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ABSTRACT

The following lectures are presented in this publication: (1) "The Dynamics of Recreation" (Betty Van der Smissen); (2) "Recreation Prospects" (Edith L. Ball); (3) "A View of the Past--A Bridge to the Future" (Allen V. Sapora); (4) "Coming to Grips with the New Leisure" (Richard G. Kraus); (5) "The Mild Blue Yonder--Changing Lifestyles and Leisure" (Janet R. MacLean); (6) "Visions" (H. Douglas Sessoms); (7) "The Great Simplicities" (David F. Gray); (8) "Leisure and Recreation: Time To Reconceptualize!" (Tony Mobley); (9) "Creating Interfaces and Synergies" (Diana R. Dunn); (10) "Dreaming of the Future" (Joseph J. Bannon); (11) "Leisure Trilogy I: The Future" (Max Kaplan); (12) "A Leisure Society: Idle Dream or Viable Alternative, Encroaching Menace or Golden Opportunity" (John Neulinger); and (13) "Moral Leisure: The Promise and Wonder" (Gerald S. Fain). Part two of the monograph includes biographical information on James Bryan Nash and some quotations from his works. (JD)

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J.B. NASH LECTURE SERIES

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October, 1990

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An Association of:
American Alliance of Health, Physical Education,
Recreation and Dance

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Bylaws, Article III

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PART I: Lectures

THE DYNAMICS OF RECREATION

J. B. Nash Scholar Lecture

Kansas City, Kansas

April 7, 1978

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THE DYNAMICS OF RECREATION

Betty Van der Smissen

It is of particular significance that the scholar/lecturer award honors J. B. Nash, because he certainly was a leader in the recreation field, a leader who philosophically set the direction for many. And, it is partly because of his philosophical contribution that the title for this first lecture was selected—The Dynamics of Recreation. Today and looking ahead to the decade of the 80s, it is critical to again think deeply about our philosophy. Emphasizing the criticalness has recently been several people mentioning that perhaps we have forgotten our philosophy in our educational institutions and with the students are focusing on recreation as primarily a job. Too often today our students and young professionals are saying: "I am confused about recreation as a profession. Where is it going? What does it mean? What does it stand for? What is recreation, anyway?" While jobs are important, one must also have a philosophical base, a premise of belief—and the old stereotypes do not fit. This presentation will not answer all the questions, but perhaps it can stimulate us to think again about the dynamics of recreation for today's society.

Conceptual Framework

What is recreation? Recreation is not activity—it is the result of activity. It is a sensation of well-being, of feeling good about oneself and about others. When we feel good about ourselves and others, we also feel good about the world. We talk about recreation being voluntary, that in order for a pursuit to be recreation we must voluntarily engage in it. This is inaccurate. There are many constraints and motivations related to participation. But, given totally free choice, selected will be only those pursuits which make you feel good, not in the superficial temporary "drug-high" sense, but in the deep experience of a sense of personal well-being. An activity is recreational when it gives a sense of well-being; it is recreation (re-creation) when one experiences a sense of well-being. Recreation is innately good; and, the question to be asked is not "What is recreation good for and why are we doing it?" but rather "What is the good

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*J. B. Nash Lecture, Kansas City, Kansas, April 7th, 1978, AAHPERD/AALR convention.

in recreation?" To ask the question "What is recreation good for?," we place a utilitarian purpose or value on recreation. We place the onus on participants for having to justify their participation and to do so degrades participation. How many times have you heard the "guilt" of participation—whether it be from an elderly person with the Puritan ethic of work, or yourself saying to another, "I shouldn't take time, but . . .". You (or others) feel there must be an explanation or reason for permitting yourself to engage in recreational activity. And, how many times in surveys do we ask, "Why do you participate?" and get the response "Just because, it's fun, I enjoy it?"—-and we are not with such responses! Why not? We want a utilitarian reason for participation. The participants are getting a sense of well-being. Why must they introspectively analyze their participation? There is good in recreation— why do we have to force people to justify their participation by stating what recreation is good for? However, do not confuse justification and reason for participation with motivation to participate or with the use of activity to achieve certain results. There are utilitarian uses for activity and professionals must understand scientifically (not only emotionally) the function and nature of activity in order to program both to achieve utilitarian objectives and to enhance the likelihood of individuals to attain a sense of well-being. Recreation must be viewed in a framework of individual meaning, rather than traditional time units! activity types, and age groups. A common working definition of recreation is derived from the discretionary time concept of leisure, which describes leisure activity in a clock-time reference and imposes meanings of recreation related to occupying time units, rather than person-centered response to activity. Traditional functional planning considers not only time units but also activity types. How many times have you heard it said or seen it in the literature that a "good program" should provide a scope of activity in the various program fields—a little cultural arts, a little crafts, a little nature, a little sports, and a few games (you know the program fields!)? But rather than scope of program for "scope's-sake," activity must be looked at for the "individual's sake." Activity types must be approached with activity analysis insights as to the meaning and the value inherent, the contribution toward the personal sensations of well-being. The third traditional planning guideline is that the scope of activities in various time units must be provided for all age groups. Activities and time are not age-specific; they are self-programmed in accord with lifestyle and developmental conditions of the individual. While time units, activity types, and age groups are useful for structurally programming, they provide the framework for structure only, not for meaning.

The definition of recreation is a person-centered, emotional response independent of time activity-type, and age provides a conceptual base on

which a philosophical framework useful for programmingcan be built. Moody[1] identified the development of major social values and program frameworks, in application particularly to services to aging adults, as rejection, social services, participation, and self-actualization. Space does not permit discussion of the first three (see Gray, 1977, pp. 2-4); however, Moody keyed on self-actualization to define the creative growth dimensions that society needs and suggested that program frameworks should be directed toward activities which are person-centered and facilitate individual enjoyment values and meanings. As one looks further at the needs of people today (1978), it becomes more apparent that self-actualizing values (which result in a feeling of well-being) must be high on the social agenda for the coming decade of the 80s. Several recreation professionals and researchers have alluded to the importance of this view.

David Gray[2] defined the professional imperative of recreation for the 1970s in terms of developing knowledge about the inner psychological or emotional responses to the recreation experience that are independent of activity. He stated that "recreation is an emotional condition within an individual human being that flows from a feeling of well-being and self-satisfaction. It is a response to the aesthetic experience, achievement of personal goals, or positive feedback from others that is independent of activity, leisure, and social acceptance. It is characterized by feelings of mastery, achievement, exhilaration, acceptance, success, personal worth, and pleasure. Gray's description of recreation is one of an internal, personal (not social), plearsureable response of an individual to an experience. Thus, the perspective... should be to use a philosophic base that measures leisure opportunities that optimize pleasurable flow interactions between man and the leisure experience."[3]

Ellis[4] also discussed the pleasurable responses of individuals in recreation experiences in terms of the joy they receive from the stimulation. The joy of living seems such a rare commodity among people today, yet true joy (the sense of well-being) comes from active engagement with environmental opportunities. Selection of activity when

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[1]Moody, H. "Philosophical Presupporsitions of Education for Old Age." *Educational Gerontology* 1:1-16.

[2]Gray, David. "Exploring Inner Space." *Parks and Recreation* 7:18-9.

[3]Gray, Howard R. "Enjoyment Dimensions of Favorite Leisure Activities of Middle- and Old-aged Adults Based on the Flow Model of Enjoyment." Ph.D. diss., The Pennsylvania State University, 1977.

[4]Ellis, Michael. *Why People Play.* Englewood Cliffs, NJ: Prentice-Hall, 1973.

freely done, as previously indicated, is in regard to the perceived contribution to the sense of well-being. Ittleson and Cantrils indicate that perceiving is always done by a particular person from his own unique position in time and space and the unique combination of human experiences and needs. The importance of the "feeling-better response" to participation in activity has been discussed by Harris[6] too. While there is increasingly scientific understanding as to the sense of well-being and the feeling-better response, little progress has been made to incorporate such into the programming framework of leisure services. In order to do so, one must be able to understand the components which give rise to pleasurable experiences.

In researching the meaning of activity, Howard Gray[7] identifies, as a framework for understanding, Lawton's[8] person-environment transaction model, which is concerned with the phenomenon of individuals maintaining a pleasurable adaptive level. H. Gray explains the model: "the affective response of whether an activity is enjoyable or not probably depends on whether the leisure experience allows the individual to match his actions and skills with the demand of environmental opportunities in a challenging way."[9] Csikszentmihaly[10,11] sets forth a similar concept of pleasurable experiences in terms of matching capabilities with challenges. He refers to the optimal matching as Flow, which produces enjoyment. The Flow experience that comes to an individual is not specific to leisure activities, but to activity. Activity is the modality of both work and recreation enjoyment. Csikszentmihaly tested his theory with activities identified usually as work or recreation, such as chess, rock climbing,

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[5]Ittelson, W., and Cantril, H. *Perception: a Transactional Approach.* New York: Doubleday, 1954.

[6]Harris, Dorothy. *Involvement is in Sport.* Philadelphia, PA: Lea and Febiger, 1973.

[7]Gray, 1977.

[8]Lawton, M. Powell, and Nahemow, Lucille. *Ecology and the Aging Process.* In *The Psychology of Adult Development and Aging*, edited by Carl Eisdorfer and M. Powell Lawton. Washington, DC: American Psychological Association, 1971, pp. 619-98.

[9]Gray, 1977. p. 12.

[10]Csikszentmihalyi, M. *Flow: Studies of Enjoyment.* Chicago, IL: University of Chicago, 1974.

[11]Csikszentmihalyi, M. *Beyond Boredom and Anxiety.* San Francisco, CA: Jossey-Bass, 1975, pp. 151-2.

surgery, rock n'roll dancing. The Flow experience differs from normative life experiences in a number of ways, such as one pointedness of mind in contrast to distraction and confusion of attention, merging of action and awareness rather than severing, happiness, health, and vision instead of anxiety and worry, timelessness—slavery to the clock, integration of mind and body rather than dualism, et al.[12] Csikszentmihalyi's Flow model of enjoyment has three dimensions:

The Flow experience that comes to an individual is not specific to leisure activities, but to activity. Activity is the modality of both work and recreation enjoyment.

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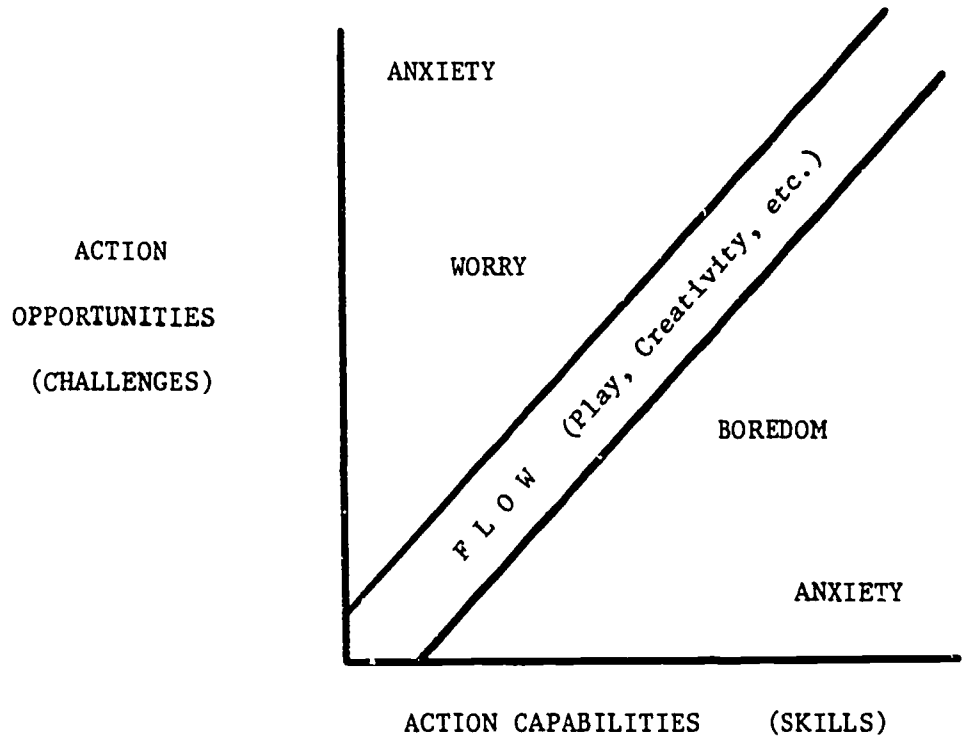
1. Action opportunities which are challenging to the participant and are needed to interact with the individual's need to evoke a response.
2. Action capabilities which are a diverse collection of abilities or skills residing within an individual, but which have minimum and maximum limits specific to that individual.
3. Flow which is the response or feeling of enjoyment when there is optimal matching between the perceived (by the individual) action opportunities and the individual's capabilities.[13]

The following diagram illustrates these dimensions.



(Source: Csikszentmihalyi, 1975, p. 49)

The operationalization of the model for programming in recreation is not difficult. If an individual's capabil ity is adequate for the challenge of the activity, then a Flow experience should result, but if the individual's skill is nOt adequate for the complexity of the activity, then worry results and if there is great disparity, the individual will be anxious. On the other hand, if the individual's skill is greater than that required by an activity, the person will he bored, and if the individual's skill is greatly more than that required, such person will be anxious because of the feeling of one's ability "going to waste."

While programming principles state that activities should be selected with respect to an individual's needs, it is a fact that few organized recreation programs, especially public recreation programs, offer any high challenges to participants or have a well-defined progression of challenge through activities. Private enterprise and special interest groups tend to provide to a greater extent for the development of individuals. Too often organized recreation is an insult to the intelligence and capabilities of the participants! We tend to offer beginning tennis or beginning swimming or beginning dance at the elementary level, youth (high school) level, young adult level, and adult level, including senior citizens! Yes, recreation must provide the basic skills for leisure—but, research has indicated to us that those recreation programs which tend to thrive are those which continue to challenge the participants in a progression, self-testing way. Somewhere an individual must have an opportunity to say, "I am a person of some dignity, of some worth, of some responsibility, of some value." Self-respect comes from knowing that one has extended oneself and accomplished. And, it is then that the feeling of enjoyment and that sense of well-being comes to the individual. One is self-actualized. One is engaging in true recreation.

It is in this perspective, then, that recreation is dynamic—in the true dictionary definition of "full of force and energy; active; potent."[14]

Operational Applications/Thrusts

If our agenda for the decade of the 8Os should be self-actualization, then how do we apply the dynamics, the principles of active operation,[15]

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12. Csikszentmihalyi, 1974, pp. 151-2.
13. Csikszentmihalyi, 1975.
14. Morehead, Albert and Loy. *The American Webster Handy College Dictionary*. New York: New American Library of World Literature,1961.
15. Ibid., 1961.

of recreation so that we might experience the sense of well-being? Let us briefly look at three operational thrusts of the recreation and leisure field: (1) education for leisure—which is "good in" recreation, (2) activity as a human service modality—which is "good for" recreation, and (3) facilitation of activities through the provision of services which is neither "good in" nor "good for," but is social bookkeeping.

Education for Leisure. Education for leisure focuses on the good in recreation, the "feel good" syndrome and individual development to achieve that feeling. If the enjoyment dimensions require a meshing of skill capability and action challenge of activities, and if true gratification and sense of well-being comes from the three "I's"—-involvement, intensity, and intrinsic rewards—-then perhaps leisure educators should take another look at their programs. Many leisure educators talk about "getting across the recreation philosophy" and of changing attitudes towards recreation and leisure. How is a philosophy established? How do attitudes change? Certainly not by sitting people down and talking to them or even engaging them in discussion. It is helpful to have some clarification of thoughts by discussion, but change of attitudes and firming of a philosophy come primarily through experiencing, through intense involvement in activity through which intrinsic rewards are obtained. And, a key to involvement and subsequent satisfaction (sense of well-being) is to have the prerequisite skill capability to permit the challenge of the activity to be met. Thus, perhaps greater emphasis needs to he placed upon developing that skill capability within each individual, whatever age. One must feel comfortable with oneself and with others; the unskilled frequently feel awkward and embarrassed, and thus either refuse to participate or quickly withdraw from participation. There must be the skill at the level necessary to obtain the gratification inherent in the activity. The recreation programmer and leisure educator must understand what the element is in the activity which gives the

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Change of attitudes and firming of a philosophy come primarily through experiencing, through intense involvement in activity through which intrinsic rewards are obtained. And, a key to involvement and subsequent satisfaction (sense of well-being) is to have the prerequisite skill capability to permit the challenge of the activity to be met.

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gratification and then there must be intense involvement in that element. For example, gratification comes in canoeing in being able to maneuver the canoe, and the means learning the techniques of paddling *and paddling--*

neither can be learned by being the third person (passenger) in the canoe, yet how often does one place three in a canoe because there are not enough canoes. One can *talk* all they wish about the value of canoeing as a recreational activity, but until one successfully *participates* in canoeing, this value cannot be realized. And, true enjoyment comes in mastery, in meeting the challenge of the activity in concert with the capability of the participant.

Skill development and leisure education is not the domain of the leisure educator or any one profession or agency. It can occur in many settings under varied leadership and activity patterns. The important and critical element is how is the concept of personal excellence fostered in relation to facilitating opportunities to test skill capabilities in their highest potential against the challenges of activities--and, whoever does this is truly a leisure educator.

Activity as a Human Service Modality. This operational thrust characterizes what recreation is *good for* or the utilitarian function of recreation; however, the end result should be an individual with a "feeling of well-being." Recreation activity as a program service has been used for a long time by many agencies to meet specific organizational objectives, such as the youth agencies, corrections, nursing homes, hospitals, et al. Particularly therapeutic recreation has utilized recreational activity as a modality. Indeed, the very principles of therapeutic recreation require programming based upon individual needs, *perceived* needs, and prescriptive activity by the therapist/activity programmer. The focus is on the objective of the organization or the therapeutic result--not necessarily upon the meshing of skill and capability or the extending of an individual into a Flow experience. Nevertheless, tremendous effects of recreation as a therapeutic modality in specific settings are realized and such use of activity is most worthy. However, rather than elaborate upon this aspect of recreation as a utilitarian modality, let us briefly consider the recent impetus given to the concept of recreation as a human service, a concept which undoubtedly will be further accepted and augmented in the 80s.

The present concept of recreation as a human service should be distinguished from the earlier concept. Previously, when one spoke of human services, it was usually in a social welfare orientation. An article by Foley in *Management Strategy* entitled "The Recreation Movement: A Human Service Perspective" sets forth the new concept. "The key to a successful conversion from leisure and park services to a human service model is to interpret our services in terms of human experiences and needs rather than activities, programs and buildings." This is what we have been discussing regarding the meaning of recreation; however, he

goes on to say that "The overriding purpose in designing services especially with youth and the elderly is to develop self-concept, coping skills, and self-actualization."[16] He unfortunately maintains vestiges of the social welfare orientation by relating to housing, nutrition, jobs for youth and the elderly, as well as the poor--he does not put into context the basic human needs being serviced by recreation. There is recognized, however, the fact that leadership must change its outlook--"Park services as traditionally practiced will not be able to survive as an element of a recreation and human service delivery, unless its leadership is prepared to assert its expertise in broad social human areas. . . . Park and human service planners must accept and operating and directing responsibility of their communities' total environment."[17] While there is little question that activity as a modality will continue to be used by many organizations and agencies to realize their objectives, if recreation as a government-sponsored human service is to survive, there must be changes in the educational background of the leadership, as well as in the conceptual outlook. An activity in providing a recreational experience which results in a feeling of well-being for the individual is well-suited to the true concept of human service for all citizens. Objectives must be identified better and methodological approaches to their realization carefully determined. Where the earlier perception of human services concerned itself with service primarily for special populations, today the thrust is for each and every individual.

Facilitation of Activities through Provision of Services (Areas and Facilities, Programs). This third thrust is the operational approach to recreation used essentially by the public sector, whether federal, state, or local. Those who provide recreation services under this approach do so neither for the "good in" or the "good for" of recreation, but rather because provision of such services is a social expectation. One might refer to the assessment of the services as "social bookkeeping" for the questions are: How many acres and park lands? How many recreation centers and playgrounds? What is the distribution according to race, income, population density, and geographical neighborhoods? Most social bookkeeping reflects opportunities of areas, facilities, and programs presently available/accessible and not potential or need. There are no solid research-based criteria of how many of what type and where

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16. Foley, Jack. "The Recreation Movement: a Human Service Perspective." *Management Strategy 1* (3): 1.
17. Ibid., p.5.

located, yet the professional focus tends to be on such and the funding it takes to maintain such services as deemed appropriate. In a time when the job market for professional recreation personnel in the public sector is declining, as local government especially is finding itself under often severe financial constraints, it behooves the recreation professionals to understand more fully the role of recreation as a public service and the basic premises on which dollars are allocated. It is shocking to find how little there is in our recreation text materials and professional literature on the decision-making processes in the allocation of funds. A dissertation by Exley [18] provides some insights. The research base comes primarily from the field of public administration, not recreation.

Exley identified three approaches to allocation of funds by public entities--equity, demand, and social problem amelioration, including quality of life indicators. "Equity was found to be the most commonly applied allocation pattern. The term equity should not be considered synonymous with the term equal, but rather should be deemed to provide a distribution of services which denotes fairness, justness, and right dealing for all the citizenry." [19] Equity was considered in two aspects: (1) spatial distribution, and (2) equity of opportunity. allocation according to spatial distribution uses as the criterion most often the well-known National Recreation and Park standards. [20] Another criterion less well-known, but which is based more on participant experiences desirable, is that of the components concept of areas and facilities. [21] Under equity of opportunity, distribution discrimination based on income, race, age, and population density is assessed and adjustments made in accord therewith. This approach was given impetus by social welfare concerns and civil rights.

The second approach to allocation of funds set forth by Exley was that of demand. This approach is centered in the behavior of the citizens,

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18. Exley, Jr., Charles M. "A Comparative Analysis of Selected Alternatives for Allocation of Resources for Recreation Services by Local Government." Ph.D. diss., The Pennsylvania State University, 1977.
19. Ibid., p. 163
20. Buechner, Robert. *National Park, Recreation and Open Space Standards*. Washington, DC: National Recreation and Park Association, 1971.
21. Christiansen, Monty L. *The Application of a Recreation-Experience Components Concept for Comprehensive Recreation Planning*. Harrisburg, PA: Pennsylvania Bureau of Recreation and Conservation, 1974.

that is, the citizens "demanding" that recreation services be provided by local government. Demand can be by citizen advocacy with the nature and distribution of services a response by local government officials, thus placing allocation of funds into the political arena. The other form of demand is that of citizen consumption, a type of justification for allocating funds. Consumption may be defined in terms of use (the more participants, the greater the demand), the willingness to pay, that is, extent of purchasing through fees and charges, and preferences (services provided on the basis of surveyed or expressed wants).[22] Whereas the first approach of equity is based upon the premise that recreation is desirable and all persons, especially those who are poor, et al., should have easy and perhaps free access to basic facilities and areas; the second approach is based upon the premise that recreation is an amenity, nice to have, but not essential. In two studies [23, 24] by the Institute of Public Administration at Penn State University, it was evidenced that recreation was the service that was one of the first to be added if there were funds available—and one of the first to be cut if funds were limited. Many recreation professionals have experienced this in the local government set Unfortunately, there is no solid research proof of the effectiveness of recreation in the amelioration of social problems. The enhancement of the quality of life is supported by the social indicators movement.
Social problem amelioration and enhancement of the quality of life is the third approach to allocation of funds. The first aspect of this approach grew out of the riots of the late 60s and utilizes ". . . a distribution pattern based upon comparative priority of need. It endeavors to rank comparatively neighborhoods on the basis of recreation resources and social needs. . ."[25] then allocates money on the basis of the rank. A second facet of this aspect is that of social/priority planning as promulgated by the United Way at both national and local levels. Unfortunately, there is

22. Exley, 1977, pp. 163-4.
23. Poister, Theodore H., and McDavid, James C. *A Report of Harrisburg Resident's Evaluations and Preferences for Local Governmental Programs and Services.* University Park, PA: Institute of Public Administration, The Pennsylvania State University, 1976.
24. Poister, Theodore H., and McDavid, James C. *A Report of York Resident's Evaluations and Preferences for Local Governmental Programs and Services.* University Park, PA: Institute of Public Administration, The Pennsylvania State University, 1977.
25. Exley, 1977, p. 169.

no solid research proof of the effectiveness of recreation in the amelioration of social problems. The enhancement of the quality of life aspect is supported by the social indicators movement. Social indicators assess status—who does what, when, and for how long, and what do they spend, as well as what opportunities are available. Demographics can tell us some things, but psychographics are also important in terms of lifestyles and attitudes as related to recreation involvement. Robinson [26] discusses, in reference to the Social Indicators 1976 report, culture and leisure data, its meaning, and shortcomings. He refers to the amassification and democratization of leisure. Interestingly, however, while leisure participation and opportunities are assessed as indicators of quality of life, few leisure pursuits or opportunities are those one would term "organized recreation" under professional leadership. Space does not permit further elaboration on the fascinating topic of the perceived role of recreation in the quality of life. Suffice it to say at this time that in a survey of research related especially to happiness, organized recreation, and even to a large extent leisure-time activities do not rank very high, if at all, among the factors of happiness and quality of life.

. . . at this time in a survey of research related especially to happiness, organized recreation and even to a large extent leisure-time activities do not rank very high, if at all, among the factors of happiness and quality of life.

The social bookkeeping connotation of the third operational thrust of facilitation through provision of services should be obvious, but, more important is how the various providers of the services perceive recreation This understanding is essential to professional recreators as they endeavor both to provide services and to meet the needs (leisure) of people.

Professional Concerns

As we have discussed some philosophic concepts about recreation and some **basic** premises of services and allocation of funds, one may wonder about the scope of recreation and the role of the professional recreator. While leisure seems to be booming, both in participation and expenditures, the number of jobs for professionally educated recreators appears to be declining, especially in the public sector.

It seems appropriate to focus a few comments on professional concerns. I would like to use as the frame of reference for my comments, an article by

26. Robinson, John P. " 'Massification' and Democratization of the Leisure Class." *Annals*, AAPSS 435.206.

Mendell [27] in the January/February issue of AALReporter, for he seems to have articulated what many educators and practitioners have been saying:

• protect the "recreation turf";
• get civil service positions with qualifications to specify a recreation degree;
• spokespersons must he more available and more active in terms of espousing the values of recreation (promotion and public relations); and
• activate more energetically the accreditation process .

I cannot support any of these four statements in regard to the state of the plight of the recreation field today!

"Recreation Turf." First, as for protecting the "recreation turf," this harks back to the stages of professional development. In the development of a profession, it is said that three stages are evidenced: emergent; identity; "arrived." The emergent stage is that time when recreation "emerged" from other disciplines, primarily physical education, social work, forestry, and landscape architecture. The second stage is that of the struggle for identity, when the emerging recreation professionals sought to "untie the apron strings," to disassociate themselves from the disciplines which spawned recreation. There is a defensive attitude while one seeks recognition as a viable discipline with its own contribution. One hears often "this is my turf; keep off it!" . . . and, as the job market gets tighter the outcry gets louder and louder— there is no introspection or questioning as to appropriateness. This is the stage we seem to be in today—and have been for some 40 or more years!!! The third stage is the stage of arrival. One is comfortable; there are no apologies to make or defensiveness, for you know you have a contribution and are making it, and are being recognized for making it. Most importantly, when one moves into stage three, one is willing to work with others. One is no longer defensive, saying "let me show you what I know; I'm a recreation professional, and you are not; therefore, you can't possibly know as well as I!--rather, "let's work together, each sharing our strengths."

Position Legislation. The second point of civil service positions relates, too, to the stages of the profession—a struggle for identity and position protection. To be appropriately classified is important; however, it i- not "recreation for recreation's sake," but rather it should be qualifications for the tasks to be performed.

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27. Mendell, Ron. "Are the Jobs Gone?" *AALReporter* 3 (3): 2.

Educated Leisure Educator. The third concern is that of espousing not only the values of recreation but also the value of employing a recreation

educated person. Again, it must he performance that counts unless those coming through the recreation curriculum of the colleges and universities do indeed perform superior to those who do not, it will be most difficult to argue for employment of those with such education. The positions in recreation-oriented agencies are varied, indeed—if all employer wants a facilitator in terms of managing areas and facilities, such will be sought; if a social facilitator is needed,that will be the focus of the job search. There must be articulation between the position or role in the qualifications of the individual—does the recreation-educated person have the proper qualifications? If not, why not ?

Accreditation. The fourth concern with which I cannot agree at this time is that of accreditation, and this may seem like heresy, since I have worked on accreditation for many years and actually chaired the standards aspect initially. I say "yes" to accreditation as guidelines and a helpful process for self-improvement by institutions. I say "no" because we have focused so much recently on the mechanics of accreditation that we have failed to establish a process for keeping up-to-date and then updating. We have what I would call "programmed for obsolescnece." We have not looked at the agenda for the 80s and where we are going. Specifically in our curriculum planning we must recognize that we cannot be all things to all people; we must identify for what we are preparing and market that package. I would recommend a conceptual-based curriculum. The present topical approach by accreditation leaves much to be desired. The competency-based approach by accreditation does not seem to have the necessary flexibility. We need the mobility for the student of the concept-based curriculum, because if you gain basic concepts you will have a foundation on which to build, then you can move laterally and vertically within the profession. You also can move with the times because you have that solid foundation. There are at least three groups of concepts which are essential. The first of these is the target populations and the community system within which they operate, including the forces which are involved in a societal setting, as well as understanding the social, political, and economic trade-offs with which we must deal. The second concept area is that of the role(s) which we must play, for example, the administrative role, the research role, the management role, the social facilitator role, et al. The recreative experience itself and the function of activity compose the third conceptual area. We must be able to articulate well what recreation is, what it does, why we should have it, etc. In each of these three conceptual areas emphasis must be given to the integration of basic disciplines, especially the use of research findings that bear upon the field of recreation. The university and college curricula should seek to prepare for the challenges of tomorrow, while providing the "tools" for today. There should be room in the accreditation standards for those who

seek to be non-traditional but who can establish a proper objective and a curriculum to meet that objective.

We have the dual challenge of excellence and change. We must demand nothing less than one's best nothing less than excellence in performance This means alert thinking, and the ability to critique, analyze, systematize, and distinguish—we must have intellectual integrity. And, we have the challenge of change; "certainly change is inexorable and demanding, and, if we are to meet new needs, we cannot fall back on easy answers, less than rigorous teaching and training, or an attitude of business as usual. But, we need not overturn past philosophies and processes in the hope that anything new is better than anything old. Rather, we must (1) reexamine our research data to better discriminate the logical bases for applications, (2) incorporate new data into our programs without the usual delays, and (3) encourage the free and open interplay between scientists, technologists, program engineers, and those who apply their output in practice. This is productive change—growth." * Not to change is often comfortable—inertia is a disturbing trait to me. We must respond to change if we are to meet the needs of a changing society.

Philosophy and Prophesy

"To a large extent the future will be what people will believe it will be."28 If we really believe in recreation and the meaning of recreation, that recreation is an essential of human well-being—then we will utilize the inherent dynamics of recreation. We will pick up the challenge of change and will move forward with optimism. We must be positive, and although much of what I may have expressed here may be considered negative, it really is not—only seeking to stimulate thought and to provide some insights. We can only go forward by looking forward, as well as learning from the past.

In a letter in *Update* (April 1978), it was said of Dr. Abernathy:
She had a sense of dignity, and standards and vigor
and that is what I would ask of you--to go forward:
with your head up in dignity with standards of excellence, and with enthusiasm and vigor.

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*From 1977 Fall publications Catalog of Reserach Papers.

28. Royal Bank of Canada. "Discovering the Future." Monthly Letter 59(2):1

Acknowledgement is herewith given to Charles Exley and Howard Gray, who through their doctoral dissertation research gave stimulus to many of the thoughts presented in this paper.

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RECREATION PROSPECTS

J. B. Nash Scholar Lecture

New Orleans, Louisiana

March 18, 1979

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RECREATION PROSPECTS*

Edith L. Ball

J. B. Nash—Personal Insights

J. B. Nash influenced my professional life from the time when I heard him first speak at an AAHPER convention in 1924. I was a young student at Teachers College, Columbia. He spoke on leisureliness in living and used the phrase, "to sit loose." He discussed the need to balance tension with relaxation (physically, mentally, and emotionally), and to constantly seek new goals, if the individual's potential for creativity and productivity were to be achieved. He lived that philosophy, and helped others to do the same. A story that he told to illustrate this was of a student who brought a piece of pottery that she had made to him at his cabin at the NYU camp. He relates that it was a very poor piece, but he said, "Put it on the mantel so that I can look at it." A year later the same student came to his office, and brought him another piece of pottery, which he said was really lovely. She said, "Why didn't you tell me how terrible the other piece was"? His answer was, "if I had you would never have made this." This attitude, coupled with this philosophy expressed in the words of R. L. Stevenson, "It is better to travel hopefully than to arrive,"[1] led all who came in contact with him to seek constantly new goals and to reach for new achievements. Today we need "to travel hopefully" for their is much in the world that is disheartening, and we need to look for encouragement if we are to have quality in living.

Factors Relating to Recreation

The prospects for recreation, i.e., the outlook and the likelihood of what we may expect, in the next several decades, relate first to the people with all their capacities, values, and aspirations. Secondly, prospects are dependent on the living environment, including the subsistence potentials for food, shelter, and protection from disease and other life threats; the existence of open spaces; the clutter of manmade structures; and the total social structure that affects the quality of life for people.

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*J.B. Nash Lecture, New Orleans, Louisiana, March 18th, 1979, AAHPERD/AALR Convention.

[1]Stevenson, R. L. "El Darado." In *Virginibass Pueresque* quoted i n J. B. Nash, Philosophy of Recreation and Leisure St. Louis, Mo: C.V. Mosby, Co., 1953, p. 21A. Permission of E. P. Dutton Co.

Changed Reaction. Since the recreative experience involves the reaction of people to certain processes and occurrences, it is necessary to look at the people we find in the United States today. Up to World War II people embraced the traditional lifestyles and values that had been in existence since colonial times. These were based on the pioneer spirit of seeking to conquer new frontiers, an optimism predicated on the belief that a better life was just beyond the horizon, and a belief that there was eternal life after death. Beginning in the fifties, exploding in the sixties and continuing into the seventies, new lifestyles evolved. There was a rush to live to the upmost today, for there might not be any tomorrow. A negative attitude on life and living developed. This affected, not only the young but people of all ages. More and more our society became a consuming society, gulping experiences instead of savoring each to its maximum extent.

From publications on life and leisure between 1963 and 1975, we gain some insight into the changes that were taking place. A brief look at several of these seems warranted.

The American Recreation Foundation held a conference on "Work and Free Time in an Age of Automatic Machines and Computers."[2] The thrust of the conference was towards the effect on people of changing living standards and the availability of goods, services, and information. The changing values of people were clearly indicated, and the drift towards consumerism was viewed with considerable alarm. Today we see many of these concerns justified and we need to look at what they foretell for the future. Other publications report later confernces that examined and explored further these same concerns. A look at them gives us some different points of view.

In a paper presented at a workshop on "Leisure in America,"[3] the concepts of leisure as expressed by philosophers throughthe ages were discussed including such diverse people as Socrates, Huxley, G.B. Shaw, and Charles Brightbill. From this diverse group, Gray indicated that, probably, none of their philosophies would satisfy Amercians today. He then identified three approaches to leisure: the economic and discretionary time concept of a denial of the idea that only utilitarian activity has value.

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[2]"American Recreation Foundation, Work and Free Time." Exploratory Paper, American Recreation Foundation, Philadelphia, PA, January 15th, 1963.

[3]Gray, David E. "This Alien Thing Called Leisure." Park and Recreation Administrators Institute, November, 1971.

From consideration of these, Gray concluded that there is a need to nurture leisure, but that we be cautious in any controls that are placed on leisure to ascertain that those controls in no way *direct* the uses made of leisure by people, for theose people must control the uses.

Future Perspectives. In 1973, in a work program on"Building Professinoals," sponsored by NRPA, seven position papers were presented including on entitled "Future Perspective."[4] They indicated the need to realize the swiftness with which change is occurring in society today. They emphasized that we no longer have a seemingly limitless frontier and a pioneer society, but defined limits geographically, and in terms of all our hysical and financial resources. They stated that the one expanding frontier that may still exist is related to people and their potential for developing social boundaries which depend only on creativity and productivity. From the many changes that they detailed, they developed

One expanding frontier that may still exist is related to people and their potential for developing social boundaries which depend only on creativity and productivity.

a statement that showed that recreation and leisure services ahd not dept pace with changes in society. They documented this by showing that the public does not adequately fund these services. Recreation services, today, are an "also ran," in comparison with police, fire, and education services. These findings indicate tasks that still must be completed. A look at the definition of recreation that they suggest also points toward where we are and the alternatives that we have for the future. They state:

> "Recreation is an emotional condition within an individual human being that flows from a feeling of well-being and self-satisfaction. It is characterized by feelings of mastery, achievement, exhilaration, acceptance, success, personal worth and pleasure. It reinforces a positive self-image. Recreation is a response to aesthetic experience, achievement of personal goals, or positive feedback from others. It is independent of activity, leisure or social acceptance."[5]

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[4]Gray, David E., and Greben, Seymour. "Future Perspectives." *1973 Work Program, Building Professionalism.* Arlington, VA: National Recreation and Park Association, 1973, p.42.

[5]Ibid., p.42.

This is a different concept thatn many professionals and the public have had. It needs to be studied and contemplated to determine how it might be implemented in the delivery of recreation services.

Another conference that gives us insights into recreation prospects is one held at Penn State University. It was called "Indicators of Change in the Recreation Environment." A look at the titles of the papers presented at this symposium report[6] points out the changes that are envisioned. The indicators are:

- the individual quality of life;
- activity dimensions;
- user activity patterns;
- economics, technology, and energy;
- quality of community life;
- quality of the natural environment;
- the law.

Just reviewing the titles of these papers gives us some inkl ing of the problems that face us. These are concerns for us today and as we look to the future.

Overview. The changes indicated in these publications show us, that, in contrast to the optimism found in our pioneer society, we find negativism and often pessimism. Many in our society have abandonned the old values, but the alternatives that have heen substituted, such as, "live today," and "consume, consume," are not proving to be satisfying. All that they seem to bring to people is an increasing tension. To counteract these attitudes, and the values that they imply, principally, that nothing is worth much or worth doing unless it has an extrinsic reward, it will he necessary to help people to find viable alternatives that have intrinsic values.

Needed Educational Change. A positive education is needed that points people toward personal individual satisfactions, rather than away from things that are displeasing. Education of this kind will focus on an inner sense of well being rather than surface veneers that can easily be removed by external forces. It will be a "cradle-to-the-grave" approach. If this kind of approach is to be successful, it will mean that our education processes must change. A lot is heard today that our education systems

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[6]van der Smissen, Betty, compiler. "Indicators of Change." HPER Series (#^). University Park, PA: Penn State University, 1975.

are "not relevant." Primarily this is true, because we have served the systems, rather than the people whom they purport to serve. In recreation, this has also been true. Activities have been presented and people were supposed to like them. When they did not, it was assumed that something was wrong with the people not the activity. Some changes in this approach are visible in recreation now, but much more is needed.

Not only must educational patterns change, but also other institutions. Institutions is used here to mean all of the organizations in society that make it possible for people to function. This includes everything from families to the public, private, and commercial structures found in societies. These institutions must recognize that their purpose is to serve people, and that, as the values and lifestyles of people change so too must the institutions. This fact must be accepted both by the people and the institutions.

The Magnitude of the Challenge of Change—a Positive Note

Major changes in institutions are difficult, for, not only have the behavior patterns of the institutions been established, but also, physical structures costing millions have been built to house these institutions. To redesign the functions of these organizations will be difficult, but, with the kind of knowledge that we have today, it should he possible. However, this means that people will need to learn what is available and how to discriminate.

History tells us that major developments, such as the development of the printing press, have changed the world. Since 1900, we have had an explosion of knowledge, but this knowledge seems to have confused people more than improved their condition.

The means for lessening this confusion is available, but, instead of being used to alleviate these confused states of people, it reinforces them. A means for changing people today is through the mass media. The mass media could help people to discriminate and make choices based on knowledge. Instead it has concentrated on the sale of products, without any evaluation of their relative values.

Two Illustrations Exemplify Many Others. This promotion of petroleum products suggests that it's easier for people to perform essential tasks. One of these is transportation. The pitch of the media is to sell cars, not to provide transportation for the greatest number at the least cost. Thus, more and more petroleum resources are used without any thought that there is a limit to them .

Land Use. The delicate balance that exists between man and his natural environment is not considered, as real estate developments, shopping

malls, and industry gobble up more and more land. And then people wonder why deer come into their gardens and destroy their trees. They do not consider that they have destroyed the deer's environment, thus forcing them to seek other means of survival . Alternative uses of land that will preserve it and conserve it must become a major concern of all if we are to survive as a nation.

Population Shifts--Urban-Centered. Many other changes in the institutions in our living environment must change, also, if people are to be served in a way that will permit them to function creatively and to the limit of their capacity. This country has grown from a predominantly rural society to an urban one. Demographers estimate that the population density in the coming decades will be in the inner cities, the urban fringe, and the smaller cities outside of the major metropolitan areas. It is estimated that the smallest percentage of the total will be rural. This urbanization of the population will mean that recreation delivery systems must change. Different priorities for both public and other recreation agencies will need to be established. In the decades between 1950-70 there was a movement away from the inner cities leaving many parts of them a wasteland. Now a movement back to the inner city is discerned. An article entitled "The New Elite and an Urban Renaissance [7] describes this new development. It indicates that young professional people are rehabilitating inner city areas and enjoying the cultural offerings of city life. Thus a new complexion is being given to the inner city. This movement will have a direct effect on recreation services. In addition, cities in the so-called Sunbelt (the South and more predominately the Southwest), have seen a real population explosion. These changes in population density mean that priorities in the provision of recreation services in these areas must be rethought.

Recreation services must be given where the people are. Not only must recreation opportunities be available, but also, they must be accessible. This does not refer just to those who are physically or mentally disabled in the population but to all people.

In 1977 a Youth Survey was done in Tucson, Arizona,[8] including in the sampling junior and senior high school youth. The number one problem listed by the majority (64%) was "entertainment and other recreational

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7. Fleetwood, Blake. "The New Elite and an Urban Renaissance " *The Times Magazine*. New York Times, January 14th, 1979.
8. Ijams, Donald, et al. Youth Needs Survey. Junior League of Tucson, Arizona and the National Assembly of National Voluntary Health and Social Welfare Organizations, Inc., 1978.

things costing too much." This means that an estimated 25,000 youth out of a total population of 35,000 felt that leisure services were a problem. Linked to this concern and ranked 8 (44%) and 19 (31%) out of twenty were "need for convenient transportation" and "recreation, school and community centers not open when you want them," respectively. These youth are handicapped not by physical or mental limitations, but by restrictions imposed by the institutions that are supposed to serve their needs. This is merely an illustration of the extent to which the environment can limit the recreation opportunities for individuals.

Another factor that must be recognized is that, although the greatest number of people live in urban areas, and more will in the future, open spaces are located in areas of least density of population. This compounds the problem, for, large segments of people who would use these areas, if they were accessible. An example of this is the New York seashore area. It is a beautiful facility offering the kinds of recreation experiences that people have indicated that they want. However, lack of public transportation makes it inaccessible to all but a few.

Other Factors. Another development in the living environment in this century is the ability to prevent and cure disease and disability. Yet, many people are either totally unserved, or at least underserved because as a nation we have not made health maintenance a number one priority. A reflection of this is seen in the failure of communities to provide adequate funding of the recreation programs that would contribute to the physical and mental health of both ablebodied and disabled people.

Still another deficiency in the living environment is the lack of emphasis on productivity and pride in the quality of the product. Evidence of this can be seen in the millions of cars that have been recalled within the last six months. It is another example of the value placed on individual material gain rather than on what is produced. A question seldom asked today is, "What is fair value?" The only question seems to be, "What will the traffic bear?" These are merely examples of the influences that are affecting our lives today. For the future the question is, can some of these be changed so that there will be a better quality of life for people?

As indicated above much or all depends upon the education that people receive. Furthermore, it must be recognized that the total environment contributes to the education of people, not just the schools. Frequently, it is asked, "Do children learn more in the streets than in the schools?" The quality of life can be changed if we realize that the current patterns of our institutions are not sacrosanct; that changes can occur without destroying the institution itself. The need is to look objectively at

the purposes of the institutions in relation to their ability to provide quality in the living environment of people.

Some changes in organizations can be seen today. One change is the greater involvement of people to be served in the programs as they are developed. Much more will be necessary if the quality of life is to be improved. Governing bodies must be able to think in terms of what people need instead of what wi 11 get re-election for themselves.

Educational institutions have a vital role to play in bringing about changes. They must ask, "What are the alternatives for these students now and what will they face ten or twenty years from now?" Predicting the future is of no help. The variables at this time are too many. Educational institutions need to provide understanding of the varying forces that affect living and how different behaviors will bring different consequences. Only in this way can peoplelearn to discriminate and find those alternatives that satisfy them. They will be able to judge the relative merit of the ability to make a million or write a sonnet or paint a picture. It will make the individual ask, "What is really important for me and what makes my life satisfying?" The attitudes that are developed from this kind of educational process represents a change that could have an important effect on recreation prospects.

Attitudes developed through family living and through interpersonal relationships in social institutions will also affect recreation prospects. Through these relationships, individuals develop their own self-image, and a respect for that of others, accepting each person for what he is, not what he is not.

Rx: The Hardening of the Categories. As part of the total education, it will be necessary to help each person to develop a new attitude toward work and leisure/recreation pursuits. The sharp dichotomy between what is work and what is recreation and what is leisure needs to be eliminated. Work can be re-creative in the sense that it revitalizes the person, whereas what a person does when he has freedom of choice in his free time instead of being leisurely and recreative can destroy him. Education can no longer be merely vocational. It must include education for the work world and for the leisure world. Leisure in this case means those pursuits that an individual chooses because they are more satisfying than anything else at that point in time, and work means those things that the individual is obligated to do for some extrinsic reward, whether that be mere subsistence or for a product that has meaning for that individual.

Changes that will reflect these changes in attitudes of people can be achieved within the general framework of the current recreation organizational patterns if the recreation professionals in the field are sensitive to the changing needs and demands of people and are willing to use different approaches in the delivery of recreation services.

Public Recreation—a Perspective of Service. Today, it is generally accepted that direct recreation services are related to the "grass-root" level of people, i.e., to the geographic area in which they live, their cultural backgrounds and current lifestyles, their religious preferences, and the kind of work that they do. Furthermore, public recreation services at the local, state, and federal levels are conceived to be concerned with provision of certain facilities and services that will satisfy all people in the community. From a functional point of view, this concept is untrue. It is estimated that public recreation only serves about ten percent of the population. The other ninety percent have their recreation needs and demands met through commercial recreation (such as TV, bowling alleys, theaters); private membership organizations, (the Ys, libraries, museums, golf clubs); and in the home through individually-satisfying participation including hobbies of all kinds. The ten percent of the population served by public recreation includes a majority from lower income groups, and special populations such as handicapped and elderly people. Because of conditions that are developing, many of these direct services may be curtailed unless the methods used to provide them are changed.

A Call for Cooperation. If the total population is to be served fully, all agencies that provide recreation services will need to be drawn into some type of coordinated organizational structure. New services must also be considered as the mass media introduces people to activities that they had never before known about. For example, thousands now want to play tennis, whereas it was once an activity for a very few. It may be that changes in participation levels can be handled better by commercial or private agencies because their operating policies and procedures can he changed more rapidly than those of the public agencies. If services are coordinated, the changes in needs and demands have the greatest potential for being realized.

Public Recreation—Greater Service with Less Support. In the coming decades the role of the public agency largely will be dictated by the public through their demands for a lower tax rate and for less governmental control of services. This could force the public recreation service into being the catalyst and coordinator. The exact structure that these roles will take at local, state, and federal levels will necessarily be different, but it will be imperative that some type of cooperative structure be developed if all people are to be served. Before anything of this kind can be considered, the public must recognize that recreative experiences contribute to the well-being of people and, therefore, are a legitimate function of government. But, how this is to be done within the limits set

by the public on the monies spent and the controls imposed is the question.

As the allotments from the tax dollar shrink, it will be necessary for the public department to set priorities for the way those dollars will be used. As fewer tax dollars are available for services. fees and charges for services must be imposed if the service is to be continued. As these charges are imposed, the very people (children, elderly, and handicapped people) who need the service most will go unserved for they will not be able to pay the fees. How much better it would be if the tax dollar were used to expand the resources available for all people and offer direct services to those who would otherwise go unserved. This may be possible if all agencies in a community will work together with the people involved.

A Call for Coordinated Services. At the local level where most direct services are given, all types of services (public, commercial, and private) must re-assess their functions to determine which agency can deliver a given program most effectively (quality) and most efficiently (the best cost-benefit or "the most for the least"). Changes of this kind may mean that the local public agency might use its tax dollars to the greatest advantage to:

- determine recreation needs and demands in the community;
- coordinate the delivery of recreation services assigning to an agency a specific program for which it has adequate resources; needed. The only direct leadership personnel that will be used will be for service to special
- assess the need of agencies for public subsidies for specified programs;
- give direct service to special populations.

To develop a coordinated service, it will be necessary to involve the people and the agencies in some type of council. Such a council would need legal authority to be effective for agencies should be required to carry out its mandates. This council would oversee the assessment of community recreation needs, agency resources for programs, the assignment of programs to agencies, and the evaluation of the operation of the programs. This would he a continuous process that would take account of shifting needs and demands in the community.

Since the needs of special populations are unique, it may well be that the public agency (or agencies) will be the only ones having the resource capabilities to give service to a specific group. Another method that might be used to coordinate service to a given population is to employ recreation specialists in the public department, and then assign them to a variety of agencies for specified time periods, to conduct a program for a defined group.

A Case and Place for Commercial/Private. For other populations it is possible that commercial and private agencies are better able to conduct certain programs for they must respond to the demands of their clientele or go out of business. A Disney World operation quickly phases out those attractions that are no longer attracting. That the customer is always right is still a standard operating procedure in most private enterprise. Generally the public agencies are not as sensitive to the demands of the public. The public, in turn, does not feel that the service is there to satisfy them. Part of this is due to the failure of professionals to help the public to understand that the service belongs to them, that it is their playground, built with their tax dollars. Once this is understood, and the public is involved in the conduct of the program, there will he less vandalism and programs will be more attuned to the needs of the people.

Changes of this kind will necessarily bring about a need for different types of personnel in the public agency. No longer will there he a need for a preponderance of direct leadership personnel. Instead analysts, supervisors, administrators, and community organizers will be needed. The only direct leadership personnel that will be used will be for service to special populations.

Manpower Shifts. For direct leadership in all agencies at the local, state, and federal levels more volunteers with special skills under the supervision of a limited number of specialists could be used. At present we waste the talents of many people. Volunteer service does not necessarily mean poor service. In fact, volunteers, motivated by a desire to share their knowledge, often give better service than the paid worker who frequently works only for the reward of a salary.

Not only must we look to volunteers for leadership services but also to help to plan, build, maintain, and operate facilities and equipment. If the public as a whole could be involved in facility development, not just through their taxes, perhaps some of the rampant vandalism could be stopped. Boys and Girls in the Youth Conservation Corps developed a real appreciation of the land. Perhaps all people could develop this kind of appreciation for their resources if they had a hand in shaping them. There are unlimited possibil ities for developing this kind of sharing, but to be effective each person must give of himself and his resources to developaqualityoflivingforall.Theoutlookis that this cou Id happen, but the I ikel ihood that it will occur will largely depend on changing the attitudes of people.

Training/Education Goals. To do this, extensive education programs will need to be developed. We need to start now with some goals that are possible of achievement. A goal that seems possible at this time is to

educate teenagers for parenting and family life. If education is to be a lifelong process, it must start at birth and it is only in the family that it can be done at that time. Some might say that this is a "frill," that nobody needs to learn to he a parent; but this can be refuted by the statistics on divorce, one parent families, and child abuse. The young child gains his attitudes from his parents. In the home the child can learn to respect his environment and how to preserve what he has in his home. As he grows, these attitudes can he applied in the larger environment of his community. A child is excited by a bright flower. He must be taught, however, how to keep it fresh so that others may also enjoy it and that picking it makes it turn ugly so that no one likes it.

A Challenge

Our world offers the potentials for a good life and good living, but only people can make them come to be. People must see the potentials. Leaders can help people to examine the alternatives, and then choose those actions that present the greatest possibility for achieving their goal. What then should be the education of leaders, and, for us, the education of the recreation professional? The professional of the future will need to have different attributes than those of today. A change in professional recreation education patterns is necessary now if it is to be relevant to the people who will be developing programs tomorrow. (And that tomorrow should be taken almost literally.) Re-organization of the delivery of recreation services will begin soon. This means that professional recreation educators must plan programs not only for the students who are currently enrolled in the universities, but also for the re-education of those who are in the field. Educators must take a hard look at the alternatives available for a viable program for the recreation professional. What is necessary is to assess the professional requirements for the next decades and then design a program that is flexible enough to make changes possible. This can happen, but the likelihood that it will is questionable because the structure of the universities in which the programs are given is so tradition-bound. However, even this dim outlook is brightened by light spots. Institutions have introduced new programs such as the weekend degree, the university without walls, and others. If these have been achieved, then there is a potential for us "to travel hopefully" constantly looking for a break in the wall, or a way around it so that we can achieve one goal today that will set us on the path to reach more far-reaching achievements for educating the recreation professional of tomorrow. When we do this we will be on our way toward the delivery of quality recreation services for all people.

A VIEW OF THE PAST--
A BRIDGE TO THE FUTURE

J. B. Nash Scholar Lecture

Detroit, Michigan

April 13, 1980

ALLEN V. SAPORA

Education:

University of Illinois	B.S.	1938
University of Illinois	M.S.	1940
University of Michigan	Ph.D.	1952

A VIEW OF THE PAST-
A BRIDGE TO THE FUTURE*

Allen V. Sapora

Bridging Time

It has been over fifty years ago that I began my first job as a full-time playground leader in Long Island, New York. A lot of water has gone under the bridge since that time. The reason I was hired was because a number of bridges had been built in the park and recreation field beginning in 1900 by Joseph Lee, Jane Addams, J. B. Nash, and many, many other humanitarians. These people conceived the idea in the first place that something like playgrounds and community centers should be built, then proceeded to develop constructive ideas about how to finance and operate them effectively. Like bridges that are built to allow people to move forward over difficult and dangerous obstacles, these pioneers built the first bridges that established the park and recreation movement.

It is *not* my intention today to glorify the past. Neither am I going to bore you with nostalgic reminiscences of the accomplishments of the past leaders of the park and recreation movement in the United States. Rather I'd like to discuss with you some of the basic principles, concepts, and ideas that are a product of our past experience that I feel have value for building our bridges in parks and recreation in the future. Tremendous changes have taken place in our field in the past fifty years and new skills and knowledges have continually been required. I have been "retreaded" so many times trying to keep up with changes that my sidewalls are about to blow out. One more retread for me and—BOOM. Too many times the older generation tends to talk down to the younger group, but I look up to the young people and the experienced leaders in the profession as a part of the great future of our field—those who will bridge the gap between the past and the volatile future—and whose sidewalls are in much better shape than mine.

The Future. What about the future? How much should we be concerned with the past when considering our future? It has been said that if one ignores history one has only to make the same mistakes our predecessors have made.

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* J. B. Nash Lecture, Detroit, Michigan, April 13th, 1980, AAHPERD/AALR convention.

I think we should realize, however, that we simply cannot accurately predict the future. The futurists who specialize in these predictions admit this, despite the fact that they have more techniques now than ever before to anticipate changing needs.[1] One of the acknowledged constants of the future is its unpredictability. Not only do events in our own country trigger chain reactions that cause disruptive changes, but now what happens in literally all parts of the world can almost instantly effect our daily lives. Three months ago who would have predicted the President of the United States would be asking the entire world to boycott the Olympics in Moscow, and Illinois farmers would be hard-pressed to find markets for their corn, even making alcohol out of corn to operate their machinery. Change is so rapid in the modern world that the person who says something cannot be done is interrupted by someone who is already doing it.

But neither is it logical that we operate without some consideration of the needs of the future. Physical and technological scientists have been successful in predicting changes long before these changes affect the industrial system. Social scientists, and particularly leisure scientists, are perhaps the least successful in predicting human social needs that become a reality as a result of the well-predicted technological advances. But we must not be discouraged because the realization of the need for social planning and prediction is greater now than ever before. Political decision-makers are ready to listen if we have something viable to contribute.

Glasser[2] suggests three approaches to consider in dealing with the future.

1. *Evolving Reactive Mode*. We can allow influences to mold attitudes and directions toward leisure behavior with complete freedom of individual action and little or no governmental or group action and controls. In a sense this is leadership without responsibility and most reaction to what happens rather than action based on some logical anticipation of events. This idea in recreation is very popular now. Eliminate public services, leave all services to private and voluntary agencies—and of course save tax money. One has only to review our early industrial history to see that this system does not provide for the basic recreation programs and services long ago considered an essential element of the master plan of every community.
2. *Socialistic Mode*. We could try in the United States to construct, through a massive system of public "persuasion," a general pattern of leisure

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1. *Futures Conditional*. "How Can We Predict the Future." February, 1973, pp. 1-3.

activities and behaviors and maintain a consensus of approved identity for people to emulate. This develops broad "most-favored" leisure

3. *Proactive/Creative Mode*. We can proceed to develop what might be termed a constructive or creative futurology. We must predict as well as we can the needs of the immediate future and yet not lose sight of the potential value of dreaming at the level of science fiction. The leisure leader must be flexible and educated for and capable of dealing with the complexities that occur in our rapidly changing society. It is crucial that leisure leaders have the ability to creatively plan and act upon situations as they evolve within the daily dynamics of the leisure services system. And this does not refer to only administrators, but to all the employed individuals within the system in concert with the lay citizens for and with whom leisure services are provided. Thus the most important factor in the equation of the future is the way leisure leaders will respond to the changing world—this is the intangible that will become the dominant reality in building the bridges for our leisure system of the future.

The history of the park and recreation movement in the United States is well known. Like every other system of public and private service, the leisure system is searching out its new role in our very rapidly changing world. I have observed in Western Europe, Japan, and other parts of the world that people are now beginning to establish in public recreation services what we have been building since 1930. The Ministers of Culture in Europe, the decision-makers in social services policy, describe their present situation as a "culture crisis."[3] They are struggling to find ways to develop a leisure services system that will take them out of the old private, aristocratic pattern into a combined public and private structure providing leisure opportunities for all the people. We in the United States are fortunate to have a well developed leisure services system here. Yet we too have an urgent need to look at how we will move from leisure in a structured past to a more dynamic, changing age in post-industrial society. In this chapter it is not possible to deal with all the bridges of the past that

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2. Classer, Ralph. "Patterns of Community and How They can Survive Progress." *The Net and the Quest.* New York: Pica Press, 1977, p. 13. activities, is highly goal centered, sharply compromises the individual's freedom of choice, and maintains that the primary responsibility of the individual is to meet the group goals of society. This is the socialist system. After observing and studying it in several socialist countries, I feel certain their approach to guide the leisure movement would not work in this country; neither is it working well in socialist countries.

can be a steadying influence in dealing with developing our leisure services system in the future. I wish to relate, among several that could be selected, some briefly stated basic examples of these past-future relationships. While they are not in a priority order they are representative of our challenge and include:

- the meaning of "future leisure";
- the planning process;
- cultural stability through leisure;
- "Where the action is . . .";
- education for leisure;
- leisure and privatism—who serves the less fortunate/able?;
- the professional-lay leadership mix.

These are parts of the fabric of society which when woven together hopefully will not only provide a societal blanket (functional benefits) but also the quality and uplifting stimulation (aesthetic benefits) which will aid in future deliberations .

1. *The Meaning of Leisure in Future Society.* Predictions for the new horizons for leisure that have been made in the past will be helpful in establishing the conceptual bases and values of leisure in the future post-industrial society. The writings of J. B. Nash[4] and many others could be cited as examples of the sound fundamental principles that underlie the philosophical bases of our present leisure services system. Charles K. Brightbills, one of our great leaders in this field, expounded some interesting predictions. He indicated that we would have a "leisure centered society" in our post-industrial world, a lifestyle in which work would have secondary value and leisure would be the core of, rather than the fringe of life. The validity of this concept by Brighthill, and similar assumptions by many others about the verpowering influence of leisure is now in dispute.[6] Since 1966 we have realized more than ever that recreation leaders must contend with work and leisure. Now the work-leisure dichotomy no longer exists. Leisure is not time, or only refreshment or relaxation from work, but a state of being, a condition of the mind, in

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3. Simpson, J. A. *Towards Cultural Democracy.* Strasbourg, France: Council of Europe, 1976, PP. 3-4
4. Nash, Jay B. *Philosophy of Leisure and Recreation.* Dubuque, IA· William C. Brown, 1953.

which the individual has the resources, the opportunity, and the capac ity to do those th i ngs that contribute most to self-actualization and to the recognition of one's responsibilities and relationships to one's fellow man. Many people find leisure expression during work or in functional, goal-directed activities often looked upon in the past as work, while others now work at what was previously considered play.[7]

Work is, and always will occupy an important role in the cultural pattern. We need to dignify it. The future concept of leisure implies that self-satisfaction, a feelingofcontribution to society, novelty, risk-taking, team play, creativity, and an attitude of leisure can prevail in much of people's work. In post-industrial society, work and leisure will be but phases of one meaningful whole, and will share in promotion of self-development rather than be considered antithetical in their influence upon personal values in life.

In post-industrial society, work and leisure will be but phases of one meaningful whole, and will share in promotion of self-development rather than be considered antithetical in their influence upon personal values in life.

The futuristic concept of the meaning of leisure has broad implications for the scope of the field of leisure services. To some, like Dumazedier[8] and others, it makes the field of leisure studies undefinable—too broad. We should, they say, concern ourselves only with those things that are the concern of people when they are completely free, outside of work, if this condition can be descrihed. I feel this is the philosophy of the past. In the dynamic society of the future these relationships will be ever-changing in a highly technological society. All leisure expression cannot be isolated as it has been in the past. What directions these relationships will take cannot be predicted now. The ability of the leisure leader to react to the changing needs of people within these dimensions will, as indicated earlier, be the key to the scope of the leisure services field in the future.

2. *The Planning Proces.s in Leisure Services for the Future.* There have been examples of outstanding planning in the past, but new and more sturdy hridges in planning need to be built in the future in the face of

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5. Brightbill, C. K. *Education for Leisure-centered Living*. Harrisburg, PA: The Stockpole Company, 1966.

increased recreation needs and reduced land, water, and other natural resources. Why have we not developed coordinated national and state plans for leisure services? From my own experience I see some very distinct reasons:

a. Many people think it is unnecessary to plan or organize play and recreation activities. These ought to "just grow out of the spontaneous action of people."
b. Land and property owners in a competitive, free-market system vigorc.usly resist the holding of land and property for comnlon use by all. In Illinois, for example, 94% of the land is privately owned, and state land usc legislation is categorically opposed. The landowner wishes to retain the right and responsibility to develop the economy and the procJuction involved.
c. The fear of domination by central government; the feeling that an effective relationship cannot be developed once local planning controls are lost to a higher level of government.

Rather than consider leisure services planning in the light of the above relationships, I prefer to look at it in a more holistic way. This must involve a climate that encourages dialogue between people with different interests and, through research and analysis, establish substantive data upon which to make logical decisions. It involves the social interaction between three societal groups that will become more sharply identified in the future—the producers, the non-economic users, and the preservers.[9]

The *producers* are those persons who look at land and other resources as vital to economic production and survival of society. Without production there is no basis for life. Production involves the use of human resources, farm land, and the altering of natural resources and the environment for housing, transportation, food production, industry, mining, and many other activities that involve the production of economic worth or the provision of needed services.

The *non-economic users* are interested in the uses of land and space that relate to cultural, sport, recreational activities, and services. They press for reservation of common lands for public parks and natural life sanctuaries, for athletic fields, playgrounds, buildings and resources to provide for the cultural arts, and a myriad of other leisure-oriented activities of society.

The *preservers* have a very strong interest in preventing the agricultural and industrial uses of land and resources that tend to reduce

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6. Sessoms, H. Douglas. "Human Values in a Leisure Society." In *Highlights*, 1970 Congress for Recreation dnd Parks. Washington, DC: National Park and Recreation Association, 1970, pp. 138-48.

the quality of life. They champion the preservation of non-renewable resources and advocate limitations upon economic and industrial activities that affect the environment and have potential to destroy natural life and society itself. The preservers remind us that we must somehow provide a way of making a living but also at the same time maintain a way of living a quality life.

There are also sharp differences in the interests of persons within these three major groups that are competitive and set off chain reactions. For example, Illinois has tremendous coal reserves that lie under some of the richest and most productive farmland in the world. Industry wants more coal and more land to expand; there is also a need of land for housing and the development of urban areas. If the land is mined, it is usually strip-mined. The State of Illinois recently passed a law that requires mining operators to return strip-mined land to its original condition. Some real estate developers wish to use abandoned strip-mined areas for the development of housing complexes, utilizing the small lakes that remain after the mining to create desirable water-oriented living areas that are in demand in Illinois. They want exceptions made to the strip-mining law. Also developers of recreation enterprises wish to use strip-mine areas to develop commercial recreation areas.

Last but not least, the farmers say Illinois farm land cannot be duplicated and it is impossible and impractical to try to return the land to its original form after mining. They point not only to the critical need for food production, but to the newly developed industry in Illinois involving the production of alcohol from corn to make gasahol.[10] One could probably use a similar set of circumstances to draw a scenerio about socioeconomic relationships anywhere in this country.

Social interaction through full participation by people will he paramount in developing effective leisure systems of the future. It is people that plan. What factors will be predominant in these interactions in the future can hardly be predicted too far in advance. Again it is the responsibility of the leisure services professional to be innovative, resourceful, and capable of recognizing when professional planning help is needed, to have sufficient understanding of the planning process, and to provide the best climate for social interaction between professionals and lay citizens. From this base of understanding the new bridges of planning for leisure services in the future can be built.

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7. Sapora, Allen V. "Modern Concepts of Leisure." *Illinois Parks and Recreation.* May-June, 1975, PP. 24-6.3.

Leisure Services as a Source of Cultural Stability. I am convinced that leisure services in the past have contributed significantly to the cultural stability of our society. The measure of gain and loss in the quality of life in our industrial society is now being very seriously questioned. Many say we have lost our cultural stability. How devastating has technology been in disrupting our culture? Have changes been so rapid and shocking that it has been impossible for our traditional cultural and moral codes to deal with them? The complexities of industrialization, the psycho-social-economic insecurity of the individual, urban congestion, decreasing cohesion of family life, and worldwide energy crises have caused what Glasser,[11] the English sociologist, calls the "existential vacuum." Have we purchased materialistic development at the price of almost total destruction of our traditional culture?

In view of these changes, culture, leisure, and the concept of value have taken on new meanings. We must face the fact that critical change in society triggers value changes. When the experiences of the new generation change drastically, young people use these experiences as a yardstick to test how relevant the old values are in meeting new needs, and how relevant are the new values being transmitted to them. In the future, value-transmitting individuals and agencies must provide logical answers to new needs; if they fall short of explaining and providing new meaning to new experiences, the younger generation will cut loose on its own. The result is the generation gap, social disorganization, and many of the confusing socio-cultural patterns we see today.

In the areas of cultural transmission and stability, leisure leaders can make one of their greatest contributions. Leisure activities are unique as a media for value transmission.

It is in the areas of cultural transmission and stability that leisure leaders can make one of their greatest contributions. Leisure activities, in view of their positive and informal nature, are unique as a media for value transmission. Recreation leaders, cultural arts teachers, animators, counselors, sports leaders, and others who have informal, personal, and influential contacts are often more successful in establishing lasting cultural values than are employers, formal school teachers, religious leaders, and others. John Gardner points out these relationships clearly:

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8. Dumazedier, Joffre. *The Sociology of Leisure.* Amsterdam, The Netherlands: Elsevier, 1974.
9. Kelly, John R. "Leisure Resources and Social Development. Paper presented at the Research Committee on Leisure and Culture, World Congress of Sociology, Uppsala, Sweden, August, 1978.

"Young people do not assimilate the values of their group by learning words (like truth, justice, etc.) and their definitions. They learn attitudes, habits, and ways of judging. They learn these in intensely personal transactions with their immediate family or associates. They learn them in the routines and crises of living, but they also learn them through songs, stories, drama, and games. They do not learn ethical principles; they emulate ethical (or unethical) people. They do not analyze or list the attitudes they wish to develop; they identify with people who seem to them to have these attributes. That is why young people need models, both in their imaginative life and in the environment, models of what man at his best can be." [12]

Social scientists throughout the world have made new advances in the systematic study of people's perceptions of culture and leisure services and the effect of these services on the quality of life. But as yet the field is largely unexplored. The psychological well-being of the individual and the quality of life include such complex variables that it has been extremely difficult to develop unquestionable evidence of casual relationships and specific effects of leisure activities and services. Yet the need for, and value of, cultural and leisure activites was recognized as an urgent international problem of high priority at HABITAT, the United Nations Conference on Human Settlements at Vancouver, Canada in 1976. The recommendation C.18 summarizes the value of leisure services:

"As our cities continue to grow, there is an increasingly important basic human need to be provided for, in physical, mental and spiritual benefits to be derived from leisure and recreation. Leisure well used in constructive recreation is basic to the self-fulfillment and life enrichment of the individual, strengthening the social stability of human settlements, both urban and rural, through the family, the community and the nation. Providing

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10. Sapora, Allen V. "Social Interaction in Planning for Leisure, Sport and Recreation." Paper presented at the International Symposium on Research in Sport and Recreation, University of Stellenboxch, South Africa, 1979.
11. Glasser, 1977, p.13.
12. Gardner, John. "Moral Decay and Renewal." *Saturday Review of Literature*. December 23rd, 1963, p.12.

opportunities for the pursuit of leisure and recreation in human settlements improves the quality of life." [13]

These questions for future liesure leaders--will yor generation hold the moral and ethical trust that is positive--and not degenerative--and be designed for individual self-actualization and a better social order for human interaction? Will it design, from the experience of the past, leisure opportunities that will help build the cultural, moral, and ethical fabric of our society in the future? The contribution to be made through leisure services is undeniable. It remains as a tremendous challenge, which must include a balance between the values of the past and the unpredictable values of the future.

4. *Attention to Where the Leisure Services Action Is.* In the past our professionals in leisure services systmes have concentrated mainly on public service, with only little attention, and often an antipathy toward informal, private. and commercial recreation. Research overwhelmingly shows that family and home relationships, informal gatherings in public places, and mass recreation provide the leisure environment most people prefer. These facts were brought home to me more specifically in a study in Illinois.[14] I discovered there are over 41,000 not-for-profit agencies in Illinois, and a conservative estimate is that over half of them provide some type of recreation service; there are 80,099 separate establishments in the state directly involved in every conceivable type of private recreation operation, with 867,098 full-time employees and an annual payroll of $4,555,955. This actually dwarfs the total operations of the public park and recreation systems in the state.

Our attention in the past to informal, private and commercial leisure services has been very limited. In some quarters among professional leaders there has been an inclination to shrink from or even detest any connection with this massive part of our leisure services system. Although our experience in the past has been very limited, we should build some bridges in these areas of leisure services--provide leadership, understand more clearly what positive private and commercial opportunities can be provided and hopefully raise the quality of life in the future.

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13. "The Report of the Third Committee, Recommendation C18." *Habitiat.* United Nations Conference on Settlements, Vancouver, British Columbia, Canada, 1976.
14. Sapora, Allen V. A Comparative Analysis of the Leisure Services Systems in Hungary and Illinois: A Comparative Analysis.

5. *Education for Leisure.* Perhaps one of our greatest failures in the past has been our inability to develop an effective program of leisure education at the various age levels. I feel that no function in the field of leisure services, and in those disciplines associated with improving the quality of life, is more important than education for leisure or the use of non-work time. In the future, many people will be employed only part-time or unemployed; others will be unable to adjust to the complexity of the post-industrial society which will constantly demand higher physical ability and intellect. Although leisure education should be carried on as an integral phase of many of our institutions, it is here that the public school can make the greatest contribution. The Leisure Education Advancement Project (LEAP)[15] along with the great strides that have been made in leisure counseling, are beginnings in bridging the gap between our past attempts at leisure education and developing coordinated community-wide programs that exemplify the new culture of the future through physical education, music, art, dance, and other integrated school-community programs and services.

6. *Leisure Services and Privatism.* In the early public park and recreation movement, one of the deep-rooted principles was that all services be kept at a very low cost, and preferably completely free. I recall in the 1930s it was considered unthinkable that one would charge a fee for public park and recreation programs. Then following World War II, on pretense that charging fees would prevent the waste of materials or leadership time, small fees began to be charged. Now many phases of public park and recreation programs require a fee. As pointed out earlier, I believe leisure leaders should become very definitely involved in various phases of commercial recreation, but public services and the private enterprise systems should not be viewed as adversaries but as workable partners. Public leisure services now begin to resemble privatism which is also invading the public school system. The meat-axe approach to cutting property taxes by Proposition 13 in California, and the encouragement of the development of voucher and private school schemes of various types are examples of this trend.

The establishment of public park and recreation services in the early years of the movement responded to the claims that these programs were established to build what people bel ieved should be held in common by all citizens in the United States, and that the expense to meet public recreation, public education, and similar services were an obligation of the

15. National Recreation and Park Association. Leisure Service Curriculum (LEAP); Administrative Guidelines to Implement Leisure Education. 1977.

entire citizenry. This essentially removed the political props that perpetuated privileged status for family, kin, or social class, and embodied the very fundamentals of our democratic society. These principles were basic to the birth of the public park and recreation movement, a concept from our past that future leaders must consider. Over twenty million individuals in our population are officially classified below the poverty level, and many others have marginal incomes and need public help in securing adequate leisure services.[16] Who shall serve these people? Shall leisure services continue to help eliminate the cruel inequalities of poverty? And will all public services programs help provide the social interaction climate that brings about a positive pluralistic society? These are questions for the future that may be answered with some help from the experiences of the past.

7. *Coordination of Professional-Lay Leadership Efforts.* Having just finished a detailed history of the Society of Park and Recreation Educators (SPRE),[17] and reviewing my long association with AALR and its previous organization under the Alliance, I recall a once-held dream. It was that somehow, some day, all professional and lay organizations in leisure services would be united. The concept is hopeless, and I have come to the conclusion that such an amalgamation is really not desirable. It has been tried hefore and sllown to he counterproductive. Following World War II the socialist countries put all leisure services under federal government control. Elahorate programs were organized around work places and leisure services were planned and delivered according to the so-called system of "democratic centralism." The system was abandoned and decentralized; now even local sports and cultural activities are administered under different governmental groups.

If the history of the past does not disclose anything else it clearly indicates that leisure serviccs cannot be cornered under any one governmental unit or private professional organization. It aIso discloses that if two or more organizations attempt to provide the same type of services to the same population there is often wasted effort, confusion, and even bitterness between well-meaning and dedicated people. Harold Blake Walker points out that:

> *"We are living in a world in which we cannot afford inimosities or hostilities. Our need for each other imposes on us the necessity for*

16. U.S. Bureau of the Census. *Survey Income and Education.* 1976.
17. Sapora, Allen V. *Origin and History of the Society of Park and Recreation Educators.* National Recreation and Park Association, 1979.

working and living in harmony with each other with mutual trust and confidence. When trust evaporates because we are not trustworthy, the foundations for cooperation are eroded and we blunder into conflict. Because we need each other, trust and trustworthiness are imperative." 18

Professional and lay leaders in the parks and recreation movement will be confronted with more complexities as the determinants of leisure demand change; we have only scratched the surface in developing integrated action among organizations leading the movement. But I do see some progress in the joint national efforts between AALR, NRPA, and the National Community Education Association and other organizations, which has now filtered down to the states. But the future will demand the highest, most effective leadership and coordinated efforts.

Summary

As stated earlier, the most important factor in the equation of the future is the way our leaders will respond to the changing world. Their ability to develop creative prediction and effective responses will be based on three conditions: (1) upon the *quality of applied and basic research* in leisure sciences and related fields which is indispensable to information that will assist in decision-making, knowledge that could not be obtained from day-to-day experience alone; (2) upon the professional preparation of leaders capable of serving as catalysts in the dynamic operations sure to come in our future leisure services operations; and (3) the cultural value system that is developed along with our political, economic, and social processes .

The bridges to the future will not be easy to build. But I am a perennial optimist. I wish to leave you with an axiom. In planning for the future, we should not worship the past but rather learn from it, not criticize the present but live in it and do something about it, and we should not fear the future but believe in it and work to shape and plan it because we have no other alternative for ourselves and our children.

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18. Walker, Harold Blake. "We Need Each Other." *Chicago Tribune*, July 29th, 1979, p. 19.

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COMING TO GRIPS WITH THE NEW LEISURE

J. B. Nash Scholar Lecture

Boston, Massachusetts

April 16, 1981

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COMING TO GRIPS WITH THE NEW LEISURE

Richard G. Kraus

Leisure's Popularity

The term "new leisure" has a curiously dated ring to it; numerous writers and public figures spoke of leisure in the 1920's and 1930's as an onrushing phenomenon that would soon make our lives incredibly rich, with unparalleled opportunity for personal and societal self-enrichment and cultural development. In the late 1950's, the president of a great American university, A. Whitney Griswold, was quoted in Life Magazine: "Now we stand on the threshold of an age that will bring leisure to all of us, more leisure than all the aristocracies of history, all the patrons of art, all the captains of industry and kings of enterprise ever had at their disposal. . . What shall we do with this great opportunity? In the answers that we give to this question the fate of our American civilization will unfold."

The essential view of leisure that has been held over the past four or five decades has been enthusiastic and uncritical. We have generally assumed that leisure—defined both as discretionary or nonobligated time, and as the consequent opportunity for freedom, pleasure and self-actualization, was growing steadily and that it would continue to do so. We have repeatedly claimed that work values in the society had been or were being replaced by leisure values, and that all forces in society, including government, voluntary organizations, the educational establishment, business and industry, and other agencies, had joined together to provide a rich spectrum of leisure activities. Undergirding all this, of course, was the emergence of a vital new profession of recreators, recreationists, leisurologists, and other strangely named folk.

Cautious Critique. Let me suggest a slightly more cautious appraisal of the new leisure. First, there is the question of discretionary time. It has been commonly accepted that the shortening of the work week, the growth of holidays and vacations, and earlier retirement, along with the increase in labor-saving devices and products, have given us all great amounts of new leisure. Typically, the U.S. Commerce Department's comprehensive Social Indicators report in 1978 concluded that there had been a sharp rise in the average number of leisure hours per week, from 34.8 to 38.5, for all urban residents, during the preceding several years. [1]

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* J. B. Nash Lecture, Boston, Massachusetts, April 16th 1981, AAHPERD/AALR convention.

1. Big Changes in How People Live." *U.S. News and World Report.* Jan. 16th, 1978, p. 12.

Other analysts, from the Hudson Institute to the U.S. Manpower Commission,[2] have predicted continued growth. Apparently, we are soon to be working 25- or 30-hour weeks, retiring at 55, and taking major sabbaticals throughout our work lives.

Yet there is strong evidence to the contrary. A detailed analysis of American patterns of employment from 1948 to 1975 carried out by the Bureau of Labor Statistics and reported in the Monthly Labor Review[3] concluded strikingly that employed American adults have had, as a total population no net gain in their leisure over the 30-year period following World War II. Whatever changes have occurred have apparently stemmed from shifts in the composition of the labor force. A recent report by Louis Harris Associates, the national survey organization, suggests that for some groups in society, the amount of available leisure has actually declined in recent years. Sebastian de Grazia[4] and other political scientists or economists have also pointed out that the availability of leisure depends greatly on one's socioeconomic class—with upper-class individuals, such as successful professionals or company officials, working extremely long hours, and white- or blue-collar workers having much shorter work weeks, while those at the lowest rung of the socioeconomic ladder, the poor, are only marginally employed, and have the greatest amounts of leisure.

So the first myth that we must debunk about the new leisure is that discretionary time has been and continues to be on a sharp upswing, and that it is equally available to all.

A related issue has to do with its desirability. We all want leisure. Or do we? Our assumption has generally been that with the growing appreciation of its values, workers will continue to fight for more free time or earlier retirement, if necessary, at the sacrifice of other benefits, such as monetary ones.

The reality, of course, is that retirement, which was viewed for many years as an immensely desirable goal—a pot of gold at the end of years of drudgery—is today feared and resisted by many employees. Over the past few years, there have been vigorous agitation, lawsuits, and successful legislation designed to do away with compulsory retirement at age 65, for

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2. Best, Freo (National Manpower Commission), cited in Jonathan Wolmen, "The Future of Working: Less of it for More of Us." *Philadelphia Inquirer*, Sept., 3rd, 1978a, p. 1-e.
3. Owen, John D. "Work Weeks and Leisure: an Analysis of Trends, 1948-1975." *Monthly Labor Review*, 1976, pp. 3-7.
4. de Grazia, Sebastian. *Of Time, Work and Leisure.* New York: Twentieth Century Fund, 1962, p. 79

example. New personnel policies in many government agencies and businesses either postpone retirement or make it voluntary.

This is not to suggest that retirement is universally feared and resisted. For many it is still a desirable goal. But for many others, the chief virtue of early retirement seems to be that it permits the individual to retire on a pension, and then immediately go to work on a second job—without even a relaxed breathing space.

Leisure Today?

Less Awareness/Concern. It seems apparent that there is significantly less awareness and concern about leisure today, in the mass media, in writings by social scientists, or in the statements of government officials, than was the case several decades ago. In the past, statesmen and scholars alike, including several presidents, spoke out vigorously about the new leisure and its challenges. During the great Depression of the 1930s, the federal government mounted a great effort to provide enriched recreational facilities and programs for the people, and leisure was clearly identified by important government officials like Edward Lindeman as a major public concern.

More recently, few government leaders have taken such attack. Typically, recent presidents have spoken out strongly in favor of the work ethic. In part, this has happened simply because the work ethic itself has come under fire.

A number of major studies have demonstrated that we no longer give unquestioning allegiance to work as we once did. Studies by Yankelovich[5] and others of American college youth in the 1960s and 1970s have shown them increasingly resistant to middle-class, establishment values, and eager to find work that was enriching and fulfilling—not simply time sold for money. A growing number of workers, according to the National Commission for Manpower policy,[6] are apparently willing to exchange their earnings for more free time, with job-sharing and flextime key examples of job scheduling that permits large bulks of free time for leisure involvement.

Greater Pursuit of Fun. There appears to be a considerably greater number of people—particularly young people—who have dedicated their lives to the pursuit of fun, either such sensation-seeking, high-risk activities as skiing, surfing, hang-gliding, swamp-buggy racing, or sky-

5. Yankelovich, Daniel. "The New Psychological Contracts at Work." *Psychology Today* 11:46-50.
6. Best, Freo, 1978, p. 1-e.

diving, or a host of hobbies and specialized interests ranging from folk music and dance, to backpacking, tailgating at professional football games, crafts, or body-building.

Despite this trend, however, few would question that we are still a work-oriented society, and that employment, with its economic rewards, security, structure, and status, is a far more important aspect of life than leisure, for the great bulk of the population. The argument has been made by a number of social scientists that leisure values have literally supplanted work values in modern society. There is little evidence to support this view . . . and studies by John Kelly[7] and others suggest that leisure does not serve to compensate for the lack of work satisfaction.

Recreational Industry. Another widely-held view of leisure today is that it has made possible the growth of an immense recreational establishment in modern society. Without question, every area of recreational participation, including travel and tourism, sports and outdoor recreation, cultural involvement, hobbies and social programs, has expanded dramatically over the past thirty years. Today, we spend approximately $200 billion a year on recreational activities and products, and statistics of attendance and involvement continue to grow. This has led to the growth of the recreation profession itself, with millions of individuals employed either directly or in support roles, in the provision of leisure programs. Linked to the expansion of recreation participation and employment has been the development of hundreds of college and university programs of professional preparation in parks, recreation, and leisure studies, and the merging of separate professional societies into national organizations representing both practitioner and lay interests in recreation and leisure.

However, even this optimistic picture of the recreation field and professional development must be critically examined. Particu larly with in the voluntary, non-profit and government sectors of organized recreation service, there have been sharp cutbacks in funding, programming, and maintenance in recent years. The recreation and park systems of such older, northern cities as Detroit, Cleveland, New York, Philadelphia, or Newark, have seriously deteriorated in the 1970s. Other agencies, like the National Park Service or many state recreation and park commissions have been forced to consolidate their programs and cut back on operations during the same period.

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7. Kelly John R "Leisure Decisions: Exploring Extrinisic and Role-related Orientations." *Society and Leisure* 4: 45-61.

As far as the growth of the recreation profession is concerned, while it clearly is far stronger as a distinct career field than it was 20 or 30 years ago, it still suffers from lack of public awareness and support. Studies by Henkel and Godbey[8] have shown that a high proportion of public, municipal, or county positions in this field do not require specialized backgrounds of academic preparation in what should be professional-level jobs. Similarly, while accreditation, certification, and registration plans have been initiated on federal and state levels, progress has been slow and grudging, in obtaining support for these efforts to upgrade the recreation field.

Coming to Grips with Other Leisure Concerns

So the picture is a mixed one, on many levels. There are several other contradictions inherent in the new leisure; let me describe these.

On the one hand, the recent growth of interest in health and fitness has obviously led to dramatically expanded interest in active games and sports, dance, jogging and running, and similar activities, as well as other leisure-related involvements concerned with stress-reduction, good nutrition, and the whole area of "wellness," as a positive lifestyle concept. Yet, despite this popular preoccupation with exercise and fitness, the most popular leisure activity of all, in terms of time spent, continues to be watching television. If anything, with the growth of cable TV, home devices like BetaMax and other technological or TV-marketing strategies, this spectator-oriented pursuit (shades of J. B. Nash's Spectatoritis)[9] threatens to consume ever greater amounts of our leisure.

A related contradiction exists in terms of the contrast between the humanistic and holistic approach to leisure, and some of the most popular ways in which people actually spend their free time. On the one hand, millions of individuals are seeking self-actualization and personality development in creative and desirable ways, through their leisure. On the other hand, such pursuits as gambling, drug and alcohol abuse, commercialized sex and pornography, and violence in the media, have gained, if anything, fuller public acceptance than ever before, and undoubtedly consume even greater portions of our free time as a nation. The contradiction, of course, is that both approaches to leisure—the humanistic one enhancing and enriching the human spirit, and the other cheapening and degrading it, can exist side by side.

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8. Henkel, Donald, and Godbey, Geoffrey. *Parks, Recreation and Leisure Services Employment in the Public Sector: Status.* Arlington, VA: National Recreation and Park Association, 1977.
9. Nash, J. B. Spectatoritis. New York: Holston House Sears Publishing Co., 1932.

On the one hand, millions of individuals are seeking self-actualization and personality development in creative and desirable ways, through their leisure. On the other hand, such pursuits as gambling, drug and alcohol abuse, commercialized sex and pornography, and violence in the media, have gained, if anything, fuller public acceptance than ever before, and undoubtedly consume even greater portions of our free time as a nation. The contradiction, of course, is that both approaches to leisure—the humanistic one enhancing and enriching the human spirit, and the other cheapening and degrading it, can exist side by side.

A positive note is that we have come to increasingly recognize the value of recreation in serving the physically and mentally disabled, and other special populations in our society. Federal and state grants have supported ongoing programs, and we have moved rapidly to develop specialists in therapeutic recreation, and to remove architectural barriers that prevent the handicapped from participating.

Yet at the same time, the reality is that we are serving only a minute fraction of the special populations in our society with needed leisure programs—perhaps 10 or 15 percent, according to John Nesbitt[10]—and that we have taken pitifully few steps to integrate the disabled within the mainstream of community recreational activities.

While there has been a strong effort to upgrade recreation as a professional field of career service, as indicated earlier, too often hiring tends to be treated as a political football, and standards in the field are widely ignored. Only a handful of college and university departments of professional preparation have sought and been granted accreditation by the National Council on Accreditation in recreation and parks. With respect to scholarship, there is certainly a growing body of research literature in recreation and leisure, and we recently witnessed the establishment of a new Academy of Leisure Sciences. Yet, even here, far too much leisure research is generated by scholars in other disciplines and far too little by recreation and park practitioners and educators themselves. There continues to be a serious gap between the published research findings in recreation and leisure, and the applied, practical concerns of professionals throughout the field.

Recognizing all these contradictions and reservations, it is still important to stress that our awareness and understanding of leisure as a human experience has become far more advanced in recent years. We have a much fuller understanding, for example, of the antecedents and

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10. Nesbitt, John A. "The 1980s: Recreation a Reality for All." Education Unlimited. Boothwyn, PA Educational Resource Center, June, 1979, p 2.

dimensions of leisure values and behaviors, and of their impact on such diverse areas of concern as family and marital relationships, environmental problems, or regional economic development.

There has been fresh, recent support for leisure education with a significant curriculum development project carried out by a National Recreation and Park Association team, funded by the Lilly Foundation. Leisure counseling appears to begaining new momentum,not justfor the disabled, but for the general populations as well.

The protection and restoration of our land and water resources, which had suffered greatly from overuse and pollution, was given major impetus by the federal government, following the Outdoor Recreation Resources Review Commission report of the early 1960s. Open space, wild rivers and trails, and historic and scenic resources have all been helped materially.

On another level, we are coming to increasingly recognize that it is not so much the quantity of the leisure experience, as the quality,that counts. Until recently, every national or state park agency sought to attract tourists by the millions, with the implicit understanding that the graph had to keep climbing, year by year, and that the key slogan was "big is better." Today, in an era of limits, we are recognizing that simple, close-to-home, self-generated leisure activities are often the best—and certainly the most intelligent, in terms of energy conservation. Some states, like Oregon and Colorado, are no longer actively encouraging visitors and tourists, but are seeking to save their precious land and water resources for their own residents.

There has been an increasingly strong acceptance of a humanistic approach to sports competition and participation, both in community and school or college sports. We have, by the millions, reexamined our traditional values with respect to winning and losing, and the New Games movement, intergenerational, co-recreational, and other forms of truly recreational sports have emerged as a result.

Given These Changes—What Is Next?

These are signs of desirable change, in our approach to the new leisure. But where do we go from here? How can we truly come to grips with the use of discretionary time in our changing society, so that there is a more widelyshared view of what leisure can do and should be, in the years ahead?

We need to help leisure become something that people will not fear, misuse, or reject . . .

- We need to help leisure become something that people will not fear, misuse, or reject, as in the case of the millions who have resisted retirement, but that they will welcome avidly, because they have learned to treasure and enjoy it throughout the earlier decades of their lives.
- We need, ideally, to have a more carefully planned and coordinated provision of organized recreation facilities and services in our cities large and small, with sponsors of every type working together to ensure that the leisure opportunity system is as rich, diversified, and available as possible, for people of all economic or interest levels.
- We need to be able to recognize and meet the great range of leisure interests and skills that exist, from the fiercely independent mountain climber or backpacker who does not want to be organized, directed, or controlled, to the mentally retarded young adult who welcomes a carefully conceived and nurtured social program to enrich his or her life, and make it happier.

The Challenge. There's the challenge, then, for those of us in education or in any other leisure-oriented profession—to help the new leisure of the 1980s and beyond, become as full an opportunity as possible, for both individual growth and self-realization, and forcommunity betterment.

Through our joint efforts, the American people, young and old, must be helped to better understand and support such efforts.

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THE MILD BLUE YONDER -- CHANGING LIFESTYLES AND LEISURE

J. B. Nash Scholar Lecture

Houston, Texas

April 25, 1982

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The Mild Blue Yonder--
Changing Lifestyles and Leisure*

Janet R. MacLean

It is, indeed, a great honor for me to have been named the Jay B. Nash scholar and to join the company of professional excellence of the four designees that have preceded me. I very much appreciate this recognition but I must confess that I accept it with humility and a nervous twitch in my stomach which keeps reminding me that J.B. Nash is a tough example to emulate. I was privileged to hear him speak at conferences many times, but, because of his friendship with his former student, Jack Daugherty, I was able to spend some time with him in informal situations when he visited Jack in Bloomington.

A Pioneer with Pervasive Influence

Dr. Nash was a pioneer in recreation, one of the first who tried to interpret the "raison d'êtra" of our profession. He was s a superb lecturer. Although he insisted that he had only three speeches, and whatever title was assigned him, the audience would get one of "the three," I never heard a repeat performance in the lectures I was privileged to hear.

According to his students, he was a master teacher. Once you stopped counting the times he pushed back his glasses or elongated his tongue for emphasis, the message and the content of his sessions were delivered with spirit, with integrity, and with enthusiasm. I recall best his enthusiasm. There are so many kinds of enthusiasm. You, I'm sure, are acquainted with those whose enthusiasms resemble the bottom half of a double-boiler--all steamed up and they don't know what's cooking. In contrast, Nash's enthusiasm was sincere and competent. He was honest and informed about the goals he envisioned for the profession and interpreted them with force and dignity.

Nash's enthusiasm was sincere and competent. He was honest and informed about the goals he envisioned for the profession and interpreted them with force and dignity.

Permit me two more "asides." The first is personal, but I think it represents the accessibility and force of Dr. Nash's warm personality. My daughter was eleven years old when she met Dr. Nash--just one time--yet when the Nash scholar award was announced, she recalled with accuracy, not only how he looked but some of the things he had said to her and to

my son in their brief conversations. The impact of his impressions was indelible on a variety of age groups.

The other story told to me by a former student of Nasn's. J. B. was an authority on Indian lore. One of his favorite tales was that of an Indian Brave who could stand balanced on a single big toe for an hour. I don't know how Dr. Nash used that example, but ladies and gentlemen, my interpretation is that such a feat represents not only endurance, but focus.

The Future. . .Our Challenge/Opportunity

The *focus* for my remarks today is on the mild blue yonder--the future as we can project or predict it--and the challenges that future presents for us an individuals and as professionals. If we do not focus on that future with persistence, endurance, vision, and imagination we shall miss our opportunity to provide some balance in the lives of those we purport to serve.

More than a century ago Thoreau astutely observed, "Americans know more about how to make a living than how to live." From today's temporal vantage point he might be even more caustic in his criticism. Our technology has given us instant housing, breathless speed of communication and mobility, power to alter consciousness or prolong life, increased productivity beyond our ability to consume, and rising expectations for many segments of our population. Unfortunately, technology has often taken its toll in human and social costs for which adequate quantitative and qualitative data are not yet available.

Bob Dylan sand "The Times They Are A-Changing." An earlier version read, "The old order changeth, yielding place to new." Change is perhaps the only constant--so why make a big deal about our changing society?

Change, any change is traumatic. There have been more profound changes in the last 40 years than in the previous six centuries. [1] First, change takes us out of our comfort zones--and the speed of changes around us today is socially, physically, and psychologically disruptive. It keeps us personally and professionally off-balance. But that same disequilibrium, in my judgement, gives the leisure services profession challenges and opportunities undreamed of 50 years ago. Those

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*J.B. Nash Lecture, Houston, Texas, April 25th, 1982, AAHPERD/AALR convention.

1. "Disposal Project to Create Maryland Recreation Center." Parks and Recreation. March, 1980, p. 21.

challenges--that kind of responsibility to help shape a different future for people whose lives we touch--directly or indirectly--are both exciting and frightening.

The future can extend the present, or; if we understand our alternatives, it can be invented, but it *begins* with *now*. We haven't a moment to lose. It does not represent some pot of gold at the end of a colorful arch; it's not some condition that arrives with a resounding cymbal or a blinding light. Satisfactions or dissatisfactions with status quo have already set some gears in motion for acceptable or nonacceptable futures and we all share a piece of that potential glory or disaster.

Leisure Futures. So let's examine this world around us, dream a bit about possible adjustments, and explore leisure service concerns. How changed is this environment in which we live? Let's take a few examples, some deadly serious, some to force a smile--yet all with inferences for leisure responsibilities.

We've come from the horseback trails to super highways which crisscross the continent and make us more mutually accessible yet less integrated; from the one-room schoolhouse in which classtimes were regulated by planting, haying, or hunting seasons to year-round education centers in which systems regulate our geographical choice of housing, our leisure pursuits and our children's diet; from a spacious mountain in the backyard to a video game in a compact condo; from the family general practitioner at the bedside to computer analysis of our medical profile one thousand miles away; from calling to our neighbor in the next field to sending a message by satellite around the world in 20 seconds; from listening to "the latest" from the local gossip to getting the full details (sensory overload--more than you really want to know) from Barbara Walters or Tom Brokaw; from sparkling waters for skinner dippers to pollution conditions that aptly describe a glass of water as a chlorine cocktail with a detergent head, and make swamping a sailboat a real health hazard; from pastoral rural environments to impacted cities; from a dirty old theatre in which you saw a clean movie to a magnificently pristine edifice in which you see the latest porno art form.

We've come from the complacency of feeling that we, as Americans, had a pretty good grip on the world of plenty and power to the abrupt reality that our natural resources are finite and that a tall Iranian or Saudi Arabian thousands of miles away can truly have an impact on our ability to cruise the streams, the air, or the highways or have access to gainful employment. We've come from materialism as our god to idealism to realism—or we're on our way.

Let's look at some other changes which are pertinent to leisure responsibilities. The game of futurism and brinkmanship is increasingly more popular. I have no crystal ball which mirrors the future but I strongly feel that leisure services personnel cannot operate in a vacuum. The value of our contributions will augment or recede as the physical, social, moral, and emotional environments change, and the future that many forecasters envisage is a future of mandatory interactions among human beings if we are to survive. The so-called post-industrial stage, referred to by Kahn,[2] Bell,[3] Toffler,[4] and other futurists, centers on relationships between persons as much as on full technology.

Changes Impacting on Leisure

I'd like to explore with you some of the changes which have had or will have an effect on lifestyles and, in turn, an impact on the role of leisure in present or future societies.

Alvin Toffler in his book *The Third Wave* [5] uses the metaphor of the clash of waves of change as he traces the colliding and overlapping of what he views as three distinct waves:

- the agricultural revolution (8000 B.C. to 1750 A.D.);
- the industrial revolution which he indicates really peaked in World War II;
- the post-industrial society in which he indicates there will be a genuinely new wave of life. Is it possible that advances in automation, telecommunications, and molecular biology will outdate our present environment and attitudes and evolve new frameworks for lifestyles of the future?

The past is, they say, prologue to the future, so let us take a brief overview of the first and second waves. In the agricultural world, the extended multigenerational family lived in one residence, they produced what they consumed, the sun-up to sundown demands of the fields or of homemaking merged work and leisure without clear time definitions, communication was a face-to-face process in a language that was easily understood, travel was limited, hard work was central to life and every

2. Kahn, Herman and Weiner. *The Year 2000*. New York: Doubleday, 1970
3. Bell, Daniel. *The Coming of Post Industrial Society*. New York: Basic Books, Inc., 1973.
4. Toffler, Alvin. *The Third Wave*. New York: Willard Morrow and Co., 1980.
5. Ibid., 1980.

family member was aware of the divisions of labor, sex roles were clearly defined for most, and recreation was family-centered.

Guiding Principles. The world of the industrial revolution posed radical changes. According to Toffler[6] it moved with a set of six guiding principles which broke society into thousands of parts which then acted and interacted:

1. Standardization for efficiency—the assembly line focus which seemed to produce identical products, education, weights, measures, and sometimes ideas. Standardization has some benefits. It promotes stability, but it often makes real trouble for those "whose feet step to a different drummer."
2. Specialization which further refined labor divisions even in the leisure service profession as therapeutic recreators and park managers drove language wedges and fought for turf.
3. Synchronization which engineered the time and energies of producers and consumers to mesh with industrial production needs.
4. Concentration which amassed populations and resources into conveniently placed packages of workers, prisoners, students, recreators, or fitness specialists.
5. Maximization which worshipped quantity at the expense of quality.
6. Centralization which gave politics, business, industry, and education a power hierarchy. I've paraphrased Toffler, but these are the guiding principles which have created some of our present lifestyles and which, according to Toffler, will topple in the Third Wave civilization .

Indicators of Change

Can we now ponder some eight predicted categories of change and project their possible challenge for those who are really concerned with the contribution leisure experiences can make to the quality of life?

1. *Population.* First,we are going to be working with a different mix of population. Explosion and implosion of populations are pertinent, of course. We'll have more persons with more leisure in concentrated densities. The numbers are impressive but let's look at the mix.

a. The combination of elongated life expectancy, advanced medical technology, and the campaign for zero population growth has skewed the population toward the upper end of the age spectrum. There are more older Americans with better health and with more leisure. The fastest growing segment is the high risk (over 85 years) group. The year

6. Ibid., 1980, pp. 27-76.

1980 was the first in which there were more persons over 6.0 than under 10 in our country.[7]

b. Blacks are increasing in proportion to whites.
c. Medical technology has prolonged the life of the handicapped and provided greater capabilities of mobility. We have more handicapped with greater expectations from us for every human service.
d. Non-metro populations are increasing at a faster rate than urban and suburban populations.[8]
e. Females continue to outlive males by some 4-6 years. The ratio of men to women will decline substantially. If you think Title IX rocked the boat, wait for future shock from aged women. Can you focus on the 80 year-old Gloria Steinam? Predictions in the *Futurist*[9] describe the coming matriarchy, a future in which the balance of power in American society will shift from men to women in business and in government. Effects of such a transition will include changes in leisure consumption as the woman relinquishes some of her present focus as the leisure manager in the family role.
f. The total population is better educated with more sophisticated expectations both in their work and leisure roles.
g. One fifth of the population lives alone. I doubt that will continue. Already we are seeing congregate housing alternatives which will affect all of our services.
h. Future compulsory birth control or cloning may further stratify our target populations. Will you accept government control of your capabilities to have offspring? If we clone, how many Arlin in Eppersons or Ron Mendells can we accommodate? Already we are seeing congregate housing alternatives which will affect all of our services.
i. We have evolved subcultures of teens, aged, handicapped, gays, ethnic groups, and social misfits with which we must deal.
j. We have also evolved a population of people who turn attention to "what's in it for me?" Will it make me feel good? Will it contribute to my happiness? Some of our fitness craze is directly related to the turn inward.

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7. Butler, Robert. "The Alliance of Advocacy with Science." *Gerontologist* 20 (2): 154-6 1 .
8. Melendez, Nelson. "National Attention Is Increasingly Drawn to Leisure Policies." *WLRA Journal* 29(1): 3-8.
9. "The Coming Matriarchy." *The Futurist*. 1982, p. 83.

2. *Family*. From the extended family which played the dual role of producer and consumer in years past we how have situations in which

a. Production has moved out of the home and segregated the family.
b. The child no longer knows what is involved in his parent's work.
c. Social institutions have absorbed education, religious, family care, shelter, and recreation responsibilities of the traditional family.
d. More women have entered the work force and we have a two-provider family.[10]
e. Divorce rates increase the single parent homes and remarriage rates increase the possibility of dual family living arrangements.
f. Nickles[11] describes the replacement of the nuclear family by the "rotational" family with an ever-changing cast: first, roommates of both sexes; then mate of the opposite sex; then mate and children; then alone with children; finally congregate living with friends.
g. Communal families for a variety of ages arise out of economic as well as passionate relationships.

What then are the implications for leisure and the family. How critical then is the quality of time spent together?

3. *Time, Work, and Leisure*. All of the factors about which we are concerned intersect and interface but none more closely than do work, time, and leisure. We've come from the rhythm of the seasons for work in the agricultural environment when milking time conditioned how far you could travel, to what de Grazia[12] called "the tyranny of the clock" in the industrial world. Centralization and synchronization demanded that we "be on time." If you don't believe that time philosophies and the goodness of punctuality have changed, try getting a teenager to a meal on time when he knows the microwave will readily reheat the repast to his taste.

We may move to a different concept of time in the post-industrial world as the worker may find an environment in which he may choose both his work time and his work space. Toffler moves from flex time and sabbatical vacations to the "electronic cottage" where most jobs will be performed by computer at home. Husband and wife may work half shifts of the same job. Think of the revisionsions we will have to make in hiring

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10. Fullerton, Ir, Howard N "The 1 99s Labor Force: a First Look" Monthly Labor Review. December, 1980, pp. 11 21.
11. Nickles, Elizabeth. The Coming Matriarchy. New York Sea view Books, 1981.
12. deGrazia, Sebastian. *Of Time, Week and Leisure*. New York: Anchor Books (The Twentieth Century Fund), 1962.

policies. The children will be apprenticed in spite of child labor laws. Community stability may be restored, since a job change will mean not transfer to another city but simply to another computer system in "the electronic cottage."

Leisure then may come in more usable blocks of time, possibly on 24-hour basis or half years or two years at a time. The lines between leisure and work may become even more eroded as workers demand only those jobs which will afford creative outlets and personal satisfactions. And we may he compelled to use the computer for stimulation and motivation as well as data processing.

We may yet come to a different life pattern which Fred Best[13] describes as cyclical, not linear. Instead of the present education, work, and leisure life progression, it is quite possible that we might alternate education, vacation, and work units. The idea is not new. Eric Hoffer at an NRPA conference years ago wanted to assign a complete state to which one could retreat at any time of life when he felt the need for education . Would that state then be a leisure state? Would time then be viewed as the total lifespan, not hours, or days? Then comes a philosophical and practical question. How long are you willing to work for how much, to do what in your leisure? Is leisure integral to your value system or do you still make work value excuses for your weekend, vacation, or coffee break?

4. *Communication.* Console computers are becoming as common as desk calculators. Electronic spying devices may monitor our concert crowds for isolating words which would predict disturbance. Satellites may give us more information than we care to know about what goes on in our parks or forests. Privacy, a retreat from Big Brother, may be a thing of the past. Centrally-produced imagery via mass media may affect every lifestyle. Will it affect how we serve? people? Will new TV discs be a boon or a hLlne to our present leisure service demands? Will video tapes extend our capabilities to serve the educational needs of students across the world who will never visit our institutions.

5. Environment. If we turn to the environment, we have come from trying to conquer nature to despoiling it. Air, water, and noise pollution jar our senses and devastate our space for recreation alternatives. New energy resources must evolve—(what better opportunity for solar energy than the

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13. Best, Fred, and Stern, Barry. "Education, Work, and Leisure, Must They Come in That Order?" *Monthly Labor Review*, July, 1977, pp. 3-10.

park?) parks out of trash (Mt. Trashmore in Virginia),[14] crushed glass from bottles to resand eroding beaches—all these are idea energizers for recouping some of our devastation of space and energy. Perhaps space settlements and the retrieval of the Continental Shelf will entice leisure lovers into the air or out to sea and out of our arena of responsibility. More probable is that we will learn not to produce anything from which the waste cannot he used by some other system, or we shall dehumanize ourselves to the extent that we will instinctively refrain from fouling our nests.

6. *Mobility*. We worried about mobility which produced a lack of permanence as ease of travel and job changes erased neighborhoods seemingly overnight. Can we readjust to the needs of populations who, because of energy shortages or work flexibility, stay in the same location for long periods and still need leisure outlets to provide change of pace or atmosphere?

7. *Education*. Education and leisure, I believe, will make a marriage of convenience for space, time, and economic reasons. Already we have Learn and Shop, Weekend College, Nature Center Seminars, Art in the Parks, year-round schools, alternative schools, and free universities. Education will be less restrictive in geographical locations, institutional regimens, and age limitations.We need skills for life as well as for the market place. Leisure is part of life. The leisure services must be a part of education. How do you interact with your school system for programs, facilities, or brainstorming for education and leisure, I believe, will make a marriage of convenience for space, time, and economic reasons. Already we have Learn and Shop, Weekend College, Nature Center Seminars, Art in the Parks, year-round schools, alternative schools, and free universities.
mutual benefit? Are you really involved in changing attitudes and teaching skills and appreciations for leisure as well as providing programs and places? I read with interest in JOPER of the excellent support given health and physical education in the public opinion survey of the importance of high school subjects. [15] No mention was made of education for leisure. Are we dynamic enough in our interpretation role with public school systems?

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14. Parks and Recreation, 1980. p 21.
15. "Study Supports Physical Education in Education." *Journal of Physical Education, Recreation and Dance* 53(3): 4.

Must we educate our professionals to assume the role of what the French term "animators" in the leisure profession--"those leaders dedicated to stimulating community-level social participation -helping people help themselves by stimulating the ability to use critical judgment in their leisure choices, development of creative avenues for self-expression and a sense of social responsibility."[16] The daily decisions of people have more impact on human welfare than does improved medical technology.

8. *Economy*. The economy will definitely be a factor in individual choice and in mandatory interaction within social service systems. The U.S. News and World Report for September 8, 1980 indicated that Americans would spend 218 billion on recreation that year--one dollar out of every eight--more than on housing construction or national defense.[17] By 1981 the figure had risen to $244 billion.[18] It is obvious that even in a tailspin economy, we are not going to diminish the American appetite or need for leisure outlets.

Commercial recreation establishments, just emerging with significant impact on leisure choices, may find tenuous circumstances if this present recession or depression prevails for a long period. At the same time, those who are unemployed, for whatever reason, will need greater diversity of leisure offerings to maintain psychological as well as physical well-being. The next two decades may yet see a return to a recycled form of the leisure profession boom of the 1930's in the United States when government bolstered the leisure component with projects to serve a dual purpose: 1) jobs for those who developed programs and facilities, and 2) palatable leisure choices for those upon whose hands "Father Time" hung too heavily. More importantly, those 20 years may cement a partnership relationship between public and private offerings. Will social investors of the future look to leisure services for "doing good while doing well?"

The far-reaching waves of Reaganomics have caused a tightening of the tax resources in many of our states. As authorities trim budgets, can they really afford to farm out human welfare programs to concessionaires as you would garbage collection or turf management?

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16. Melendez, Nelson, 1982, pp. :3-8.
17. "Americans Play Even with Economy in a Spin." *U.S. News and World Report*. September 8th, 1980.
18. "Our Endless Pursuit of Happiness." *U.S. News and World Report*. August 10th, 1981, pp. 58-69.

Privatization of the management of leisure services may become a two-edged sword. The account[19] of the leasing arrangements for Canada's Inwood and Sturgeon Bay provincial parks creates some interesting problems. Although the experiment reduced the cost to the Ministry and produced cooperative strategies with the private and public sectors, the factors of maintenance concerns for short-term leasers, and the lack of legal authority on the part of the operator were disturbing.

Challenges

As we look at changing lifestyles and environments, what challenges do they present to us who are, in a real sense, ultimately responsible for the delivery of leisure services?

First, can we join hands to interpret the value of leisure experiences to individual and societal welfare? If we do not get government and education to accept, interpret, and evaluate the potential value of leisure in the lives of those they serve, then we might as well forget all the other challenges that changing lifestyles can impact.

If we do not somehow get people at every age to look seriously at how they spend their free time, how and why they choose their recreation experiences, what they get from or give to those experiences, and the resulting effect upon the individual and his environment (social and physical), then our land and ourselves may indeed join the endangered species category by the year 2000.

Let's look at some other concerns.

1. Is it possible that we may have to changeour ideas of what or who is acceptable in park and recreation programs? Value systems may be in conflict. Rock concerts,nude bathing, and unisex Johns are already here in spite of protests.
2. Can we implement exciting enough programs to enti the individual from a home into which most of his needs can be electronically piped? We may be his only chance for physical and social stimulation.
3. Can we arrange time and space allotments to accommodate workers who have night, day, or even seasonal shifts or whose electric car won't stray more than 50 miles from home? Will the 24-hour community center and all-night park be a wave of the future? We are already focusing on multipurpose centers which merge health, recreation, and social services for seniors.

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19. Vrancart, R. J. "Privatization Experiences in Ontario Provincial Parks." *Proceedings*. Great Lakes Park Training Institute, Department of Parks and Recreation Administration, Indiana University, 1979, pp. 44-5.

4. Will year-round schools and weekend colleges change our offerings? The changing seasonal demands may hit the North more dramatically than the South or West.
5. Do we need to re-evaluate program offerings in an overpopulated environment? Do we need to be more creative about programming which will allow for individual escape from people as well as social integration?
6. Can we resolve the hierarchy in leisure professional snobbery of executive, researcher, turf manager, leader? When we got too disdainful in our outlook, remember John Gardner's admonition, "We must have both plumbers and philosophers. Unless we provide quality education for both, neither our pipes, nor our ideas will hold water." In belt-tightening times can we instigate a multidisciplinary emphasis in education. I do not mean merger or loss of identity but I do mean creative cooperation with a variety of disciplines.
7. How do we change our focus to accommodate the new urban mix of poor old and vibrant young "on the way up" as they see it in the glamour of the city? That is a hot potato as you look at housing, fee structures, or program content.
8. Will the future population "mix" mandate more adult-centered concentration of our leisure pursuits? We have been teen and child-centered for some time, then old age-focused. When does middle-age get a chance? They are paying the bills. We had better start listening to the coming backlash.
9. Will we use the new mind modification or anti-hostility agents to prevent riots in the parks or to pass our bond issues? Or can we just legislate birth control to fit our population numbers to ceilings which the land will safely accommodate?
10. Do we need better fact-finding at several levels of sophistication, not only on needs, motivation, attitudes, and satisfactions but potential new acceptable leisure social roles ?
11. We have people jumping off bridges with giant rubber bands. Are our leisure offerings too prosaic for the post-industrial world? Most crimes are committed in leisure. Would risk offerings fill the adventure-based motivations, particularly in the seemingly senseless vandalism areas?
12. Can we implement and interpret a diversified cafeteria of offerings which will stimulate physical activity, satisfy basic psychological needs, explore individual and social identity, provide real involvement in life's issues or escape from stress, if needed, encourage intellectual activity, provide outlets for aggression, compensate for voids in other life areas, afford selfexpression or self-actualization—in short create physical, social, and psychological environments in which individuals can reach their potential?

13. Are we visionary, yet pragmatic enough, to see the value in establishing leisure policies on a national basis. The 1980 U.N. General Assembly focused on leisure as it interrelated with economic development. The realization that improved income did not necessarily correlate with improved quality of life brought them to affirm the need for a public leisure policy to provide "organized leisure services with humanistic arms." 20

A Charge

Leisure itself is neither good nor bad for individuals nor for society, but the uses or misuses of leisure may help to determine whether we as a nation will survive in terms of physical, social, economic, or environmental balance. The central focus of life is emerging as the degree of humanism we may achieve. In my judgment a large portion of that goal will be attained in leisure.

The times call for alliance, not antagonism, among individuals, organizations, and disciplines. We need integration of energies to focus on the issues of fitness, aging, cultural arts, natural resources, energy, and research. The AALR five-year-plan is an ambitious one. The issues are important. The plan is definitive but let us accomplish it by integration, not duplication of effort. Can we ally ourselves with the President's Council on Fitness and health organizations as we explore wellness, NCOA, AGHE, and NRPA as we look at aging, the new WLRA international networkl' as we further research, the parks and forest professionals as we promotc outdoor recreation? W: are riding the crest of Toffler's Third Wave. Today is the tomorrow we helped to build yesterday.

Types of Leisure-Leaders. The mild blue yonder—the tomorrow of leisure is in the blueprint stage. We need three kinds of professionals to create and implement the plan— some dreamers, some schemers, and some reamers. The dreamers are visionaries. We have to anticipate the future in order to marshal forces to cope with it. The schemers draw the plan in terms of the known variables. The reamers are the advocates, the interpreters, the persistent "animators" who implement a feasible plan. Which type are you? The door to our leisure future is ajar. Some see it half-open; some, half-closed. My final question to you--in which direction are you pushing?

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20. Melendez, Nelson, 1982, pp. 3-8.
21. Kelly, John. "Commission on Research Facilities International Cooperation." World Leisure and Recreation Association Journal 24 (1): 10-2.

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VISIONS

J. B. Nash Scholar Lecture

Minneapolis, Minnesota

April 10, 1983

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J.B. Nash was a philosopher, educator, writer, and above all, a visionary. One has only to read one of his many works or to talk with one of his students to discover the genius of his sensitivity for the present and future. He understood the importance of activity and the role that leisure and recreation would come to play in the lives of all Americans. He was a strong proponent of creative expression and total participation. He would have enjoyed today's health and fitness craze but would have disdained the New Year's weekend when millions spend much of the holiday season watching some 36 hours of football which is televised within a five-day period.

J.B. Nash was unafraid to take a stand. He knew and believed in the value of recreation as a means to accomplish a variety of social goals: character development, appreciation of one's fellow man, and a sense of community. He used logic and his powers of observation to formulate and support the positions he tenaciously held. He was not given to our more contemporary fascination with quantitative research methods, number crunching and statistical manipulations of data; he drew his conclusions from his observations of the end result of activity. He understood that man's basic nature is timeless and so are his needs.

J.B. Nash was a product of the middle third of the twentieth century. His education and training were classical. His world was turbulent and transient. America was becoming an urban society; a corporate society; a mass-producing and consuming society; an industrial society. The folk values which had undergirded the agrarian and pre-industrial world of the nineteenth century were giving way to those beliefs so necessary for the creation and support of an industrial order. It is understandable why Nash was so fervent in his stand against spectatorism. He understood the

negative consequences of anonymity, assembly lines, and boredom. He spoke out against what would be the logical conclusion of these trends. In speaking out, he left us a tremendous legacy.

We, too, are in a changing world. Toffler, Bell, and others have written about life in a post-industrial society. High rates of unemployment, low rates of production in our traditional "smokestack" industries, and sagging world markets verify the observation that "times are a-changing." Our industrial world values are being challenged. Our systems, our ways of doing things, our explanations and rationalizations no longer produce the same results. This possible demise has us questioning our future. What do we believe in? What do we believe will happen? And, why? The answers lie in man's nature and our response to changing environments. The latter may modify our expressions but our basic needs remain firm. The need for fulfillment, creative expression, and satisfaction through involvement are unchanging.

But what are these forces, these elements of environmental change, which are causing such realignments? Primary among them is the way we earn our daily bread. Others include our demographic patterns, sources of energy and energy use patterns, social and political attitudes, social relationships, and living arrangements. All are the products of technological changes as well as the forces which shape our technology and industrial order. Briefly let us look at each of the major elements of change and their potential consequence.

Our demographic changes are well-documented. Since 1957, our rate of birth has been declining to the point that we are now only growing at the rate of 1% yearly. In other words, our birthrate and our death-rate are approximately even; the United States is experiencing a replacement

population pattern. Secondly, ours is an aging society, enjoying the advances in medical care which have added to our longevity and life expectancy. Our current median age is 32; by the year 2000, it will be 37. In 1900, 2 1/2% of the population was over the age of 65; today, one out of nine is a senior citizen. By the turn of the century, one out of eight will be 65 or older. Also, one out of four of us will be hispanic or black. Our racial and ethnic composition is also radically changing.

Residential patterns are in flux. During the first half of the century, Americans moved to the city; then to the suburbs. Today, the exodus continues but in a slightly different mode. We are continuing to move from the city but also from the suburbs, from the metropolitan regions to small communities or to rural, non-farm areas. Nearly every major American city has lost population in the last two decades. Those cities which are growing tend to be in the South and Southwest. There has been a downsizing in square footage of our homes just as there has been a reduction in the size of our families and our discretionary income. Construction costs, maintenance costs, and energy costs have risen while automobiles have been desized and our electronic gadgets--TV's, tape players, stereo systems--have been miniaturized.

The Carnegie Foundation reported in the mid-1960's that Americans were going to have to learn to live with less. This report was published at a time when there seemed to be no end to our affluence, cheap energy sources, and "summers of fun." But a decade of escalating oil prices, declining demand, and changing lifestyles has made us believers of their observation. We are learning to live with less; the values of thrift, self-sufficiency and neighborliness are making a comeback.

We are becoming a population less inclined toward consumerism; a population more concerned about the quality of our lives than we are about how much we have. Bigness is now held in disdain; we do not like big government, big business, or big brother. We want to be more in control of our lives, to be a part of the decision-making process when the decisions affect our work, play, and inter-personal relationships.

We are also structuring our lives differently. Increasingly, we are concerned about the environment in which we live and those with whom we share that environment. The home and family have taken on new significance and, in some instances, new definitions. Sex roles are changing and sex-role stereotypes are being destroyed. Couples are sharing the same job, alternating familial and household responsibilities, and participating in neighborhood enterprises such as community gardens and greenways. There has been a resurgence of interest in volunteering, especially when the volunteers assume some community responsibility formerly entrusted to the "professionals." I am speaking of the growing number of volunteer fire departments, rescue squads, and citizen watch programs. And beyond all of this has been our acceptance of high technology and our integration of its products and processes into our normal life routines.

Consider the fact that over 2% of our homes now have home computers, a 300% increase in a two-year span. We have come to accept the hand calculator as another inexpensive, but necessary, tool, like the yardstick, screw driver and hammer. We are not concerned about the how and why of its operation, only its function and simplicity of use. The same will be true for the present avant-garde items-the picture phone, wireless telephone, component television sets and miniature remote control units to operate all of our home appliances and lights from a central location.

We are creating our future, a future quite different from the world which was so much a part of our industrial past. Leisure interests and leisure and recreation behaviors will be very much a part of that future, for their *raison e' efre* is timeless. The human spirit requires play, moments of freedom, time for the frivolous and sublime. Where we play and what we play may differ but the reasons for play remain the same. The question is not one of whether to play but what forms will our play take and what will be the role of parks and recreation in providing opportunities for play.

Games have been very much a part of the industrial world. Inherent in them are the elements of cooperation and competition. We will continue to play games as though we may experience a decline in participation in those sports which require heavy expenditures for equipment and tend to be regulated more by the rhythms of the clock than by the rhythms of the player. Adults seemingly prefer games such as tennis, bridge, and golf rather than those games played according to quarters, halves, and other time frames. In a society where workers increasingly will do piecework, projects, or other activities which are governed by their skills of performance rather than dictated by the pace of the assembly line and time clock, it is not surprising that the games we play will also be of that nature.

Much of our play will take place at home and will frequently involve the instruments of high technology. The personal computer will provide hours of unending joy of exploration and learning. Our tendency to organize and classify, our compulsion to set things right, will be fully accommodated. The home computer knows few limits and our children, our current devotees ,to Pac Man and other video games, will feel as much at home with it as is our generation at home with the telephone, the self-correcting typewriter, and the Xerox machine. Video cameras will replace our more

conventional movie and still cameras. Our television sets will be as flexible and as versatile as any home appliance we now possess. The combining of the television with the telephone and the home computer will have enormous consequences in our educational, employment, and recreational systems. For many, the home will become a place for doing one's work (earning one's living) as well as one's shelter and showplace. It will again become the "place for living. "

Do not assume that this more pastoral, homecentered lifestyle will encourage passivity and complacency. Not so. Having a sense of one's destiny, of being in control of one's life, will tend to encourage and stimulate activity and involvement. The trend toward vigorous physical activity will remain although tempered by the graying of America. What will occur is an increasing demand by, and ability of, local groups to direct and administer their own leisure services. Voluntary neighborhood recreation associations will increase in number, a pattern concommitant with reduced governmental activity, a decentralized human service delivery system, and the revitalization of self-determinism and self-sufficiency.

Life is becoming more holistic. When Stan Parker, James Murphy and other colleagues wrote of the holistic lifestyle in the early 1970's as it related to leisure services, they were largely writing about a small segment of the population which was successfully integrating work and leisure in their normal routines. By 2000, many Americans will have achieved that feat. The segmented life pattern of the past will give way to a more interdependent and integrated lifestyle although we will continue to designate specific time periods for certain types of activities such as holiday travel, 10 o'clock tennis matches on Saturday morning, and the like.

One of the reasons why holism is so attractive and will become a more prominent lifestyle is it is natural. It has always been there; we simply did not recognize and describe it for what it was. Rather, we listened to the sociologists, industrial engineers, and organizational specialists who arbitrarily divided our lives into dominant activity categories for their purposes of study, control, and management. It is much easier, from an organizational view, to have all students take recess at the same time or to give workers their lunch break at noon than it is to allow each of us to take our leave when we like. But not all of us are hungry at noon or want our coffee at 10.30. Why not drink coffee, listen to music, and doodle while at the job? Why not work until you become hungry? Why must we subjugate our biological rhythms to those of the clock or wait until we are at leisure to sing or talk with friends? Our more agrarian or pre-industrial lifestyle allowed for these interactions; it was holistic. Our post-industrial world will allow for them, too.

Increasingly, our patterns do reflect an integration of work and play. The Japanese management style, so popular now, acknowledges the reality that individuals do have different rhythms and should not have their lives arbitrarily structured too tightly by some artificial construct. In Japan, workers can leave the workbench whenever they need to in order to exercise, get a snack, or engage in some "nonwork activity" without regard to the time clock. What is important according to their industrial experts is the result of their workers' efforts, not the time frames in which the tasks are accomplished.

Computers, with their ability to store data which can be recalled at any time during the day, will further facilitate the holistic lifestyle. With them, workers can do their work when they wish, store it in the computer for others

to use when they wish. The clock ceases to be the dictator. Interdependency and interaction is encouraged and these are key elements to the holistic lifestyle.

More and more plants and offices are being built with activity rooms, gymnasiums, and swimming pools as a part of the working environment. Recreation specialists and physical directors are being employed to "operate and manage" these facilities and serve their employees as resource people. The office of tomorrow may be more akin to today's resort or club than it is to our present places of employment. And this will occur because we know that we are most productive, most in the flow, when our life is most integrated. Holism benefits the corporation, the society, and, most of all, the individual. We will also come to recognize and live with rapid changes and extreme shifts in behavior and experiences. We will come to know the heights of total involvement and the need for coming down. Some may still seek to alter their moods or adapt to change through chemistry while others discover the equilibrium potential inherent in satisfying activity. And, there is tremendous potential for satisfaction through some of our new forms of play.

Psychologists tell us that the more involved, the more engrossing an activity, the greater is its potential for satisfaction. The more our senses are stimulated, and the more sensory input we have, the more consuming is the activity and the more addictive is its potential. That may be the reason why the electronic game has such appeal. It is a multi-sensory experience. When you play Pac Man you are stimulated by sight, sound, and physical action. The player and the machine are communicating on three levels: auditory, tactile, and visual. Add to this an olfactory stimulation, odors, which will be the next addition to the video game, and you have a most engrossing activity. But there are problems with too much sensory

stimulation overload: anxiety, burnout, and the like. Consequently, when we have had enough, we retreat from these environments, seeking solitude or diversion. The simplistic joys which come from running, walking, or watching slap-stick comedy will keep park and wildlife professionals, health spa owners, and television producers working.

We will continue our fixation with the body although our notions of "perfection" may change. The myths of youth and aging may be put to rest as we come to understand the pleasures associated with differing lifestyles and the joys of each life stage. It is difficult to sell the dream of eternal youthfulness to a maturing society which understands the normalcy of stiff muscles, aching joints, and bifocals.

According to some social critics, our nation for the past half-century has been fostering cults of narcissism; it has been blinded by its youth culture, and is a victim of "hidden persuaders." Not so in the future. We will be less susceptible to consumerism, keeping up with the Joneses, and believing one's life is over when we leave school. Gerontology will be as much a part of the curricula of parks and recreation tomorrow as are our courses in child psychology today. This shift will pose an interesting problem for recreation/park educators: how to prepare their students to work with adults, a population experiencing the joys and problems of a life-stage which the students have never experienced. In the past, the tasks for professional preparation were somewhat easier. Since most of our students were going to work with youth, they had an affinity for that population, having recently been in that life-stage themselves.

Travel in the 21st century will be not too different from that which we now know. We are years away from the modes of travel used by Mr. Spock, Luke Skywalker, and E. T. We will continue to rely heavily upon the

airplane and automobile. Our destination points will be places where we do to play since there will be less need to travel in order to discover the unknown, except on a personal, experiential level. When we travel, there will be a tendency to spend longer periods of time at a single location or destination and to enjoy fully the opportunities which are provided by that resource. Whitewater canoeing, river rafting, and other forms of high adventure activity which can be engaged in only at the resource site will continue to grow in popularity. Hunting will decline, and, when tolerated, will be limited to specific tracts of land, managed by government or commercially operated exclusively for hunters. The need to conquer and capturewill be largely accommodated through our electronic games simulation experiences and our video cameras with their telescopic lenses. Our move to post-industrialism will not be easy. There are many changes and challenges, many pitfalls and tendencies which may negate much of what we currently do to serve all people--the poor included. If we tend to associate only with those in our immediate neighborhood and believe each of us is responsible for his or her own behavior, there may be the tendency to forget those who are not a part of our normal context: the less fortunate and those still experiencing the lifestyle and behaviors associated with our industrial past. There may be the tendency to assume that if we have made it, others should be able to do so, too. If our daily experiences do not bring us in contact with the blind, the physically disabled, the poor, we may tend to forget them. If the new conservatism and neo-federalism encourages a decentralization of governmental activity and an increased acceptance on the part of each of us for our own destiny,it may also encourage social blindness, the alms house, and a caste system. If we are not careful, our "Other America," the term used by Michael Harrington in 1960 to heighten our

awareness of poverty in America, will become our "Hidden America. " Nash would never want us to allow that to happen. He was concerned about the spirit and quality of life of all Americans and urged recreation professionals to create opportunities which would afford each the highest form of recreative expression.

The role of the park and recreation professional will undergo change. For the immediate future, we will be like marginal people, standing with one foot in each of two distinctive time eras, not being a part of either. For millions of those we serve, the patterns associated with the industrial world of the present will continue and their demands for our services will remain similar to that which we now know. For others, those becoming a part of the post-industrial world, our roles and responsibilities will be quite different. And, for a while, we must learn to live with this schizophrenia, these many faces of recreation services. It will be interesting to see if we can survive.

Survival, to a great degree, will depend upon our vision of the future and the role of parks and recreation in that future. If the post-industrial world is what the futurists suggest it will be, then parks and recreation, by necessity, will have to modify its approach to the delivery of its services. Rather than being a direct provider of activities for children and youth, a manager of large land holdings, and a governmental bureaucracy, parks and recreation will find itself being forced into a role of influencer of public policy, a partner in the provision of facilities, services, and programs, and a developer and disseminator of information. In order to fulfill these roles, we must become more competent in our use of high technology, more understanding of the political process, more willing to enter into contractural arrangements with the private and voluntary sectors serving the leisure service system, and better communicators. We must learn to influence

through support and information rather than control through legislation and proprietorship. Remember, parks and playgrounds have always belonged to the people, not to the parks and recreation department, recreation has always been in the eye of the beholder, not in the activity provided; and parks and recreation is only one of the many elements which comprise the leisure service system, not the leisure service system. The challenge is substantial.

Can a social movement which has its origins in conservation and services to youth develop the strategies necessary for serving adults in a partnership role? What would J.B. Nash say about this? Would he be threatened by the spectator element inherent in TV watching or would he be encouraged by the affirmation of the values of community, self-reliance, and independence which seemingly are integral to the post-industrial world? I believe he would welcome it while reminding us to guard against the tendencies of isolationism, spectatorism, and elitism.

Nash was a visionary who understood and appreciated the powers of observation. We must do likewise. Our world is changing and we must change with it. It is a world in which data are abundant, as are theories and explanations. We must learn to use these data; that will be the science of our practice. Our challenge is to know which data are meaningful and in what context; that will be the art of our practice; to develop it, we must be sensitive observers of behavior and have a sound grounding in our understanding and appreciation of the value of what we do and the significance of recreation and leisure in the lives of those we serve. We must be willing to take a stand for what we believe as we influence policy and tlle views of those we serve. We need to adopt the strategies of the market analysts, realizing that each group we serve has its own preference; how it wants to be served, and what it is willing to accept. The study of group dynamics and organizational theory

may hold one of the keys to our future; speech communicationmay hold another.

I am sure that if J.B. Nash were with us today he would be bombarding us with questions and provocative ideas as he did his students at NYU and Brigham Young. He would be asking us to be visionaries, observers of human behavior, devotees to the philosophy and potentials of the recreation experience, and innovators in the delivery of our services; and he would be right. We must, for the future is ours.

THE GREAT SIMPLICITIES

J.B. Nash Scholar Lecture

Anaheim, California

April 1, 1984

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Los Angeles State College	B.A.	1950
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University of Southern California	D.P.A.	1958
Federal Executive Institute (Charlottesville, Virginia)	Certificate	1975

My academic robe has about 125 commencements on it. I mention this now to suggest I have heard a lot of commencement addresses. With the exception Or one speaker who said, "I have seen the future and it won't work!" it is difficult to remember much But I have found a commencement address given by Adlai Stevenson at Radcliffe College in 1963, that will be with me the rest of my life. Let me quote the passage that provided the title or these remarks--"The Great Simplicities."

> "I proceed at once, then, to the central question. The question is whether the wonderfully diverse and gifted assemblage of humans on this earth really know how to operate a civilization. Survival is still an open question--not because of environmental hazards, but because of the workings of the human mind. And day by day the problem grows more complex.
>
> "However there is something even more difficult--something more essential than comprehending the great complexities. And that is comprehending the great simplicities.
>
> "Let me mention only a few. The first is that human ingenuity has shot far ahead of human responsibility. The destructive intelligence has far outstripped the moral imagination.
>
> "Another simplicity is that this world exists for people before it exists for anything else--whether we are talking about ideologies or politics or economics. It exists for people ahead of nations, notions, machines, schemes, or systems.

"Therefore, this world must be made safe for people. And it must be fit for people.

"And a third simplicity is that each of us is born with a capacity for growth-- of the ability to think, to create works of beauty, to live freely and wondrously, and to add to the lives of others."

This brief passage stakes out a value system worthy of our dedication. The workings of the human mind, moral imagination, the value of people and their capacity for growth--all of these central human needs--are things we can do something about if we understand the enormous power and potential for good, of recreation experience.

There is a simplicity beyond complexity that can have great meaning. We are aware of the growing complexity in our social, political, economic and technological environments. But we are not as aware of the great simplicities that provide the central meaning of the recreation movement. Recreation exists as personal experience, interpersonal experience, as the core of a social movement, the medium for organized programs, as the organizing principle for associations of providers. We spend most of our time keeping the huge enterprise, that organized recreation has become, together. But beyond all the rules, reports and readouts. . . beyond the balls, bargaining, budgets and bureaucracies. . . beyond the pollution, polls, products and politics. . . beyond this welter of complexity lie some great simplicities. Among them I will mention only three:

* The meaning of recreation experience for the individual
* The meaning of recreation experience for the group
* The meaning of recreation experience for the community

Let us turn, then, to the first of our great simplicities, the meaning of recreation experience for individuals. We have been making psychological interpretations of recreation for a comparatively short time. They are significant because they do not focus on the activities people participate in but rather on the subjective experience the participation generates. The best of these studies help us identify the influence that recreation experience has in shaping the people themselves. We are only beginning to gather data on these matters but what we know suggests these influences can be profound. Learning to be a complete human being takes practice. We do not arrive on this earth fully developed. Throughout the long developmental process the mind goes on recording events, impressions, emotions, and sensory data and storing them away in memory without continuously updating what has gone before. Then a sudden insight relates data previously thought to be unrelated into a conceptual whole.

These flashes of insight are important and often powerful events in the development of an integrated personality; many of them occur during recreation experiences. They may relate to the full range of human experiences providing new insights new perspectives, new clarity to perceptions of identity and life processes. These flashes of insight are the basis for new awareness. What has not been seen, is now apparent; what has been seen but unperceived, is now perceived; what has been perceived but not understood, is now understood.

Recreation experience, in its highest form, reaches to the center of our sense of being human. We are all on a journey of self-discovery. We need to know who we are and why we are here. Insight by insight we assemble the jigsaw of life until the puzzle is solved and the portrait is clear.

Aesthetic appreciation of the wonders of the world does not come to all people; some people are not on the mailing list. But everyone who has a rich recreational life gets the message. Recreation experience encourages expression of what is in us. Often the body is in motion and the mind is still but in some special moments the body is still and the mind is in motion. Then a mystical communion with the universe is possible and a profound sense of peace and contentment permeates existence. One's life is renewed.

We all have the wish to endure. Aging rates vary from one individual to another. One person at 60 has powers another 60 year-old no longer commands, but we are learning that, within limits, aging can be managed. Permit me a personal illustration: My mother died two years ago; she was 96. She has been a widow for 45 years. The things that kept her alive all of those years were simple things:

- She loved her family
- She kept her garden
- She tended her home
- She was interested in politics
- She exercised every day

For Christmas in her 93rd year, we gave her a sweat suit!

She devoted her adult life to roles as

Wife

Mother

Grandmother

Great-grandmother

So far as I know, she was never employed outside of the home, and she never received a paycheck. What kept her alive was the love of family, aesthetic appreciation of flowers, the intellectual stimulation of politics, the

physical contribution of exercise. What she prized most was her independence. When she could no longer be independent, she died. For many old people, independence is life. Prolongation of independence is the gift of life. Small increments of mental and physical stimulation can prolong independence. The necessary stimulation can easily be provided in recreation programs. These brief images only hint at the range of meanings recreation has for individuals.

Our second great simplicity is the meaning of recreation experience for groups. We are gregarious creatures who find a part of ourselves in the company of others. We don't mind being alone. There is a difference between being alone and being lonely. Being alone creates the possibility for internal dialogue; it need not be painful because it permits us to savor memories, to sort out life experiences and assign them value, to discover unperceived
interrelationships among life events and to contemplate a preferred future. But loneliness is a killer. It arrives unbidden, in the night, and steals our lives away. Loneliness can be, quite literally, fatal. The cure for loneliness is companionship. We all need something to say, a way to say it and someone to listen. How do we know what we think until we hear what we say? For many of us these intimate life messages, the medium for their expression and the companion to listen, come out of recreation experience.

Positive feedback is central to social relationships; it is central to the development of a positive sel-f-image; it may be central to selfdiscovery. Recreation experience in the company of others can often provide the environment, the kind of human relations and the motivation for the expression of affection, admiration, friendship and the other feelings that convey the message, "You are really special." Shared experience is a common

ingredient of many recreation events. Many activities require more than one person-companions, partners, opponents, teams, and groups are all essential. Perhaps the strongest motivation for many recreation activities is the wish for social response and the response from other people is their greatest reward.

How are the bonds of friendship forged? The answer appears to be by living together, sharing the events, thoughts and emotions of life. Common experience, shared hardships, teamwork are the agents of feelings of personal compatibility, common values, understanding. They are the products of living and working and playing together.

Recreation experience often brings people together, who would not otherwise be associated, to work its special magic. It can reach across the barriers that divide us--black and white, male and female, rich and poor, young and old to bring us together in interesting pursuits of our own choosing.

Our third great simplicity is the meaning of recreation experience for community. The wondrous elaboration of recreation pursuits helps create community. Over the traditional human groupings based on kinship, work and neighborhood, there are rich overlays of human association based on shared recreational interests. Some enthusiasts, like surfers, have adopted distinctive clothes, cars, music and locales and established a complete life style. Others combine warm-ups and, jogging shoes with three-piece business suits in the same closet, or Hobie Cats and trucks in the same garage. These voluntary associations have enormous social, economic and political significance. Many of them have developed in the last half of this century but it is almost impossible for us to imagine what life would be without them. Recreational interests form the nuclei for human association.

Many recreation groups provide the organization for social action. People begin as recreationists and go on to become advocates in the political process. Hunters formed the core of the gun lobby which promotes hunting and marksmanship and resists efforts to control arms. Nature enthusiasts were at the heart of the early efforts to preserve the environment. Musicians, painters and actors lobby for the arts. People are drawn to these groups initially because they are interested in the recreational pursuit and wish to practice it in the company of others with similar interests. From this initial association, friendships grow and values are inculcated. From there it is only a step to political activism to further the cause.

Recreation is important to families, too. Segmentation of labor and professionalization of service has weakened the economic interdependence of family members that used to reinforce kinship to keep the family together. In many urban families, significant contributions of children to the economic security of the unit is long-delayed until they can compete in the cash economy. But family members still carry on the "business" of life together. Rearing of children and the inculcation of values and development of skills becomes a central purpose. Skillful parents often use the motivation of recreational interests to further these processes. Playing together is often the way love for each other is expressed.

Recreation interest is the loom on which parts of our social fabric are woven. We use it for ends that go far beyond the meaning of the experience itself. If we take these small segments of the human meaning of recreation and expand them to health, generally; to aesthetics; to social relationships; to the development of community; to human development; to rehabilitation; to strengthening family life; we begin to dimly perceive the power of recreation experiences. One of the ironies of our time is that recreation experience

which is so central to the quality of life is seen in the popular mind as mere diversion, a respite from work, an amusement. Nothing is further from the truth. We work for the enhancement of life, for prolongation of independence, for community, for family, for preservation of the environment.

These are goals Jay B. Nash could support. His teachings are filled with concepts about the development of the individual, the importance of the family, the need for community. They are landmarks on the social landscape he began to explore. In pursuing them, we honor him.

"It takes little talent to assemble a chilling scenario for the future of the human race; the ingredients are all around us, forced into consciousness by the incessant drumming Or t;he media, which thrives on violence and fosters fear. At our best, we offer another vision, based on a positive view of the human condition and perception of some unrealized possibilities for human existence.

Our message speaks of home and love and warmth and beauty; it holds a promise Or growth and happiness; it speaks of hidden wonders in the human personality, of the joys of human association, of people as a part of nature, not; its master. It suggests giving is the source of receiving. It hints at the endless unfolding of life, the endless joys of becoming, the endless turns in the path of self-discovery. It turns away from waste and greed and fosters conservation. It delivers much and promises more.

Our message is of hope to a nation that needs hope; a message of growth to a nation that needs growth; a message of joy to a nation that joy. Joy is more than happiness. Happiness is transitory, dependent on circumstances of the moment; joy is a state of being. Hope, growth and joy--these are our great simplicities.

Collectively these three simplicities create a fourth simplicity--that is that our people pursue recreation interests because it results in a better life. In the end, that is the greatest simplicity of all.

LEISURE AND RECREATION: TIME TO RECONCEPTUALIZE!

J. B. Nash Scholar Lecture

Atlanta, Georgia

April 20, 1985

TONY MOBLEY

Education:

Georgetown College (Georgetown, Kentucky)	B. S.	1960
Indiana University	M. S.	1962
Southern Seminary	M.R.E.	1963
Indiana University	Re. D.	1965

It is certainly a high honor and distinct privilege to be asked to deliver the J.B. Nash Scholar Lecture on the occasion of the 100th Anniversary of the American Alliance of Health, Physical Education, Recreation, and Dance. The American Association for Leisure and Recreation has been a strong unit within the Alliance for many years, and the Nash Lecture has been one of the highlights of its program.

By almost any measure, Dr. Jay B. Nash is one of the fathers of our field. He was a competent scholar in health and physical education as well as recreation. During his later years, his interest moved toward describing the potential of leisure on the American scene. It was my good fortune to spend an evening with Jay B. Nash in the company of one of his former students and other graduate students just prior to his death. That has always been one of my highly valued experiences, and it remains in my mind as vivid as if it were last night. Therefore, this recognition and opportunity to present the Nash Lecture has particular significance for me.

Look Back to Look Forward

My present administrative assignment, unfortunately restricts my time and opportunity to read regularly from the works of some of the earlier scholars and to reflect upon their significance for today. However, the preparation for this occasion provided the right opportunity for me to "rediscover Nash." There were several individuals who began thinking and writing about leisure and recreation soon after the turn of the century and on into midcentury. However, Jay B. Nash must be numbered among a very small group that had profound effect upon the philosophical basis for the leisure and recreation movement.

The organized play and recreation movement found its beginnings in the late 1800s. It developed as a result of many factors associated with the industrial revolution and the growth of cities. Formal gardens, common areas, and parks of various types go back for hundreds of years. These appeared first in the United States in the 1600s although the park movement saw little organization until the 1800s. It is interesting to note that these two movements were quite separate and distinct in their background and perceived function. The two extremes could be represented by the model of "park people" developing beautiful parks with flowers and trees and putting up "keep off the grass" signs to protect the areas. The "recreation people," in the other hand, did not seem to care about the aesthetics of the area. The model of "recreation people" uses the flower bed for "home plate." It finally became obvious in the early to mid 1900s that a beautiful park was of little value if people were unable to engage in activities which they enjoyed while visiting. At the same time, it became obvious that the aesthetics of the surrounding area were extremely important to the quality of the recreation experience. Therefore, these two viewpoints, in large measure, came together.

Philosophers began to realize that actual play activities per se, or the physical park facilities per se, were not the main attributes of the recreation, park, and leisure experience. The socio-psychological aspects began to receive a great deal of study, and it soon became apparent that the essence of the field was directly related to the leisure phenomenon in society. The concept of meeting leisure needs, whatever they might be, became a major concern. This is reflected in the recent emergence of terms like "leisure services," "leisure studies," etc. These concepts reflect a broadening of the recreation and park philosophy into an area which reaches far beyond the idea of "games in the

park." The concern became the improvement of the quality of life for all citizens through creative, meaningful leisure experiences. It should be noted that a clear cut, unified concept has yet to emerge. Many hold the position that leisure can be used synonymously with free time. They refer to a quantity of time which is left over after one cares for employment and other responsibilities necessary for self-maintenance. Others hold the position that leisure is a quality of experience, or a set of attitudes, which reflect a certain emotional "state of being" and that leisure itself has nothing to do with time or activity.

There are, of course, many variations of these two approaches, but scholars recently seem to be moving toward an integrating view which seeks to fuse work and nonwork and establish the relationship and relevance of leisure in terms of other human behavior. The real problem occurs when the practitioner of parks, recreation, and the leisure services attempts to implement this philosophy in the practical arena (1: 91-94).

Against this very brief background of the development of philosophical thought about recreation and leisure, it is extremely interesting to note some of Nash's early comments in this regard. Dr. Gilbert Belles, an historian, and a student of recreation who is on our campus this year, has helped in gleaning some of Nash's writings with some very surprising results. Listen to these quotations:

"In spite of economic advance and surplus production, insecurity is widespread and increasing. Advances in communication and, in rapid transportation have tended to cut down time and space and to make our human relationships more complex. Old values are being questioned; landmarks are shifting, and youth, particularly, feels unsettled, often bitter

and cynical" (2: 197). Although this sounds like a line from the evening news last night, Jay B. Nash made this observation over 30 years ago.
"Life cannot be divided into compartments, either from the standpoint of work, recreation, education, or living. The individual is a unit, a personality of many parts, functioning as a whole" (2: 200). Nash believed in the holistic person before the term was popular.

"Modern society, with its high degree of specialization, has a tendency to fragmentize life...Something must be done to offset the fragmentizing of life. The way through recreation offers hope" (2:201202). "We must bring about the realization that recreation and leisure are necessary ingredients, in our cultural and social pattern" (2. 207).

In order to understand most of the assumptions that Nash is making, one should study the history of recreation and leisure and precisely how our society has adjusted to each shift and change in the balance of how we spend our time. The academic discipline of recreation has deep historical roots which we need to investigate and explore. Merely saying these things does little toward an understanding of them and their impact. Again, listen to Nash:

"In any society one needs to have an opportunity to let down and dream. To get out of the stream of life with its pressures gives one an opportunity to see things in wholes" (2: 118).

"Leisure provides an outlet for expression, an antidote for fatigue, distraction and depression, an opportunity to share in the cultural creations of humanity, a way of restoring normality, and a socializing force" (2: 119-120).

"Leisure-time activities offer many opportunities to restore the face-to-face contacts around which civilization developed" (2:121) -- sounds a bit like High Touch in Megatrends.

Current developments in the state of philosophical thought may represent a broadening or a fragmenting of Nash's earlier views. Many of these same views were held by Charles Brightbill and others. When one describes the "state of being leisure," it is very interesting to note that Ott Romney in 1945 said, "Recreation is not a matter of motions, but rather of emotions" (4: 14). Alas, maybe there are no new ideas after all.

A Discipline or Professional Preparation?

There have been many attempts over several years to define the body of knowledge for leisure and recreation. Dr.H. Douglas Sessoms, a former Nash Lecturer, has had much to say about this area as a discipline as it relates to professional preparation at the undergraduate and graduate levels. He recently edited a series of essays for Leisure Sciences (5: 327-335). Viewed against the historial perspective, one concludes that the study of leisure must become the background for professional preparation in recreation and parks in the same way that sociology relates to social work or the way economics relates to business administration. One might even conclude that there is an analogy between math and physics and the preparation of engineers. It may be that the time has come for the fields of recreation, parks,

and the leisure services to acknowledge that there are really two basic concepts under discussion. The study of leisure as a phenomenon in this society is a worthy and legitimate area of scholarly inquiry. Many individuals are following this line, perhaps some scholars in this room, often frustrating traditional park and recreation faculty and practitioners. It is very difficult for a department of parks and recreation in a city or in a voluntary agency in a community to design an operational program based on leisure as a "state of being."

Some scholars, teachers, and students, seem obsessed with defining the terms leisure and recreation as evidenced by popular literature, textbooks, and class syllabi. I used to know a large number of definitions of leisure and recreation and had some favorite definitions of my own. Perhaps It can be attributed to maturity, aging, confusion, or the evolution of the field, but I find it increasingly more difficult to provide specific definitive descriptions which are consistent with our present practice in higher education.

Perhaps it is time to declare that leisure is "our basic discipline" as it builds upon the historical and psyco-socio-economic roots of modern society. This study of leisure must become the background for professional preparation as well as an academic area for any student regardless of major or career objective.

Professional Preparation Patterns

As colleges and universities prepare individuals to practice the profession, it is extremely important to understand the overall mission to be accomplished. One might state that the essential mission of the recreation, parks, and leisure services professions is to improve the quality of life for all citizens through creative, meaningful, leisure experiences. Typically, this is accomplished in at least three ways: (1) the provision of program services; (2)

the provision of areas and facilities; and (3) leisure education. Obviously, an understanding of the leisure phenomenon in society is essential to pursue this mission.

One of the current problems in the field is that historically the goals of the field have been stated broadly, as in the mission statement above, but they have been carried out in a very narrow fashion. Professional preparation in the past has included only a narrow segment of the total scope of leisure. It has been primarily limited to preparing individuals to assume roles in public and voluntary agencies. Only recently has there been talk about preparing people for the private and commercial fields. Even the most informal analysis of leisure patterns will indicate that people spend an extremely small percentage of discretionary time in organized programs of public departments, volunteer agencies, institutions, or other traditional forms of recreation. My own guess is that this would be on the order of two to three percent. Who is providing the leisure experiences for the remaining 90 plus percent of the time?

According to one estimate, Americans spent $320 billion last year at the leisure market (3: 27). Only a very small portion of these funds went to public agencies, voluntary organizations, institutions, etc. in the traditional recreation sense. Where are the remainder of these funds expended? What professionals are involved at this point?

Implication for Professional Preparation

Since the early days of professional preparation, programs and curriculums have reflected the narrow view of leisure which has been described. It has been highly oriented toward the public agencies, voluntary agencies, and various institutions. In large measure it has been based upon the job market. In one sense these programs have not been professional

preparation at all, but they have been "job preparation." This approach led to a new option or emphasis within the curriculum every time a new job category emerged. As a result, options and emphases are being added to the curriculum at an alarming rate and they are becoming more specific in nature designed for a particular task. One has to wonder if there is a sufficient body of knowledge to provide substance for each of these specializations. How thinly can the substance in the body of knowledge be sliced? Can more and more in fact be learned about less and less?

An ambiguity has arisen regarding what this field is about and how professionals are prepared to practice in it. One obvious reflection of this concern is in the name of departments of colleges and' universities. In the earlier days, they were often called the "department of recreation" or "department of parks." Then name patterns shifted to the department of "recreation and park administration." Now one finds a "department of recreation and leisure studies" or a "department of leisure resources and studies." Efforts to adequately describe this field are commendable, but they are not yielding satisfactory results.

Is it possible to do everything in one curriculum, and should we even try?

Choices

There are alternative courses of action available to those who relate in some way to the leisure, recreation, and parks field. Three are suggested here for your consideration.

1. The present pattern of professional preparation could be continued with the basic professional core plus the addition of options or specializations to meet the student's future goals and plans. As new areas develop, such as commercial recreation at the present time, another new option or

specialization could be added to curriculums. There are some excellent programs of this type available throughout the country, and we believe these are being strengthened through the accreditation process.

2. A second alternative would be essentially the same as the previous one except that more flexibility would be built into the curriculum and the student could design his/her own option or specialization. The study of leisure could be strengthened in the required core, and it would be possible to add specializations like the psychological, sociological, economic, or historical dimensions of leisure and leisure lifestyles. This is obviously an attempt to combine the study of leisure with specific professional preparation.

3. A third option would be to develop an entirely new model. It may now be time to reconceptualize our view of leisure/ recreation and professional preparation. If the study of leisure is viewed as "our basic academic discipline," it would then draw on a large number of other disciplines and focus upon the leisure phenomenon in society. The practice of the profession could be built upon this broad concept of leisure and its many ramifications. Students would graduate with knowledge and ability in a broad range of programs related to this field. One might argue that this is the basis of a liberal arts education, but I suggest something much more specific to leisure.

There are really only two things that are unique about preparation for this field. One is an understanding and commitment to the central mission which is to improve the quality of life for all citizens through creative, meaningful leisure experiences. The second unique attribute provide the leadership in meeting the central mission of the profession. Almost everything else that is done in the practice of the profession can be provided in some way by other disciplines. Many professional areas contribute to the quality of life in leisure, but only our field has this mission as its reason for existence. Therefore this commitment became the "heart of the profession."

The new model would prepare people at the bachelor's level who could function in many leisure settings such as public agencies, voluntary organizations, various institutions, businesses, industry, tourism, entertainment, and a host of other areas which are involved in providing leisure experiences for all citizens. The technical aspects of many of these fields could be learned on the job almost immediately if there is a solid background in leisure studies, leadership, administration, and programming.

Obviously there are some highly technical areas where sophisticated knowledge and ability are required to function as a professional, and under the new model, this part of professional preparation would occur at the graduate level. It is built on the assumption that the bachelor's graduate would have broad general skills and could function in many different ways in entry level positions. Almost everyone wishing to progress through the higher levels and more technical positions would be required to complete graduate study for the specialized preparation.

Another advantage of this approach is that it provides an opportunity to offer "generalist" courses which would be attractive to nonmajors throughout the university. Leisure education has been widely discussed by

people in our field, but in fact, very little has actually been done. All students should be exposed to the multidimensional discipline of leisure as an academic body of knowledge regardless of career goals. This could be leisure education at its best.

Summary Comments

After all of this discussion, my comments could possibly be summarized in just a few points.

1. The study of leisure should be considered as our "basic applied academic discipline!' which undergirds all professional preparation in the field.
2. It is important to broaden the base of our understanding of the scope of leisure and recreation and recognize the role of the professional in this expanded view.
3. Based upon this approach, the undergraduate curriculum should prepare the generalist who understands the leisure phenomenon and how recreation experiences can be provided in a wide variety of settings.
4. Specialization, then, would be left to the graduate program. No one, of course, knows all of the answers to the magic definition or the magic curriculum. However, given the state of our current understanding of leisure and current professional preparation programs, this is suggested as one possible way to reconceptualize our approach to leisure and recreation as we move into the second century of the American Alliance.

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CREATING INTERFACES AND SYNERGIES

J. B. Nash Scholar Lecture

Cincinnati, Ohio

April 12, 1986

DIANA R. DUNN

Education:

University of Dayton, Ohio	B.S.	1959
University of Dayton, Ohio	M.S.	1963
Pennsylvania State University	Ph.D.	1970

ACKNOWLEDGMENT

Good Morning!

In the office of Roots author Alex Haley hangs a picture of a turtle sitting on a fence. When Haley looks at it, he's reminded of a lesson: "If you see a turtle on top of a fence post, you know he had some help." Says Haley, "Any time I start thinking, 'Wow, isn't this marvelous what I've done!' I look at that picture and remember how this turtle -- me -- got up on that post."

I'd like to take this opportunity to recognize and thank three of the many, many people who have helped me:

- Mary T. Leonard - my masters advisor at the University of Dayton
- Betty van der Smissen - my doctoral advisor at Penn State
- Bee Dunn - my mother

It's a very special pleasure for me to have each of you here this morning, and to thank you for assisting an often very awkward turtle to get up on a frequently very unstable fence post! I feel very lucky to have had your help!

WELCOME TO THE BUCKEYE STATE! I feel quite qualified to extend this greeting, for I have spent over half my life in Ohio!

The J.B. Nash Scholar Lecture program is very special to me. As is true with every new initiative, many individuals were instrumental in developing this series of lectures under the auspices of the American Association for Leisure and Recreation. Most of them are now unsung heroes. I want to sing about two.

First, as I observed the beginnings of the Alliance Scholar program under the aegis of then-president Celeste Ulrich, it seemed to me that for AALR to launch such a program, more than a single-year effort was required. There are many, many elements which must come together for such a program to occur once, and infinitely more to assure that it becomes "institutionalized." Even with outstanding volunteer leadership, it seemed imperative to begin a scholar lecture program with two years of association commitment, rather than the usual one presumed by a president.

Fortunately, our farsighted president-elect that year was Dr. Joel F. Meier. Joel and I regularly exchange highlights and information about recreation -- our own -- for we have many mutual interests in hiking, backpacking, rafting, and more recently, kayaking. He was just as enthusiastic about professional opportunities. When I suggested an AALR scholar lecture program, and expressed my inclination to have it be a centerpiece not only of my presidential agenda, but <u>his</u> too, when he succeeded me, he didn't hesitate, but became an enterprising advocate of the program. together we agreed that Dr. Larry L. Neal should head the effort for at least its first two years. Larry did get the program moving with competent assistance from AALR members and staff, and the rest is now nine years of history.

I must mention too, that I very much appreciate the work of Dr. Howard R. Gray and his committee this year. I am deeply honored to be with you this morning, and thank each of you for being here.

I would like now to make a confession: to my knowledge, I never met, heard or laid eyes on J.B. Nash. This revelation breaks with nine years of precedence, for as far as I can determine from their published speeches, all former J.B. Nash scholar lecturers were individuals who had enjoyed that privilege.

While I never met J.B. Nash, I have learned a great deal about him, knowing I would be with you today. I discovered that he is frequently described as a jack-of-all-trades. Of course, in today's lexicon, we could translate that to his being a "generalist" or even "a renaissance man." More particularly, I could tell you that he majored in sociology, and has been described as a philosopher and a poet. I can also assure you that he was not a meticulous scholar or a rigorous scientist! When asked in 1964 what constituted his greatest accomplishment in college, he replied, "I graduated!" Even, George Butler, in a rare disparaging observation in his book, Pioneers in Public Recreation, described Jay B.'s scholarship as being somewhat imperfect:

> The effectiveness of some of his early writing was limited by his failure always to check on the accuracy of his material. For example, a committee report prepared by Dr. Nash for the National Municipal League and published by the League, contained many inaccurate statements on which its proposals were based and which conveyed misleading implications. When the shortcomings of the report were pointed out to the League's director, he agreed that it would receive little publicity.

So why, you may be asking, is J.B.. Nash highly regarded by professionals in the field of recreation? Why is this scholar lecture program named for him? Well, it seems he was a very personable chap. Wonderful

personality. Superior speaker. Motivator par excellence. Super salesman for recreation, physical education, and related human services.

Thinking there must be more, I scrutinized the written legacy of the man. In my capacity as a university professor, I would not give him outstanding marks for his writing ability. Not bad, but surely not for the most part memorable. And repetitive! He himself confided that, while he gave many speeches, they were essentially variations of only three speeches. "I am a man of few words, but use them often," he acknowledged. In fact, much of what bears his authorship is really his editorship. He compiled a large amount of material, from the Ancient Greeks to contemporary politicians, philosophers, writers, and professionals, and presented it to show its relationship to recreation. He didn't say or write much about recreation activity. There is seldom description of soap-carving, folk dancing, campfire building, playground designing, or any of the "how to" aspects which preoccupy many teachers, writers, practitioners, and students.

Rather, his work was in terms of broad themes: human rights, democracy, education, technology environment, athletics, values, work, retirement, there was specified always the linkage between recreation and leisure and these important ideas but little elaboration of the mechanics -- the nitty gritty -- of the practices of the recreation profession. Had his field been medicine, I am absolutely sure that he would have explicated the ethics of the surgeon, not the techniques of the surgeon.

In short, to study Nash is to study the big picture not minutia; to learn about forests, not trees.

His multi-faceted career mirrored his integrated vision of the world. He first taught in a one-room school in Ohio, then in a high school in California, then directed physical training and athletics at a high school in

Oakland, California. He became assistant superintendent, then superintendent of recreation and director of physical education for the City of Oakland. After a year as assistant supervisor of physical education for the State of California, he helped Clark Hetherington develop a department of health and physical education at New York University. He is credited with the development and operation of that department, and particularly for the New York University Camp. During his leadership, the admission of Blacks to the camp was a significant milestone. Nash's commitment to equal rights found expression too in his appointment by the U.S. Secretary of the Interior as director of Indian Emergency Conservation Work. His professional leadership was directed widely, and included service to the Camp Fire Girls, American Camping Association, and the Outdoor Recreation Resources Review Commission. He served for two years as Dean of the College of Recreation, Physical and Health Education, and Athletics at Brigham Young University after his retirement from NYU, and he subsequently spent a year in India as a Fullbright professor. A brief sketch, but enough, I'm sure, to convince you this was not a man in a rut -- ever!

How did he get this way? Jay B. spent the first quarter century of his life here in the Buckeye State; Ohio was clearly a very important influence. He was born in New Baltimore, Ohio, now--and then--just a crossroads, without a post office, about a dozen miles south of I-76, near Akron. I drove through there on my way over here. Believe me, being born in New Baltimore is about as close to being from nowhere as you can get! No gas station, general store or McDonald's! The only thing there to <u>be</u> open was an antique store, The Stagecoach Inn Shop.

I learned from the proprietor that folks there pronounce the name of the place Bal-ti-more, not Bal-ti-mur as in the Maryland city. When I asked

what was the biggest thing that happened there in a typical year, expecting perhaps a pumpkin festival or Fourth of July picnic, the proprietor thought a few seconds and shot right back, "probably a wreck out front!" Honest!

Not a very auspicious place to begin a very extraordinary life! But Jay B. was born there in 1886, exactly a century ago, and less than 100 years after the first permanent European settlement was established in the state. Indeed, in modern Ohio, one cannot escape an awareness of the Indian, who forms an important part of the state's history and heritage. The very name of the state itself is an Iroquois name meaning "fine or good river."

J. B. Nash was born the year Geronimo surrendered out west, the year the American Federation of Labor was formed back east, and the year baseball's National League, the first of the modern baseball leagues, was formed here in the midwest. Surely being born at the interface represented by these disparate events portended life in a period of rapidly accelerating change, likely to be punctuated by great, significant, and unusual phenomena! Sounds like our times!

I note Ohio's current bumper sticker proclaims that the state is "the heart of it all!" I'm less persuaded that's true today than it was in the second half of the last century, when in fact the U.S. center of population marched inexorably westward, decade by decade, across the Buckeye State. Then truly, Ohio was the nation's heart and epicenter. Indeed, from 1869 to 1923, Ohio gave the nation 7 of its 12 presidents, and for 24 years, ending when Jay B. was two years old, both Chief Justices of the U.S. Supreme Court were Ohioans.

There were many people, organizations, and events in and of Ohio which must have influenced enormously Jay B.'s view of his world. It's probable that many prominent Ohioans came to his attention who were principals in the Civil War, such as John Brown, Ulysses S. Grant, and

General William Sherman. The large and powerful Ohio Klu Klux Klan could not have escaped his notice. Harriet Beecher Stowe described in Uncle Tom's Cabin Eliza's efforts to escape her pursuers over the ice flows on the Ohio River -just down the street from here. She detailed, too, the underground railroad, an important station of which was Oberlin College, where Jay B. took his first degree. Oberlin was the first college to adopt coeducation as a policy and was also the first college which actively sought out Black students.

Some 15 years before Nash matriculated at Oberlin, the school hired the first football coach in the country. He had a pretty good team, one which defeated the likes of Ohio State by scores of 50-0 and 40-0. He left an important athletic legacy to the nation: The Heisman Trophy. Other notable Ohioans associated with athletics who possibly influenced Nash included Cy Young and Jesse Owens.

Ohioans concerned with education would have influenced him, such as William Holmes McGuffey and Clarence Darrow. Writer Sherwood Anderson, humorist James Thurber, and poet Paul Laurence Dunbar surely did.

He would have undoubtedly learned early on of some of Ohio's Western-focused personalities: Annie Oakley, George Custer, and Zane Gray.

Jay B. was 8 when Ohio inventor Thomas A. Edison gave the first motion picture showing; 17 when the first auto trip across the country took place--May 23 thru August 1. One day before that 10-week odyssey began, two Ohioans from my hometown, Orville and Wilbur Wright, managed to get a heavier-than-air mechanically propelled contraption to go 120 feet in 12 seconds down in Kitty Hawk, North Carolina.

The raw power of John D. Rockefeller, Sr. and Jr., and the Standard Oil Company of Ohio; the rape of the state's forests, waters, and lands; Johnny Appleseed and his singular effort -- all must have shaped Jay B.'s world view, particularly as it related to environmental matters. He left the state just shortly before the last passenger pigeon died here in the Cincinnati Zoo in 1914.

Other states with equally powerful personnas influenced Nash after he left Ohio: California, New Mexico, and New York, especially. Both world wars and the Great Depression occurred during his most productive years. So did prohibition, women's sufferage, and the rise of the national, state, and local park and recreation systems of America.

In 1965, some two years before his death, he saw Ohioan John Glenn orbit the Earth. Had he lived less than four years longer, he would have been alive when another Ohioan, Neil Armstrong, walked on the moon!

I have described J.B. Nash as a consummate generalist, and detailed some of the influences which likely helped to shape his perspective. In today's even more rapidly changing and infinitely more complex world, I think even Jay B. would have trouble seeing the forest for the trees! I'm not prepared to suggest he would be among those who guess that The Iliad is some sort of lower back pain or that Bernoulli's is a bar down on the waterfront, or that the Bronze Age occurs each Spring Break in Fort Lauderdale. But I do contend it is increasingly difficult for students to know what they must know about the world in which they intend to practice and to live. And I fear that sometimes, mature professionals -- very sincere, well-intentioned people like you and me -- contribute to the myopia of younger and newer educators and practitioners.

I'd like to describe just a few important trends which must influence our decisions and our actions today and tomorrow if we are to stimulate and nurture students to become professionals and educators of the caliber of J.B. Nash:

- First, there is assuredly a shift away from the education of specialists who soon become obsolete, and a new national enthusiasm for education designed to produce adaptable generalists. Like Jay B.Nash
- Second, shifting student values, coupled with rising college costs, make curricula leading to low-paying entry-level jobs increasingly unattractive to students and their families.
- Third, pressure for new career markets is being felt by college and university programs; thus, the need for deliberate communication and coordination between educators and practitioners has never been greater, and this need is growing.

These are only illustrative, but they serve to cause us to think in new ways about different options available to us which affect students, professionals, and educators in a world characterized by rapid change and growing complexity. Let me elaborate.

You would think me impractical and a dreamer were I to suggest that all undergraduates should major in the liberal arts. In the present reality of tuition-driven budgets and turf-driven curricula, this would be a very improbable scenario. But I believe some middle ground may be feasible, where undergraduate majors in recreation and leisure studies would take a general program, which featured more liberal arts and general studies than is now possible, <u>then</u> specialize in their continuing education and/or master's level work. A giant step in this direction that I am sure Jay B. would applaud would be for the NRPA/AALR Accreditation Council to discontinue the

accreditation of undergraduate emphases and accredit only the generalist option at the baccalaureate level. The Council then could, if it chooses, accredit graduate options. Pie in the sky? I sincerely hope not, for I fear the consequences for both the profession and the professionals if the present course continues. The near future is demanding horizontal and vertical reintegration of knowledge which we have with vigor, dedication, and success pulled apart during the last quarter of a century. Our trajectory will surely lead to the production of marginally employed technicians if it is not altered.

There are other options being considered which we must examine carefully. The Journal of Physical Education, Recreation and Dance is now in its 57th volume, and has served Alliance members for a very long time. Its mission is:

> to advance the common goals and discrete roles of Alliance professionals committed to improving the quality of life through the movement arts and sciences, sport, and leisure.

You perhaps know that several groups are vigorously pursuing efforts to create journals within the Alliance which would serve specific constituencies. One initiative, approved earlier this week by the Alliance Board of Governors, will lead, for example, to a new Journal of Physical Education and Sport. Others are envisioned which would serve other groups within the Alliance family.

I have no quarrel with services to special constituencies. But I agree strongly with the September 1985 response to these initiatives by the JOPERD Board:

> The Editorial Board strongly believes the Alliance has an essential obligation to publish an Alliance-wide periodical which will advance the common goals as well as the discrete roles of all Alliance members. The Board vigorously and unanimously supports continuation of a viable, regularly published periodical

to meet this responsibility. This position does not preclude the continuation or development of other Alliance periodicals.

Surely, synergies within the Alliance can best be stimulated by the continuation of overlapping connections among our many differences guaranteed by an Alliance-wide journal. My posture signals to you my affirmation of an Alliance, and my rejection of the comparatively easy alternative: federation.

As a result of the trends I described, my third suggestion for option analysis involves my second confession to you this morning. Some of you attended, heard about, or perhaps read a transcript of a debate last October at the National Recreation and Park Congress in Dallas. That debate was about whether or not the Society of Park and Recreation Educators should be abolished. I had the fun of chairing that debate, and it was reported later in the SPRE Newsletter that 1 was, and I quote, "firm and impartial." Friends and colleagues, I admit to you here that I was not an unbiased debate chair. SPRE, as it presently functions, too often is a barrier keeping those of us concerned with higher education apart from the profession and the professionals of recreation. I have perceived that as being unhealthy for a very long time, and believe that either SPRE should be abolished, or, preferablyl and somewhat less dramatically, that it should function and operate in a very different way than has been recent tradition.

I continue to support the notion that organizations for educators are necessary and that they are constructive and beneficial. I am no longer prepared to permit them to absorb so completely the time, energy and resources of educators without compliant. Educators have too much to contribute to the mainstream of the profession to be so diverted by educator-focused associations.

In my judgement, the two recently founded academies provide a necessary but insufficient mechanism to facilitate indispensable interface and synergy. But we should examine potentials both in SPRE and in AALR for ameliorating the increasingly untenable chasm now being abetted by many of the operating practices of both organizations, particularly, for example, convention formats. The matter deserves high priority on our agenda!

I would be remiss if I did not take this opportunity to mention the new synthesis ongoing now in higher education. Many examples abound, and 1 call your attention to the University of Oregon, with its recently retitled College of Human Development and Performance, and to Indiana University, which also has a somewhat new composition. Just a few miles north of here, Miami University of Ohio has announced new programs which they describe "represent a major reconceptualization of the mission of Health, Physical Education and Recreation."

I want to spend a few minutes detailing the rationale and probable new organizational pattern which is emerging at my own institution: Penn State University. The context is important.

Immigration, industrialization, and urbanization converged in America during the 19th Century, and created new challenges never before encountered. Three complementary professions -- movements as they were called -- emerged to respond: health education, physical education, and recreation. Last year, each celebrated 100 years of important contributions to the well-being of all citizens.

Though each has developed distinctively, they have common roots not only in the social and economic milieu which spawned them, but among the individual pioneers who nurtured them. Addams, Gulick,Hetherington, Lee, Williams, Nash -- these were giant individuals with extraordinary vision.

Philanthropy, medicine, social work education -- these were their parent perspectives. The means were many, but their goal was always life quality enhancement. physical, social, economic, psychological and environmental health and well-being.

During the past century, we have come a long way from the primitive concepts and practices of hygiene, physical training and play, and Penn State has been a recognized leader during much of this century of accomplishment. It is being looked to as an institution uniquely capable of helping to lead these professions into their future.

The University and each of its 11 colleges have spent over two years in a strategic planning process, analyzing strengths and examining trends to determine whether programs should be enhanced, continued as they exist, or changed. The strategic plans of the College of Health, Physical Education and Recreation and the College of Human Development clearly showed a number of links in mission, disciplines, relevant external trends and planning objectives. Common themes included areas such as human services, life-span development, life quality enhancement, psychological and environmental health and well-being, personal development, family relationships, and older adult care.

September 1987 will be an exciting time in Penn State's history. A new college will emerge, created from the reorganization of the College of Health, Physical Education, and Recreation and the College of Human Development, and will most likely be named the College of Health and Human Development.

The integration of health and human development disciplines is a natural step in the evolution of Penn State's strong programs and leadership in these fields. The new college will increase research opportunities in the

many areas in which notable scholarly strength has already been achieved. At a time when there is a great deal of interest in health, wellness, fitness, and developmental issues, the new college will provide an integrated, multi-disciplinary approach to instruction, research and service in these fields.

Gathering these disciplines within one college is expected to increase collaborative efforts between units, such as between the Department of Recreation and Parks and the School of Hotel, Restaurant, and Institutional Management. Already there is emerging a new initiative between the proposed exercise and aging program in the Physical Education Department and the Gerontology Center in the College of Human Development. Also, a new general education course in nutrition and exercise is being developed between the Department of Physical Education and the Department of Nutrition. Other possibilities for interaction among scholars and teachers become evident when disciplines and issues to be emphasized within the new college are examined.

Although it is somewhat premature, I want to enumerate for you the likely academic components of the new college. Many are now departments within one of the two foundation colleges, or the College of Education: Health Planning and Administration; Recreation and Parks; Hotel, Restaurant, and Institutional Management; Individual and Family Studies; Nursing; Nutrition; Health Education; Physical Education; and Communication Disorders. Several special units also will be a part of the new college, including the Center for Worksite Health Enhancement; International Center for Health, Exercise and Leisure Science; Human Performance Laboratory; Biomechanics Laboratory; Institute for the Study of Human Development; Gerontology Center; and Center for the Study of Child and Adolescent Development.

Clearly, we at Penn State are looking toward new interfaces and synergies! We are confident they will be productive and constructive, and we are enthusiastically facilitating their development.

I fully expect that, as a result of our new configuration, our graduates of the 1990's will have broad understandings:

- not only that sport is lucrative entertainment, but that it contributes significantly to our culture;
- not only that wellness and fitness are fun, but that health contributes importantly to the well-being of individuals and our entire society;
- not only that individuals can be fixed when they are broken, but that they can be self-maintained to prevent illness and accident;
- not only that increased life expectancy will provide us with the possibility for living longer, but that it will also give us the opportunity to live more meaningfully;
- not only that parks are pleasant spaces, but that they are restorers of the human spirit;
- not only that tourism is good for economic development, but that it is an important means to the achievement of global human understanding (not an unimportant commodity in a world with 5 billion people, and about one in four nations involved in war or internal conflict);
- in short, our graduates of the 1900's will have broad understandings not only of trees, but of forests!

This morning, I've delved a bit into the work of a man for whom this scholar lecture program is named, and tried to share with you his wisdom, and the world which shaped it. I've sought to point out how some of the things we do today as a profession appear to mitigate against wide replication

of his world view, and have suggested some actions which might be considered to ameliorate the practices, if others share my concern.

Finally, I have reviewed very briefly with you the ongoing evolution at my own institution.

My comments have focused on the need for creating an environment conducive to promoting interfaces and synergies, so that, rather than performing as technicians, individuals can function as viable components of larger dynamic systems. For those I have thus far failed to persuade, let me share with you one last parable. It occurred in London, in the year 1700. A curious bystander at a construction site approached a workman and asked, "What are you making?" "A few shillings a week," snarled the workman. The bystander turned to a second worker, a little way from the first, and repeated the question: "What are you making?" "Bricks," came the abrupt answer. Seeing a third worker, the bystander again inquired, "And what are you making?" This reply was quite different. Said the man, smiling broadly, "I'm helping the famous architect Sir Christopher Wren build a great cathedral!"

J.B. Nash was not concerned with shillings or bricks. To him, creative participation was the highest use of leisure; he acclaimed the inventor, the painter, the composer, the architect. He most assuredly would have facilitated and applauded the work of those helping to build Wren's great cathedral.

We are challenged constantly to maximize creative involvement in our own lives and professions, and seek actively to create the interfaces and synergies which will assure peak performance and experience. To aspire to do less is to devalue a precious legacy, and to disregard an eloquent pioneer: J. B. Nash.

DREAMING OF THE FUTURE

J. B. Nash Scholar Lecture

Las Vegas, Nevada

April 16,1987

JOSEPH J. BANNON

Education:

Ithaca College	B. S.	1957
University of Illinois	M.S.	1958
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"I like the dreams of the future better than the history of the past."

Thomas Jefferson

Dreams and Nightmares

Like Thomas Jefferson, I like dreaming and planning for the future better than regretting or recapturing the past. However, one must have specific dreams before they can come true. This means that we must learn to formulate progressive visions of what we want to see develop, as well as what is likely to develop. This is, the future is not a predetermined destiny toward which we are all helplessly heading. Alvin Toffler, in his phenomenally successful Future Shock and more recently in The Third Wave, has made us all more future-conscious. Toffler does not beckon us to break with the past or to ignore the present, as much as he beckons us to focus on the increasingly more rapid arrival of the future. At one time, the future was a vague block of time very far away, a never-never land captured only in science or utopian fiction. Until recent years, it was considered pure fantasy. The more serious critical attention given to science fiction in recent years, for instance, is not from any lack of other quality fiction in our society. In our urgent need for clearer visions of the so-called far future -- which becomes the near or actual future with breathtaking speed -- science fiction offers a wealth of sustained, imaginative speculation and conjecture on which we desperately need to draw.

Post-war think tanks were often criticized for thinking the unthinkable, notably of nuclear disaster and its aftermath. It was argued that thinking the unthinkable (or unbearable) would become second nature to us, that this would be taken for granted by most citizens, and that we would readily lose our capacity as a nation to resist the unthinkable. Rather than debilitating us as a people, thinking the unthinkable, the impossible, the unlikely, or whatever, has made crucial and

uncertain issues an active part of public discourse. To paraphrase Plato: if you are able to think something, you should not hesitate to speak of it merely because others are not ready to hear it.

At the close of Future Shock, Toffler strongly urges his readers to create and participate in a wide variety of future-planning groups such as committees, councils, and organizations from the community level up, including worldwide consortiums concerned with future plans and issues. Through habitual and regular participation in such groups, especially at the local level, it would become second nature for all of us to think that the impossible might likely become possible, to imagine a future within our power to create and shape. The two most difficult aspects of futurist thinking, which I believe all of us experience, is the actual mental effort involved in consciously forward-looking thinking, as well as a belief that such conceptual speculation will make any difference at all. Breaking that mental barrier or skepticism is not easy, I assure you. What is so enticing about Toffler's work, especially Future Shock, is to read the revolutionary insights of someone who has broken those barriers. The richness and tempo of his speculations and predictions on the nonforeseeable future are breathtaking and quite contagious.

Think about the future, now, this minute. How do you perceive it? Remember when the idea of 1984 seemed a far-off, frightening prospect? Do you remember 1974? What happened to you then, how old were you, where were you? That was only 13 years ago. Going forward only 13 years brings us to 2000, a year that is still considered in the realm of the far future. Even the number 2000 seems impossible. We would rarely say "The Year 1987", but we have had drummed into us "The Year 2000" for several decades now. By "The Year 2000", this or that shall occur. . . . . It has an ominous sound, as if whatever will take place is out of our hands or out of control generally. By 2000 most of you in the audience will be in your prime, "Your Middle Years", and some fewer of us will be retired. If the trends

in improved health, nutrition, and longevity continue another 13 years, your prime years are likely to find you as healthful and active as you are now. More about that later.

In line with the advice of Toffler, the World Future Associations recently held a futurist conference of 300 scientists. These scientists were asked to answer two questions in terms of the future:

1. What are the five greatest potential inventions and innovations that can affect the future?
2. What are the five greatest potential disasters that can affect the future?

Their ten answers are immensely interesting and valuable, not only in terms of our nation and the world, but more specifically for us as leisure and recreation specialists.

First, the likely innovations:

Innovation One

An anti-aging pill that would not only slow the aging process, but also reverse aging. This innovation is not far-flung or fantastic, but it is already the focus of much gerontological research. If not a pill, then certainly an anti-aging diet or lifestyle. A recently popularized review of such biomedical research was Dr. Roy L. Walford's Maximum Life-Span (1983). In this book, Dr. Walford argues and presents evidence to show that the biomedical sciences are "on the brink of a breakthrough in the aging process". Other than our own likely vitality and rejuvenation, how does this veritable Fountain of Youth affect us as a profession?

We already see a wide range of programs and activities for older citizens who refuse to act or be "old" in any traditional sense. The list of programs and activities at any local recreation center or senior citizen center would shame many of us in our more active years. It tires me sometimes just to read them! The anti-aging

prognosis will, in essence, create a different type of population for us to serve, one that can no longer be easily divided into neat chronological categories. Gloria Steinhem, long-time editor of Ms. magazine, was asked on her fiftieth birthday about her "secrets" for such lasting beauty and vitality. Her answer was simple: "This is what fifty looks like now". At 88 George Burns wrote his best seller, How to Live to be 100 or More: The Ultimate Diet. Sex. and Exercise Book. Women in industrialized countries are no longer worn out prematurely from excessive child-bearing, poor nutrition, or arduous household tasks. People who feel like Gloria Steinhem--or seventy-- are not likely to want to collapse at the end of the day or week. These persons will dramatically increase the population we now serve, demanding variety and quantity in our offerings.

Innovation Two

Controlled fusion of the atom, which will allow clean energy at a low cost. As a profession intimately concerned and involved in environmental issues, this innovation could reduce or eliminate our present fears about disappearing, non-renewable resources. It would allow us to shift our personal energies and attention to ways to capture this cleaner power for leisure resources and activities. Combining anti-aging research with solar or cleaner nuclear energy might find long-lived citizens not in nursing homes but in solariums or greenhouses, participating in community gardening all winter. Not only tending flowers, but growing and conducting research on more healthful organic fruits and vegetables for themselves and their communities, then selling them at farmers' markets. All of this could be under the aegis of a semi-public or public agency. There is no limit to what a cleaner, cheaper energy source could achieve for our profession in the most immediate sense.

Innovation Three

Introduction of a happiness pill, equivalent in impact to the anti-aging pill. We certainly have enough dangerous happiness drugs and narcotics now, as will as an eager market for them. Why not capture this market with a drug that is less lethal and addicting? The soma "happiness" pill in Aldous Huxley's Brave New World, for instance, was given to the populace to prevent them from thinking critically, especially from criticizing their totalitarian government. We have enough evidence about the crippling effects of tranquilizers that block awareness of negative stimuli and ultimately undermine one's willpower and decision-making ability. Anti-drug campaigns and criminal sanctions have done little to dampen enthusiasm for illegal and legal drugs, as well as other narcotizing substances. Some people have even suggested banning tobacco and legalizing marijuana! Happy people, drugged or

otherwise, are likely to be at ease with leisure time, looking at ways to enjoy it, filling time, not killing it through dangerous escapist drugs and hallucinogenics. The implications for our profession of dealing with a happier, longer-lived, healthier population are nothing short of explosive. For us, it would be a literal population explosion, as adults recreated the joy and spontaneity of children in their response to leisure-time pursuits.

Innovation Four

Self-sufficient moon or other extraterrestrial colonies. Although not touched on by the World Future Association, Toffler writes quite convincingly in Future Shock of self-sustaining underwater colonies populating our vast oceans and seas. With these two innovations, you can see the direct influence of science fiction. We can look at the impetus behind such colonies as twofold: a place for population expansion, a locus for performing environmentally "dirty" work, or a new frontier for exploration and adventure. Or, as is more likely, for both these kinds of goals.

Toffler believes so keenly in the likelihood of underwater living that he suggests that we acclimate children today for such experiences by having them live in underwater environments for varying lengths of time as a regular part of education. By the time today's children are adults, extraterrestrial or oceanic colonies are likely to exist, so plan for them now. It is intoxicating to think of the demands and possibilities for leisure-time pursuits in such environments, where one is more likely to be time-rich than in our earth-bound, frenetic lifestyles. This innovation alone could stimulate many a brainstorming session here on earth on how to live and cope with time-rich or timeless environments.

Finally, Innovation Five

A World Parliament to settle disputes among nations. If such an encompassing organization were possible and successful, it would release all the valuable resources--both human and other--that are sacrificed or consumed by political conflicts of varying magnitudes and severity. Just think in smaller terms for a moment of the positive energy and time gained by reducing family arguments. Expand this to global proportions and imagine the tidal wave of positive force that we as a species could put to better uses. If a family is not eating up its leisure time quarreling or grumbling, preoccupied with enemies, people would be free for other more refreshing and creative activities. Worldwide, such an expansion of available time and energy among the family of mankind would release a creative renaissance in which our profession could potentially be at the center.

When dreaming of the future, there are not only dreams that do not come true, there are those that become nightmares instead. These too have to be reflected in futuristic thinking. Even more than the innovative possibilities, evidence of all these disastrous likelihoods is with us already. It is easier to envision the worst than the best in futuristic thinking. This is not because we are naturally more pessimistic: the effort of forward thinking can be so demanding,

because of an unfamiliarity with the process itself, that the doubled demand of adding imagination to speculation can be onerous. Thus, it seems to me that the drastic possibilities for the future flow more unbrokenly and unfortunately from our past and present. That is, there is little to surprise us, but much to forewarn us. That is the prime value of possibilities.

Now for the likely catastrophes:

Catastrophe One

World War III among the super powers, nuclear most likely, unless an even more catastrophic force is discovered. The implications of this occurrence have been and continue to be well debated and dramatized. It would nullify all of the previous positive likelihoods in minutes, eliminating all concern with what would likely then be the ultimate luxury or fantasy: leisure-time activities.

Catastrophe Two

A global depression, which could be brought on by an increased aggravation of the imbalances in trade. Or more horrendously and likely in our nation, the great sleeping giant of national debt awakens more fully. This indebtedness also has a preponderant effect on the world economy. If at one time The Year 2000 seemed fantastical, a trillion probably seemed just as far off. Now we are familiar with the latest and growing trillion-dollar figure for our national debt. Before the advent of computers and the national debt, a trillion was less familiar to us; it was probably not even a part of your vocabulary as you grew up. It takes some thought even to write it out in figures, never mind trying to control it: 1,000,000,000,000.

Our profession and others in the so-called helping fields continue to feel the brunt of successive attempts to reduce national expenditures and to control the national debt. Whether we argue against massive and disproportionate defense expenditures and in favor of health, education and social problems still doesn't change the mammoth fact of our horrendous indebtedness. This is another

sleeping giant that is waking and will not be quieted for many a decade. We have put ourselves and future generations in debt in our government's attempt to be everything to everyone, both here and abroad. The best direction we can take is away from dependency on public monies and towards self-sufficiency and reliance. ,More about that later.

Catastrophe Three

A global race war, starting in South Africa and spreading to other racially mixed countries with unresolved racial problems, including our own. As a profession, we have been directly involved for several decades with racial issues, not only in urban areas but in smaller cities and towns where the segregation of nonwhites into ghettos and barrios is still the norm. On the occasion of Martin Luther King, Jr. 's birthday this year, some 20,000 people marched in an all-white county in Georgia to protest racial bigotry and harassment. All of us are quite familiar with our own home-grown versions of apartheid, so there is no need to elaborate. Since we strive to serve or educate all people within our service area or colleges, the diminution of racial attitudes, behaviors, and decisions is within our power. And we must use this power. There is no excuse for attitudes of benign neglect or beliefs that time will magically erase such injustices. Must we go through another Civil Rights Era, one that is not likely to be confined to certain "hot" neighborhoods or countries? This third catastrophe is a real threat--not a nightmarish fantasy. It is one that is not likely to end with the supremacy of one race over another, but will involve the slaughter or execution of people based solely on their color - white and nonwhite. The outcome of such a global war is not an issue as much as a reality. Our role in preventing such a disastrous occurrence is manifest and can be exhibited not only in our professional activities, but in allaspects of our lives. We should earnestly consciously work to heal the racial sickness within ourselves, within our profession whenever we encounter it (and

not merely when it is politically safe), and in our society. To serve all equally is a part of our Code of Ethics.

Catastrophe Four

Widespread terrorism, not only nuclear and political, but local and domestic. Recently, Chicago gang members were arrested for alleged criminal involvement with Libya. They apparently were trying to get Kadahfy's help to bring terrorist activity to Chicago! While it is not the purpose of this discussion to consider the possible roots of terrorism, we have to realize that it is likely to expand as those who seek more control over political and social issues resort to this suicidal strategy. Many issues that we naively confine to other countries in our minds inevitably affect our society because of our widespread involvement or complicity with most of the world's nation. We are a global nation, more so than any other in the history of the world. Terrorism puts us on warning that global politics is no longer a one-way street, despite our horrific military might. More later about the necessity of politicizing our profession in a more narrow sense as we withdraw from dependency on the public till. In this respect,however, we must contend with the dangers and implications of widespread political piracy and destruction, both our own and others.

Catastrophe Five

A global plague, similar to the bubonic plague of the 17th century. When we recall that this deadly epidemic, which destroyed most of the European population over a prolonged period, was transmitted by a flea, we should not deceive ourselves about the likelihood ,of such an epidemic ever occurring again. Why were there so many rats in Europe at this time, many infected with bubonic bacteria? One likely explanation was the serious depletion of the domestic cat population as a result of the witch burnings. Tampering with environmental

checks and balances, not to mention in so murderous a fashion, brings consequences that even today we are little prepared to contend with.

Add to this sort of tampering the dilemma of medical and genetic research. Our faith in modern medicine and advanced biological research is ill placed if we consider that modern-day plague strains are likely to be escapees from a laboratory. As thorough a layman's knowledge as possible of the scope and frontiers of modern biological and chemical research is essential. Otherwise, we are likely to be passive recipients of disastrous news or epidemics. Seeking scapegoats rather than solid information is not the solution to modern-day plagues, nor is blindly supporting further biomedical research. With AIDS, for example, our profession can be directly involved in countering the hysteria by providing many public, hygienically-related services, as well as by employing or serving those who might be considered dangerous to our health. Any complacency we had about modern medicine shielding us from such evils should be fairly well tattered by now. We shield ourselves, not by ridding our community of those we deem health hazards, but by supporting <u>responsible</u> research and ethical controls with our public monies.

<u>Projections and Predictions</u>

Predicting for the future can be a fail-safeexercise if you predict far enough ahead so you can't be held responsible for the outcome! Fortunately and unfortunately,many of these futuristic predictions are imminent in seed or actuality already, so <u>none</u> of them have an element of remoteness or fantasy unless we strive to enhance or deter them. Although the world, at times, seems out of control--and the future seems likely to be worse--you must realize that all of us create the future: we encourage it by our activity or passivity, our awareness or ignorance, our defiance or apathy. And we certainly affect it by our habits of futuristic dreaming and working to make these dreams come true.

Focusing on what changes are already obvious, which changes are likely to continue or expand, and those not obvious now but likely to develop, here are some of the situations we are likely to encounter as a profession:

1. In the future all enterprises, whether public or private, will concentrate even more on controlling their costs of goods and labor. This means as a profession we will continue to face limited financial resources. We are not going through a financial phase from which we shall emerge resettled in former financial niches. Rather, we are dragging out the finale of full public support for our activities and services. It is up to us, and it has been for some while, to begin to be our own financial entrepreneurs, rather than to confine our visions to an ever-narrowing public largess.
2. The demand for child care services will increase dramatically. The under-age-six group in our population is expected to be 23,000,000 by 1990. That is merely three years away. The implications for our profession are challenging, especially if we seek to loosen our dependency on public monies. We are in an excellent position to offer specific or comprehensive day care services, programs that start with childhood and carry one throughout adulthood and advantaged age. Many hospitals and nursing homes already run adult day care centers, offering services comparable to children's centers for the other end of life. More and more opportunities to provide human services are ours. These will be and are provided by private organizations in the vacuum left by public agency indifference or withdrawal.
3. People will be healthier, live longer and more active lives, and be better fed and nourished. There will be less smoking, less consumption of animal fats and protein. Overall, we will be dealing with a population that is more health-conscious and more knowledgeable about the body. A recent survey indicated that one out of three adults is interested in wellness. Health clubs and spas, as

you know, are a multi-million dollar business. Sports, including participatory sports, are a 12 billion dollar industry. Tens of thousands show up to run in marathons or brief kilometer races. Thirty-two states presently have a Governor's Council on Fitness. There was no way to know thirty years ago that the philosophies and advice of such as Adelle Davis in Let's Eat Right to Keep Fit or those of our own Professor Cureton at Illinois were early indicators of an accelerating preoccupation with wellness and well-being that shows no signs yet of abating. More lately corporations and government agencies are becoming increasingly involved in the health and lifestyle habits of their workers. Corporate Fitness and Recreation magazine is but one example of this involvement. Business and industry leaders, along with insurance companies, are interested in controlling the staggering cost of medical benefits, as well as in reducing sick time while increasing productivity. How people live on and off the job is directly related to their health and well-being. Without invading the privacy of their workers, companies and agencies are trying to influence them to indulge in more healthful habits, diets and pastimes. As programmers or educators in leisure services, we well-being that shows no signs yet of abating. More lately corporations and government agencies are becoming increasingly involved in the health and lifestyle habits of their workers. Corporate Fitness and Recreation magazine is but one example of this involvement. Business and industry leaders, along with insurance companies, are interested in controlling the staggering cost of medical benefits, as well as in reducing sick time while increasing productivity. How people live on and off the job is directly related to their health and well-being. Without invading the privacy of their workers, companies and agencies are trying to influence them to indulge in more healthful habits, diets and pastimes. As programmers or educators in leisure services, we are going to be dealing with a more dynamic, active, demanding

population, not only physically healthier, but psychologically, mentally, and spiritually healthier.

4. By 1990, again only three years hence, there will be 6,000,000 fewer teenagers in this country. All of our carefully crafted focus on teenagers these past decades will now have to shift to include younger and much older groups as well--and not simply in a peripheral sense. Entire market strategies and fashions will shift to reflect this shrinking age group. And remember, the older population is likely to be "old" more in number than in spirit.

5. As public monies become more and more constrained--as they are likely to be--we will have to become more entrepreneurial. Many of my colleagues actively resist such advice. They do not want to be dabbed with the brush of salesmanship in any way whatsoever. I don't think we have a choice but to sell ourselves unless we want to survive as a shrunken elite from the past. If you believe in what you are doing or if you are truly interested in the existence of leisure services as an active component' of community and intellectual life, then the necessity for defending and selling that concept will become even more critical. You can be certain no one else will do the selling for you. We will have to earn money for our services, pay our own way, and be more cost-and profit-oriented. We can draw on a broad field of information and know-how from business and industry to augment our value and profitability as a profession. We will shift from providing public services with public monies to being semi-public, both in funding and practice. The demand for a wide range of human services already exists, so why sit back and watch these being provided, one by one, by private agencies and business? Our profession is literally up for grabs and will be a thing of the past in the future unless we become even more involved in leisure service provision and creation.

Proposals and Directions

As educators and providers of leisure services through parks and recreation, we are going to have to get our hands and self-images dirty. We have to become more involved in the formation of public policy--which is politics. This can no longer be a dirty word in our vocabulary. Other leaders will continue to make these decisions for us if we don't. And we may,not like the results. We certainly haven't agreed with decisions made for us in the past. We are already involved in issues of open space, environment, housing, energy, aging, health policies, and so forth. Now we have to be less passive observers and more creators and synthesizers. We are the obvious profession to do this.

One of the most frustrating aspects of our profession has been our inability to initiate action. These matters are generally decided in political centers, places we approach more as tourists than participants. Neither the Halls of Congress nor the Town Hall should be the locus of our field trips or research. These should be places where we actively begin to participate in forming the laws and legislation that affect our profession. Are we
politically effective at this time? I think not. That assessment should and must change.

As educators and practitioners, we will also have to take a more active role in educating our citizens for leisure. That is, we must teach people about leisure and its import. We are the first society in the history of the world to offer such unprecedented leisure to such a wide array of citizens. Leisure is no longer a benefit of the rich or powerful. It is something all of us now contend with. Our profession, along with others in the human services and the behavioral sciences, is ideally equipped to begin this education task. Again, it does not make sense to watch others fill this need for us. Let us not become a profession that orchestrates its own demise through inertia, passivity, and lack of vision. We have to teach

children and young adults how to live, not how to make a living, which is becoming a less time-consuming part of most lives. This is likely to be even more so in the future.

Education for leisure will include an emphasis on art and cultural appreciation for everyone, not only those training for the artistic professions. We need educated audiences as well as performers in all the arts and crafts. Self-expression should not be limited to a professional cadre; it should be available to everyone, regardless of their ultimate competence. The more familiar people are with the arts, the more wholesome and appreciative an audience they will be. We must expand our concept of education: we are not merely training the young; we are educating throughout a lifetime as more and more older adults return to schools. The demand for higher education for older citizens will demand expanded use of our schools and community colleges. We are likely to have schools open 24 hours a day as supermarkets and other businesses are now.

Research and Evaluation Needs

As educators especially, we shall have to make an even greater effort to evaluate the services we provide. We have to know whether our programs make a difference in enhancing people's styles of life, their productivity, their sense of achievement and well-being. That is, do our programs achieve what we think they should? This has always been an ambiguous area in parks and recreation research, burdened with more assumptions than concepts. These assumptions have to be tested and evaluated if we are going to convince others of the essential worth of parks and recreation leisure services.

We will have to concentrate on more research and study of human behavior in leisure settings--what people do with their free time, why they do it, the cultural assumptions about free time, and so forth. This vast and very intriguing subject

could add substantial information to the ongoing study of human behaviors and needs. We have to identify leisure needs and possibilities both now and for the future, as well as provide standards and guidelines for their evaluation and effectiveness. As educators, we will have to re-evaluate our curriculum continually in terms of preparing students for leisure leadership in our profession and in society.

We need more research on the economics of leisure and how this affects our communities and businesses. This field has already been inundated by economists; it behooves us to examine that as well. It is vital that we not become a profession that feeds off others' findings, that is always second-best! We are too derivative for our own good, a quality not likely to guarantee our growth or survival.

We must cooperate and become involved more actively with national and professional associations whose purposes interact or overlap with ours: defenders of our wildlife heritage, of those involved with environmental protection, senior citizen associations, and so forth. We should be even more actively involved and supportive of groups such as the NRPA and AALR.

Growth Areas that Affect Leisure Services

Generally, several major areas of growth are already with us, and their effects are likely to be felt more dramatically in the future:

- Computers and support services
- Health care, nutrition, and fitness
- Leisure services and parks and recreation opportunities
- Financial services
- Human resource development and management
- Lawyers and accountants

Summary

Adaptive behavior and innovation are the most necessary skills during any transitional period. During these years of resource constraint, it is immeasurably important that our imaginations expand as everything else shrinks. While there are limited funds for traditional services and programs, it is surprising how much money is available to support new and innovative approaches. Unfortunately, many of these ideas and proposals are coming from private businesses and private contracts or from administrators and employees who desert public agencies for the more lucrative innovation in the face of change cannot be overstressed.

For the most part, our generation has had to come to terms with the nearly overwhelming consequences of the actions and values to previous generations. Not all of these consequences are bad, however. We are faced with unprecedented possibilities for expansion and reduction, growth and destruction. In fact, a major reality of our times and of futuristic thinking is the split perception these possibilities demand. On the one hand, we have to contend with serious breakdowns and depletions in our natural environment and political economy; on the other hand, there exists a solidly placed euphoria about all that is possible to achieve despite these limitations. Our tension as a people is made up of these positive and negative valences. At times the split within ourselves between despair and excitement or cynicism and enthusiasm might be too much for most of us. We might long for a more old-fashioned ideal of central focus or dogma. When the atom was smashed, so too were our imaginations smashed into a mosaic or kaleidoscope of visions and images. It is the sheer wealth of information and possibilities that we have to content with that may make us long, at times, for neatly predetermined niches and truisms.

What we face now, and most likely more so in the future, is an unprecedented array of information and situations. Reacting and interacting to a more complex exterior reality requires an equally rich inner imagination.

Dreaming of the future, the best and the worst, exercises our imagination, makes us mentally flexible and resilient in the face of change. The future may indeed be more of the present and even less of the past. But, by far, it is going to be more of the unknown evolving into the known and familiar. This unknown is not an unalterable destiny awaiting us, but lies already within each of us. Inner exploration is our most urgent frontier. The fireworks of ideas, inventions, plans, discoveries, and recombinations are some of its earliest fruits. Let's shape the future, rather than nostalgically regretting the past. We can only be a part of a future if we actively encourage and participate now in its emergence. Countless generations of people led short lives that were similar from birth to death. We are the first generations who have multiple lives to live: born in one world, coming of age in another, heading into yet another. That excitement and challenge I intend not to miss, and I'm going to stay with the procession as long as I can!

LEISURE TRILOGY I: THE FUTURE

J. B. Nash Scholar Lecture

Kansas City, Missouri

April 9, 1988

MAX KAPLAN

Education:

Milwaukee State Teachers College	B.E.	1933
University of Colorado	M. Mus.	1941
University of Illinois	M.A.	1948
University of Illinois	Ph.D.	1951

To be honored by this association of peers makes one wish that his mother could have been here - a small, untutored Lithuanian immigrant, proud of her American citizenship. She would have agreed with J.B. Nash's comment in his Philosophy of Recreation and Leisure: "Happy people are actively engaged in the pursuit of some goal".(1) At the age of 87, mother collapsed while chasing a bus in Los Angeles. She had just been to a Lutheran mission where she went for lessons in English in exchange for their light-hearted attempt to convert her. She was an example of Nash's wise observation, "Life is a going-on process; like a top, when the spinning stops, life stops."(2)

Nash's teaching and analysis were enriched, indeed, by a driven philosophy. In his book, his humanistic drive - his own spinning top - comes out in such chapter titles as "The Happy Person Seeks Adventure", "Man Must Belong", and "Man, the Creator". His productive career covered the first half of the century. He became a link, with such giants as Meyer and Brightbill, from a pre-industrial set of values and social structures to a period when technology made the "top spin" and the recreation program saw the expansion of university training programs. In the 1960's, a more systematic theory of leisure emerged within an international framework; recreation was taken up by health organizations as a therapy; both leisure studies and recreation - the theoretical and the applied emphases - profited from inter-disciplinary interest and research; alliances were made with such policy areas as environmentalism, education, legal intervention, gerontology, inner-city programs, the arts.

The 1960's saw the ORRRC report,(3)followed by President Kennedy's creation of the Department of Outdoor Recreation; now, in 1988, an uninterested administration nevertheless has had forced upon it the weight of national leaders in coming to grips with new issues, in the President's Commission on Americans Outdoors.(4) Some of us are old enough to have seen these and other developments that related recreation to political wisdom and folly, to depressions and fulsome GNP's, to rural freedoms and megalopolitan complexities. On the demographic level, not divorced from political and economic change, I saw in my Florida decade a recreation profession that became intensely aware of the demographic drama as it confronted a new older generation; yet the profession there, as in all states, has never fully explored the enormous accumulation of experience and the potential among our elderly for creative and new experience. Finally, the generation of Nash and his colleagues went through many social changes, and may be said to extend into Vietnam and Watergate, and later, Irangate, homelessness, immense Federal deficits, and personal emptiness and insecurities reflected in high drug use; in terrorism, pervasive dishonesty in high finance and high government, economic dependence on other nations, popular values symbolized by such histrionic classics as "Dallas" and "Falconcrest", spiced with invitations to call, not "911", but "976".

It is upon this mixed drama of the past and present that leisure theory and recreational practice must conjure up their second and third acts. The creative difficulties are enormous. Yet, as we approach a new century, the task must be faced, or else we give way to such futurologists and self-appointed and annointed prophets as Jean Dixon, political candidates, electronic ministers like the comic-serious Oral Roberts, Jim and Tammy.1 It is essential that the recreation profession does its own thinking in league with serious,

systematic scholarship. Where, then, can we begin to look into the future we see and the future we want?

We can begin by going to the popular press or mass media. An example was the CBS series called "The 21st Century", narrated by Walter Cronkite. I cannot speak of the series as a whole, but when it came to a script for the segment on leisure and recreation of the next century, the assignment was turned over to one of Cronkite's pretty and sensitive research assistants. Admitting that she had to start from scratch, she hopped on a shuttle to Boston to ask David Riesman, at Harvard, and myself, then at Boston University: whom to see, the major issues, what to emphasize? Knowing that she had only ten weeks, and that the impact of her script would reach many millions, she took her responsibility seriously. But ten weeks is less than a college quarter; I do not recommend that you dig up this segment.....

A more serious and ongoing effort to read into the future is found in the growing literature reflected in the writings of John Naisbitt, more successfully by Alvin Toffler,( )and more scholarly by Daniel Bell, who originated the term "post-industrial". The sociologist Bell starts off the Summer, 1987 issue of Daedalus( )with a piece, "The World and the United States in 2013". The entire article is worth your time. He concludes that the most significant development will be "the breakup of the idea of the middle class". As one might expect, Bell speaks of the demographic changes, whereby the elderly will comprise 20 percent of the population by 2020 A.D., but that we have no exact sense, "given the medical advances, what the life expectancy will be". By then, the older white population will make up almost 75 percent of the total, blacks, about 13 percent; Hispanics, about ten percent. The minorities of California and Texas will be the majorities of 2010 A.D. Of the possible consequences for the national quality of life, he notes that, at present,

35 percent of the Hispanics drop out of high school, and only three percent are employed as professionals.

There is, of course, a movement of futurologists with their own journals, in Washington, Munich, London, Rome. There has been a Ministry of Leisure in France; I believe there still is a Ministry of Technology in England. Poland has a Committee for "Poland...2000" within their Academy of Science. We ourselves have an Office of Technology Assessment, as well as regularized forecasts by Social Security and the Census Bureau. Yet, in none of these efforts, that I know of, except in the Eastern European area, has there been active participation by the recreation profession: some leisure scholars, notably Parker in England and Dumazedier in France have been close to the policy scene. It is not enough that the NRPA or similar groups devote an occasional session to the topic.

Permit me to unburden on you immediately my unprovable, humanistic formula, or - if you like the academic touch - my hypothesis for the long-range future. That time frame might have been a half-century in the past; now we dare speak for only a decade or two. Anything beyond that, even a joint USA-Soviet trip to Mars, is possible, but - as Social Security forecasters now know - treacherous. I propose, then, that tomorrow will emerge from a random conjunction of three factors:

1. <u>From the momentum of the past:</u> from the Greeks right up to contemporary institutions and cultures. This is the province of historians and social scientists.

2. <u>From the intervention of break-throughs</u>. that took off a short time ago with the "invention of invention"; from transplants, vaccines, test-tube "life", walks on the moon, cybernation, Silicon Valley chips, and now, super

conductivity. This is the province of chemical, physical, astronomical, mathematical and biological or "life sciences".

3. From Buch ineffable and debatable goals and values that articulate our needs, visions, desires, hopes, aspirations: these come from our cultural heritage, holy books, legends, foibles, folktales, laws and constitutions, customs and the teachings or , impaginations of poets, peers, parents, prophets. Without values, there are no perspectives or meanings about anything except the pragmatic efficacy of tools and machines. Even technology, according to Jacques Ellul, spawns its own values.( ) Whatever their sources, values are codified in the Talmud and the books of all faiths, or in categories set up by philosophers and other academic guardians or systematizers of knowledge. They are translated in the creed of the Boy Scouts, salutes to the flag, and in regional and national arts.

We will now look, briefly, at each of these to see what they have to do with the future of recreation.

Momentum from the past

The transition from the pre- to the post-industriai society of the USA, roughly from the Civil War to WWII, brought in the new social role of play leader, recreationist, leisure counsellor; among the latter there was, and still is, the commercial advisor, whether in the tourist bureau or in the weekly TV Guide. These combine various degrees of some heart and muscle to the study of leisure. To be Jewish is to be concerned at the core of freedom, transplanted into leisure as opportunity, choice, accessiblity. That, to all minorities, is the end of struggle for what it is "We shall overcome" slavery, long hours of labor, lack of fresh air, lack of time to be with family, to fish, to be with friends, to read, to daydream. It was the economist John Galbraith who said

not long ago that to the rich the work ethic is intended for the poor. That is what "we shall overcome".

To be a musician is to be at the heart of the perennial issue of personal growth, expression of self, sensitivity, controlled skill. To be at once a musician and a sociologist holds the unique advantage, in Arthur Koestler's terms, of "bi-sociation", of constellation of relatives, had begun to disappear. The milieu in which I grew as a boy was one of horse-drawn fire engines, home-made radios, self-motivated gangs who stole little things like candy on Saturdays between selling newspapers; a milieu that had plenty to do in the home or neighborhood, in all seasons, no coaches, no uniforms, no Little League guidelines were needed for games in which boys and girls joined, parents stayed away, and no one made profit. The lack of communication or the bickering often found in the homes of immigrants took us into "settlement houses" that also helped our parents to read, to send money to relatives abroad, and to prepare for citizenship exams. Adults as well as we confronted our first play leaders in such places, especially in the large cities, and even today some settlement houses have remained active in both recreation and the arts.(8)

Much of this gemutlichkeit, often over-romanticized, crumbled between the great wars, and we can safely project that the new roles that evolved into your profession will continue into the future; by now, however, we are increasingly inter-dependent. TV was the final symbol of lost independence and self-entertainment for many millions. In the 22nd volume of the ORFRC report will be found a piece co-authored by an eminent authority in communications, Paul Lazarsfeld, and myself, in which we analyze the functions of television in this regard.(9) Our problem was to discover whether the viewer of outdoor plots and scenes is led thereby to go

to the outdoors, or whether the experience serves to provide only vicarious experience, becoming thus an anti-outdoor influence. There is no evidence that new generations fall away from this electronic addiction; it increases with the age of viewers. Your challenge is somehow to find a resolution between this fact and your simultaneous mission of nurturing independent, creative persons through the values and commitments to be found in recreation away from the TV and VCR. Further, away from the home, the community itself will demand from you an increasing technical skill to develop cooperative networks with hospitals, churches, workplaces, schools, libraries, and - as in a demonstration of what can be done, the Boston example in the 1970's - with private recreation resources. My projection is that rather than to fall into camps or special skills, each with its own power base and theories, the profession will move toward increasing comprehensiveness, with each of you becoming a generalist. Some years ago, walking in a large park in Bucharest with a lovely female colleague - take my word for it - that is what we were doing at 3 a.m. we came across an all-night library, stocked with books in seven languages. Whose responsibility was this, that of a park program or of the library? Diana Dunn has noted that not one city of a million persons has an all-night public recreation program. That is not the way of the future.

Breakthroughs

Since the concept of breakthroughs is based on surprise and the unpredictable in specifics, I shall not predict. Super-conductivity caught even the physics community by surprise. For our purposes, the leaps that will most likely affect the profession will be in the work sphere; robotics, still in its infancy, will radically modify, and in many situations, eliminate the work processes that depend on human beings. Whether these machines will ever

be able to "think" depends on many factors, even the psychological-philosophical-biological-phenomenological conceptions of the terms, "thinking" or "intelligence". The entire issue of the Winter, 1988 issue of Daedalus is devoted to raising such issues.(10) The impact of cybernation in the workplace, as well as the social structure that will result, as in the adoption of flexitime or even the uselessness of whole segments of the adult population, will increasingly become political and moral issues, as well as economic or technological. Thus far, as the post-industrial society has begun to unfold, the recreation profession has confronted only the symptoms and consequences; it has not participated in the political and moral dialogue, as has Naisbitt, the businessman, or Toffler, the journalist. The type of training given to you has hardly equipped you to do otherwise. As a beginning, I recommend the small comic-novel by the Canadian, Eric Koch, called The Leisure Riots.(1) It is about the emotional emptiness-of work-displaced populations. When I read of Gorbachev's plans to restructure the economy of the Soviet society, I think of it as "perestroika I", as he has now put 60% of industry there on a semi-capitalistic basis of self-financing; we overlook the "perestroika II" that will confront us in the USA, as we move into a post-capitalistic, post-industrial restructuring. I suggest that a profession that goes beyond the uses of post-capitalistic discretionary time cannot come to an adequate theory or policy without also becoming concerned with the underlying structure of economic-political life as well.

Values

At this point - values - we come back to J.B. Nash and his generation. There is no need to rediscover philosophy, theology, common sense, or the meanings of human dignity. Many prior generations of thinkers have gone into these approaches. The history of the recreation movement dealt well

with such issues as ends, even as the means were translated into the classroom. But to honor these pioneers, more is needed than history or breakfast honorees at conventions. The task is to subject their views and hopes to modern realities. I shall take as my contribution here to suggest some approaches to the task, and later, some criteria. The basic approach that I submit is threefold: to talk to yourselves, to talk with others, then to come back to yourselves.

In the early 1960's, the music educators felt a need to rethink their purposes in light of social changes. Like you, they have their heroes, traditions, and a strong association, the MENC. Their national President and I co-authored a working paper, spelling out some major social changes and resulting issues for their profession. The paper was published in their journal, as a basis for discussions in their regional conferences. Meanwhile, some preliminary sessions were held in their Washington office, and about 15 national leaders were selected to consider the responses that came back from the many regional meetings, and about the same number of outsiders from the fields of philosophy, psychology, sociology, business, foundations, popular music, editors of a Rock journal, and a labor union recreation authority from the UAW. You will recognize such names as F.S.C. Northrop, Abram Maslow and Max Lerner. Basic documents were sent to these guests for study, then we met for an intensive week in western Massachusetts for papers, dialogues and committee reports; both "insiders" and "outsiders" were on these committees, one for each of the six major issues. The result was a volume of proceedings, The Tanglewood Symposium.(12) It has had a profound impact on the profession, especially on university curricula in the years since. A more modest approach has been adopted by the Barbershoppers, SPEBSQSA, as they enter their 50th anniversary in 1988.

They, too, are aware that such a dramatic change as the aging of America may have direct impact on the composition of their membership, attitudes toward competitions, emphasis on quartets or choruses, the nature of their enthusiasm as a leisure and social activity, relationships with their communities and audiences, or the interplay of younger and older members. Last December 7th, you may have enjoyed from Washington the President's televised program to honor five creative artists. One was Perry Como, who entered upon his great success as an entertainer only after his first career as a barber; as part of the tribute to him, there was singing by the recent international championship chorus, from the
Alexandria chapter. You heard some excellent singing, an unusual testament to the remarkable musical, educational and social program carried on by some 40,000 men, organized into 16 regions and over 800 chapters spread across the nation and Canada, supplemented by affiliated groups in England, Sweden, Holland, Australia, New Zealand and soon to be joined by other nations. The special committee that is now studying their place and functions in a more complex society than is represented by their literature of the 1890-1930 era, is "Future II", for which I serve as the consultant. A paper I have written about this large group is called "An Ideal Leisure Case Study", an offshoot of a larger report to the group with the title, The Barbershop Harmony Society: A Many Splendored Thing.(13) Presently, we are creating a research team that will be multi-disciplinary and international, to carry on intensive studies of barbershoppers that will have some usefulness for them, but hopefully, for other leisure programs as well. Thus, their present approach to a reassessment is more permanent than that of the music educators, but equally a conjunction of "inner" and "other" perspectives.

I am suggesting, of course, that some such formula may be appropriate for the recreation profession, bringing its various specialists into a common dialogue with observers and scholars who can help in an overview of where you stand as a new century comes upon us all. Yet, in such an undertaking, it is not enough to put your traditions and pioneers on the table for a re-examination: what criteria will be applied in the juxtaposition of your past accomplishments with the emerging technologies and dramatic social transformations, perhaps, even social revolutions?

We often forget that all categories, whether in science or logic, come to the surface as tentative answers to some question. Just so, the criteria I shall here propose come from several decades of a self-analysis or a search for personal identity on the relation of personal to professional history. The inquiry came to a climax the week that I retired, against my will, from the University of South Florida. Some 50 cartons of items were lying about the office: letters, documents, photographs, manuscripts, books, journals - the remnants of decades of family and academic relationships, writings, visions, memos - with no hope of storage in a home short of space and managed by a highly organized wife. Suddenly, those days, a letter came from the library of the University of Wyoming. A special collection was to be established there of materials from 25 selected persons whose work might be of interest to future historians. Would I send anything, anything at all, at their expense? Absolute relief at my storage predicament was the first feeling. A later reaction, more significant, soon followed: the fear, perhaps the trauma or the risk of being objectified, evaluated, assessed. It is one thing to do that with a J.B. Nash or someone else who is gone, but another matter to lay the foundation for someone to write your own epitaph. I had already written a private autobiography for six granddaughters to understand the Old Man after he had

joined Plato, Miamonides and other heavyweight colleagues, and Mom and Dad. Now, I looked more critically in the mirror. Questions arose, as they had many times:

1. Why should the son of immigrant Lithuanian Jews get involved in a 35-year study of leisure? Anti-Semitism, migrations, theories of freedom and persecution - these would seem up-front, not time budgets.

2. Why should a musician get involved, a violinist for whom Bach was more crucial to life than bachanalia, hedonism, play, leisure? For him, there is another world of exploration: the nature of creativity, functions of the arts, audience behavior, the music and art industries, the whole "sociology of the arts".

3. As teacher and academician, with the wide panorama of unfolding young minds to work on, why were over three decades spent in viewing leisure, an amorphous subject belonging to no one discipline, difficult even to define, suspect by all respectable campus chairpersons, by labor unions and industrial personnel offices?

Indeed, these are all marginal people - Jew, musician, scholar. But in them, I found the clue both to my own commitment to leisure studies and to its characteristics as a social phenomenon. For the field itself is marginal; until recently, leisure, play, recreation for adults were held to be peripheral to real life, pauses between periods of work; and for children, play was what they did on their own, and only recently, a symbolic vehicle for social values. Consider, further, how three personal elements provide some heart and muscle to the study of leisure.

To be Jewish is to be concerned at the core of freedom, transplanted into leisure as opportunity, choice, accessiblity. That, to all minorities, is the end of struggle for what it is "We shall overcome" slavery, long hours of

labor, lack of fresh air, lack of time to be with family, to fish, to be with friends, to read, to daydream. It was the economist John Galbraith who said not long ago that to the rich the work ethic is intended for the poor. That is what "we shall overcome".

To be a musician is to be at the heart of the perennial issue of personal growth, expression of self, sensitivity, controlled skill. To be at once a musician and a sociologist holds the unique advantage,
in Arthur Koestler's terms, of "bi-sociation", of bringing to bear on a single issue the benefits of two dimensions or ways of thought;(14) in this case, rather than thinking of the left brain and the right brain, I prefer the traditional terms, the spheres of subjectivity and of objectivity.

Finally, to be a teacher-scholar is to be at the heart of the perennial issue of both exploration by the mind and articulation by communicative signs and symbols; his role is to uncover, test, codify, transmit, understand.

These, then, are criteria for leisure, now amplified from a personal to a universal dimension: accessibility, creative opportunity, understanding of <u>self and society</u>, and I submit them for your consideration and application to Nash and his colleagues. An assessment of leisure from these perspectives calls upon many disciplines: access and freedom call upon political science; creativity as an area requires psychology, history, philosophy as a minimum; understanding of ourselves through leisure demands the skills of all the social sciences and all humanistic intellectuals. That is the reason that the future of leisure and recreation leadership demands a breed of students and field workers who are educated. Conversely, there will be needed the scholars from other disciplines who have absorbed your passions and understand what you are doing. As an example, I draw upon the best writing I have thus far encountered in the massive Survey of Literature of the President's

Commission on Americans Outdoors, an essay by a philosopher at Colorado State University, James Rolston II.(15) Some of his writings in other sources -all about his views of nature - are in his book Philosophy Gone Wild: Essays in Environmental Ethics, his essay in a journal called Garden, "On Behalf of Bioexuberance", and "Beauty and the Beast: Aesthetic Experience of Wildlife", in a collection of essays.(1) How well Rolston combines our criteria - accessibility, creativity, understanding - in this paragraph from the Commission volume:

> "Aesthetic experience indoors is the experience of art - a painting, a statue, a symphony, Chippendale furniture. One appreciates artistry. Art objects have their frames, their pedestals; symphonies and plays are on the stage and fine furniture is placed with interior design. Outside, everything is different...nothing is framed; nothing is on stage, nothing is designed. The participant is in the midst of it all, surrounded by plain or forest, or standing high on the edge of the canyon. Even when observing the mountain on the skyline, the scene runs right up to our feet. Persons are challenged to do their own framing, to select what dimension of the scene to admire, how to respond to organic forms or geomorphic processes, to wind and water, smell and sound. Americans outdoors are not an audience, not beholders of a programmed performance. They go outside to see what thrills, expected or unexpected, spontaneous nature can arouse."(17)

I cannot resist bringing you another paragraph from this provocative essay, as Rolston writes:

"Nature generates poetry, philosophy and religion, and at its deepest educational capacity, Americans are awed and humbled by staring into the stormy surf or the midnight sky, by overlooking the canyon lands or by an overflight of migrating geese. If we must put it so, nature is a philosophic resource, as well as a scientific, recreational, aesthetic or economic one. Encounter with nature is a cradle of spirituality. The significance of nature is one of the richest assignments of mind, and this requires detection, imagination, participation, decision. The great outdoors works on the recreationist, soul, as well on muscles and body."(18)

Do you, as leaders unto the inside arts and the outside nature have that "detection, imagination" that Rolston asks of all participants? For within your profession it is not enough that you see the unfolding of the future in such terms as the momentum of the past, or your reactions to technological and social breakthroughs, or even from your sense of values; nor is it enough that you bring to it such criteria as the principles of accessibility to leisure opportunities for everyone, a goal of creative growth, or a better understanding of oneself and the world. 'The ultimate category and tool of your work is, and in Nash's time it was, the person you are, not what you bring into your mission as leaders, but whom you bring. Expert you may be in techniques of management and programming. Who else are you? Do you know what is going on in the world? Are you concerned and informed about the national campaign now under way? How well would you do with the list of basic names, places, books, events that Hirsch provides in his book, Cultural Literacy?(19) What is the Talmud, the Koran, or the basis of other religions that you own? Do you read the New York Times, or have you

settled for USA Today or TV newscasts It is you, not J.B. Nash who moves into a new America with two ears, two eyes, two sides of the brain. Theories of the past and future aside, it is you as a whole - or as half a person who has an impact on the year 2000, your century, and perhaps even mine.

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A LEISURE SOCIETY: IDLE DREAM OR VIABLE ALTERNATIVE, ENCROACHING MENACE OR GOLDEN OPPORTUNITY

J. B. Nash Scholar Lecture

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A LEISURE SOCIETY: IDLE DREAM OR VIABLE ALTERNATIVE, ENCROACHING MENACE OR GOLDEN OPPORTUNITY?

"The machine liberates. True."

"The machine frees. True."

These are the opening words of the first and again, the final chapter, of J.B. Nash's memorable work, Spectatoritis (1932, pp. 1 h 265). Each time, a question follows: "But for what?" (Unless otherwise indicated, all quotes are from Spectatoritis).

There is an ominous ring to this question, implying the potential for good but, alas, also for evil. In 1932, the machine offered much promise. Prior to then, our "twenty-four-hour day could be roughly divided into two parts - work and recreation". But now, life was going to change. "Now, man's time must be considered in terms of three parts: his work--vocation, his re--creation--recuperation, and his time for creative arts--avocation or time to express his voluntary wants" (p. 7).

Nash recognized the significance of the opportunity of making use of newly gained time, attained through newly gained slaves. Not just the twelve slaves available to each Greek citizen, but "from fifteen to twenty per individual" (p. 4) or as Kaplan (1960, p. 295) estimates a little later, about ninety per average middle-class home in America. The machines were to constitute the slaves.

That was 1932; it is now 1989. What happened? Where are my slaves?

It is true, I wrote this paper on a computer, a printer typed it for me, and a Canon PC-25 made copies. Has that increased my avocation time? Or has the computer, in fact, invaded my home, made me spend many more hours staring into its dimly lit reproduction of my thoughts, and cut down on time spent with

my family (if I had one!), or on so-called avocation time. Have I become slave to the computer?

The average American household is now a two-income family; both husband and wife work. How much is that a function of the tons of machinery acquired, and the payments for purchases, interests and repairs that often keep the couple just one step ahead of repossession and ruin? Have they become any freer?

Medical costs have skyrocketed, and for many reasons. One is the use of highly sophisticated and efficient, but also highly expensive machinery. How many Americans have become impoverished by these costs or else just had to do without the freedom to avail themselves of these services? Is that freedom?

The list of examples could go on. And the answer seems clear. The machine liberates: False.

But let me not be misunderstood. I am here to fame Nash, not to defame him. Nash fully recognized the essence of the opportunity that the machine offered: the ever-increasing freedom for an ever-increasing proportion of the population to engage ever more in meaningful activity. But this was fifty years ago and Nash was responding within the limits of his time.

Nash knew that the machine, qua machine, does not liberate. Why else his question? Why else his fear? The hammer can be used to build a house, but also to kill. The machine provides the opportunity, "avocation, leisure time for creating" (p. 97). But instead of creating, Nash foresaw what could happen and to a large degree, did. Robert Hutchins (1970) poignantly expressed it years later:

More free time means more time to waste The worker who used to have only a little time in which to get drunk and beat his wife now has time to get drunk, beat his wife - and watch TV.

Instead of turning into "doers", people tended to become spectators. They fell victim to spectatoritis, and that was before TV even existed.

Nash's essential insight was not the mere identification of a disease, which had been around for centuries, but the recognition not only of the challenge but also the emptiness and danger of free time. Free time (unless you do not have it!) is neither good nor bad, by itself. It is neutral and takes on its value through the use one makes of it. Nash repeatedly stresses that it is the conditions under which you experience free time that make all the difference. "Leisure signifies freedom" (p. 97), and he leaves no doubt that by this freedom he means a certain state of mind, not just the mere physical ability to do things (e. g. , p. 98). He also lists a secondary critical condition, namely intrinsic motivation. "The interest in doing must always remain in the activity itself. It is the act which must challenge" (p. 258).

Thus Nash not only realized the value of leisure, but also succinctly identified its essential components. What troubled Nash were the chances for leisure, being aware of the negative view that Americans tend to have of leisure: "America has despised it" (p. 3). Yet, he states hopefully that ". . . America, as well as the whole world, is beginning to realize its age-old want -- leisure" (p. 1).

Let us pursue that thought. Nash, regretfully, did not go far enough. He did not stress, make fully explicit, his jump from leisure as free time to leisure as a state of mind, even though throughout his work he clearly proceeded on that assumption. Failing this left him stuck in his trichotomy of time: time

for vocation, recuperation, and avocation. Had Nash moved to a state of mind model, he would have recognized that leisure may emerge, or not emerge, in any of the three time periods, and not just during the third one. He would have recognized the need for a consistently applied redefinition of work. He does, at times, use the term drudgery instead of work, when referring to its negative components. But when he states that "Art which has lived is largely the record of men's work" (p. SO) and that "the greatest opportunities for creation lie in work" (p. 64), he seems to forget that what the pyramids, the Coliseum, and other notable artifacts mirror most vividly is backbreaking drudgery. For the majority of people work still is drudgery.

But there is hope. By 1989, we have come a long way. It is time to change our conception of what is possible. We no longer need to accept the age-old belief that "most men will have to work" (p. 8,9), or more precisely, have to engage in drudgery. Or that most people will have to spend a third or more of their time, of their life, in the pursuit of making a living. We must come to understand that

> Work - or to be more precise, human labour - as the vehicle for attaining the good society; and the good society defined as one in which everyone works, is indefensible in view of what work means and has done to most people, and in view of the societal difficulties caused by dependence on human labour as a solution to the problems of the modern world (Macarov. 1988, p. 9).

Given the machine, modern technology, a progressing science and we must add, given a future, the day is near when most men and women will become obsolete, unneeded and useless, as workers in the fields and factories, and as providers of basic subsistence goods and services. Truly a condition to look forward to and jubilate!

So where are the festive spirit and the great expectations? Nowhere. Did either of our presidential candidates even hint at such a possibility, at the opportunities that we as a nation, as a world, could strive for? It is truly pathetic. All we heard were further promises of jobs for all, as if that were something to celebrate.

We live in a world that has turned the truth upside down. Nineteen-eighty-four has arrived and passed, and we never even noticed. We blindly accept whatever we are told, by politicians and others; we hardly ever question underlying assumptions. And the most tragic aspect is that "leisure" no longer is a want, a desired and ultimate goal of our society.

Let me turn first to the second dichotomy of the title of this paper, encroaching menace or golden opportunity. The fear of "leisure" is real, in the sense that it exists among us. The preachings of the Protestant or work ethic, and by extension, the spirit of capitalism and strangely communism too, have permeated our thinking and our basic belief systems to such a degree, that even just questioning the value of "work" or its sanctity, is met with steadfast resistance, vigorous protests, and if seriously pursued, vehement counterattack.

Yet, the fear of "leisure" is justified <u>only</u> if leisure is equated with free time. If that is all that is meant, if a leisure society stands for a society that venerates free time as a social and moral goal, as time open to all and every licentiousness, with no restrictions on what is essential to human nature and to keeping nature's opportunities open to all, yes, than a society of leisure would be a disastrous event and one to be avoided under all circumstances.

If, however, leisure denotes that precious stateof mind that is characterized by perceived freedom, then leisure and a leisure society is once more restored to a want, in fact, the ultimate want. A leisure society, by

definition, becomes one that provides the human race with the opportunity to realize its potentials.

An empty phrase, worthy of our recent presidential candidates, or a meaningful statement? What does a leisure society imply? It is one where people are freed from the necessity to spend the greater part of their lives providing for subsistence needs and freed from the worry whether they always will be able to do so. The necessities of life, in a leisure society, are guaranteed to every citizen, regardless of race, religion, sex, age, or any of the other usual criteria of discrimination. Most importantly, however, that guarantee is not tied in any way to the need of holding "a job", because such a need no longer exits.

Would people be working? Yes, but "work" now means meaningful activity. That work, to the degree possible, is being carried out without coercion, freely chosen. Much of such activity is self-rewarding, that is, intrinsically motivating. It is the kind of activity that has motivated humans ever since they became human: the search for knowledge, for beauty, for social understanding and optimal cohabitation, for self-improvement through competition with oneself and others, for physical and mental fulfillment and play. But much of that activity is also drudgery, but drudgery voluntarily engaged in: long hours of continued activity, exposure to danger and physical harm, even endurance of pain and suffering. If you feel that all this sounds unreal, just think of the polar explorer, the mountain climber, the artist, the researcher, who all willingly accept much drudgery as part of their endeavors. Even sports was once, a long time ago, carried out for the love of "doing" rather than the love of money!

The mental states in which the above activities are carried out may all be conceptualized as leisure, ranging from pure leisure, through work-leisure to

job-leisure (see Neulinger, 1981). Not all of life, of course, can be leisure; sometimes non-leisure is actually sought for and some parts of life must remain so forever (Neulinger, 1986). Certain activities must be done, whether we like it or not, and volunteers may not be easily found. According to my paradigm, these non-leisure activities would range from pure work, through work-job, to pure job. The point is that a leisure society, in contrast to our present one, would have as its pronounced aim keeping non-leisure activities at a minimum.

Are there really reservations about such a society other than whether such a society could be viable, could be more than an idle dream? Unfortunately, there are and they become visible when we address the second dichotomy of my title, idle dream versus viable alternative. Let me turn to that next.

The realizability of a leisure society, as described above, rests on two conditions, one technological feasibility and the other human nature.

My position, in each case, must remain a declaration of faith. I cannot state unequivocally that modern technology will be capable of establishing the economic base for a leisure society. But I am convinced that it can. I cannot state unreservedly that human nature will channel us into a leisure society rather than into more centuries of obsolete struggle between nations, or worse, into atomic or other universal disasters. But I firmly count on human nature to strive towards fulfillment rather than depletion and eventual demise, in spite of all the negative signs surrounding us.

A leisure society will not come on a silver platter. We shall have to work hard toward its realization. Ironically enough, leisure education will need to become mandatory, just as job education has been in the past. Most people have never experienced freedom from want. Those few who did, the

elite, have had the privilege of leisure education at least since the time of the Renaissance, the involvement in liberal arts and sciences as a search for beauty and truth, without the need for application. But for the majority, education has meant learning how to make a living, training for the efficient production of goods and services. Peruse any recent education supplement of The New York Times as evidence. The very essence of education seems geared towards making money. Ironically again, this shift from ends to means may have helped greatly in getting us to the point where a leisure society is a technological and economic feasibility. But once this state has been attained, an awful lot of unlearning is required in terms of attitudes and ultimate values.

Promoting the leisure society runs into most serious resistance. First, by those who are the present elite, who already live the life of leisure and have no desire to share that life with the rest of us. Second, and that seems the majority, by those who misunderstand the nature of a leisure society. The myth that one's job is, what makes life worth living, dies hard. The biggest task of leisure education is the explication that leisure lack, not the absence of a job, is what deprives people of human dignity (Neulinger, 1984b).

As Macarov (1988, p. 11), elucidating a French. student demonstrator's slogan, puts it:

> Our emphasis on work makes us ugly - us in the personal sense, as we fight to get and hold jobs; as we try to rationalise demeaning, meaningless and harmful work; as we engage in time-wasting activities at the workplace; and as our lack of satisfaction at work affects our non-work activities and attitudes. And us in the societal sense, as we stigmatise and penalise no-workers; as we resist the technology which has the potential to offer us more freedom; as we engage in dangerous and/or

polluting make-work activities; and as we use unemployment as a deliberate policy device.

Resistance to change is, indeed, very deep. We cannot approach this issue without first clarifying our concepts. And rather than proceeding with arguments that will change no one's belief, let me close with a brief fantasy from a book I am presently working on. Pondering our reactions to this fantasy might help resolve some of that resistance.

This is not an experiment, so I will tell you beforehand the kind of reactions I generally obtain. I have classified them three ways. One, there arethose that concern themselves primarily with economic and technological feasibility; reasons why this fantasy is unworkable. Two, there are those that deal primarily with the negative consequences of not holding a job, the presumed inability of people to handle such a condition, the negative consequences of excess free time. And finally, there are those whose prime concern is how one could turn this fantasy into a reality.

Do I need to announce that the number of people who have that third reaction is minute. People spend hours discussing why this fantasy is flawed, why it can never work, why they would not want it to work, rather than even for a moment considering how it might be realized. In addition, these discussions tend to get quite emotional, full of anger, if one persists too long. If I see a failing among the leisure profession, and I include myself in that group, it is that we have done little to bring about a different outcome. We have not and we still do not proclaim leisure as the ultimate good and <u>leisure lack</u> (Neulinger, 1984a), the absence of leisure, as the ultimate problem of our time. Given the prevailing false dichotomy between leisure and work, and the fact of their potential co-existence, we must not restrict ourselves to discussions of leisure but engage as much in discussion of work. Our first step must be a

meaningful and consist use of the terms leisure, work, and job. And here is the fantasy!

Musings

90% unemployment: Nightmare or Blessing?

Eve Smith heard herself say, "why not? Let's give it a try." The man from the Department of Creative Technology (DOCT) had left, leaving Eve in a somewhat skeptical frame of mind. But then again, it all sounded quite reasonable.

Eve owns a shoe factory. One thousand of her workers are directly involved in the production of shoes, at an average pay of ten-thousand dollars a year or a yearly payroll of ten million. She produces one million shoes (i. e. , pairs) per year, which she sells for thirty million. The differential between total sales and payroll (twenty million) takes care of other expenses and profits.

The man from DOCT had suggested that she install a computer controlled robotic system, that would enable Eve to lay off ninety percent of her work force, that is nine-hundred workers. Output of shoes would remain the same, one million per year.

Eve would turn over the salary previously paid to the nine hundred workers (that is, nine million) to DOCT. They, in turn, would keep ten percent ($900,000) of that amount to pay for the development of the robotic system and put ninety percent ($8,100,000) into a Guaranteed Income Fund (GIF).

The nine hundred laid off workers would be paid ninety percent of their previous salary from GIF,. either indefinitely or until they chose to seek other employment. If the latter, any negative income differential would be supplemented by GIF.

As far as Eve and her profit picture is concerned, nothing would change. She will have as many shoes to sell as before and if anything, have much fewer labor and production problems.

Nine hundred workers, human beings, will be freed from the necessity of wasting their time making a living. They will be able to develop their or their children's capabilities, skills and talents or, if they desire, work for the betterment of society at large. They will be given the opportunity for leisure education and/or training, as desired and appropriate.

The man from DOCT mentioned other alternatives for distributing the benefits of this technological development. For instance, instead of freeing nine hundred workers totally from job obligations, the number of hours worked might be reduced or the number of free days increased, for all thousand workers. Experience will tell, which of any number of methods might be best.

Just then Eve heard a faint ringing, as of a far away bell. Then it became more insistent. She opened her eyes, realizing that she had dozed off. Had it all been a dream?

The phone kept ringing. It was her secretary. "Ms. Smith, there is a man here to see you. He says, he is from a Department of Creative Technology and he would like to discuss a proposal with you. Shall I send him in?"

(From Neulinger, J. A chapter from a book, in preparation.)

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MORAL LEISURE: THE PROMISE AND WONDER

J. B. Nash Scholar Lecture

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Moral Leisure: The Promise and Wonder

The ability to note change, as part of human experience, is a universal. Yet recent world events promise to make this past year especially memorable. In reflection, our collective memory is shaped by actions both within and beyond the control of people.

The weather brought Hurricane Hugo and a San Fransisco earthquake which struck at the start of the third game of the World Series and killed 67 people. The 11 million gallons of oil spilled in Prince William Sound, Alaska will not be soon forgotten or cleaned up. We think nearly 50 million people died last year and more than 135 million babies were born. Malcome Forbes, the magazine publisher died, but not before giving himself a 70th birthday party in Tangiers. He invited 700 guests at a cost of two million dollars.

Events in the Soviet Union, Hungary, Poland, East Germany, Czechoslovakia, Bulgaria and Romania forecast the emergence of a new Europe. The European Community will begin free trade in 1992 and the purpose of 40 year old North Atlantic Treaty Organization (NATO) to provide military support for Western European allies, becomes less essential.

The world is changing at such an accelerated pace one can only wonder if school teachers can rely on textbooks to teach our children anything but the way things used to be. Television, radio and computer networks bring news of these changes to us so quickly that it has become impossible to rely on the printed newspaper as a definitive source of current events.

Jay B. Nash, born on October 17, 1886, would be 103 years old today. We can only imagine what he would be doing and thinking about had he lived to 1990. Based upon his writing, we can with confidence, predict that he would be calling us into action, to become part of world events, compelling each of us to consider how we can use the relatively few days of our lives to advance the public good.

Each of us, as individuals, have the freedom to choose a life spent in front of the television, watching the world change before us, resting on our certifications, tenure, and accreditations or we can choose to go beyond what those around us say is the good and shape the future. In the moral sense we ask ourselves, if we should live to see our 103rd birthday, what will we have done to address the serious need to do good in our time?

In a like way, you may recall the now famous challenge issued by Apple Computer genius Steve Jobs to John Sculley, who at the time was the president of Pepsi-Cola. Jobs was trying to convince Sculley to leave Pepsi and join him in the business of computers when he asked, "Do you want to spend the rest of your life selling sugared water or do you want a chance to change the world?" (Sculley, 1987 p.90).

In essence, it is this idea, the role of the individual as a reflective initiator and agent of change, that I ask you to consider.

Heritage of Concern

The moral imperatives that drive the study of leisure are imbedded in the ideals of participatory democracy, personal freedom, and human potential. These are imperatives which may be uniformly embraced without regard to cultural background, orientation to profession, or political ideology. Yet it is not adequate, from a moral point of view, for any field of inquiry to rest on its assertion of virtue. People, and the ideas they wish to represent, are compelled to act in ways that evidence and advance the moral imperatives they wish to be associated with.

Those in the fields of leisure and recreation have historically taken great pride in actions to advance the public good. The contributions of the early founders of the profession include the creation of urban playgrounds for immigrant children where the moral meaning of play was inextricably joined with the ideals of participatory democracy. These same individuals worked to support the settlement house and progressive school movements of the early 1900s. This study of American history also reveals the development of youth serving agencies, creation of national parks and protection of open spaces. During the Depression, leaders in the field of recreation supported the New Deal and its many "make work" programs. The Federal Emergency Relief Administration, Works Progress Administration and Civilian Conservation Corp enlisted thousands of volunteers and professionals who constructed recreation facilities and developed recreation programs and activities.

This history, dating back more than 100 years, is rich with both ideals and actions. The moral imperatives that attracted Jane Addams, Joseph Lee, Luther Gulick, Stephen Mather, George Butler, George Hjelte, Charles Brightbill and Harold Meyer to support the recreation movement were tied to the issues of their day. As a result, one who studies this history cannot help but sense the strong feelings of pride these individuals took in the contributions made toward the creation of a higher social order. In summary, the early years of the recreation, park and leisure service professions were marked by the creation of institutions and social structures designed to support the clearly defined economic, political, and cultural agenda.

However, over the past 20 years the complexities of American culture have made the defining of public agenda problematic. Major shifts in the culture brought by civil rights, human rights, technological innovation, the "cold war," and the wars fought on battlefields, including those in Southeast Asia and the Middle East, have created a more global and complex world. Perhaps due in part to the growing awareness that we live in an evolving global culture, the past few decades have not been marked by significant advancement of a moral agenda by those in the recreation, parks and leisure service fields. These changes in social structures should not be considered the primary cause for the decline of these professions in shaping an agenda rooted in moral meaning. A more important source of the problem may be found by studying what has been happening to the fundamental structure of recreation, park and leisure services as a unified field.

As a result of ongoing work across this field, it is now becoming more clear that the value structure which has presumed to unify may no longer be sturdy enough to support the diversity of interests and missions. Those in parks

are committed to fighting for clean air, conservation of resources, protection of wild lands and the ecology essential to support all forms of life. Simultaneously, many municipal recreation and park agencies, faced with the realities of financial reorganization, are working to find the funding essential to the continuation of culturally sensitive service delivery to an increasingly diverse clientele. Clinically oriented therapeutic recreators are preparing for written examinations as part of progress made toward credentialling, while academicians in higher education struggle in finding ways to recruit and educate highly capable and energetic students with the capability of assuming the next generation of leadership.

This quality of diversity is only a problem if a common set of unifying values is unclear to the practitioner and the public. It is, for example, a problem when those in atural resources find little to jointly study or even discuss as a matter of mutual interest with those in community or clinical settings. The degree to which organizational and conceptual diversity is a primary source of moral alienation, is the degree to which the field needs to accept the possibility of conceptual reformulation. Is it possible to continue to think of these professions, with their proliferation of specialities, as realistically united under any particular banner? This question seems especially relevant should we be interested in knowing more about the ways in which recreation, parks and leisure, as intellectual inquiry and fields of public service, are unified. It is at this juncture where study on the question of moral leisure has utility; for it is through study on the moral philosophic that we hope to find a common moral mission and mutuality of virtue.

Moral Leisure

Leisure is more than time...it is the freedom to choose how one "ought" live.

What "ought" I do?

What "ought" I be?

What "ought" I become?"

These are questions of personal reflection that precede the act of leisure.

The ideal of leisure rests at the core of the recreation, park and leisure services fields. Leisure, as a conceptualization of freedom, individual liberty, creative expression and developer of human potential, represents the virtue in professional action. It is toward this end, the celebration of leisure, that the potentiality for shared moral meaning is evidenced. However, this commonality of like-mindedness cannot be wished. Commonality of moral meaning is evidenced through both thought and action.

The classical and well established conceptualizations often attributed to leisure in our textbooks, journals, professional meetings and popular culture have increasingly less to do with the lives of most citizens in this and other social orders. There is all too little evidence to support leisure as either a field of study, a professional field of service, that joins public agenda in a timely and rigorous way.

Leisure has been thought of and studied from varied perspectives and in numerous ways. The contributions of numerous scholars have provided thoughtful contributions to this inquiry.[1] For some it is defined as a state-of-mind, a way of living or type of experience. For some it is delimited to a period of time, while still others, including those in labor and economics, view it as a commodity or specific types of activity. We therefore know it as leisure activities, leisure time, as well as psychological experience. There are also leisure villages, leisure magazines, leisure amusements and the unforgettable leisure suit. People take leisure time, play golf for leisure, retire to a state of leisure, and complain that they never have enough of it. This thoughtless use of the word has had a pervasive influence on the field of study. Despite all of the professional meetings held, research studies completed, and scholarly journals published, the promises of the early days, where public support and professional understanding were high, have faded. I think it was the leisure suit that broke the meaning of this wonderful word. Like the last straw on the back of the camel, the leisure suit was an insult that made those to follow of no particular consequence.

Is there no hope for recovery of the word? In my view, recovery is possible. But for the recovery to occur, a vision is needed that can be joined by the public along with the collective professions. The type of vision to which I am referring attracts people like the young J.B. Nash, who devote their lives to its

[1] Scholars to include in this category are Charles Brightbill (1960), Sebastain de Grazia (1962), Max Kaplan (1975), Seppo Iso-Ahola (1980), James Murphy (1981), John Neulinger (1981), John Kelly (1987) Thomas Goodale and Geoffrey Godbey (1988), and others.

serious study. A life that others, without orientation to ideals and values, are unable to experience and therefore understand.

In consideration of the diversity of interests across these fields, this search for meaning will hold promise only so far as it focuses on the naturalness by which this phenomenon occurs. Again, the meanings cannot be wished or invented. This idea for which we search, if it is to reflect human condition as it must, is simply part of our experience and therefore available for discovery and explanation.

To illustrate this concept of naturalness we could select most any of the things we know and love in the world of human experience. For me, my thoughts have turned to snow.

I live in New England. a part of the world where there is snow during the winter months. I recently had the occasion to shovel snow from my driveway with my daughter. The first snow that fell was quite wet. It stuck together and easily formed into snowballs and snow sculptures. As often happens, in my part of the world, the snow kept falling and within a few hours I was out again with my daughter shoveling snow from my driveway. This time the snow had changed. It was light and dry. It was not possible for us to make snowballs and snow sculptures.

The snow had changed. Those who shovel snow and make snowballs know what I am describing. Yet, to the newscasters, weatherman and most citizens who watched the snow, what had fallen over the course of this time was simply snow. But to those of us in it, there is more than one kind of snow. Eskimos and others who live in winter climates not only know the difference, but find the necessity

for creating specific names for what many of the citizens in Massachusetts routinely call snow.

Observations of this kind bring to question the rationale for attributing so much meaning to words which, as natural occurrences, vary so significantly. This is particularly important when the consequences associated with variable meanings affects our actions and experience. In the world of children and snow, the difference is in knowing whether it will be possible to build a snow fort or not. In the realm of leisure, the difference could be time spent in the study of Aristotle's Nicomachean Ethics or a night of dinning and dancing.

The problem is therefore much greater than it may first appear. The issue is not fundamentally semantic. And as an observation, it is not easily dismissed by assuming that all experience associated with leisure is for the good. While we may be able to live quite well calling all of snow, snow, I argue that all of what has been called leisure is not of equal virtue.

To illustrate, most among us will agree that leisure has embodied within it the essence of liberty and freedom. From the Latin word, licere, it means to be permitted, freedom from occupation. It is here, within the context of scholarly inquiry and professional life, that we may begin the pursuit of moral meaning.

A basic principle of liberty, articulated by John Stuart Mill, in his essay, On Liberty, asserts,

> "...the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a

> sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinions of others, to do so would be wise, or even right." (Reiser, 1977 p. 186)

Mills reminds us that our personal freedom and liberty extends only so far as our action interferes with the welfare of others. At the point where there is interference, we are compelled to stop. Furthermore we are compelled to stop the actions of others who interfere with the freedoms of others.

One ought not, in a moral sense, be accepting of all actions of individual freedom as holding equal goodness. Swinging one's arms as an act of free expression has limits. In a like way, we ought not accept all that may be considered leisure to hold equal goodness. Knowing that an activity experience is freely chosen, during "leisure" is pleasing to self, is not sufficient in determining moral acceptability. Acts which we know interfere with the rights of others can, and in a moral sense ought, be viewed differently than those acts which support the rights of others. Crimes where there is injury to an individual, while the perpetrator claims a pleasing state-of-mind having completed said act, are in no way consistent with attributes of leisure assumed by the field. Who among us would want to use the word leisure to characterize criminal acts? Yet, if one were to read some of the literature in the field it would be impossible to disqualify criminal acts from the conceptualizations of leisure presented. Taken out of their natural contexts, the meanings associated with recreation experience and countless activities freely chosen during unobligated time are fundamentally valueless ideas. Those who read in this literature can easily find evidence of authors who do not struggle to discriminate

against the destructive and morally unacceptable acts of personal freedom that may affect self and others.

In contrast, and by example, it would seem reasonable for this field to publicly support efforts to prevent the abuse of alcohol and drugs. However, such a position may not be believable or even possible until there is publicly recognized thoughtfulness by the profession on values associated with the moral meaning of leisure. One can only imagine the extraordinary conversation a beginning student, armed only with a valueless notion of leisure, stated in terms of time, activity or state-of-mind, would have with an addict who claims to use drugs as his form of leisure expression. Too often I am afraid the student, unable to discern the position of the profession at such critical times of thoughtfulness, is without the moral meaning provided by the early history of this field. If we are to believe that addiction to drugs denies individuals' personal freedom of choice and destroy human potential, thereby obviating the ideal of leisure, then we ought take action against addiction and instruct our students to follow.

For some, taking such positions creates problems. Based upon the belief that personal freedom is best left unexamined, thoughtfulness on questions of "ought" are not part of their professional lives. Yet, I cannot imagine such individuals finding comfort in the study of leisure. For it is in the examination of leisure that one is compelled to recognize the moral philosophic question of "ought." Leisure is the occasion of ought in that it has no single form or virtue. It holds only possibility. In leisure, one encounters the existential meaning of life where the assertion of one's will defines the substance of their life. What I choose to do with leisure, in the moral sense, marks my past, my purpose and my future.

On this occasion, it is particularly relevant to note that J.B. Nash had no problem with this idea. Approaching this lecture required my revisiting of J.B. Nash. I had studied his writings during the course of my education and I also encountered his influence upon professionals who had known him as their teacher. Among the most enduring influences of J.B. Nash was his strong character and his firmly stated belief that one not only could, but must, distinguish on the basis of values between various uses of leisure.

In the presentation of his well known triangular figure, "Man's Use of Leisure Time," he places in hierarchy levels of leisure. At the lowest level are acts performed against society. Next higher, but still without virtue, are acts detrimental to self. The four levels to follow, in order, are "spectatoritis" type activities, emotional participation, active participation and the highest level which he calls creative participation. (Nash, 1960) In making this presentation, he asserts:

> "There is a wide scale of values to be applied to the activities chosen for one's leisure." (Nash, 1960, p. 93)

To my review of history in this field, J.B. Nash stands as a distinguished voice compelling those around him to think more critically about the use of leisure. For him, it was not only a call to participation in life, but an essential opportunity for personal growth and development.

Nash lived with colleagues and a public that believed in the positive possibilities of leisure and recreation. This belief was strong and largely

without question. A kind of logical positivism seemed to pervade those times which gave occasion to speculate on the possibilities of a leisure society.

Again, the world in which we live today is complex and rapidly changing. And while the moral philosophic questions of "ought" endure, the possibilities for creating a leisure society are in need of reconsideration. None the less, the demand for living a virtuous life, one characterized by moral reflection, is unabated. The call for moral leisure could not be more compelling today than it was in the days of J.B. Nash.

The Promise

There is, by necessity, a social contract that each and every profession makes to the society in which it lives. That contract, written on the soul of the professional, contains the moral imperatives that promise to benefit the citizens of the society. The extent to which these imperatives are embraced by the public determines in large measure the virtue of the individual and the collective group. It is a contract dependent upon mutual consent.

In a practical way, and as a point of moral reflection, there is an obligation to ask what this field has been doing to advance the public interest. Local and world news, reported each day, provide an ample framework for the assessment.

In our communities, we are struck by the need to attend to the problems and conflicts of homelessness, poverty, abortion, violence in the streets, drug abuse and gun control. Globally, we care about apartheid, the events in

Tiananmen Square, our fouled seas, air pollution, the dismantling of tha Berlin Wall and the end to the cold war. Peace is breaking out all around the world yet our children are afraid to play in their neighborhoods. As a result, many don't know how to jump rope, or play 4 square, and they don't know the other children they are growing up with because they don't play outside after school. Many adults in our urban centers are afraid to walk in their parks after dark. One of every fifth adult in this country is illiterate.

The promises made by this profession more than 100 years ago are still in need of keeping. Systemic economic, social, cultural and political problems associated with violence, racial and ethnic discrimination, and poverty still manifest themselves on our streets. The promise was no less than working toward the creation of a better world. There were even forecasts on the possibilities of a leisure society.

The Wonder

In Book A (1) of Metaphysica, Aristotle explains that after the utilities of life have been invented, men first began to have leisure. "That is why the mathematical arts were founded in Egypt; for there the priestly caste was allowed to be at leisure." (McKeon, 1968, pp 690-691)

Imagine with me, what that act of wonder may have been like. Egyptians asking about their world, without the press of utility.

> "Do you see that tree over there?
>
> "How far do you think that is from here?"
>
> "What do you mean by far?"
>
> "The space from here to there."
>
> "Do you think it is further away than the one over there?"
>
> "How shall we decide which of the two is a greater distance?"
>
> "You walk in that direction and I will walk in the other and we shall see who takes more paces."
>
> "But your pace is not the same as mine."
>
> "How shall we determine which pace to use as the rule?"

And so it continues. The act of wonder. The act of creative transcendence. Taking a leap into the unknown, without the press of utility and restrained only by the limits of human potential and reflective morality. It is here in acts of creative transcendence, where the courage of human experience is called to reach

beyond its known limits, that the future becomes possible. To me, this is the essence of leisure.

Perhaps the most fundamental of purposes in the study of leisure is directed at understanding the prerequisites for the experience of wonder. What is it that enables and precedes wonder?

As a qualification, wonder, as leisure experience, is not available to all. Small children, without experience in the world, can no more easily understand this type of wonder, than they can understand the concept of political freedom, economic independence or the realities of living in their own adult anatomy. Nor is this experience possible for those who, because of intellectual inabilities, or health and economic conditions, find themselves overwhelmed by temporal experience, thereby superseding the essential process of personal reflection. Having now set some boundary for the idea, the stating of what it cannot be, it is possible to give some thought to what it is. I ask for your consideration on the following four preconditions to wonder. They are not presented in any hierarchy nor should they be considered mutually independent. For the present, they serve as illustrative points for discussion.

The first precondition is the active deciding to become. In the adult world, we celebrate those who decide to become. In the existential sense, these are individuals who know that they are what they do. As a society, we especially value them as citizens because they shape the world by taking the matters of life seriously and respond in thoughtful action with the intention to improve themselves. These are the people who are influenced by ideas, seek truth, and defend the necessity to abandon what was once comfortable, because they believe in the power of ideas and values. Like Socrates in his dialogue with Creto,

(Church, 1908), there are ideals worth dying for and when we truly commit ourselves to the freedom required to know and protect these ideals we find thoughtful self interest.

In making this point, it is essential to distinguish between those who seek to improve themselves solely on the basis of personal happiness from those who demonstrate by their actions that personal happiness is inextricably tied to the personal happiness of fellow citizens. One, in a moral sense, ought not be happy without knowing and freely paying for the right to be happy. The payment, in the manifest form of ongoing reflection, may never be settled. In this adult world, consideration for fellow human beings is both unavoidable and a privilege. It is the kind of reflection which brings happiness. In this deciding, one chooses to do what is right. What one ought do with their life. This is not a career decision. It is not a major in college.

The second condition is deciding to know. My friend Larry Neal (1983) is right. Leisure has no enemy but ignorance. Not only do the ideas themselves reveal the promise and wonder, but they require study and reflection.

Knowing how to communicate, the actions of literacy, are fundamental to human transactions. While not necessarily fixed in a particular set of cultural tenets, the tools used in human transactions provide the vehicles to mutuality of understanding essential to knowing moral meanings. As a prerequisite, deciding to know is both embedded in the mastery of these tools and the commitment to using them.

The third precondition is deciding to be healthy. This is both a public and private decision. The cigarette smoked in public announces to others that personal health is being sacrificed. A lack of physical conditioning, combined

with overeating, makes an impression of a similar kind. In contrast, when one decides that life is to be lived in the fullness of opportunity, they work to ready themselves for the challenge presented by the unknown. What a disappointment it would be if one were to discover the possibility of wonder but fail to have the prerequisite health to run after it.

The fourth and final decision is deciding to live with less. Searching for happiness through materialism is both vulgar and impossible. Just as one learns that there are limits to the world's resources, one also ought learn that there are limits to what one ought desire in material wealth. The result of coming to rest with this decision is the freedom to know and understand what is present. It is the act of lifting one's head off the desk and looking out at the world. It more fully allows the celebration of family, community, and participation in one's culture.

The kind of wonder to which I am referring is a personal experience that unifies the self in morally reflective and creative action, transcending the limits and utilities of daily living. It is in the teaching, study and reflection that the moral imperatives which drive and unite this field may be found.

What would it be like if an individual were to accept the challenge of moral leisure? I suppose they would take more walks for hunger, volunteer in the soup kitchen, fight the abuse of drugs and alcohol, teach literacy to children and adults, fight with those who discriminate against minorities, and advance the human potential of all individuals including those with the most severe disabilities. They would be a friend to those who advance education and health. I don't suppose they would have a lot of time free of wonder.

Epilogue

Professionalization often breeds a type of excessive bonding and promotion of self that undermines public interest. It may also support overspecialization at the expense of the clientele it purports to serve. However, an even greater danger of professionalization is the timidity which drives the intellectual self into a position of powerlessness out of the fear that others might be offended. Doing good requires a tenacious appetite for competence, energy, and reflection on moral mission.

People can wonder about war, poverty, world hunger, environmental pollution and violence on their streets. Professionals in this field can also wonder whether or not they are working hard enough to advance the public's interest in creating a society marked by personal liberty, respect for humanity, human potential and the wonderment of personal happiness.

If we want a profession of public value it must do more than administer competency tests, accredit university curriculum, engage thoughtless philosophic dialogue and conduct research filled with jargon, statistics and tecnnique. There is simply too much at stake to squander the most unique and vital of all human resources. While leisure, as reflective moral action, does not belong to any particular field, it is within the realm of responsibility for those who study leisure to know its value, and articulate its contributions toward the advancement of civilization.

The refrain of Steven Jobs is haunting. Do you want to spend the rest of your life selling sugared water or do you want a chance to change the world?

In my university teaching it is not uncommon for students to ask me if I commute to work in a single passenger car, volunteer to feed the hungry or recycle my household trash. I like these questions, and I like these students. For they have begun the reflective process that indicates the possibilities of personal growth. Moreover, it is through the asking of these questions that we begin to build our hope for the future.

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PART II: Biography & Quotes

SELECT BIOGRAPHICAL INFORMATION: JAY BRYAN NASH

Harvey M. Jessup

"They must he called heroes, insofar as they have derived their purpose and vocation not from the calm, regular course of things, sanctioned by the existing order, but from a secret source whose content is still hidden and has not yet broken through into existence. The source of their actions is the inner spirit, still hidden beneath the surface but already knocking against the outer world as against a shell, in order, finally, to burst forth and break it into pieces; for it is a kernel different from that which belongs to the shell. They are men, therefore, who appear to draw the impulses of their lives from themselves."[1]

Jay Bryan Nash was born October 17th in the year 1886 in the small farming town of New Baltimore, Ohio. Jay was the youngest of four children born to William L. and Harriet Bryan Nash. His brother and sister were from four to sixteen years older than he and, consequently, were not considered childhood playmates. Grace, the oldest, was followed by Mary and Garfield with a space of about four years between each birth. William L., Jay's father, was of English descent; his mother, Harriet Bryan, was of Dutch ancestry. The farm on which Jay was raised was homesteaded by his maternal grandparents. "He (Grandfather Bryan) and his wife went into the country of Ohio with a yoke of oxen, their personal apparel, and some seeds. My best information is that they were both in their teens." Nash, October 13th, 1955, letter.)* Both of Jay's grandfathers died before he was horn, but both grandmothers lived well into their eighties. Grandmother Nash lived in Indiana, and although he visited her on occasion, it is safe to assume that he was influenced more by grandmother Bryan. (Nash, July 6th, 1964, interview.) In an interview, Jay B. Nash recalled the industriousness of his grandmother, who, like most farm people, rose early, worked diligently all day, and retired late. She read her Dutch Bible every evening, for she had never learned to read English. She was highly skilled in handicrafts, and Nash felt that it was probably she who initially developed his appreciation for hard work and in doing and making things.

As a boy, Jay, as well as his brother and sisters, worked very hard around the farm and had little time for play and recreation. This was

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1. Hegel, G. W. F. *Reson in History*. New York: The Bobbs Merrill Co., 1953, p.40.

very typical on farms around the turn of the century. "The only times I recall that were completely free for recreation were Decoration Day (May 30th), Independence Day (July 4th), and the day of the Sunday School Picnic." (Nash, July 10th, 1964, interview).

The educational background of Nash's parents was limited tc elementary school. They were apparently aware of the need for and benefits of an education, for they did see to it that each of their children completed high schooland attended college. Grace, the oldest, left home when Jay was still a child to attend college and pursue a teaching career. It was probably she, as well as Jay's father, who was most influential in his continuing his education beyond high school and entering the teaching profession. "Strangely enough much direction to my life was given by my older sister (Grace) who died when I was quite young. She was a teacher and she never said, 'If you go to college;' whe alsways said, 'When you go to college.' To double check, she left careful instructions with a cousin to see that I got to college. (Nash, Oct. 13th, 1955, letter.)

That Jay did continue his education is a matter of record. He walked daily to a small one-room schoolhouse in New Baltimore. After graduation from elementary school, he went to Marboro High School in Stark County, Ohio. This school was three miles from his home in New Baltimore, and the only means of transportation was horesback. At the time this was a three-year high school "taught by one teacher interested primarily in Latin and mathematics. (Nash, July 10th, 1965, interview.)

Nash considered his childhood typical for that day, with most of his waking hours devoted to chores and schooling. He felt that his parents and grandparents were hard working, industrious people, who, in disciplining their children were "strict of thoughts--mild in action." The little time remaining from their arduous day was relegated to community activities. The boy hood experiences of Nash were much like those of any other child living on a small farm in the Midwest. He had chores to perfomr and school to attend, and in the little time left over, he played. (Nash, July 11th, 1964, interview.)

In his youth Nash seemed to thrive on activity and loved the "great outdoors." Few, if any, remembrances of indoor or sedentary activities can be found. When asked to reflect on his daily childhood play experiences, he wrote:

> *"I remember the wagonhouse (workshop) where I could make my own coaster (wheels on planks or small wagons), bows and arrows for*

Throughout this chapter original sources--either by letter or personal interview are noted along with the specific date. A further elaboration of the life of J.B. Nash is available in the book, *The Hopeful Traveler*, AAHPERD, 1980.)

hunting. . . skating on a small pond. . . going (sometimes barefoot) to milk the cows on cold, frosty mornings with a faithful dog at my side. . . Sunday School and family picnics were "big days" and I was sometimes allowed to drive the horse and carriage to and from. . . I don't recall that I particularly liked farm work but it seems that play and work mingled on an Ohio farm in the late nineteenth century." (Nash, July 25th, 1964, letter.)

It may be assumed that some of these early experiences had a good deal to do with shaping Nash's philosophy in later years. In some of his talks and essays and in some of the programs that he developed or assisted in developing, this point is reflected, viz., "Man Must Work," "Those Hands," "The Next Fifty Years," his work with the Campfire Girls, outdoor education projects, and community playgrounds, New York University Camp at Lake Sebago, etc.

"My father was a lecturer for the Grange, and one of my earliest remembrances was sitting in the front row of alittle town hall--gazing with admiration at the visiting lecturers. I wanted to be able to talk from a platform. I followed these people down to the small town--at a distance, of course." (Nash, Oct. 13th, 1955, letter.)

One of the lecturers who most impressed Jay as a boy was Russell Conwell, later to become the President of Temple University, who delivered his famous talk "Acres of Diamonds," in Marlboro, Ohio, the county seat. This was one of the famed Chatauqua lectures.* It was probably Conwell's along side that of the other lecturers at the Grange,

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*One important feature of the educational upsurge of these years was the interest in adult education and in the organized popularization of culture. Bishop John Vincent founded Chatauqua iin 1874, on the principle that "mental development is only begun in school and college, and should be continued through all of life." Though the emphasis of Chautauqua was originally on religion, the institution became increaslingly secular, and devoted more and more of its energies to the popularization of literature, the arts, music, and drama. With permanent headquarters on the shores of Chautauqua Lake in western New York, Chautauqua was peripatetic, carrying its message of cultural good cheer to every small twon in the country. With the coming of the movies and the radio, and with a growing sophistication in the rural and small town population of the country, the influence of Chautauqua declined, and it withdrew to its lakeside refuge.

which steered Jay, as later will be shown, into the developement of his most outstanding talent, public speaking. When asked about this desire to lecture before audiences, Nash wrote:

> *"Where this desire to speak from a lecture platform came from, I can only surmise. I do know that after hearing "Acres of Diamonds" I made a great wish or vow that someday I might move an audience by my words as Conwell did that evening. I was the only person for miles around who went beyond the two year high schoolMy parents tell me that I took part in Sunday School affairs, speaking at Children's Day programs, as early as ten years of age, and on picnics and entertainments." (Nash, October 23rd, 19s6, letter.)*

This talent for public speaking was further developed at Oberlin College.

In 1904, Nash accepted a position as a teacher in a one-room school house in Hoghack Corners near Hartville, Ohio. It consisted of grades K through 8, a typical educational arrangement of that era. Nash taught all subjects and all grades and, because people still considered physical education in the school a frill, ". . .nearly lost my job because I carried a ball for recess play." (Nash, October 23rd, 1956, letter.) Though the games were crude in nature, Nash soon came to realize the potential of play as an educative process.

It is apparent that he was also crystallizing his philosophy of life during those early years, as noted in the speech he delivered to the Marlboro Y.M.C.A. in 1905. (Nash, 1905, address to Marlboro Y.M.C.A.):

> *". . .I don't believe for one moment that the present generation is worse than the last. I believe that this is the best day that the world has ever seen, and that tomorrow will be a better day than this. I believe that the stars in their courses were never fighting for the man who is on the right side, as they are fighting today."*
> *". . .What is the trouble? We are going through a time of great transition. We find ourselves as the gymnast, now and then, finds himself.He is swinging from one rung of a suspended ladder to another. There comes a time when he must let go of one rung. For a moment he is in the air. He must grasp the next bar and will, if all goes well; but things are a little insecure for that moment when he is in the air. Now we are having to make such adjustments all the time. The one which we are making now, however, is a little more tense than the ordinary one."*

He asked the same type of challenging questions in this speech that he was well-noted for in his later years.

> *"Would it not be better to show him that society forces some men to such things and that he is a part of society and in a way responsible for such conditions ? . . . Are you going to give him reasons for his attitude or are you going to be arbitrary? . . . Can you not show him that other things are vastly more important?" (Nash, 1905, address to Marlboro Y.M.C.A.)*

His philosophic concern for the useful life was also evident:

> *". . .Now has man fulfilled his duty if he simply does not waste his life in dissipation ? No! He must do something more than this. He must push on and do something worthwhile, something that will help humanity." (Nash, 1905, address to Marlboro Y.M.C.A.)*

Another facet of this philosophy carried through in his lectures during his professional career, when quoting prose or poetry to highlight the points he was making. In this speech he used a quotation from Robert Louis Steven:

> *Then go with me wherever high*
> *The traveling mountains of the skye*
> *Or let the stream in civil mode*
> *Direct your course upon a road.*
> *For one and all, both high and low*
> *Will take you where you wish to go,*
> *And one and all go night and day,*
> *Over the hills and far away.*

Nash, even in those days as well as later in life, was a philosopher—ever-challenging, ever-questioning, ever-causing man to examine himself in the society in which he lives. In his pungent and provocative essays throughout his career, he continued to hurl challenges at professional recreational, physical educators and lay leaders alike: "Can man live in the world he has created? Can man half control his doom? Can America be trusted with leisure? He continually urged man to "accept the challenge" and not to slip into a pattern of sedentary living—to use his creative talents and not to atrophy.

Nash left his teaching position in Hogback Corners in 1906 and entered the Academy at Oberlin, Ohio. This step was necessary to meet the college entrance requirements. This was not uncommon for that day because many high schools were only two or three years in length and many of the pupils did not accumulate enough credits and courses to gain admission meet the college entrance requirements. This was not uncommon for that day because many high schools were only two or three years in length and many of the pupils did not accumulate enough credits and courses to gain admission to a college or university. Hence, pre-college work at prep schools or academies, as well as home study, was quite common.

Here in the opening year, another fortunate event took place. As a sub-freshman, he was assigned to a room with a senior who was a member of the debating team. He went with him to the debate practices and soon found himself on the Academy team.

"Once I remember, because of illness of a member of the team, I publicly debated both sides of the question; and I remember we won both sides. My debating experience was most significant. I was not an orator, but I had no trouble speaking freely without notes or aid of any kind. My side never lost a debate. One thing I remember—for many years I went out of my way to accept any and all invitations to speak on any or every subject. It was good practice." (Nash, January 7th, 1957, letter.)

It was written of Nash in the Oberlin Senior Yearbook that "his fluid voice flowed constantly." That he eventually gained prominence as a public speaker is a matter of record. Indeed, in 1961, as he wrote of himself for the Oberlin Class of 1911 fiftieth reunion journal—"Administrator, professor, dean, sixteen books and many lectures. As in college, I am a man of few words, but use them often." Both at the Academy and College, he participated in football, was manager of the school newspaper, and, most importantly, was a member of the debating team.

At Oberlin, his academic interests did not follow the lines of physical education. Instead, he chose to major in sociology; and that, coupled with his broad liberal arts and Bible background, seemed to flavor his philosophy of physical education in later years. Rather than the scientific approach to physical education, Nash was noted for an approach with more of a sociological implication.

Chance and vicissitudes in the development of one's background are often the factors that cause a person to embark on or follow a chosen profession. When he accepted his first job as a teacher, he was not employed as a specialist in any particular field of endeavor. He was hired as a "teacher," and the subjects for which he was responsible were English, manual training, typewriting, and others. In the first decade of the twentieth century there were few, if any, regularly scheduled recreational programs or classes in physical education. There were none at the high school which employed him. It was consuetudinary for the teacher who liked physical activity, who carried a ball for children to play with at recess, or who played on an athletic team at college,or who was willing to help umpire some game after school hours, to become known as the "physical director" and to become responsible for the program of athletics and physical training (Nash, Emma, July 30th, 1965, letter to author.) Actually, Nash had planned on teaching only a few years in order to earn enough money to put aside to further his education. He intended to do graduate work at the New York School of Social Work or at Columbia University and pursue a career in social work. However, circumstances changed this plan. Throughout his entire professional life, some of the

basic sociological and psychological principles inherent in the field of social work were evidenced in the philosophy of Nash.

Thus, Jay Bryan Nash, in 1911, stood upon the threshold of a great, though as yet unknown, career. He had an excellent background in general education, debating, sociology, and athletics. When asked what he considered to be his outstanding accomplishment in college, Nash answered, "I graduated." (Nash, July 12th, 1964, interview.) This he did on June 21st, 1911.

Early Professional Years in California

Upon graduation from Oberlin College in 1911, Nash accepted a teaching position at Pacific Groves High School on the Monterey Peninsula in California. He stayed in that position for one year becoming actively involved in the physical education program both during and after school hours. There was not actual provision for physical education at the school; the ingenuity and determination of Nash were the main factors in the development of the program. Nash's work was recognized and he was offered, and subsequently accepted the position of Director of Physical Training and Athletics at Freemont High School in Oakland, California.

In 1915, Nash's work was recognized again, this time by Mr. George Dickie, who was then Superintendent of Recreation and Director of Physical Education for the City of Oakland, California. Nas was offered, and accepted the position of Assistant Superintendent, a position he held until 1917 when he was appointed superintendent. During his tenure, Oakland became a model city in terms of numbers of playgrounds and the cooperative use of school facilities and city playgrounds. Truly, the Recreation Department of the City of Oakland lived up to its model, phrased by Nash, "a playground within reach of every child."

Nash took leave from his position in Oakland in 1918 to become Assistant Supervisor of Physical Education to Clark W. Hetherington for the State of California. During the year they worked together, Nas and Hetherington developed a syllabus for physical education, the first of its

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Note: Brevity in writing about Nash's career in California, New York University, and professional organizations is by design. To describe these major segments of his profes sional life in the detail they richly deserve would take much more than the pages alloted in this particular text. They will be included in future editions of this or other texts. The intent of this volume is to expose the reader to other less known dimensions of Dr. Nash's life which had the most influence on many of his great lectures and his latest writings on recreation.

kind in the United States. Upon his return to Oakland, in 1919, Nash continued to provide leadership to the development of one of the finest municipal recreation programs inthe United States. Nash, pioneer in the field of industrial recreation, was responsible for the development of perhaps the first municipal camps as one of Nash's most original contributions; these camp, as well as the other creative phases of the recreation and physical education programs at Oakland, were emulated by many other cities in the United States.

In 1926, Nash resigned from Oakland, California, and joined Clark Hetherington at New York University to assist in developing a department of health and physical education inaugurated in 1925. This was the second time they were to work together and again this close relationship lasted only one year. Hetherington became quite ill during the summer of 1927 and was forced to return to California. His sick leave and subsequent official retirement in 1930 left Nash with the task of building what was to become one of the most highly regarded departments of health, physical education, and recreation in the United States. Nash served as professor and chairman of the department until his retirement in 1953. Perhaps one of the most noteworthy endeavors of his career at New York University was the development of the New York University Camp located on a portion of acreage in the Harriman Section of the Palisades Interstate Park, some 25 miles north of New York City.

New York University Graduate Camp

Most leisure and recreational specialists and some physical education professions have abundant knowledge of the benefits accrued from camp life. However, most camping experiences were, adn are, on the level of pre-teenage and adolescence youth programs. This was to be an adult camp with emphasis on camping skills for graduate students. Later, undergraduate programs were primarily designed for health, physical education, and recreation majors were developed. Those undergraduate programs were primarily designed for the development of camping and waterfront skills and other activity-type programs that could not normally be taught in the urban confines of Washington Square in lower Manhattan of New York City. The inaugural session was from July 1st to August 12th in 1927 at which time there were eighty students and eighteen faculty and staff members. At the height of its attendance in the late 1940s and early 1950s, there were graduate students numbering 250 from many states and some overseas plys 25 faculty and staff members. The program evolved from one with emphasis on campoing skills with some degree of theory and academic courses to primarily an academic program including courses in chemistry, physiology, psychology, sociology, and philosophy

and administration of physical education, health, and recreation courses. The basic philosophy of learning and living together, sharing ideas, and establishing democratic patterns of living, changed very little during the 25-year period in which Nash was associated with it.

What was the magic of the New York University Camp that caused people to come from all over the world? Why did so many peopole drive across the country passing many other outstanding universities to continue on their aurduous journeys until they reached the village of Sloatsburg in the foothills of the Ramapo Mountains? What caused many students from foreign countries to come to an obscure little campsite four miles from the nearest village which boasted only one general store and two filling stations? Certainly, it wasn't the lure of comfortable living, gracious dining, modern classroom buildings, or an extensive library. New York University Camp had none of these. One had to walk halfway across the camp to fetch water, to wash, and to take care of other toiletries necessary to life's functioning.

Hardships, yes—but these very hardships caused an air of unification, dedication, and an imaginative thinking that kept students operating on the highest possible level. Committee meetings and group discussions were a large part of the educational process at the Camp and living so closely together for six weeks necessitated a large amount of give and take. People really got to know each other. They learned far more than that sort of knowledge—others' names, hometown, and skin color—which marks the superficial relationship pervading most metropolitan schools where students scatter to their respective dormitories, homes, or other places after classes are over.

There is much written testimony that the personal influence Nash had upon his thousands of students, particularly in the natural setting of the New York University Camp, was perhaps his greatest contribution. The thousands of professional people remember Nash mostly as an inspirational leader, a challenging teacher, and a very warm and human personality. He was as much the champion of "the little man" or "the foreigner" as he was the companion and colleague of the most notable in the profession. He seemed to instill the aura of excitement and creativity into the job of teaching and working with youth. The intellectual pursuits at camp were not limited to a five- or eight-hour day. The entire staff, including Nash, always seemed available for conferences, and, at many times on the "great rock," along the paths or at Saddleback (the name given to the main building) were seen small and large groups of students gathered for informal discussions on almost any subject imaginable. Topics discussed included: class assignments; professional problems germane to a small locality, an isolated incident, or the nation as a whole; current happenings in national and international affairs; sociological discussions of

racial issues, particularly in the role of an institution such as New York University. Most important, however, was the fact that each student was accepted as an individual. He was judged by his contribution, and no matter how small that contribution was, it was recognized and appreciated. Each person was encouraged to be creative and, in fact, seemed to enjoy sharing his abilities and talents with the group.

Nash's philosophy of equal rights for all and true democratic living was further exemplified by the admission of Negro students. Until December of 1944, the Camp remained basically "all white." While it is true that there were some foreign students of darker skins—for example, Puerto Rican, Indian, and American Indian—until this time a Negro had not been registered.

Though the graduate and undergraduate facilities at New York University both at University Heights and Washington Square had many Negroes in attendance, the camp itself was not actually integrated. During the time of Dean Payne's administration (1939-1945), much was done on the university level in terms of intercultural relations and intercultural education.[2] Camp, however, was an entirely different story. Here the students lived in very close proximity to each other and there was no possibility of any type of isolation or segregation whatsoever. They shared the same dining tables, lavatory facilities, and cabins in which to sleep. There were no dividers or separate cubicles for any individual.
As indicated earlier, the students who attended the camp were from all parts of the country. It may be estimated that at least one-fourth, and probably as many as one-half, were from southern states. Could the University afford to gamble on a situation which might bring catastrophic results to a program which had reached the pinnacle of success? Normal integration in a university classroom was one thing, but creating a situation where the Negroes and whites would be forced to live together under one roof—that was another question.

Nash was willing to accept the challenge. He believed in true democracy—not just lip service to an ideal. He believed that the traditions of camp, the strength of character of the campers and faculty, and a true dedication to the ideals of democracy could make true integration work. Actually, it was not just a case of making integration viable but of really living and profiting by this cultural integration. Many men might have shied away from such a controversial situation. It could, if the proper leadership and understanding were not there, bring disastrous results.

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2. Hug, Elsie. *75 Years in Education.* New York: NYU Press, 1965, pp. 208-9.

True, there was support from the University administration; however, the camp and all it stood for was reflected mainly in the name of Jay B. Nash. This undertaking and its success or failure had to be his and his alone.

In 1944, the first Negroes were admitted to New York University Graduate Camp. Four were admitted during that summer. After a period of time, two discontinued their studies upon receiving the Master's degree, but the other two continued their studies and within a few years completed their doctorate program. These four persons opened the doors. They led the way for others to follow so that today many of the most outstanding Negro leaders in the field of health, physical education, and recreation received their graduate training at New York University.

It would be naive and even erroneous to suggest that there were no misgivings or some internal discontent on the part of the student body or that there was not a reaction on the part of some students so unfavorable as to cause them to discontinue their studies at New York University. However, it must be realized that in almost any new innovation there is bound to be some resistance and discontent. It is probably safe to assume that those students who rejected the idea of integration at camp had biases and prejudices so deeply ingrained that they could not have profited by the experience anyway. There were many others who resisted at first but soon came to realize that their own biases were unfounded, and this experience became one of the most significant factors in their entire lives.*

Lest the reader conclude that these misgivings were held only by the white students, the following article written by Juanita G. Pierce, the first Negro student to receive a doctorate in physical education from New York University, is presented in its entirety.

> *"Had this article been written prior to 1944, it would have been stereotyped. That is, an account of a humiliating experience tinged with bitterness and sarcasm and directed at making a well deserved criticism of American democracy. Instead, it is an account of the writer's participation in an experiment in democratic living.*
>
> *In 1944, I matriculated in the School of Education at New York University and with many misgivings realized that the courses that I wished to pursue were being offered at a camp conducted at the Institution . I became still more apprehensive upon learning that I, along with three other Negro students, comprised the first colored Americans to be admitted to this camp.*
>
> *Attired in my very best sport clothes and feeling extremely akin to a guinea-pig, I arrived at my destination. The first few days were devoted to getting settled in cabins and registering for classes. During*

Note: The author has personally seen and heard testimony to this effect, having been a student and colleague of Nash's at NYU.

this period every effort was made by the camp officials to give adequate and equal attention to the comfort of all campers.

On or about the third day, the director of the camp delivered a welcome address to the campers. This speech was concerned with world brotherhood and as I reflect upon the director's comments I realize he presented a philosophy of life worthy of emulation. However, at the time, I remarked in a very cynical manner that his speech was the most profound bit of "lip-service" to democracy that I had ever been forced to swallow.

Before the summer was over, the actions of the staff and students literally forced me to swallow that idle remark. Students of many races and religions worked, played, worshipped, ate, quarrelled, and even fought together. By the end of the second summer, I actually felt the urge to join in the singing of 'May the Star Spangled Banner long wave o'er the land of the free and the home of the brave.' I had finally met a few brave Americans who are striving to make this the land of the free. Of course, this experiment was not letter perfect, but all efforts were aimed at perfection. This rich experience, when compared with numerous humiliating episodes, exemplifies a minute oasis in a mammoth desert. Yet, it suffices to give me faith in the democratic ideal and the courage to fight for its actualization. Moreover, it tends to substantiate my firm conviction that the best way to learn to live harmoniously with other religious and racial group- is to get to know each other by actually living together."

This account by Juanita Pierce vividly illustrates the apprehensions of the first Negro students and other Negro students who were to follow. However, this apprehension gave way to eventual assimilation and an understanding among the campers.

Many of the other outstanding Negro leaders in our profession reflected the same feelings yet expressed their experiences in different ways. Dr. Frank L. Forbes, former Chairman of the Department of Health, Physical Education and Recreation at Morehouse College, Atlanta, Georgia, who first attended New York University Camp in 1946, said:

"The final measure of the wealth of a teacher is not in the money and property that he has accumulated but in the regard and contribution of the student he had produced. . . . Yours are the riches of love and respect of students you have taught, people under whom you have worked, and people who have worked under you. Yours are the riches of an education setting where every man can walk with human dignity with his fellow man and with his God." (Forbes, May 21st, 1951.)

Dr. Herman Neilson, former Director of Physical Education and Athletics, Hampton Institute, Hampton, Virginia, related his experiences alittle differently from those of Dr. Pierce or Dr. Forbes, helping to indicate

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3. Pierce, Juanita G. *On Being a Negro, Self.* 1946, pp. 11-2.

that no one single factor of camp life could be credited with having the greatest degree of influence on the integration of students.

> *"I must admit that remote rumblings of fear tensed my being as I approached the beautiful campsite in July, 1948. Realization of the stark intimacy of the situation awaiting me brought qualms of insecurity.*
>
> *I shall never forget how foreforebodings slipped away and a feeling of belonging took hold during that first talk by Dr. Nash at the campfire. Just the moment when full integration occurred is hard to say. It might have been during a tennis match; during a dining hall sing; a meeting on the rock classroom-- or "pow wow." The spirit of Sebago seems in my experience to greet you gently at first and then gradually grow on you. The crucible in which the bonds of friendship are forged 'living together can certainly be called Sebago."* (Neilson, March 8th, 1966, letter)

Dr. Nash constantly added his personal touch to the lives of all students, and perhaps at that time to the Negro student, it seemed as though he was extending his hand further and directly towards them. This was actually not the case, for as indicated earlier, Dr. Nash never recognized distinctions according to color, prestige, or national importance. Each person was an individual and treated accordingly. Students did not come to Nash. Nash went to them and on their grounds.

Abdella J. Campbell, who first attended Camp in 1945, writes of a different experience:

> *"It was in 1945 at Hampton Institute that I heard Sid Moore recount his first experience at NYU Camp. It was from his description of the Camp and the attendant activities that I decided to attend the Camp and New York University.*
>
> *Three of us arrived in Sloatsburg on a Sunday night in July 1945. We called the Camp for directions and were told that someone would call for us. In about twenty minutes the station wagon pulled up at the station; two men leaped out and began taking our bags. The man who had taken the most bags and placed them in the wagon reeled gingerly and extended his hand saying, 'Hi am Jay B. Nash.'*
>
> *The cheerful smile, a helping hand, the swift movement of the doctor had amazed me. Far from a stuffed shirt that you sometimes find in Ph.D.s, the first impression of Dr. Nash had heen indelibly stamped in my mind. Hearing Dr. Nash talk working with him in several clalsses and seeing how his philosophy of democracy was being tested in the Camp probably changed my entire attitude and philosophy about the possibility of democracy working."* (Campbell, April 14th 1951 letter.)

These few statements summarize best what many of the Negro students who attended New York University Camp felt. True democracy was now actually at work at New York University Camp. The development of these intercultural and interpersonal understandings is considered by

many to he the outstanding feature of camp and the single most important contribution of Dr. Nash to humanity.

Nash's Work with the American Indian

Another extremely influential although less known dimension of Dr. Nash's career was his work with the American Indians. In 1933 he was granted a leave of absence from New York University for a period of up to one year. Harold Ickes, Secretary of the Interior at the time, appointed Nash director of Indian Emergency Conservation Work. This appointment was made at the request of Mr. John Collier, Sr., Commissioner of Indian Affairs for the Department of Interior. Nash and Collier had first met in 1920 when together they formed the American Indian Defense Association which had as its purpose the restoration of thousands of acres of land for the Indians of this country which had been squatted upon by the white population.

Indian living on the reservations was poorly-organized. Community living, conservation of crops and land, social organization, and goals of life were the major problems facing the American Indian. In a letter to Dean Withers, Nash's immediate superior at New York University, Secretary of the Interior, Harold Ickes noted that President Roosevelt had committed to the Indian Bureau, the administration of the fund of $6,800,000 which for a period of six months to a year was to be expanded in the placement of 14,500 Indians in camps on the Indian reservations and possibly in other places in the national domain. The task was to be one of enrollment, colonizing, production, and reforestation. In writing of this problem, Ickes continued, ". . . there are large educational possibilities, possibly important opportunities for demonstrations of social method if the task can be handled in that spirit. Commissioner Collier and the members of his staff directly concerned with the emergency assignment, feel strongly that Professor Nash is indispensable." (Ickes, May 3rd, 1933.)

Apparently, Dr. Nash's work with the American Indian was extremely fruitful. Written testimony to the success of this work is supported in a letter written by John Collier to Dean Withers at the end of the initial four months of the project:

> *"Dr. Nash, whom you temporarily released for the Indian Emergency Conservation Work has achieved something which looked at before the event would have seemed like a miracle. Today there are 14,000 Indians the full allowed quota) actually on the conservation projects of 68 reservations. There are about 9,000 in family or mess camps. So valiant has been the organization and the spirit that we have not had*

4. Collier, John. The Indians of the Americas. New York: W.W. Norton & Co., 1947.

demoralization in a single one of the nearly 200 camps. Even in the northern states where demoralization on some of the reservations has advanced pretty far among the Indians and where habits of industry are weak, there has been a complete response by the Indians and a complete success of camp activities. . . I want to express my own deep and lasting gratitude to you for having made it possible for Dr. Nash to help as he has done. As you already know, aside from my recognition of his service at this particular time, I consider Dr. Nash to he the leader in the leisure time field and one of the most fructifying men at work in American education today." (Collier, August 31st, 1932, letter.)

Undoubtedly, Nash's success was not the only outcome of this venture, for the influence of the Indian on Nash was as great, if not greater, than Nash's on the Indian. He returned to New Mexico many times over the years and stayed with his very good friend Antonio Mirabal, former governor of the Taos Pueblo Indian Tribe.

The aphorism that one cannot affect without being affected is particularly true in the case of Dr. Nash and the American Indians. Throughout his career in his lectures and writings, Nash continually made reference to pottery, weaving, mountain trails, beadmaking, and many other aspects of the Indian way of life. Even in his waning years, as late as 1964 and 1965, Nash still made reference to the direct and uncomplicated Indian way of life.

"In the wilderness areas, there are jumping-off places—places where the guide comes down the trial to meet you. It's the low country, yet a mile high. He looks over the group and the rather sad high heel, city clothes, and ill-packed bags. His directions are simple: the next morning travelers and packs are ready to go.

The guide has been over the trail—he knows the narrow ledges and knows where there will he water and feed for the animals, where the shale banks are slippery, where there is a turn-off for a view of this back country which seems so close after a day's climb. He knows where there is plenty of wood, and he brings food for the party needs. (Rice and beans will not cook in the rare atmosphere, but corn cakes and bacon will.) He leads his party to where the trees become shrubs and then no trees at all—only bare rocks and sky. The higher one climbs the farther back he can see; still, there is up—the stars are out—and beyond are other ragged rock trails and glaciers. Beginners learn. There are no credits and no grades. There are no gifted, no slow learners. Life gives each climber his mark.

On an Indian Reservation in Arizona there is a large flat-top ridge known as Navajo Mountain. 'How many trails to the top?' I asked an Indian. 'A thousand,' he replied, 'but when you get there, you'll all be at the same place.' This question and answer is applicable to education, religion and to life." (Excerpt from address, May 9th, 1964, AAHPLR Convention.)

In addition to the influence found in his writings and speeches, Dr. Nash's own personal mode of living reflected his interest in the culture of the American Indian. In his apartment on East 10th Street, New York City there were many articles and books dealing with Indians and Indian lore, as well as the tapestries and artifacts which adorned the rooms in his home.

Quite often his manner of dress and the decor of his cabin at the New York University Camp at Lake Sebago give further evidence of this strong kinship to the American Indian. Over the years, two nicknames by which he was either referred to or called made for easy identification of the personality of Jay B. Nash. "Ranger," one of the two and by far the most popular, was believed to have been given him by his wife, Emma; ' Great White Father," the other name, may have been given him by his students or by the Indians with whom he worked.

Professional Association Activity

The continued growth of the Department of Health, Physical Education, and Recreation at New York University, the nationally significant role it had in education, and the influence of Dr. Nash on the profession is all a matter of record. His leadership positions in many state, national, and international organizations include the following: The President's Committee on Community Service Problems; National Congress of Parents and Teachers; Boy Scouts of America; Camp Fire Girls; International Scientific Association for Physical Education; American Camping Association; Teaching Film Custodians, Inc.; the federal government's Outdoor Recreation Resources Review Commission .

Among his more significant contributions to the profession came through his activity with the American Academy for Physical Education and the American Association for Health, Physical Education and Recreation. In 1926 with Clark Heatherington, R. Tait McKenzie, Thomas Storey, and William Burdick, he began to develop the framework for the American Academy of Physical Education. He was named Secretary at the inaugural meeting in 1930, and subsequently, was chosen president in 1945, the third and last of the original five founders to hold the office. Membership in the Academy, still the most distinguished of our professional organizations, is by invitation.

Nash's role in the American Association (Alliance) for Health, Physical Education, and Recreation is of undeniable significance. He was one of those actively responsible for the merger of the Department of School Health and Physical Education of the NEA and the American Physical Education Association. Although at the ti me many were opposed to th is merger, it soon became evident that it was a most judicious milestone in the strengthening of the profession .

Mabel Lee, who was President of the American Physical Education Association at the time Nash was President of the Department of School Health and Physical Education of the NEA, states:

> *"Perhaps the one biggest thing Jay B. did for our professional association was bringing about the tie-up with the NEA. He, more than any other one person, was the power that brought that about. He kept plugging away at the project for years until victory came. I was one who was opposed to the tie-up and so as an opponent I salute him for his 'stick toitiveness' and patience to see the thing through."* (Lee, July 19th, 1965, letter to author.)

In addition to his other services and contributions to these organizations, Nash served as President of the NEA Department in 1930 and 1931 and as President of the American Association for Health, Physical Education and Recreation in 1942. He was thus the only person in the profession to be president of all three organizations. Throughout his lifetime, he chaired and had membership on numerous committees, served on the board of directors, gave many keynote addresses, and generally was one of the most respected and influential personalities of both the American Academy of Physical Education and the American Association for Health, Physical Education, and Recreation.

Outstanding professional services and contributions are not usually performed without due recognition. In addition to the encomiums bestowed on Nash by his colleagues and students both orally and through the written word, he was also the recipient of many of the highest professional awards given by institutions and organizations for outstanding achievement. Included in these are: the medal of the Royal Hungarian College of Physical Education (Budapest); the Gulick Award of AAHPER (1940); the American Recreation Society Award (1954); the Academy's Hetherington Award (1955) of which he was the first recipient.

Nash's Personal Life

In 1915, when Nash was appointed Assistant Superintendent of Recreation and Assistant Director of Physical Education at Oakland, California, he married Gladys O. Caldwell. They had a daughter Janet, now Mrs. Kenneth Silver who throughout much of her professional life was a physical education teacher in Thornwood, New York. Nash and his wife Gladys were divorced in the early 1930s.

Nash remarried to Emma Rodirick Frazier in 1935. Emma Frazier was born and raised in Lynn, Massachusetts. She received her Bachelor of Arts degree in English from Mount Holyoke College in 1919. She attended the Boston school of Physical Education for professional preparation in 1922, and received a Masters of Arts degree in physical education from New York University in 1932. At the time of their marriage and for some

years after, Emma Frazier Nash was chairman of the women's undergraduate physical education program at New York University.

Jay and Emma lived a very happy life together. Their mutual love, respect, and esteem were evident in almost every facet of their life. Those who knew Mrs. Nash at the university, and especially those fortunate enough to be with her at New York University Camp, loved and respected her every bit as much as they did Dr. Nash. She was truly a guiding force in Nash's life and he often paid her tribute, especially for her inspiration and the long hours she devoted to editing his writings.

At the time of this writing, Emma ("Pop" as she is known to her many friends) still resides in the apartment at 40 East 10th Street in New York which she shared with her beloved husband for over thirty years. Well into her eighties, she still tries to keep as active as possible, working three days a week with the New York Metropolitan Museum of Art.

Nash and Emma had a son Rodrick, who is currently professor of history and environmental studies at the University of California, Santa Barbara. Prior to that time, Rodrick was a history professor at Dartmouth College. He received his Bachelor of Arts degree from Harvard University in 1960 and his Doctorate of Philosophy degree from the University of Wisconsin in 1964. Nash was very close to his family and was able to give his son a philosophy of life in keeping with his own. They spent much time together fishing, hiking, and participating in other recreational activities. Evidence of the fact that the son really captured his father's philosophy was reflected in the numerous letters by Rod in Nash's personal file. Rod's doctoral thesis, "Wilderness and the American Mind," reflects his major field of interest, undoubtedly engendered by his father's love of nature. Rod contributed an article, "Recreation in the Wilderness: a Glance through American History," to his father's last publication *Recreation: Pertinent Readings.*

In addition to Rodrick's teaching, and authorship of numerous articles and books, he is perhaps one of the foremost authorities on white water rivers throughout the North and South American continents. He has "run the rapids" in many of our dangerous rivers on both continents and recently coauthored a book with Robert 0. Collins entitled The Big Drops: Ten Legendary Rapids, published by the Arrow Club Books in San Francisco, California (1978).

Retire to Live

Barely six months before his 67th birthday in May, 1953, Nash's first "exodus" from professional life took place. He retired from New York University receiving supernal accolades from the administration of the University. However, retirement" from New York University was by no means the end of Dr. Nash's professional career. It is inconceivable that a

man of such vitality and dedication could withdraw from professional activity and fade into oblivion beneath the cloak of retirement in what many call the "declining years." There were no such "declining years" in Dr. Nash's life. Indeed, he took on tasks and accepted assignments that would have been arduous for a man half his age. Truly, he was a living personification of two of his better known speeches, "Man Must Work" and "Retire to Live."

In 1953, he accepted a Fullbright professorship to India. During that year, he travelled through virtually every part of that country teaching, consulting with government officials, and a variety of professional activities. At the conclusion of that year, he presented a very comprehensive report to India's Ministry of Education, entitled, "Recommendations on the Organization, Administration, and Planning of Physical Education, Health, Recreation, Outdoor Education, and Youth Work for India." Through correspondence with some of the leaders of physical education in India, it has been acknowledged that Dr. Nash's contributions and influences in that country had tremendous impact.

In addition to his professional contributions, Dr. Nash left his personal touch on many. According to Dr. G. D. Sondhi, Honorary Advisor on Youth Education, Ministry of Education, "It was India, and those associated with him (Dr. Nash), who gained much through contact with an erudite, humane, and lovable personality." (Sondhi, July 6th, 1966, letter to author.) An interesting event, showing Nash's true belief in his own philosophy, was revealed in a letter from Dr. Arthur W. Howard, Principal, Christian College of Physical Education, Lucknow:

> *"Dr. Nash spent a few days with my family in Koh-i-Noor Camp, Sat Tal in the Himalya Mountains. He insisted on walking, not being carried, the four mountain trail miles to the camp. He enjoyed the setting and said he would have to modify his book to give Koh-i-Noor it.s rightful place aa second oldest physical education camp in the world."* (Howard, July, 8th, 1966, letter to author.)

When Nash returned from India, he accepted the position of Dean, College of Recreation, Physical and Health Education, and Athletics at Brigham Young University, Provo, Utah (the first university to list recreation prior to physical education and health). His services were called named in his honor "Teachable Moments," at which he was paid special recognition and asked to give the keynote address. Also, in that year, he was called upon to address both the American Academy of Physical Education and the American Association for Health, Physical Education, and Recreation in a general session meeting of the March, 1964, Annual Convention.

Not only did he remain professionally active, but in his personal life he found time to continue with his recreational pursuits. At his summer home in Center Harbor, New Hampshire, during the summer of 1965, he started to learn a new hobby--sailing. When facetiously asked if, at the age of 78, he was trying to become the commodore of Lake Winnipesaukee, he replied, "No, this is a new skill for me. I simply want to enjoy it for itself and to be able to participate in it with my grandchildren." Nash, the living personification of all his teachings, continued to learn, to use, to think, to contribute, to do. He was a determined scholar and educator who was equally at home with Shakespeare and Ghandi as he was on the golf course and badminton court. Throughout his life he accepted the challenge and followed the trail toward the top of the mountain. Nash would never admit to reaching the top or coming to the end of the trail. If the trail seemed to come to an end at any given point, he would either go off in a new direction or continue on, breaking his own trail through the wilderness.

Nash, accompanied by his wife Emma, was always a living model of his own philosophy. Challenge was a word he liked. He exemplified this trait in many ways, hut perhaps this simple analogy is most descriptive—certainly to those who knew him. For most of his vacations, he journeyed to Canada, to Taos, Pueblo, New Mexico, or some other distant place. The challenge came in terms of a bass or a trout, or perhaps in exploring the wilderness. His pipe, western hat, and Indian jacket became his trademarks as he turned thumbs down on localities resplendent with modern facilities and conveniences. By roughing it, he put textbook ideas to practical use.

On the morning of September 20th, 1965, barely one month before his seventy-ninth birthday, while quietly reading the morning mail, Jay B. Nash suffered a fatal heart attack. He left this world only in a physical sense, for his words and deeds will be carried on to immortality. He has given us a great heritage and left the torch for us to carry.

EPITAPH

Our lives are waves that come up out of the ocean of eternity, break upon the beach of earth and lapse back to the ocean of eternity. Some are sunlit, some run in storm and rain; one is a quiet ripple another is thunderous breaker; and once in many centuries comes a great tidal wave that sweeps over a continent; but all go back to the sea and lie quietly and equally level there.

--Austin O'Malley

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NASH'S PHILOSOPHY, ADVICE. AND WITICISMS

Because of the extensive writing of Dr. Nash, it seemed fitting that this text seek further insight into the expressions of the man. The sixteen topic areas are by no means exhaustive of the broad subjects addressed by the author but are representative. So as to further perpetuate the lucid and timeless thoughts of the person for whom the AALR Scholar/Lecture Program is named, the following select quotes are provided by Dr. Harvey Jessup.

1. Education
2. Challenge
3. Activity
4. Boredom
5. Work
6. Leisure
7. Misuse of Leisure
8. Spectatoritis
9. Law of Use
10. Human Growth and Development

Categories

11. Belonging
12. Values
13. Goals
14. Youth--Delinquency--Crime
15. Education of the Emotion
16. Miscellaneous

But first the following question and response was asked of Dr. Jessup?

Q. What kind of man was Jay Bryan Nash?

A. Those who know him need not ask; those who did not, save for reading his texts, can best know the answer to this question through the following words partially written by Nash himself. Had this been written as an autobiography, it could not have been more completely descriptive of Jay B. Nash.

> *"The happy man, the healthy man, the normal man, and the busy man are one, busy but not cramped, active but with sufficient glide for recuperation. The happy man will be the one who has accomplished and is still advancing. The rung of a ladder was never meant to rest upon but merely a vantage place from which to take the next step.*

Who was the happy man? He painted a picture; he sang a song; he modeled in clay; he danced to a call; he watched for the birds; he studied the stars; he sought a rare stamp; he sank a long putt; he landed a bass; he built a cabin; he cooked outdoors; he read a good book; he saw a great play; he worked on a lathe; he raised pigeons; he made a rock garden; he canned peaches; he climbed into caves; he dug in the desert; he went down to Rio; he went to Iran; he visited friends; he learned with his son; he romped with his grandchild; he taught youth to shoot straight; he taught them to tell the truth; he read the Koran; he listened to the words of the Torah; he learned from Confucius; he practiced the teachings of Jesus; he dreamed of northern lights, sagebrush, rushing rivers and snow capped peaks; he was a trooper; and had a hundred things yet to do when the last call came." [1]

Education

Education is to prepare and equip for the duties and the responsibilities of life—not to turn out industrial and commercial bosses, button pushers, bomb makers, statisticians or even doctors.

We must restore the liberal to liberal education—today there is too much talk and too little doing.

Any subject is disciplinary if carried to near perfection. Mathematics, science, and foreign language are not the only ones.

Education has failed to provide man with the liberal arts training for his leisure time.

Education's next task is the harnessing of the emotional drives of man. Too long have we been under the influence of school systems dedicated to the teaching of facts — Even when we have documentary facts which we need for guidance, it must be remembered that they lack driving powers.

People—young or old—will not learn anything that does not interest them. High schools and colleges give credit for talking about the history of art, crafts, music, drama, and sports and games—but no credit for performance.

Our "bright students" have had a table and lamp where they could concentrate—they have not had to try to read in a "boiler factory" common living room.

Science should be started in the kindergarten—not to make top scientists but to arouse curiosity.

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1. Nash, J. B. Philosophy of Recreation & Leisure. 1953, p. 21 7.

For 83% of our people wholesome recreation may be the most important part of education—maybe this should be 100%.

If you are criticizing the school for teaching recreation activities you are still in the 19th Century, maybe the 13th—you are a 20th Century moron. If the 15% high I.Q. boys and girls were forced to compete with skill minded technicians in music, crafts, drama or industry they would be classed as morons.

One often hears the phrase "he has a good head." The phrase implies at least some type of genius, quality or possibly intelligence. It probably means basically a good visual memory. This type of intelligence is needed for the diagnostician, the lawyer, or the head waiter. It probably means someone who has done well in school, but it is not the only type of intelligence. We need all types of talents in our specialized society. We seldom hear the phrase "he has a good hand," but the "good hand" and the "good head" are closely related and both have very important places in education.

No educational theory has ever maintained that knowledge could be pumped into empty heads or that skill could be developed without exercise. It is universally accepted that nothing can be taught to anyone not active in learning. This concept is as old as teaching. We must interpret the word "activity" in a much broader sense than that of mere movement or busy work.

Challenge

Man must have the thrill of mastery, the "traveling hopefully" concept—there must be another ridge to cross, there must be more bass in the lake—more work for volunteers. These are the thrills that keep people young. Such thrills carry young and old into a myriad of indoor contests and to the playgrounds and forests. They take men to the tropics and the Arctic. Man endures hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; he fights heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of his heritage and you take from him one of the great urges to live. Rob man of spiritual hope and he dies physically.

Struggle, with a faint hope of success, is drama on its highest level. In the hope-challenge-approval theory man needs the thrill of contests, he needs the uncertainty of the game.

Contrary to much of our thinking, man longs to struggle—he does love to master, to conquer. Even the hope of success keeps him enthusiastic and now neurologists and psychiatrists say the challenge keeps him normal, if the goal seems significant; but there must be a goal. There must be meaning to the sacrifices one makes for the struggle.

Work must be viewed in the light of accomplishment and mastery, as craftmanship has always been; not as a curse on the brow of man .

It is significant that man goes out of his way to seek adventurous drama; he seeks it in his work and,when his work does not give him complete satisfaction, he seeks it in his recreation.

Leisure for young or old is a curse unless there are challenging activities to do.

Happiness comes from facing meaningful challenges where there is a reasonable chance of success. We crave struggles where the outcome is in doubt, where there is no guaranteed success or certain failure. There may be success today and failure tomorrow but we take delight in exercising our talents. If failure, we save ourselves from a superiority complex, and, if success, from an inferiority one. It is in struggle that man has always been spurred to significant action .

Hope of success is another element in the pattern. The challenge must not be too great, the hope of mastery must always be kept alive. This hope-challenge pattern is greatly heightened by the approval of associates.

Men respond to this urge-to-do in accordance to a definite pattern. There must be challenge. This is represented in childhood games by the word, "it." It is the danger element, you flee from "it," you flirt with "it," you hope to master; but the joy of mastery is heightened by the fact that you may fail and another may carry on.

Man needs the thrill of contests, he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because man "reached beyond his grasp," physically and spiritually.

Whether, as a basis for work or recreation, activities of the hand, foot, and total body, will lay the basis for normality and a steady advance in brain function. This is the "law of reach" and reach we must, else what's a heaven for?

Happiness is associated with challenge, accomplishment and mastery. Happiness involves hope and faith. Hope, faith and joy are medicinal. They are therapeutic. They represent the difference between living and existing and often between life and death. Happiness in children and adults is more than entertainment and amusement, money, or "eat, drink and be merry." The basic need is to have a goal, feeling wanted, belonging, even sacrificing for a worthwhile cause. Traveling hopefully bolsters normality.

Activity

Skill work lays the basis for thinking—the hands are the eyes of the brain. Sometimes we have to muscle in on the mind.

Youth needs jobs—hard jobs—not playgrounds. They have won wars, conquered wildernesses—but we say wait, wait. They won't wait, they can't wait. Human nature says get into action.

If America is getting soft it's not the youth hut the oldsters who just sit. Get on your feet—old age may mean slowing up a bit, but not coming to a complete stop.

Retirement without hobbies means a quick death—first spiritually then physically.

Man's long period of growth and development was triggered by necessity—he was kicked into activity by a hostile environment. He had to act. The same is true for the child today.

The Greeks thought of the educated man as the "doing man." It was the Romans who conceived the idea of culture as the "looking on" man.

When the hands get into action or recreation, worry, fear, and emotional tension tend to disappear or are submerged. Get the hands into action on a golf club, fishing rod, lathe or in any gardening or busy work and all is well.

Boredom

Happy people are those who have produced things. Bored people are not only unhappy but they produce nothing. Boredom is certainly a sign that we are allowing our faculties to atrophy. What bored people want more

than leisure or a holiday is some hard significant piece of work which may include a little drudgery, but, if the end is significant, will be a boon.

Boredom is a type of fatigue—and we have a low threshold of boredom which is being brought on by amusement, excitement, and spectator entertainment. A nation of onlookers is static or even a declining one. It becomes the real opiate of the masses. There can be a real abuse of rest—it hinders development and retards recuperation.

Work

Work has many social meanings. When a man works he has a contributing place in society. He earns the right to be the partner of other men. In effect, he is hand in hand with others, exchanging the fruits of his work for the fruits of theirs. The fact that someone will pay for his work is an indication that what he does is needed by others, and therefore that he himself is a necessary part of the social fabric. He matters—as a man.

It was through work that men came to have self-respect and dignity and most of all to belong, in the family, the community, his time, and for some, for all time. It was the lure of challenging work and the hope of freedom, which brought millions of tired forlorn immigrants to this country.

Work—creative, challenging, and meaningful—is one of man's significant wants—needs. It is a hand on the back. It is one of man's great blessings. When work loses its significance and leisure turns to "dust in the mouth," as it has so often, then man has lost one of the spiritual forces of life.

There is a normality for which the gospel of work is a foundation. Basic to normality are joy and happiness. But what is happiness and what is joy? Certainly not the "eat, drink, and be merry" concept. Is happiness merely the fulfillment of a dream of enjoying idleness? This may satisfy for a time, but the joy which makes one look forward to life from day to day is concerned with challenges; not with the monotonous struggle which thousands of people face each morning when they waken, a day just as yesterday and just as tomorrow will be. To face a day of failure, with no work to do, no new tasks in sight, no change of success, is unbearable.

Work must be viewed in the light of accomplishment and mastery, as craftmanship has always been; not as a curse on the brow of man.

Leisure

Opportunities for expression which determine the quality of youth will come largely through one's recreation time—recreation meaning to create anew.

Push on to adventure through time made free by the machine. Here is an answer to the question: Leisure—then what?

Recreation without purposeful work is frosting on a cake—you can't live long on it.

Recreation is not just any use of leisure—it is creative use.

Misuse of Leisure

Twiddling the T.V. dial and watching others perform does not provide the skill and strength in youth to compete today.

Medical science can get men well only to see them relapse through the malignancy of leisure.

No great civilization has achieved leisure and lived. The danger is that with leisure man will get soft and bored with life. Taking it easy is no formula for young or old.

Spectatoritis

Killing time is little better than delinquency and often leads to it. Our spectator use of time represents an unbelievable sitting record and miles of aimless highway driving, both at legal and illegal speeds. This level represents the danger of softness from within, which this country faces. The United States can probably never be conquered from without, but the dry rot of "spectatoritis" may destroy it from within.

Law of Use

The deadly poison that hides in the dream cloud of idleness is the age-old principle of the " law of disuse." No matter what social position or income a person has, it is a fact that life has a quick way of disposing of non-workers, loafers, and people with no hobby or aim in life. Retirement or compatible financial status should never become a lazy man's dream of doing nothing. Senile dementia is more prevalent among stupid, non-

motivated individuals than it is among busy people. The brain when not used to its utmost will atrophy. There are years of "borrowed time" ahead for the busy man. With more and more people in the older age brackets, any nation will be handicapped unless some way can be found to use these people.

The law of use is the law of life. Life has a quick way of disposing of those who do not keep their hats in the ring and this applies equally to muscle and to brain. Do nothing after retirement from work and die young is a truism. There is such a thing as abuse of rest.

That which is used, develops—that which is not used, atrophies.

Human Growth and Development

There is no necessary conflict between the mental and the physical; on the contrary, correct exercise of the mental powers undoubtedly assists physical development and conduces health. But this requires that the two lines of development should be carried on in continued mutual interrelation and dependence—not driving one regardless of the other. A man is an active organism. Life must provide many experiences and activities.

Alertness, ingenuity and curiosity are among man's most outstanding characteristics.

Body, mind and spirit are now viewed as an entity. Happiness, just old fashioned joy, which assumes absence of stress supports buoyant health in a positive way and incidentally helps to keep bodily resistance high to help ward off specific diseases.

Belonging

Everyone wants to be appreciated, to get social approval, to belong—and if he doesn't get it one place he'll get them another.

When man belongs, he is loyal to his group. This is a basic human need. Those who are beyond the inner circle do not count. They are the foreigner, the family in another group, the "kid" on the other side of the tracks, or the owner or guardian of goods who is not known. Outsiders are "you and yours," as compared with "mine and ours." Group tensions arise because of differences in customs, ways of living, eating, or dressing, plus, of course, ways of worshipping and differences in language and race.

No man can grow to cultural stature without belonging, without doing something significant for, and in, the group. Aristotle thought of the good men as the good workmen; workmanship thought of in the craft sense as well as the literary and social senses. Man's feet are in the slough of despond, his head is bent low before the mirror of his companions until he has achieved—until men look up to him and say, "He is a master." The area of achievement is so broad that every man, woman and child can acquire spiritual life from accomplishment and service.

Values

Fullness of life is built on attitudes and principles, inherent in all cross sections of society.

If our nation is to survive we must utilize every skill in young and old. Every misapplied or undiscovered talent—and each has at least one—is a threat.

To know about seems to be the mark of culture, but to do, to create, to master seems to be second class.

One half of all scientists who ever lived are alive today. Maybe we have enough of them making instruments of destruction.

Goals

One of the bitter ironies of life is to get what we want—what we have dreamed about—and then to find out that we did not want it—did not need it and in fact, to find it might be self destructive.

May you take your path to the top of "Education Mountain." Look out as you climb and reach out a helping hand to those following. And when you reach the top, hope there may yet be another mountain, for "to travel hopefully is better than to arrive."

Traveling hopefully assumes some worthwhile goal and some service. Without this, man gives up. . .

What is around the next bend in the trail is far more important than the pot of gold that lies vaguely in the future. (Advice to his son, Roderic.)

The place of the teacher in school, in the home, or on the playground is to develop skills upon which hope may be built.

Health takes its place along with the ideal of "life, liberty and happiness."

Youth - Delinquency - Crime

Unless young people can work in school and out in the areas of their interests, there will be maladjustment. Such frustration leads to emotional disturbance—mental disorders—and delinquency.

The dream of equality of opportunity, especially for children, has survived the Crusades.

Each child must choose. But in making this choice, a trail guide is important. If the guide can be near at a cross road, if he can assist in what may be called a "teachable moment," rough places can be crossed without mishap and one can experience the thrill of success.

No one is really destined to be a delinquent. Delinquents are largely people who just didn't find a niche where they could get satisfaction. They were ridiculed, unwanted, turned to other sources for approval and belonging. In our cities there are plenty of places to get belonging concepts—the "street club gang" is one of the most convenient. The boy gets a bad name, and the gulf between him and his home gets greater while the tie with the gang gets stronger. Signs have hardened into trends. The aggressive child is condemned, yet without aggressiveness, who would have discovered America or planted a flag at the North Pole, or climbed Mount Everest.

Catch 'em young, and we either encourage geniuses or hardened criminals.

The other side of the picture tells the same story, but a dark story it is. Delinquency starts early. The peak age at which crime occurs is close to 18 years. But the beginning of delinquency in these people was noted at nine years seven months. Signs of the oncoming of this behavior should have been noted at six, maybe three.

There are many "dash board" signals which parents and teachers should see if the individual traits are to be turned into outstanding contributions to society or be allowed to lay the foundation for delinquency and crime.

The dividing line between the genius and the criminal is often a knife-edge.

Catch them young if you're going to capitalize on genius traits or if you want to make delinquents. How young should they be caught? When do interest areas—"bright spots"— show up? When should the twig be bent and by whom? These are important questions.

Education of the Emotion

Factual material may be likened to the rudder of the vessel; it is necessary but of itself has no power. Emotions may be compared with the engines of a great vessel: they provide power but not direction. Man needs not only a guiding rudder of facts but powerful driving engines of the emotions. The driving power behind behavior is the emotions. These must be guided; I say guided because the emotions will be expressed in selfishness, in hate, or in anger and jealousy, if they are not exercised on a higher level of action.

Miscellaneous

Life is a going-on process; like a top, when the spinning stops, life stops.

Throughout life—even after retirement man needs productive satisfying work together with some sort of physical activity.

Alexander Bell, Edison, Madame Curie, Michelangelo, or Toscanini may never have been heard of if they hadn't had a friendly environment. Even Annie Oakley was "shooting holes in tickets" at the age of five.

Years wrinkle the skin; but to give up enthusiasm wrinkles the soul. Worry, self-distrust, fear and despair—these are the long, long years that bow the hearts and turn the greening spirit back to dust. Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement at the stars and at starlike things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

They say the delinquent withdraws. Why shouldn't he withdraw from the soap operas and the meaningless chatter in many homes. As he withdraws, he becomes unpopular in the home as well as at school. So

have many of our great scientists been unpopular because classmates couldn't understand them. The delinquent rejects playground groups. Many of our playground activities have been so softened that they have taken all the "risk" out of it. Children want thrills, not a chance to carve soap.

END

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