indigenous land, normalizing their presence, aiming to become the "Indigenous population", and establishing political, social, and economic structures (Chen & Mason, 2019). Historically, this ideology extended into Canadian sport, utilized by the government to assimilate Indigenous communities and newcomers to Canada.

Exploring settler colonialism's influence on Canadian society and sport reveals specific historical instances where this ideology intersected with Indigenous communities and government policies. One example is the 1885 amendment to the Indian Act, which exemplifies

the intricate assimilative efforts of the Canadian government. This amendment aimed to replace Indigenous cultural practices with Eurocentric, secular sports, games, and activities, severing spiritual and cultural ties to further the process of assimilation. Furthermore, in residential schools, Indigenous students were often compelled to participate in Euro-Canadian settler sports and games, including basketball, hockey, lacrosse, and baseball. According to the 1996 Report of Royal Commission on Aboriginal Peoples, these activities "brought about fundamental changes in values and behaviors of Indigenous students", enforcing new behaviours and Euro-Canadian values such as obedience and adherence to rules and regulations (Forsyth, 2020, p. 29). Additionally, Euro-Canadian sports historically reinforced gender norms, creating segregated spaces and agendas in accordance with the beliefs and values of Euro-Canadian, middle-class, White settler men (Field, 2012; Forsyth, 2020; Huang et al., 2012). For Indigenous communities, gender-appropriate activities according to Euro-Canadian beliefs and values were implemented, practiced, and reinforced (Forsyth, 2020). Boys often participated in physically demanding activities, promoting the gender idea of boys identifying as "manly" through physical dominance, while girls engaged in more healthful activities, prepping them to become good Euro-Canadian housewives.

The examination of historical intersections between settler colonialism, Indigenous communities, and government policies sheds light on the intricate relationship between sport, assimilation, and identity in Canadian history. This complexity extends to the experiences of newly arrived Canadians, where the narrative that depicts sport to assimilate into their new Canadian home is often celebrated (Field, 2012). However, beneath this idealized portrayal lies a nuanced reality where newcomers grapple with the intricate dynamics of acculturation and the assertion of their ethnocultural identity. The Asahi Japanese-Canadian baseball exemplifies this

complexity. The Asahi baseball team consisted of both nisei (Canadian-born Japanese) and issei (Japanese-born immigrants) and was very successful, winning many championships during their existence from 1914 to 1941. Through these championships, the Asahi baseball team often fostered a sense of pride in the Japanese community in Vancouver, symbolically resisting the challenges of White hegemony. However, for nisei, baseball was "symbolic of embracing Canadian citizenship" (Field, 2012, p. 39), highlighting how sport may both "promote acculturation and assimilation, or may encourage defiance and self-assertion" (Field, 2012, p. 39). Furthermore, the Asahi baseball team was forcefully disbanded in 1941 due to forced internment of Japanese Canadians (Field, 2012). I highlight the Asahi baseball team's story as it is deeply intertwined with the history of settler colonialism, where Japanese-Canadians demonstrated resilience against widespread racism and xenophobic fears at the time.

Settler colonialism in sport has historically impacted marginalized groups. Notions of Euro-Canadian beliefs were enforced in residential schools, where Indigenous communities faced the atrocious assimilative tactics established by both the Canadian Government and church. Furthermore, Euro-Canadian gender ideologies were enforced upon Indigenous youth in such genocidal facilities to erase Indigenous ways of knowing, culture, and matriarchal systems. The profound influence of settler colonialism was also exemplified in the Asahi Japanese-Canadian baseball team's story, illustrating both resilience of marginalized communities and the ongoing struggle for recognition, justice, and equality in the face of systemic oppression. I underscore the interconnectedness of settler colonialism and Canadian sport, as it contextualizes the discrimination and challenges faced by equity-deserving groups within the broader history of colonialism and oppression in Canada. Furthermore, the intersection of settler colonialism with

other forms of systemic oppression, such as racial oppression, emphasizes how multiple systems of power and privilege intersect, shaping the unique experiences of marginalized communities.

1.4.3 Canadian Recreation in a Historical Context

Examining the profound influence of settler colonialism on Canadian society and sport underscores their historical alignment with White European settler dominance. Both society writ large and sport specifically have operated as exclusive spaces, tightly regulated by those in power, notably the Canadian Government. Within this context, Thobani (2007) introduces the concept of "exaltation" to elucidate the exclusive membership within a national society. Exaltation, as defined by Thobani (2007), is the representation of distinctive qualities associated with a nationality. Exaltation plays a crucial role in defining the national subject as a unique individual belonging to a specific community, setting them apart ontologically and existentially from outsiders.

In the Canadian context, exaltation has contributed significantly to crafting membership in the Canadian community based upon adherence to Eurocentric norms and values. Through exaltation, colonial states have utilized various identities, including skin color, religion, and cultural practices, to delineate inclusion and exclusion from the national community (Tink, 2022). This hierarchical categorization operates within a three-tiered racial hierarchy, as discussed by Tink (2022). At the apex are the "incontestable Canadians," typically able-heterosexual, middle- to upper-class British descendants, enjoying unconditional membership. Beneath them lie the "precarious Canadians," primarily working- and lower-class Western European individuals, who acceptance is contingent on economic productivity and alignment with British ruling class interests. At the bottom tier are the "degenerate Others," including

racialized groups and those deemed morally, economically, or physically degenerate, facing systemic exclusion and marginalization.

This hierarchical framework profoundly shapes access to public recreational spaces, perpetuating exclusionary practices favoring White Euro-Canadians and reinforcing supremacist ideologies. For example, supervised playgrounds established between 1904 and 1928, overseen by middle- and upper-class White Euro-Canadian women, aimed to promote Euro-Canadian gender norms and racial hierarchies, eradicating perceived "degenerative" influences among future generations. Playground performances normalized white supremacy and racist ideologies towards the "undesirable Others," evident in children's enactment of roles like "the stoic Indian" or the "blackface minstrels" (Tink, 2022, p. 102). Moreover, supervised playgrounds promoted Christian ideals of heteropatriarchy concerning gender roles, with activities tailored to reinforce traditional gender norms. White boys engaged in activities preparing them for the labour force, such as team games and sporting competitions, while White girls participated in activities priming them to become "proper" housewives and mothers (Tink, 2022).

Furthermore, public bathhouses, including indoor swimming pools, exemplify how recreational opportunities were regulated by those in power. Historically, they operated under a "pay-to-play" model, exacerbating barriers to inclusion in recreational activities (Tink, 2022). This model, while ostensibly covering operational costs, reinforced the exclusion of perceived "degenerate Others" by limiting access to those of higher socioeconomic status. As noted by Tink (2022), this model was also designed to deter "misuse" of these spaces by individuals labeled as "degenerate Others". Racial segregation further marginalized non-White individuals and was widespread during this era. Many middle- and upper-class Canadian men during this

period actively sought to limit interactions with perceived “lesser” races, perpetuating beliefs that “degenerate Others” were carriers of contagious diseases (Tink, 2022).

Efforts to enforce racial segregation, such as a 1923 bylaw in Edmonton banning Black individuals from public pools, underscore the discriminatory practices prevalent during this era (Tink, 2022). Despite subsequent legal changes due to significant backlash from Edmonton’s Black community, microaggressions towards marginalized groups persisted. Pool administrators further practiced racial segregation through “legal” measures of the time, which included the establishment of white-only areas and white-only schedules (Nzindukiyimana & O’Connor, 2019).

This regulation of recreational spaces mirrors the systemic reinforcement of racial and gender hierarchies observed in other institutional settings, such as supervised playgrounds and residential schools. Just as supervised playgrounds normalized white supremacy and enforced gender roles, public bathhouses were subject to similar discriminatory practices that excluded marginalized groups. This interconnectedness underscores the pervasive influence of colonial systems in shaping the social norms and perpetuating oppression, highlighting the need for critical examination of historical legacies and their impact on contemporary social structures.

Community-based recreational activities and events serve as another example of how recreation has historically been limited primarily to middle- to upper-class European settlers. As a specific example, in 1950, the president of the Sunset Community Association in Vancouver, which managed the Sunset Memorial Centre, emphasized the critical role of citizens and their engagement, stating that the “operation of a successful community centre is ‘big business,’ and requires the support of ALL its citizens, in the capacities in which they can most efficiently function” (Tink, 2022). As Tink (2022) elaborates, the usage of “ALL its citizens” should be

examined, as at the time the statement was made (1950), the Canadian Citizenship Act of 1946 was in effect. The Canadian Citizenship Act of 1946 established discriminatory criteria that immigrants had to satisfy to obtain legal recognition as "Canadian." These criteria included demonstrating "adequate knowledge of either French or English" and possessing a "good character" (Canadian Citizenship Act, 1946, p. 71). Furthermore, Indigenous people were excluded from Canadian citizenship under this act until 1960 (Tink, 2022).

1.4.4 Ethnic Minorities and Barriers to Participation

Access to sport and recreation is argued to be essential for promoting physical and mental well-being, social inclusion, community engagement, and fostering a sense of belonging. However, for equity-deserving groups, various barriers can hinder their participation in these activities. As discussed in sections 1.4.2 and 1.4.3, Canada has historically implemented discriminatory policies and actions, limiting inclusion to individuals who those in power deemed suitable to be Canadian citizens. As noted previously, equity-deserving groups encompass individuals who face systemic barriers based on factors, including but not limited to race, ethnicity, gender, socioeconomic status, ableism, sexuality, sexual orientation, Indigeneity, and religion. In this section, following from the primary purpose for my research as stated earlier in this chapter, I focus on ethnic minorities, delving into the challenges faced by ethnic minorities in accessing sport and recreation in Canada, exploring both historical inequities and contemporary barriers.

Ethnic minorities, or visible minorities, refers to individuals or people who are not of the majority class—that is, non-white in their physical skin color (Statistics Canada, 2021). The terms visible minority and ethnic minority are often used interchangeably throughout literature. For this study, I will use the term ethnic minorities as the term "visible minority" places

emphasis on physical characteristics, failing to capture the complexity of identity. Additionally, the term “visible minority” may exclude individuals who are part of a particular ethnic or cultural group, but who do not fit the stereotypical image of a “visible minority”. Ethnic minorities, in contrast, is more inclusive, as in encompasses a wider range of individuals and communities who may face discrimination or marginalization based on their ethnicity or cultural background.

The barriers faced by equity-deserving groups in sport and recreation may differ. Barriers that ethnic minorities face may differ when considering gender and immigration status of individuals. Previous literature has reported lower rates of recreational participation among ethnic minorities in comparison to their majority population counterparts (Aizlewood et al., 2008; Barrick et al., 2021; Frisby, 2011; Rich et al., 2015). Among ethnic minorities, women face additional barriers that further hinder their participation in sport and recreation, as it has been found they participate in these activities in lower rates than their male counterparts (Aizlewood et al., 2008; Walseth & Fasting, 2004). Family responsibilities, lack of sporting friends, racism, and religious barriers or lack of gender-segregated sports arenas contribute to these lower rates of participation among ethnic minority women (Aizlewood, 2008; Walseth & Fasting, 2004).

Additionally, language barriers within structured sports and recreational programming in Canada amplified participation challenges among ethnic minorities (Aizlewood, 2008; Frisby, 2011). Frisby (2011) exemplifies how Chinese immigrant women in Vancouver faced various barriers to partake in sports and recreational activities. Many participants did not know about Vancouver’s Leisure Access Policy, which offered subsidies for low-income families, due to the policy being available only in English.

Disparities in the quality of recreational facilities and limitations in policies can contribute to barriers faced by ethnic minorities. Facilities located in so-called ethnic communities are often substandard in quality compared to "whiter" communities, limiting access to quality recreational spaces (Lee et al., 2020). These realities preclude full and meaningful participation while also pointing to the limitation of "policy-only" approaches to EDIA (Peers et al., 2021), likely contributing to the lower numbers of ethnic minorities participating in recreational programs overall (Lee et al., 2020). These barriers may be amplified by those in public recreation management, where stereotyping and negative attitudes toward the ethnic minority group may exist (Allison & Hibbler, 2004; Frisby, 2011).

While discussing ethnic minorities as a somewhat homogenous group to this point, it is important to note that racialized newcomers[1] and immigrants often face even greater barriers to participation, such as more limited financial resources, time and transportation constraints, language barriers, cultural concerns, and difficulties in navigating the organization of sport and recreational programming system (Barrick et al., 2021; Campbell et al., 2016; Mensah, 2010; Rich et al., 2015; Stodolska & Alexandris, 2004; Taylor & Doherty, 2005). The cumulative impact of these barriers on ethnic minorities', including newcomers, access to sport and recreation is reflected in lower participation levels and compromised health outcomes (Aizlewood, 2008; Barrick et al., 2021; Dubnewick et al., 2018; Frisby, 2011; Rich et al., 2015; Stodolska & Alexandris, 2004; Tirone & Shaw, 1997).

Racialized immigrants, in particular, face challenges in maintaining an active lifestyle during leisure time, exacerbating health disparities. These challenges are notably apparent amidst economic, political, and cultural transitions experienced by newcomers (Ali et al.,2004; Chen et

[1] For my work, I turned to Barrick's (2022) definition of newcomer, defined as an individual born outside of and who migrates to Canada. This definition also includes immigrants and refugees.

al., 1996; Frisby, 2011). Furthermore, research suggests that individuals in larger cities are less likely to engage in recreational activity (Aizlewood et al., 2008), despite the numerous physical, emotional, and psychosocial benefits associated with such activities (Eccles et al., 2003; Holt, 2016). Ethnic minority immigrants exhibit lower levels of physical activity during leisure time, coupled with declining health status due to socioeconomic, political, and cultural stressors, compared to their White counterparts (Frisby, 2011). Addressing these barriers is essential for promoting health equity and ensuring that all individuals have equal opportunities to engage in sport and recreation, regardless of their ethnic background.

1.4.5 EDIA Policies at the National Sporting Level

As stated earlier, the formation of equity, diversity, inclusion, and accessibility policies emerged in response to the historical and contemporary social conditions of inequity, exclusion, harm, and injustice (Peers et al., 2023), some of which I have outlined in the preceding sections. Such inequity, exclusion and harm include the injustices of colonialism, racism, sexism, ableism, homomisia, as well as transmisia[2] injustices, and their intersections. Various national sporting organizations (NSOs) have implemented and created EDI policies and statements to address these social conditions, however, scholars have indicated the shortcomings of these EDI policies (Peers et al., 2023). Multiple exclusionary factors were highlighted to be (re)produced by the dominant groups who maintain authority of the organization and administration of sport (Peers et al., 2023). In the remainder of this section, I unveil the findings of Peers and colleagues' (2023) work of examining EDI policies within NSOs. Peers and colleagues' (2023) work on EDIA

[2] I use the term *homomisia* and *transmisia* in place of homophobia and transphobia. The term "phobia" refers to a "fear", while the term "misia" refers to "hatred" in Greek. Following from the work of others (e.g., Peers et al., 2023) I feel that "misia" better describes the attitudes and behaviors that result from hatred towards such equity-deserving groups.

policies within NSOs influenced my interest in this area, particularly their methodology of discourse analysis with an intersectional lens. Their examination of NSO-level themes provided a methodological framework for my own analysis, which I describe in Chapter 2.

Many NSOs' policies fell under two themes of either reproducing the status quo or reproducing the excludable other (Peers et al., 2023). The first theme, reproducing the status quo, revealed how despite the purported aim of EDI policies to bring about change and foster inclusivity within NSOs, many of these policies reinforced existing status quo, primarily achieved through statements within the policies that claimed inclusivity (alleging inclusivity), however, failed to hold the organization accountable for any meaningful actions (refusing accountability). Alleging inclusivity, as described by Peers and colleagues (2023), underscores how many EDI policies utilized overarching statements to declare organizational commitment to inclusivity without tangible evidence of follow-through. Moreover, these declarations were rarely accompanied by actionable measures aimed at addressing systemic inequalities or establishing mechanisms for accountability. When actionable items did exist, it was in policies exclusively targeting the category of "women" who were binary, presumably cisgender, and did not account for any other intersecting identity these women may have. Consequently, the organizations' commitment to inclusion remained largely performative, lacking substantive steps towards genuine change.

The second theme, reproducing the excludable other, highlighted how many EDI policies inadvertently perpetuated exclusion and marginalization, rather than addressing systemic inequalities and fostering genuine inclusion within organizations (Peers et al., 2023). Such reproductions of the excludable other were achieved through three discursive techniques: erasing, problematizing, and hedging. Erasing refers to how specific equity-deserving groups

were rendered invisible within EDI policies (Peers et al., 2023). Such erasure reinforces existing inequalities and perpetuates the exclusion of certain groups. Exemplified by Peers and colleagues (2023), some policies addressed gender discrimination within organizations, however, racial discrimination was ignored. Problematizing involves portraying the marginalization of certain equity-deserving groups as an inherent quality, rather than a consequence of systemic factors (Peers et al., 2023). For example, participation in sport for individuals with disabilities is often framed as a means for therapeutic or public health interventions, neglecting to address the structural barriers within the sport system that render it inaccessible. Lastly, hedging refers to how some EDI policies included language or provisions that appeared to promote inclusion, however, in reality contain limitations, qualifications, exceptions, or conditions that undermine their effectiveness (Peers et al., 2023).

The findings of Peers and colleagues' (2023) policy analysis are perhaps not that surprising given that other scholars have pointed to exclusionary factors in the Canadian sporting context that include but are not limited to socioeconomic barriers, the valorization—that is, enhancing the value of—hypermasculinity including aggression and hyperability, the normalization and reproduction of "whiteness", the normalization of abuse, bullying and harassment, racial exclusion, as well as the physical environment of sporting institutions (Chen & Mason, 2019; Jewett et al., 2020; McGuire-Adams, 2017; Mishna et al., 2019; Peers et al., 2023; Rice, 2019; Spaaij et al., 2014). While not surprising, the study is nevertheless insightful in terms of recognizing the harmful ways that policy can operate, even when (or especially when) "well-intentioned."

1.4.6 Inclusive Policies and Recreational Activity Participation

Inclusive policies in sports and recreational activities may increase participation rates of equity-deserving groups (Frisby, 2011; Rich et al., 2015; Walseth & Fasting, 2004). One approach to creating effective inclusion and accessibility policies that target equity-deserving groups is ensuring that the perspectives of members of those groups are gathered and implemented. Muslim women in Norway, for example, discussed the importance of a gender-segregated space to participate in sports and recreational activities (Walseth & Fasting, 2004). Having a gender-segregated space allowed Muslim girls and women to participate in activities that were more considerate of their religious and cultural needs. These findings from the Norway study align with previous literature, where ethnic minority women have reported that many sport organizations do not have policies or practices in place that consider minority women's various cultural needs (Walseth & Fasting, 2004).

Frisby's (2011) investigation of the participation rates of recent immigrant Chinese women in Vancouver supports the importance of having equity-deserving individuals involved in the conversation of program formation and practice. Through this study, recreational staff in the city of Vancouver and S.U.C.C.E.S.S.—an immigrant service—expressed their surprise in hearing that the women were interested in becoming physically active but were unaware of the various programs and subsidies offered by the City of Vancouver. By incorporating these women's voices, perspectives, and experiences, the staff were able to deconstruct stereotypes that were associated with Chinese women (such as the activities they were interested in) and develop a further understanding of how to improve their inclusive policies and practices (Frisby, 2011). Dubnewick and colleagues (2018) expressed the importance of incorporating the target group into policy practice and decisions. For the practice of traditional games and to develop relevant

sporting and recreational programs that reflect the practices of traditional sporting activities of Indigenous peoples, they argued that it is essential to incorporate the expertise of Indigenous peoples (Dubnewick et al., 2018). As Forsyth (2020) also stated, the current Canadian sport system is rooted from White, middle, and upper-class values and behaviors, and are "devoid of meaningful Indigenous cultural content and resistant to change" (p. 126). This is critical due to the historical context of sport being implemented against Indigenous peoples to assimilate them into Euro-Canadian beliefs.

Rich and colleagues (2015) found in their research on a community-based soccer tournament that because newcomers to Canada (for whom the tournament was organized) were able to participate in all aspects of this modified, non-competitive soccer tournament, their involvement helped them to understand how structured sports and activities are practiced in Canada. It also provided a socially inclusive element, connecting these newcomers to new networks and corporate organizations. The Community Cup is one example of effective inclusive policy practice, where 20 different planning teams organized the event. Each of the planning teams was required to have a minimum of one newcomer and one local volunteer. The Community Cup reduced the negative attitudes towards sport and physical activity often held by newcomers due to time constraints and financial/employment barriers. The Community Cup also provided various experiences to newcomers who volunteered throughout the event, adding to their resumes, which lead to improved social inclusion and employment (Rich et al., 2015).

1.5 Research Questions

From my own experience, the stories from my mother and other first-generation Canadians, and the body of research with which I have engaged, my interest and passion lies in creating an accessible and equitable culture in sport and recreation. Thus, my project explored

the following research questions: (1) What EDIA policies and statements currently exist in the Calgary sport and recreation context, and do they address race and ethnicity in meaningful ways? (2) Adopting an intersectional lens, what do current EDIA policies and statements purport to do for equity-deserving groups more broadly?

1.6 Rationale

Investigation of current EDIA policies and statements is critical if we want to increase participation levels of equity-deserving groups in sport and recreation. As previous literature has investigated, equity-deserving groups' physical and recreational activity levels are significantly lower than their White counterparts. Various barriers influence these participation levels. Thus, investigating the effectiveness of EDIA policies must be conducted not only to create an inclusive physical activity environment in recreational and sporting facilities, but also to enhance the health of equity-deserving groups. Investigations of EDIA policies at a local level will add insights to the academic literature and to practitioner knowledge. As well, understanding meaningful implementation of such policies and statements must be examined to ensure equity-deserving groups are included in such spaces with active intent to tailoring towards their best interest, and not the interest of those in power positions.

Why Calgary? Calgary is one of five municipalities in Canada with a population of over 1 million and is the third most diverse city in Canada (Statistics Canada, 2022). Thus, it is important to investigate the current EDIA policies in sporting and recreation activity institutions. The City of Calgary's municipal government has developed a "Diversity and Inclusion in the Workplace" framework and action plan, providing education and awareness through various opportunities. One such opportunity is an annual event, Experience Inclusion, where employees can share their experiences with unconscious bias, as well as cultural and generational

differences through practical and experiential learning (City of Calgary, 2022). The framework and action plan states that it aims to reduce barriers to participation by utilizing a diversity and inclusion lens. To reduce barriers to participation, the City of Calgary recommends that fair, accessible, and unbiased policies, programs, and practices are ensured. Further, they highlight the importance identifying and addressing barriers, to develop and provide accessible and inclusive programs and services which proactively respond to the addressed challenges (City of Calgary, 2022).

Along with this framework, the City of Calgary has also developed a gender equity, diversity, and inclusion subcommittee (City of Calgary, 2019). This subcommittee highlights four areas of focus: leadership accountability, data-informed decision-making, education, and awareness, and addressing barriers to participation. Despite these resources being readily available, the effectiveness of such policies and statements must be investigated in creating an accessible environment at sport and recreational institutions in Calgary, those run by the city and those that are not (i.e., private institutions). Moreover, even if EDIA policies and statements exist, I want to examine them through an intersectional lens to ensure that no members of equity-deserving groups are underserved. As noted previously, it is crucial to incorporate intersectionality when formulating such EDIA policies and statements, as equity-deserving individuals experience multiple vectors of exclusion, injustice, and harm due to multiple systems of oppression.

1.7 Map of Thesis

In this chapter, I provided the reader with an overview of the remaining chapters of my thesis. Chapter 2 describes the theoretical influences and methodology that underpin my project. This includes an examination of the philosophical foundations and theoretical influences that

shape my research, as well as outlining methods I utilized for data collection and analysis. As well, I discuss my own positionality as a researcher. In Chapter 3, I present the results of my analysis. I then unpack these findings in Chapter 4, tying the analyses conducted from my results to current literature. Lastly, in Chapter 5, I briefly summarize my work, discuss the importance of EDIA-related policies at the local level, offer future project considerations, and provide some thoughts in relation to what I've learned as a researcher.

Chapter 2: Theory and Method

2.1 Introduction

In this chapter I discuss the theoretical underpinnings and methodological strategies I employed in the collection and analysis of qualitative research materials. First, I delve into my understanding of Crenshaw's (1989) theory of intersectionality, alongside an exploration of anti-oppression frameworks. Following this, I discuss the methods utilized, detailing the criteria for selecting facilities for data collection and subsequent analysis. To conclude the chapter, I provide a positionality statement.

2.2 Theoretical Influences

There were two theoretical influences informing my research: Crenshaw's (1989) theory of intersectionality and an anti-oppression framework. Utilizing Crenshaw's theory, I deemed it essential to comprehend intersectionality and its relevance in creating equitable, diverse, inclusive, and accessible policies within the realm of sport and recreation. Additionally, I integrated an anti-oppression framework, which leverages intersectionality to address injustices experienced by marginalized groups. This anti-oppression framework underscores the scrutiny of systemic oppression and its interplay with EDIA initiatives.

2.2.1 Intersectionality

Crenshaw's (1989) theory of intersectionality was a foundational influence on my work, providing a framework originating in critical race theory and feminist studies. Developed to address limitations of single-axis frameworks, intersectionality acknowledges that individuals occupy multiple social positions simultaneously, leading to unique experiences and forms of discrimination in relation to multiple and overlapping systems of oppression. For instance, an Indigenous woman may face discrimination not only based on race or gender individually, but due to the intersection of these identities. This recognition of overlapping social dynamics

highlights the distinct challenges faced by individuals marginalized by socially constructed norms, values, and systems. Beyond Crenshaw's original definition, intersectionality has expanded to analysis of multiple systems of oppression, including but not limited to gender, race, sexuality, ability, and class. Its application in academic, activist, and advocacy work demonstrates its versatility in understanding and addressing complex social inequalities.

Adopting an intersectional approach to my policy analysis was important as it has been noted that the development of EDI policies and statements in Canada often focus on a singular social identity. Various scholars have highlighted that due to individuals having multiple identities, focusing on a singular identity may be ineffective and inefficient in creating accessible and inclusive policies (Frisby & Ponic, 2013; Haudenhuyse, 2017; Joseph, 2017). Due to marginalized groups having intersecting social identities, they may experience both exclusion and inclusion at the same time (Joseph, 2017). Thus, by utilizing an intersectional lens in the sport and recreation context, it may ensure that individuals from equity-deserving groups who experience various forms of oppression may not be unrecognized nor "un(der)served by sporting opportunities and protections" (Peers et al., 2023, p. 3).

In the context of sport, intersectionality has been utilized to "argue for policy, practice, and methodological interventions that ensure those experiencing multiple vectors of oppression are not unrecognized and un(der) served by sporting opportunities and protections" (Peers et al., 2023, p. 3). Many equity-deserving groups often have overlapping identities, where consideration must be given to how various forms of oppression may intersect and create unique barriers, inequities, harm, and injustices (Collins, 1990; Crenshaw, 1989; Smith & Sparks, 2017). Thus, while my primary interest is in policies and statements focused on racialized people and groups (research question #1), my second research question seeks to broaden the analysis to

explore so-called inclusion policies in Calgary sport and recreation more broadly, using this intersectional lens.

2.2.1 Anti-Oppression Framework

Anti-oppression has been defined as a framework, practice, or efforts that challenge and attempt to dismantle systems of oppression (Nath et al., 2018). Anti-oppression has been cited in various fields, including but not limited to education, medicine, and political science. There is, however, a limited amount of literature connecting anti-oppression to EDIA policies and/or statements within the sport and recreation context.

After multiple discussions with my supervisor, I began my work by adopting a definition of anti-oppression that resonated with me and my work, a definition provided by the Elementary Teachers' Federation of Ontario. They (the Elementary Teachers' Federation of Ontario) describe an anti-oppression framework as:

> The method and process in which we understand how systems of oppression, such as colonialism, racism, sexism, homophobia, transphobia, classism, and ableism can result in individual discriminatory actions and structural/systemic inequalities for certain groups in society. Anti-oppressive practices and goals seek to recognize and dismantle such discriminatory actions and power imbalances. (Elementary Teachers' Federation of Ontario, 2021, p. 6).

That said, while I found the Elementary Teachers' Federation of Ontario's definition of anti-oppression an informative starting point, I turned also to Nath and colleagues' (2018) discussion of how intersectionality is embedded within anti-oppression, to support my understanding of how Crenshaw's theory of intersectionality overlaps with anti-oppression. Nath

and colleagues emphasize how anti-oppression without utilizing intersectionality may fall short in encompassing the realities of oppression or systems of oppression an individual or group may face with intersecting identities. Incorporating an intersectional anti-oppression framework enables one to acknowledge the complexity of those with intersecting identities, and how they may face more systems of oppression. Additionally, intersectional anti-oppression ensures that no aspects of an individual's identity is overlooked or marginalized in analyses of oppression, allowing for a more inclusive understanding of how intersecting social identities shape individual experiences of marginalization and privilege.

I employed Crenshaw's theory of intersectionality and an anti-oppression framework within my work, as without such frameworks informing the creation, maintenance, and regulation of EDIA policies, three harmful consequences may occur (Peers et al., 2023). One consequence is how inclusion may (in)directly imply assimilation, where marginalized groups who are excluded are expected to conform to the dominant culture. A second consequence may be how inclusion may incorporate previously excluded groups into activities that are unsafe, undesirable, or harmful. A third consequence is that inclusion efforts are more likely to privilege the least marginalized of the targeted, equity-deserving group, resulting in many individuals of these groups to remain excluded from the sporting space.

2.3 Methods

My primary interest was to examine readily available EDIA policies and statements within sporting and recreational institutions in the City of Calgary. Specifically, I focused on "multi-sport" facilities, which encompasses establishments offering a variety of recreational activities rather than specializing in a single sport. In the first section, I discuss how I gathered

EDIA policies and statements. In the second section, I discuss why I chose to focus on EDIA-related policies and statements, rather than EDIA-related programs. Lastly, I describe the analytical process I followed.

2.3.1 Data Collection

Multi-sport facilities across the City of Calgary were examined for EDIA-related statements and policies. For the purpose of this study, I defined "multi-sport" facilities as establishments offering two or more distinct sports. This broad categorization is chosen to encompass facilities providing varied recreational and sporting opportunities, potentially reaching a wider audience and allowing patrons to participate in various activities based on their interests and skill levels. Additionally, my decision to focus on multi-sport facilities stemmed from their inherent advantages in promoting EDIA principles compared to single-sport facilities. Single-sport facilities, while serving a specific sport, may present unique barriers, prejudices, discrimination, and injustices that warrant separate examination within the context of EDIA research. As an important note, I chose to leave arenas out of my initial search criteria, after many discussions with my supervisor. First, the majority of arenas hosted only ice skating or ice hockey. Second, many arenas were regulated by the City of Calgary. However, I acknowledge that once analysis was completed it came to my attention that there were private rinks that fit the criteria I had established. Given the timing of receipt of this information, these facilities were not included in my research.

For data collection, policies and statements from various public and private sport and recreational institutions in the City of Calgary were gathered, following the methodology outlined by Peers and colleagues (2023). By public statements, I mean media releases or statements on organizational websites related to EDIA in some way. One example at the national

level is that of Skate Canada's statement on anti-racism, where Skate Canada provided comments regarding racial injustice following George Floyd's murder in the summer of 2020 (similar to many organizations and businesses) and declared a commitment to "working with all individuals and supporting educational resources to improve the state of our society and sport" (Skate Canada, 2020, para. 3). By policies, I mean any formal policy adopted by an organization that addresses EDIA in some way (e.g., trans inclusion policy, accessibility policy, anti-harassment policy) and that are publicly available on an organization's website. I believe that if such EDIA policies and statements are not publicly available in an accessible language, the policy may be ineffective for the targeted population. "Hidden" policies and statements that sport and recreation institutions may have that are not readily available for public access but rather are only accessible in a more privatized circle, such as the administration level, cannot be truly meaningful for the targeted group on which the policy or statement is focussed.

Multi-sport facilities were identified through basic internet searches, emphasizing accessibility for potential users. I used the terms sports facilities, recreational facilities, leisure facilities, and community centres to find facilities that fit my criteria. I first used Google to find these facilities, however, found that there was no pre-existing list of such facilities. Therefore, I used Google maps, using the same terms during the basic search. I then added all the facilities that appeared to an Excel sheet that I created and then visited each facility's website to ensure they fit my criteria of offering two or more distinct sports at their facility. Websites of these facilities were readily available post-search, providing accessible information on but not limited to programs, activities, and subsidies. This methodological choice was influenced by personal experience, particularly my mother's navigation of sport and recreation with Calgary as a marginalized Canadian with limited English proficiency. Her reliance on simple searches

underscored the importance of accessible information for diverse communities, shaping the approach taken in my study.

My search resulted in a total of 76 facilities that fit my criteria. All 76 facilities were then examined for EDIA-related policies and statements, an examination that occurred between July 2023 and October 2023. I highlight this timeline of when these policies and statements were gathered, as many policies and statements are dynamic; they are consistently changing and may not always be readily available, apparent, or may even be absent. The 76 facilities were then input into a database I created using Microsoft Excel, in one of four categories: community associations, private facilities, recreation/leisure facilities, and academic institutions. Of the 76 facilities, 50 were community associations, 16 were private facilities, eight were recreation and/or leisure facilities, and two were academic institutions.

I then searched the official websites of these 76 facilities for EDIA-related policies. Terms used to guide this initial search included equity, diversity, inclusion, accessibility, welcome, ability, equality, and justice. Initially, the primary focus of my research was examining EDIA-related policies, however, few facilities had such policies. In my initial searches, however, I found that a vast number of facilities had EDIA-related statements. Therefore, I made the decision to include these statements, particularly because such statements were all that these facilities had that outwardly addressed equity, diversity, inclusion, and/or accessibility. Recognizing this, I manually searched each of the 76 facilities' websites, searching for EDIA-related policies and/or additional statements. If these policies or statements were found, the webpage with the policy and/or statement was printed and added into my database. For each webpage, I searched for the terms noted above, beginning at the top of the page and scanning each section of the page until reaching the end. I would then move on to the next webpage on the

same website (if there was one) and repeated this process until the entirety of a facility's website had been searched.

Six of the 76 facilities had EDIA-related policies, 49 facilities had EDIA-related statements, and 26 facilities had no EDIA-related policies or statements. From the 50 community associations examined, three had EDIA-related policies, 30 had EDIA-related statement(s), and 18 had neither a policy nor statement. From the 16 private facilities examined, 12 had EDIA-related statements, only one had EDIA-related policy. Of the eight recreation/leisure facilities examined, all had an EDIA-related statements and two had EDIA-related policies. Lastly, of the two academic institutions examined, both had EDIA-related statements, however, neither had EDIA-related policies specific to recreation services offered. It is important to note that policies and statements are not mutually exclusive; that is, a facility may have both policies and statements that are EDIA-related.

My next level of categorization was whether policies or statements addressed particular equity-deserving groups. I examined each statement and policy, searching for terms that encompassed specific equity-deserving groups. This included terms such as race, ethnicity, gender, sexuality, sexual orientation, class, socioeconomic status, age, (dis)ability, impairments, and Indigeneity. For Indigeneity, I also recorded whether Indigeneity was addressed as land acknowledgements, or truth and reconciliation efforts other than land acknowledgements. The spreadsheet I created to initially categorize what I found on facilities websites is included as Appendix A.

2.3.2 Why Policy Research?

Policy research, as described by Tight (2019), encompasses three primary objectives: (1) providing an account or description of the development and/or experience with a specific policy

or set of policies, (2) conducting a critical review of a policy or set of policies, and (3) evaluating the effectiveness of a policy or set of policies and making recommendations for improvement (Tight, 2019, p. 125). In this study, I aligned most closely with the second objective of policy research, which involves conducting a critical review of existing (and absent) policies within multisport facilities.

Policies establish clear standards and provide a framework for accountability by defining expectations and consequences for non-compliance. Such policies ensure that such principles are integrated in the organization's culture, values, and everyday practices, rather than within isolated initiatives and programs. Critical review of such policies is crucial in understanding how meaningful they may be for the marginalized groups they target. Additionally, critical review of these policies may provide insights into how EDIA may be achieved beyond statements, where actionable items may be incorporated, further addressing an organization's dedication towards EDIA. Finally, Bridel et al. (2023), in their analysis of Canadian NSO trans inclusion policies, argued that critical studies of sport policy are necessary as policies can serve as forms of institutionalized stigma, either intentionally or through lack of knowledge. The authors note that such policies contribute to the precarity of sport for trans people (and equity-deserving groups more generally), opening the possibility of and sometimes resulting in further harm to current participants, while also serving to exclude individuals who may be interested in joining a particular sport.

2.3.3 Data Analysis

I subjected the materials I collected (as described above) to critical discourse analysis. There are various approaches to critical discourse analysis. The approach I adopted draws on critical social theory, where there are discoveries and disclosures of how dominant ideologies

work through texts and language (Markula & Silk, 2011). Saldaña and Omasta (2017) offered that critical discourse analysis has a particular interest in the values, attitudes, and beliefs (or "values system") created and maintained through text, audio, and visual materials produced by organizations.

My current understanding of critical discourse theory is that critical theorists conceptualize ideology where dominant groups are the ones who hold power in society, maintaining such dominant power positions through the regulation and distribution of specific belief systems. These belief systems often support their dominance and naturalize such dominance and rationalize that this dominance is beneficial for all groups (Markula & Silk, 2011). The purpose of critical discourse analysis is to develop an understanding of how language (discourse) functions ideologically to contribute to the (re)production of such unequal power relations (Markula & Silk, 2011).

In my analysis of "texts" (i.e., policies and statements) I utilized Markula and Silk's (2011) approach to critical discourse analysis, which they adopted from Fairclough's landmark work. As Markula and Silk (2011) outlined, I followed their four steps to conducting a critical discourse analysis:

1. A detailed description of the text, focusing on "what is" within the text. This includes the vocabulary used such as identifying key words and terms, descriptive words used, and adjectives, grammar, metaphors, sentence coherence, and syntax.
2. A detailed analysis of connecting the data to existing narratives. This includes analyzing what themes or narratives may be present, and what the text is about.
3. Connecting the text to an ideology. This involves the researcher connecting the narratives found in step 2 to a particular ideology.

4. Connecting the ideological structure to power relations. This includes identifying and discussing the dominant groups that can create a particular ideological structure through the discourse (in this case, the text), as well as to what effect.

The findings of Peers and colleagues' (2023) investigation on EDIA policies at national sporting institutions also influenced my critical discourse analysis. Specifically, my analysis began by identifying the replication of the themes they had identified in their analysis of NSO EDIA policies in local policies. These themes included reproducing the status quo through alleging inclusivity and refusing accountability and reproducing the excludable other through erasing, problematizing, and hedging.

2.4 Positionality Statement

I was born and raised in Calgary, Alberta, where I engaged in various recreational activities growing up. Throughout my adolescence, my family was successful in obtaining the City of Calgary's Fair Entry program, a subsidy program to help low-income families. I also volunteered throughout my youth, gaining insights about the experiences of various equity-deserving groups. I worked with newcomer families of lower socioeconomic status (SES), children and youth with disabilities, racialized minorities, seniors, and organizations dedicated to serving those of lower SES, such as The Mustard Seed, The Salvation Army, and The Calgary Drop-in Centre. My experiences working with diverse, equity-deserving communities drove my passion for equity, diversity, inclusion, and accessibility work. Moreover, my academic journey (I completed my undergraduate degree in Kinesiology at the University of Calgary) enabled me to engage in critical sports and recreational literature.

Positionality is a critical consideration for a researcher. As a researcher, my background, experiences, and beliefs shape my interpretations of the data and influence the conclusions drawn from my study. Specifically, my positionality as a second-generation Canadian, ethnic minority, heterosexual, cisgender, and able-bodied man may have influenced my work. I highlight my experiences and positionality, as I am cognizant of how my personal experiences belonging in an equity-deserving group, and working with other members of equity-deserving groups may inform my understanding of the (non-) existence of EDIA policies and statements within sport and recreational organizations, but I recognize that I also hold certain forms of privilege based on my gender identity, sexual orientation, and able-bodiedness. All things considered, I do believe that certain aspects of my positionality allowed me to interpret such policies and vectors of injustices, harm, and exclusion through the lens of a member of an equity-deserving group. I sought to critically reflect on my positionality throughout the collection and analysis project by journaling some of my thoughts and experiences as well as debriefing with my supervisor. I reflect further on my positionality in Chapter 5, considering how my work was influenced, including the strengths.

2.5 Chapter Summary

In this chapter, I presented the theoretical underpinnings and methodologies that influenced my work. I began this chapter by discussing how Crenshaw's theory of intersectionality may be utilized with an anti-oppression framework to further understand the complexities of systems of oppression, and how they may differ based on one's social identities. I then discussed the methods of my research project, discussing how I selected various multi-sport facilities within the city of Calgary, and how I navigated their websites for EDIA-related

policies and statements. I then commented on my use of critical discourse analysis to further understand the potential implications of the statements and policies found. I concluded the chapter with a positionality statement.

Chapter 3: Results

3.1 Overall Findings

This chapter details the results of my review of the public policies and statements retrieved from official websites of the multi-sport facilities examined in Calgary, Alberta. In Chapter 4, I further analyze these policies and statements in relation to my conceptual framework and relevant empirical research.

The remainder of this chapter is structured into three main sections. First, I present the EDIA-related statements, organizing them into three themes: “Everyone is Welcome”, “Some are Welcome”, and “Land Acknowledgements.” Everyone is welcome encompasses broad, general, and overarching statements. “Some are welcome” highlights statements that specifically welcome certain marginalized groups, while excluding others. “Land Acknowledgements” were typically generic, akin to inclusion statements. Second, I present my analysis of EDIA-related policies, categorized as overarching Codes of Conducts, zero-tolerance and anti-harassment policies, targeted policies, and bylaws. In the third and final section, I highlight several promising practices.

3.2 EDIA-Related Statements

Examining EDIA-related statements was essential, as they served as the only evidence of any kind of publicly available commitment to EDIA across 49 facilities. These statements were categorized into three themes: “Everyone is Welcome”, “Some are Welcome”, and “Land Acknowledgements”. The presence of EDIA-related statements varied among community associations, private facilities, recreation/leisure facilities, and academic institutions. For instance, 25 out of 50 community associations, 12 out of 16 private facilities, all eight recreational/leisure facilities, and both academic institutions (the University of Calgary and Mount Royal University) included some form of EDIA-related statement. While these numbers

provide insights into the prevalence of EDIA-related commitments, further and more specific comment is required to contextualize these findings within broader trends in the respective sectors.

3.2.1 Everyone is Welcome

Many of the facilities had overarching EDIA-related inclusion statements, often encompassing a diverse range of people. Such overarching statements included terms such as "all" or "everyone". The Hillhurst Sunnyside Community Association (HSCA) is one of this. The HSCA website provided a graphic, stating: "HSCA EVERYONE IS WELCOME!". Accompanying this text is an image with colors symbolizing the Philadelphia Pride flag along with the Transgender Pride flag, and a statement reading: "Hillhurst Sunnyside Community Association is a safe and inclusive space for ALL people," (see Figure 1).

Figure 1. *Hillhurst Sunny Community Association's Inclusion Graphic*

Note. This graphic was retrieved on August 15, 2023, from the HSCA official website. The graphic shows a general inclusive statement, with the colors the Philadelphia Pride flag and Transgender Pride flag. The graphic is found on their homepage, near the end of the webpage.

As promising as this graphic may be to show their dedication towards inclusion, efforts at the HSCA stopped with this graphic. Despite stating their commitment to creating an inclusive, welcoming, and safe environment, the HSCA fell short of having publicly available EDIA

policies that provide safeguards for “ALL people” as stated in their inclusion statement. This was observed at majority of facilities, where declarations of inclusivity often lacked tangible actions or policies to support their commitment towards inclusion.

Another example of facilities with overarching inclusion statements was the West Hillhurst Community Association (WHCA). Found on their “about” webpage, the WHCA states:

> The WHCA has listened and knows that West Hillhurst residents want to continue to support a community centre that we can be proud of, that everyone can use and where everyone will feel welcome (para. 15).

Similar to the Sunnyside Hillhurst Community Association, WHCA alleges their commitment to creating an inclusive community center “where everyone will feel welcome”. However, exploring their website showed that such inclusion efforts were limited to this statement. There were no apparent actionable items and/or policies found on their website, which further addressed their commitment to inclusion.

The Bowness Community Association (BCA) followed similar practices as the HSCA and WHCA. On their homepage, they (BCA) had two separate overarching inclusion statements. The first, found on the first page of their homepage, stated:

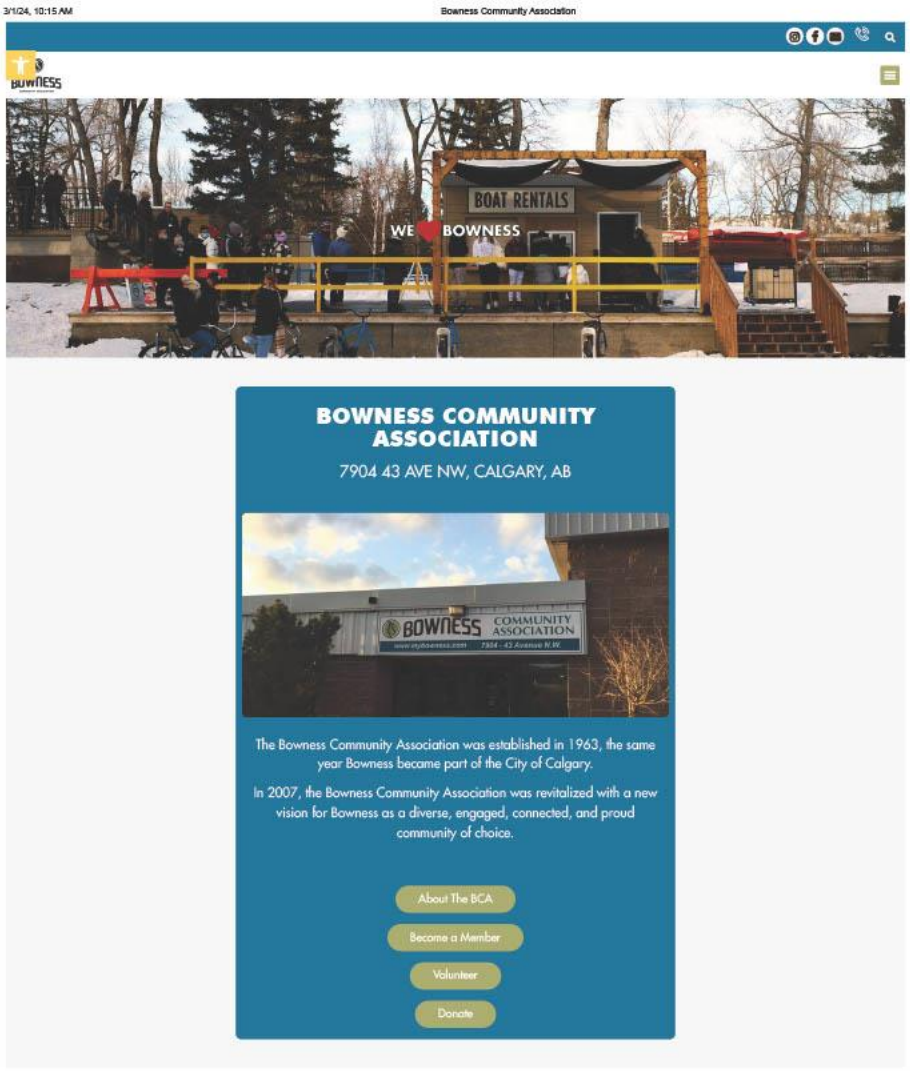
> The Bowness Community Association was revitalized with a new vision for Bowness as a diverse, engaged, connected, and proud community of choice (para. 2).

At the end of their homepage, the second inclusion statement was found, where they (BCA) declared:

> Everyone is welcome. The Bowness Community Association proudly endeavors to be a safe and inclusive space for all people.

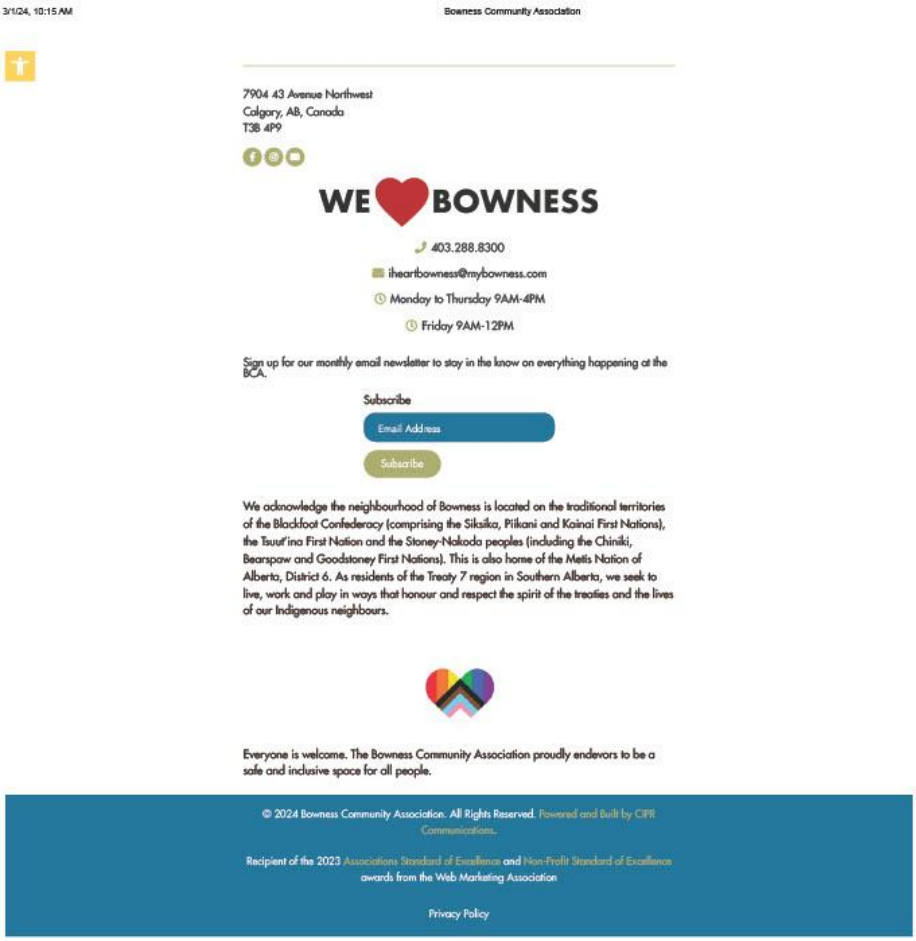
BCA's placement of their second inclusion statement was at the end of their homepage, where one must scroll four full pages to find the statement (see Figure 3). This trend of "digging" to find an inclusion statement was a similar theme for majority of facilities, where overarching inclusion statements were found at the end of their webpages or required more thorough investigation to find such statements.

Figure 2. *Bowness Community Association's Homepage, Page 1.*



Note. This graphic was retrieved on August 15, 2023, from the BCA official website. The graphic shows a screenshot of BCA's first page of their homepage, where a statement declaring they were revitalized with a new vision, with an emphasis on diversity.

Figure 3. *Bowness Community Association's Homepage, Page 5.*



Note. This graphic was retrieved on August 15, 2023, from the BCA official website. The graphic shows a screenshot of BCA's last page of their homepage, where their inclusion statement is found.

Furthermore, BCA stated that their facility was inclusive and welcoming, however, failed to be specific. Another example of this was in their "Bowness Community Association 5 Strategic Priorities", found on their "about us" webpage:

1. Operating a sustainable organization.
2. Building collaborative partnerships.
3. Creating gathering splaces (spaces and places).
4. Providing an information hub.
5. Supporting volunteerism and resident leadership.

Despite having five clear strategic priorities, none were dedicated specifically to inclusion efforts. This further supports the notion of how many facilities pledged their dedication to inclusion through an overarching statement, however, failed to have clear, meaningful, or actionable statements nor publicly available policies.

Turning to private facilities, Smash City stated the following on their "our mission" webpage:

> We strive to provide you world-class facilities, services, and training for your favourite net sports. We will continue to foster and develop an inclusive, challenging, fun, and welcoming environment for our valued athletes and guests. (para. 1)

The statement "foster and develop inclusion environments for athletes and guests," fails to have any tangible actions which address inclusion.

Furthermore, there was no acknowledgement regarding equity-deserving groups that have historically been and continue to be marginalized, discriminated against, and excluded from these spaces. This is significant, as recognizing an organization's historical contribution to anti-EDIA practices and policies can foster a sense of accountability within the organization,

facilitating a culture of reconciliation, trust, credibility, equity, and justice. Addressing such historical barriers is crucial for promoting equity within the organization. Moreover, by acknowledging how they have contributed to creating and maintaining barriers to participation, the organization validates the experiences of marginalized groups who have faced such obstacles, acknowledging the harm that has historically been inflicted.

The terms “everyone” and “all” are overarching, attempting to incorporate all marginalized groups. However, with such vagueness of who is “everyone” and/or “all”, who is incorporated in inclusion is ambiguous, which may result in confusion. As well, this ultimately leaves those who are in power define who is to be incorporated in the terms “everyone” and “all”. Furthermore, all facilities failed to acknowledge their contribution historically and in contemporary times to creating barriers to participation for equity-deserving groups.

3.2.2 Some are Welcome

Many facilities were selective as to which equity-deserving groups were listed in their overarching statements on inclusion, leaving others to be forgotten or erased. Typically, when facilities did reference specific equity-deserving groups, the focus was on age, physical ability, or gender. The WHCA highlights this practice, where they stated it has:

> A wide variety of programming for all ages, schedules, and fitness levels, you can rest assured there is something for everyone (para. 1).

This quote, found on their “adult programs” webpage, appears to describe various inclusive programming, tailored towards marginalized groups. However, upon closer examination, the association offered only youth and women’s squash lessons as EDIA-related sport programming. Along with advertising that there were “programs for everyone”, on their “facility rentals” page they stated:

> Prices effective Sept 1, 2023 will increase by 5% due to inflation. Prime time: 4pm to midnight Monday-Friday, all day Saturday/Sunday. Youth pricing: Available when >70% of the booking/group is under 17 years of age (para. 4).

Examining the first statement from their "adult programs" webpage, despite stating that there are various programs "for everyone", there were no specific programs offered for any other equity-deserving groups beyond women. Tying this with the statement found on their "facility rentals" page, where facility rentals will "increase by 5% due to inflation", these two statements contradict their commitment to creating an inclusive space as financial barriers may arise due to "inflation". This limited their inclusion efforts to those who can afford to pay for their programs or rent their facilities.

Parkdale Community Association is another example of how selective inclusion was apparent at some facilities. On their "about" webpage, they stated:

> Parkdale is a proud, active, and welcoming neighbourhood that offers programs, services and facilities that make us a vibrant inner-city community (Para. 11).

Accompanying this statement, under their "values" webpage, they listed five values of Parkdale Community Association: collaborative, accountable, inclusive, respectful, and energetic. Their dedication to inclusion is not halted by simple overarching statements, as they had developed and built an accessible community rink:

> The Parkdale Community Association has built Calgary and Alberta's first outdoor accessible community rink. The outdoor community rink has been designed to meet accessibility standards for sledge hockey. A new standard of design has been set for all future community rinks to be inclusive and accessible. The entire community rink facility is accessible, including access from both parking lots to an accessible social area, an

> accessible building with a dressing room and washrooms, as well as a garage for the Zamboni (Para. 1 & 2).

The Parkdale Community Association appears to be a better practice, where they have successfully fostered inclusivity for individuals with mobility disabilities. However, this effort seems limited, as inclusion initiatives did not extend to individuals with other physical disabilities, such as those with visual and hearing impairments. As well, there was no mention to expanding such spaces or creating accommodations for neurodivergent groups and those with invisible disabilities (mental health conditions, non-visible health conditions, cognitive impairments, etc.). This further supports the notion of how many facilities' efforts towards inclusion were selective, leaving out specific equity-deserving groups. In addition, Parkdale Community Association mirrored practices seen at other facilities by overlooking the barriers and challenges encountered by individuals with multiple intersecting identities. Specifically, they failed to address the unique obstacles faced by those with diverse backgrounds, such as individuals who have physical disabilities, along with identities as people of color, individuals of lower socioeconomic status, or members of the 2SLGBTQIA+ community.

Another example of facilities that were selective of who to include in their programs and spaces was the JVCentre SMED Lane Sportsplex. On their "volleyball at JVC" webpage at the end, they stated:

> Welcome to our women's volleyball drop-in league! We're a community of volleyball players who are passionate about sports and creating a safe and inclusive environment for women to participate in sports. Our drop-in league offers an hour of coached practice with an international-level coach, followed by an hour of free play and fun. We're LGBTQ+ friendly and strive to provide an inclusive space for all women, regardless of

> their skill level or background. Our goal is to help women develop their fundamental skills, build confidence, and foster a sense of community through friendly competition. Join us for our upcoming tournaments, where you'll have the opportunity to compete and connect with other women who share your passion for sports. We can't wait to see you on the court!

Along with this inclusion statement directed towards women and the LGBTQ+ community, they declared under their "JVC Amenities" webpage:

> All washrooms and locker rooms are accessible and able to accommodate individuals with physical disabilities. (Para. 16).

Similar to Parkdale Community Association, it is important to acknowledge JVCentre SMED Lane Sportsplex's efforts towards inclusion for women, people from the 2SLGBTQIA+ community, as well as those with physical disabilities. However, they (JVCentre SMED Lane Sportsplex) exhibited selectivity regarding who could access their spaces, particularly women, individuals from the 2SLGBTQIA+ community, and people with physical disabilities. Despite this, they also failed to specifically include other equity-deserving groups such as racialized people, neurodiverse people, individuals of lower socioeconomic status, Indigenous peoples, and also not considering intersectionality within their inclusion efforts. For instance, although they advertised accessible washrooms and locker rooms at their facility, there was a conspicuous absence of any mention of floor volleyball programs being offered. Additionally, they did not state who was included in their category of "women". Although they stated their facility is "LGBTQ+ friendly" there were no policies nor actionable items which safeguarded 2SLGBTQIA+ groups. As well, closer examination of their "amenities" webpage, under the "Lockers Rooms and Lockers" section, they stated:

> The JVCentre is equipped with a men's and a ladies' locker room. Day use lockers are located next to the foyer. Locks are not provided, and personal locks must be removed after each use. (Para. 15).

As depicted by the statement above, the JVCentre SMED Lane Sportsplex failed to have gender-neutral change rooms.

Aforza is another example of how some facilities addressed inclusion in overarching statements, however limited their efforts to specific marginalized groups. On their homepage, they (Aforza) stated:

> Aforza is open to all. We welcome players of all ages and skill levels to enjoy the fun, recreational side of tennis, and we offer a variety of lessons, programs and camps. The Aforza Pro Shop provides stringing service, racquets, tennis clothing and shoes, and there's great food available in our family-friendly fully licensed lounge. Whether you choose to play as a member or a visitor, tennis in Calgary is a great way to get fit, make new friends and have fun. (Para. 3).

As welcoming as this statement may appear to be, there is contradiction within their inclusion statement. Highlighting the first two sentences of this quote, "Aforza is open to all", is immediately followed by "we welcome players of all ages and skill levels to enjoy the fun, recreational side of tennis…" Despite stating that the facility is open to all, they explicitly state that players of various ages and skill levels are welcome to participate, however, fail to mention other equity-deserving groups who have historically, and continue to be, marginalized from such spaces.

The Glencoe Club echoed a similar approach to Aforza, where an overarching inclusion statement may imply selectivity in who is truly included. Found at the end of their "mission, vision, and values" webpage, their overarching statement declared:

> At The Glencoe Club you are welcomed, accepted, and respected regardless of your race, marital or family status, gender identity or expression, age, race, disability, religious belief, or non-belief. We ask that you be ethical, excellent, and inclusive in all that you do, and most importantly, have fun!

Interestingly, from this overarching inclusion statement, they listed "race" twice. Furthermore, it is important to highlight the absence of including socioeconomic status in their inclusion statements. Similar to Parkdale Community Association and JVCentre SMED Lane Sportsplex, The Glencoe Club is selective as to who is to be included in their facilities and programs. In this case, it is limited to those who can afford entry into their prestigious facility. On their "membership" webpage, they stated that:

> The Glencoe Club is accepting waitlist applications for Social Membership.
>
> The Glencoe Club is fortunate to have an amazing Club and members that result in high demands for new membership sales. As of July 1, 2022, the entrance fee has increased to $65,000. (para. 3).

Upon a more comprehensive review of their membership brochure, it was noted that they offered two tiers of a membership: a social membership and an active membership. The social membership served as the initial step toward achieving active membership. The application criteria for the social membership included that the individual:

- Is 18 years or older.
- Has paid 25% of the entrance fee.

- Has the one-time option of converting to House Membership status if and when vacancies become available and upon payment of the appropriate entrance fee.
- Pays membership dues (para. 3.)

Along with this, they described the process of applications:

> Applications are first reviewed by the Membership Committee, then passed on to the Board of Directors for approval. All applicants must provide two references from current Club members and 25% of the entrance fee is due upon receipt of the application. Once Social Membership is, you will be placed on the Social Waitlist (in the order applications are received) and will have access to the Club's Food & Beverage and Club Services. Full access to the Club's sport facilities will not be granted until Active Membership. (Para. 4).

I highlight the process of applying for membership at The Glencoe Club to elucidate the notion of how the facility deems to be "inclusive". The notion of inclusion at The Glencoe Club is limited to those who can afford to pay the alarming entrance fee to be a member of $65,000, along with the required payment of 25% of the entrance fee, $16,250, to be first placed as a social member. Furthermore, membership applications undergo review by the Board of Directors to determine eligibility for an active membership at The Glencoe Club. This underscores how facilities can be selective in their inclusivity, determining who will be granted access to their programs and facilities. In the case of The Glencoe Club, inclusion efforts are ultimately decided by the Board of Directors, who wield significant authority within the facility.

Although some facilities may have had inclusion statements directed towards specific equity-deserving groups, these statements were more often than not the only evidence of a commitment toward EDIA. When such statements did explicitly state equity-deserving groups, it

was often towards those with physical disabilities, age, or women. Indigenous and racialized people were not addressed in any specific inclusion statements from any of the facilities examined. However, 20 facilities had land acknowledgements on their websites, which is the focus of my next section.

3.2.3 Land Acknowledgments

As I worked through my review of facility and organizational websites, I noted that of the 76 facilities examined, 20 facilities had land acknowledgements. I considered these as a specific type of "inclusion statement," given that the overarching purpose of land acknowledgements is an essential aspect of reconciliation, paying tribute and honouring the true history of North America, its Indigenous peoples, and to shed light on the overlooked narrative of the country's formation (Calgary Foundation, 2024). That said, more often than not, Truth and Reconciliation efforts ended with the facility's land acknowledgement.

Many of the land acknowledgements I reviewed were simple, with several facilities sharing identical statements. An example of this was the Acadia Recreation Complex and Canyon Meadows Community Association. Examining Acadia Recreation Complex's land acknowledgement found at the bottom of their home webpage, they stated:

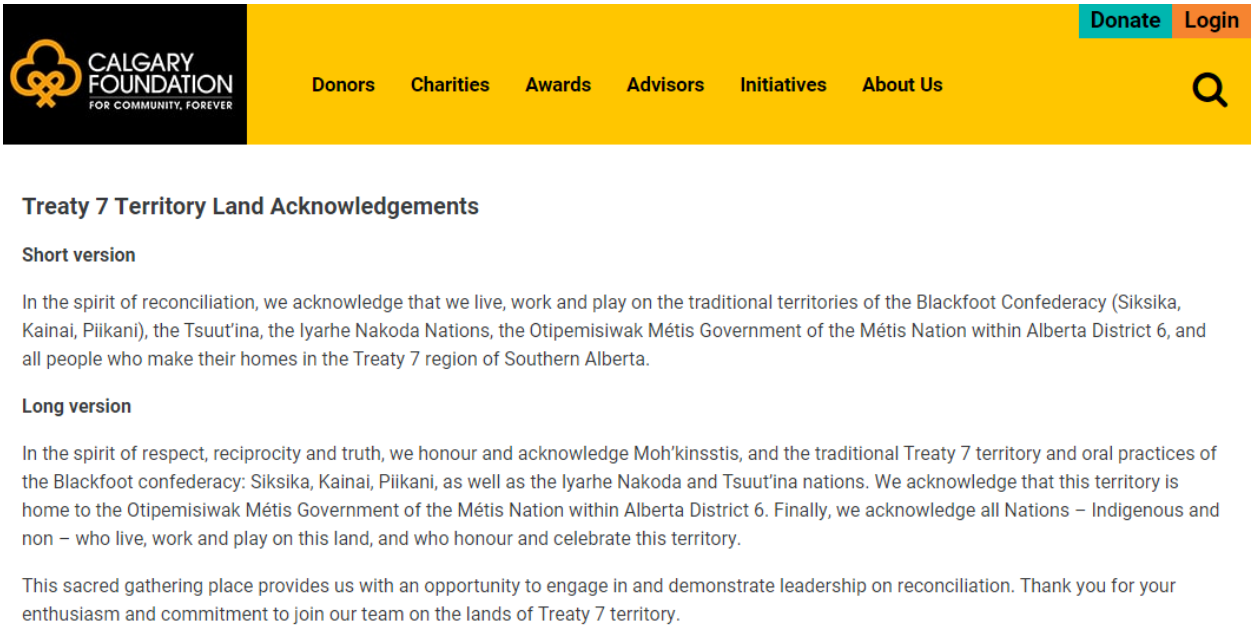
> In the spirit of respect, reciprocity, and truth, we honour and acknowledge that we live, play and work upon the traditional territories of the Blackfoot Confederacy (Siksika, Kainai, Piikani), the Tsuut'ina, the Îyâxe Nakoda Nations, the Métis Nation (Region 3), and all people who make their homes in the Treaty 7 region of Southern Alberta.

Canyon Meadows Community Association depicts a similar land acknowledgement on their website:

> In the spirit of reconciliation, we acknowledge that we live, work and play on the traditional territories of the Blackfoot Confederacy (Siksika, Kainai, Piikani), the Tsuut'ina, the Îyâxe Nakoda Nations, the Métis Nation (Region 3), and all people who make their homes in the Treaty 7 region of Southern Alberta. (Para. 2).

This format of a brief land acknowledgement was abundant amongst the facilities examined. Other facilities that had similar statements in terms of wording and format as Acadia Recreation Complex and Canyon Meadows Community Association were Don Hartman North East Sportsplex, Edgemont Community Association, the Genesis Centre, Huntington Hills Community Association, Mount Royal University, Vecova, and Willow Ridge Community Association. Closer examination of these land acknowledgements revealed that they were copied from the Calgary Foundation's land acknowledgment webpage (see Figure 4).

Figure 4. *The Calgary Foundation's Land Acknowledgement Webpage.*



Note. This screenshot was retrieved on March 1, 2024. In this graphic, it displays the Calgary Foundation's Treaty 7 Territory Land Acknowledgements, including a short and long version.

While many facilities had short land acknowledgements, some facilities had more detailed land acknowledgements. For example, Deer Ridge Community Association showed some "good" practice, in so much as they had a dedicated webpage titled "Treaty 7 Territory Land Acknowledgements":

> In the spirit of respect, reciprocity, and truth, we honour and acknowledge Moh'kinsstis, and the traditional Treaty 7 territory and oral practices of the Blackfoot confederacy: Siksika, Kainai, Piikani, as well as the Îyâxe Nakoda and Tsuut'ina nations. We acknowledge that this territory is home to the Métis Nation of Alberta, Region 3 within the historical Northwest Métis homeland. Finally, we acknowledge all Nations – Indigenous and non – who live, work, and play on this land, and who honour and celebrate this territory.
>
> This sacred gathering place provides us with an opportunity to engage in and demonstrate leadership on reconciliation. Thank you for your enthusiasm and commitment to join our team on the lands of Treaty 7 territory.

Although this may appear to be a better practice when compared to facilities with brief land acknowledgements, explicit Truth and Reconciliation efforts at the Deer Ridge Community Association stopped at this statement, similar to the briefer statements discussed above. This was further highlighted on their webpage titled "History of Deer Ridge," which did not acknowledge the use of traditional lands and focused heavily on the history of European settlers within the community. There was no mention of colonialism and the impacts it had on the clans that reside on Treaty 7 Territory, such as the Siksika, Kainai, Piikani, Îyâxe Nakoda, and Tsuut'ina nations.

Other facilities examined also shared similar, more in-depth land acknowledgments, including Riverbend Community Association, Bowness Community Association, The Beach YYC, MNP Community and Sports Centre, and University of Calgary's Active Living Centre. Like the Deer Ridge Community Association, however, Truth and Reconciliation efforts appeared to halt after an extensive land acknowledgement.

Saint Andrew's Heights Community Association provided a somewhat different example of acknowledgement. The following was found on their "facilities" webpage:

> Chief Crowfoot Reserve Lands
>
> The fenced-in field in the center of the community next to the Chief Crowfoot School is classified as City Reserve Land. It is used by the school but is also available to all when not in use by the school or booked by others. (Para. 3).

Despite explicitly indicating that there is City Reserve Land within the community, the association itself provided no additional acknowledgements of the land or any explicit statement about other steps toward Truth and Reconciliation.

While it is important to acknowledge the facilities that had land acknowledgements on their websites, it is crucial to also briefly address the problematic practices surrounding their implementation. Upon closer scrutiny of the land acknowledgements provided by various facilities, it becomes evident that they have been directly copied from the Calgary Foundation's land acknowledgement webpage (see Figure 4). This replication poses an issue, as similar to inclusion statements, these acknowledgements lack actionable items, policies, or statements that demonstrate the facilities' commitment to Truth and Reconciliation; put simply, the action seems at least a bit performative.

3.2.4 Summary of EDIA-related Statements

In the preceding subsections, although perhaps well-intentioned, it was apparent that the inclusion statements and land acknowledgements were the extent of efforts made by these facilities. There was a lack of evidence indicating the presence of any official policy or actionable items (e.g., education) aimed at furthering equity, diversity, inclusion, and accessibility. As demonstrated by the examples provided, many facilities with overarching inclusion statements failed to demonstrate tangible actions or policies that would contribute to fostering inclusion. This deficiency in actionable items and policies was also observed in facilities that explicitly mentioned inclusion for specific equity-deserving groups. For instance, the Parkdale Community Association has implemented an accessible rink for individuals with mobility disabilities; however, there was no clear indication of accompanying policies aimed at incorporating and protecting such groups.

3.3 Policies

EDIA-related policies were notably scarce in comparison to EDIA-related statements. Only six facilities were found to have EDIA-related policies. Of these, two facilities had codes of conduct, while three had anti-harassment policies. Both anti-harassment policies and codes of conduct serve as extensions of EDIA policies, aiming to establish equitable environments and safe spaces by minimizing and eliminating harassment. Additionally, one facility had a policy targeting specific equity-deserving groups. Lastly, the City of Calgary implemented one bylaw addressing EDIA within the sport and recreational context. In this section, I first discuss the overarching code of conducts found at two facilities, followed by the anti-harassment policies of three facilities. Next, I delve into the targeted policies found at two facilities before discussing the City of Calgary's bylaw pertaining to EDIA and sport and recreation.

3.3.1 Codes of Conduct

Of the six facilities that had EDIA-related policies, WinSport and the Brentwood Community Association's policies were in the form of Codes of Conduct.

Winsport's Code of Conduct states:

> The purpose of this Code of Conduct is to ensure a safe, respectful, and positive environment for all participants, guests, and staff by making individuals aware that there is an expectation of appropriate behavior, consistent with the values of WinSport, at all times. WATCH LANGUAGE AND BEHAVIOUR. Abusive, offensive, racist, sexist, discriminatory, demeaning, disruptive, or harassing behaviour, including foul language, will not be tolerated. SAFE WORK ENVIRONMENT. All WinSport team members have the right to a safe, respectful, positive, harassment free, and healthy work environment. (Para. 2 & 3).

The commitment to a safe work environment is restricted to WinSport team members, excluding guests and potential members. Moreover, WinSport fails to acknowledge its historical contributions to discrimination and harassment of equity-deserving groups. Additionally, despite emphasizing a safe environment, Winsport's Code of Conduct lacks clarity on consequences for violations.

The Brentwood Community Association's Code of Conduct follows a similar trend of lacking clarity, where vagueness in violations and terms was evident. Their (the Brentwood Community Association) Code of Conduct was specifically connected to their Learn to Skate program. Their Code of Conduct lists 9 items. Highlighting points 5, 6, and 8, they state:

> 5. Any inappropriate and disrespectful behavior by Skaters and/or Parents can result in temporary or permanent suspension or expulsion.

> 6. Zero tolerance for bullying, victimizing, harassing (sexual or otherwise), impersonating, vandalizing or stealing from other skaters.
>
> 8. All skaters are responsible for maintaining clean and tidy dressing rooms. Skaters are responsible for safeguarding and gathering their personal belongings and disposing of garbage appropriately. Skaters are expected to use his/her dressing rooms.

Starting with item 5 of their Code of Conduct, the Brentwood Community Association failed to explicitly state what constitutes "inappropriate" or "disrespectful" behaviour within their Learn to Skate program. These terms remain vague, leaving interpretation of what constitutes inappropriate or disrespectful behaviour to those in positions of authority within the organization. Similarly, item 6 follows this trend, stating the association's zero-tolerance for "bullying, victimizing, harassing (sexual or otherwise), impersonating, vandalizing, or stealing from other skaters." Despite this zero-tolerance stance, similar to item 5, the individuals in positions of power ultimately determine what actions are considered bullying, victimizing, harassing, and so forth.

The Brentwood Community Association also fails to address equity-deserving groups who historically and modernly, are victims of such forms of bullying, victimizing, and harassment. Another key term I wish to highlight is how the association defines harassing, where in paratheses they state, "sexual or otherwise". The term "otherwise" is vague and may exclude actions of perpetrators that victims may experience as harassment (such as stereotyping, prejudice, and micro-aggression), however, those in power may view differently. Lastly, item 8 uses gender binary language, stating "skaters are expected to use his//her dressing rooms". I draw attention to this, as the Brentwood Community Association stated under their "about us" webpage, that Brentwood is a "vibrant and active community and we encourage participation and

a sense of belonging." By using gender binary language in their code of conduct for their Learn to Skate program, it contradicts their "inclusive" statement of encouraging a sense of belonging in their community. By using such binary language, the Brentwood Association may foster an environment where 2SLGBTQIA+ individuals may feel alienated, unwelcomed, and unsafe to actively participate in programs offered at their facility.

3.3.2 Zero-tolerance Policies

Three associations or facilities had implemented EDIA-related policies in the form of zero-tolerance policies, either explicitly called "zero-tolerance" or implied through terms such as "no" and "not" in relation to tolerating certain behaviours. The three were: The Mahogany Homeowners Association (MHOA), The Uplands in Hawkwood Homeowner's Association, and MNP Community and Sports Centre.

Beginning with MHOA, their "MHOA Zero Tolerance Policy Towards Discrimination", was as follows:

> Please be aware that the Mahogany Homeowners Association has a zero-tolerance policy for discrimination towards MHOA staff, contractors, and other patrons due to their race, religious beliefs, colour, gender identity, gender expression, physical disability, age, ancestry, place of origin, marital status, source of income, family stats, or sexual orientation of that person or class of person. Individuals who partake in discriminatory behaviour are subject to disciplinary action as per the recommendation of the MHOA Management and MHOA Board of Directors. (Para. 2).

While this Zero-tolerance Policy explicitly denounces discrimination based on various factors, it fails to explicitly acknowledge historical and ongoing discrimination against marginalized groups in community, recreational, and sporting spaces. Additionally, it overlooks the

intersections of such identities, which can further exacerbate discrimination faced by individuals. Furthermore, the term "discrimination" itself lacks specificity, potentially excluding non-explicit forms such as microaggressions, bigotry, stereotyping, and prejudice,

Along with this zero-tolerance policy, MHOA also has a general rules document, listing overall rules for the spaces the association offers, including the Mahogany Lake and beach. On this list of general rules, they state:

Inappropriate language and rambunctious or unsafe behaviour will not be tolerated.

I highlight this rule, akin to Brentwood Community Association, as it highlights that the classification of "inappropriate language and rambunctious or unsafe behavior" ultimately falls under the jurisdiction of individuals in authoritative positions to define, uphold, and enforce within these spaces.

The Uplands in Hawkwood Homeowners' Association follows a similar approach, with their EDIA-related policy taking the form of a "Workplace Violence and Harassment Prevention Policy and Program":

> The management of The Uplands in Hawkwood Homeowners' Association Ltd. Recognizes the potential for violence and harassment in the workplace. We will therefore make every reasonable effort to identify all potential sources of such risk to eliminate or minimize them. (Para. 3).
>
> The Uplands in Hawkwood Homeowners' Association Ltd.:
>
> - Will not tolerate any type of violence or harassment within the workplace or during events or activities;

- Is committed to allotting whatever time, attention, authority and resources necessary to ensure a safe and healthy working environment for all employees, residents and clients to whom we provide service; and
- Will take every reasonable precaution to protect an employee, resident or client from physical injury if we become aware of, or believe, that violence is a risk. (Para. 4).

Highlighting the first point, they (The Uplands in Hawkwood Homeowner's Association Ltd.) stated that they "will not tolerate any type of violence or harassment with the workplace or during events or activities". While it is crucial to address violence and harassment onsite, there is a notable absence of acknowledgement that such incidents, particularly targeting equity-deserving groups, often extend beyond the physical site. On the second point, they express they are:

> Committed to allotting whatever time, attention, authority, and resources necessary to ensure a safe and healthy working environment for all employees, residents, and clients to whom we provide service.

Despite efforts made through policy to create an inclusive onsite environment, the Uplands In Hawkwood Homeowner's Association neglect to acknowledge potential barriers existing at their facility.

> MNP Community and Sports Centre's zero-tolerance policy reads as follows:
> MNP Community & Sport Centre will not tolerate violence or threats of violence including, but not limited to: any act of physical assault, verbal assault, threats and attempts to intimidate, throwing of articles in a deliberate or aggressive manner, aggressively approaching another individual, striking another individual, attempting to

> goad or incite violence in others. Those demonstrating inappropriate behaviour, language or participating in any form of demonstration inside the buildings is prohibited, including wearing items or clothing with visible political or negative messages will be declined entry or be asked to leave and may result in the cancellation of membership and/or may be banned from the facility. (para. 1).

As illustrated by all three facilities, their anti-harassment policies primarily focus on the treatment of individuals rather than addressing inequitable practices and behaviours that may have existed or continue to persist at these facilities. These policies neglect to direct attention towards or address structural barriers and systemic inequities, as resources and consequences are allocated solely to individual perpetrators.

3.3.3 Targeted Policies

WinSport was the only facility examined that had a policy targeting specific equity-deserving groups. In their Pets and Service Animal Policy, WinSport states:

> Any qualified service dog is allowed in our facility; service dog handlers may be requested to produce the Service Dog ID Card as required by the Service Dog Act. Service dogs are permitted anywhere where public is permitted within our facilities. Please note, service dogs may be requested to not enter the medical room to maintain a sanitary treatment environment. (Para. 1).

WinSport was the only facility to implement such a policy, aiming to create a more inclusive environment for patrons who use service animals. However, akin to other EDIA-related statements discussed earlier in this chapter, WinSport followed a similar trend of lacking policies that specifically address equity-deserving groups. Additionally, there is no mention of how their

facility ensures a safe and inclusive environment for those who use service dogs beyond permitting their presence.

3.3.4 Bylaws

The City of Calgary had one bylaw, their Safe and Inclusive Access Bylaw, which addressed EDIA in recreation. Although the focus of my research was on policies and statements, I felt it was important to discuss the Safe and Inclusive Access Bylaw. A bylaw, as defined by the Alberta Government's Public Library Board Policies and Bylaws (2022), is a local decree, often by the municipal government, which is created to address specific concerns. The key difference between a policy and bylaw is the enforceability of each. As stated by the Alberta Government (2022), bylaws are legally enforceable while policies often illustrate rules and best practices of an organization. As well, bylaws need to be passed by Board motion and accepted by the municipal council(s) prior to being fully passed and legally enforceable.

The City of Calgary created the Safe and Inclusive Access Bylaw on March 14, 2023, in response to protests occurring at entrances to city-owned recreation facilities and libraries:

> Safe and inclusive access to public services is important to ensure all Calgarians can equally enjoy the benefits and resources offered at or through public facilities, regardless of gender, socio-economic status, age, ability, religion, race, sexual orientation, gender identity, gender expression or heritage. Inclusive public spaces that support diversity, attract business, contribute to a thriving economy and to a prosperous city (Para. 3).

Along with the description of why the bylaw was created, they stated that forms of protest are prohibited within 100 meters of an entrance of recreational facilities and libraries:

> Specified protests are those objecting to an idea or action related to human rights; these include race, religious beliefs, colour, gender, gender identity, gender expression,

> physical disability, mental disability, age, ancestry, place of origin, marital status, source of income, family status or sexual orientation (Para. 4).

Beyond the explanation provided above, I also chose to include this bylaw in my research as it directly listed specific recreational facilities that were part of my investigation for EDIA-related policies, including:

- all the YMCA facilities in the City of Calgary
- Trico Centre for Family Wellness
- MNP Community and Sports Centre
- Vivo for Healthier Generations
- Westside Recreation
- The Genesis Centre
- Cardel Rec South
- Vecova

The Safe and Inclusive Access Bylaw represents a step towards improved EDIA-related practices, ensuring that equity-deserving groups have safe access to specific recreational facilities listed above. This bylaw enforces safeguards in the event of breaches, thereby promoting a more equitable and accessible environment for all individuals. However, this bylaw failed to acknowledge instances of discrimination against members of equity-deserving groups within the city. Additionally, it overlooks specific equity-deserving groups that are often targets of protests, harassment, and discrimination, potentially at a higher intensity than others. Although the City of Calgary provides an overarching inclusion statement under this bylaw, it fails to define these equity-deserving groups or address discrimination they may face. While the bylaw

protects access to these facilities, there are no accompanying bylaws or policies that protect these groups once they have gained access to recreational and sporting facilities.

3.4 Better and Promising Practices

As discussed thus far, many facilities fell short in having meaningful EDIA-related policies and/or statements. There were some facilities, however, that demonstrated some promising practices. As one example—with a major caveat—there were a handful of facilities who listed several equity-deserving groups in the blanket inclusion statements found on their websites. While this goes beyond "all" or "everyone" and selected groups, in these cases the statements read like a laundry list of various equity-deserving groups often seemingly copied from the Canadian Charter of Rights and Freedoms. The caveat: Like statements that included only some groups or used terms such as "all" and "everyone", these facilities and organizations' statements also seemingly represented the entirety of their commitment to EDIA, making these lists seem more of a performative gesture. That multiple groups were identified, however, can be seen as somewhat of a promising practice in terms of a starting point. Better examples of promising practices are certainly provided by facilities and organizations such as Vivo for Healthier Generations (Vivo), Mount Royal University (MRU), YMCA Calgary, and two policies from the City of Calgary, which is where I now turn my focus.

Vivo for Healthier Generations showed promising practice of how a facility may promote inclusion beyond an overarching statement. Vivo stated on their "about" webpage:

> Our 195,000 square foot LEED Gold Accredited Facility provides a bright, comfortable, inviting space for a wide range of spontaneous and structured activities for individuals and families of all ages and abilities. (para. 2)

Along with their overarching inclusion statement, Vivo also acknowledged financial and infrastructural barriers that may exist for equity-deserving groups. This is depicted under their "expansion updates" webpage, where they stated:

> Construction on our expansion project has started. We're adding 135,000 square feet of new and renovated space uniting all ages, abilities, and cultures in stronger physical, social, and emotional health… (para. 3)
>
> Imaginations will soar in a first-of-its-kind Indoor Park- A literal moving indoors of an outdoor park space. This will give our seniors a place to walk, a young mom a place to take a break and read a book and our diverse community a place for cultural celebrations of all kinds. (para. 4)

As well, on this same webpage, they provided a statement from their CEO, Cynthia Watson:

> This project enables us and our onsite partners to respond and deliver to our growing and diverse community's basic needs of more social gathering, meeting, fitness and swimming", explains Vivo CEO, Cynthia Watson. Watson says, "90 percent of Vivo's programs and services are regularly filled during a typical first day of registration. Over 50+ community and cultural groups cite lack of space is also as the most significant barrier to implementing their services in the community. (para. 3)

When compared to other facilities Vivo showed promising practices of inclusion through the expansion of their facilities in order to develop larger spaces in order to serve their diverse communities' needs. Vivo also addressed financial barriers to enter recreation and sport on their program subsidies webpage, where they listed three strategies Vivo incorporates in removing such barriers through their Everybody Plays program:

> Everybody Plays is Vivo's way of removing barriers to play – there are three ways we do this by collecting donations to helping subsidize the Calgarians who may not be able to afford physical activities like swim or skating lessons, gym access or programming for children with our Everybody Plays Initiative. (para. 1).

MRU echoed a similar practice. While their website included an overarching inclusion statement, this statement was not isolated to a single space at either the beginning or end of their website. Instead, they had a dedicated "EDI" webpage, which provided various EDIA-related statements and resources. For example, under their "mission and visions" webpage, they stated:

> Through collaboration we strategically partner with our students and community to enhance learning and experiences. We create a respectful and inclusive environment by appreciating our similarities and differences, advocating for a safe and caring campus and educating ourselves and others through openness, curiosity and listening. In our leader model, we value innovation that leads to change. (Para. 3).

Along with this statement, they stated how they would achieve an inclusive environment on their "our recreation why" webpage:

- We provide holistic recreation programs and services so that our community can live well.
- We provide fun and enjoyable sport and recreation experiences that foster a long-term love of movement.
- We continually strive to create accessible and inclusive places, spaces, and programs where people can show up as their authentic selves.
- We establish relationships through a shared passion for play to increase the connection of our community. (Para 4).

Unlike other facilities, MRU discussed how they worked and continue to work towards inclusion at their facility. Not only is this seen on their "our recreation why" webpage, it is also apparent on their "EDI" webpage, where an access and inclusion statement dedicated to their athletics program was found:

> Cougars Athletics and Recreation, as part of MRU's Students Division, is committed to equity, diversity, and inclusion (EDI). As such, we are dedicated to creating a culture of accessibility and inclusion with safe services, programs, events, and facilities that welcome all individuals regardless of race, ethnicity, religion, spirituality, gender, gender identity/expression, age, sexual orientation, ability, socioeconomic status, or national origin. (Para. 1).

Rather than using generic terms such as "all" and "everyone", they explicitly stated specific identities in their inclusion statement. Along with this, they also stated:

> The Cougar Athletics and Recreation JEDI (justice, equity, diversity, and inclusion) Strategic Planning committee meets monthly and will continue to create educational opportunities for the advancement of all CAR staff and stakeholders. We encourage you to provide any suggestions via our Cougars Athletics and Recreation Feedback Form. (Para. 3).

Additionally with their monthly meetings, they (MRU) also provided various educational and campus resources that focused on EDI. This included but was not limited to an EDI language guidelines document, a diversity and inclusion podcast series, accessibility and inclusion services, and hyperlinks to the Canadian Center for Diversity and Inclusion, and Skipping Stones, a non-profit organization whose mission is to connect transgender and gender diverse people to support that they need and deserve. As demonstrated by MRU, despite having an

overarching inclusion statement, facilities can have better practices towards inclusion through various resources, as well as committees dedicated to equity, diversity, inclusion, and accessibility.

While Vivo and MRU are worthy of commendation for their promising inclusion practices, there are notable criticisms of their approaches, which I elaborate on in Chapter 4. Briefly, however, despite their apparent commitment to EDIA, neither Vivo nor MRU explicitly identify the barriers faced by the equity-deserving groups listed in their inclusion statements. Vivo's inclusion statements are limited to "age" and "abilities," overlooking other marginalized groups. Moreover, neither organization provides dedicated statements, policies, or actionable items for specific equity-deserving groups. Additionally, MRU's JEDI Strategic Planning committee conducts monthly meetings without publicly available meeting minutes, thereby limiting transparency regarding discussed items and the implementation of EDI efforts at their facility to committee members only.

Regarding Land Acknowledgements, the YMCA Calgary showed promising practice beyond having a copied land acknowledgment from the Calgary Foundation. The YMCA Calgary maintained a dedicated webpage for Truth and Reconciliation efforts. Moreover, they provided a statement acknowledging the profound impact of colonialism on Indigenous communities:

> YMCAs in Canada are aware of the impact that colonial actions, including residential schools, have had on Indigenous Peoples, and we remain committed to understanding past injustices and will continue to move forward for a better future. (Para. 7).

In addition to this, YMCA Calgary acknowledged the enduring impacts of colonialism on Indigenous Peoples and expressed their ongoing commitment to understanding past injustices.

This commitment is evident in their "Camp Chief Hector" program and "Indigenous Programs" webpage. Regarding the Camp Chief Hector program, YMCA Calgary stated:

> In the spirit of this ongoing commitment, YMCA Calgary is making changes to many aspects of our offerings. At Camp Chief Hector YMCA, this includes exploring and understanding the historical roots of our relationship with Indigenous communities in the areas we serve. Those conversations, and subsequent guidance, are ongoing, remain positive and involve intentional dialogue with Stoney Nakoda elders and community leaders and other members of the Indigenous community.
>
> Camp Chief Hector YMCA has also evolved its programming significantly in recognition and response to Reconciliation. These changes are in the spirit of honouring the original partnership with Indigenous leaders that helped with the founding of the camp in 1930, while recognizing that we need to continue to learn and grow in our commitment to change. (Para. 9 & 10).

Along with this statement, they provided a list of actions that the facility is taking to address Truth and Reconciliation. This included:

- Adapting programming in order to eliminate any aspects of appropriation that may have evolved over time.
- Changing the name of physical assets away from historic names that may no longer be appropriate or properly contextualized in a camp environment.
- Changing ceremonial aspects of the camp experience to reflect connection to the environment and community-building, but not tying them to a sacred ceremony of any kind.

- Acknowledging the land and honouring the First People's during ceremonies and celebrations at Camp and throughout YMCA Calgary's calendar of events
- Completing the KAIROS Blanket Exercise program – a "participatory history lesson developed in collaboration with Indigenous Elders, knowledge keepers and educators" – at Camp Chief Hector YMCA with staff and volunteers. (Para 15).

I have emphasized YMCA Calgary's notable efforts towards Truth and Reconciliation, as they not only acknowledged the historical discrimination and colonial impacts of assimilation faced by Indigenous communities but also articulated their approach to addressing these barriers and challenges. This included implementing various programs, engaging in re-education, and reconstructing past programs that may have been problematic.

The YMCA Calgary showed promising practices towards inclusion through their dedication to Truth and Reconciliation. At the same time, like most facilities, the YMCA Calgary also fell short in regards to acknowledging how their own facility may have historically contributed to discrimination, assimilation, and colonialism of Indigenous communities. Although the YMCA Calgary goes beyond declaring inclusive practices toward Indigenous communities, there is much work to be done as there were no apparent policies that protect and safeguard Indigenous people from discrimination, alienation, and assimilation.

Examining better practices for EDIA policies, at the time of my study, the City of Calgary had two policies that addressed EDIA in sport and recreation: the Social Wellbeing Policy and the Sport for Life Policy. The Social Wellbeing Policy described the City of Calgary's contribution towards Calgarians in achieving an increased quality of life and Civic participation. Point 2.1 of this policy stated:

> The purpose of this policy is to outline policy statements and procedures for how City Services can contribute to achieving quality of life and increased Civic Participation for all Calgarians.

Additionally, I want to highlight points 1.1, 1.1(a), 1.1(b), and 1.3:

> 1.1 The City of Calgary (The City) will follow the Social Wellbeing Principles when making decisions; developing plans, policies, and strategies; and delivering City services. These principles are:
>
> > 1.1(a): The City will strive to provide Equitable Services. This includes removing barriers to Access and Inclusion;
> >
> > 1.1(b): The City will advance the active and shared process of Truth and Reconciliation in collaboration with the community;
>
> 1.3 The City will consider all aspects of Accessibility in City Service delivery and maintain a multi-year plan for how The City will meet Accessibility requirements.

The Social Wellbeing Policy represents a noteworthy example of EDIA-related policies compared to Anti-harassment Policies and Codes of Conduct. The Social Wellbeing Policy shifts focus from apprehending perpetrators of harassment to eliminating systemic barriers to inclusion and accessibility. However, the policy falls short in detailing how the City of Calgary would intend to achieve these goals. Particularly, 1.1(a) lacks elaboration on how equitable services will be provided or who would have access to them. Additionally, the City of Calgary does not acknowledge existing barriers for equity-deserving groups or outline plans for removing these barriers to promote access and inclusion.

The City of Calgary's Sport for Life policy, an example of a better practice of EDIA-related policy, is the final policy I will discuss in this chapter. Point 1.1 of the policy document described the policy itself:

> This Council policy will make life better for Calgarians everyday by acknowledging Sport as a fundamental human desire. It will create opportunities for all Calgarians to participate, experience, and enjoy Sport to the fullest extent of their abilities and interests. The policy emphasizes The City's ongoing commitment to support, collaborate and work with Calgary's vibrant Sport Sector and Partners to design and deliver appropriate Sports programming for all Calgarians through all stages of their life.

Along with this description of the policy, highlighting point 5.1.1 of the document, the City of Calgary stated:

> The City will coordinate with Partners to:
>
> i. design and deliver Introduction to Sport and Recreational Sport programs and initiatives that:
>
> a. are Equitable, Inclusive and Accessible; and
>
> b. align with the long-term athlete development stages of Awareness, First Involvement, Active Start, Fundamentals, Learn to Train and Active for Life.
>
> ii. provide Quality Sport Experiences.
>
> iii. activate Open Spaces, in support of Calgary's Play Charter.
>
> iv. remove Barriers that prevent Underrepresented Groups from Participating and enjoying Sport.

Point 5.1.1 i.a. explicitly stated how the city will be focusing on creating and implementing Introduction to Sport and Recreational Sport Programs and Initiatives which are “equitable, inclusive, and accessible”. Along with this, the City defined each of these terms. For example, item 3.9 defined “equity” as:

> “Equity” means people receive tailored treatment according to their respective needs and social conditions. It requires recognition that different barriers, often systemic, exist for diverse individuals or groups. The result of equity is all people have the opportunity to benefit equally.

Highlighting item 3.15, they (The City of Calgary) define “inclusion” as:

> … creating environments in which any individual or group is respected and valued. The result of social inclusion is that people feel they belong and can fully participate in society.

Similar to earlier discussions on inclusion statements, the City of Calgary failed to specify who is to be included in their policy. Using terms such as “any” paralleled the use of “all” or “everyone” in previous overarching inclusion statements. By adopting a broad definition of inclusion, they overlooked the specific needs of equity-deserving groups, thereby undermining the barriers these groups encounter in accessing sport and recreation. However, it is noteworthy that point 3.7 of the policy defined the term “barriers” as:

> … environmental, structural, systemic, social and personal realities that prevent Participation in Sport, or make such participation difficult to achieve (e.g., building design, tranSportation, attitudes, etc.). Barriers may be socio-economic (e.g., poverty, poor health) or may be characteristics of the Sport system that prevent or limit the Sport

participation (e.g., lack of awareness programs, lack of specialized coaching or adapted equipment, etc.).

While the City listed some barriers that equity-deserving groups may face, they did not explicitly state how they have historically contributed to these barriers. Although I briefly discussed the importance of acknowledging such contributions, I will elaborate further on this in Chapter 4. Additionally, despite acknowledging these barriers exist, there were no apparent actionable plans that addressed such barriers.

Despite the City of Calgary having one bylaw and two policies that related to EDIA in sport and recreation, few of these policies had actionable items or were specific in discussing which equity-deserving groups they were targeting. By lacking clarity in specificity, this may result in many marginalized groups' needs left unattended. This inattentiveness may be amplified for marginalized groups with intersecting identities, where traditionally, they face greater barriers in contrast to those from single identity groups. I elaborate further on this in Chapter 4. As well, these policies failed to account for how The City itself may have contributed to creating, maintaining, and amplifying such barriers discussed in their policies.

3.5 Chapter Summary

In this chapter I presented the results of my analysis of statements and policies publicly available on organization and facility websites at the time of my study. Statements, as the most prevalent form of "commitment" to EDIA and decolonization, were limited in scope, either by making broad sweeping statements about welcoming "everyone" or by specifically naming equity-deserving groups, such as women, people with disabilities, and older adults. Several organizations and facilities included land acknowledgements on their websites but for the most part these were generic statements, reading as mostly performative. The majority of facilities

failed to have any actionable items or policies along with these statements and land acknowledgements. Without such policies or actionable statements, equity-deserving groups may be subject to abuse, harassment, and discrimination without any consequences for the perpetrator(s) and may foster an unsafe environment for those who are deemed as the "other". This may be further intensified when specific inclusion statements leave out specific equity-deserving groups.

Six facilities examined had EDIA-related policies. Two of the policies were Codes of Conduct (one overarching and one program specific), three were anti-harassment policies, one was a targeted policy, and one was a bylaw implemented by the City of Calgary. Along with the bylaw, the City of Calgary also had two EDIA-related policies related to safety and inclusion at recreational and sporting centres. There were clear shortcomings in each policy and bylaw, including scope and content; I elaborate on this much more in the following chapter.

The final section of the chapter highlighted some promising practices that I identified while reviewing sport and recreation facility and organization websites. These included, in brief, more detailed explanation of an organization's commitment to EDIA and decolonization, statements that led to action such as providing educational resources, and acknowledgement of the role of the organization or facility in creating and maintaining barriers for equity-deserving groups.

In the next chapter, drawing on an anti-oppression framework and relevant empirical literature, I provide a more nuanced analysis of how these statements, land acknowledgements, and policies are problematic while also further exploring some promising practices.

Chapter 4: Discussion

4.1 Discussion

Informed primarily by an intersectional anti-oppression framework and current literature, in this chapter, I discuss the results I presented in Chapter 3, with a view to adding a more critical perspective on the themes created. By utilizing an intersectional anti-oppression framework, I was able to analyze and understand how such policies and statements (do not) address equity-deserving groups, and how they (do not) address systemic barriers of oppression. This chapter is divided into four sections: (1) historical wrongdoings, (2) absence and erasure, (3) alleging inclusivity, and (4) lack of intersectionality. While based largely on the themes presented in Chapter 3, I also include throughout the discussion, some specific examples from the statements and policies examined to help elucidate my thinking.

4.2 Historical Wrongdoings

With the prevalence of overarching umbrella statements and selective inclusion described in Chapter 3, the majority of the facilities certainly failed to address past wrongs and how they have contributed to the creation and maintenance of systemic barriers that equity-deserving groups may have experienced in these facilities. Ignoring their role in perpetuating systemic barriers allows facilities to avoid taking responsibility for their past actions or inactions. Additionally, the lack of acknowledgement regarding their historical and ongoing contribution to the creation and maintenance of systemic barriers perpetuates a cycle of marginalization and exclusion, hindering progress towards meaningful inclusivity.

Returning to the notion of settler colonialism, as discussed in Chapter 1, is important to further understand how the absence of acknowledging one's own contribution to systemic barriers historically and modernly can be problematic. Canada is a settler colonial nation, built by White European settlers who have constructed, maintained, and regulated social systems,

upholding White European settlers in authoritative positions of power. One result of these power dynamics is the creation of discriminatory systems and the gatekeeping of full, meaningful inclusion in Canadian society for equity-deserving groups. Exemplified in Chapter 1, some noteworthy historical examples of systemic discrimination include but are not limited to invasive legislative acts, (i.e. the Indian Act of 1876, the Chinese Immigration Act, the Sexual Sterilization Act of 1928), residential schools, and segregated recreational spaces (Bridel et al., 2023; Bruin & Robertson, 2019; Field, 2012; Forsyth, 2020; Government of Canada, 2023; Huang et al., 2012; Peers, 2015; Tink, 2022). Settler colonial nations often exemplify power imbalances where settler populations uphold structural advantages over equity-deserving groups. These power dynamics influence organizational structures, policies, and decision-making processes within institutions, where organizations may prioritize the interests and perspectives of dominant settler groups, marginalizing equity-deserving groups' experiences (Forsyth, 2020). Organizations falling short in addressing their role in perpetuating systemic barriers may be interpreted as a continuation of this historical legacy of erasure and marginalization.

The YMCA Calgary, as highlighted in Chapter 3, was the only facility that demonstrated some promising practices by moving beyond general land acknowledgements through various program revamps and acknowledgement of colonialism. While I commend YMCA Calgary for acknowledging the colonial history, and the impacts of colonialism on the Indigenous communities whose lands we reside on, they follow similar suit as all other organizations examined, falling short in acknowledging their own contributions to marginalization historically and modernly. While they provided a statement acknowledging the impacts of colonialism on Indigenous communities, the YMCA only addresses colonial actions carried forward by the nation itself. There is no mention as to their own historical wrongdoings. While the YMCA is an

example of an organization of better practice in acknowledging historical systemic barriers and discrimination, the absence of direct acknowledgement of an organization's contribution to historical and contemporary systemic barriers and discriminatory actions leaves how inclusive these facilities are to question.

4.3 Absence and Erasure

Many policies and statements lacked specificity in addressing equity-deserving groups, despite the so-called inclusion of these groups (e.g., "everyone", "all") in overarching inclusion statements. This form of marginalization, where particular groups were absent in policies and statements, was evident in my investigation, as presented in Chapter 3, in statements where everyone was welcomed and some were welcomed, and in EDIA-related policies that lacked specificity. This echoed findings at the NSO level, where Peers and colleagues' (2023) described the absence of specific policies targeting marginalization beyond (cis)gender women. These scholars argued that such absences contribute to the erasure of particular groups from EDIA policy and EDIA work, while also reflecting larger questions about who EDIA is really for and with what outcomes. It is a commonly expressed phrase in relation to equity-deserving groups that "representation matters," and while this often refers to people in, for example, leadership positions or the public eye more generally, I think it is also important to think about who is and who is not represented in policies and statements.

From the majority of policies and statements, the City of Calgary's Social Wellbeing Policy is one example of a policy that erases marginalized groups entirely. Point 1.1(a) of the Social Wellbeing Policy states: "The City of Calgary will strive to provide equitable services. This includes removing barriers to access and inclusion." While I applaud the City of Calgary for addressing barriers to access and inclusion, there are several shortcomings I wish to highlight.

First, the city fails to discuss what "equitable services" entails, and who will have access to these services. Secondly, their declaration to remove barriers fails to acknowledge barriers that currently exist. Furthermore, there is no specificity as to which barriers they plan on addressing, along with which equity-deserving groups are impacted by these barriers. The lack of specificity regarding who faces these barriers leaves the decision of inclusion in the hands of those in authoritative positions. This may result in selective inclusion efforts, where only few barriers may be addressed meaningfully. This is further exemplified by using vague language such as "everyone" or "all", a common practice underscored in Chapter 3 among statements declaring everyone was welcomed in facilities. Not acknowledging the distinct barriers, discriminations, and challenges faced by certain demographics, such as racialized groups, perpetuates existing inequities. Such vagueness overlooks systemic barriers and discrimination, further marginalizing these groups and minimizing their experiences and needs, suggesting they are unworthy of attention. While the policy aims to promote inclusivity, the lack of targeted measures risks intensifying exclusion and inequity.

While many facilities can be considered as erasing specific equity-deserving groups, I found that there was particular absence of race and ethnicity, gender and sexuality, and (dis)ability in the majority of the policies and statements examined. The absence of targeted policies is alarming, as it further renders equity-deserving groups invisible. In the next sections, I elaborate on the erasure of race and ethnicity, gender and sexuality, and (dis)ability, making specific comment also about language in statements and policies.

4.3.1 Race and Ethnicity

As highlighted in the City of Calgary's Social Wellbeing Policy, terms like "race" and "ethnicity" were completely absent. This practice was evident in a majority of policies, everyone

is welcome, and some are welcome statements I examined. When “race” and “ethnicity” were present, they were only apparent in code of conducts and anti-harassment policies. These code of conducts and anti-harassment policies addressed race and ethnicity in the forms of explicitly racist individuals, or acts of racism, failing to acknowledge or address systemic racism. Again, this echoes similar findings from Peers and colleagues’ (2023) investigation of NSO policies, where race was absent in actionable items, and was “reduced to attempt to diversity representation or punish explicitly racist individuals” (p. 10). For example, Mahogany Home Owner’s Association’s (MHOA) zero-tolerance policy addresses discrimination based on one’s social identities. However, as I highlighted in Chapter 3, they explicitly state “individuals who partake in discriminatory behavior are subject to disciplinary action”, amplifying the notion that when race and ethnicity are incorporated in EDIA-related policies, it is often to punish explicitly racist individuals. MHOA fails to address systemic racism that may exist in their facility, amplifying barriers for equity-deserving groups.

Furthermore, all facilities failed to address the unique experiences of specific racialized groups. No facilities I examined disclosed specific racial or ethnic groups in their EDIA-related policies and statements, encompassing all racial or ethnic groups in one general category. Such grouping is problematic, as it reduces the unique experiences faced by members of particular racial and ethnic groups into one broad experience, failing to understand how one’s unique race and ethnicity may intensify marginalization. For instance, Indigenous individuals will have different experiences of marginalization and discrimination than an individual of East-Asian heritage and from other Indigenous individuals as well. Indigenous peoples are not a homogenous group nor are racialized groups more broadly. Additionally, there may be particular biases, prejudices, and stereotypes surrounding specific ethnic groups, as highlighted in Frisby’s

(2011) work with immigrant Chinese women in Vancouver regarding the stereotypes about activities in which Chinese women may wish to partake. As another example, no facilities I examined addressed the unique barriers Indigenous individuals have faced and continue to face in the Canadian sport and recreation system, including but not limited to, cultural barriers tied to the removal of traditional games, lack of access and resources, and historical trauma due to sport and recreation as assimilative tactics implemented by the Canadian Government (see Forsyth, 2020 and Tink, 2022). The lack of not only race and ethnicity writ large but the absence of distinct ethnic groups in EDIA-related policies and statements raises questions regarding how meaningfully inclusive these facilities may be.

4.3.2 Gender and Sexuality

Similar to race and ethnicity, gender and sexuality was absent in most statements and policies. When gender was addressed, it was primarily focused on cisgender women. Some inclusion statements stated their facility was “LGBTQ+” friendly, however, closer examination of their programs and facilities revealed contradictions in these declarations of inclusion. For example, many facilities with overarching inclusion statements expressed how they “welcome all”, however, resorted to binary language with respect to gender. The Brentwood Community Association is one example of the use of binary language, declaring they were “a vibrant and active community” and that they “encourage participation and a sense of belonging”. Despite this bold inclusion statement, their Learn to Skate program used binary language, stating “skaters are expected to use his/her dressing rooms”. Using binary terms excludes gender-diverse individuals, perhaps amplifying discrimination and marginalization.

JVCentre SMED Lane Sportsplex is another example of how gender-diverse individuals were erased. Under their “volleyball at JVC” webpage, they stated:

> Welcome to our women's volleyball drop-in league! We're a community of volleyball players who are passionate about sports and creating a safe and inclusive environment for women to participate in sports… We're LGBTQ+ friendly and strive to provide an inclusive space for all women, regardless of their skill level or background.

While their efforts in creating an inclusive space for 2SLGBTQIA+ individuals are noteworthy, like other facilities, it falls short in fostering meaningful inclusion of these equity-deserving groups. Their assertion of being "LGBTQ+ friendly" raises several issues. First, the statement "strive to provide an inclusive space for all women, regardless of their skill level or background" following "LBGTQ+ friendly" raises questions about which members of 2SLGBTQIA+ are included and welcomed in their facility. The use of "all women" reinforces a gender-dichotomy, disregarding the existence of gender-fluid individuals, rendering them invisible. Thus, the extent of how "LGBTQ+ friendly" such a facility comes into question. Moreover, their "JVC Amenities" webpage fails to mention gender-neutral changerooms, despite stating that all washrooms are accessible, capable of accommodating those with physical disabilities.

These practices, exemplified by Brentwood Community Association and JVCentre SMED Lane Sportsplex, also neglect explicit inclusion of trans and non-binary individuals, who have historically and modernly experience significant marginalization in sport and recreation (Bridel et al., 2023). While none of the policies or statements I examined explicitly expressed discriminatory practices towards trans individuals, such as requiring proof of hormonal therapy or invasive surgical procedures, sometimes enforced at the NSO level as per Bridel and colleagues (2023) the complete absence of policies promoting inclusion and safeguarding trans and other gender diverse individuals further marginalizes them in the sport and recreation realm. The absence of safeguards and inclusion policies and actionable items for transgender and

gender non-conforming individuals was also noted by Bošnjak and Bridel (2024) in their research on trans and gender non-conforming individuals' experiences of sport and recreation in Calgary. In particular, the lack of explicit inclusion policies, exclusion from gendered sports teams, gendered and discriminatory ideas about appearance and activity choices, and negative experiences in traditional, gender-binary changerooms were noted.

4.3.3 Ability

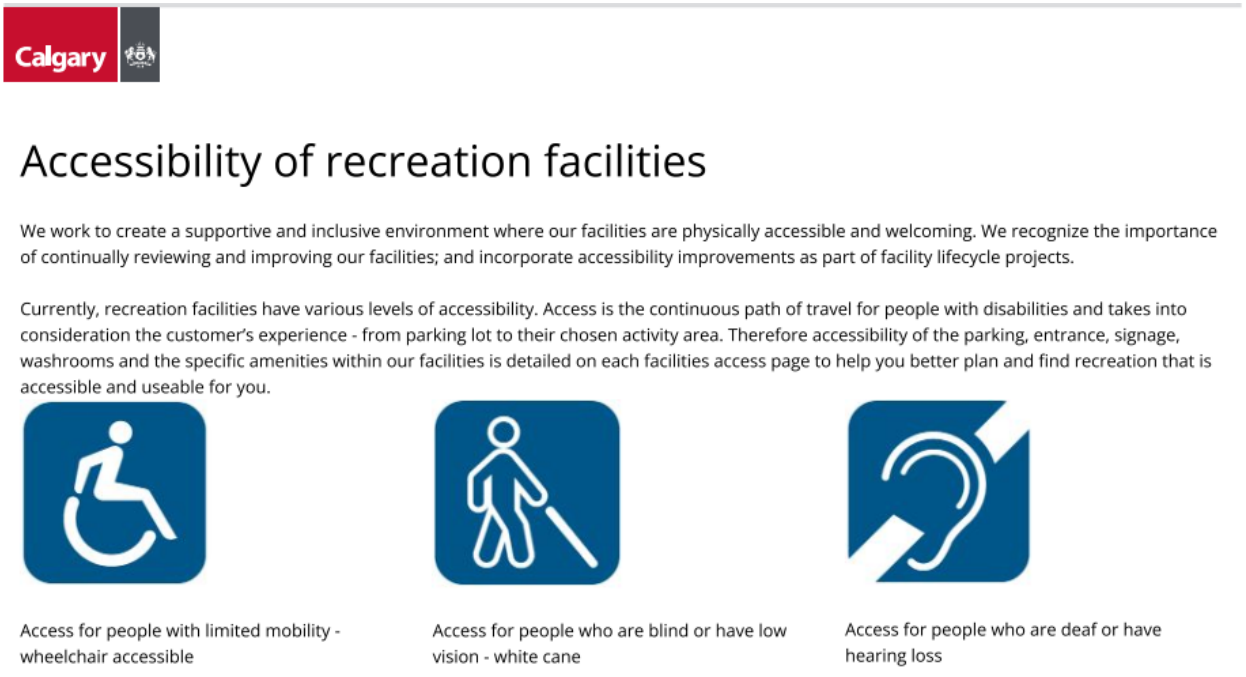
Many statements in the "some are welcomed theme" described in Chapter 3 encompassed individuals with physical disabilities. Such inclusion often exceeded generic inclusion statements, where various programs tailored towards these groups were apparent. Although these inclusion efforts are notable, similar to other equity-deserving groups discussed earlier, practices of erasing were apparent. Several facilities emphasized inclusion for those with mobility issues (referring to these individuals as those with physical disabilities). This is problematic as it renders those with physical disabilities other than mobility impairments (such as those with visual and/or hearing impairments) invisible. This reflects similar findings at the NSO level, where underscoring one disability, primarily physical disability, while other disabilities were omitted, was prevalent in EDIA-related policies (Peers et al., 2023).

Parkdale Community Association is one example, where they advertised their accessible community rink for those with physical disabilities: "The Parkdale Community Association has built Calgary and Alberta's first outdoor community rink… A new standard of design has been set for all future community rinks to be inclusive and accessible." Such inclusion efforts are praiseworthy and are indeed a step forward towards fostering meaningful inclusion, however, these practices also overlook disabilities beyond mobility impairments. For example, there were no apparent inclusion efforts to incorporate those with sensory impairments, including but not

limited to commitments to having braille throughout their facility, staff who know American Sign Language (ASL), and gender-neutral changerooms for individuals who might require assistance changing into clothing specific to the activity in which they were wanting to engage.

As illustrated above, Parkdale Community Association exemplifies the alarming erasure of invisible disabilities and neurodiverse individuals across majority facilities I examined among all are welcome and some are welcome statements. Inclusion statements and policies that addressed ableism hyper-focused on visible disabilities but failed to incorporate invisible disabilities (including but not limited to learning disabilities, mental health disorders, and chronic conditions) and neurodiverse individuals. The City of Calgary depicts this hyper-focus on visible disabilities on their "accessibility of recreation facilities" webpage:

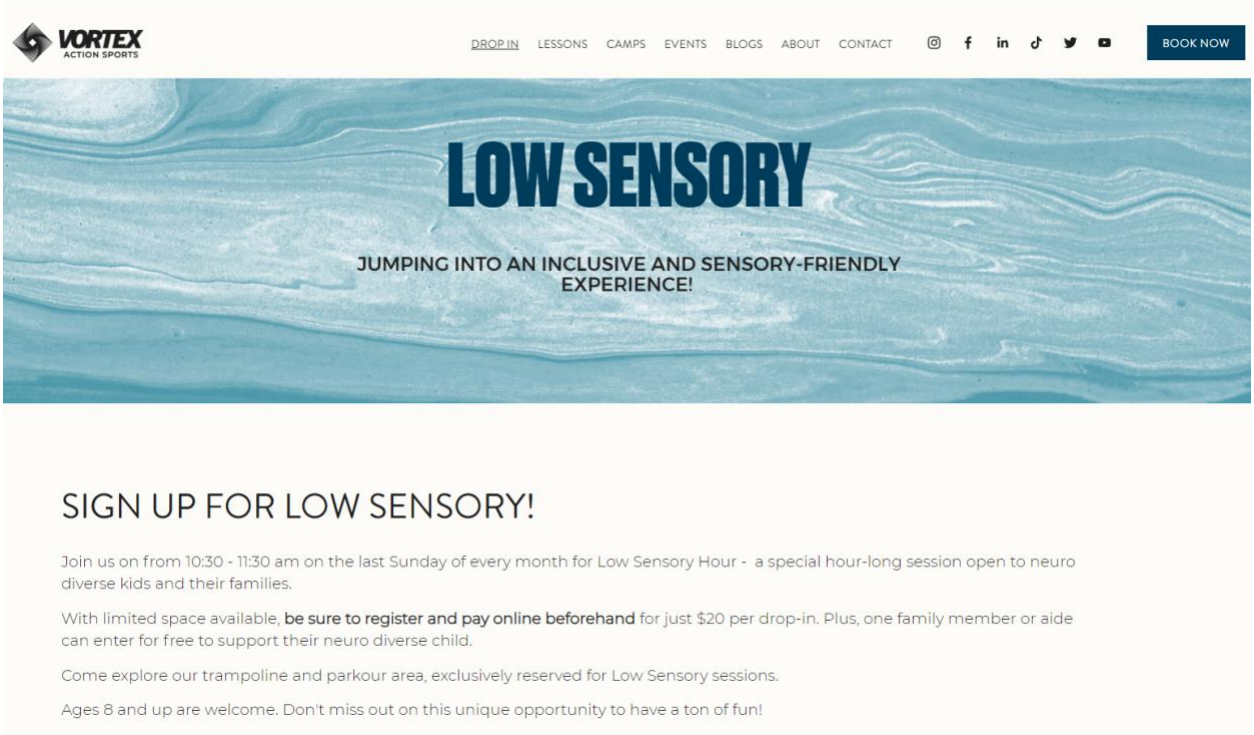
Figure 5. *The City of Calgary's Accessibility of Recreation Facilities Webpage.*



Note. This screenshot was retrieved on October 1, 2023. In this graphic, it displays the City of Calgary's infographic on accessibility symbols for their recreational facilities.

As depicted in Figure 5, invisible disabilities and neurodiverse individuals are completely erased when discussing accessibility in the facilities I examined. Figure 5 highlights how the City of Calgary declares to foster an inclusive environment, creating facilities which are physically accessible and welcoming. Although their inclusion efforts encompass those with visual and hearing impairments along with those with limited mobility, there were no declarations of inclusion for neurodiverse individuals or invisible disabilities, a practice apparent in all but one facility I examined, Vortex Action Sports. Vortex Action Sports was the only facility that addressed neurodiverse individuals by offering a "low sensory" drop in section:

Figure 6. *Vortex Action Sports' Low Sensory Webpage.*



Note. This screenshot was retrieved on August 22, 2023. In this graphic, it displays Vortex Action Sports' webpage dedicated to their low sensory drop-in program open to neurodiverse children and families.

Vortex Action Sports' low sensory drop-in is commendable, as they were the only facility that addressed neurodiversity. However, Vortex, like other facilities discussed, also contributes to erasure. In this instance, it is the erasure of visible disabilities. This is problematic, as it may support the stereotypes of what activities are suitable for those with physical impairments. Additionally, there is no mention of having any types of aids (e.g., animals and humans) welcomed at their facility, which leaves to question if neurodiverse individuals who require an aid are included within the facility, and how accessible the facility is. As highlighted by the few examples above, many facilities examined underscored the notion of erasing specific disabilities in their inclusion statements. The magnification of physical disabilities within inclusion statements was apparent. Previous literature has highlighted similar practices of the omission of invisible disabilities (Pečnikar-Oblak et al., 2023; Peers et al., 2023). Erasing specific ability groups in vague inclusion statements, a common practice noted by sport and recreational facilities, leaves them open to interpretation, amplifying institutional, environmental, and social barriers these particular groups face (Pečnikar-Oblak et al., 2023).

4.3.4 Language

Up to this point, I have highlighted various social identities that were commonly absent and therefore erased from various EDIA-related policies and statements in my research as well as the research of scholars such as Peers et al. (2023). Language was another example of erasure prevalent across various facilities I examined. First, every policy and statement I examined was in English. The alarming absence of multilingual EDIA-statements and policies is problematic, as it not only magnifies barriers for access and inclusion, but also renders the experiences of non-native English speakers invisible. This leaves to question how statements that emphasized all are

welcome contribute to meaningful inclusion if members from equity-deserving groups are unable to interpret such overarching inclusion statements.

Financial subsidies is one example of the impact of language, whereby some facilities offered reduced admissions, programs, and memberships. While this reduces financial barriers, such practices may inadvertently create other barriers as all these statements were in English only. When assistive programs are limited to English, it fails to encompass those who often face financial and/or language barriers, such as racialized newcomers to Canada (Aizlewood et al., 2008; Barrick et al., 2021; Dubnewick et al., 2018; Frisby, 2011; Rich et al., 2015; Stodolska & Alexandris, 2004; Tirone & Shaw, 1997).

Another example of erasure in language was the absence of specific terms. Although the City of Calgary's Social Wellbeing Policy may be considered a promising practice in comparison to the other facilities I investigated, the absence of the term "inclusion" in the policy itself may pose some challenges. When "inclusion" is absent, this may purport that particular groups are not fully valued or recognized. Bridel and colleagues (2023) underscore this notion where their investigation noted such practices in transgender sport inclusion policies. Having the term inclusion within the name of the policy itself but also clearly in the content, makes its purpose explicit, signaling that the organization is committed to inclusion. With its absence, it may result in confusion and unclarity as to the purpose of the policy itself. Furthermore, it may also lead to misinterpretation of the policy's intent, leading to inconsistent practices and implementations of the policy within the organization itself. Secondly, inclusion policies are often implemented in response to historical and contemporary systemic barriers to EDIA (Peers et al., 2023). The lack of inclusive language raises questions about not only the City's commitment to meaningful equity, diversity, inclusion, and accessibility, but the majority of facilities examined. Moreover,

omitting the term “inclusion” may signal that the organization itself does not prioritize equity, diversity, inclusion, and accessibility. This notion may alienate equity-deserving groups, rendering them to feel unwelcomed, unprotected, and excluded from full, meaningful participation in the facility.

Not only was the erasure of “inclusion” apparent in the majority of policies, the absence of terms such as “committed” and “will” were also apparent. Both the Sport for Life Policy and the Social Wellbeing Policy exemplify this practice, where the exclusive use of “will” is apparent throughout the documentation, while “commit” is absent. This practice is problematic, as the term “will” refers to intention or determination to do something. When using the term “commit”, it indicates stronger determination to act upon a particular issue. For instance, in the Social Wellbeing Policy, the City states in point 1.1(a) “The City will strive to provide equitable services”. Using the term “will” in this point may lead to ambiguity regarding the City’s level of determination in providing equitable services. Accountability is reduced, as using the term “will” reduces legal pressures on policymakers to follow through their stated intentions, in this case, the City’s intentions to provide equitable services. While the use of “will” may not render a policy ineffective, it may result in ambiguity, weakened accountability, and undermine trust and credibility in policymakers. This, along with the rather underwhelming commitments to EDIA and reconciliation evidenced by generic overarching statements, selective inclusion, and general absence of policy writ large further calls into question who is welcome and, if welcome, how safe they might be. Finally, this non-committal language is one way that calls into question how “actionable” a policy might really be, an idea I discuss further in the next section.

4.4 Alleging Inclusivity

The majority of statements and policies I examined echoed findings at the NSO level, where organizations alleged inclusivity (Peers et al., 2023). This practice of alleging inclusivity involves overarching inclusion statements without providing actionable items. Additionally, these inclusion statements often lack specificity regarding the equity-deserving groups targeted for inclusion and also fail to acknowledge historical and contemporary EDIA-related issues that contribute to marginalization (as discussed previously). This lack of accountability mirrors the findings from Peers and colleagues (2023), who noted that such generic inclusion statements are performative acts, often enabling an organization to appear to be inclusive without meaningful action.

In my investigation, statements that fell under the themes of "all are welcome" and "some are welcome" exemplified the notion of alleging inclusivity. There were no actionable items accompanying these statements further addressing inclusion. This was also abundantly clear in land acknowledgments, where only one facility demonstrated better practice (the YMCA Calgary), where they had actionable items (i.e., program revisions to incorporate Elders and Indigenous ways of knowing) following their steps towards Truth and Reconciliation. Furthermore, among EDIA-related policies examined, the only actionable items accompanying these policies were to punish individuals who breached anti-harassment policies or code of conducts. Better practices of policies examined also lacked specific actionable items targeting significant organizational change.

The Genesis Centre is one specific example from my study of an "all are welcome" statement that demonstrates alleging inclusivity clearly in its overarching inclusion statement:

> The Genesis Centre prides itself on being a home for inspired community. It is for this reason that we are committed to welcoming and including people of all abilities in our facility. Providing an inclusive and accessible environment is a priority. If you require any support or accommodations during your visit with us, please reach out to one of our staff members.

This statement highlights several issues common among overarching inclusion statements. First, the Genesis Centre fails to specify which equity-deserving groups are included, limiting its scope to "people of all abilities". Failing to address specific equity-deserving groups invalidates their experiences of marginalization. Secondly, terms like "welcoming" and "including" suggests that those already associated with the organization are rightful owners of the space, while others who are "welcomed" are merely guests who presence is conditional on fitting into existing norms. This aligns with findings from Peers and colleagues (2023), who discuss how marginalized groups may feel conditionally accepted, where they are expected to conform to existing norms without challenging systemic inequalities. Furthermore, there were no actionable items further addressing inclusion, exemplifying how overarching inclusion statements are performative. The statement "providing an inclusive and accessible environment is a priority" is immediately followed with "if you require any support or accommodations during your visit with us, please reach out to one of our staff members". This is problematic as it places inclusion efforts in the hands of marginalized groups.

While I could highlight many facilities here, Mount Royal University (MRU) provides a specific example of the performative inclusion to which Peers et al. (2023) refer. As discussed in Chapter 3, MRU's EDI efforts were commendable as they showed some better practices of EDIA-related efforts than others. For example, their "EDI" webpage contained various EDIA-

related resources and statements. However, these efforts are performative, as there were no actionable items for which MRU could be held accountable. Their JEDI (justice, equity, diversity, and inclusion) Strategic Planning committee exemplifies this notion as there were no publicly available resources where one can find what is discussed at their monthly meetings. The absence of meeting minutes underscores the lack of tangible actions, leaving discussions and potential actions regarding EDIA efforts undisclosed to the public. Furthermore, similar to all other facilities I examined, there was alarming absence of intersectionality incorporated on all aspects of their EDI webpage. For instance, their access and inclusion statement states:

> Cougars Athletics and Recreation, as part of MRU's Students Division, is committed to equity, diversity, and inclusion (EDI). As such, we are dedicated to creating a culture of accessibility and inclusion with safe services, programs, events and facilities that welcome all individuals regardless of race, ethnicity, religion, spirituality, gender, gender identity/expression, age, sexual orientation, ability, socioeconomic status, or national origin.

I applaud MRU for listing specific social identities in their inclusion statement avoiding terms like "everyone" and "all". However, they fall short when discussing the steps to be taken to further address inclusion for these groups. By encompassing complex social identities in one generic inclusion statement, MRU fails to acknowledge the unique experiences of discrimination each of these groups faces. Moreover, they fail to acknowledge how marginalization is intensified with intersecting identities, where marginalization is magnified greater than simply adding up the experiences of the marginalized identities. MRU is just one (clear) example of how the majority of facilities declared to be inclusive yet lacked actionable items toward addressing this inclusion. Moreover, the absence of acknowledgement of historical and contemporary

barriers equity-deserving groups encounter underscores performative inclusion perpetuated by the statements and policies examined. Acts of performative inclusion raise questions on how meaningful or impactful these efforts are in fostering true equity, diversity, inclusion, and accessibility.

4.5 Absence of Intersectionality

The absence of intersectionality in EDIA policies and statements across all facilities highlights a significant systemic issue. Instead of addressing the complex and intersecting identities of marginalized groups, the policies, and statements either identified no one (i.e., “all”, “everyone”) or hyper-focussed on single-axis identities. This finding resonates with prior research on sport inclusion policies, which have often neglected intersectionality (Frisby & Ponic, 2013; Haudenhuyse, 2017; Peers et al., 2023). Returning to intersectionality as introduced in Chapter 2, members of equity-deserving groups often have overlapping identities, where unique forms of discrimination due to overlapping systems of oppression occur. Failure to incorporate intersectionality in EDIA-related efforts poses several critical challenges, as discussed by Peers and colleagues (2023). Firstly, it perpetuates a form of assimilation, where equity-deserving groups are only welcomed into sport and recreation upon conforming to dominate cultural norms. Secondly, such efforts may inadvertently expose equity-deserving groups to unsafe, harmful, or undesirable activities under the guise of inclusion. Lastly, without incorporating intersectionality, inclusion efforts primarily benefit those least marginalized within targeted groups, leaving many members excluded. Here I turn to a couple of specific examples to elucidate this important consideration.

In addition to my comments about intersectionality in relation to MRU (above), JVCentre’s lack of publicly available code of conducts or anti-harassment policies raises

concerns about the safety of, in their terminology, “LGBTQ+ individuals” within the facility, despite the bold claims of being 2SLGBTQIA+ friendly. With the absence of such safeguards in the forms of policies, how 2SLGBTQIA+ friendly the facility is, comes into question. With the lack of these policies, it may place members of 2SLBGTQIA+ in unsafe sport and recreation environments. Furthermore, despite stating that those of 2SLGBTQIA+ backgrounds are welcome, JVCentre reduce inclusion efforts solely to “women”. This further exemplifies the notion of how those who are least marginalized of the targeted group tend to benefit more in comparison to those who experience greater marginalization. In the case of JVCentre, the lack of statements and policies addressing trans and non-binary individuals is evident and problematic, as trans and non-binary individuals face significant discrimination in sport historically and modernly (Bridel et al., 2023). While JVCentre may appear to be, in their terminology, “LGBTQ+ friendly”, closer examination unveils that they (JVCentre) focus inclusion efforts on a single identity, primarily women. Additionally, they also fail to encompass the complexities of those with multiple identities in their inclusion statement.

Similar to JVCentre, Vecova’s efforts towards inclusion for people with disabilities is flawed by the absence of an intersectional lens. While their commitment to inclusion for “everyone” is commendable, the lack of consideration for intersecting identities neglects the unique challenges faced by individuals with multiple identities. For example, the experiences of a racialized woman with disabilities may differ vastly from those of a non-racialized man with disabilities.

Exemplified by the few facilities above, failing to adopt an intersectional approach in EDIA-related efforts may reflect inadequate understanding of equity-deserving groups and the unique systems of oppression they face. Thus, inclusion efforts may be less effective.

Furthermore, the absence of intersectionality may result in exclusion of specific equity-deserving groups, whose identities are not addressed adequately and meaningfully in EDIA-related policies. This may inadvertently reinforce existing power structures and hierarchies (Peers et al., 2023).

Integrating an intersectional anti-oppression framework in EDIA-related policies enables organizations to endorse a more nuanced and meaningful inclusive approach in addressing systemic barriers. By adopting an intersectional anti-oppression approach, organizations may recognize and address how different systems of oppression intersect, creating unique forms of discrimination and marginalization for individuals with intersecting identities. Moreover, utilizing an intersectional anti-oppression framework may allow policymakers to develop an understanding of power dynamics due to settler colonialism (Nath et al., 2018).

Nath and colleagues (2018) provide a framework on how to do anti-oppression intersectionality work. First, one must acknowledge that systems of power, (including but not limited to, settler colonialism, heteropatriarchy, racism, and capitalism) are interconnected, operating simultaneously. These systems of power intersect, shaping unique experiences of oppression, social structures, and barriers that equity-deserving groups face. Secondly, engaging in self-reflexive analysis is crucial in conducting intersectional anti-oppression work. This includes recognizing one's complicity and privilege within systems of oppression, rather than simply acknowledging their own privilege without encompassing how systems of power influence their privilege. This recognition is critical in understanding the historical processes through which power is maintained, further perpetuating systems of oppression. Lastly, to conduct an intersectional anti-oppression approach involves incorporating the voices and experiences of those directly marginalized due to systems of oppressions, members of equity-

deserving groups. Involving equity-deserving groups whose voices have been traditionally ignored or silenced enables a deeper understanding of systems of oppression, challenging power dynamics. By utilizing intersectional anti-oppression in EDIA efforts, policymakers can develop meaningful inclusion for equity-deserving groups.

4.6 Chapter Summary

In this chapter I elaborated on the results of my analysis of statements and policies publicly available on organization and facility websites at the time of my study. Many policies and statements examined often erased various equity-deserving groups from their inclusion efforts. In particular, race and ethnicity, gender and sexuality, and ableism were the predominant social identities often rendered invisible in statements and policies. Furthermore, the erasure of particular terms such as inclusion and commit, was evident in many policies and statements examined. Moreover, the erasure of racial and ethnic backgrounds was alarming, as every statement and policy investigated was only offered in English, failing to encompass non-native English speakers. Along with erasure, the majority of facilities had bold but broad declarations of inclusion without actionable items accompanying such statements. Finally, I addressed how all EDIA-related statements and policies were unsuccessful incorporating intersectionality in their efforts, and offer one way that policymakers can incorporate intersectional anti-oppression to create meaningful inclusion.

Chapter 5: Conclusion

5.1 Summary

The marginalization experienced by equity-deserving groups is heavily rooted in systems of power, such as settler colonialism. Canada is a settler nation, where White Euro-Canadian values and beliefs have constructed, maintained, and regulated Canada's systems and policies (Forsyth, 2020; Huang et al., 2012; Tink, 2022). As a result, Euro-Canadian ideologies were upheld through systems of oppression, including various discriminatory policies and tactics used by the Canadian government. Settler colonialism is also intertwined in the history of Canadian sport and recreation, where sport and recreation have been sites utilized by those in authoritative positions to further exert their dominance, upholding their beliefs and values (Forsyth, 2020; Tink, 2022).

Equity, diversity, inclusion, and accessibility (EDIA) policies and statements have been utilized to address the marginalization, inequities, injustices, and harm that equity-deserving groups have historically and modernly experience (Chen & Mason, 2019; Frisby 2011; Peers et al., 2023; Rich et al., 2015). At the national sporting organization level, some organizations are fruitful in their EDIA efforts, however, many facilities fall short in fostering meaningful EDIA-efforts which address the unique experiences and needs of equity-deserving groups (Bridel et al., 2023; Peers et al., 2023). Rather than focusing on systemic systems of power, many organizations embodied overarching, inclusion efforts, directed towards all equity-deserving groups. While addressing inclusion is important, many organizations that exemplified overarching inclusion often lacked accompanying actionable items, omitting any significant systemic change.

Guided by current literature, I examined EDIA-related policies at sport and recreation facilities in the City of Calgary. My objective was to address two research questions: (1) What

EDIA policies and statements currently exist in the Calgary sport and recreation context, and do they address race and ethnicity in meaningful ways? (2) Adopting an intersectional, anti-oppression lens, what do current EDIA policies and statements purport to do for equity-deserving groups more broadly? To investigate these two questions, I gathered public, readily available EDIA-related policies and statements at 76 multi-sport facilities across the City of Calgary. The data I collected through basic internet searches were then subjected to Markula and Silk's (2011) approach to critical discourse analysis, leading to the creation of several themes. EDIA-related statements were categorized into three themes: everyone is welcome, some are welcome, and land acknowledgements. EDIA-related policies were categorized as code of conducts, zero-tolerance and anti-harassment policies, targeted policies, and bylaws.

Despite an overwhelming lack of explicit and actionable EDIA-related statements and policies, some facilities demonstrated promising practices. That said, the majority of policies and statements examined omitted particular groups in overarching inclusion statements. Despite inclusion statements deeming that all are welcome, the lack of specificity raises questions about who is truly included and welcomed at these facilities. Terms like "race" and "ethnicity" were absent in the large majority of EDIA policies and statements. When these terms were present, they were only found in anti-harassment policies and code of conducts, addressing explicitly racist individuals or acts of racism. There were no policies or statements that acknowledged and addressed systemic racism. Mirroring race and ethnicity, the term "gender" was present in few policies and statements. When "gender" was explicitly named, it was focused on cisgender women. Moreover, some facilities that declared to be "LGBTQ+ friendly" had contradictory actions in these inclusion statements. Members of the 2SLGBTQIA+ communities who were not cisgender women were often omitted completely from inclusion policies and statements. While

the term “ability” was more prevalent in policies and statements, there was erasure and absence in the group itself. Many EDIA efforts hyperfocussed on those with physical disabilities. While important, these efforts effectively render those with invisible disabilities and neurodiverse individuals invisible. Furthermore, many facilities that included “physical disability” in their EDIA efforts magnified inclusion explicitly for mobility-impaired groups, rendering those with other impairments, including but not limited to visual and hearing impairments, invisible.

Along with particular equity-deserving groups being erased and omitted from policies and statements, the absence of language was prevalent. For instance, all policies and statements were offered only in English. Moreover, many policies and statements avoided particular terms, such as “inclusion” and “committed”. The construction of EDIA-related policies and statements while leaving these terms absent leaves to question how meaningful these inclusion efforts are.

Inclusion efforts were often performative acts, where organizations appeared to be inclusive, however, failed to have meaningful actions further addressing inclusion. Put another way, EDIA policies and statements (the latter perhaps not that surprisingly) lacked actionable items. This practice of alleging inclusivity was prevalent among many facilities examined. Moreover, all the facilities examined failed to acknowledge their own contribution in the creation, maintenance, and implementation of historical systemic barriers of oppression. None of the facilities I investigated had any acknowledgement of how their own organization contributed to historical and contemporary injustices, inequities, and harm towards equity-deserving groups. The lack of recognizing contributions to historical wrongdoings allows organizations to avoid responsibility for their past EDIA (in)actions. Failing to account for their past injustices results in a lack of accountability. This further perpetuates the cycle of systemic marginalization and

exclusion experienced by equity-deserving groups, reducing efforts towards meaningful inclusion.

Systemic marginalization was also signified in the absence of intersectionality in all EDIA statements and policies gathered. Rather than acknowledging the complexity of identities, where unique forms of marginalization occur due to intersecting systems of oppression, the policies and statements either identified no specific equity-deserving groups or concentrated efforts on single-axis identities. The lack of intersectionality raises questions about meaningful inclusion occurring at these facilities. Failing to incorporate intersectionality in EDIA efforts reflects a narrow understanding of the systemic oppressions and marginalizations equity-deserving groups face. While all policies and statements failed to account for intersectionality, Nath and colleagues (2018) provide a framework on how to incorporate anti-oppression intersectionality to develop meaningful EDIA efforts.

5.2 Reflexive Acknowledgement

Reflexivity refers to the process of critical self-awareness, reflecting on how a researcher's experiences, personal values, beliefs, biases, and assumptions may influence the research process and findings (Smith & Sparkes, 2017). Researchers are inherently an integral part of the research process, where their (in)experiences in a particular group (such as but not limited to culture, religion, race, age, ethnicity, sexuality, gender, and socioeconomic status) may influence the interactions, relationships, and observations throughout their research. Practicing reflexivity enables researchers to think critically on their own positionality, enhancing their awareness and understanding of how their own experiences may influence their interpretations of the data.

As presented in Chapter 2, I am a second-generation Canadian, ethnic minority, heterosexual, cisgender, and able-bodied man whose family is of lower socioeconomic status. I have worked with various equity-deserving groups throughout my life as a volunteer with multiple non-profits. While certain aspects of my positionality place me as a member of an equity-deserving group, I also acknowledge that I also retain some forms of privilege based on my sexual orientation, gender, and able-bodiedness. In that regard, I acknowledge that my positionality may have influenced how I examined EDIA policies and statements in my research.

While some scholars may consider their positionality as a limitation, however, I suggest that our positionality can be viewed as a strength. As researchers, we bring unique experiences, beliefs, and values to the research process. Our positionality enables us to view and interpret research through different lenses, filling in gaps in literature. Being a member of an equity-deserving group enabled me to interpret my data as a member of some equity-deserving groups. I found this to be a strength, enabling me to understand how some policies and statements were ineffective in their EDIA efforts. For instance, as an ethnic minority, I examined the EDIA policies and statements with considerations of newcomers to Canada, who may find navigating the English-dominant Canadian sport and recreation system challenging. Moreover, my family's lower socioeconomic status further amplified my understanding of how policies and statements may reinforce systemic power dynamics.

I also acknowledge that in EDIA work "it is impossible for a single scholar, or single theory section, to encompass the range and diversity of knowledges emerging from various equity-denied communities" (Peers et al., 2023, p. 4). I acknowledge that I am one scholar, whose knowledge may be limited and does not encompass the wide range and diversity of experiences of systemic oppression, faced by various equity-deserving groups. During my

research gathering phase, I constantly reflected and returned to the publicly available data, critically reflecting on with which perspective I initially examined the data. What I mean by that is that I would first view the data based on my experiences of inequity as a lower socio-economic status, ethnic minority. This approach was also informed by my first research question, in which I was particularly interested in representations of race and ethnicity in EDIA policies in local sport and recreation facilities and organizations. I then returned to the same data, noting how other equity-deserving groups may interpret the EDIA policies and statements I gathered. As outlined in Chapter 2, my work was influenced by an intersectional anti-oppression framework, which was also reflected in my second research question. I underscore this as this framework further amplified my understanding of how historical and modern systems of power impact all equity-deserving groups. By employing an intersectional anti-oppression framework to further my understanding of systems of oppression, along with previous literature on equity-deserving groups' experiences in sport and recreation in Canada, I believe that my work was still informed by a diverse group of researchers. This was apparent in my constant reflections and ongoing meetings with my supervisor, where I consistently reflected on my interpretations of the policies and statements I examined.

5.3 Project Considerations

Policies are one way to examine equity, diversity, inclusion, and accessibility in sport and recreation. Policies lay out explicit standards and establish a framework for accountability by delineating expectations and outlining consequences for non-compliance. They play a crucial role in embedding these principles within an organization's culture, values, and day-to-day operations. While policies are important, however, they only tell a certain amount of the EDIA

stories at these facilities. While I believe EDIA policies and statements should be publicly available to be truly accessible and meaningful, my project was limited to only publicly available data. Future research may include investigations of non-publicly available EDIA-related policies and statements to augment my work here. This might mean conducting semi-structured interviews with sport and recreation practitioners with a view to unveiling the experiences of creating, implementing, and maintaining EDIA efforts in sport and recreation across the city.

Another aspect of the EDIA stories is programming. Various facilities included in my research offered, for example, some programs that were tailored towards specific equity-deserving groups, including but not limited to adapted physical activity programs, women's only programming, and programming tailored towards invisible disabilities. As my project focused only on policies, I acknowledge that it does not encompass all the EDIA efforts beyond policies and statements occurring at these facilities. However, I also understand that while programs may contribute to EDIA efforts, policies play a central role in ensuring consistent, fair, and transparent practices across all levels of an organization. EDIA-related programs lacking corresponding policies may encounter challenges in enforcing EDIA practices and maintaining consistency. Additionally, EDIA-related programs may be temporary or project-based initiatives, which lack long-term sustainability. Future research may wish to examine the meaningfulness of EDIA-related programs offered at various facilities across the City of Calgary and unpack the feasibility and sustainability of these programs. Moreover, future research may also investigate what programs are offered, and who these programs target. Semi-structured interviews with participants in these programs might be one way to further understand the impact of diverse and inclusive programming; conversely, interviews with members of equity-deserving groups where an absence of specific EDIA-programming is absent would also provide powerful insights.

Another avenue may be interviewing leaders and facilitators of these programs to, for example, unpack the creation, implementation, evaluation, and sustainability of these programs.

Another consideration is social class. I acknowledge that I have not discussed social class throughout my project, however, this is reflective of the fact that no policy or statement explicitly focused on social class, despite having some programming addressing this. One instance of this was the City of Calgary's Fair Entry Program. The Fair Entry program is the City of Calgary's efforts to subsidize various programs, including recreational fee assistance. I underscore the Fair Entry Program, as it exemplifies the challenges of subsidy programs. First, application for subsidized programming is often a complex process, as various documentation is required to demonstrate an individual's eligibility for support. This complexity creates significant challenges, as various equity-deserving groups often have limited access to resources and support. Secondly, as highlighted in the previous section, the application form is all in English and has technical jargon within it. Such language and literacy barriers raise challenges in completing these applications and may result in disparities in access to subsidized programs. By having advertisements and resources of such subsidized programs available only in English, potential applicants who are not proficient in English may be unaware of the availability of these programs. I highlight this notion and draw it to larger discussions of subsidizing programming, and the complexities of these programs for those seeking aid. While beyond the scope of my current project, future research may want to investigate subsidized programming within the City of Calgary, and unveil the complexities in the creation, application, and maintainability of these programs; interviews with administrators may yield interesting information in this regard. Perhaps even more so, interviews with applicants to and/or recipients of subsidized programming

about their experiences navigating the complex subsidy applications could provide powerful insights.

Another consideration was my call for more intersectional anti-oppression policymaking and analysis. While encompassing an intersectional anti-oppression approach as a way forward for policy creation and analysis is crucial, it is also important to not lose sight of important equity-deserving groups in the Canadian context. For example, based on the Truth and Reconciliation Commission's Calls to Action (Government of Canada, 2023)—and action items 89 and 90, which are directly related to Indigenous participation in sport and physical activity—my project does not address reconciliation beyond my critical analysis of overarching statements and land acknowledgements. There is much important work to be done to investigate how these Call to Actions are or are not being addressed in the context of sport and recreation and of course all other aspects of social life addressed in the Calls to Action. This work should be led by Indigenous peoples who should be supported in their efforts, including local and national funding opportunities, support for capacity building, and recognition and acknowledgement.

There is more important work to be done in investigating equity, diversity, inclusion, and accessibility in sport and recreation at the local level. While this section provides a few examples of the direction future research may take, all are important in achieving true inclusion in a settler colonialist nation. We, as researchers, must continue to advocate for justice, and strive towards addressing and resisting the systems of oppression that impact us all.

5.4 Some Comments on My Learnings as a Researcher

My journey as a graduate student has challenged me to grow and learn as not only a researcher, but as an advocate for equity, diversity, inclusion, and justice. I want to focus on the former first.

As someone who completed their undergraduate program in a quantitative-heavy field, I struggled with writing my own qualitative work. While I participated in various, meaningful qualitative courses throughout my undergraduate degree, few allowed me to practice qualitative writing. This resulted in many revisions of my thesis, where the lack of my presence in the writing process was heavily apparent. I struggled to embed myself within my own work, as my education experience often reinforced the narrative of being "neutral" in academic writing. Despite all my meetings and guidance with my amazing supervisor, I still am challenged with incorporating myself in my writing.

Another area of growth I experienced was becoming a qualitative researcher in the field of kinesiology. Being a researcher in sociocultural aspects of sport and physical activity was a complex process. As noted above, kinesiology is heavily focused on quantitative research. While I acknowledge and understand that the aspects of quantitative research are important overall, the lack of qualitative elements rendered my position in the graduate course Research Methods in Kinesiology, as "the" qualitative researcher in a sea of brilliant quantitative researchers. As one of two graduate students in the sociocultural aspects of sport and physical activity in the course, we were often told that many topics did not apply to us, or to complete assignments not applicable to our work for the sake of completion. This narrative shifted completely when I took a qualitative research methods course offered in the sociology department. In this course, I was often referred to as the "kinesiology researcher", where many in-depth sociological discussions rendered me as simply a "kinesiology researcher", not a "qualitative researcher". Navigating between being just a "qualitative researcher" in my own faculty, and a "kinesiology researcher" was a complex experience.

Repeating the wise words of my mentor, being a sport sociologist provides its own unique challenges, however, also its own unique strengths and experiences. As sport sociologists, we create a path forward towards meaningful work in a realm where many voices and experiences have often been left silent. Through the completion of my thesis, I embraced this narrative, and allowed my own voice to be heard. Through the process of completing my thesis, I have delved into the complexities of equity, diversity, inclusion, accessibility, and justice. This experience has not only deepened my understanding of true EDIA work but has also ignited a passion to advocate for meaningful, systemic change.

One way I have begun to advocate for EDIA is by using my research to draw attention to systemic barriers and injustices occurring at the local level. Whether it may be through academic publications, seminars, or interactions with my own students, I am committed to spotlighting the historical and contemporary marginalization that equity-deserving groups face. Moreover, I echo previous call to actions from scholars before me, of the inclusion of equity-deserving groups in any EDIA-efforts to actively support and amplify their marginalized and ignored voices. Ultimately, my goal as a sport sociologist and advocate for EDIA is the contribution to the creation of a more equitable, inclusive, and just sports and recreation landscape. I am committed to actively translating the knowledge I have gained throughout my academic journey into meaningful, accessible actions within my local community. I strive to foster a more just and accessible environment for all, working together with equity-deserving groups and stakeholders, where together, we can create lasting impact and ensure that all feel valued and included.

Appendix A

Table 1. Multi-sport facilities across the City of Calgary examined for EDIA-related policies and statements.

	Are there EDIA-related policies/statements?		What do these policies/statements target?								
Facilities	**Policies**	**Statements**	**General overall**	**Race/Ethnicity**	**Class**	**Gender**	**Sexuality**	**Indigeneity (Land Acknowledgement)**	**Indigeneity (other)**	**Age**	**Ability**
COMMUNITY ASSOCIATIONS											
Brentwood Community Association	Y	Y	N	N	N	N	N	N	N	N	N
Mahogany Homeowners Association	Y	Y	Y	N	N	N	N	Y	N	N	N
The Uplands in Hawkwood	Y	N	Y	N	N	N	N	N	N	N	N
Acadia Recreation Complex	N	Y	Y	N	N	N	N	Y	N	N	N
Applewood Park Community Association	N	Y	Y	N	N	N	N	N	N	N	N
Bankview Community Association	N	Y	Y	N	N	N	N	Y	N	N	N
Bowness Community Association	N	Y	Y	N	N	Y	N	Y	N	N	N
Calgary Malborough Community Association	N	Y	Y	N	N	N	N	N	N	N	N
CKE Community Centre	N	Y	Y	Y	N	N	N	N	N	Y	N
Dalhousie Community Association	N	Y	Y	N	N	N	N	N	N	N	Y
Deer Ridge Community Association	N	Y	N	N	N	N	N	Y	N	N	N
Discovery Ridge Community Association	N	Y	Y	N	N	N	N	N	N	Y	N
Elbow Park Residents Association	N	Y	Y	N	N	N	N	N	N	N	N
Hillhurst Sunnyside Community Association	N	Y	Y	N	N	N	N	Y	N	N	N
Huntington Hills Community Association	N	Y	N	N	N	N	N	Y	N	Y	N
McKenzie Towne Council	N	Y	Y	N	N	N	N	N	N	N	N
Mount Pleasant Community Association	N	Y	N	N	N	N	N	N	N	Y	N
Neighbourhoods Beltline Association	N	Y	Y	N	N	N	N	N	N	N	N

North Glenmore Park Community Association	N	Y	Y	N	N	N	N	N	N	N	Y
Northern Hills Community Association	N	Y	Y	N	N	N	N	N	N	N	N
Parkdale Community Association	N	Y	N	N	N	N	N	N	N	N	Y
Pineridge Community Association	N	Y	Y	N	N	N	N	N	N	N	N
Riverbend Community Association	N	Y	N	N	N	N	N	Y	N	Y	Y
Saint Andrews Heights Community Association	N	Y	Y	N	N	N	N	N	N	N	N
Thorncliffe Greenview Community Association	N	Y	Y	N	N	N	N	N	N	N	Y
Triwood Community Association	N	Y	Y	N	Y	N	N	N	N	N	N
West Hillhurst Community Association	N	Y	Y	N	N	Y	N	N	N	Y	N
Willow Ridge Community Association	N	Y	Y	N	N	N	N	Y	N	Y	N
Abbeydale Community Association	N	N	N	N	N	N	N	N	N	N	N
Arbour Lake Residents Association	N	N	N	N	N	N	N	N	N	N	N
Auburn Bay Community Association	N	N	N	N	N	N	N	N	N	N	N
Banff Trail Community Association	N	N	N	N	N	N	N	Y	N	N	N
Canyon Meadows Community Association	N	N	N	N	N	N	N	Y	N	N	N
Citadel Community Association	N	N	N	N	N	N	N	N	N	N	N
Deer Run Community Association	N	N	N	N	N	N	N	N	N	N	N
Edgemont Community Association	N	N	N	N	N	N	N	Y	Y	N	N
Erin Woods Community Association	N	N	N	N	N	N	N	N	N	N	N
Glendale/Glendale Meadows Community Association	N	N	N	N	N	N	N	N	N	N	N
Hounsfield Heights Briar Hill Community Association	N	N	N	N	N	N	N	N	N	N	N
Lake Bonavista Community Association	N	N	N	N	N	N	N	N	N	N	N

McKenzie Lake Community Association	N	N	N	N	N	N	N	N	N	N	N
Monterey Park Community Association	N	N	N	N	N	N	N	N	N	N	N
Parkland Community Hall	N	N	N	N	N	N	N	N	N	N	N
Rosedale Community Association	N	N	N	N	N	N	N	N	N	N	N
Scenic Acres Community Association	N	N	N	N	N	N	N	N	N	N	N
Silver Springs Community Association	N	N	N	N	N	N	N	N	N	N	N
Temple Community Association	N	N	N	N	N	N	N	N	N	N	N
Tuscany Club	N	N	N	N	N	N	N	N	N	N	N
Valley Ridge Community Association	N	N	N	N	N	N	N	N	N	N	N
Varsity Community Association	N	N	N	N	N	N	N	N	N	N	N
PRIVATE FACILITIES											
WinSport	Y	Y	Y	N	N	Y	N	N	N	Y	Y
Aforza	N	Y	Y	N	N	N	N	N	N	Y	N
Calgary Central Sportsplex	N	Y	Y	N	Y	N	N	N	N	Y	Y
Calgary Winter Club	N	Y	Y	N	N	N	N	N	N	Y	Y
Edgemont Athletic	N	Y	Y	N	N	N	N	N	N	N	N
JVCentre SMED Lane Sportsplex	N	Y	N	N	N	Y	Y	N	N	N	Y
Paperny Family JJC	N	Y	Y	N	N	N	N	N	N	N	N
Smash City	N	Y	Y	N	N	N	N	N	N	N	N
The Beach YYC	N	Y	Y	Y	N	Y	N	Y	N	Y	Y
The Glencoe Club	N	Y	Y	N	N	N	N	N	N	N	N
Vortex Action Sports	N	Y	Y	N	N	Y	N	N	N	Y	Y
Westside Recreation	N	Y	Y	N	Y	N	N	N	N	N	Y
Don Hartman NE Sportsplex	N	N	N	N	N	N	N	Y	N	N	N
Prolific Sports House	N	N	N	N	N	N	N	N	N	N	N
The Riverside Club	N	N	N	N	N	N	N	N	N	N	N
Volleydome	N	N	N	N	N	N	N	N	N	N	N

RECREATIONAL/LEISURE FACILITIES											
City of Calgary	Y	Y	Y	N	N	N	N	N	N	N	Y
MNP Community and Sports Centre	Y	Y	N	N	Y	N	N	Y	N	Y	Y
Cardel Recreation South	N	Y	Y	N	Y	N	N	N	N	Y	Y
Genesis Centre	N	Y	N	N	N	N	N	Y	N	N	Y
Trico Centre for Family Wellness	N	Y	Y	N	Y	N	N	N	N	Y	Y
Vecova	N	Y	Y	N	N	N	N	Y	N	N	Y
Vivo for Healthier Generations	N	Y	Y	Y	Y	N	N	N	N	Y	Y
YMCA Calgary	N	Y	Y	N	Y	N	N	Y	Y	N	N
ACADEMIC INSTITUTIONS											
Mount Royal University	N	Y	Y	N	N	Y	N	Y	N	N	Y
University of Calgary Active Living Centre	N	Y	Y	N	N	Y	N	Y	N	N	Y

References

Acculturation. (n. d.) in *Merriam-Webster dictionary*. Retrieved May 8th, 2023 from https://www.merriam-webster.com/dictionary/acculturation .

Aizlewood, A., Bevelander, P., & Pendakur, R. (2008). Recreational participation among ethnic minorities and immigrants in Canada and the Netherlands. *Journal of Immigrant & Refugee Studies, 4:*3, 1-32.

Ali, J. S., McDermott, S., & Gravel, R. G. (2004). Recent research on immigrant health from Statistics Canada's population survey. *Canadian Journal of Public Health,* 95(3), I9-I13.

Allison, M. T. & Hibbler, D. K. (2004). Organizational barriers to inclusion: Perspectives from the recreational professional. *Leisure Sciences,* 26:3, 261-280.

Banting, K., & Kymlicka, W. (2010). Canadian multiculturalism: Global anxieties and local debate. *British Journal of Canadian Studies, 23(1*), 43-72.

Barrick S., Bridel, W., & Bard Miller, J. (2021). Striving for newcomer inclusion: a critical analysis of Canadian Intro to Sport programmes. *Leisure/Loisir, 45:*1, 1-34.

Bošnjak, E., & Bridel, W. (2024) Transgender and gender non-conforming persons' experiences of recreational sport and physical activity. *Trans Athletes' Resistance,* 115-127.

Bridel, W., Clowater, V., Quesnel, D., MacDonald, C., & Zacher, J. (2023). Transgender athletes and Canadian sport policy: a story of stigma and precarity. *International Journal of Sport Policy and Politics,* 16:1, 59-73.

Bruin, T. & Robertson, G. (2019). *Eugenics in Canada.* The Canadian Encyclopedia. https://www.thecanadianencyclopedia.ca/en/article/eugenics

Campbell, G., Glover, T. D., Laryea, E. (2016). Recreation, settlement, and the welcoming community: Mapping community with African-Canadian youth newcomers. *Leisure Sciences, 38*(3), 215-231.

Canadian Citizenship Act, 1947, Statutes of Canada, c. 15. https://pier21.ca/research/immigration-history/canadian-citizenship-act-1947

Canadian Heritage. (2005). *Canada's policy on Aboriginal peoples' participation in sport.*

Cavanagh, E. & Veracini, L. (2017). *The Routledge Handbook of the History of Settler Colonialism*. Routledge.

Chen, C. & Mason, D. S. (2019). Making settler colonialism visible in sport management. *Journal of Sport Management, 33,* 379-392.

Chen, J., Ng, E., & Wilkins, R. (1996). The health of Canada's immigrants in 1994-95. *Health Reports, 7*(4), 33-45.

City of Calgary (2019). Gender equity, diversity, and inclusion subcommittee. Calgary, Canada. Retrieved from https://www.calgary.ca/employees/inclusion.html.

City of Calgary (2022). Equity, diversity, inclusion, and belonging. Calgary, Canada. Retrieved from https://www.calgary.ca/our-strategy/diversity-inclusion.html?redirect=/gender.

Collins, P. H. (1990). Black feminist thought knowledge, consciousness, and the politics of empowerment. New York: Routledge.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: a Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *The university of Chicago legal forum, 1989*(1), article 8.

Creswell, J. W. & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* Sage Publications.

Dubnewick, M., Hopper, T., Spence, J. C. & McHugh, T. F. (2018). "There's a cultural pride through our games": enhancing the sport experiences of Indigenous youth in Canada through participation in traditional games. *Journal of Sport and Social Issues, 42(4)*,

207-226.

Eccles, J. S., Barber, B. L., Stone, M., & Hunt, J. (2003). Extracurricular activities and adolescent development. *Journal of Social Issues, 59,* 865-889.

Elementary Teachers' Federation of Ontario (2021, May 4). *Anti-oppressive framework: A primer.* https://www.etfo.ca/getmedia/67d7eb05-4c08-414a-8979-7d98d94899bc/210504_Anti-OppressiveBooklet.pdf

Equitas (2018). *What is accessibility?* Equitas. https://equitas.org/wp-content/uploads/2019/03/Understanding-Accessibility-%E2%80%93-A-few-definitions.pdf

Field, R. (2012). Sport and the Canadian Immigrant: Physical Expressions of Cultural Identity within a Dominant Culture, 1986 – 1945. In Joseph, J., Darnell., S., and Nakamura, Y. *Race and Sport in Canada: intersecting inequalities.* Toronto: Canadian Scholars Press, pp. 29 – 56.

Frisby, W. (2011). Promising physical activity inclusion practices for Chinese immigrant women in Vancouver, Canada. *Quest, 63:*1, 135-147.

Frisby, W. & Ponic, P. (2013). Sport and social inclusion. In: Thibault, L., & Harvey, J, eds. *Sport Policy in Canada.* Ottawa: University of Ottawa Press, 38-403.

Forsyth, J. (2007). The Indian Act and the (re) shaping of Canadian Aboriginal sport practices. *International Journal of Canadian Studies/Revue international d'études canadiennes,* 35, 95-11.

Forsyth, J. (2013). Bodies of meaning: Sports and games at Canadian residential schools. In J. Forsyth & A. R. Giles (Eds.), *Aboriginal peoples and sport in Canada: Historical foundations and contemporary issues* (pp. 15-34). Vancouver, Canada: UBC Press.

Forsyth, J. (2020). Reclaiming Tom Longboat: Indigenous self-determination in Canadian sport. University of Regina Press.

Global Water Futures. (2021). *Equity, Diversity, & Inclusion: Global Water Futures: 2021-2023 Draft Strategy for Consultation.* Saskatoon: Global Water Futures.

Government of Canada. Introduction to policy. Retrieved February 23, 2024, from https://www.canada.ca/en/heritage-information-network/services/digital-preservation/concepts-developing-policies/introduction-policy.html

Government of Canada. Guide on Equity, Diversity, and Inclusion Terminology. Retrieved April 24, 2022, from https://www.noslangues-ourlanguages.gc.ca/en/publications/equite-diversite-inclusion-equity-diversity-inclusion-eng

Government of Canada, I. A. P. on R. E. (2022). *Scope.* The Interagency Advisory Panel on Research Ethics (PRE). Retrieved November 21, from https://ethics.gc.ca/eng/policy-politique_interpretations_scope-portee.html.

Government of Canada. (2023). Significant events in the history of Asian communities in Canada. Retrieved February 23, 2024, from https://www.canada.ca/en/canadian-heritage/campaigns/asian-heritage-month/important-events.html

Government of Canada (2023). Sports and reconciliation. Retrieved May 5, 2024, from https://www.rcaanc-cirnac.gc.ca/eng/1524505883755/1557512006268

Government of Canada. (2024). Expungement of historically unjust convictions act. Retrieved February 25, 2024, from https://laws-lois.justice.gc.ca/eng/acts/e-21.5/FullText.html#h-211840

Haudenhuyse, R. (2017). Introduction to the issue “sport for social inclusion: questioning policy,

practice and research". *Social Inclusion, 5*(2), 85-90.

Holt, N. L. (2016). *Positive youth development through sport* (2nd ed.). London, England: Routledge.

Huang, X., Frisby, W., & Thibault, L. (2012). Gender, immigration, and physical activity: the experiences of Chinese immigrant women. In Joseph, J., Darnell., S., and Nakamura, Y. *Race and Sport in Canada: intersecting inequalities.* Toronto: Canadian Scholars Press, pp. 29 – 56.

Jewett, R., Kerr, G., MacPherson, E., & Sterling, A. (2020) Experiences of bullying victimisation in female interuniversity athletes. *International Journal of Sport and Exercise Psychology, 18*(6), 818-832.

Joseph, J. (2017). Sport in the Black Atlantic: cricket, Canada and the Caribbean Diaspora. Manchester: Manchester University Press.

Lee, K. J., Casper, J., & Floyd, M. (2020). Racial and ethnic diversity and inclusion efforts of public park and recreation agencies. *Journal of Park and Recreation Administration, 38(1)*, 88-105.

Levy, R. (2019). *The 1969 amendment and (de)criminalization of homosexuality*. The Canadian Encyclopedia. https://www.thecanadianencyclopedia.ca/en/article/the-1969-amendment-and-the-de-criminalization-of-homosexuality

Markula, P. & Silk, M. (2011). *Qualitative Research for Physical Culture*. Palgrave Macmillan London.

McGuire-Adams, T. (2017). Anishinaabeg women's stories of wellbeing: physical activity, restoring wellbeing, and confronting settler colonial deficit analysis. *Journal of Indigenous Wellbeing: Te Mauri – Pimatisiwin, 2*(3), 90-104.

Mensah, J. (2010). *Black Canadians: History, experience, social conditions* (2nd ed). Fernwood Publishing.

Millington, B., Vertinsky, P., Boyle, E., & Wilson, B. (2008). Making Chinese/Canadian masculinities in Vancouver's physical education curriculum. *Sport Education and Society, 13*(2), 195-214.

Mishna, F., Kerr, G., McInroy, L. B., & MacPherson, E. (2019). Student athletes' experiences of bullying in intercollegiate sport. *Journal for the Study of Sports and Athletes in Education, 13*(1), 53-73.

Nath, N., Tungohan, E., & Gaucher, M. (2018). The future of Canadian political science: Boundary transgressions, gender and anti-oppression frameworks. *Canadian Journal of Political Science,* 51:3, 619-642.

Nzindukiyimana, O. & O'Connor, E. (2019). Let's (not) meet at the pool: A Black Canadian social history of swimming (1900s-1960s). *Loisir et Société/Society and Leisure*, 42:1, 137-164, DOI: 10.1080/07053436.2019.1582920

Pečnikar Oblak, V., Campos, M. J., Lemos, S., Rocha, M., Ljubotina, P., Poteko, K., Kárpáti, O., Farkas, J., Perényi, S., Kustura, U., Massart, A., & Doupona, M. (2023). Narrowing the definition of social inclusion in sport for people with disabilities through a scoping review. *Healthcare (Basel)*, 11(16), 2292. https://doi.org/10.3390/healthcare11162292

Peers, D., Jospeh, J., Chen, C., McGuire-Adams, T., Fawaz, N. V., Tink, L., Eales, L., Bridel, W., Hamdon, E., Carey, A., & Hall, L. (2023). An intersectional Foucauldian analysis of Canadian national sport organizations' 'equity, diversity and inclusion' (EDI) policies and the reinscribing of injustice. *International Journal of Sport Policy and Politics.*

Recreation. (n. d.) in *Oxford English dictionary.* Retrieved April 25, 2023, from

https://www.oed.com/view/Entry/159954?rskey=tsIayC&result=1&isAdvanced=false#eid

Reeves, J. A. (2002). *Taking in a game: A history of baseball in Asia*. Lincoln, NE: University of Nebraska Press.

Rice, B. (2019). Beyond competition: An Indigenous perspective on organized sport. *Journal of Sport History,* 46(2), 166-174.

Rich, K. A. & Giles, A. R. (2015). Managing diversity to provide culturally safe sport programming: a case study of the Canadian Red Cross' swim program. *Journal of Sport Management, 59,* 305-317.

Rich, K., Misener, L, & Dubeau, D. (2015). "Community Cup, we are a big family": Examining social inclusion and acculturation of newcomers to Canada through a participatory sport event. *Social Inclusion,* 3(3), 129-141.

Ryan, P. (2010). *Multiculti*phobia. Toronto, Canada: University of Toronto Press.

Saldaña, J. & Omasta, M. (2018). *Qualitative research: Analyzing life*. Sage Publications.

Sandercock, L. (2004). Sustaining Canada's multicultural cities. In C. Andrew (Ed.), *Our diverse cities, 1* (pp. 153-157). Ottawa, Canada: Metropolis.

Skate Canada (2020, June 3). Skate Canada Statement on Anti-Racism. https://skatecanada.ca/2020/06/skate-canada-statement-on-anti-racism/

Smith, B. & Sparkes, A. C. (2017). *Routledge Handbook of Qualitative Research in Sport and Exercise.* Routledge. (Original work published 2016).

Spaaij, R., Magee, J., & Jeanes, R., (2014). Sport and social exclusion in global society. London: Routledge.

Sport. (n.d.) In *Oxford English dictionary.* Retrieved April 25, 2023, from

https://www.oed.com/viewdictionaryentry/Entry/187476

Statistics Canada (2021). *Classification of generation status.* Ottawa, Canada: Canadian Ministry of Industry.

Statistics Canada (2021). *Visible minority of person.* Ottawa, Canada: Canadian Ministry of Industry.

Statistics Canada (2022). *Canada's fastest growing and decreasing municipalities from 2016 to 2021.* Ottawa, Canada: Canadian Ministry of Industry.

Stodolska, M., & Alexandris, K. (2004). The role of recreational sport in the adaptation of first-generation immigrants in the United States. *Journal of Leisure Research, 36*, 379-413.

Taylor, T. & Doherty, A. (2005). Adolescent sport, recreation, and physical education: Experiences of recent arrivals to Canada. *Sport, Education, and Society, 10*(2), 211-238.

Thobani, S. (2007). *Exalted subjects: Studies in the making of race and nation in Canada.* University of Toronto Press.

Tight, M. (2019). *Documentary research in the social sciences*. SAGE Publications Ltd.

Tink, L. (2022). *Fit to be Canadian? The recreation industrial complex in Canada*. FriesenPress.

Tirone, S., & Shaw, S. M. (1997). "At the center of their lives: Indo Canadian women, their families and leisure." *Journal of Leisure Research,* 29, 225-244.

Truth and Reconciliation Commission of Canada. (2015). *Canada's residential schools: The history, Part 1 origins to 1939.* McGill-Queen's University Press.

Walseth, K. & Fasting, K. (2004). Sport as a means of integrating minority women. *Sport in Society, 7*:1, 109-129.