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ABSTRACT

This book covers the national conference and consultation in Leisure and the Quality of Life held in the leisure-oriented, residential community of Rancho La Costa, California, in March of 1970. Cosponsored by the American Association for Health, Physical Education, and Recreation (AAHPER) and the American Institute of Planners (AIP), the conference explored the leisure dimension of our future environment and what it can contribute to improving the quality of life for all Americans in the next 50 years. More specifically, the consultation sought to understand the cumulative effect of leisure on the environment, to link professional and public opinion, to provide wider national participation in policy discussions, and to determine implications and directions for the major institutions of society. The conference plan was designed to include a variety of methods of presenting content material and to permit participatory involvement by all those attending. These delegates from 25 states and Canada represented a variety of disciplines and organizations; policy implications and national goals were seen from the viewpoint of government, industry, labor, social agencies, education, and the lay community. References are included. (Author/SES)

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Leisure

and the

Quality of Life

... a new ethic for the 70's and beyond

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Leisure and the Quality of Life

... a new ethic for the 70's and beyond

Editors

Edwin J. Staley

Norman P. Miller

A National Conference and Consultation

sponsored by

The American Association for Health
Physical Education and Recreation

and

The American Institute of Planners

The American Association for Health
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**Conference
Planning
Committee**

Director **Edwin J. Staley**, Executive Director, Recreation and Youth Services Planning Council, Los Angeles, California, and Chairman, Commission on Education for Leisure, AAHPER

Program Coordinator **Norman P. Miller**, Dean, Cultural and Recreational Affairs, UCLA, Los Angeles, California, and Program Chairman, AIP Regional Conference

Ferdinand Bahr, President, California Park and Recreation Society, California State College, Los Angeles, California

Milton Breivogel, Past Director, Los Angeles County Regional Planning Commission, California

Norman Dalkey, Senior Mathematician, Rand Corporation, Santa Monica, California

Gordon Douglass, Professor of Economics, Pomona College, Claremont, California

William Ewald, Jr., American Institute of Planners and Development Consultant, Washington, D.C.

Byrne Fernelius, Vice President for Recreation, CAHPER, San Fernando Valley State College, Northridge, California

Calvin Hamilton, Director, Department of City Planning, Los Angeles, California

Robert M. Isenberg, Associate Secretary, American Association of School Administrators, Washington, D.C.

Joseph Kennedy, Deputy Director, Los Angeles County Regional Planning Commission, California

Al Minturn, Vice-President for Recreation, Southeast District, AAHPER, Youth Services Specialist, Los Angeles City Schools

Robert L. Nunn, Office of Environmental Education, Park Service, U.S. Department of Interior, Washington, D.C.

William Pond, Executive Officer, National Recreation and Park Association, Washington, D.C.

Charles Reitz, Assistant Director, Field Service, National Recreation and Park Association, Fresno, California

Lola Sadlo, Vice-President Elect for Recreation, AAHPER, San Fernando Valley State College, Northridge, California

Charles Stapleton, Past President, California Chapter, American Institute of Planners, Lampman and Associates, Pomona, California

Radoslav L. Sutnar, A. C. Martin and Associates, Los Angeles, California

Merle V. Van Horne, (representing Ross Netherton)
Recreation Resources Specialist, Bureau of Outdoor Re-
creation, Washington, D.C

John Wagner, Jr., Director, Inter-Religious Committee,
Los Angeles Region Goals Program, California

Staff Liaison.

Donald E. Hawkins, Consultant for Recreation and Out-
door Education, AAHPER, Washington, D C

Larry Neal, Assistant Executive Secretary, Recreation
Division of AAHPER, on leave from Center of Leisure
Studies, University of Oregon

Thomas Roberts, Executive Secretary, AIP, Washington,
D C.

Dennis Vinton, Coordinator, Project Man's Environ-
ment, AAHPER, Washington, D C.

Cooperating and Supporting Organizations

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"Wake up. Get out of the hole. Do your own thing. Share and enjoy." Such was the invitation on the cover of the brochure for the March, 1970 national conference and consultation on Leisure and the Quality of Life.

What are the qualities of the "good life" for contemporary Americans? Is leisure time for most Americans really on the increase? What are the critical issues and problems influencing leisure policy? What leisure policy options are open to us? What effect might the exercise of the various options have on our quality of life? What role should education play in developing a quality of life in a leisure-centered society? What effect does the quality of the environment have on leisure and the quality of life? Is there a positive relation between leisure and human health? Is there a declining effect of puritanism on leisure living? Can we develop a new leisure/work ethic?

These and a host of other related questions were examined by a selected group of about 150 delegates at Rancho La Costa, California, a leisure oriented residential community 30 miles north of San Diego.

Cosponsored by the American Association for Health, Physical Education, and Recreation (AAHPER) and the American Institute of Planners (AIP), the conference was first envisioned in 1968

through AAHPER's Commission on Education for Leisure to explore the impact of increasing leisure on American life and the implications of this for goals and new directions in American education. At almost the same time, AIP launched the first two stages of a three-stage consultation on the future environment of a democracy. These two national organizations joined together to bring the third stage into reality—an exploration of the leisure dimension of our future environment, and what it can contribute to improving the quality of life for all Americans in the next 50 years. More specifically, the consultation sought to understand the cumulative effect of leisure on the environment; to link professional and public opinion; to provide wider national participation in policy discussions; to determine implications and directions for the major institutions of society.

In addition to the cosponsoring organizations (AAHPER and AIP), a large number of national organizations with varying commitments to follow-up action in different areas of the country joined in "cooperating" and "supporting" roles (see page iv for listing).

The delegates from 25 states and Canada represented a variety of disciplines and organizations, including education, parks and recreation, health, physical education, camping and outdoor education, environmental and urban planning, design and development, engineering, architecture, systems analysis, medicine, nursing, psychiatry, industrial design, social group work, economics, resource management, mathematics, theology, sociology, geography, college and university students, professors and administrators, research directors, business, industry, labor, government, and the lay community—a truly interorganizational and interdisciplinary group. This was one of the major strengths of the conference.

Subjects covered and discussed in large and small informal groups and in a variety of settings included man and his leisure, quality environment,

the quest for a leisure ethic, education in a leisure-centered society, alternative futures for leisure, policy implications, and national goals for leisure as a dimension in the quality of life

Some follow-up workshops already have been held; others have been planned. Organizations represented at the conference have been urged to stimulate and promote further meetings, discussions, symposia, and workshops concerning leisure in their agencies, institutions, communities, or organizations with which they are associated.

If the meetings at La Costa have resulted in a better understanding of the views and concerns of various disciplines and the public with regard to leisure, the time was well spent. If the conference results in the commitment of more people to devote their energies to implementing an improved quality and quantity of leisure services, the conference will have exceeded its immediate expectations.

Edwin J. Staley
Conference Director

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INTRODUCTION

CONFERENCE PLAN

The conference program and consultation was designed to include a variety of methods of presenting content material and to permit participatory involvement by all those attending. It might be said the success of the conference could be measured by the extent to which these two aspects were blended to produce a statement of national significance about Leisure and the Quality of Life. In the last part of this report under the title "The Participant Speaks" (page 223), there are suggestions of conferees concerning "national goals for leisure" and "policy implications for leisure."

Several media presentations were employed to stimulate thought about the theme. There were speakers, reactors, panels, discussion and consultation groups, even some questionnaires, to provide input and reaction opportunity for all.

One special feature of the program was the assessment of the degree to which participants changed their judgments about what the phrase "leisure and quality of life" really means, as a result of the papers and discussions. Designed by Dr. Norman Dalkey of the Rand Corporation, this assessment process required each participant to make judgments twice on a series of questions. Results were tabulated, reported back, and interpreted during the conference. The summary of this survey appears in "The Participant Speaks," page 249.

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Each session was planned to provide both small group and total group participation. Every conferee was assigned to a small group of 30 to 40 to discuss one of the major topics following the formal presentations and reactions. This assignment was made on the basis of preferences indicated during registration. To ensure a cross section of interests and backgrounds among the discussants, the various disciplines were mixed in the final assignments. It was hoped that the topic to which each delegate was assigned dealt with a major concern of his. After each small group discussion, the topic was opened up to general discussion by all. Each selected the round table discussion group he wished to join on Tuesday evening, based upon his own interest in one of the four concerns to be discussed under the general topic of "Alternative Futures for Leisure." Through these approaches each conferee was assured the opportunity to participate and contribute to the discussion in every session and at least twice as the member of a small group.

In planning a conference dealing with Leisure and the Quality of Life, it seemed that "leisure" elements should be considered in selecting the site and arranging the program. La Costa represents one kind of option to that which we intended to address ourselves during the conference—a design for living, and a life style that has embodied leisure and recreation concepts as major bases.

The Looks of Leisure

How does one look at leisure – as free time, a state of mind, opportunity, activity, creativity, meditation? During leisure, does one think, do, or just be? Webster says that leisure is “freedom or opportunity afforded by exemption from occupation or business . . . time at one’s command.”

Leisure has many looks



THE CONFERENCE BEGINS

Welcoming Remarks

The conference opened on Sunday, March 8, 1970 with Edwin J. Staley (executive director, Recreation and Youth Services Planning Council, Los Angeles) presiding. A light show, "A Future Full of Change," was shown to the delegates. After introductory and acknowledgement statements, there were welcoming remarks, showing of a film entitled "Man and His Leisure," and reactions to the film. The welcoming remarks follow:

JOY CAUFFMAN, former president, California Association for Health, Physical Education, and Recreation (CAHPER), Los Angeles.

This year CAHPER has worked hard to further the concepts and principles of leisure and the quality of life in California through publications, surveys, special projects, workshops, district conferences, resolutions, position papers, and study committees. I call particular attention to our California study, "Manpower and Interest Survey of Personnel in the Fields of Health, Physical Education and Recreation." The results of this survey will be utilized in program planning and development and in extending services to individual members of our association.

I wish all of you a most successful conference and in closing may I share a few brief quotations with you about leisure and the quality of life?

The art of leisure follows the philosophy of the vagabond who said "I turn my back to the wind." It is listening to music that washes away from the soul the dust of everyday life. It is slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a book. It is hitting a golf ball, relaxing in the sun, and playing bridge. It is experiencing the adventure of a change of pace. When problems rise and pressures mount, it is pausing and stilling the mind. As Admiral Byrd said, "Give wind and tide a chance to change." It is loving and being loved, for love is the greatest gift of life. The art of leisure can add dimension and scope to your life. It can change your perspective and renew your spirit, just as rests and pauses are a part of great music, so are they also a part of great living.

MAXINE KURTZ, secretary-treasurer, American Institute of Planners, Denver, Colorado.

As planners, we are concerned with two areas: (1) to make sure that the community as a whole is served, and (2) to make sure that the community as a whole has contributed to the planning (by and large (and I am not singling out any one group), I think we have done a pretty poor job almost across the board; this includes the field of leisure and recreation. We have inherited a Puritan ethic of work, but we are now faced with a time of abundance and have done very little to develop a new ethic.

I am working in a program that is concerned with the problems of the central city. If there is anything more deadly than the boredom of a typical school dropout who cannot get a job, I can't imagine what it would be. We have not done much for older people, either—the retired who are still able in both body and mind. This is, perhaps, a small scale forecast of the kinds of problems we will be confronted with as we progress toward a three-day workweek. We have not figured out what to do with the time gain; we could not deal with it even before we were worried about the rate of population growth. The problem was simply upon us before we were prepared to deal with it.

—
Wilferd A. Peterson, *The New Book of the Art of Living* (New York: Simon and Schuster, 1963)

As planners, we need to be concerned about bringing together the social, physical, and economic aspects of our community into a balanced, responsive, and effective style of urban life. In the past, the concentration has been on the physical side. Many of us have worked on park plans, scenic and historic preservation, and similar projects with little reference to serving the people we purport to serve.

The quotation read a few moments ago describes a type of recreational leisure which appeals to most of us here. But has not the time come for us to quit using ourselves as the prototype of American society? Should we not look to those groups whom we have not been serving to find out what their needs might be? I am not trying to be depressing; I am trying to be realistic because these needs must be met. If they're not going to be met by those of us who claim to be professionals, they will be met in other ways which are not acceptable to the majority in our society. I think this holds a great challenge. I sincerely hope that it will be met by the time this meeting adjourns.

JOHN M. COOPER, former president, American Association for Health, Physical Education, and Recreation, Indiana University, Bloomington.

It is my pleasure to represent the American Association for Health, Physical Education, and Recreation in cosponsoring this conference with the American Institute of Planners.

I am reminded of things that are taking place not only in human society, but also in the animal world. I was in Michigan recently, and realized that the old possum for the first time has gone north. He can't stand what man has done in the warmer climates. And the raccoon has moved into the sewers of New York City. At one time, the squirrel could travel from tree to tree from the Atlantic Ocean to the Mississippi River. Although some of this is said in a frivolous vein, the truth is that these animals are having to make changes and adjustments. Our

association has chosen "Preparation for and Adjustment to Change" as its theme for our national meeting.

Some say that leisure may be the curse of the latter half of the twentieth century. This brings to my mind such things as moonlighting, gambling, polluting, crime, making noise, developing tensions, malingering, deteriorating. Yet, I would say that man has within him the capacity to conquer all these things, if he will just get to work. There's a little saying—a dream cannot be realized until you awake. That is where we are. We can do a lot of dreaming, but we must awaken and start to work. A Purdue University professor said that he could put a bubble over the entire city of Lafayette, particularly West Lafayette, and have any weather he desired. The trouble is that man is too busy to enjoy fine weather. These are exciting times—if we can stand the stress.

I believe it was Cicero who made the remark that you do not gain anything unless you stop and think. May I leave you with that thought? As you work through this conference, I hope you achieve some of the things that man has been seeking for a long time.

EDWIN J. STALEY, executive director, Association and Youth Services Planning Council, Los Angeles, California.

I would like to bring you some broad brush strokes on the quality of life—at least in terms of a bleak look at it or "Camelot Keeps Fading."

The quality of life. You can start almost anywhere. With a new car that won't start. Or an old war that won't end. Or a dollar that won't stretch. Or an optimism that won't revive. Or a lake too dirty to swim in. Or a plane that is late. Or a phone bill you can't understand. Or the computer you can't fight or insult. Or the traffic that boils your bile. Or blacks whose progress is too fast or too slow.

The land was ours before we were the land's.

— Robert Frost

Or the two-way generational guilt of man today toward the young who get away and the old he puts away. Or the single fact that poor old square Dad has to hide in the cellar to hear his Tommy Dorsey records

And what ever happened to simple romance in the United States which is not connected with politics, issues, a crisis, or ecology? And with a crack by comedian Woody Allen, "Not only is there no God but try getting a plumber on weekends." We walk safely among the craters of the moon but not in the parks of New York or Chicago or Los Angeles. Technology and change have gone berserk. The standard of living rises while the satisfaction of living declines. Hunger haunts our prosperity and minorities circle the conscience of the majority with louder cries. The young mock the past, robbing us of the comfort of our victories in depression and war. Inflation keeps lifting the pay raise in our wallets. Protest and dissent grow louder, the silent majority begins to stir.

The gross national product grows grosser in adverse proportion to the gross national tranquility. Planes are faster, cars are faster but we have fewer unspoiled places to go, and more people who want to go there. America, we seem suddenly to have discovered, is no longer infallible or as Arthur Schlesinger notes, "immune to history." We are no longer the good guys who win all the wars, and "at home and abroad we are caught," Schlesinger says, "in the collapse of our pretensions." America, we seem suddenly to have discovered, is no longer infinite in space or resource or hope. There is no next valley or quiet virgin forest. Beauty diminishes and tastelessness and flatness abide in neon lights and urban sprawl. Each year seems like another year of the locusts and there is now a special terror: a flashing feeling of "Here we go again" with the words "We interrupt this program to bring you a special news bulletin."

Much of the quality of life in America today is related to numbers—lopsided numbers. In the

United States. Gertrude Stein once wrote, "there is more space where nobody is than where anybody is." In the United States, two-thirds of the people live on one-fiftieth of the land. Current trends persuade experts that we will be 300 million by the year 2000 and to accommodate the added 100 million we will have to crowd them in where we are or build the equivalent of a new city of 250,000 people every 40 days for the next 30 years. Thirty-five more Los Angeleses or 250 more Newarks or 1,500 more Levittowns. The mind boggles at the thought. As one fellow said, "I've been to Los Angeles. I've seen the future and I tell you it won't work."

We line up for our pleasure and our pain, for ski lifts, for trains, for planes, license plates, school lunches, tax payments, college registration, golf courses, movies, supermarkets, restaurants, and popcorn. We line up to buy and we line up to pay, to vote, to get into the army, to get out of the army, to get into debt, and get out of debt. We line up our cars bumper to bumper to work in cities and to escape from cities. And for those experiences that used to restore a man's soul, we line up bumper to bumper at a national park or an ocean beach or a mountain highway to view the autumn foliage.

Hannibal, Missouri, is a relatively placid town. At the foot of the Cardiff Hill was a statue of two barefooted boys carrying fishing poles, the two best-loved boys in American literature. A plaque identifies the area where Tom Sawyer and Huck Finn played and roamed at will. Today they would find it more difficult. Cardiff Hill was bisected by a busy two-lane highway. Loitering by the young is

We should be able not only to work well but to use leisure well; for, as I repeat once more, the first principle of all action is leisure. Both are required, but leisure is better than work and is its end....

— Aristotle

now prohibited by law in Hannibal after 10 p.m. because of a rise in adolescent vandalism. Boys still fish in the polluted Mississippi, now with fiber glass poles and outboards but the Coast Guard frowns on that, insisting on inboard motor or sail, or oars and a prescribed number of life jackets and so it goes.

Change, change, change—will nothing seem to hold still? The workweek grows shorter, leisure time grows longer and the sale of sleeping pills rises. New churches don't look like churches and hot dog stands look like space ships, and boys look like girls and hotels look like ranches and for a quarter you can make the bed vibrate.

A man making \$20,000 moonlights to make ends meet. The Salvation Army turns down gifts of working stoves and TV sets because they already have too many and the poor are hungry. Public movies resemble private stag smokers. A national network show makes puns about the Resurrection. The moon that excited us yesterday seems stale today and Camelot keeps fading.

What do we tell the young? Where did we go wrong? Where did we miss? In many different kinds of places, large and small, are many different kinds of parents, rich and poor, progressive and conservative, worried, confounded, outraged or disappointed in their young. Why can't he be like his father? Why can't she date boys of her own kind? Is marijuana really no worse than the liquor we drink? We have a ten-room house with two cars, and three TVs, and an outboard, and a cabin in the mountains and the book of the month and a hi-fi, and why does he have to wear those damn dirty jeans?

A President's Commission tells us we are a racist nation. Another presidential commission tells us we are the most violent nation in the world, and the historian tells us that the streets are less safe these days than during the depression when millions were hungry and jobless. The phone operator tells us the circuits are busy. Wives tell us the checkbook is unbalanced, teachers tell us about

the new math, the ministers tell us that the kids will have no faith unless they go to church regularly. And doctors tell us we can get cancer from smoking, and hungry from not smoking, and heart failure from overeating. The President tells us we must lower our voices and the Vice President calls peace demonstrators intellectual eunuchs. The phone operator says the circuits are still busy.

There is among many Americans today a yearning for new prophets. We need some great statements about what America is and what we can do about it. As Father Theodore Hesburgh of Notre Dame University said, "We need leaders with a large vision of what the world needs. In a sense we are almost like the Jews were when they needed a prophet to come down from the mountain and tell them some hard things and what to do about them." The government has its limits, says a man of government, Daniel P. Moynihan, "It can't provide values to persons who have none or who have lost those they had. It can't provide a meaning to life. It can't provide inner peace. It can provide outlets for more energies but it can't create the energies."

The pessimists are reminded that the beginning of a cure is the pain of the illness. The people who have become aware of their troubles have thereby taken the first step towards solutions. Progress there is. The government is committed to ending the war, at least the combat. There are nuclear disarmament talks. There is a commitment to equality and justice. There are arguments as to method and speed and even intent, but there are commitments.

The physical world around us is no longer the exclusive concern of poets or eccentric bird watchers or little old ladies from Pasadena in tennis shoes. More and more people actively seek to conserve a tree, a lake, a view. More people demand that pollution of air, land, and water be halted. More people question the Biblical injunction to be fruitful and multiply. More people question the old American faith in growth and enterprise and suggest that maybe we don't need another factory in town.

More middle-aged people have begun to sense the validity of the young who scorn the plastic life.

But our awareness and commitments, we are constantly reminded, are only beginning, they guarantee us nothing. We must find a means, harness the resources, and commit the will. This national conference is looking at only one component of the quality of life—leisure. We are examining this phenomenon both horizontally and vertically. We are looking at it through the eyes of a variety of disciplines and organizations. We hope that this process of cross-fertilization will bring to all of us a greater awareness of the policy implications and national goals for leisure as a dimension in the quality of life.

NORMAN P. MILLER, vice chancellor, Student and Campus Affairs, University of California, Los Angeles.

It is interesting that in opening this conference on leisure and the quality of life, we have mentioned the *work* we're about while we're here. I suppose we are here to work. However, we will be talking about leisure, that antithetical part of our lives, and making judgments on some of the issues and factors concerning leisure and the quality of life.

We are very fortunate in having with us this evening three young men from the Institute of Design of the Illinois Institute of Technology. In your registration materials there was a very handsome silver booklet entitled *Leisure* that they and others prepared and have translated into a sound

Education has no more serious responsibility than the making adequate provision for enjoyment of recreative leisure not only for the sake of the immediate health, but...for the sake of its lasting effect upon the habits of the mind.

—John Dewey

and color film. I now introduce the young man who will present the program for us.

STEVEN PHILLIPS, graduate student, Institute of Design, Illinois Institute of Technology, Chicago

I'm going to give a brief history of our project and the show you are about to see. Each year Arinco Steel Company conducts a conference. This year it was held in Washington, D.C., and four design schools were invited to participate. The topic was "Leisure and Recreation." The students at IIT were quite enthused about it. Their first thoughts were to design the ultimate snowmobile, roller skate, or bicycle. But after talking with a few people, manufacturers in particular, we found that they were mainly concerned with developing a human baseball bat and making it sound like work. We realized that this approach to leisure was too superficial.

We decided to examine a few basic aspects of leisure and recreation. We applied our school's philosophy of seeing the designer as a future problem-solver, not just a stylist. We were quite confused about leisure, so we wandered around, read any book we could find, and took about 1,500 photographs of people in their day-to-day activities. After this, we confirmed our original approach and proceeded to write a book and prepare a few displays, including the show you are about to see. The book is fairly general, it was meant to be. It was aimed at the average man who has not studied leisure. We want to prompt him, to develop attitudes and feelings about leisure, so he can understand what leisure is about. The book is not statistical. It was not meant to be. We feel the statistical approach is valid, but we want man to feel enthused about leisure, and to try to develop himself through his leisure.

²A summary of the booklet *Leisure* appears on pp. 25-41.

**Reactions of
Panel to "Man
and His Leisure"**

EDWARD H. STOREY, Department of Recreation,
University of Ottawa, Ontario, Canada.

You have said so much. I think you have told us much about what young people are thinking, and what they are concerned about. I am especially impressed that a group of young technological designers have demonstrated that our first concern, our ultimate concern, must be for human beings.

One of the things our design team is trying to tell us is that we must recognize that there is what the ecologists refer to as a symbiotic relationship between man and his environment. We can no longer regard man as a parasite on this earth because he has now become its steward. If this world is to serve mankind, mankind must learn how to protect it.

I am sure that you know how much we appreciate the effort, the thought, the skill, and the intelligence that has gone into this presentation, but let me also be critical, in what I hope will be a constructive way. First, I am concerned about your description of leisure. As you began your presentation you talked about leisure as free time. As you developed your presentation, you spoke of it as an activity, then as an attitude, and then as a state of mind. This confuses our attempts to understand what leisure is, first of all, and how important it is. I would suggest we view leisure as time—time that is free for man to choose among alternatives. Perhaps you might say it is a time of opportunity, free from the obligations of work. What happens in leisure? Usually what happens is activity of some kind. It may be positive. It may be negative. It may be productive for mankind or it may be destructive of mankind. What we are seeking as an end product of leisure is the enrichment of life for man. Leisure is time for opportunity. Activity is the medium: recreation, the process, and life enrichment, the goal for our leisure-centered society.

One thing that may have been missed is the kind of leisure involved when youth talk about doing their own thing. I am all for doing one's own

thing—as long as it does not get in the way of somebody else doing his own thing. I sense missing in this presentation the destructive things that many of our youth are doing. I suggest to you that the curse of leisure—the things that confuse, frighten, and frustrate us so much—is brought about because of the leisure that the youth in our society have had forced upon them by us. We have freed them from work. We have made leisure available to them, but have not developed in them the understandings, the skills, or the appreciations essential to living in a self-fulfilling manner in a leisure-oriented society.

RON CLEMENTS, graduate student, Department of Industrial Design, California State College, Long Beach

I find myself reacting negatively to this environment. The environment that I find myself in is false, or what we call plastic. I see many people, but communication does not seem to flow. College students are not really interested in listening to people talk. They are interested in visual stimulation such as the slides we saw and probably television. Basically, this is the problem we are facing today in leisure. People really are being educated for jobs, not for themselves. Until we get away from this job-oriented education, we are never going to get rid of the boredom we have today.

I want to make this short, because I became bored with the presentation we saw. The movies and slides were so fast; it was too much to see. This is what happens with our life today. There are so many things to see that we do not stop and look at them. I think that everybody is concerned with the environment, and here we are in this synthetic environment. I think that we should be out in nature somewhere, talking these things over, reacting to one another, instead of standing here listening to speakers and becoming bored, which is the same thing that we're doing with leisure.

BOYD EVISON, assistant superintendent, Grand Teton National Park, Wyoming.

I share the feeling that the presentation was a little more than one could comprehend at one sitting, and that this is one of the basic problems we face today. There is more going on around us than we can really comprehend.

Mention was made at one point of doing your own thing, as long as it does not infringe on the rights of others. I wonder how many of us recognize the extent to which our doing our own thing in getting here has infringed on the rights of others. I think this is basic to the problem of leisure and the use of leisure time because we who represent a single class in American society are the world's number one degraders of the environment. The jet plane that I came across the United States in this morning deposited a burden of air pollution on people who are sharing in the benefits of that trip. The same is true of those who visit the national parks in great numbers. We have for years, intentionally or not, been clearly serving an elitist cause. We have made our resources available to a certain segment of society, but a great share of the American public has not been able to enjoy them.

I think we are talking about a class of Americans who increasingly recognize that they are getting their share of the environmental goodies—but bear their share of the environmental degradation process, and more.

Freedom of choice was mentioned, and the necessity of leaving others free to choose as well. The choices that some of us made in coming here, and that many others make in taking advantage of some of the pleasures of American life, do deprive others of choices that rightfully should be theirs. Actually, I found the presentation an exhilarating experience, for the most part. As you can see, it triggered a lot of responses, none of which probably hang together rationally in a presentation like this. I think it raised points that need to be raised and questions that need to be considered. One basic question concerns the costs and benefits of our use of the environment— who derives those benefits and who pays the costs

DIANE CAPPEL, chairman, Youth Advisory Council, National Recreation and Park Association, and recreation major, California State College at Los Angeles.

I think that education needs to express its feelings about recreation to young people. This should start in elementary school and extend through college. Everyone has his own interpretation of leisure, but it is also a learning situation, and the community and society can work together to make interpretation easier.

Another thing mentioned was destruction. We have many leisure activities that people destroy. I think we ought to ask ourselves why and whose fault it is. The solution is to involve more youth in more activities, give them more opportunities to express their desires. For example, yesterday we had a team conference in which each youth had the opportunity to express his feelings in a rock session.

The discussion topic was: What happened to the Easy Rider? The first group saw the Easy Rider as a person who did his own thing. Yet they felt that parents and the community pushed him to be an easy rider because there were not enough activities, and the school system has been geared so that leisure life was destructive. I think adults should have the opportunity to project their ideas on youth, to express their feelings. We are trying to bridge a generation gap in our society, and if adults are not helping youth, and youth not helping children, we are going to have a bigger generation gap.

STEVEN PHILLIPS: I would like to clarify what we meant by leisure. We considered it as a state of mind. Free time is really a contradiction in terms because time is structure and no structure is free. Mainly, what we are saying is: free time may be time off from a job, time free from obligations, or something like this. We mentioned three basic functional aspects of leisure—relaxation, entertainment, and development. We would categorize recreation as relaxation and entertainment.

I'd like to say a few things about what Ron Clements said. I think he was right. This is a plastic atmosphere. I think the greatest thing that we could have done was go to a farm, set everyone loose, and see what they could do, what they could find. We're talking about strengthening man so that he can feel and understand things, so that he can understand himself. Basically, if man understands himself, he will not step on others. I'd like to give a few personal examples of the generation gap. Most people are amazed when at the college level, they find that many of the things they were told in elementary school were lies. I come from Boston, and we thought John Hancock was really great. Then I got to college and found out he was one of the biggest smugglers of all time. Also, many parents force their children. My parents tried to impress upon me that I should be a dentist. I rebelled, and here I am in design — and loving it.

General Discussion

JOHN ZIEGLER, student, Illinois Institute of Technology, Chicago.

I would like to agree with Ron Clements that this is a plastic environment—in many ways unreal. I would rather be out—as he said—in a barn some place, rather than amongst all this fake wood and nylon wools. In Chicago, we live about a stone's throw from one of the worst slums in the nation. We came out here where people drive around in electric golf carts, and tomorrow we go back to the middle of our ghetto.

The first question that pops into my head is whether the quality of life is enhanced by all this material construction. I wonder if, perhaps, a couple of sticks and a clean field to run around in wouldn't be as satisfying as a million dollar establishment. It is one of the things we tried to bring across in the film. We did not put into the presentation a condemnation of hooliganism, or whatever you want to call it, but there is nothing in there that cannot be respected and thought about by any rea-

sonable person. It is not that radical. We think there are things that can be improved.

IRWIN BARAN, psychiatrist, Psychiatric Center at Alvarado, San Diego, California.

I think it is too bad that we got off on the issue of the generation gap. There are a number of things that appear to me to come out of this. First, the young people are as guilty as we are about enjoying leisure. Second, I think we are feeling guilty about coming to a conference on leisure in the middle of the week, so we have to criticize ourselves for being bad people. Also, it may be that the fellow from Chicago is feeling a little bad about having to go back to Chicago.

ALLEN V. SAPORA, chairman, Department of Recreation and Park Administration, University of Illinois, Urbana.

I think these young people have shocked us a little bit by saying we are naive about approaching the public. I think they brought out quite a few fine points, but we always seem to go back to one point. This is good, or this is bad. This kind of activity is good for children. This is good for adults. This is a good kind of leisure. We should promote this or that. I think one of our greatest faults as planners and professionals is that we do not know what is good. We have not studied our art well enough to tell people what they should do or to suggest alternatives. We are here to talk to planners, and to bring together the experience and intuitive ability that we have as leaders in the field so we can design the kinds of things people need.

It seems to me that one thing this multimedia presentation was trying to say is that more of the same is not going to get us where we want to go. We must find some way of saying, "No, this is not the direction that we want to go as a society or as people." Until we find some way to retrace some steps or raise some questions, we are not going to be able to deal with the problems. As polarization increases, boredom and the level of violence also

increase. That is what the job is—trying to break new ground—and I think the way the discussion went is valuable.

EDWARD H. STOREY. At least I created a focal point for discussion, the generation gap. I do not really believe the generation gap is as large as it appears to be, and I do not want to try to defend what I said. I tried simply to point out what I feel are some shortcomings. I still feel very strongly that those shortcomings exist, and I can never accept the definition of recreation as being entertainment and relaxation. I think it is something much, much deeper. I suggest to those of you who developed this presentation that you have only begun your investigation of the meanings of leisure and recreation.

RON CLEMENTS: First, Dr. Storey, I must say that I really was not reacting against you for what you said. I had some negative attitudes when I first came here, basically from the brochure I received through the mail. When I arrived and saw the impressive surroundings, the negativism was intensified. It seems we are talking about things that most of us already know. I mean, most of us know the problems of leisure. We are talking about the problems but not really separating them from the prejudices we have. Since everybody has different prejudices about leisure, we should separate them from the actual problems rather than coalesce on specific issues. We should find out what the basic problems really are instead of going to positive and negative sides. I have already gone to the negative side, but I did not react against Dr. Storey. I reacted against this environment, and we should be getting on to other matters.

**Nations as well as individuals are made or unmade
by the way they use their leisure.**

—Martin H. Neumayer

ARTHUR CARSTENS, retired Institute of Industrial Relations, University of California, Los Angeles

I'm interested in these young men's reactions to this place. Some of you may be interested to hear that this establishment was built with a piece of the Teamsters' pension fund. The thing that interests me is that, for the last few years, some of us have been wanting to convince the Teamsters to invest more wisely. I hope that during this conference we can explore the kind of area this could be if it were designed for people who could not afford to pay what we will pay.

DUANE ROBINSON, Social Work Education, George Williams College, Chicago, Illinois.

I felt three needles tonight. Ed Staley jabbed at us first, and I appreciated that because I think that he set the tone for this conference. Then our National Parks man needled us with the disparity between what we might think of as justice and the reality of what it is. The students gave us the third needle. God bless you! I hope you do not go home now because for two more days we will be trying to decide how to deal, in realistic terms, with the precious idea of leisure I think we share in common.

NORMAN P. MILLER: Thank you, Duane. In closing, it might be useful to touch on some of the things I heard, both from the panel and the participants. In planning this conference, we hoped to draw attention to the semantic differences that confuse our thinking and our ability to deal with the very real problems. Norman Dalkey's project attempts to get at our judgments about priorities. We can all talk about definitions. Hopefully, we are not going to get bogged down with them in this conference. If we're going to do our own thing, let us do it in terms that make sense to all of us. If we cannot agree as professionals who have been involved with this field for many years, how can we expect 200 million other Americans to understand us in any realistic way?

I want to make it very clear that the selection of La Costa was deliberate. We wanted to bring you to one model of an environment for leisure. Now, you may not agree with the model, but this is a model. And one of the men who helped plan this place is part of this program. You will have a chance to talk to him about the ideas behind this environment—plastic though it may seem.

Of course, we have a communications problem. We are talking about uses of the environment, and ways to relate our findings to other people. Mr. Evison talked about comprehending the scope of the problem and getting people to really understand our purpose. How do we get at the question of education? Reverend Fackre is going to talk about ethics. We are going to talk about a leisure in this society. But how do we do that? Do we sell ideas of choice? Should costs be shared—human, social, and economic?

This conference will not provide answers to all of the questions. We are here as a group of people to share, on an interdisciplinary basis, some ideas, thoughts, and concerns. Tomorrow morning we will start by looking at the environmental aspects. We will have a very interesting paper about environmental concerns, about leisure and the quality of life. It is one man's viewpoint, and each of you will have the chance to respond. We will not work as a group anymore in this theater style seating. Tomorrow morning, when you come in, there will be a hollow square with some 35 of you seated at the table. Each of you will be assigned to sit at the table according to your area of interest. This small group will work the first hour on Mr. Clark's paper and the reactions provided by the selected reactors. Then all of us will have a chance to participate.

That is the general format. You will have the chance to be a member of a big group and a little group. Hopefully, you will have the chance to express your views on any point, question, or topic that is a part of the program. Now, if there are

still some of you who really cannot stand this environment. I have some tents and have made arrangements for you to camp on the golf course tonight. I do not demean the remarks of our students or their ideas about the out-of-doors. We considered most seriously taking this conference to a woody environment. It was my preference, I assure you, but the logistical problems of transporting people from all over the country 100 miles into the mountains into four feet of snow would have been most complicated. So we came to San Diego, to a leisure world and part of the leisure environment that is southern California. Perhaps, in the final analysis, it may have been as provocative of thought about our topic as anything we might have done. Good night!

Leisure a Human Right

Article 24. Everyone has the right to rest and leisure.

Article 26. Education shall be directed to the full development of the human personality.

Article 27. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts.

- Universal Declaration of Human Rights

SUMMARY OF *LEISURE*

A Study of Man and Leisure in the Environment

The person who looks for the historic origins of play may find a wealth of data showing that play has always been an integral part of man's life. Conditions have so greatly changed that our whole idea of leisure-time activities has been completely transformed. The suspicion with which church and state three centuries ago viewed all diversions has given way to the active encouragement and promotion of every form of healthful amusement. Nevertheless, there is certainly more than a trace of the old Puritanism in an attitude which so often views the increase in present-day opportunities for recreation as the "problem of leisure."

A Philosophy of Leisure

Leisure implies a state of mind, a feeling of self-satisfaction. Today, society's main concern is to free man from the burden of providing for his basic necessities. Shorten the workweek and give man more time to relax! But free time is merely a prerequisite for leisure. How man utilizes his free time determines his leisure. Leisure must be considered an

The publication, *Leisure*, sponsored by the Armco Steel Corporation and prepared by a group of students in Industrial Design, Illinois Institute of Technology, served as one of the primary documents for the conference and as the basis for the sound film presentation which opened the conference. Outlined here are some of the key concepts explored, as selected by the editors of the proceedings.

individual feeling. The Now Generation has coined a popular cliché, "Do your own thing," which is an appropriate condition for leisure. As long as the individual does what he chooses, he will achieve a state of leisure.

The individual's ability to understand his alternatives determines his choice. Furthermore, his ability to choose is extended by education and experience, or better yet, by feeling, sensitivity, and awareness. Although these are varied choices, man is still bored.

It is a common belief that the key to leisure is affluence, when actually, the key is imagination. Perhaps money will buy more free time, but it cannot buy imagination or self-gratification. The problem still remains the same for the rich and the poor: boredom.

The solution to boredom is imagination. All of us have possessed this gift as children, but only the fortunate still retain it. The mere idea of life itself is excitement for children, since they are continuously looking forward to those moments of leisure when they are able to play. Why do they look forward to their leisure time with such anticipation? They possess an almost unlimited amount of imagination, an essential tool by which they are able to shape their leisure hours. For them, no expensive recreational equipment is necessary—the simplest found objects are fantasized into exciting games and toys. Perhaps if man could recapture imagination or refrain from destroying it in the young, he would again think of his leisure time as play and still enjoy it for its own sake.

The commodity mentality approach to free time is caused by ignorance of the paramount importance that leisure can have in the life of man. People with the commodity mentality approach spend their free time spending money, but what satisfaction do they achieve?

Ferdinand F. Mauser has said:

Reflect for a moment how many people actually want to own an automobile, take home a "handy six-bottle carry-

ing case" of soft drinks, or have a drawer full of shirts they can call their own? In the final analysis, not many. People in a busy, rapidly moving, affluent society in creasingly real. They are not interested in things per se, but rather in their use in a convenient and worry-free manner.

In order to eliminate boredom, and its by-product, the commodity mentality, it is necessary to understand leisure.

An Analysis of Leisure

A scrutiny of the makeup of leisure as originally developed by George Candilis (French architect) brings us to examine these fundamental aspects: leisure—free time, leisure—activity, and leisure—frame of mind. The pattern relationship can simply be expressed as: (leisure-free time) + (leisure activity) = (leisure-frame of mind).

A common denominator is evident in those three viewpoints of leisure—time, activity, frame of mind, that is, leisure equals freedom of choice. Leisure is instinctively or knowingly selected as an antidote to the adverse effects of compulsory daily activities and the confusion and frustration arising from the densification of urbanization and population.

In this manner leisure takes on three very important functional aspects: relaxation, entertainment, and development.

Relaxation

In order to deliver men from tiredness, there is the leisure of silence, rest, doing nothing, leisure to be occupied without aim, goal, or target schedule.

The beneficial, regenerative effects of rest and play periods can be most enriching to man only when he assumes an honest and realistic frame of mind, when his understanding of his potentials and limitations provides the rhythm necessary for a harmonious existence with both himself and his environment.

Entertainment

The aspect of entertainment delivers man from boredom, strangeness, leisure of escape, search, and change where imagination can be given free domain. This commands the total involvement of the individual during all of his activities.

Development

The aspect of development delivers men from automatism of thought and conventionalism of every day actions and allows freedom for culture of body and spirit and dynamic expansion of personality.

A person extends his choices via education and experience. The more one knows and experiences, the better able he is to cope with conflict and pressure. Conversely, the less one knows and experiences, the more susceptible and vulnerable he is to economic, social, and environmental conflicts. Candilis has observed that the three functional aspects of leisure are interdependent, they coexist at variable degrees, in all situations, and for all human beings.

Leisure as a Life Style

Based on the consideration that leisure is a subjective feeling, the preceding analysis suggests that we focus on the pursuit of a meaningful use of free time. We can easily denounce the faults of our work-oriented system, but are we really capable of structuring a life plan where the leisure ethic has free domain?

Conditioned and limited by our environment, we must put forth an almost superhuman effort to extricate ourselves from the bondage of tradition.

We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong we may begin to use it with love and respect.

— Aldo Leopold

only then can we adapt to a life of leisure. In the context of life style we must plan for the widest possible range of alternatives, so that later, with a mental attitude based on sensitivity and awareness, we are able to act toward our freely chosen goals. Our benefits as individuals are directly related to the extent of our involvement in preparing for a life style of leisure.

Conflicts

Before we propose any guidelines for leisure, we must understand the conflicts that lie in front of us. Many forces—social, economic, political, and environmental—can both help and hinder our search for the "good life."

It is very difficult for an individual to fashion a life that includes meaningful work, love, amusement, relaxation, enduring personal relationships, health-vitality, and a high quality environment. Our consideration of these conflicts is by no means all inclusive, rather our goal was to identify prerequisite conditions for leisure and hopefully develop guidelines on how they can be obtained in the next decade. We suggest that a basic leisure life style cannot develop without man and his environment coexisting in terms of their "mutual competence."

Human Competence-Motivation

The basic notion of the concept of human and environmental competence-motivation is that the primary motivation within us to create, to experience, and to learn is triggered by (1) our innate abilities, learned skills-knowledge, or competencies, and (2) the ability of the environment to stimulate and respond to our competence.

For example, we may have been born and trained to be a great concert pianist and have had a highly successful career; however, if our competency becomes impaired by arthritis in our hands,

our motivation to play the piano may rapidly decrease and thereby limit that important aspect of our life. The more mentally and physically fit we are, the more ready we can be to respond effectively and to develop ourselves.

Environmental Competence-motivation

We can carry the competence-motivation concept into the environment also, for we all perform in some aspect or situation in the environment. The concert pianist's intrinsic motivation to play well can also be affected by the relative competence of his environment--the concert hall, the piano, and the audience. If the hall is acoustically poor, the piano out of tune, or the audience ignorant of the nuances of the music, the pianist may fail as a fault of the environment. Therefore, for us to develop and operate our lives to the fullest we must be all that we can be, and the environment that supports us must be all that it can be.

The quality of these interdependent competencies affects our mental attitude or motivation and our ability to exercise our options in the environment. There is much evidence of situations in which highly competent men are experiencing failure in the face of incompetent environments. We have also witnessed in this century many occasions when competent men have succeeded beyond their dreams in highly competent environments. It is precisely our individual, physical, and mental ability to enrich ourselves and our environment in some purposeful way that describes the quality of our life. With the human and environmental competency-motivation concept used as a basis, it becomes possible to illustrate many conflicts of man and the environment which obstruct the path of a life based on leisure--"doing our own thing."

States of the Environment and of Man

With the increase in technology and population we produce more, but also create more waste by-prod-

ucts which are discharged into the air, water, and land and remain long after their assumed life expectancy. These by-products—beer cans, waste paper, smog, stinking water, deafening noise in urban areas, litter and refuse—create a vast seen and unseen reminder that what part of the environment we haven't ravaged we are systematically spoiling. The communication aspects of pollution are daily reminders of a growing environmental incompetence.

At one time a highly competent fishing industry thrived on Lake Erie, now it is leaving the area, as are domestic fishermen because the lake has become so polluted that it can no longer sustain itself or its plant and fish life. Lake Erie is incompetent. Many other lakes and rivers in America are in similar states of incompetency. A mountain of waste is slowly stifling our motivation to enjoy the natural environment.

At present 70 percent of us live on 10 percent of the land. America counts for one sixth the world's population and yet consumes or transforms half of the world's natural resources. Every day, land that was once a farm or forest is being turned into a suburban area or freeway, and yet inadequate housing and welfare in the central cities are so acute that social degradation and violence have become part of the life pattern in America. According to the National Commission on the Causes and Prevention of Violence, urbanites in the next 10 years will have to travel through "policed corridors" connecting "safe" islands and armed guards will be fixtures at playgrounds and on public vehicles. We must quickly develop a new attitude towards the earth.

Ignorance

Ignorance lies within us all and is the first and most formidable state that impairs our ability to attain leisure to do our thing. Although the quality of the world in which we live partly motivates us, we also act because of an inner quality. For us even to begin

thinking about a better way of life based on leisure we have to be aware that something is wrong with ourselves and the status quo and have some desire to change it. Physiological shortcomings are perhaps the most obvious conflicts that can keep us from realizing our potential. The blind or retarded have but a narrow scope within which to perform. Many war veterans feel the reduced options available to them without the use of their basic physical being, as do the thousands disabled by social and environmental violence.

Education

The lack of education, whether formal or informal, keeps many of us from being aware of our potentials. It seems likely that some potential great thinkers and geniuses in America go undiscovered by our present educational system. Our gross national product which once was characterized by physical products is rapidly changing into knowledge. This means the individual middle class American will be a "knowledge worker," a person who actually thrives on a constant education process. His challenges and desires for leisure will be vastly different from those of his industrial counterparts. For manual workers early retirement seems to offer a solution, as evident in the eagerness with which it has been accepted in the American automobile, steel, and rubber industries despite heavy financial penalties.

The manual worker does not seem to suffer from a "problem of leisure." Time does not hang on his hands, even though he shows little desire for the cultural pursuits that are pressed on him by the educated. He can sit in a cottage or trailer in Florida, apparently happy and busy with a small garden, occupied with fishing, hunting, and gossiping.

The knowledge worker cannot easily retire. If he does, he is likely to disintegrate fast. Knowledge work is apparently habit forming in a way in which manual work is not. People who have been doing knowledge work for 20 years cannot stop.

Present education systems in America are oriented to the past, to an outmoded concept that essentially trained people for specialized adult roles: once one "got his learning," he ceased in any way to be involved in education. Early specialization in school and the increases in specialized information tended to build gaps between generations. Today it is difficult for a specialized father to communicate with his son. If the father had been continuously enriched throughout his life, the gaps might have been less significant. Perhaps the most serious problem present education poses for the emerging knowledge worker society is the failure to produce self-reliant learners and learning facilities.

The most important thing, in other words, is not specific skills, but a universal skill—that of using knowledge and its systematic acquisition as the foundation for performance.

We cannot really be free to learn, to work, and to experience until we have the self-confidence and ability to do so. If the confidence remains within the schoolhouse, it is irrelevant for the individual.

Time

As human existence came to be controlled by the clock, man's life became rigidly divided into periods of "work time" and "free time." To conceal the implicit slavery of "free time," contemporary America has prostituted the great word "leisure," and even made it an adjective, as in "leisure time." Even in terms of "free time," Americans are not nearly as well off as they believe. What "free time" Americans have, they devote to consumption.

When we purchase a new car few of us think of the chunk of our time it will take to pay for it. Many Americans feel the constant pressure to make money just to stay ahead of the time payments. With the myriad opportunities and products available one feels obliged to be involved with as many of them as possible. The more freedom is created by time-saving devices, the more compelled many feel to make use of the newly-acquired commodity—time.

Not only do we consume and indiscriminately use time, but we are also manipulated by it through machine-age time structures, work and vacation schedules, the nine to five syndrome, commuting schedules, enforced retirement and recreation, the coffee break, lunch hour, and so on. Do we think of free time as a quantity or a quality? Do imposed time structures stifle creativity, or do they relate in any way to human inspiration or to simple biologic needs such as rest and relaxation? In education, for example, many professors are scheduling classes in their homes, once removed from the imposed institutional time constraints of the 50-minute class schedules. They have found that class discussions should evolve naturally, that ideas should be free to grow, even if it takes hours. On the other hand, the 50-minute class period can be too long for a boring, redundant lecture. Many of us have felt the discomfort of adapting to forced free time on the traditional American vacation. The first week is spent in frustrating strangeness to "free time" and the second is spent preparing to go back to the job.

We are migrating away from the age of the manual worker, tied to machine scheduling, to an age of the middle class knowledge worker whose use of time will be less structured as communication and information will not be bound by place and time, and will demand the control of his time. In other words, the knowledge worker will expect, not free time, but the freedom to structure his own time to suit his life style and still be a productive member of society.

Instead of suffering the sequential and inevitable terminal states of human development—play, education, work, and retirement, the leisure age man will be able to exist in a more free, permissive time reference. It is hoped that he will be able to follow his instincts in regard to when he wants to play, work, or relax. Retirement as an idea in the past, was only intended for the disabled and aged. However, it should be possible at any time to retire from the mainstream of events or to exist peri-

odically in a sort of psychosocial moratorium, to "drop out," to ponder and reflect upon what one is doing or not doing. Educators such as Fred Newman of the University of Wisconsin have suggested that post high school students be given a two-year moratorium during which they can choose to do anything they wish, in order to reduce the premature decision pressures put upon them by the existing society.

Clearly, we must first have some understanding of time and its effects on our life pattern and day-to-day activities. Only by controlling and adjusting our own time can we begin to consider it as "free time." In terms of future guidelines there seems to be sufficient evidence pointing toward a unified approach to leisure in the context of time. A meaningful outlook of this kind will require that a new mental attitude permeate all our activities—in this culture, social acceptability will be determined by the new leisure ethic.

Subsistence: An American Conflict

Unlike our forefathers, who saw in material wealth the road to happiness, we are presently witnessing in America a new dilemma born out of affluence. We are faced with a dilemma of having to decide a standard of living that will not make us slaves to it.

The hippie generation, while overreacting to affluence, has placed doubt in our minds about the necessity for owning a conglomeration of gadgets for the mere sake of having them and of generating a life style based on the means of life rather than the ends. It can be said that the hippies, who by middle class values live in filth and poverty, are essentially a new leisure class. Obviously they have found an acceptable level of sustaining themselves without any apparent economic or social sacrifice and/or compromise. To live a leisure existence in the classical sense means we must not be oppressed by the day-to-day necessity of providing our livelihood, for this oppression will stifle our serene attitude towards the world.

The Pursuit of Leisure

What Fred Newman has written as the goal of education we find appropriate as the basic goal of leisure

We assume that the most fundamental objective of education (leisure) is the development of human dignity, or self-realization within the community - community referring to a person's social and environmental milieu. The broadly stated objective can be specified in many ways emphasizing either individualism or social association.

We further assume that before any broad range approach to leisure in America can be attempted, we must understand and be capable of leisure as individuals. We feel it is not something to be purchased or instituted by political action. Although we are not advocating an anti-institutional approach to leisure, as institutions are necessary and do contribute much to our lives, we feel strongly that to do one's own thing, to live a leisure life, the motivation must begin with the individual.

Leisure Planning: A Life Style Need

A life of leisure must be planned; as individuals, we must place ourselves in the best possible position for such planning. This requires, first of all, an honest and thorough inventory of our potentials and limitations. We are well aware by now of how environmental and individual conflicts can seriously curtail our alternatives. We must avoid such conflicts because they seriously undermine any constructive leisure attitude. It is only by consciously allowing in ourselves and our environment the widest possible range of choice, that we can assume a planning attitude for establishing workable leisure centered guidelines.

It is beyond our interest and competence to suggest a life style based on leisure for every individual; however, we do propose that the concept of planning, of avoiding a life of existential chaos, is a prerequisite for leisure. We have proposed that a man at leisure is doing his own thing. Now we want

to add that this man must also plan for and be competent to do his own thing

Human Needs In Planning: Information

Each person should have at his disposal the equivalent of the traditional scrapbook depicting his identity - "who am I" information that reinforces one's relative state in the world and describes one's environment; that is, the access and quality of schools, hospitals, occupations, physical environment, and recreation. For example, institutions generally demand to know much more about a potential employee or student than the person requests of the institution. We propose that individuals be given an opportunity to assess the quality of a future job or education more accurately.

Each person requires a mechanism for understanding the quantity and quality of his options in life. For example, many people are simply unaware of the opportunities that exist in a given location for education, entertainment, and relaxation. The *Whole Earth Catalog* is an excellent example of an information resource that expands one's awareness of the options in his environment.

Finally, the individual requires a "simulation" mechanism, a procedure for predicting the consequences of major decisions. Perhaps this can be in the form of trial experiences in different education and occupation situations and much more accurate data of the real world.

Subsistence or Sponsorship

Practically all Americans work in groups and institutions, and despite youthful outcries against institutional inhumanity and ineffectiveness, the institutions survive because they perform useful functions. However, a need exists for a new attitude about the relationship between institutions and individual people, one that overhauls the corporation man

image and maintains the standards and integrity of the institution while still allowing for greater patronage of individuals.

"Angel" is usually the expression used to describe anyone who financially sponsors a theatrical enterprise. Conceptually, angels, patrons, and sponsors provide an atmosphere in which ideas and people are given license to flourish. Obviously, for a less constrained leisure atmosphere to emerge we will have to permit greater freedom in the way people plan their activities, including education, work, and relaxation. The knowledge worker of the seventies will demand a completely different payoff for his adventure. Instead, greater opportunities and outlets for self-realization and idiosyncratic behavior and life styles within pluralistic, yet cooperating groups will be expected.

Operational Principles For Leisure

Wherever possible, the results of human and environmental action which tend to be irrevocable should be avoided. A second chance should always be a basic quality in our lives. Too often today, a person is forced to live with the consequences of a past decision. The financial system in America, for example, provides few face-saving qualities. A single unwitting or negligent action can result in an impaired credit rating and cause days or months of human aggravation. The effects of a lack of back up environmental support systems in our society has been observed, as in the case of the New York area power failure.

The Control and Access Principle

We urgently require a control and access philosophy, which must feature (1) a function for increasing a person's powers of access and use of "getting through to," and (2) a cooperative strategy, featuring greater visibility and vulnerability of people, information, environmental tools, places, and events.

The Situation Principle

For those of us concerned with leisure, man, and the environment it is important to consider first "the situation principle." Man always performs in a "situation unit" or context; it is, therefore, necessary to understand the circumstances which surround situations.

It seems that given the freedom to do so we would like to turn on and off our sensations at will and to feel vital in all our life experiences. We suggest that therein lies the key to the design of environments or situations for us all. The key ingredients are, as was stated earlier, the mutual competence of ourselves and the environment to interact and our ability to choose and to change our course. Candilis observed that human development, entertainment, and relaxation are the functional aspects of leisure that we can design for or try to control in situations. These aspects coexist in varying degrees in all situations and for all human beings.

One situation principle is concurrent vs. sequential involvement. Environmental planners and designers should understand that man is capable of concurrent activity (driving, listening to radio, etc.) in banal situations and sequential activities (attentive to flow of events) in original situations, to varying degrees. In other words, when we are totally involved—when all the functional aspects of leisure are working in proper balance in a situation—we are at leisure ... doing our thing.

Another situation principle is that of environmental implications. As in many cases, designers fail to combine development, entertainment, and relaxation into the situation. Many educational books and films are produced that fail to recognize man's needs for all three aspects. For example, if we want young children to learn about water pollution and we present it academically on television, stressing the development aspect, we will undoubtedly observe the children becoming bored and eventually drop out; we simply have the wrong mix, no enter-

tainment, no relaxation. However, if the same message is structured into an interesting story, we can communicate. The current "Lassie" series is an excellent example of teaching children conservation and ecology while entertaining them.

Home

If anything, most of our dwellings are planned for relaxation and entertainment, thereby limiting our options for development; few homes feature libraries or physical education equipment. It's at this end of the scale that private housing should have an educative capability, such as libraries, electronic information hookups, and possibly a publishing and reproduction facility. Also within the home we need more options for vital physical conditioning, including complete relaxation.

Work

Most offices, factories, and classrooms offer a boring environment lacking all three aspects of leisure. For certain kinds of work, jobs high in repetitive tasks (driving long distance truck lines, clerical desk jobs, factory assembly lines), concurrent involvement in entertainment and educational pursuits are possible. A truck driver could learn history over the radio in his cab or the factory worker could learn the art and science of mass production via closed circuit television. Conference rooms could be outfitted with "toys" to allow for illicit yet important "adult play" during discussions.

Shopping

The market place is rich in the entertainment aspects and in some cases the relaxation aspects (mall development, etc.); however, it is completely lacking any development function. Most product displays assume customers to be idiots and salesmen never know how an item originated, who designed it, how it works, or if it can be maintained. Products themselves, have little development value, and consumers are expected to decipher the nature of an object by looking at it.

Commuting

We suffer the most severe boredom while commuting. Waiting in terminals and being stacked up in the sky and on the freeways reduce us to fatigue. The magazines in a waiting room are a device to alleviate boredom. So in the waiting room at an airport, why not have a display on the history and theory of flight? A subway could be a course in art, with each station a separate style. A superhighway could be paralleled by a series of short-range radio stations, each broadcasting automatically from an endless loop descriptions of the area and its history. Such systems are in use in some museums now. Why not throughout an entire city?

Recreation

Recreation environments in natural areas have potentially the best balance of the functional aspects of leisure. Although natural phenomena intrigue man, many areas are becoming more banal every year. The wilderness once was rich in entertainment (escape, search, and adventure) and relaxation (silence, rest) but this situation is becoming a thing of the past. In some resort areas true relaxation, development, and entertainment are not possible.

All of these proposals are intended to make situations in the environment more vital for leisure. All are based upon expanding human behavioral options and the competency of environment.



Where Leisure Leads

Where does leisure lead – to philosophical changes, to changes involving action, to a different society? Are we moving from a work to a leisure ethic? What happens to the unemployed, unemployable, youth, middle-aged, and retired in a leisure society?

Leisure has many leads.



LEISURE, ENVIRONMENT, AND THE GENERALIST

Irving M. Clark, Jr.

*Lawyer, Television-Radio Commentator
Seattle, Washington*

The Generalist vs. The Specialist

I make no apology for being a generalist. Most significant contributions to man's growth away from animalism and materialism have been made by generalists. I'm convinced that the problems presently overwhelming Western man, to whom I am confining this discussion, are not susceptible to attack by vertically-specialized experts. The worst of today's problems have been created by man because he has not coordinated his independent specializations. It is a matter of common sense that if the problems were generated in this fashion, they probably cannot be unscrambled in the same way.

A simple example, the technological advances which have enabled the steel complexes of East Chicago and Gary to remain efficient and productive through the years, have had a fascinating side effect. The smog generated from these mills has seeded sufficient precipitation to cause a striking increase in rainfall in some portions of northern Indiana. If this combination of smog, cloud, and rainfall is considered undesirable by the local residents, as I believe it is, the solution to the problem does not lie with the technologists of U.S. Steel. The solution lies with the generalists, in this case the citizens of the area, who may or may not wage the civic and political attacks necessary to reverse a long-term trend.

This is not to say that the genius specialist may not have an immense impact on the course of Western civilization. But he has to be a specialist of such consummate skill that he fills in a major gap in man's knowledge, or puts together pieces which previous generations have been kicking around for centuries, without the skill to make the pieces fit. Darwin was such a specialist.

American Goals American aspirations in this century generally, and since World War II particularly, have been in terms of material goals. These goals have been winning a war, reducing unemployment below five percent, putting a man on the moon, achieving a gross national product of one trillion dollars, wiping out illiteracy and diphtheria, and building a national system of limited access highways. These goals, because of their nature, have been accomplished by specialists, who thereby tend to be glorified. Although the astronauts, for example, are regarded as national heroes, if not genuine folk heroes, if they were to engage in debate at this conference, they would emerge as relatively pedestrian figures.

The satisfaction-level attainment of Americans is falling. (I make no apology for creating a phony compound noun because it conveys what I am trying to say.) Compared to his grandfather, the average American adult now has a larger gap between what he has achieved and what he thinks he might reasonably achieve or conceivably be entitled to.

We see no prospect of improvement in this regard. One reason for this can be attributed to our extraordinary communications system, which enables an individual to be aware of practically everything that goes on in the world. An important side effect of television, as an example, is that while young people today are vastly more and better informed than were their parents at the same age, they're also vastly more dissatisfied. This is because they are aware of so many more things that are wrong with the world, and of so many things

which they would like to have but apparently cannot have.

This, in turn, has had both a good and a bad effect. The good effect has been an increasing dissatisfaction on the part of young Americans about the state of the body politic, the economy, and the environment. But, on the other hand, the same young people, in the mass, but more particularly the less intelligent and motivated, are far more aware of the beautiful, rich, glorified people of the world than they were before, and this awareness has increased their dissatisfaction. This is the satisfaction-attainment gap of which I spoke.

I therefore suggest that (1) if technological advances continue to make it likely that our national goals will be measured in materialistic terms, (2) if most of our citizens continue to be aware of the gap between what they are and what they might be, and (3) if many more people continue to desire to change the system, whether gradually or radically, then we will have an enormous problem for which leisure may furnish a significant answer.

Leisure In talking about leisure I am talking about the quality of life. I regard it as axiomatic that the development of more leisure time guarantees an improvement in the quality of life. No alternative time-uses into which a person is programmed can be as desirable to him as the free-time options associated with leisure. Leisure implies an absence of pressure. Leisure has never been a synonym for recreation, and this is especially true today.

Programmed Time The pressure on individuals to use their time has increasingly channeled what might once have been called *leisure time* into *programmed time*. For instance, a major objection which many people make to a cruise ship is the cruise director. He sees to it that what has been regarded traditionally as a period of leisure with good food and plenty of salt

air becomes a kaleidoscope of deck tennis, sack races, movies, gala fetes, shore trips, lectures, and organized socializing. These activities can be clearly regarded as recreation, but hardly as leisure. It is this organized recreation feature of cruises which drives away many people who genuinely crave relaxation.

Free Time Free time is essential to any meaningful discussion of leisure. By free time I mean a period of time to which a person has options. Without options there can be no leisure. In the last 25 years, option time has gradually shrunk, while opportunities for recreation have correspondingly increased. This factor has several roots: (1) the American wage earner's free time has increased because of shorter working hours and higher wages, (2) greater mobility has increased his geographical options, and (3) advertising has brought to his attention a large number of recreational possibilities.

By definition, options brought to people in a commercial way, involving the expenditure of large sums of money, cannot include the option of leisure because leisure involves more than options among specific and programmed activities. Most important, it involves the option to do what we foolishly call "nothing." A child, in an unthinking way, may at times resent the absence of programming. The title of a book popular a few years ago has meaning here: "Where Did You Go?" "Out." "What Did You Do?" "Nothing." A child may complain that he has nothing to do. But once a child in our society reaches adulthood and is subjected to a variety of pressures, he no longer complains about having nothing to do.

My concept of leisure as including the option of doing nothing is subject to limitation. Those who have no capacity for self-stimulation or self-amusement will always complain about having nothing to do. A man whose life has been wrapped up in his job and in duties to his family is a poor user

of leisure time and a dangerous candidate for retirement. The Committee on Aging of the American Medical Association recently reported that men who retire die sooner than comparable peers who do not retire. Among those who retire, some have no alternatives. They have never had hobbies, or enjoyed books, or played sports, and an unlimited diet of inactivity is stultifying and physically damaging.

On the other hand, the man who continues to go to his office beyond normal retirement age, even though his responsibilities may be minimal, is at least stimulated by sights, sounds, and thoughts which would probably not reach him at home. He has a sense of purpose, his mind continues to operate in an orderly way, he gets more exercise, and lives longer.

His success in aging is because of the fact that he has exercised an option. Were the same man compelled to go to an office until age 80, his life span would almost certainly be shortened. If his going to the office represents the exercise of an option which may be varied by his occasionally playing golf, fishing, working in his garden, or reading at home, so much the better for his chances of resisting *senility and death*.

Leisure in a Materialistic Society

I come now to a consideration of how leisure may become increasingly important in a society in which more and more goals are stated in materialistic terms. The greater the number of programmed options presented to a person in his work or recreation, the more important to him is his "do nothing" time. I say this for two reasons. First, the time-usage options chosen by the person entirely on his own, without outward pressure, are likely to result in a more true use of his leisure time. Second, such "do nothing" time is likely to be used more fruitfully rather than less so.

At first glance, one might believe that when an individual is channeled into Boy Scout work, sup-

port of a Red Feather agency, or lobbying *pro bono publico*, the greatest increment of good to society will result. I seriously doubt that this is true today. Motivated people will pursue these activities anyway. It is the unprogrammed time, that is likely to be used in ways which will ultimately benefit all of us.

I am thinking of such disparities as reading for pleasure, contemplating nature, and indulging in a bit of self-analysis or thoughtful consideration of family relationships. I think that John Muir and Stephen Mather, like Thoreau and Rousseau before them, came to a sense of urgency and mission only after long periods of leisurely contemplation of the joys and beauties of nature. Today, the number of people who have fought for conservation, for instance, is so small that they've been compelled during the past 40 years to travel at a frenzied pace to preserve what little is left of the wilderness. If the numbers of these people were substantially increased, the battles would be won more frequently and more easily.

I suggest that reading for pleasure (by which I mean momentary satisfaction without message absorption) may have significant value in relaxation and stabilization of the pressured individual. There is, so far as I am aware, no magazine of general circulation today, as an example, which can be compared to the *Saturday Evening Post* or *Collier's* of the 1930s, whose fiction was generally well-written and wholly without message. In fact, there appears to be no current fiction whatever that does not either have a message, or cater to a current compulsive interest, or both.

**Planning a
Favorable Leisure
Climate**

So, to talk about planning for leisure is, in this discussion, an internal contradiction. If it's really planned, it isn't leisure. But there is something we

Leisure is the best of all possessions.

—Socrates

can do. We can plan to increase the likelihood of those conditions occurring which make leisure possible. We can plan a favorable climate for leisure. I should like now to turn to this matter.

If, as Margaret Mead has recently suggested, change is taking place at an unprecedented rate, leisure time is all that much more important. Psychologists and psychiatrists have explained to us that sudden and radical changes in the continuum of life and its several programs cause both disorientation and anomie.

Our society is highly organized in a community sense and shows no prospect of substantial change. We therefore must assume that the activities which are calculated to make the availability of leisure to individuals more likely will be carried on within the framework of our present society—highly urbanized, very mobile, with nearly instant communication. How can we get away from these anti-environmental forces?

Leisure and Tourism

Some years ago I began an evening radio talk show in Seattle. When I first went on the air, in 1964, few calls dealt with environmental problems. By the time I went off the air, late in 1969, no category of callers had increased so substantially as those concerned with environment.

As a booster for the Puget Sound Basin, I went through the following stages. First, I began to have reservations about an indiscriminate solicitation of commerce and industry to move to Western Washington. Second, I began to think that the expenditure of the taxpayers' money to encourage movement of industry might be undesirable. Third, I concluded that residents in the Puget Sound area should do whatever they possibly could to discourage the migration of business to Western Washington. Fourth, I began to lobby the governor, the Department of Commerce and Economic Development, and other groups in an effort to persuade them to cease using public funds for encouraging commerce and

industry to settle in the area. Finally, I concluded that the tourist dollar, traditionally thought to be the most desirable, should not be sought.

Tourism and leisure have a direct relationship. Recreational opportunities are reduced by the advent of large numbers of people. This principle applies to almost every kind of environment, including the central city, in which it should be possible for a person to relax and contemplate the simple things which may give him pleasure—a bird, a branch, or the sun.

The increase in smog, which plagues many cities, is directly related to the increase in population, and works to the disadvantage of every member of the population. Roughly the same thing is true of water quality. The impact of air and water pollution on such sources of pleasure as city trees is always negative and is being increasingly felt. It therefore follows that the inhabitants of areas where the opportunity for pleasant uses of leisure still exists, should actively discourage the advent of more people.

From these beliefs I have thought, along with others, of an organization which might work to achieve these goals.

Lesser Seattle

The organization is Lesser Seattle, which is distinctive in one respect at least—it really doesn't exist. But the important point is that what started out as half-joking conversation has led to a kind of existence of the organization in the minds of people which has turned out to have substantial leverage. It has caused a number of influential citizens in the greater Seattle area, part of the Puget Sound Basin, to think in terms of a new set of values. It has led relatively directly to the actual organization, and I believe incorporation, of Lesser Los Angeles. Its ultimate purpose, and only reason for continuation, is to enhance and promote the possibility of the existence of leisure.

Its goals include the discouragement of immigration to the greater Seattle area, non-solicitation of tourism, guerilla warfare against freeways, substantial increase in tree plantings and small urban open spaces, preservation of a Puget Sound ferry system in lieu of any cross-Sound bridge, and other similar objectives.

Its ultimate goal is to preserve and create an atmosphere in which leisure may be enjoyed. I refuse to say that leisure is to be "exercised" or "used" because these words suggest programming and organization. This is exactly what we don't want. Leisure should, in the first instance, be passive, and associated with such words as quiet, peace, and ease. The fact that from this kind of milieu may come a decision to do something physically strenuous, or perhaps momentarily even mentally strenuous, does not relate the enjoyment of this leisure to any kind of programmed activity.

The milieu in which opportunities for leisure present themselves must be cultivated. Whether this can be done by any formally organized body is doubtful. But the utility of an organization such as Lesser Seattle is demonstrable in that the ill-defined aura about it suggests a slowing down, a reduction in the pace of regional development, a look backwards, and a desire for less organization.

There is a message here—to convey to others, in a low-keyed way, that we want less rather than more of many things, including people. We don't want a larger population (this involves birth control). We don't want a larger population in a particular area of the country which may be thought attractive (this involves the discouragement of migration). We don't want more and faster transportation (this involves everything from discouraging freeway construction to resisting the encroachment of ski-mobile and tote-goat trails in wild areas). We don't want more business organization (this involves reducing the activity of and the funds available to chambers of commerce, industrial councils, and similar organizations). We don't want more tourists.

(this involves cutting back the funds available to local, regional, and state tourist promotion bureaus)

To the extent that this sort of activity may appear to be eccentric and regressive, it's best done by individuals rather than committees, by ad hoc committees rather than by incorporated organizations, and by private organizations rather than public bodies. It represents a massive effort at decompression and at developing a new outlook that maintains that not only is progress not to be equated with "more" or "more often" or "bigger," but that very often such terms should be regarded as pejorative in their implications.

I do not attempt to deal in this paper with efforts to turn back the clock or to restore a time when people enjoyed the simple pleasures of the community club and the Sunday picnic with neighbors. Those time options are presumably gone forever.

However, we may still extract from the 24 hours in our day a slightly larger increment in which we may enjoy leisure. I believe that the existence of such increments is not a matter of increasing recreational options or giving more to the favored leisure class, but rather of protecting Western man against massive disorientation and anomie by helping him to relate more closely and more often to his natural surroundings. The challenge lies in programming the nonprogram and organizing the nonorganization. There will be no start in this direction except in the context of greater dependence on natural environment and less on man-made paraphernalia.

**"LEISURE, ENVIRONMENT,
AND THE GENERALIST"**

R. I. Wolfe

*Department of Geography
York University, Toronto, Ontario, Canada*

I am pleased to react to Mr. Clark's paper because (1) I once insisted to a Ph.D. committee that I was a generalist, and got into serious trouble over that insistence and (2) Seattle was my favorite city in all this world when I spent the academic year 1960-1961 there at the University of Washington. No matter how hard I looked, everywhere within the city and on its outskirts, I couldn't find anything that I would call a slum or a prospect that didn't please. Even Skid Road was a source of enjoyment because it was *the* Skid Road, the original one from which all others took their name.

That was nine years ago, and I am told that if I returned now I should no longer enjoy Seattle. Greater Seattle is much greater now. The freeway that was even then abuilding is now finished and I am told it's awful. I love freeways and would be unhappy if this particular one did have this effect. But I am not so sure that it would make me unhappy if I should see it because I do love freeways and am willing to put up with a lot more from them than people who do not.

I think that here is a point that is not noticed often enough by people whose hearts are in the right place. When Mr. Clark says that he wants a Lesser Seattle instead of a Greater one, I applaud. His position coincides with my prejudice. When he says

that the tourist dollar isn't all that wonderful and that we would probably be better off without it. I am moved to shout hosannas because I am in the position of being accounted a specialist in tourism, and on balance I hate tourism, for myself and for the areas that tourists invade. Again I am speaking from prejudice and I ask Mr. Clark to acknowledge that he, too, is speaking from prejudice. Whether we agree with one another makes no nevermind. We must both buttress our positions with facts, rigorous analysis, and insights.

My idea of leisure (I wanted to say "my idea of the best way to spend my leisure time," but Mr. Clark won't let me) is to swing in my hammock in my own backyard, in the heart of Toronto, and read, or watch the clouds scud among the treetops, or quarrel with a squirrel who is popping just-barely-nibbled-into-pearlets onto my bald head, or sleep. I used to like going on canoe trips with my sons when they were very young, and the best part of a canoe trip is when you are lugging 100 pounds of canoe plus assorted knapsacks over a day-long portage, preferably hilly and unmarked, so that you can understand how the primeval Indian could follow a trail that wasn't a trail. The actual experience especially when the black flies of northern Ontario are at work, is as miserable as any known to man. That, too, was to me quintessentially leisure. If Mr. Clark will not accept it as such for himself, does he really think he has a right to impose his non-acceptance upon me?

The field of leisure is simply not the proper place for the self-recognized generalist or layman. It is complex, and I am persuaded that no specialist would be obtuse enough to claim that he has mastered it, or is even on the way to mastering it.

What I am deprecating is the *imposition* of standards. All of us have standards. Most of us present probably have quite similar standards across a broad spectrum of prejudices since we come from similar moulds. We are mind-oriented and it therefore almost follows that we are nature-oriented.

Almost, but not quite. I give you Buckminster Fuller. Bucky is as mind-oriented as anyone can possibly be—famously so. And Bucky does love to spend the summer months in the isolation of the family island off the coast of Maine. But for the rest of the year he is the most peripatetic human being who ever lived—in Europe on Tuesday, North America on Wednesday, Asia on Thursday, and South America on Friday. He thrives on this life. It is spent almost entirely in cities, and it is spent entirely, in his own estimation, in a natural environment. For Bucky nothing is artificial. Man is part of nature, and anything made by man is by extension a part of nature.

If you reflect upon it, it makes sense. I think particularly of Bucky's hexagons. If he builds a house of hexagons, we call it an artifact, an artificial structure, because it is man-made. But the bee, too, makes its house out of hexagons. Do we regard the beehive as anything other than a part of nature? And if the beehive, why not Bucky's Bubble? And if Bucky's Bubble, why not the Seagram Building? And if the Seagram Building, why not the steel mills at Gary or a spaghetti-junction interchange? I myself love all these artifacts, except the steel mills, as much as I love my favorite waterfall. I particularly love spaghetti junctions, especially when they are made up of those unbelievably thin curves of concrete soaring across 16 lanes of roadway. I am told I should hate them, that they waste scarce land, disrupt neighborhoods, ensmog the city's air, and allow people to move fast who perhaps shouldn't be moving at all.

I am also told to love the George Washington Bridge, or was told to love it before that second deck was built. I did love the bridge—still do—and for the same reasons as I love spaghetti junctions. Not because I was told to, but because they give my aesthetic sense as much satisfaction as anything can give it and because they celebrate the ingenuity of the human mind in a way few other things can.

I am happy to go along with Mr. Clark on Lesser Seattle. I would be most unhappy to go along with anybody who wanted a Lesser Toronto. I lived in Lesser Toronto, and I now live in Greater Toronto, and believe me, Greater is better. People did not love Toronto 25 years ago. Many do now because it is such a vital, splendid place to live. Jane Jacobs visited Greater Toronto a few years ago, and liked it so much that she has come to live there. Now she wants to turn it into Lesser Toronto, and I am unhappy. What is good for Seattle is not necessarily good for Toronto. If Mr. Clark succeeds, it will be marvelous for his city. If those who think as he does succeed in Toronto, that city will suffer.

In Toronto it is becoming increasingly possible to enjoy my kind of leisure, which Mr. Clark would probably refuse to dignify by the name of "leisure." In 25 minutes I can drive from my home to that of a friend 20 miles away only because I can use the maligned expressways. I can play billiards there, or go with him to the squash courts 5 miles still farther away and get tired and very happy after a strenuous spread throughout the city, and enjoy our leisure in the form of eating superlative food. We can drive on superb highways to the ski areas 90 miles away in 1½ hours, and return home the same day, thoroughly recreated. We can do all sorts of other marvelous things we could not have done 25 years ago because the facilities were not there, or we could not afford them, or we didn't have the time to reach them conveniently.

We can also relax, commune with nature, hike on unspoiled trails, or ride bicycles, horses, or those awful snowmobiles. In a word, we have a fantastic mixture, and each of us can do things that the other would not be caught dead doing. But neither of us has the right, or even tries, to tell the other what he should be doing. We must be concerned about the quality of our environment. Of course it is deteriorating in some respects, in some areas. But to the greatest extent possible we should leave each other alone and give each other the right

to live and enjoy leisure time by our own standards. If we like solitude, we should be allowed to have it, but not at a site where a lot of other people get together because they like crowds.

The crowds are the reason that Lesser Toronto is now Greater Toronto. There are two million of us. We have come from Western Europe (we are proud of having one of the largest Italian populations in the world) and from Eastern Europe, China, Japan, and dozens of other countries, and we live in harmony. We pioneered a system of government 16 years ago that is still the envy of other cities. We do have our fights, but they are good fights—about adequate housing for the poor, about the rights and wrongs of urban freeways—and, if anything, they add to the vibrancy of life. Whatever the meaning of "quality of life," I guess most of us consider our lives as being of a pretty high quality.

Still I am worried. I have been an ecologist for 30 years, long before most people knew what the word meant. I have been an active conservationist for 25 years, and have fought against what I thought of as improper land uses for 20 years. The jalopy I rode in those antediluvian days has not turned into a bandwagon, and whenever I find myself on a bandwagon, I have the strongest urge to get off. I get the feeling that once everybody starts saying the same thing, everybody's bound to get it wrong. People see the obvious goods and the obvious ills and magnify them, while the hidden ones, which may be far more important, remain unrecognized.

That is also why I am less happy about the role of the generalist than I once was. The British civil service once prided itself in that it was the haven of generalists. No more. The British have since discovered that it is useful to employ people who are so committed to a subject that they have tried to learn everything about it that they possibly could.

I end with the words of that most specialized of generalists in our field, Marion Clawson. "Why must we talk in the same generalities, repeat the same ideas...while saying so little that is new?"





**"LEISURE, ENVIRONMENT,
AND THE GENERALIST"**

J. B. Ellis

*Department of Man-Environment Studies
University of Waterloo, Waterloo, Ontario, Canada*

This is the sort of paper that is always my pleasure, but all too seldom my privilege, to review. It contains more than one illuminating insight into a major man-environment problem of today.

I would like to compliment Mr. Clark for his cogent questioning of our modern goal-notions of growth and progress, and most importantly, the idea of equating the two. The concept of questioning growth, especially population growth, has been around for some time, and Mr. Clark has both stated that case well and extended it to a questioning of growth in many other areas that affect man's environment, such as industry, freeways, and other urban "artifacts," and even the hitherto nearly sacred topic of tourism. The sooner we reinforce the idea that quantity does not necessarily imply quality to a degree that is translated into individual action on a cumulative and massive scale, the better off we will be. One could go even further and suggest that unless there is a marked change with respect to mass-consciousness of these precepts, we will pass the point of no return into oblivion of life and society as we know it today.

Mr. Clark has a key point in his identification of leisure as an aspect central to our thinking and actions with respect to growth quality and quantity. After all, what is the point of our life today, of our society and its economic and social organizations

and activities? If it is to provide a high quality of life for individuals, separately and collectively, how do we define quality? "True leisure" is probably central in our definition. How unfortunate, then, that we are still defining leisure by a "remaining" process—i.e., leisure is the absence of pressure, the freedom from the obligation to work—rather than defining leisure in positive terms. I must not, however, be harsh on Mr. Clark for not doing so because generalists since Aristotle have tried and been unsuccessful in this respect.

Mr. Clark is correct in rejecting leisure as a synonym for recreation. It is much more than that. I like to view recreation, as normally defined, as being a subset of leisure. Leisure is not merely a slot of free time. This concept often leads to the trap that more leisure time is a measure of more leisure, and is therefore a good thing. The trap consists of measuring quantitative entities by qualitative values. Emphasis must be placed on the quality of the leisure experience, perhaps on its intensity or depth in terms of psychic energy levels rather than upon its duration. Surely we can all think of occasions when we were "at leisure," but where 15 minutes of an intense experience had a higher qualitative effect on our psychic or even physical being than 15 hours of some other sort of experience. Leisure is a state of being, not a period of time.

This leads me to another line of thought, along much of which I disagree with Mr. Clark. While his definition of leisure early in the paper was sufficiently broad, later on it seemed to contrast drastically to the point where communing with nature and with one's own inner thoughts seemed to be the only actions accepted by the author as true leisure. I do not believe this. Also, the redefinition I just referred to seemed to lead Mr. Clark to the conclusion that all manifestations of high human density are always irretrievably bad and should be abolished. Again, I do not believe it.

What I do believe in is diversity. If we define leisure as a state of being during which one's psychic

batteries are recharged, presumably such a state can be deemed to exist (1) whenever the individual is engaged in an activity that contributes to self-actualization or (2) whenever he fills an esteem need or a psychic safety need that is in excess of what the individual feels compelled to fill by reason of his personality and position in the social matrix. Leisure is not just turning off from society and turning on to nature.

Since man is a social animal, he must achieve at least part of his self-actualization in the social sphere. For certain people at certain times and in certain ways, density is a good thing. Who wants to be alone in a discotheque, a shopping plaza, or in Times Square? The problem is, density must not be the only option. The urban landscape should offer places of low social interaction as well as high; places where nature, if not wilderness, are approximated reasonably well, in addition to those where the artifact dominates. All too often, modern cities don't do this and we call them monotonous. What we need is an environment where leisure can not only exist but find diverse expression. I agree with Mr. Clark that we cannot plan for leisure, but I think we can plan for diversity, or at the very least, plan not to extinguish it.

Therefore, I must disagree with much of what Mr. Clark says about tourism. I look upon tourism as an element of social diversity which has two aspects: the tourist himself and the area in which he tours. Since not everybody lives in a region rich in natural and social diversity, should those who do exclude others? True, rampant tourism can be undesirable for the tourist and the tourist area, but surely this is a problem in planning for diversity. Can we not arrange our natural and social leisure opportunities to provide enough choice so that no one option becomes overloaded and thereby detrimental?

On the point of tourism being a desirable and sometimes essential element of social diversity in a tourist area, let us contemplate for a moment the monotony and boredom, the anti-leisure quality, if

you like, of specific cases. Would Piccadilly Circus be more than a wide spot in the road if only Londoners were present? Would the New York theatre district survive on solely New York patronage? I think not. Studies of "nomadic" leisure, such as camping, have shown that meeting new people is just as important in psychic benefits as seeing new places, and even more important than enjoying nature.

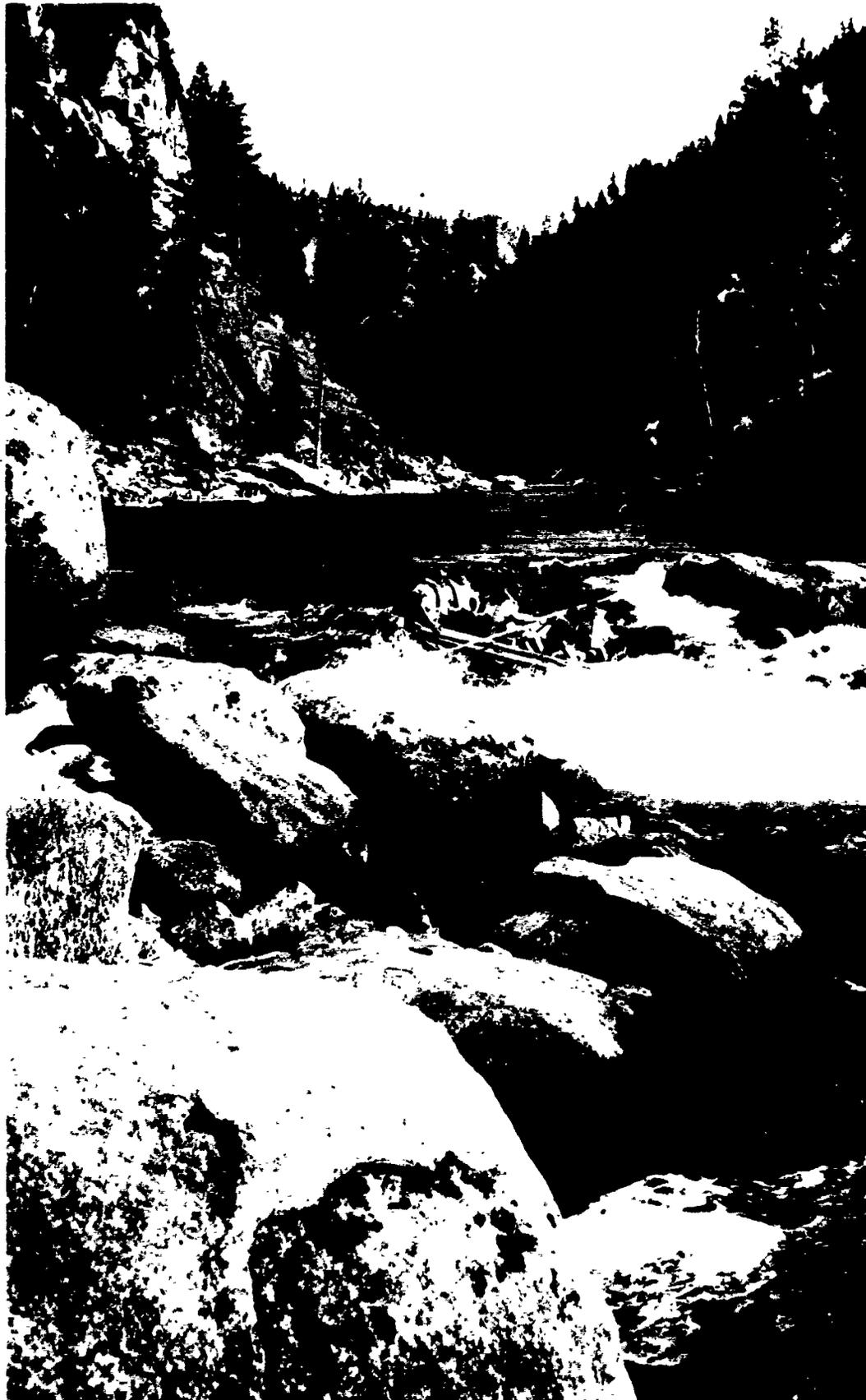
In coming to grips with leisure, there appears to be two broad areas where social institutions have dealt with the problem from opposite ends of a spectrum. On one hand, there has been an approach to leisure through outdoor recreation, usually on the base of rural natural resources. On the other hand, there has been an approach to leisure through community programs and organization sports and crafts, often as an extension of education. In the middle, the concept of diverse amenity of the urban and regional environment seems to have fallen through.

On the outdoor recreation side, we have strong institutions to conserve and manage natural resources of land, water, forest and national and state parks and forests. On the program recreation side, we have schools, sports associations, YMCAs, and other worthy groups. In the middle, we have very little. Often there is a city or regional park planning agency, but it may suffer varying degrees of remoteness from program planners and/or urban or state planners. Often planning agencies have confined their thinking to such things as open space standards instead of digging down to the more fundamental question of "opportunity standards." This notion encompasses not only quantity of open space but also its quality, content (for example, what can people do in it?), and availability to people in spatial and temporal terms.

We need to establish a framework for the analysis of leisure environments on a broad regional basis, such as a state, and consider all leisure as its basis. The framework would provide for the analysis of all leisure needs, ranging from the people and program

at one end, to opportunities to satisfy non-program leisure needs in regions, to those that satisfy tourist needs, whether these involve rural natural resources or the social resources of another urban area.

Dr. Wolfe and I are currently working with the government of Ontario and the firm of Keiles, Peat, Marwick and Company to devise such a framework for a planning simulation model for Ontario, Canada. As system analysts, we have been insistent on identifying all parts of the total system. We start with people's psychic and social needs, consider their expression in terms of overt activities (or non-activities) in leisure periods of various lengths, assess the range of opportunity sets that provide outlets for this expression, and combine this with the necessary spatial interactions involved. We hope eventually to be able to show what kind of diversity will benefit the system, and how urban regions can provide a larger share of the opportunity sets. It is both a fascinating and a horrifying job. It is fascinating because we are intensely interested in the leisure system. It is horrifying on two counts: (1) because of the system's complexity and the unknown and probably unknowable behavior of certain portions of it and (2) because of the prospects of both environmental and social ruin if some sort of success in planning for natural eco-system survival and the psychic survival of man does not occur.



**"LEISURE, ENVIRONMENT,
AND THE GENERALIST"**

Joan Moore

*Special Research Fellow, Gerontology Center
University of Southern California, Los Angeles*

As a rather passive member of the Sierra Club, I find much of Mr. Clark's discussion very appealing personally. Lesser Seattle charming, and down with all ballyhoo. As a sociologist, however, I find his cause—as is true with many others I like—elite and narrow. Mr. Clark is not talking about the Western world, not even the modern European part of the Western world, and not even about all of the people in the United States.

There are other causes I like which are politically conflicting. The first cause involves the Chicanos of Visalia, California and Mineral King, a government-owned, natural area in northern California. Preserving Mineral King is a fine ecological cause. The Chicanos, however, are disadvantaged and see in the development of Mineral King a major unprecedented opportunity for group advancement. Does one advocate the ecological or the minority cause?

Another cause centers on the small farmers of northern New Mexico and the conservationists of the Forest Service. The conservationists in this area have taken away increasing acreage of grazing land from the small farmers and have converted the land into recreation areas (including areas for grazing riding horses for tourists). Does it really come as a surprise that the addition of insult to injury has led some of the farmers to move to Albuquerque to flood the labor market and urban services with their problems—but ecology is served!

These examples clearly demonstrate that some worthy causes are incompatible with other worthy causes. This incompatibility is exacerbated by Mr. Clark's parochial concerns, which seem to be limited to Seattle.

There is a profound truth in charges that America's cultural protest leaders are "new isolationists." There is a rather delightful alliance of the left and right extremists, who have left the rest of the international community to itself to promote Lesser Seattles, New Yorks, and Los Angeleses, and who prefer to forget desegregation and other crucial problems to do their own thing. I only wish it would work. I don't think we will ever know whether it will or not.

Leisure is too great a problem for those without choice to be leisured or not. We must design for populations whose leisure is forced upon them by job-market problems. These include the unemployed young people and the unemployed old people. Enhancing and developing opportunities for voluntaristic, unstructured uses of the environment should be our first priority. Then we must start thinking about those whose free time is of their own making, and of helping them optimize their leisure.

Mr. Clark spoke of unstructured versus programmed leisure time—the former as leisure and the latter as recreation. Unstructured free time does not necessarily lead to the benefits Mr. Clark talked about. For some people, structured free time is enjoyable. For others, however, it can be personally and socially very negative and lead to social waste (and, in extreme cases, even to suicide). People who are negatively affected by unstructured leisure time need to be pushed out of the structured leisure bag.

I also find little plausibility in Mr. Clark's notion that Americans are enjoying life less (are they?) because of an increasing gap between aspiration and attainment. Even if this were so, dissatisfaction is far from being socially negative. A few years ago, the situation for blacks in the Deep South was such that it bred despair. The same was also true for the Chi-

canos of southern Texas. Now that the aspirations for these groups have begun to rise, their despair has been replaced by discontent. Yet, I believe that discontent is preferable to despair. Despair is the total abandonment of aspirations while discontent presages social change.



THE NEW LEISURE: PLANNER AND CITIZEN IN PARTNERSHIP

Gabriel Fackre

*Lancaster Theological Seminary
Lancaster, Pennsylvania*

Part I One of the ironies in the massive literature on leisure is the painful, sweaty earnestness with which the inquiry is executed. Deadpan philosophers deliver finely-honed arguments and carefully documented tomes on playfulness. Planners preach with distended forehead veins on how we must learn to enjoy ourselves.

Sure, we need responsible research about this exciting new frontier. But there ought to be some connection between the message and the medium. The comments that follow will be offered leisurely, with the accent on imagination, the play of ideas, even a little story-telling. Some say this is the way serious subjects ought to be treated. Physicist Ian Barbour speaks about imagination and speculation as critical components of the scientific method. Social reformer Ernst Bloch ruminates on the importance of daydreaming as a way of calling into question the status quo. Herman Kahn and his future-oriented researchers brainstorm in their think-tanks about the Not Yet. Does it have to be added that creative mind-blowing can only go on when some solid nourishment in ideas and hard data is fed into the exercise?

The reflections that follow on the ethics of work and leisure are rooted in the thinking and doing of

some of the giants in the field—Huizinga, de Grazia, Pieper, Corita. They try to hook in with the AIP conferences that have preceded this one, and keep in touch with the literature that planners are reading—for example, the new *Journal of Leisure Research* published by the National Recreation and Park Association—and the kind of frontline experimentation planners are engaged in—Banner Day at the Civic Center Mall in Los Angeles.

Definitions

Whole books are written on the meaning of leisure. We shall use *free time* as a descriptive word and *leisure* as a normative one. Free time is discretionary time, available through free choice for use by the body, mind, and/or spirit when not absorbed by employment or the execution of such other necessary functions as eating, sleeping, housework, etc. It should be noted, however, that sometimes there is free time for the mind or spirit even when the body is occupied with other pursuits, as in travel to work, shopping, or eating.

Leisure is the restorative, creative use of free time. Leisure is the ennoblement of the discretionary. When free time is utilized so that personal, social, and natural values accrue, then it becomes leisure. What those values are we shall presently explore.

In commenting on de Grazia's paper, George Candilis helpfully isolates three functions of leisure: relaxation, entertainment, and development. We use this trinity here, adding a few nuances. *Relaxation* we understand to mean rest, the slowing down of the self's motor, the ministrations to fatigue. *Entertainment* we interpret as play. Play is the suspension of the business of living to do something "just for the fun of it." It can be solitary, such as stamp-collecting, or communal, such as playing a football game. It can involve the body as in a race, the mind as in a crossword puzzle, or the spirit as in a festival, religious or secular. *Development* is a creative use of free time which, while not geared to the necessities of life, is devoted to expanding vistas, personal and social. It's what happens when an individual cultivates his

latent artistic talent or uses this gift in a settlement house or for the celebration of the city. Has the Puritan crept into the inner sanctum of leisure in our conception of development? To honor leisure and to struggle for its right to be, and not include its purposive dimension is to make leisure and hedonism synonymous. They are not. Leisure is the mother of politics and education as well as of play and contemplation, as Pieper seeks to show.

Faces Along First Street

Central to the ethical question is the effect of an idea or structure on persons. In pursuit of a leisure ethic, therefore, and in line with the imagination-oriented methodology for which we have opted, let's take a trip down the main street of an American community, Mill Town, U.S.A. We select a working class community for several reasons. The problems we face show up here vividly, for one. For another, the worker and his family represent the leisure masses which a new ethic must finally reach. And for another, it's a sector of society that this writer knows a little better than some others.

As we arrive at First Street and Grant Avenue, we find Sam—"Turkey" Sam to his friends from the old country—sitting with his pensioner cronies at their daily haunt on the sidewalk bench under the bank clock. The old men are not playing cards today or watching the miniskirts on their way to work. The word is out that the Redevelopment Authority plans have been voted on and that "they" are going to raze the bank and rearrange the downtown map.

"What's gonna happen to Bill's candy store where we've bought our papers all our life and played the numbers? They gonna get rid of our bench, too, I betcha. Parking lots all over the place. People rushing around all over the place. The big boys push us out of the mill, now they push us off the street. Whataya gonna do?"

Sam's wife died years ago and he's been living with one of his sons in a suburban housing development. He goes downtown every morning on the bus because he feels like a fifth wheel around the house.

Because his whole life had been his job at the mill with no time or inclination for hobbies, he clings to the fragments of past reality that he can piece together from the comradeship with his retired fellow workers. In addition to reminiscing at the bench and bar, he watches television (when his grandchildren or son and daughter-in-law aren't glued to their programs), reads the obituaries, and visits an old friend in the hospital. "Now what's in store for me?" he wonders. "The kids aren't going to want me underfoot. Off to the old folks home?"

We meet our next steel city citizen, Steve, coming out of the gas station on the corner. He's rushing home to get ready for the 3 to 11 p.m. shift at the mill. But hasn't he been pumping gas at Howdy's Esso all morning? Right, that's his second job. Steve moonlights 20 hours a week to earn enough extra money to send his son to college. He says he doesn't want his son to work in the blast furnace all his life as he did. Then too, a little extra cash never hurt anyone. Steve's existence is the daily trek from job to job, interspersed now and then with a late-night beer while slumped in front of a late-night movie on TV. Yes, there's that hunting trip with the guys on the opening day of deer season and the evening off with his wife at the shopping center, but all that's on the margins. Life is work. What else?

Look, there goes Mabel, dashing across the street right in front of a car. She must be headed for the lodge hall, where there's a big "do" tonight. As

Leisure, then, is the time when men can be at their best, making it possible for them to make the rest of their day as excellent as possible, not by enabling one to work with more zest or efficiency, but by enabling one to give a new value and perhaps a new objective to whatever is done. The good life is a life in which a rich leisure gives direction and meaning to all else we do.

—Paul Weiss, Sterling Professor of Philosophy,
Yale University

"queen" she'll have to see if the seating is alright for the guests and if the menus are ready. With all her children in school now, Mabel is bored just sitting around the house with nothing to do. She had plans to help at the hospital as a nurses' aid, but that didn't materialize because there just wasn't enough time. There were lodge responsibilities, Monday at the hairdressers, Tuesday night bingo, Wednesday card parties, etc. Mabel's husband sometimes wonders whether her activities add up to anything as he babysits night after night. Last week he put a little poem on her mirror:

Busy An Epitaph

*Here lies a poor woman who was always busy
She belonged to ten clubs that rendered her dizzy
Read Browning and Downing, Whitman and DeVries
Served at church suppers, shone at luncheons and teas
Golfed and Kodak'ed, tried bridge and canasta
Was president of the Guild and chairman of the fiesta
Her children she saw only once in awhile
Her husband signed checks and tried hard to smile
One day on her schedule she found an hour that was free
The shock was too great and she died instantly*

Anonymous

Duke is a 19-year-old high school dropout. His laughter booms through the door of Andy's where he's playing a lively game of pool with the boys. Duke has been laid off at the mill for three months now because of the scarcity of orders and because he's third helper on the open hearth with almost no seniority. He spends time hanging around at Andy's, chewing the rag with Steve at the gas station, working on his '61 Ford, cruising through town at night picking up some girls, and now and then driving to the country for a game of "chicken" with the gang. He knows that the cops have been watching Andy's lately looking for the stuff stolen from the jewelry store, and for the "acid" being sold at the high school. They haven't got a thing on him, though—yet.

Duke thinks the police would like to nail him anyway on general principle. He heard a couple of

them talking to a downtown merchant on the corner last week about the "freeloaders" when he and his mother were on the way to the welfare office to get their check. It seems to Duke as if being out of work is the worst sin you could commit. Sometimes Duke even begins to despise himself when he's off work.

Each of these individuals has "free" time but little or no leisure. Why? There is a villain in the piece. He's old Mr. Work-Worth, born 400 years ago when the Protestant ethic married the spirit of capitalism. We see him in the life style of a Sam who has never known anything meaningful but his work. He pops up in the blueprints for the new downtown complex that designs out of existence Sam's bench, candy store, and friends, sending him back to an inhospitable suburbia to end up in next year's obituary. Our culprit surfaces in an economy that makes Steve moonlight to send his son to college, and lets him numb his fatigue in a grade C 2 a.m. movie. He changes costume to meet us in Mabel's frenzied free time and in Duke's enforced "free" time. To cap it off, we hear the echoes of his voice in the corner conversation that whispers, "Workless is worthless," as Duke passes by.

While a new technology has spilled us into another era, Mr. Work-Worth has not yet had the grace to realize that he's had it. He continues to dominate the scene as if nothing had happened since John Calvin wrote his *Institutes*. But let's watch for a misstep as we haul Work-Worth before the new leisure's bar of judgment. We are not talking only about an attitude rooted in a new-secularized Calvinist ideology. This attitude has crystallized into an environment of steel and concrete structures as well as economic, political, and social structures. Work-Worth must not only be routed on the attitudinal front, his control of these structures must be pried loose. A work world that forces Steve to moonlight and throws Duke into the streets is also part of the problem of leisure. And so is a play world that offers nothing but a parking lot to the pensioner, mediocre TV fare to the exhausted, and a fantasy queenship to the bored.

The multiple fronts on which the leisure struggle has to be waged suggest that the aborning alliance between ethicists and planners is a right move. The ethicists are beginning to realize that even the most scintillating ideas, if not embodied in structures, cut very little ice. You cannot persuade people to kick the work habit and join the leisure era without providing a physical environment in which free time can be transformed into leisure. Even if you succeed in getting pleasant parks, carefully contoured landscapes, and celebrative cityscapes, Steve and Duke can't appreciate them if their bodies and minds are wracked with exhaustion or despair because of work patterns. Structures are very much matters of ethics.

Meanwhile planners are realizing that the best laid plans can be frustrated by the wiles of Work-Worth. They increasingly are challenging what Max Lerner calls in *America As Civilization* "the technician mentality," by interpreting their role as change agents. The recent AIP Task Force Restatement of AIP goals and objectives will be welcomed by many working on urban issues. Goal 1 is: "Aggressively lead in social change—Assume aggressive leadership in achieving societal change leading to the solution of urban problems."

From Work-Worth
to Leisure-Worth

Interlaced with the old technology was a work ethic that served and sanctioned industrial culture for centuries. As an accelerating new technology opens up expanses of discretionary time (free and forced), we must find a guide to take us over horizons only dimly perceived. What are the qualifications of a Leisure-Worth that must replace Work-Worth?

Let's start with basics. What is life for? What is leisure for? There are certain motifs, ideas, even words that capture the imagination, speak to the deepest needs, and sum up the finest sensibilities of a generation. *Shalom* is one of those ideas and words. Whether it appears in a UN speech, on a medallion, in a papal pronouncement, or in an airline ad, it strikes deep chords of hope and aspiration in the modern soul. *Shalom* is the beating of swords into

ploughshares, the healing of bodies and minds. It is putting together what is torn in self and society, nature and history. It is what makes human life human, nature's life natural, and the divine life divine. And we shall maintain here that it is the quality that transforms free time into leisure.

Leisure then is shalom'd discretionary time. Let's see how this idea fits into our preliminary tripartite formulation. Relaxation is the knitting together of the physical and emotional cleavages that express themselves in fatigue. What is shattered is moved toward wholeness when relaxation is possible.

Play is also food for the starving soul and society, according to Huizinga. It is an ingredient in cultures that keeps them sane. Why? Men need a certain point in their lives which is not controlled by pragmatics, where they do not ask how this contributes to the business of securing food, clothing, and shelter. In these preserves we cultivate a certain nonchalance toward the rat race. Our focus is on doing something nonproductive for its own sake. Both Huizinga and Pieper note the striking similarity and historic connection between play and worship. Both teach us to treat relative things relatively. Both are instruments of a shalom which knits up the raveled sleeves of care which sleep and relaxation cannot touch.

Playfulness also can make bearable and even exhilarating the sounds and sights of the urban world, as Corita has demonstrated in her pop art. A play that rearranges the environment so that we can probe its deeper meaning or smile and laugh with it, unites us with our world, and is therefore shalom.

Development is a shalom category because it seeks to close the gap between potentiality and actuality, and also between actuality and ideality. Does the self have a musical bent? Development is leisure that brings it to be. Does society have black-white, young-old alienations that sunder it? Development is leisure oriented to reconciliation. Is nature shredded by foul factory air, contaminated streams, devastated forests? Ecological development is leisure used to heal a polluted environment.

Leisure, therefore, is worthwhile because it embodies and facilitates shalom in its three functions of relaxation, play, and development. But let us try to refine our leisure ethic even further. The highest kind of leisure is that which exercises what is uniquely human in the interests of shalom. The quality that makes man man, the capacity that distinguishes him within the natural order is his freedom. Man can take charge of his own life. He can choose, seize his own future. The life of man is human, therefore, to the degree that man exercises the capacity of self-determination, and to the degree that his institutions leave him maneuvering room to exercise it. One of the current struggles in our society is the surge forward of the VLPs (Very Little Persons) to claim their humanity from the VIPs. The young, the poor, the black, so long submerged by political, educational, and social autocracies now rise to claim their "say" in things, their right to have a voice in their own destiny. To participate is to be a man.

It is the same with leisure. Participative leisure humanizes. When the self climbs down from the spectator's perch in the grandstand to be a "player," genuine play happens. When development involves, and particularly when it involves in the interests of men taking more charge of their own lives, the human level of leisure rises.

If leisure is good, and a participative shalom is its polesiar, how can the worlds of Sam, Steve, Mabel, and Duke be restyled and redirected in light of these values?

New Attitudes and Environments for First Street Citizens

Sam's leisure problem is not fatigue, although it was during his former 12-hour, 6-day workweek. He needs to be convinced of the importance of leisure. Perhaps it will only be the Sams-to-come with whom this can be done adequately, and during the work years themselves. Society must provide them with an ideology of leisure that meets them in the newspaper editorial, from the pulpit, and on the subway billboard. As the hours decline at work, the sabbatical becomes widespread in the factory, the retire-

ment, age drops, industry, in cooperation with public and other private agencies, must provide the new Sams with leisure counselors who will help them exorcise the demon of Work-Worth.

All this sounds like a low priority luxury in a society with so many clamoring needs. But one thinks of the pensioners who are not as fortunate as Sam to be sitting under the bank clock, the thousands who die shortly after retirement because they have nothing more to live for. The Hutschneker studies and similar data strongly suggest that deterioration and death are correlates of retirement because the will to live is tied to society's definition of worth: work. The commitment to a new ethic of leisure and its implementation through counseling and communication may be life and death matters for the aged.

What about an environment for the living Sams commensurate with the needed new attitude toward leisure? Sam needs to play. Playing means more than checkers under the bank clock. He needs to play with ideas, the passing parade, with the sun, sky, and trees, with the color, sounds, and smell of the city. He needs to "Coritize" his surroundings. To do that he needs the materials and the setting. It can't be done in a parking lot, and it won't be done if he is evicted from his urban home. He must be where the action is, and where he can be with those with whom he can play the game.

If the intimacy of the bank bench must fall under the wreckers' ball, can the rebuilders of center city make a playground for Sam? Can it be reborn alongside the fountain in the new civic mall? In the gardens of the new undercover shopping center throbbing with the life of all sorts and conditions of men? Will there be opportunity for Sam to visit his old cronies who occupy the retirement home or the convalescent residence because they are within walking distance? Can he make it to the hospital, the library, and the church? Will he learn something in the playground about the natural beauty he never had time for on his three-shift schedule and the urban beauty he never noticed on his way to work? Can he get to

the gardens and the walks, and have the chance to look up and around at the city horizons without being asphyxiated or harrassed by a traffic flow that robs the most delightful and intimate settings of their beauty?

So far we've been talking about an environment that will serve and stretch Sam leisure-wise. For too long we have assumed that all the aged need are the things we can give them. Let them also "do their thing" for shalom! Let leisure be development as well as play, the matching of Sam's capabilities to social needs, a mating whose by-product will be the satisfaction of having done something to make the world a better place to live in. In fact, can we take the need Sam has to feel that he is a contributing member of society, unhook it from its factory work context, and hitch it to the engine of social service? To do that we must put within range of his urban habitat opportunities for this kind of service. Do we have a clue here in the public school programs where talents of senior citizens might be enlisted for tutoring in the mass educational factories of today in which there is very little staff time for the kind of personal care so desperately needed? How many public and private agencies could use Sam to man the serving barricades!

As we had to begin several steps back from Sam's immediate environment, so too with Steve. Leisure will only be marginal for him until some of his work problems are resolved. People who are concerned about leisure for the worker must interest themselves also in such matters as the grant and loan programs for college students and wage contracts of factory employees.

But Steve might just continue to spend all his spare time at Howdy's, not because he lacks the basics, but because he has entered the race of keeping up with the Joneses. For this idolatry of the affluent, before whose golden calf blue collar workers are getting the means to bow today, there is only one cure, a new set of value priorities. Shalom must unseat the goddess-of-getting-ahead.

Until that day comes, what can be done to dissuade Steve from pursuing Work-Worth and persuade him to follow Leisure-Worth? For one, we can put a few signs along the freeway and lure him away from the traffic. OK, so he does have to come downtown to Howdy's and to the mill. What assaults his mind as he rides the bus or decides to walk the river road, or his nostrils as he passes the docks, or his eardrums as he goes through the shopping center or turns on his transistor? It does not have to be the drab, the sordid, the noxious, or the frenetic. Planning could bring about rest for the exhausted body and contemplation for the drained mind by the contours and colors seen from the bus window, the designs that catch his eye in the ads within. It might replace the smell of trash burning and river pollution with breathable air and the scent of trees. How much could be done to replace the dissonance with a BBC 3 option on the transistor or shopping center loudspeaker would be hard to say. But it would be worth a try. And while we're at it, we might take a leaf from British "telly" to improve our midnight horrors.

If we would try to clean our rivers, it would mean more than a pleasant scene on the way to work. Steve would not have to wait for that yearly weekend trip to Canada to take his son fishing. It is interesting to speculate what ready access to restful leisure opportunities might be to the generation gap and family unity — not only the fishing trip with the kids, but regular family outings in the park, and sports like skiing, made possible by a nearby ski run.

What makes Mabel run? Labor-saving devices release Mabel from grandmother's chores, but not her ideology. She still has to prove to herself that she is doing her bit, justifying her existence by "working" feverishly at play. The opinion molders and new ethicists have their job cut out with the Mabels.

Yet the rat race could be more than grandmother's influence. It might be that the physical and social environment is so profoundly unsatisfying that flight seems the only course. Urban sights and

sounds take their toll on Mabel, too. Why can't there be opportunities for genuine culture within easy reach of workers' families? For all the damage the old steel baron Carnegie did to his workers, he tried to make amends in the leisure sphere by providing libraries, swimming pools, club rooms, classes, and community service opportunities. True, the workers were often too worn out and demoralized to take much advantage of this rich fare. But Mabel's exhaustion is self-inflicted, and could be otherwise with similar updated opportunities.

Voluntary associations must also be blamed for Mabel's wearying round of activities. The lodge, club, and church need not be exercises in navel-gazing and trivia. They can offer purposeful development. They can provide Mabel with mind-stretching activities and afford her ways of serving her city selflessly. In our planning context, it would mean that planners themselves will seek out allies in their efforts at "aggressive leadership in achieving societal change" among Mabel's voluntary associations. I think of a town with a hundred Mabels, a few Sams, Steves, and others, such as college professors, community action program workers, seminary students, and planners, all of whom have banded together to start a local independent newspaper. When a county planner heads the task force responsible for writing the paper's recreation column, and enlists Mabel to use her photographic talents to take pictures of the dump in the 7th ward that could be used for a playground, and the polluted pond that children could use for fishing and swimming, then leisure becomes participative.

Duke is a convenient target for society's frustrations. People say, "Look, he hangs around the pool room with a lot of the same ilk. They're all too lazy to get a job. They have a free ride at our expense on our hard-earned tax money. They're all criminal types anyway, stealing, taking drugs, smashing up innocent people on highways."

The roots of Duke's problem, however, are deeper than the simplistic moralism of the affluent

Enforced discretionary time is not fertile terrain for a creative spirit to grow. To the degree that Duke is flotsam washed onto the sands of unemployment and back into the sea again by economic tides, he is hardly a candidate for creative leisure. Add to that the work-worth philosophy that greets Duke from the pages of his first grade reader to the sulky face at the unemployment office window, and you get not only social defeat but self-hate.

"But it's his own fault. He's a dropout."

There hangs a tale. It has to do with new educational insights that increasingly understand Duke as a "push-out" rather than a dropout, the victim of a callous and obsolete system.

Those who care about a fulfilling new leisure have to begin in the recesses of the human soul and the structures of society where the survival and growth of the seeds of leisure are first determined. We must challenge Work-Worth's control of the classroom, the mind of the unemployment officer, and those whose taxes reluctantly and penuriously fund them. We must ask serious questions about the growing reservoir of young humanity from the ghettos and mill towns, untapped and untrained for work in a cybernated age. With the passing of Work-Worth, there must come economic adjustments which see to it that society does not penalize those for whom it cannot provide work, and in fact honors their dignity by overhauled welfare and assured income.

Will Duke have his problems solved by planners, churchmen, and humanitarians, pitching in to change structures and ideologies? They will surely help. But Duke himself is a crucial key to his own healing. When he decides that his humanity is being threatened by his flotsam destiny, and when he determines that his children will not suffer the same fate, then there is hope. Thus, Duke attacks his leisure closure at a critical point when he joins a welfare union to challenge Work-Worth. He does it again when he and his neighbor struggle to improve the school system so that it will not produce another generation of push-outs.

When Duke throws his participative and shalom-ing energies into such developmental projects he will begin to discover some leisure by-product satisfactions. For Duke we want intimate downtowns, recreational parks, and the BBC 3s. But until he is freed in soul and structure, these will be like Carnegie's well-meant libraries. For the planner the call cannot be clearer than that issued by the AIP task force, the call to "advocacy": "working for the poor and minority groups at the local level through the exercise of our professional function."

The Cost and Joy As planners move closer to the ethical question in work and leisure, and become involved in activities such as advocacy, two observations come to the mind of this ethicist and agitator.

1. Things can get sticky with the powers that be. I'm sure you can supply examples of this from personal experience—prophets with honor, except in your own hometown. Take the case of the planner who joined forces to balance the power of a monopoly press. One month later he got fired.

In the short run, there will be resistance to planners who move beyond the technician role to be "lobbyists for the future" (Herman Kaha). In the long run, they will be vindicated, for their struggle for shalom will be seen as a fight for the future itself.

2. It's a small step from the prophet's courage to the martyr's complex. If one moves in a variety of urban reform orbits, it soon becomes clear that each group thinks it alone is shouldering the burden. Sobriety about what is actually happening comes when one looks around for his allies, finds them, tempers his messianism, and does some shared pushing at doors that need to be downed.

We take ourselves too seriously in all our talk here about play. Huizinga shows conclusively that play is the place where a culture says, "Really, now, aren't you wound up a little too tight about the whole thing?" He indicates how play and worship meet at

this point, feeding the spirit with a certain nonchalance about what goes on in the rush of daily affairs, each teaching us to keep secondary things secondary.

What's New?

Part II

We could approach this question from a variety of angles. The pollution threat and the ecological revolution it is stirring up are obviously massive new factors in any discussion of leisure and the quality of life. Also new are the accelerating leisure time experiments and models, from the churchly things in my own orbit to human potential movements, new Esalens, etc. In updating, however, I am going another route, one that will encompass some of these issues but do it by way of a typology of influences that will make their impact felt on any new leisure ethic.

Before laying out a selection of forces, moods, and people who will, and should, have their effect on our thinking and acting vis-a-vis the quality of life, I want to describe briefly an ideological development in my own discipline so you will know a little better the framework in which I make my comments. Martin Marty, editor of the *Christian Century*, has termed his ideology the *theology of play*. It is an effort to elevate the "ludic" (games-play) elements of life to priority in contemporary Christianity. Imagination, wonder, rejoicing, celebrating—these are the activities on which a premium is placed.

The roots of a theology of play go back to Johan Huizinga's *Homo Ludens*, a classic work that sees games, including diplomacy and war, as the base of culture. This concept of play can be seen in Corita posters, new art, guitar masses, and liturgical dances, as well as in the popular culture, or counter-culture, which has seen a Dionysian intrusion on rational and purposeful Western culture.

With that explanation, I will now sketch what I see to be the kinds of people who have made significant noises during the past year and who must be heard by those concerned about a leisure ethic. Then I'll attempt to suggest some implications that these

surfacing sounds and sights might have for an ethic of shalom in a time of homo ludens.

The Futurists Many at this conference have heard of the World Future Society and its publication, *The Futurist*. Several years ago it was a shoestring operation. Now, its sponsors, supporters, and members range from Herman Kahn through Glenn Seaborg to Robert Theobald and Daniel Moynihan. It is a sign of the times—interdisciplinary exploration of the “not yet.” They are the ones in whose think-tanks, laboratories, and offices the future is being anticipated, and to a significant degree, designed, politically and technologically. There are varieties of this new breed. I saw them in action at a conference recently. On hand were: Herman Kahn who spins out scenarios for the coming decades (*The Year 2000*, Macmillan, 1967) with his colleagues at the Hudson Research Institute; Charles Williams, acting director of the President’s National Goals Research staff; Jose Delgado, a Yale physiologist working on the frontiers of electrode and chemical manipulation of the brain (*Physical Control of the Mind*, Harper & Row, 1969); and John McHale of the Center for Integrative Studies in Binghamton, New York (*The Future of the Future*, Braziller, 1969). They were giving off signals as to where they thought we were headed, and asking how we can make the future habitable. The futurists, be they theoreticians, politicians, or technicians, are going to have a lot to do with shaping tomorrow’s leisure and quality of life.

The Visionaries There were not many visionaries at the aforesaid conference, and those who were there gave the futurists a hard time. By visionaries I mean the new breed described in Roszak’s *The Making of a Counter Culture* (Doubleday Anchor, 1969). These are the dissenting young whose colorful rainbow runs from the psychedelic and celebrative, through the contemplative and communal, to the soul-searching, non-ideological elements of the New Left. They also include adult mentors and sympathizers who range

along the same continuum, from Allen Ginsburg and Alan Watts, through Norman Brown and Paul Goodman to Herbert Marcuse.

The visionaries profoundly distrust the futurists, along with their technocracy and rational-empirical plotting and planning. It is their conviction that think-tank findings have something to do with think-tank fundings. The visionaries believe that the Establishment and its intellectual prostitutes and cold-blooded technicians are sick unto death. This conviction is being implemented less by the radical politics of the 1960s, and more by opting out of the old culture and experimenting instead with a new life-style, a visionary community, a counter-culture. Its characteristics tend to be the reverse of inherited givens: primitive, poverty-oriented, back-to-the-land trends versus urban-technical blight and suburban affluence; the mystical rather than the rational; Eastern religion rather than Western religion; the communal rather than the rugged individual. You know the story, perhaps from your own children.

Although still a minority and subject to a takeover by a Madison Avenue world which is rather good at pulling off just that, painlessly (note the latest clothing styles, advertising gimmicks), these young men who see visions and old men who dream dreams are raising the questions, setting a stiff pace, forming the future. They surely have something to teach us about leisure and the quality of life, whatever reservations one might have about their life style.

The Revolutionaries

There is some resonance between the visionaries and the revolutionaries, but, at the moment, not much. Roszak excludes the black militant from the definition of counter-culture. Whether we are talking about Eldridge Cleaver, or James Forman, or even Julian Bond, we have to do so with a more focused force, and a liberation agenda more intensely and narrowly defined than the visionary. When the category of revolutionary is stretched to include the Third World (domestic, too - Chicano, Indian, Puerto

Rican, Appalachian) as well as the student with a Molotov cocktail and the ideologist (anarchist, Marxist), we are dealing with something more than Afro-American militancy. The revolutionary is grim, not celebrative (although, as Archie Hargraves says, he has soul as well as cool). He aims to confront the sick structures head on, not exorcise them with incantations or build utopian models on the margins of society. The revolutionaries are not, for long, going to let leisure talkers exchange ideas about play on ranches far removed from the ferment. They will bring ferment into the corrals, as has occurred in the churches, where no national conference escapes revolutionary presence and pressures.

The Silent Majority

Since Part I was written, the sounds of silence have grown louder. Sam, Steve, Mabel et al. (with the possible exception of Duke) are the "forgotten Americans" discovered by *Newsweek* on October 6, 1969. They have found their voice in the political arena and everywhere else for that matter. Troubled middle America does not like this updating, controversial involvement with the crises of our time, and hobnobbing of its leadership with the three types mentioned above. In fact, they do not like the three types at all. The silent majority craves the "good old days," not the uncertain future. They want to stay sober, not take drug trips or dream dreams. They like things as they are and are horrified by the rhetoric of revolution, although not averse to buying a gun to make sure it does not happen. They aim to strengthen blue power so it can deal with the poor power, black power, and flower power that loom threateningly on their horizons.

Certainly this silent majority is a brake, not a motor, to future-oriented thought and action about the quality of life. Nonetheless, if our country is not to blow itself apart, middle America is going to have to be brought in on the pilgrimage toward a human future. They, too, may have something to offer on that journey.

What Can We Learn?

Frankly, I don't know yet, but I have some hunches. It is evident, for example, that any serious inquiry into the quality of life must include not only those whose expertise is in the field of leisure, but also the significant participation of the futurists, visionaries, revolutionaries, and forgotten Americans. It is clear that we have to find each other. I understand this conference is an effort in that direction.

Also, any inquiry about, and action on, the quality of life should be issue-oriented. There is, indeed, an issue which affects all sectors of society—the ecological crisis. What strange bedfellows are concerned with this issue! When the American Rifle Association, a California commune, President Nixon, Students for a Democratic Society (SDS), and Eddie Albert all heat up on the same subject, we have one for the books. How serious some of these commitments are remains to be seen. As can be expected, the solutions proposed by these various advocates differ greatly. Compare the administration's proposals with the manifesto of the Berkeley Ecological Revolutionary Organization. The important point, however, is that we just might get these various factions to sit down around a pressing issue such as the ecology crisis more easily than under the general rubric of leisure. It's worth a try, anyway.

It's especially worth a try because each partisan has something to contribute to the solution. Thus, on pollution, one variety of futurists, the think-tank types, can tell us where we are headed. Another variety, the technicians, are the only ones with the technological savvy to undo the damage caused by earlier products. And yet another variety, the planner-politicians, can do the "lobbying for the future" that makes operational the health scenarios.

The visionaries are our "critics-in-residence" (Donald Michael). They perform the function that utopians must do for a sane society—hold up a picture of what society should be like. The rest of us may not be able to follow suit, in fact ought not to try to duplicate what is not viable over the long haul (see the history of utopian communities or read

Reinhold Niebuhr) But society needs a vision, a reference point from which to take its bearings, before it tries to negotiate the rougher waters of a mass society. While building models of utopia on the margins of society, the visionary also may teach us how to be playful while also being purposeful. The Moratorium held on November 15, 1969 in Washington, D.C. in protest to America's military involvement in Vietnam was a hint of that—the counter-culture out in force to witness for peace, but in colorful garb, imaginative placards and banners, mime, carnival camaraderie, celebrative humiliation—purposeful play.

Given the stubbornness of self-interest, those in power who poison our water, air, and soil are not going to be budged unless there is a balancing power to move them to act. This power may be the government. But if the government is itself the guilty party, or in collusion with the culprits, then the citizenry must flex its political muscle. It must be ready to petition and picket, and if need be, lay down its bodies and lives for the future of man and the earth. The need for such action has been the story of the human rights movement, whether it be the struggle for the rights of women, workingmen, the poor, the black, or the young. The revolutionary has learned the hard way that entrenched power is not moved by moral suasion or preachment, but by countervailing economic, social, and political power. We hope it can be non-violent revolutionary power. That depends on how fast we get down to the business of bringing shalom to a torn and bleeding earth. May it be a peaceful ecological revolution.

Steelworkers and miners die regularly in their death dealing environment. I have buried my share of them. They are beginning to realize that it is their foul mill town air or city fumes that shorten not only their lives, but those of their children and grandchildren. It is the streams from which they drink, the woods in which they hunt, and the supermarkets from which they buy their food where pollution is having its heyday. This voiceless blue-white-collar

majority will soon find its voice. It may well turn the tide on this issue.

Do you remember the "little man," the forgotten fellow who scribbled "Kilroy was here" on alley walls? He wanted to be noticed. He wanted to be in on the act. He wanted to be human. The world is full of Kilroys. And they are beginning to make the scene and find their voice. They are to be found everywhere—in the ghetto and in the suburb, from the commune to the mill town. It is Kilroy who could make the difference between a livable future and an unlivable one. We need them as allies in the struggle for survival. I celebrate their new presence and power. I hope you do too. Kilroy lives!

**"THE NEW LEISURE: PLANNER
AND CITIZEN IN PARTNERSHIP"**

Janet Maclean

*Department of Recreation
and Park Administration
Indiana University
Bloomington*

**Definitions of
Leisure**

I am pleased to be a part of this program and have been most interested in Reverend Fackre's remarks about the leisure ethic. One of the problems of leisure for large segments of our population is the demand that we "rev" our intellectual engines and work, yes work, to capacity even though our task is leisure.

At the risk of being accused of playing "antics with semantics" I, too, would like some language clarification. Both Webster and the man on the street equate leisure with free time. I'll accept that or Paul Douglass' alternative of "non economic time." To define leisure as de Grazia's "gate to freedom" or as Fackre's "enblement of the discretionary" is as hard to communicate to the populace as is Max Lerner's concept that we must redefine work to describe only those activities which give us pleasure and fulfillment. If we are to make the leisure ethic possible, we must convince the plumber as well as the philosopher of its worth.

The battle of quality vs. quantity in the leisure concept has touched only the philosophers, recreation professionals, and sociologists, and even they have had problems in consistent connotation. For example, de Grazia defines leisure qualitatively and then complains that we don't know how to use leisure, and Dr. Martin laments the *compulsive* use of

leisure. Even Huizinga today might not buy his own theory of the all-inclusive play base of life as both war and love cease to be restricted by his limitations of specified space and time arenas and structured orderliness. I contend that play for some people is the business of life, not the suspension of business, and maybe for all of us it should be at least part of the business of life if we are to *live*, not just exist.

Historically, in the Greek concept, leisure was the treasure of the privileged minority, made possible by the enslavement of the majority of the population, who performed less respectable work duties. Industrial societies made clear-cut divisions between labor and leisure as they moved to the Protestant ethic with its philosophy of the sanctity of work as the meaning of life and leisure as the reward for having worked. Such a debit-credit philosophy makes it impossible to live comfortably in a world of shrinking work demands and expanding personal leisure.

Preparing for Leisure

According to psychiatrist Erich Fromm, the salvation of any people rests with their ability to *desire* those things which environmental factors *require*. So it is with acceptance and use of increased leisure. A culture which has not learned to honor what it is actually committed to produce creates an uneasy population. Our increase in leisure has far outstripped its former primary functions of restoration and recreation. David Riesman predicted that "There may come a point where additional increments of leisure will prove more stultifying than satisfying to a mass of men who are incapable of absorbing any more." That time has come for some of our population—the retired aged, Sam: the school dropout, Duke, the unemployed, Mabel: the unemployable; and the unprepared recipient of industry's new 13-week sabbatical vacation.

Robert Theobald, writing in *Social Impact and Cybernetics*, warns, "The human muscle began to be disengaged from the productive process almost 100 years ago. Now the human nervous system is being disengaged." We succumbed first to machines

and then to computers. If two percent of our population by virtue of new technology can produce enough for all of us to survive, we shall become a nation of consumers. Education must then assume the task of preparing us for intelligent consumership, not the least of our problems will be intelligent consumership in the area of increased leisure, an area which leading consumer advocates have not even considered yet.

Every indication we have shows that, barring atomic war, internal revolution (which is very possible), or economic collapse, the future will bring more leisure for more people. Today's disgruntled retirees should teach us a lesson—that it takes significant thought and perhaps a reevaluation of basic value systems to become a full or part-time member of the leisure generation. I agree with Reverend Fackre that we need to define a new philosophy of the meaning of life in a world in which leisure abounds and work opportunities diminish. As so often happens, there has been a cultural lag; our societal values have not yet caught up with our environment.

The combination of increased leisure and a disdainful attitude toward such leisure is psychologically disruptive. We must learn to enjoy and respect leisure so that free time brings anticipation, not guilt. We need to form a closer link with formal education to foster the changing of attitudes so that leisure, earned or enforced, will elicit happy expectancy, not fear, for the individual, and acceptance, not scorn, from society. The person who is no longer a member of the work force will have little peace of mind until society realizes that what one does in his leisure may be as significant and rewarding as what one does in his work.

So let's set about evolving a rationale for leisure which might be acceptable even to the nob-knuckled

Leisure with dignity is the supremely desirable object of all sane and good men.

— Cicero

Puritans peering down from above. What are the factors that justify a change from a work-oriented society to a leisure-oriented society?

The Changing Work Arena

A century ago our nation was engaged primarily in farming and handicraft manufacturing. A man sowed his seed and reaped his crop, he was his own boss. Another person took a fine piece of leather and from it created a beautiful pair of boots which someone purchased and praised the workman for his art. One had a "calling" to the ministry, to the teaching profession, to medicine. He knew his vocational goal and the process for attaining it through apprenticeship or education. One of our greatest satisfactions should come from our work, work used to be the means for fulfillment, recognition, and service. Times have changed. For many of us, work is less demanding and no longer intrinsically rewarding.

The scientific, technological, and electronic revolutions have helped to transfer routine and physically exhausting drudgery from human hands and minds to machines. In the transition, the meaningful "whole" of work has been lost to the assemblyline "part," which has increased production but diminished man's physical and creative output and psychological rewards in labor. Leisure, for some, then must become the primary source for creative self-realization as well as for personal well-being.

Can we really continue to allow people to believe that they must work to earn leisure? What about the unemployables? the handicapped? If we can accept leisure only as a complement to work, again society has provided an environment which seems incapable of meeting the criterion of a work-leisure rhythm for a great many people.

Do we still have the old dichotomy of work and recreation at opposite ends of the pole, or is there evidence of more play in our work as we indulge in coffee breaks, extended business luncheons, plant picnics, office parties, secretaries' clubs, and even,

dare I suggest it, AAHPER conferences? Is there also more evidence of work in our leisure as we over-commit ourselves to the pressures of Little League, weekly bowling, oil painting classes, protests, hospital service, and the PTA? It seems as if we hurtle through our maze of recreation choices and boast that we have no uncommitted time. Can we return to the primitive life of a less segregated melding of work and recreation?

Have we gone the full cycle from Adam's life of labor as punishment for disobedience to the idea that men of the future will have social status in direct proportion to the number of hours they are privileged to spend in their jobs? Have we gone from work as a penance to work as a blessing?

It's interesting to note the change of emphasis pointed up in *Dynamics of Change* as we are reminded that although the Declaration of Independence mentioned the pursuit of happiness and the Constitution made no mention of work, UNESCO's Universal Declaration of Human Rights included the phrase, "Everyone has the right to work." What happened in that 175-year span? Will the right to work be attainable in the future? Is it now? Our inner cities indicate that it isn't. Although we profess that the good man is the producer, the toiler, the burner of midnight oil, we have created an environment which makes that kind of goodness impractical, if not impossible. Let's look at other factors.

Decreasing Physical Exercise and Increasing External Complexities

Technological and scientific advances have freed most people in this country from expending their physical energies both within and outside the realm of work. Congested highways and parking lots and modern household conveniences are evidence that living in an age of abundance of time and material goods makes few mandatory contributions to muscle tone or physical vigor. Junior no longer chops wood for the family fire, the bus carries him to school, and

Mom drives him six blocks to meet the Cub Scouts for a Saturday hike. In our sedentary lives the only motivation for healthful exercise comes from the fears of obesity or the stimulation of an exciting recreation outlet which also just happens to be good exercise in that redefinition of the Battle of the Bulge.

Need for Emotional Balance

Current statistics of the proportion of our population who will need psychiatric care in their lifetime are disconcerting at best. Our affluence has not necessarily brought peace of mind or tranquility.

Psychologists tell us that we have certain basic needs which must be satisfied in some manner if we are to maintain our physical health and psychological integrity. In a three-generation rural household, the pioneer tested his mental, physical, and moral fibers daily. Time meant little; actual accomplishments meant a great deal. He engaged in a kind of elemental living in which, although work took all of his energy and most of his time, it rewarded him with soundness of sleep and no need for tranquilizers. If he were dissatisfied, there was always the frontier, now definitely restricted.

Wholesome leisure outlets should be a stabilizing and creative force, yet there is a growing incapacity to find self-realization and emotional security in leisure. The twentieth century may be easier physically but records attest that it is far more difficult emotionally. In our pushbutton age, which requires a scant 16 people to push buttons in order to make 850 million lightbulbs, we have yet to find a button marked relax.

For some 17 million mothers who are experiencing what medicine has termed the "empty-nest syndrome," for the 20 million aged whose isolation cannot be dismissed with the excuse of the "disengagement" theory, and for the dropouts without jobs, satisfaction of psychological needs must be met through leisure. The "service to others" program in

recreation is a basis for relaxation and development. We have a stake in the nation's peace of mind.

Can we turn the tide of public opinion so that we may engage in enjoyable and sometimes effortless activity without feeling guilty for having participated, or for not having participated with better achievement, more often, or to meet some other standard of conformity? Too often we are hurtling through leisure with the same attendant frustrations which characterize our work to conform to some prescribed social mandate.

Need To Find Identity and Role

It has become increasingly difficult for many people to find their spot in the sun. Keniston, in his book *The Uncommitted*, warns "that a sense of estrangement pervades much of society, not just the have-nots. Alienation characteristically takes the form of rebellion without a cause or rejection without a program, or refusal of what is without a vision of what should be." The words suggest the present situation in high schools and campuses as well as in deprived inner city areas. Can we help Duke and other teenagers use their energies on just causes in service projects of their own creation in leisure? One sociologist claims "that the terrible teens are not a cultural universal, that in order to have this subculture which we call adolescence, you must have an economy that can support an unproductive, useless segment of the society." Those are harsh words, but it must be admitted that today's choreless households and diminishing work opportunities leave teenagers with an uncertain role at best.

Can development and service recreation programs help make team life meaningful, help teens find their role as supporting members as well as critics of society? Can we also dare to let men be men and women be women? I'm tired of unisex in dress, hair styles, and roles.

Can we help to give the middle-aged a respectable role in leisure so that with security they can

stop trying to hold on to adolescent values in a frank effort to show that they are with the "now" generation?

Can we bridge the generation gap at the upper end of the age continuum by fostering reengagement of the elderly? So often the elderly withdraw from society and become apathetic, not having been conditioned to youth's enthusiasm for confrontation. In St. Louis there is a club for over 65'ers called the Keenagers. Its members are involved in politics, education and service projects, as well as in creative outlets.

Need To Regain a Sense of Community

In a dehumanized society in which centralization of authority robs a community of interpersonal relationships, in which cybernation allows for individual independence in meeting basic needs, and in which mobility disrupts the former security of geographical neighborhoods, wholesome recreation may bring people together again. Those who have enjoyed each other in pleasurable experiences may be more willing to weather the storm in terms of community need. The playing fields and the theater box have fostered a classlessness in many instances. For the non-worker, leisure outlets form one of the few channels to being a contributing member of one's community.

These factors are only a few which justify the demand for a change from a work to a leisure ethic. I concur heartily with Reverend Fackre that the philosophy of leisure must be translated into environments, physical as well as social and intellectual. The rewards of leisure depend not only on philosophical concepts but also on the availability of physical environments in which one may pursue his leisure choice. Space for isolation or interaction, such as parks, playgrounds, libraries, and lakes, must be made accessible. We must join forces in the fight against air, noise, and water pollution as well as against psychic pollution and desecration of our land resources.

The recreation profession has a major stake in that contest as the only profession whose sole purpose is involved with the nation's expenditure of leisure.

We, too, have played the game of futurism and brinkmanship. I would like to comment briefly on concerns I had when I read Gordon Taylor's *Biological Time Bomb*, the *Wall Street Journal* editors' *Here Comes Tomorrow*, and the works of Kahn and Wiener.

1. Can we reverse the trend toward coast-to-coast people? We discovered death control before we could sell birth control. Population explosion and implosion may make the leisure ethic impossible.
2. Can we convince our nation that we don't have to continue to congregate 90 percent of the people on 10 percent of the land?
3. What happens to our democratic society when medical technology increases organ transplants and mechanical substitutes for heart, kidneys, or even brains? How many parts do you receive before you become a humanoid rather than a human?
4. Must we create a hierarchy in leisure choices of spectator vs. participant, physical vs. cultural, city vs. rural, and organized vs. unorganized?
5. Must we accept without examination a world of sensate culture in which a variety of age groups freak out in verbal slurring, body exposure, and psychedelic attacks in sound or color and you show your generation gap if you don't mention dialogue, relevance, and confrontations in general conversation? Should we show as much concern for psychic as for physical environmental pollution? The air can be fouled with language and noise as well as smog.
6. Is it possible that we could lapse into a situation in which we may not have survival of the fittest but simply a fitting of the survivors to whatever environment is available via mind modification drugs, happy pills, etc?

7. Will we have vision enough to sell our leisure ethic to the homemaker who seems to be the present leisure manager as she handles car pools, engagement books, choice in home architecture, eating schedules, or as financial reports indicate also controls the purse strings?

As I tap the resources of Reverend Fackre's dip into the future I, too, would like a "mix" of the futurist, the visionary, the revolutionary, and the silent majority but let's not stereotype them and let's get them communicating with each other. It's irresponsible to accept the cop out without evaluation and communication. Some of the present revolutionaries are the best evidence of a population with a surfeit of material things and inability to handle leisure. Several current causes remind me of Clifton Fadiman's explanation that the Crusades were caused in part by love of God, in part by love of adventure, and in part by boredom.

The door to the future is ajar. We must plan now. Are we prepared to educate future populations toward leisure literacy? We need to join forces with educators, planners, and philosophers to plan an environment which not only allows people space to move but also permits them to develop mature tastes among desirable, exciting alternatives, and a state of mind allowing them to accept leisure as worthy, satisfying and as honorable as work.

If we do succeed in selling the idea that leisure is as prestigious and rewarding as work, do we have an obligation for standards, or will "doing your thing," regardless of its destructive side effects, be acceptable? Then arises the question of who pays to give each the opportunity to "do his thing?" Do we condone parasitic living and who defines the parasite? For some, he's the hippie; for others, the retired worker or welfare recipient. How long will some work to allow everyone a chance to play? As Margaret Mead indicates, it might be helpful to remember that "paid work as one's only guarantee of belonging in society" is a fairly new concept.

**"THE NEW LEISURE: PLANNER
AND CITIZEN IN PARTNERSHIP"**

Duane Robinson

*Social Work Education
George Williams College
Chicago, Illinois*

Gabriel Fackre has offered this conference a number of very challenging ideas, three of which I wish to respond to: the counterposing of an ecological and humanistic leisure ethic against the traditional American work ethic, the idea of Shalom, and the professional principle of advocacy.

Into the confusion and violence of present-day human struggle Fackre has introduced the idea of man at one with himself, in tune with his environment, living in peace and tranquility. This concept maintains that man is part of a complexly and sensitively balanced web of life, that he cannot live separately as an exploiter, blighter, and predator, but that he is ecologically dependent upon the whole fabric of life and must act as a gentle steward of the earth's community of inhabitants.

This conference is undertaking to respond to this ecological crisis. We have seen that man as a species seems to be exploding like a cancerous growth, desperately overpopulating the earth. Already probably uncounted millions of humans are doomed to death from plague and famine in the next few years, and we are struggling to rethink radically our child-bearing and nurturing ethic. We are exploiting and wasting our soils, minerals, and nuclear and fossil fuels, and are overloading the air and water with poisonous chemicals to a point dangerously

near destruction. Our population is threatened with nuclear war and the collapse of agriculture and fisheries from soil and water misuse and from chemical overload and pollution. Conversion of vast forests into industrial products attacks the balance between (1) the use of carbon dioxide and hydrogen and release of oxygen by the chlorophyll of plants of the earth and microscopic phytoplankton of the seas, and (2) the use of oxygen and release of carbon dioxide and other carbons by the teeming animal life in and on the soil and water. Disruption of this crucial balance by diminishing its agents on land or in the oceans threatens the end of life, at least for air-breathing creatures.

Man is working to stop this irresponsible race toward catastrophe and to find a way to survive on earth. How can we leisure-philosophers contribute to this effort? Fackre answers this question by urging us to accept responsibility for asking "What is life for?" and he answers that life is for the pursuit of leisure. We must be the advocates of shalom, maintaining that man's struggle for survival is for the purpose of enjoying life fully and harmoniously, appreciating the beauty of meditating on nothing, of doing something, or nothing, for its own precious sake, of living serenely, playfully, joyfully, and celebratively.

This challenge urges us to mobilize our deepest powers, to change ourselves to new humans, appreciative of the potentially deep beauty and spirituality of our environment and experiences, and free to celebrate our state. It challenges us to build a leisure culture based upon freedom and love, and to enjoy a gentle asceticism far removed from the vulgar materialism that dehumanizes us. This would mean that we would stop wars, poverty, racism, and the destruction of rampant urbanization. We would seek out the humanizing values of peace, community, equanimity, and human loving relationships. We would honor and respect the significance of life's beginning; the beauty of life's experiencing, in which leisure is a central value, and the dignity and mean-

ing of life's ending. We would pursue justice, the equitable sharing of leisure values among men.

This is a humanistic leisure ethic for man, and it must be counterposed against the traditional work ethic which distorts much of man's meaning for himself. This work ethic, upon which much of our institutional and cultural life is based, is dysfunctional for the post-industrial, leisure-oriented society we are entering. In this new society, technology, properly limited and used, will do most of the work, all of us will share modestly in necessary non-machine work. We will be active in building a new culture in which creative learning, enhanced interpersonal and communal life, and playful, beautiful, and joyful pursuits will engage us all.

In this new society, the renunciation of affluence, along with acceptance of simple, economical living based upon recycling used materials, support of handicrafts, and freedom from unnecessary possessions will bring a hopefully more sparse human population into balance with nature. It will also free man from pursuing material things and false, destructive work values and similar psychological distortions so he may pursue life's basic values.

Fackre has challenged the leisure professional to assume responsibility for helping society make the transformation from a work-oriented society to a leisure-oriented society. The professional should emerge as an advocate for the new leisure ethic and for the basic human right to leisure values. Fackre also points out, however, that there are risks in advocacy, for to be an ethicist one has to be an agitator, a prophet, and occasionally, a martyr. And while undertaking to develop and advocate a leisure ethic, he must also be a partisan of change and participate with other persons who are shaping the future, particularly the futurists, the visionaries, the revolutionaries, and the forgotten Americans—the blacks, Latin-Americans, the poor, the youth, and the oppressed.

However, Fackre has given only the mildest criticisms to the professional leisure philosophers for

their passive and often spiritless efforts to provide leadership. Perhaps the actions of our environmentally-conscious brothers in the Park movement are the exceptions, and give us our best activist clues. The profession must be ardent, not diffident, in advancing leisure values. The integrity of the profession depends precisely upon fulfilling this function.

As partisans of change of a hopefully benign revolution, the leisure experts require a profession which functions not as a closed system, characterized by immobility and stagnation, but as an open system, the cybernetic model of self-renewal, vigor, and creativity.

For the recreation professional, there is also the requirement to take a position of advocacy, while there is time, on the alleviation of human distress and dysfunction, such as war, poverty, and racial and class strife. Then we can begin to seek a world of tomorrow in which man has an opportunity to live in the spirit of shalom.

LEISURE EDUCATION

Donald Hawkins

Consultant

Recreation and Outdoor Education, AAHPER
Washington, D. C.

The shortened workweek, increased longevity, increased population, and increased numbers and variety of machines and tools lead to vast amounts of leisure over a longer lifetime for more and more individuals.

The availability of discretionary time is not the issue; rather, the concern is how leisure can be used to enhance the quality of life since it will be considered a central focus of life, not a "trill." The field of education has become increasingly concerned with its responsibility for equipping man to live in the "Leisure Age." In order to help promote the wholesome use of discretionary time, the American schools, as early as 1918, voiced a concern about leisure education. Dr. Richard Kraus, in *Recreation and the Schools*,¹ gives a thorough background of education's concern for leisure.

Goals for Leisure Education

Although the task for leisure education is shared by family and community, the following discussion focuses predominantly on the role and responsibilities of schools. Leisure education may be defined as educating for the wholesome use of discretionary time in order to enhance the quality of one's life. Clearly it is not easy to determine what is whole-

¹Richard Kraus, *Recreation and the Schools* (New York: The Macmillan Company, 1964).

some or worthy in the context of leisure. However, if approached from the standpoint of human outcomes which are enriching and enhancing, we then have a workable frame of reference.

Kraus set forth a statement of goals for leisure education which stipulates:

The chief purpose of leisure education, as in any form of education, is to bring about certain desirable changes in the students who are exposed to it. These changes may be stated in terms of (1) attitudes, (2) knowledge, (3) skills and (4) behavior.

ATTITUDES It is essential that students develop an awareness of the importance of leisure in society and a recognition of the significant values that it may contribute to their lives. Coupled with this should be favorable attitudes leading to direct personal involvement in a variety of enriching, satisfying activities. Certainly, the exact nature of these activities is a matter of individual choice; it may be that in some cases they will be within a fairly narrow and intense range of interest. Essential too is the inculcation of a keen sense of taste and discrimination, and the ability to make sound judgments and rational choices with respect to all kinds of leisure participation.

KNOWLEDGE Sound attitudes must be supplemented by knowledge about the "how," "why," and "where" of recreational participation. Through direct experience and exposure, the student learns about recreational opportunities on many levels and comes to realize how he may become involved in them, and what kinds of outcomes may be derived. He gains information about recreation resources in the community, and learns to make full use of them. In all forms of activity, there is much specific information (beyond mere physical skill) that underlies successful participation.

SKILLS The purpose of teaching skills is not to have a student master a number of specific activities with the thought that he will necessarily participate in them as the core of his recreational life in later youth and adulthood. It is, rather, to provide him with certain basic skills directly related to recreational opportunities presently available, so that he may participate in these activities with a degree of competence, success, and pleasure. It is difficult to predict whether he will participate in the same activities years later. Certain activities may not appeal to him as an adult, or may not be available in his community. It is also true that fads come and go in terms of recreational participation.

However, if there is effective instruction in a group of widely available activities and pastimes that have been consistently popular among people of all ages, it is likely that there will be a carry-over of participation. And, since we tend to enjoy most that which we do well, it is essential that the school experience involves a real learning experience, rather than a casual "free-play" kind of approach. The school experience is not really play, any more than vocational instruction is a job. In each case, it is preparation.

BEHAVIOR Each of the preceding goals (attitudes, knowledge, and skills) leads to this ultimate purpose. The outcome of leisure education must be behavior which is marked by good judgment in the selection of recreational pursuits, a diversity of leisure interests that meet physical, emotional, and social needs, and solid competence in participation. This means that the school has a responsibility to provide a laboratory experience, either by directly sponsoring, or by cooperating with other community agencies that do sponsor, recreational programs that implement its program of leisure education. The teaching effort of the school is meaningless if it does not lead to real participation. Only then can behavior be confirmed, and habits of effective participation be solidly implanted.

During the 1970's, teachers will learn to prepare students for wholesome use of discretionary time. I predict the launching of a national effort to incorporate into the curriculum techniques and materials to stimulate and maintain long-term leisure interest, attitudes, and activities. Such a Leisure Education and Development Program (LEAD) would provide for the teaching of primary social skills; wide exposure to the leisure art potential of all subject areas; shaping of attitudes toward leisure, and development of increased perception and appreciation of environmental quality. Such a program would reach preschoolers and senior citizens and would involve, as formal/informal resources, the family, mass media, the schools, and the environment, among others.

By using a developmental approach to leisure education, the attitudes and skills acquired by youngsters can be reinforced, reorganized, and expanded. The society of the future, if it be creative,

must be based upon the knowledge, values, attitudes, appreciations, and skills which enable people to make rational decisions about leisure choices.

It is not being advocated that the schools add a new subject such as leisure education to an already crowded schedule. However, with our ethos in transition from work to leisure orientation, our educational system must prepare youth to have a sense of leisure literacy. To accomplish this, the school can promote leisure values, interests, and outcomes through existing school programs from kindergarten through the twelfth grade.

Channels for Leisure Education Today

Kraus outlines five channels for leisure education in the schools within the already existing educational framework.

1. THE TOTAL CURRICULUM If the total curriculum, on whatever level, represents a disciplined, sequential, scholarly approach to liberal education, covering the broad spectrum of social sciences, mathematics, physical sciences, language arts, music, art, physical education, home and family living, and health education, the assumption is that it will produce educated individuals. They in turn should be capable of using their leisure time wisely and, because of the breadth and quality of their education, should have a wide variety of leisure interests. Such a curriculum must, of course, have a major degree of concern with the cultural heritage of man's past. But especially from the leisure point of view, it should provide a thoroughly contemporary exploration of the cultural scene, the social sciences, the arts, and literature in particular. It should be a "doing" curriculum, rather than merely "appreciative." In particular, it should focus on developing judgment, taste, and pervasive system of moral values that are applied to all forms of leisure experience.

2. BRIDGES TO LEISURE Wherever it is possible to do so without weakening the original intent of the curricular area, use should be made of topics, examples, subject units, or skills that provide bridges to leisure—in the sense of developing favorable attitudes, knowledge, skills, and behavior. This is most obvious in terms of those educational subjects which are common to recreational participation: music, physical education, English (as it relates to recreational reading and creative writing), outdoor edu-

cation, and fine and industrial arts. Less obvious, but equal in potential for recreational implications, are a number of other academic areas. In these, when the motivation and interest of students are heightened through linkages to leisure activity, the educational experience itself will be improved. Obviously, if certain curricular experiences cannot be legitimately treated in this manner and have no real carry-over values for leisure, this must be recognized. But, if the opportunity exists (as in the case of an art class in which there is a choice between two media otherwise comparable), the teacher would be wise to select the activity with the greater potential for leisure education.

3 CO-CURRICULAR ACTIVITIES This includes two basic categories. The first is the type of activity which is closely related to a subject area, such as the student council as it relates to the study of government, or the student newspaper as it relates to the study of English or communication arts. The second is the kind of social activity, club, or event (class picnic, outing, or prom) which is not intended to be linked to the curriculum as such, but which serves the ends of the school in building desirable patterns of social behavior and keeping school morale high.

4 DIRECT FOCUS ON LEISURE Recognizing that leisure and recreation represent an important aspect of modern life, they should be studied in their own right. While it is unlikely that in most schools there will actually be a course titled "Leisure," it may logically be studied in several other ways:

a. As part of a social studies course, in examining the neighborhood or community, it is entirely appropriate to consider problems of leisure and recreation. In courses in home and family living, the function of leisure and recreation in terms of building desirable family relationships may certainly be explored. In health education and physical education, the place of recreation in healthful living may readily be examined.

b. In a few secondary schools, there have been classes in recreation leadership which have dealt with basic understandings of leisure and direct recreational leadership skills. Presented as electives for juniors or seniors, these courses have been given for academic credit, and have served as preparation for jobs in programs of summer recreation conducted by school systems. While such courses might be viewed as excessively prevocational, they are certainly no more so than courses in typing or industrial art.

5 SPONSORSHIP OF RECREATION PROGRAM The final area of relationship involves the school's being fully or partially responsible for a community recreation program. Clearly, this has implications for leisure education, in that many of the activities presented may be specifically designed to coordinate with, or to supplement more formal curricular experiences.

Each of these approaches is rich in its potential for leisure education. Certain questions, however, must be asked. With respect to the second channel described, it must be made quite clear that, in teaching a subject that has carry-over values it is not taught as recreation. No school class can be fully recreational, in spite of the strong linkage between recreation and education. A class is compulsory, does not involve a real degree of choice, and has a goal outside of itself (receiving a grade or credit for graduation). The effort must be on such creative, stimulating instructional methods, and such resourceful use of trips, tours, special projects, assignments, films, and student presentations, that the student sees the experience not just as a dry, classroom activity, that will end when the course ends, but as something that will continue throughout his life as a field of knowledge and activity.

Each subject must be taught for its own sake, but with full awareness of its extrinsic values.

A related point is that a number of essentially recreational experiences may be extremely useful in teaching certain academic subjects. One example is in the area of language instruction. A language specialist, Virginia Spaar, has developed an ingenious and effective approach making use of songs and music in teaching secondary school French. Frequently, school curriculum guides recommend such procedures; too often they are not creatively implemented. Spaar's approach was to use specifically selected songs to study the geography of France, as well as French customs and national holidays, history, and literature.

She found that music provided a ready-made link between language and culture, both in rhythmic content and melodic form. Songs were chosen for their educational content and their appeal.

Counseling Program

A fundamental component of leisure education would be an avocational counseling program to identify, diagnose, and treat "leisure behavior" problems and needs. Such a program would function in a variety of ways—from an information services clearinghouse to a full-scale treatment center with

individual and group therapy. The therapeutic recreation program would include family therapy, rehabilitation for misusers of leisure (addicts, alcoholics), and behavior modification through rewards.

Two recent developments in this field reflect a new trend in determining individual leisure orientations (1) Avocational Guidance, Inc., in New York City, has developed a new psychological test for industrial counseling purposes to identify leisure interests and attitudes. This information is programmed to give specific avocational guidance and activity information; (2) The Curative Workshop, Milwaukee, Wisconsin, has developed a classification and referral system for avocational activities.

Since World War II, recreation has gained increased acceptance as a therapeutic tool, but in the main, this acceptance has been within the institutional setting. In the 1970s, recreation will serve as a means of therapeutic rehabilitation and educational motivation within the community.

Leisure Education as Specific Educational Objective

In reviewing educational textbook and curriculum guides in the elementary and secondary school, two things are apparent. One, there is a paucity of direct concern and focus on leisure education as a specific, separate, educational objective. Second, there is an extensive amount of material, particularly at the elementary level which is so closely related to leisure and recreation as to have the potential of fostering leisure attitudes, knowledges, skills, and values. However, in these instances the focus is generally on some other aspect of education and not viewed from the perspective of direct leisure outcomes. Therefore, our task is to focus on leisure education as a specific, separate educational objective and to give guidance in the systematic planning and implementation of programs in leisure education.

Let's turn to specifics and look at the subject matter area, K-12, and see how this area can help foster a sense of leisure literacy. A direct focus on

leisure education as one of the specific and separate educational objectives is what we are seeking. The material developed will be utilized for guidelines for leisure education programs that a teacher, school, or school system can follow, and therefore, should be written from that frame of reference.

Guidelines for Leisure Education

The following should be considered.

1. Suggest guidelines for fostering a sense of leisure literacy in all youth by determining leisure-related knowledges, skills, values, appreciations, and attitudes that can be developed through your subject matter area. Where possible, relate these directly to selected subject matter content, K-12, for example.
2. Interweave learning interventions (activities and experiences) which are particularly appropriate for your area and would help foster leisure-related outcomes for students.
3. Include programs, approaches, or curriculum materials in your area which are specifically or closely related to leisure education goals, objectives, and outcomes.
4. Suggest how a focus on leisure related outcomes through your area could aid in making student learning more enjoyable and meaningful.
5. Since a primary focus should be on career education in recreation, hospitality, and tourism, include ways and means by which your area could be utilized to give some career awareness, orientation, and exploration in these occupations. Again, where possible, relate this to your subject matter content and suggest appropriate learning interventions for purposes of providing examples.

We want to be sure to combine leisure and environmental goals in our views. The following (from an

Leisure is the mother of philosophy.

- Hobbes

AAHPER publication, "Education in a Leisure Centered Society," by Hawkins), while not presented as models to be followed, are examples of the work that has been done in the disciplinary approaches in leisure education:

Humanities

Artistic interpretation of habitats for vicarious experience. Every habitat is, in part, presentational. It performs. The learning to be gained from a habitat is not only scientific and social, but also aesthetic. Biospheres perform rhythmically and musically. The creatures and forces within a habitat decorate it anew.

Social Studies

Observation of the relationships among individuals, populations, communities, eco-systems, and biospheres as a group dynamic. The observation of activity within an environment yields a recreational-type knowledge of behavior. The creative use of leisure time in adult life may become increasingly oriented to natural observation as environmental affairs move to the fore of human consciousness. The trends in several recreational activities suggest that this is already one of the major areas of recreational market growth.

Sciences

Experience in environments for scientific design criteria (hypothesizing about life). Much contemplative leisure is devoted to toying with the meanings of existence. This natural activity is relevant to the scientific aspects of design tasks. Observation of the composition of nature and how it works is critical to the success or failure of design and to design utilization.

We are simply going to have to adopt the credo that the wise use of leisure is more wholesome, creative and elevating than is work. But as W. H. Ferry of the Center for the Study of Democratic Institutions has pointed out, 'This means we will have to change all our basic cultural standards – and that isn't easy.'

– James Charlesworth, President, American Academy of Political and Social Science

EXAMPLE OF MATRIX APPROACH
Combining Leisure and Environmental Education Goals

Disciplines	Consumers of Leisure	Citizens	Managers of the Environment
Humanities	<p>Aesthetic acceptabilities</p> <p>Life as total eco-theatre</p> <p>Senses of profound fun</p> <p>Experience in environments to establish the aesthetics of natural design</p> <p>The seven-plus lively arts through the five-plus lively senses</p> <p>Artistic interpretation of habitats for vicarious experience</p>	<p>Art as purpose</p> <p>Existential concepts of liberty</p> <p>Dramatization of eco-situations</p> <p>Vicarious social behavior as a function of beauty</p> <p>The ethics of beauty</p>	<p>Determination of the role of aesthetic criteria in environmental planning</p> <p>Aesthetic supportive functions (symbolic expression)</p>
Social Studies	<p>Observation of the relationships among individuals, populations, communities, ecosystems and biospheres as a group dynamic</p> <p>Experience in environments to establish social design criteria</p> <p>Artistic interpretation of habitats for social discovery</p>	<p>Ecologic management as government</p> <p>Ecofaiths & environmental ethics</p> <p>Rational social behavior as a function of demand</p> <p>Dramatization of choice situations</p>	<p>Social cost-benefit analyses and trade-offs as a function of eco-systemic thought</p> <p>Wedding methodologies and data for social decision-making</p> <p>Selling decisions to one's own species</p>
Sciences	<p>Experience in environments for scientific design criteria (hypothesizing about life)</p> <p>Artistic interpretation of habitats for organic history</p> <p>Provisions for collecting (ownership of environment)</p>	<p>Natural social behavior as a function of species need</p> <p>Dramatization of analytic findings</p> <p>How to listen to experts abstract about nature</p>	<p>Relationships of natural to man-made boundaries and boundary effects</p> <p>Ability to wed scientific data to specific species goals</p> <p>Ability to analyze for critical biospheric data</p> <p>Managing nature's rights-of-way</p>

The remainder of this paper is entirely the work of Richard Kraus and gives valuable information on the subject.

ARITHMETIC AND LEISURE EDUCATION

One tends to think of arithmetic as having a high level of academic purpose and being as far removed from leisure education as any subject in the curriculum. Yet it is interesting to note that several widely used elementary school textbooks in arithmetic make frequent references to leisure purposes. These tend to fit in three categories:

1. The study of arithmetic in the earlier grades is given meaning by relating it to common experiences of children in their family life or play activities.
2. Certain kinds of play activities are used as aids in the learning of computational skills.
3. When skills have been learned, they are directly useful in a variety of recreational experiences, some of which may actually be introduced in the classroom.

To illustrate, Brueckner, Grossmickle, and Reckzeh comment: "Growth in the ability to apply mathematical procedures effectively . . . is greatly facilitated by abundant experiences in using numbers in a variety of purposeful activities."

Writing about arithmetic in the kindergarten, Eads closely relates instruction to the play activities of children. Starting with Johnny who is building a tower of blocks, she asks, "How many floors high is your tower? How did you build this bridge over the second floor?" She may go to the group in the "house-play" areas as one child prepares dinner for his "family." She asks, "How many are there in your family? What dishes will you use for the table? How many of each?"

In an interesting article on the use of rhythm in the teaching of arithmetic, Neureiter describes a detailed approach to beating out rhythm in different cadences to teach simple addition, counting by numbers, subtraction, and multiplication. Other authors have made use of dramatic techniques in the teaching of arithmetic. Enrichment exercises frequently consist of social applications of computational skills normally studied in a given grade. Examples at the third or fourth-grade levels "include such

Leisure for everybody is the most revolutionary thing that ever happened.

— Joseph Lee

exercises as finding the price of a quart of milk, determining how club dues are used, and finding the cost of keeping a dog."

Games are frequently used to practice arithmetical skills already learned, or to implant new concepts. In Bruner's *The Process of Education*, Inhelder is quoted

The teaching of probabilistic reasoning, so very common and important a feature of modern science, is hardly developed in our educational system before college. Our research indicates that the understanding of random phenomena requires the use of certain concise logical operations well within the grasp of the young child—provided these operations are free of awkward mathematical expressions. Games in which lots are drawn, games of roulette, and games involving a Gaussian distribution of outcomes are all ideal for giving the child a basic grasp of the logical operation needed for thinking about probability.

For older children, there are possibilities for the recreational use of arithmetic: (1) using such activities as paper folding or map-making to extend mathematical understanding and ability in geometry and (2) using mathematical puzzles and riddles which have the initial purpose of stimulating and enriching learning but which may ultimately lead to encouraging leisure-time participation in mathematical hobbies.

One recently published text, *Extending Mathematical Ideas*, describes many such projects. In the final chapter, dealing with "mathematical recreation," the authors write that

for centuries, numbers have amazed, tricked, delighted, and baffled man. As old riddles are solved, new ones arise to tantalize and to challenge. Children should have the opportunity to play, as well as to work with numbers and their representations. Many recreational materials may sharpen not only interest in mathematics but insight into basic mathematical concepts, techniques of problem solving, and construction and use of models. In this chapter, we shall take a brief view of mathematical recreations, sampling a few materials from various areas. It will be noted that the line between "work" and "play" material is often faint or even indistinguishable.

The authors make clear that, as in any instructional process, the teacher must, in selecting recreational materials, give thoughtful consideration to the needs and abilities of his students. Some he may wish to present to the entire class, and others to individuals or groups who are ready

for them. Among the types of recreational games presented are magic figures, prime numbers, missing numerals, number halves, number puzzles, and problems in arrangement and construction.

Clearly, the student who has been taught in this manner is likely to have not only a deeper interest in the subject, but also a personal view of mathematics as something fascinating and a potentially permanent leisure interest. In this sense, the subject may have a logical relationship to leisure education.

SCIENCE AND LEISURE EDUCATION

Another subject that, on the face of it, would appear to have little application to leisure or recreation is science. elementary school science texts contain few references to the teaching of science for the specific purpose of encouraging leisure-time interests. However, a number of the most recently published books in this field emphasize strongly the relating of science instruction to the varied experiences and interests of children. Thus, while the purpose may be to develop hobbies for motivational or illustrative purposes, inevitably a reciprocal purpose is achieved—that of developing out-of-school recreational pursuits, based on scientific interests.

Tannenbaum and Stillman point out in *Science Education for Elementary School Teachers* that children's interests vary as widely as children themselves. However, they do follow a pattern with respect to scientific subject matter. First-graders are likely to be interested in trains, planes, or animals. By fourth or fifth grade there is often an interest in the stars and the universe. By the sixth grade, there is almost certain to be an interest in the human body and how it functions. The authors point out that,

children begin to develop the lasting interests which will become the basis of their vocations and avocations. Assuming that the school provides them with opportunities to explore their interest, they will be more likely to choose among their varied experiences and from their broad backgrounds of information those things which they wish to pursue as long range activities.

With the wide scope of children's interests, the natural question follows: How can these interests be used in building the science curriculum? One of the essential criteria for including material can be stated as follows: the needs and interests of children are a necessary basis for curriculum construction.

Jannenbaum and Stillman suggest many kinds of field trips, special projects and demonstrations, exhibits, science fairs, and similar involvements which serve both to enrich the science curriculum and stimulate leisure-time participation for children. Obviously, a subject as fascinating as science in the Space Age is bound to be attractive to many youngsters. Here too, it is difficult if not impossible to draw a distinction between "work" and "play."

SOCIAL STUDIES AND LEISURE EDUCATION

Unlike the areas of elementary science and mathematics, the social studies curriculum in elementary schools is frequently related to specific objectives having to do with leisure education. Thus, Merritt describes the following objectives of social studies curriculum for elementary grades, under the heading of "self realization": (1) Recreation—the educated person is participant and spectator in many sports and other pastimes, (2) Intellectual Interest—the educated person has mental resources for the use of leisure, and (3) Esthetic Interests—the educated person appreciates beauty.

Under this heading and also under the heading of "human relationships" (working and playing with others, social behavior, varied social life, and so on), one finds the basis for a number of social studies units in the elementary grades. These may deal with "providing for and participating in recreation," or "studying how people live." Inevitably, problems of leisure and patterns of recreational participation are examined with important outcomes for leisure education.

In addition, just as in science, a wide variety of special experiences are made part of the social studies curriculum. These may include trips, demonstrations, and dramatizations as well as the use of television recordings and films.

Thus in his book, *Social Studies in Elementary Education*, Jarolimek lists many possible places to be visited in the community, including historical sites, railway stations, post offices, art galleries, bakeries, canneries, docks, police stations, the zoo and aquarium parks, hobby shows, courthouses, observatories, legislative bodies in sessions, broadcasting or telecasting stations, and many others. While they have specific purposes in terms of adding to the child's awareness of community life, such trips also broaden his recreational horizons and interest.

Similarly some of the special projects suggested by Jarolimek include

1. Collecting and exhibiting old photographs which show the history of the community.

2. *Collecting and trying pioneer recipes, learning folk dances, investigating local cultural contributions of various nationality groups*
3. *Collecting songs of various periods of history and presenting a recital of them*
4. *Painting a mural of some aspect of the history of the local community or state*
5. *Making models or sketches of oxcarts, prairie schooners, canoes, spinning wheels or other pioneer equipment*
6. *Writing and presenting a pageant telling the story of some aspect of history*

In the program of instruction for international understanding in the middle and upper elementary grades, it is helpful to "involve children in activities which involve action by them rather than depending entirely on a verbal approach." Such projects might take the form of participating in the Junior Red Cross, exchanging letters with children abroad, collecting stamps and coins from various countries, learning rudiments of a foreign language, collecting money for UNICEF, or learning and doing games and dances of other countries. Again, these activities are hardly distinguishable from clearly recreational pursuits. Thus, they definitely contribute to leisure skills and interests.

LANGUAGE ARTS AND LEISURE EDUCATION

The language arts, particularly the study of reading, have a direct relationship to leisure education. For millions of children and adults, reading for pleasure is an important form of recreation. The basis for determining the success of school reading programs must be not only how well children have learned the mechanics of reading but also how well they have gained the love of reading.

In Teaching Reading, A Guide to Basic Principles and Modern Practices, Hildreth points out that too frequently when a sharp distinction is made between "study" reading and "recreational" reading, when school reading is so prescribed that little time remains for the free exploration of books and other materials, and when literary classics are overemphasized in reading programs, the result is likely to be that children turn to other activities they enjoy more. They stop reading for fun.

It is necessary, Hildreth comments, to encourage children to find books that "they may identify more closely with themselves in their own time and setting, they

demand books with easy readability, devoid of polysyllables, complex sentences and unusual metaphors. Leisure reading for children must reflect the times in which they live and must deal with such subjects as exploration, high adventure, sports, science fiction, interesting people, great deeds, humor, and everyday life. She writes:

When a child's interest centers on airplanes, submarines, wild animals and camping out this is the psychological moment to supply literature on the subject. Get a discussion going on hobbies, then have the books on hand ready to distribute. The thirteen-year-old who is crazy about astronomy should be supplied with all the material he can handle.

These hobby pursuits are not something quite apart from all else that goes on in the school, but are more often an integral part of a child's work on a unit, for example writing part of a play, practicing music, painting a mural, or sewing a costume. Reading up on hobbies may establish life-long interests or vocational pursuits.

Thus, wisely directed reading may serve not only as a vital and continuing leisure interest in itself, but may also serve to enrich other recreational outlets. Clearly, this is an important aspect of leisure education in the elementary school. Similarly, writing (at first approached as an end in itself or as an essential tool in the educational scheme) also lends itself to a variety of leisure interests. These may include writing letters to friends, keeping a diary, putting together a neighborhood club, or class newspaper, and writing poetry or short stories. Again, this is the kind of youthful recreational pastime which not infrequently becomes a lifetime interest or even the basis for a career.

PHYSICAL EDUCATION AND LEISURE EDUCATION

Without question, since sports, games, dancing, and aquatic activities comprise such a major portion of recreational participation for children and adults, the physical education program in elementary schools is of key importance in education for leisure. There are several specific ways in which it contributes to the recreational competence of children: (1) developing and improving organic fitness; (2) teaching basic neuromuscular skills which underlie all physical recreation activities; (3) teaching specific skills in games or sports which have the potential for recreational carry-over, either in the present or the future, and (4) developing favorable attitudes toward play and the needed qualities of good sportsmanship.

group cooperation, responsibility and social awareness which promote satisfying participation.

A number of these points are outlined in the physical education manual published by the California State Department of Education. It stresses, among others, these goals:

1. Development of sufficient skill in motor activities to provide pleasure and satisfaction
2. Development of the individual's interest in maintaining his own optimum physical, mental, social, and emotional well-being
3. Development of the individual's desire to appreciate and master worthwhile physical recreational skills
4. Development of the social integration of each individual within the group through activities that give opportunity for satisfying experience

These objectives are achieved through a diversified program of physical activities which includes, for younger children, many forms of free play and movement exploration, self-testing stunts and tumbling, rhythmic fundamentals, singing games and simple folk dances, tag games and relays, and lead-up ball games which introduce essential ball-handling skills. On the middle and upper grade levels, skills are improved and games and sports are taught which require a higher level of team organization, knowledge of rules, and social adjustment. In addition, more advanced forms of coeducational, recreational dance are taught.

Throughout, the California manual makes clear this program is most meaningful if it is closely integrated with nonclass activities, supervised playgrounds (used before or after school, or during the lunch hour or recess), playdays, intermural, or intramural sports programs, fun nights, hobby and club periods, school parties, and dances. Children are directly encouraged to make recreational use of the skills they have learned during physical education class periods.

The emphasis, therefore, in physical education classes must be on present carry-over values, rather than upon the remote objective of implanting specific skills for future participation. It is a reasonable expectation that satisfying play experiences during one's formative years will do much to insure continued participation in active wholesome physical recreation in later years.

Within this context, it is necessary to recognize the present day concern about physical fitness discussed in an earlier chapter. In a number of school systems, there has been a recent tendency to concentrate on formal pro-

grams of exercises, calisthenics, or other forms of conditioning, to the partial exclusion of activities which have carry-over values for leisure. While such drill-like activities can help children improve their performance on specific fitness tests (particularly those involving the strength of muscle groups, cardiorespiratory efficiency, and flexibility), their effects are not long-lived, and they are not likely to be continued recreationally by the child. Therefore, it is necessary to make sure that they are applied within reasonable limits, and do not overbalance other elements of the elementary school physical education program.

Similarly, although many schools have countenanced interscholastic athletic competition in the upper elementary grades or in junior high school, this is considered undesirable for immature boys and girls. From a recreational point of view, mass participation in intramural or club activities by all children (no matter what their level of ability) is more desirable than undue emphasis being given to the efforts of a few highly skilled youngsters.

Finally, certain activities may be taught in the physical education program, and then directly used in special after-school programs of recreation. Chalmer Hixson describes an instructional bowling unit for fifth- and sixth-graders in Pontiac, Michigan. This was presented in the gymnasium, with children setting pins, bowling, and keeping scores themselves, and with rotating team competition. So successful was this unit that an after-school program in a commercial bowling center was set up under the sponsorship of the American Junior Bowling Congress. A large number of children participated on all levels of ability, and were thus introduced to a highly popular participation sport. Interestingly, Hixson makes the point that a number of youngsters became closely involved in family recreation through this medium.

Similar examples of direct carry-over practices of recreational skills learned in physical education classes may be cited.

MUSIC EDUCATION AND LEISURE EDUCATION

Probably second only to physical education in terms of its potential for leisure education is the elementary school music program. So popular is music in its many forms for both children and adults (either within one's private recreational life or as part of organized community recreation programs) that the connection is obvious. In Chapter One, reference was made to the rapidly increasing number of Americans who are playing instruments or studying them. Typically, community recreation programs may include formal instruction classes, small ensembles, bands, and

orchestras, choruses, musical shows, community singing, and barbershop quartets. In addition to active participation, of course, there is a wide variety of opportunities to listen to and appreciate music, ranging from popular dance music and folk selections to semiclassical or serious symphonic works. The phonograph and long-playing record industry have brought music on every level or worth into the American home as a listening opportunity.

To what extent is leisure education viewed as a major focus of elementary school music programs?

Mursell in *Music in American Schools*, comments that it is significant that such a large proportion of music participation in the schools is voluntary. He refers to the special music classes, instrumental instruction, ensemble work, and band and chorus activities in which so many upper elementary and junior high school children are involved. The fact that they choose to play is in itself an indication of recreational interest and undoubtedly has direct carry-over to other leisure hours.

Mursell therefore stresses that it is one of the major purposes of school music education to "provide young people with a means of recreation which can last throughout their lives." Describing the kinds of musical recreation carried on in the past, he writes, "Even the most detached observer of life in the United States would say that it gave them a sense of relaxation, renewal, and togetherness which is perfectly summed up in the literal meaning of the word 'recreation.' Thus, it would be a great mistake not to give very serious and realistic heed to the leisure time uses of the art."

While Swanson, in *Music in the Education of Children* accepts this point, she stresses that the greater values of music can never be realized if it is experienced only on a childhood "fun" level. She writes

In more recent years, as a reaction to the formalistic approach, music has been brought into the everyday lives of children and brightened with the slogan "Music is fun." This approach erroneously conveys the idea that fun is the chief end of music. It is true that in the early years musicmaking should be of a type requiring little skill so that children can participate in simple, satisfying ways. However, in presenting music as an immediate source of enjoyment, many teachers find themselves unable to develop a long-range program that assures growth in skills and insights. Pleasure and satisfaction in the use of music in a creative capacity throughout life is dependent upon the development of musical skills to a functional level. If the simple approach remains the only level of contact, boys and girls are deprived of the opportu-

nity to grow into a more mature relationship with music

The point is well taken. However, if the activity is not perceived with a strong sense of pleasure and self-reward (eliminating the word "fun," which conveys the wrong impression within the schools setting), children are likely to be successful neither in the learning of musical skills nor in their recreational application. An additional point is that for many adults, it may not be feasible to be involved in actual music-making, great pleasure, however, may be derived from listening to music, going to concerts or other musical events, or having a "hi-fi" hobby. These individuals, while passive in the literal sense of not making the music themselves, are certainly not passive in the sense of active choice and involvement, listening, and comprehending—any more than the person who gets a book from the library and reads it with deep interest is having a passive experience. Thus, the teaching of performing skills must be accompanied by what Swanson calls the need of the school to "build in each child the capacity for response to art forms so that his life will have more richness and depth."

To accomplish the latter, a wide variety of special experiences should be provided by the school, including concert-going (in a number of large cities, symphony orchestras or opera companies schedule special sessions for school children) and professional musical programs in school assemblies. The growing number of school systems that have instituted summer music schools is also making a major contribution to the recreational uses of leisure.

Alternative Futures for Leisure

What forms will the future take — recreation, gradual emphasis shifts in society, evolution of the self? What part will federal and local governments play in providing leisure needs? Will those over 55 lead the way in a leisure society? What will happen in education?

The future may take many forms.



ENVIRONMENTAL RESOURCES

G. Douglas Hofe, Jr.

*Director
Bureau of Outdoor Recreation
Department of the Interior
Washington, D. C.*

The Bureau of Outdoor Recreation (BOR) is a small agency, by government standards, but it has some very challenging and interesting responsibilities. It is the federal focal point in outdoor recreation planning and coordination. It monitors the transfer of all federal lands involving recreation resources and coordinates environmental interests in projects involving highways, airports, the Bureau of Reclamation, and the Army Corps of Engineers. The BOR has responsibilities in the area of planning and coordination and also deals with a Land and Water Conservation Fund to be spent on recreation land. With full appropriations, this fund reaches 200 million dollars a year.

The Recreation Imperative

Since leisure is an inseparable element of life, the quality of leisure is an inseparable part of the total quality of life. The leisure environment cannot be treated separately from our total environment, neither can social institutions, economics, or service systems which support our leisure activities be separated from those which are related to the rest of our daily lives.

I do not mean that Americans only began to discover leisure in the early 1960s when the reports of the Outdoor Recreation Resources Review Commission were published. But I do suggest that perhaps, for the first time in our history, we are attempt-

ing to widen and diversify the opportunities for leisure on a rational scale to make its benefits available to all the people instead of a fortunate few. We should be warned that both our resources for outdoor recreation and the elements of our cultural heritage are finite and often fragile.

The phrase, "The Recreation Imperative," is concerned with how to make opportunities for meaningful and satisfying recreation experiences available to all of the people, under circumstances where the people can take advantage of them. This is the premise upon which President Nixon called for the nation to join in the effort to reconcile the needs of technology with the needs of nature.

In his February 10, 1970 message on environmental problems and solutions, President Nixon said:

At the turn of the century our chief environmental concern was to conserve what we had — and out of this concern grew the often embattled but always determined 'conservation' movement. Today, 'conservation' is as important as ever — but no longer is it enough to conserve what we have, we must also restore what we have lost. We must go beyond conservation and embrace restoration.

Alternatives and Priorities in Environmental Management Policy

Resource management is the center of the present national concern over the future of our environment. If we are facing a crisis, it is because our technology gives us the power to make physical changes which may be irreversible, or at least not naturally regenerative, in some of the basic elements of the environment. The issue, then, is whether we use this power prudently. When basic environmental values are threatened, basic human values are placed in jeopardy, and the only alternatives we have relate to the priorities which we assign to our remedial measures.

I propose to look at some of the problems of re-ordering our priorities in four major areas of federal activity: management of federal recreation lands; financial assistance in shaping a better environment for leisure; coordination of the many-faceted role which the public sector must perform in serving "the recreation imperative," and the planning process

upon which sound decisions for the allocation of resources to recreation can be based

Priorities For Land Management

The President proposed 37 specific steps, embracing 23 major legislative proposals and 14 new administrative actions. Most deal with natural resource management and the reduction of environmental pollution. Although all will be important in a general upgrading of the environment, those relating to the utilization of federal lands for leisure activities are particularly pertinent to the mission of this conference

In this respect, the measures which call for compatibility of recreation and existing federal activities, the transfer of surplus federal land to state and local governments for park and recreation purposes, and the easing of procedures for interagency transfer of land have special significance for increasing the resource supply. Proposals to pay private landowners for making idle lands available to the public for recreation tap another potential source of park land

These measures also can increase the availability of certain forms of recreation to areas of dense population, as in the case of Fort Lawton in Seattle, Washington and Camp Pendleton between San Diego and Los Angeles, California. Some parts of these areas may soon be available for public recreation use

This new environment-conscious approach to federal land management will be a massive undertaking. Inventorying resources, determining their availability and potential uses, and monitoring the various shifts in land use may go on for years. These tasks are, however, familiar to the Bureau of Outdoor Recreation which is now responsible for the disposal of surplus federal real property suitable for recreation use. I have directed the staff of the Bureau to expand its activities in this area so that a truly comprehensive and continuing inventory of all federal lands and waters with recreation potential will be available

Equally important, BOR plans to keep track of the nation's recreation activity trends. We know activity patterns are changing, we need to know more about these changes and what they signify.

We are now rediscovering many small spaces that exist in our cities, and their potentially valuable contributions to a city's total recreation land base. We also have found in our daily lives many small periods of time which can be filled with leisure activities. For tens of millions of Americans, leisure is no longer symbolized by packing the fishing gear into the car and taking off for a two-week vacation. It is identified with what we can do after school and after work, in the evenings, and on short outings involving little more than a 90-minute round trip from home.

Priorities For Federal Financial Assistance

With respect to federal grants-in-aid, President Nixon has called for full funding of the Land and Water Conservation Fund in fiscal year 1971 and beyond, with increased emphasis on park and recreation facilities for residents of the urban areas. The Budget Message also includes a request for use of the Land and Water Conservation Fund backlog which totals 357 million dollars as of fiscal year 1971.¹

With this new funding, we are turning our attention to the cities, where there is a critical need for recreation. We have to look for every small piece of land we can find. We can use the rooftops; we can use a house lot for a park. This is priority of the highest order. We can no longer live with a system in which our major national recreation lands are in one part of the continent and our major population centers are in another.

A fully supported Land and Water Conservation Fund program can help the National Park Service.

¹Use of the Land and Water Conservation Fund backlog has been approved. It is being paid in installments, the first of which was included in the 1971 appropriations.

the Forest Service, and the Bureau of Sport Fisheries and Wildlife provide urban-oriented open space for recreation and environmental improvement.

New concepts in federal-state relations, regional planning, and improved governmental coordination will help us catch up to our urban leisure needs. A recently released study report prepared by BOR and the National Park Service recommends a 20,000-acre Gateway National Recreation Area in New York Harbor. This would be located within the metropolitan area of New York, partly within city limits, and including Sandy Hook in my home state of New Jersey, Breezy Point on Long Island, the Jamaica Bay Wildlife Refuge, and small islands in New York harbor. Most of these areas are on the ends of subway lines (incidentally, Jamaica Bay Wildlife Refuge is probably the only wildlife refuge in the world that has a subway stop in it). But we plan to institute, if we can, service to ferry people from mid-Manhattan to Sandy Hook in 30 to 40 minutes. Not only would they get there rather rapidly in a pleasing environment, but their experience would have already begun. What could be greater than traveling down New York Harbor on a ship on a beautiful sunny day? This is what we're looking for now in other urban areas throughout the country—to see where the federal government can take a direct hand in operating something which could not be operated by others. Part of the land for this park will be donated by New York City, other parts will be donated by New Jersey. It will be a cooperative effort, not to impose the federal bureaucracy on a city, but to use the facilities of the federal government to operate a recreation complex which could not be run by the city alone, or even the two states together. The study provides a federal presence within the heart of an urban megalopolis, but it also allows strong state and local initiative.

The Bureau of Outdoor Recreation is now developing a program for a series of similar projects in several major urban areas of the United States. This urban package will not only help relieve specific

urgent resource shortages in these cities, but also will show what can be done elsewhere on an increasing scale.

In line with the current emphasis on putting parks where the people are, state grants will use population density as one measure of need. Emphasis has also been placed on streamlining our grant procedures and decentralizing the federal role in grant administration by increasing state responsibilities. We stress action to translate money into tangible recreation opportunities.

It has been pointed out frequently that state and local governments urgently need money for maintaining their facilities and operating programs, and for manpower training. At present, the Land and Water Conservation Fund Act excludes such activities from the scope of its grants. This gap should be filled. The financial burdens of maintenance, operation, and training programs are formidable. The burdens will get substantially heavier as progress is made in creating recreation facilities in our cities. If it is not deemed appropriate to amend the Land and Water Conservation Fund to extend it to these areas, alternative sources must be found.

I have served as commissioner on the Essex County (N.J.) Park Commission. It is the oldest park commission in the country and is located in an urban area of New Jersey including the City of Newark. I think you would be interested to know that about two years ago we were faced with a problem which we had to think about seriously for the first time. The Commission had recently celebrated its 75th anniversary. But until two years ago, we had operated what you might call passive recreation facilities: bridle trails, bike trails, reservations, a zoo, an ice-skating arena, we had never become directly involved in active recreation programs, and we had not done so for a very good reason. Were we to engage in a recreation program in the town of West Orange, then the city of Bloomfield would ask us for the same and also the city of Newark, and so forth and so on.

But there came a time, after the racial riots in Newark, when the city turned to the county and said, "We do not have the facilities, basically money, to engage in a program. Will you do it?" And for the first time in its history, the Essex County Park Commission said, "Yes, we will." So the five astute commissioners sat around one morning—and the first question that came to us was, "Well, what kind of recreation are we going to provide?" Not one of us had any concept of what to do. I find now that this is a problem throughout the country. BOR has contracted with Morgan State College in Baltimore to make a study to find the most effective types of urban recreation programs. Is it tennis courts, more baseball diamonds, swimming pools, or something we haven't thought of?

Essex County has, I think, 14 bocce courts. I didn't know what bocce was until I got on the Commission; I still don't know how it works. But it's Italian in origin and we had some senior citizens who enjoy our parks and insisted upon bocce courts. But there are things needed in the city, and we sit on commissions and boards—even in Washington—and we don't really know how to meet the need of the cities.

In the 1970s, the nation's cities will be the battleground for the breakthrough that lets man and nature link their complementary resources to produce a better life. It is here that population pressures are greatest, socioeconomic variables are widest, and space for leisure facilities comes in the smallest and most fragmented pieces. It is here that determination must be enlivened with imagination in the designing of facilities and programs to give human relativity to the open spaces of a city. The Bureau of Outdoor Recreation, through its statutory guidelines, has the lead in finding ways to make our urban recreation environments—so essential to the enjoyment of leisure time—stimulating and satisfying.

The problem of financing is explicit in our proposals to increase the supply and availability of recreation spaces. They will cost money. But if the

temper of the country is assessed correctly, the American people will respond. A 1969 survey made for the National Wildlife Federation by the Gallup organization reports that four out of five Americans are deeply concerned about what is happening to our environment. Three out of four expressed a willingness to pay something more, in addition to their current taxes, for action programs.

Priorities For Coordination

There is a critical need for increased funding of recreation resource programs. But no amount of funding is going to achieve our goals unless the agencies dealing with the environment are coordinated with consistent purposes and plans.

Coordination is a priority that will require an interdepartmental and intergovernmental effort. For example, the open space and urban renewal programs of the Department of Housing and Urban Development; the environmental health and school assistance programs of the Department of Health, Education, and Welfare; the far-reaching activities of the Department of Agriculture's resource agencies, the work of the Army Corps of Engineers, the Tennessee Valley Authority, and others all deal with environmental values. Yet in the past they have largely worked without common or complementary purposes.

There has been considerable talk of combining and restructuring federal agencies. There should be a new managerial approach, since our present system is inefficient, outmoded, and without a system of environmental checks and balances. We often find one service draining wildlife habitats to provide additional agricultural lands while another service is fighting to preserve species which depend upon wetlands.

One important tool for improving coordination is the Bureau's COMPARE system. This provides an improved analytical framework for designating priorities in the allocation of recreation resources to

recreation needs. These and other means will be used to emphasize coordination, not only in the area of grants, but also in the important field of planning.

Priorities For Planning and Research

If we look carefully at America's progress in planning for leisure we may conclude that we have a surplus of resources but a shortage of goals and programs. In 1963 Congress called for the formulation of a nationwide outdoor recreation plan to provide guidance and establish priorities for meeting the recreation needs of the nation.

Another major landmark for resource planning in the 1970s is the National Environmental Policy Act signed by President Nixon on January 1, 1970. This Act declares that it should be the "continuing policy" of the federal government to use all practicable means to restore and maintain the quality of the environment in a manner that promotes the general welfare and fosters "conditions under which man and nature can exist in productive harmony, and fulfill the social, economic, and other requirements of present and future generations of Americans."

In addition to stating national goals, this law takes a significant step in requiring that the President shall make an annual Environmental Quality Report to the Congress, and that a Council on Environmental Quality shall be created in the Office of the President to monitor environmental problems and recommend appropriate means to deal with them. These are vital to the planning function, for planning can be successful only when it is responsive and relevant to the real issue of the times and to the facts of the real world. Too often our planning perspective has lacked this vital link between long-range goals and practical action priorities.

I have instructed the planning staff of the Bureau of Outdoor Recreation to emphasize these vital underpinnings of sound planning perspective when working with state planning agencies. Each state now has a comprehensive, statewide, outdoor recrea-

tion plan. All states periodically update action programs to maintain eligibility for Land and Water Conservation Fund grants. As this task continues, we must reach out for more and better sources of planning information. In meeting the responsibilities presented by the President, Congress, and the nationwide plan, we must view the environment systematically—as a complex, multidimensional system in which man's physical and cultural needs are weighed in relation to the total balance of natural processes and resources. We must recognize that resources are finite and that these limits are transgressed only at the peril of all.

We need a systems approach to environmental planning. The National Aeronautics and Space Administration ensures the success of its space missions by analyzing and predicting every facet of each flight in advance of committing its men and machines. If we can successfully fashion an artificial life support system for men on the moon, we should soon start to analyze and predict what needs to be done to maintain life on earth. Systems analysis and the technology of simulation offer bright prospects for a breakthrough in planning for the quality of life, if we will only utilize them.

Applying systems research concepts and techniques to planning for leisure living was given high priority in a report on outdoor recreation research issued by the National Academy of Sciences in June 1969. A systems research group, consisting of a core team of professionals, and augmented by others as needed for multidisciplinary studies, could conduct broad analyses and reviews of the institutions and resources involved in leisure and the quality of life, examine the suitability of current programs and priorities, and suggest orientations for plans or policies. The Academy's proposal seems a logical and timely complement to the work proposed for the Council on Environmental Quality.

The systems approach to planning must also address another neglected area. We need more knowledge on the kind of social institutions necessary to

bring man into greater harmony with his environment. Recent Congressional hearings on environmental action programs in the 1970s disclosed that we need to find a way to build social institutions that will provide collective resource management. Experimentation with social institutions may have seemed beyond the boundaries of conservationists and environmentalists of the past, and certainly, it is an area where few planners have dared to venture; but it will be vital to any plan for effectively relating man to his natural and cultural surroundings.

In this respect, the National Academy of Sciences' report specifically recommends experimentation with the social institutions and service systems which have been, or should be, developed for achieving the goals of leisure living and environmental balance. The report cited successful use of this approach in the Model Cities program, in regional medical services, and in developing community facilities.

We must encourage pilot projects to deal with new institutions; we must better identify community environmental problems and then mobilize total local efforts to solve them. There is great promise in the emergence of local conservation commissions in the Northeast during the past decade. We found some 600 conservation groups now operating in the seven coastal states from Maine to New Jersey, providing an example of a trend that can be of great value to coordination and planning. Moreover, this is a form of institutional development which may well be encouraged under existing programs.

There is a tremendously increased capacity to mechanize data gathering. We now can simulate abstract situations involving behavioral, social, and natural factors. However, we should not preempt the vital role of human value judgment. We sent men to the moon, and they brought back more kinds of information and impressions than machines ever could. We must, of course, use our machines; but we should not ask them to judge for us the relative worth of a sunset or a child's first bicycle ride. Past research on environmental problems has been resource-ori-

ented to an extent that has left a deficiency in our knowledge of human needs. The capability for research that establishes coherent frames of reference for addressing environmental problems must be developed by the research community only as guides and pathfinders; the final decisions must be left to the judgment of the elected and appointed officials responsible for policy.

Support for research on environmental problems is urgently needed. This is clearly shown in the recent outpourings of rhetoric on the environmental crisis. In the long run, the people of the United States will have to pay the cost of thorough research on the workings of the ecosystem. The total cost will be far less if the needed research is done before the crisis point is reached.

Programs in all areas will require a better sharing of information and technical know-how about recreation and leisure. There is an urgent need for greater informed citizen participation in public decisions that have the potential to change the environment. This grass-roots approach is consistent with the new concept of conservation. At the turn of the century, when Gifford Pinchot gave voice to the first true American conservation movement, the goal was national thrift—a spirit of “waste not, want not.” Today, conservation is more than a battle against quantitative waste of resources.

If we are to make our institutions of popular government work, the people must have all of the facts. The environmental monitoring and testing stations which President Nixon has proposed are essential elements of a data-gathering system. But equally essential is an agency which can correlate and distribute this information.

Two levels of decisions—public and private—affect the quality of our environment and our leisure. Timely and accurate information is required to link recreation services and facilities to their potential users. Such simple matters as whether a recreation site is overused or underused, or what special activities are to be offered at these sites, may make the

difference between a satisfying or a disappointing recreation experience. For a nation which has developed a communications technology that can probe Mars and Venus, is it asking too much to develop a better means of finding alternatives for leisure time in one's own community?

In developing and operating recreation facilities and programs it seems obvious that we can do a better job of sharing experience information. Research conducted in Minnesota should not be allowed to gather dust on a library shelf if it would help a project in Arkansas. Here again, the national interest calls for a better means of sharing technical information. While BOR periodically publishes reference books on research and outdoor literature, there is a great need for more efficient information gathering and wider dissemination of the data.

I believe this can be accomplished in line with the declaration of the National Environmental Policy Act that "each person has a responsibility to contribute to the preservation and enhancement of the environment." Young Americans are responding with their support for quality of life in our nation. Why not, therefore, link this spirit of concern with the know-how of environmental improvement?

The mechanism for such a project may well exist in the Federal Government's Management Intern Program. If this were expanded to include a National Intern Corps for the Environment (NICE) it would make it possible for young persons to work in government, community organizations, and private industry. The youth of America is not part of the environmental problem. They can, and will, be part of its solution. Their birthright has been fouled and they have not been allowed to join in the decision-making process of the "establishment."

An Environmental Perspective

It has been said that no nation in history ever was so wedded to the concept of resource development as is the United States. Nor is it likely that any nation in history proceeded so rapidly to acquire the technological power and expertise to transform its nat-

ural environment for human comfort and convenience. In the nineteenth, and much of the twentieth century, any suggestion that serious attention be given to the consequences of this drive for development would too often have been viewed as frivolous when compared with the more urgent business of feeding America, providing power for its industry, and accumulating the capital for continued growth to the status of a world power.

Throughout the 1950s and 1960s, national growth was still the major consideration of economists. The Gross National Product, growing at record-setting levels, continued to be the litany of our society. Our path to greatness as an economic giant left an environment damaged as far as we dare allow.

Today it is evident that millions of Americans draw questionable comfort from relentless increases of the GNP at the expense of clean air and water.

In our time, therefore, we will see America come full circle in its environmental priorities, and declare that our purpose is no longer how to manage the environment for our economic convenience, but how we manage our economic and cultural systems to achieve harmony with our environment.



THE ECONOMICS OF LEISURE

Gordon Douglass

*Eldon Smith Professor of Economics
Pomona College, Pomona, California
Research Director
Southern California Research Council, Claremont*

In an economic heaven, the problem of time will be particularly pressing. We will find there an infinite volume of consumption goods, which pleasure-hungry angels will feverishly try to exploit during the limited time at their disposal per day.

In this ominous vision, Staffan Burenstam Linder, a young and brilliant Swedish economist, glimpses the essential paradox of an "abundant" leisure for society. The more society's economy grows, the higher its productivity rises; the more goods it produces, the less time the people will have to enjoy "unproductive" idleness. "Absolute" abundance, he points out, is a will-o'-the-wisp.

Thus, we strive first to be saved by technology, and then to be saved from it. Today's Americans know best the satisfactions and frustrations of advanced technology for we are history's first men to have experienced them. We recognize that technological change has provided a growing abundance of goods and a continuous flow of improved and new products; that it has led to better working conditions by eliminating many dirty and servile jobs; that it has made possible the shortening of working hours, at least for some segments of society; and that it has provided new interests and experiences for people, adding zest to life.

Staffan Burenstam Linder, *The Harried Leisure Class* (New York: Columbia University Press, 1970), p. 13

But we also know that technological "progress" has produced the means of mass destruction that it has led to the pollution, congestion, ugliness and depletion of our environment; that it has created rootlessness, anonymity, insecurity, monotony, and mental disorders for countless individuals, and that it has made vulgar and frantic the uses of man's free time, which to many is progress' most insidious by-product

Most of you at this conference seem to share three common assumptions about the future of leisure. I want to pick a fight with you over at least two of them. You're assuming, I think first of all that the capacity of our economy to grow is going to continue, if not accelerate, for as far ahead as we can see. Second, you're assuming that because of this, abundance and leisure in some absolute sense are imminent. Third, you're assuming, because of these first two assumptions, that our real problem of leisure is too much time or, to put it another way, we're going to have so much nonworking time at our disposal that we're not going to be able to use it intelligently to grow as individuals, to stretch our minds, and to serve society.

Although I, too, supported these assumptions in the booklet *The Challenge of Leisure*, I have subsequently had a change of heart about the prospects of a fulfilling leisure life.

**The Possibilities
Available**

My purpose in this paper is to examine, primarily in economic terms, the schizophrenic notion about our future—that abundance achieved through technological advance is both an ideal and a threat. The schizophrenia dominating most discussion about society's future is based upon the assumption that today's technological trends will continue indefinitely. On first glance, this assumption seems safe enough. There is little doubt that the pace of technological change is high. The combination of increased expenditure on research and development, extended and deepened education, continued urbanization, and improved communications has led to spectacular

accomplishments in science and engineering. Moreover, the computer, nuclear power, and molecular biology give promise in the latter part of the twentieth century of boosting man's productive powers fully as much as the telephone, electric power, and bacteriology did in the earlier part. Then, too, the desire for more goods and services appears insatiable, aided by the popular culture and abetted by Madison Avenue.²

The most useful indirect measure of technological change is probably an index of output per man-hour, sometimes called "productivity." It shows that in the thirty-five years before the end of World War II, productivity rose at a trend rate of 2.0 percent a year. Since 1947, it has risen at an average rate of 3.2 percent. That is to say, each year that passes we've been able to produce, on the average, that many more real goods for the same amount of input as we did in the previous year, or we've been able to husband resources by that percentage to produce a given amount of goods. For the next decade, both the prestigious Joint Economic Committee of the Congress and the National Planning Association foresee average annual increases in output per man-hour of about 3.5 percent. At such a rate, productivity doubles every 20 years.

Suppose for just a moment that these predictions are roughly correct, and that we can indeed expect continuous rapid increases in productivity for the indefinite future. So the first assumption, at least at first glance, seems safe. One might ask then, in addressing the second assumption, how imminent the age of leisure really is. What possible uses could we make of productivity's rising powers. What choices would confront us? The menu is startling: if society took all of productivity's gains during the next 15 years in the form of added real purchasing power,

²For an articulate expression of technology's hope, see National Commission on Technology, Automation, and Economic Progress, *Technology and the American Economy* (Washington, D.C.: Government Printing Office, 1966).

average family income would rise 60 percent above today's level by 1985.

If society chose instead to use productivity's gains to cut back on work and add to available non-working time, by 1985 it could choose among average work weeks of 22 hours, annual vacations of 25 weeks, or retirement at the average age of 38. Yet again, society could choose to keep almost one-half of the labor force continuously in training programs, or extend everyone's formal education 17 more years.

Still another possibility would be to channel all newly released resources into programs to improve the working and living environment either at home or abroad. This would reduce the private consumption gains that are possible and perhaps the amount of leisure an individual could "purchase."³ All this implies that the economy will continue to grow and that a goodly share of the growth will be taken in the form of additional leisure.

I'd like to take up these first two assumptions and quarrel with them a bit. The real problem of leisure is not too much time—I think it's too little time. The assumption that productivity will continue to rise indefinitely appears to be potentially unsafe on any of three grounds: (1) the wish to save may yet draw ahead of the propensity to invest, thereby reducing technical progress by cutting down on the returns of new investment, (2) the wish to consume may yet catch up with unfulfilled needs, arresting demands rise and slowing production, or (3) the capacity to consume may be limited by a growing scarcity of time, thus dulling interest eventually in higher and higher incomes. Most economists lack interest in the first two arguments. Since World War II, neither secular stagnation nor consumer saturation has seemed imminent or threatening to the first assumption. The third assumption however, is a

³For a lengthier discussion of the possibilities available, see author's *The Challenge of Leisure* (Claremont, Calif.: Southern California Research Council, 1968), especially Chapter 1.

direct challenge to the first assumption according to a growing number of economists.⁴

According to the scarcity of time argument, continuing productivity advances may be self-defeating. The longer and higher productivity rises, the greater is the potential for consumption. However, consumption requires time, just as does production. Such pleasures as a cup of coffee, a good stage play, boating, and traveling, take time as well as money. Thus, as the availability of goods rises, the time required to enjoy them also needs to rise. But it cannot. Time, unlike purchasing power, cannot be added to or accumulated. It is fixed at 168 hours per week per person. It can be reallocated among uses, as I have tried to suggest, but only within relatively narrow limits. The inevitable conclusion is that the supply of consumer goods will rise faster than the amount of (reallocated) time to enjoy them.

Time, in this sense, will become more and more scarce compared to goods, boosting its "price" relative to the prices of goods. Whenever possible, rational consumers will try to substitute cheaper for dearer items. They will search, as examples, for things to buy with rising incomes which require less time to enjoy and maintain.

Consider this pungent message from *The Decline of Pleasure*:

*We have had Music to Read By, Music to Make Love By, Music to Sleep By, and, as one humorist has had it, Music to Listen to Music By. What is interesting about these titles is that they so candidly describe the position of the popular arts in our time. They admit at the outset that no one is expected to sit down, for heaven's sake, and attend to the music. It is understood that, while the music is playing, everyone within earshot is going to be busy doing something else.*⁵

⁴Roy F. Harrod was the first to advance the argument. See his essay in Committee for Economic Development, "Problems of United States Economic Development" 1 (Jan. 1958), pp. 207-213. Mimeographed. Staffan Burenstam Linder's is the most recent contribution, *The Harried Leisure Class*, chapter 10.

⁵Walter Kerr, *The Decline of Pleasure* (New York: Simon and Schuster, 1965), p. 136.

Or consider the current talk about the "throwaway" society, where napkins, dresses, even houses, can be wadded up for deposit in the ash can when soiled rather than being cleaned.

The substitution of goods for time can go on for a while. The attempt, in economic jargon, to equalize returns at the margin among competing uses for time can manifest itself in a variety of ways. One should not be surprised, for example, at further development of the "popular culture" which, for the most part, is goods-intensive, even at the expense of more cultural pursuits like reading books or making art, which are time-intensive. "Do-it-yourself" isn't all voluntary now. Often people can't afford to hire others to do their work. Even as people's income grows it becomes increasingly difficult for them to find people to maintain their goods. Nor should one be puzzled with the desire to moonlight or to combine business with pleasure; after all, as long as goods can be substituted for time in consumption, people have reason to want more income. Indeed, this fact may go a long way toward explaining the mania for growth in this country at both the public policy and individual levels.

But the substitution cannot go on forever. Sooner or later, it will become virtually impossible to raise the level of human well-being by raising the level of consumption. Through lack of time to enjoy fully the expanding mass of goods, the satisfaction of earning extra income will drop towards zero, undermining incentive and forcing us to find new content in the idea of progress.

**The Likeliest
Choice**

This idea about an economically imposed consumption maximum is at this point tentative and exploratory. To the extent its logic survives scrutiny, it will present society with a new rationale for the mixture of hope and fear we now harbor about the future. At this stage in its development, however, no such claim can be made on its behalf. We should press on with an analysis of the assumptions underlying the more conventional account of our schizophrenia.

If we assume again that current technological trends will continue indefinitely, the second critical assumption deserving attention is that material abundance will be achieved in the foreseeable future. One choice—the allocation of all the fruits of productivity's advance to consumers in the form of additional real income—would move the economy at maximum speed toward such a goal. Its selection could boost average real income by 60 percent in the next 15 years—even more if the labor force were willing not only to sacrifice any prospect of fewer working hours, but to agree to work longer hours than now in return for still higher consumption standards.

To the extent that one finds the notion of relative time scarcity persuasive, this choice may seem half-way reasonable. Because of a given percentage addition to material standards, people might be expected to work even harder to achieve a constant advance in material well-being. Indeed, there is some statistical evidence to suggest that we may be following such a path already. The steady decline in average number of hours worked per week between 1870 and 1940 was not renewed following World War II. Moreover, were that earlier period's figures adjusted for changes in home-to-work-to-home-again commuting time, the incidence of part-time and female workers, and the pattern of unpaid productive activities, even its seeming expansion of non-working time, would be largely adjusted away.⁶ One study by the U.S. Census Bureau even shows that the number of people working more than 48 hours a week, as a proportion of the total work force, has almost doubled in the last 20 years; some estimates indicate also that multiple job-holding has doubled over the period.⁷

⁶Douglass, *The Challenge of Leisure*, p. 19.

⁷The Census data is summarized in Peter Henle, "Leisure and the Long Workweek," *Monthly Labor Review* (July 1966), and Forrest A. Bogan and Thomas A. Swanstrom, "Multiple Job-holders in May, 1965," *Monthly Labor Review* (Feb. 1966). See current population reports for up-to-date data.

On the other hand, some reduction is taking place in working time through other means. Juanita Kreps has pointed out, for example, that significant reductions have taken place in the form of shortened workyears and worklives.³ Paid vacations have grown in coverage and length during the postwar period, and there is some evidence that vacation time will grow further during the 1970s. A few employers—Kaiser Steel, for example—also are experimenting with much longer "sabbatical" plans for workers.⁴ During the last 20 years, the labor force activity of both young and older people has fallen markedly in the United States, compressing the average worklife. Delayed entry into the labor force, especially because of extended education, is commonplace for both men and women. At the other end of worklife, earlier retirement is growing, moving actual retirement ages closer and closer to permissible (pensionable) ones. In her study, Miss Kreps also found that the fraction of life spent in the labor force generally decreases with increased industrialization.

One cannot be sure from the facts, therefore, how much nonworking time, if any, is being purchased by Americans as productivity rises. The "Automation" Commission estimated that the allocation was roughly two-thirds towards increased real income and one-third towards reduced working time. Staffan Burenstam Linder thinks virtually all is going towards income rather than time off. I think I was wrong when I wrote *The Challenges of Leisure*. Whatever the truth, absolute abundance seems very

³Juanita M. Kreps, *Lifetime Allocation of Work and Leisure* (Research Report no. 22 of the Social Security Administration) (Washington, D.C.: Government Printing Office, 1968). See also her "The Economics of Intergenerational Relationships," in Ethel Shanas and Gordon F. Streib (eds.), *Social Structure and the Family* (Englewood Cliffs, N.J.: Prentice-Hall, 1965).

⁴For a fascinating assessment of the impact of sabbaticals on workers, see William J. Klausner, "Extended Leisure and the Family," in Roy Dull (ed.), "Educating for the New Leisure" (University of California Extension, 1969). Mimeographed.

far off indeed, particularly for certain groups which are unlikely to share fully in the economy's amazing growth.

I have in mind especially the aged, the handicapped, and the poor. Lengthened life and earlier retirements in an increasingly affluent society create problems of a special kind. On the one hand, a rising proportion of total nonworking time is likely to be acquired by the elderly. On the other, advancing age usually requires a considerable increase in physical care of the body. The care that is required need not be the spectacular type in which modern medicine excels so much as increased personal attention to the details of daily needs and relatively frequent consultation with a trusted medical advisor. Since this type of care is time-intensive rather than goods-intensive, it violates the general rule of behavior in a "time famine culture." The likely result will be increased pressure to reduce the amount of care for the elderly, as fewer and fewer people can be found to care intensively for the old and infirm. We are experiencing a crisis in the care of old people, even with the advent of Medicare. Growing old in a wealthy country will increasingly become a mixed pleasure.

So, too, will being poor. Intergenerational differences in the allocation of time are one thing. Intragenerational, interpersonal differences in the allocation of both time and goods are quite another. Today, 22 million Americans are poor in the official sense of the word. Nearly half of these people are in households that cannot be expected to become economically self-sufficient, simply because all members are either too young, too old, disabled, or too burdened with family responsibilities in the home to work. These are the poor to whom most public assistance programs are directed, yet little more than one-half of them actually receives public assistance. The remaining poor, also constituting about half of the poor population, belong to households which have at least one member who is actually or potentially employable. With sufficient education, training, and employ-

ment opportunity, these members can lift household income above poverty levels through participation in private or public job markets.¹⁰

Like the elderly, these persons need special kinds of care—remedial education, health treatment, skill training, job counseling, and a host of other services essential to the treatment of poverty. Yet here, too, most of these services are time-intensive, and evidence mounts monthly of a growing reluctance by individuals to perform them. Consider the difficulties of social workers, for example, at least under today's legislative and administrative designs. Because existing systems of income maintenance are inequitable and virtually unmanageable, most reform proposals contain simplified methods of determining eligibility for benefits. These deserve our applause. But some proposals also slice the availability of many personal services complementary to income maintenance. This is another signal from our time-scarce economy that the future holds little promise for those in special need of tailor-made services.

In both of these examples, note especially that it is society's time famine, and not that of the aged or the poor, which is dictating the deterioration in service quality. The balance between consumption goods and available time to enjoy them is of a different order for most elderly and poor persons. In many ways, theirs is a healthier balance. The pace of life is less hectic, and the risk of being inefficient in the uses of time is lower. The clock is not such a tyrant. This is not to excuse the goods famine of the poor; America owes them more, if for no other reason than the fact that their poverty is the result less of their own doing than of institutional arrangements, over which they have no control, which quite literally produce poverty. Rather, this is to praise idleness, to wish somehow that the rest of society

¹⁰For a quick overview of the poverty problem and its literature, see the author's *Poverty in Southern California: How Shall the Wrongs Be Righted?* (Claremont, Calif.: Southern California Research Council, 1970).

could learn to enjoy time for its own sake, with or without the goods which increasingly substitute for it in American life

Naive Visions

The reader may think—if he has gotten this far—that the first two assumptions are far too optimistic. The author thinks so himself. Even so, the schizophrenia plaguing us is based upon them, and upon a third important assumption: when abundance comes, life without work will be a life without value or direction. Before restating or discarding these bases for society's anxious visions of the future, let us examine critically the third assumption.

At its root is the so-called "work ethic," the claim that work is good for the soul and stands intrinsically higher on society's scale of values than play or time off. We are afflicted, sometimes unconsciously, with feelings of unease or guilt when leisure is thrust upon us. Dennis Gabor says that "up tight" men are happier than men with leisure. Life, he observes, is becoming too easy and the social equilibrium which has existed in the past is being fatally upset. He concludes that for a long time to come, work will have to stay with us—to a diminishing extent as an economic necessity, to a growing extent as occupational therapy. In short, we shall have to invent work to make people feel socially useful and creative.

The Reformation Fathers had a similar view of idleness but they defined work differently. Martin Luther preached that work included not only what men did to make a living but also what they did to serve neighbors in need. John Calvin, too, focused less on the importance of men's stations in life than on their contributions, whether freely offered or fully paid for, to the alleviation of society's ills. By the time Protestant theology had been made suitable to the American frontier, however, the Puritan ethic, which attributed material success to God's divine favor, had blurred the Reformation's focus and elevated work for pay to a higher place on society's scale of values. As a result, through a process of cultural conditioning, many Americans now gain a sense

of psychological well-being and true personal satisfaction only from hard work well done at the office or factory.

But this fact does not mean that a substitute principle for the sanctity of work (narrowly defined) cannot be found in time. Michael Harrington, in discussing *The Other America*, refers, for example, to intellectuals living in self-chosen poverty.

They accept the poverty because it provides them a certain freedom. As one writer brilliantly described them, they reject the working world because it does not give them time—perhaps it is more significant to remember that our affluent society contains those of talent and insight who are driven to prefer poverty, to choose it, rather than to submit to the desolation of an empty abundance."

The scholarly as well as popular press today is full of similar accounts, especially about the attitudes of youth towards the acquisitive society.

Staffan Burenstam Linder draws a useful parallel between "a revolution of rising expectations" in the countries of the developing world and one for contemporary America. In the former, the drive is for higher real incomes to eliminate a poverty of goods. In the latter, it should be the drive for something else—more time to play, to enjoy, and to think. How the second revolution of rising expectations might be brought about is sheer conjecture. Staffan Burenstam Linder thinks it will have to come about through changes in the hearts of individuals. "A society escaping from the decadence of growth can be formed only by a sum of individuals individually transformed."¹²

It could, on the other hand, be changed by political action, either in existing or alternative systems. However organized, were society to decide that the burdens of material advance outweigh its benefits, methods could be found to suppress investments in

¹¹Michael Harrington, *The Other America: Poverty in the United States* (Baltimore: Penguin Books, 1962), pp. 87-88.

¹²Linder, *The Hurried Leisure Class*, p. 145.

research and development, vocational education, and industrial communications.

What are the chances of this second revolution coming soon? How long must we endure a value system which elevates economic and technological progress to the status of a goal rather than to the means of another end? I do not know the answer to these questions, but I suspect that a Utopian existence where material welfare and time to enjoy it are combined in optimal batches is very far off indeed. Leisure is not just around the corner. In the meantime, we shall be faced with an expanding mass of goods which require time to maintain and enjoy; an increasingly hectic tempo of life made worse by a rising scarcity of time; a gradual withering of interest in the cultivation of mind and spirit, accompanied by a rising interest in less time consuming leisure pursuits; deteriorating personal services, especially for people who depend heavily upon others for their health and maintenance, and, unless we are careful, accelerating destruction of our physical environment, as thirst for continued "progress" fouls even more air, water, natural beauty, and city-scapes.

La dolce vita?

Education falls short if it equips us only for work.

— Luther H. Gulick



PLANNING FOR THE NEW FREE TIME

William R. Ewald, Jr.

*Development Consultant, AIP
Visiting Fellow at the Center for the Study of
Democratic Institutions
Washington, D. C*

Those people who are running things have the idea that we have to get bigger and better in the future. This idea makes it impossible for most professionals to see what the alternatives are. This regional conference is examining leisure—the primary focus of the future society.

What Leisure?

Free-time, time-off the job, and recreation are not true leisure. Leisure is time of creation as opposed to just "free time." We think we can now foresee technological efficiency producing abundant free time for everyone. We cannot foresee the date when this will come about, but we can recognize that 50 million people over the age of 55 in retirement by the year 2000 will be a new phenomenon. Perhaps retirees will pioneer the greatest transition we have yet to take as humans—from life centered on work to living centered on leisure.

Robert Theobald has predicted mass unemployment, the dole, or make-work jobs for many millions of people within the next 10 years. Herman Kahn says it will take hundreds of years to reach that stage. Carl Oglesby says that if the New Left revolution is won, we will recognize so much to do for humans all over the world that we will be working 12 to 16 hours a day, seven days a week. Resources for

the Future, Inc. (a non-profit organization working on improvement of conservation and use of natural resources) in *Resources of American Future* (John Hopkins, 1963) expects working time per worker, including moonlighting, to decrease as follows:

	<u>1955</u>	<u>1970</u>	<u>1985</u>	<u>2000</u>
Hours per year	2070	1950	1860	1790
Weeks per year	49.6	49.2	48.9	48.6
Hours per week	41.8	39.6	38.0	36.8

Kahn and Weiner, in *The Year 2000* (Macmillan, 1967) estimate that by the year 2000 we will work 1,600 hours a year, an average of 31 hours a week. The National Planning Association, in its 1967 *National Economic Projection Series* (Report 67-N-1), also estimates an average of 31 weekly work-hours for the year 2000. It's not clear whether moonlighting is accounted for in these last two projections.

Meanwhile, back in the market research rooms of major corporations, in the fertile minds of ad men, and in the worried heads of government bureaus, visions of the great new free time dance like sugarplums. We are already gearing up for the great new "leisure world" and, indeed, a few have already been built and inhabited—by retirees. That may be the point to make.

Prospects for Leisure and Free Time

The new free time, whenever it comes, will be derived from leisure, retirement, or idleness. Forced idleness, underemployment, unemployment, and sickness do not constitute a free choice. Is the time really then, free time? Maybe forced idleness is not free time until somehow we free it from the dominance of the word "forced." Maybe the same principle applies to retirement, particularly forced retirement. Until we ourselves perceive that retirement is desired—is it really free time?

So we come to leisure. Leisure is defined by Webster as "time free from employment," or "time free from engagement." Robert Hutchins pointed out

at the American Institute of Planners Fiftieth Year Conference that

The origin for our word for leisure is the Greek word for school. Leisure for the Greeks was not free time. It was not vacant time. It was not spent riding around the country in second-hand Fords trying to get glimpses of the countryside between the billboards. It was not spent in moderate or excessive alcoholism, though that was not unknown. Leisure was distinguished from vacant time by the exercise of one's intellectual powers and moral character for the benefit of one's community and one's self. And the question is whether all the free time that we are going to have can be turned into leisure. I think that it can, if one of the first steps toward it is taken through universal, and I mean literally universal, liberal education.

Although Sebastian de Grazia, at the same conference, ridiculed the future forecasters' "precise" visions of the year 2000, he seemed willing to accept that more free time and leisure, as well as a "disbanding of the labor force," were inevitable.

A different prospect for leisure was presented by Gilbert Burck in *Fortune* (March 1970) in "The Myth of a Leisure Society." His argument is that projecting past "productivity-per-man-increases" into the future ignores the shift of employment growth from manufacturing industries (and their susceptibility to rational, efficient process) to the vagaries and inefficiencies of the service industries. According to Burck:

Contrary to all predictions that automation will throw millions out of work, the scarcest of all resources will be manpower. By 1980 the economy will be able to draw on some 200 million man-hours a year, up from 165 million today. But 200 million man-hours will suffice only if they are employed with increasing efficiency. Meantime the prospect of greatly reducing the hours on life's treadmill remains mainly a prospect. For a long time we'll probably have to work as hard as ever.

To approach the subject of planning for the new free time, suppose we arbitrarily say that all of the above views have a bit of truth in them. In any case, we are still left with more leisure—at least we have the 20 to 50 million retirees—and we need to plan. But how?

What are Leisure and Free Time?

Maybe we need to look more closely into what free time and leisure really are. The statement by de Grazia at the AIP conference is worth quoting. (See also his chapter in *Environment and Policy, the Next Fifty Years* (Indiana Press, 1968).)

Free time leads to recreation. It is leisure which bears directly on creation. Most Americans, when they use the word leisure, have free time in mind. True leisure, however, is different. It's a state of doing, of doing free from everyday necessity. Distinct from free time, it requires freedom from time and work. Not hourly or daily or monthly freedom, but freedom from the necessity to work, preferably over a lifetime. By contrast, the present American free time is one-half of a pendulum: job time, free time. First you work, then you rest and recreate yourself.

Leisure has no particular activities. Men in a leisure condition may do anything. Much of what they do an outsider may consider suspiciously like work. And creative work ought not to be called work. Not having anything to do, these men do something. Often they may turn to religious ritual, music, wine and dining, friends, poetry, but most notably to the play of ideas and theory, in a phrase, to the theoretical life.

With the lack in America of a strong tradition of leisure, it is not surprising that we must ask, "What can leisure do for us?" The benefits of leisure, simply put, are the benefits of cultivating the free mind. If persons have been brought up with a liberal education and have no need to work at anything except what they choose, they enjoy a freedom that lays the condition for the greatest objectivity, for example in science, the greatest beauty, for example in politics. The founding fathers of this country had leisure.

"Leisure," said Hobbes, "is the mother of philosophy." If such are its benefits, and we need them sorely, can we increase leisure? Now, this is difficult. It is not contained, as is free time, by time off work, and space for recreation. To increase free time it is usually enough to send a man, any man, home early from work. For his recreation it is usually enough to give him some space to play in. But how to provide leisure? All steps that can be taken by the government through legislation and institutions, by business organizations, schools, and churches . . . have a limited value even for free time, but much less value for leisure.

There are some traces of the leisure ideal in the recent attempts by government and universities to provide in centers and institutes a creative setting, especially for scientists. These efforts and others can help only inasmuch as they, through teaching an example, diffuse an

appreciative climate. Much more than this cannot be directly done. For, you know, there are two important limits to face. First, not everyone has the temperament for leisure. For most people, leisure lacks sufficient guidance and sense of purpose. The leisure life is too hard. Those who have the toughness, or psychological security for it are not many. Second, since leisure will have nothing to do with work, except that freely chosen, which by definition should not be called work, it involves having means of support. In modern terms this means that whoever is to lead a life of leisure should have some form of economic independence.

The objectives in creating more leisure should be these: First, to allow the greatest number of those who have the temperament for it to develop to their fullest extent, second, to allow them to secure the means of existence without work, and then to create an atmosphere more kindly than hostile in which they may lead their kind of life. A number of the developments we have already discussed affect these objectives. For example, a liberal education is almost a *sine qua non* for the growth of the leisure temperament. Universal education today may see to it that almost all will have a college education. On the negative side, however, that education is not being freely chosen. Military service is the alternative. Education, moreover, has and will continue to decline in quality because of the great numbers of students in compulsory attendance and because of the nursery climate of the college as a place to put grown up children while the adults go to work.

Also, forced free time will not have to expand much to reach a net separation of income and work. Recent proposals for a guaranteed annual wage or salary intimate the separation already. Should this happen, the wherewithal for a life of leisure will be there for all who think they have the temperament. Many will try, many will drop out. Among the survivors, the right few will be found.

The last thing I mentioned, the last prerequisite, an atmosphere friendly to leisure, may be brought about by the increase in free time whether forced or not. If the worker-consumer model which we have today breaks down, if more free time is not only forced upon men, but, in time, also sought and taken, the accompanying change in attitude may well be receptive to true leisure. A more relaxed pace to life may bring about a more favorable view of the whole idea, as well as more reflection, more refinement, and less ambitious political, military, and economic projects. Play, in man's free time, is a taste of leisure. In turn, the ideal and practice of leisure creates standards for the enjoyment of free time. Indeed, without

leisure, the outlook for the resolution of the problems of hidden unemployment and forced free time seems desperate—hedonism, disintegration of social and political ties, crises of law and order, a cynical and callous foreign policy. There is both promise and threat, then, in the future. Leisure for the few, free time for the many—that is what appears to be coming. A not unpleasant prospect spoiled only by the introduction in free time of the adjective "forced."

It becomes clear that we must provide an adequate income before there is free time (the form of this, certainly not the amount, may be in the Nixon-Moynihan-Finch guaranteed annual income proposal). It becomes clear also that forced free time has to be understood, accepted, and wanted before it is free time. Only then will we have the essential ingredients for leisure—and then only for those who are adequately prepared. There is no reason to set free time above leisure time or vice versa. The distinction is that one is creative and one is not. Both must be planned for and tested by pioneers, both can add to self, community, national, and world development. The distinctions made by de Grazia are worth pondering.

Retired People As Pioneers

Part of the problem of planning for leisure and free time might be solved by asking who will have the most free time. We might quickly say the young people in school. That answer may be too quick because the disgust for our system of education is growing among students. If we now understand that both leisure and free time are crippled by being forced, we must admit we need to make some serious changes in our educational system and its approach to leisure.

Working people of all ages will most likely have more free time. But we probably need to accept, with de Grazia, that time off the job is mostly recreation, not leisure. There are many diverse types of people to plan for or with. This leaves us with retirees as

**Not what I have but what I do is my kingdom.
— Thomas Carlyle**

experimenters. At present, people retire between the ages of 62 and 65, but the retirement age is expected to drop to 55.

Let us digress briefly to think about what environment is in human terms—the total environment, inside us as well as around us. Eighty-seven percent of federally sponsored research and development is concerned with defense and exterior threats rather than studies of an optimum environment for man. NASA, with a complex decision-making group and a high order of technology, might be able to plan effectively for the betterment of man's situation.

Consider for a moment that those over the age of 55 may be our pioneers into the society of the future—the leisure society. Here may be the most discernible group of people to work and plan with. Already a third of them have a guaranteed annual income. There is full time leisure and free time for 20 million people now—and maybe for 50 million by the year 2000. All incomes, lifestyles, experience, and intellects are represented. Just as the black man can contribute soul, style, compassion, and faith to American society (as Whitney Young said at the AIP Minneapolis Regional Conference in November 1968), perhaps retired people will contribute a living example of how to be free and thrive. This is an inspiration we badly need. Perhaps, in our overzealous concentration on children, we have overlooked the greatest experiment that we can conduct for the future: to discover how to shift from a work economy to a pleasure economy. We have to prepare the individual to use free time and free choice. The people are ready, but the leaders are not.

William James, in *Moral Equivalent of War* (1910), may have summarized our problem. "The transition to a pleasure economy may be fatal. If we speak of fear of emancipation from the fear regime we put the whole situation in a single phrase—fear regarding ourselves now taking the place of the ancient fear of the enemy." Maybe this transcendental prospect can be pondered and dealt with first by older minds.

Ours is an epoch time, but our short-term viewpoint is leading us into one crisis after another. Society is a continuum, not a machine of unrelated parts that can be separated for analysis. We must study the totality, every part within the context of the whole. We are witnessing the American phenomenon of trying to reduce every problem to an "Eisenhower paragraph" for a quick solution. And then our solutions are irrelevant, out of context. There isn't any simple answer.

So here we are, still trying to discover how to plan for leisure, and so far, we have said that maybe the retired people are critical to this venture. They can be identified: they have the time, the need, and maybe the inclination to admit that human life is not a totally rational matter—that it should not, and must not be. Since many of them are no longer considered efficient enough to be employed, maybe they can see more readily than the rest of us that efficiency is not the goal. They may best understand how patience rewards, what practicality means, and perhaps that the phrase "God is Dead," although a great purge for religion, has nothing to do with the reality of Spirit.

The Context For Leisure

If our present older population is to pioneer this great living adventure, we must take the following into account:

1. Our present decision-making institutions, public and private, are failing us with their short-range view. We must challenge these institutions.
2. Our radical youth and middle-aged populations, preoccupied with the present, are failing us.
3. Our singular faith in specialization and efficiency is failing us.

The hours that make us happy, make us wise.

— John Masefield

4. Technology and population (its growth and concentration) are the driving forces of our epoch time, changing the meaning of space and time, as well as our expectations.
5. Man is both rational and irrational, but we seem disappointed that he is not totally rational.

To plan for leisure and free time we need to recognize that:

1. The great amount of leisure, except for retirees, is in the distant future, but that doesn't mean we shouldn't experiment with it or plan for it now; the opposite is true. How, sensibly, can there be "crisis planning" for leisure?
2. We have alternatives in addition to reforming ourselves, joining the party of our choice, or creating ways for private enterprise to bring its expertise to bear. Instead of merely decrying the short-term criteria used by public and private institutions in making decisions, perhaps we should recognize them as they are—improvable at a slow pace—and get on with inventing whatever new institutions and programs we may need for whatever it is we want of the future leisure and free time.
3. Our decisions must *simultaneously* accommodate an understanding of the following:
 - a. technological change
 - b. population change
 - c. various functions at different geographic scales (room, house, neighborhood, the nation, or world)
 - d. increments of time (the minute, day, week, month, year, and up to 5, 10, 50, 100 years)
 - e. how understanding or misunderstanding of all this can and will change people's expectations.

What a challenge for pioneers age 50 plus! What they have failed to do during their working years, they have a chance to do in their leisure life.

Planning for the New Free Time

Before free time, as defined in this paper, can be truly free, it must be:

1. individually sought
2. financially self-sustaining
3. without social stigma
4. enjoyed in good health.

If these are the primary requirements, it follows that planning for the new free time is, first of all, a socio-economic matter (incorporating political and cultural aspects into this term). There is obviously some serious work to be done to "free" free time for all ages. For most, it will be time off from work for recreation. For those not working there is education, retraining, useful community jobs of last resort (if we are really to implement the Full Employment Act of 1946), recreation, and to a certain extent, leisure. For the retired, the problems and opportunities are much greater. Their new free time is forever. As such, it may be the best sample of the future leisure society. It will be the college-educated retiree with prolonged good health and those young people capable of long-range thinking who will come together to define and plan a leisure society.

Planning for physical facilities is what most people understand as planning for free time. What they may mean is that at some point the philosophies and priorities of society move from the metaphysical world and become physical entities. The values of societies and individuals are expressed visibly in the development of beaches, parks and playgrounds, ski lodges, care centers, golf courses, swimming pools, libraries, craft centers, learning centers, etc. The design, number, and location of these facilities determine their accessibility, utility, and are, in themselves, expressions of how the society interprets its philosophies and priorities.

Determining the number of facilities needed to serve the community is the business of the planning, recreation, health, and education departments of

government and certain private enterprises. Physical planning for free time is about as far as the planners of retirement communities have gone. But recognizing the skill and funds required for planning and building is not enough. The attitudes, organizations, and resources of the community are of primary moment, and must all be considered within the context of free time as described in this chapter.

But let us get to planning for leisure—the creative essence of free time. Whereas leisure can be part-time for a few and full-time for even fewer, it is potentially most likely to be found among those who have retired. Their opportunity to experiment with a leisure society must first of all satisfy our primary requirements for free time (individual acceptance, financial support, social acceptance, and good health). Second, to transform free time into leisure, the very special frame of mind that frees people to innovate and create must be revived and nourished.

In planning for leisure on our own behalf, we must challenge the retirees and provide the basis for experiments with the future leisure and free time society. Seen this way, the model must encompass more than efficient housing projects for the elderly. On the contrary, we must discover the process for achieving a form of unity with diversity and take full account of existing and pending technology (especially in communication, transportation, education, and health). This multidisciplinary effort is probably beyond the present scope of government and private enterprise. It has moral, synergistic, technological, humanistic, motivational, and ecological overtones. The first need may be to invent the process and organization for such an experiment, with the explicit understanding that it is not to be used for baby-sitting grandma, but to discover the kinds of attitudes and styles of leisure life we might all like to move into. Because we all may someday. We must professionalize the planning of the future. This will be done through nonprofit centers staffed by people who can see beyond the “here and now” that restricts government and private enterprise.

I suspect the largest problem in planning for a leisure society will be to avoid building a totally efficient "perfect" community. We must learn now to make things work while planning for serendipity — in order for leisure to be truly free.

MAN HAPPENING IN A LEISURE SOCIETY

Edward Stainbrook

*Professor and Chairman
Department of Human Behavior
University of Southern California School of Medicine
Los Angeles*

Responsibility for Human Destiny

Gertrude Stein somewhere observes that an artist is not in advance of his generation, he is simply the first one to know what is happening to it. I suspect that's a fairly good definition of everybody in this room. That is to say that the intellectual should try to be the first one in his generation to know what's happening to his society.

Like Dr. Ewald, I too believe that this is an epoch time, and for a very simple reason. There has been a quiet revolution going on with Western man beneath the surface of the turmoil of events. That revolution is a revolution in the increasing acceptance and recognition that our destiny is completely under our direction, I did not say our control. There is an increasing recognition that the human situation has to be maintained, innovated, and renewed solely by us. This century may very well be the epoch turning point in man's history where for the first time he will assume direction of his destiny. Some may regard this as an atheistic position; I prefer to view it as a position of human secularism.

I could give you a very short history of the way in which we have refused to accept responsibility. At first, we relegated the responsibility for our destiny into the heavens where it was rather inaccessible

except by special meditation. Then, at the end of the nineteenth century, we decided that perhaps the source of our destiny lay in our unconscious where, I must confess, it was just about as inaccessible. I think only recently have we realized that both our unconscious and our conscious, our rationality and our irrationality are really the ways in which we inform ourselves. I would speculate that the etymology of the word "inform" means to put form inside the self.

The most reductionist statement I can make about ourselves is that we are nothing but a very complicated system of biological energy transformations under the direction of information. Some of the information is genetically given and is in the nucleus of each of our cells, programming how the cell should go, and at what time it shall function and how. The other great source of information is the memory system, the experience that we've registered and stored in our cells plus the information that comes out of the here and now, and the information that comes from a scan of our future. Nevertheless, all of it is information we use in order to direct ourselves. Therefore, if we want a crisis concept for ourselves, and that seems to be the appropriate designation for us these days, then perhaps we are really, with reference to human behavior, a crisis of conceptualization. We now have to ask ourselves how we are going to conceptualize ourselves and with the most validated information about ourselves. This means, paradoxically, that we shall use increasingly the disciplined scientific imagination to study, conceptualize, and experimentally validate our self-concepts. And the creation of ourselves as mechanistic objects of scientific study will be the source of information which will increasingly humanize us. So there is no real paradox between the scientific study of man and the increasing humanization under authentic information of the human situation.

The basic task of persons who are interested in leisure, recreation, creation, work, and even prayer (if you can accept W. H. Auden's definition of prayer

as merely listening, not begging), is that we must try to use the ways in which people talk about themselves and conceptualize themselves. We must use social support and reinforcement for changing passivity into activity. When one talks, for example, of a progression from a work ethic to a pleasure ethic, I suggest that that is a progression largely from passivity to activity in taking responsibility for human destiny.

Commitment Ethic

I would prefer to talk about a commitment ethic rather than a pleasure ethic. From the general view of ourselves we may make the error of regarding pleasure as a reward that one achieves or earns, or mistakenly contrast it with work and feel it is so because it may be possible for some persons to depart from the ordinary concepts of work. Only in a transition stage such as the present can we talk about ourselves as pursuing a pleasure ethic that is nothing but a reassuring attempt to repossess. We've had to disposses for so long that we are having to get comfortable about the repossession. Once having achieved the repossession, for example of sensuality, of sexuality, of joy in the body, of ~~ecstasy~~ as a psychological experience, there will be no resting there. That will simply be the redundant repetition of biological satiety. After we have repossessed ourselves and regained our wholeness, we must commit ourselves to the creative use of this wholeness for mankind. I should think that would be pleasure enough for anybody.

Mind-Body Problem

I'm disturbed, however, by the interpretation of pleasure as a kind of symbolic masturbation. We have a mind-body problem. The brute fact is that obviously we are all bodies. Although it is not a startling statement, don't forget that Western European and American society denied the body the right to reverberate freely in the public domain for a long time. The Greeks seemed to have had a healthy narcissism about the body, but Christianity, which came soon thereafter, said that in certain respects the body

was bad, evil, dirty. Then before we recovered from that insult, modern technology came along and said that the body is inefficient. The result is that it has only been quite recently that we have begun to repossess this body, to recognize that we are nothing but bodies. William James obviously made the proper statement in his "principles" in 1896. He said, "And our bodies themselves, are they ours or are they us?" We don't have a body, we are a body and so much of the self emerges in its experiencing.

So much of the self is really talked out, symbolized out that language, like the body, is also a vitally important instrument for the emergence of being. It would be well for everyone examining any concept to be quite sophisticated about the ways in which language already determines a tremendous amount of human thinking. We learn the syntax of our mother tongue by the time we're five or six. We learn a great deal of logic, therefore, without even knowing we've learned it. Then, unless we go on and learn more specific logic and undo the bad logic we learned very early, we continue to operate with this early learned logic all the rest of our lives. Nevertheless, the English language, as a nineteenth century physicist suggested, is a very good language for solids. I suppose in the contemporary world it's a useful language for "squares," too. The English language arrests process. It is not a good language in which to catch happening. And, therefore, the contemporary, let us say hippie, ethic stresses a good deal of the dynamic which the English language simply doesn't provide. I'm always fond of catching my resident doctors talking about this person who has schizophrenia. Now I've never seen anyone who had schizophrenia. I've seen a lot of people schizophrenic from time to time, and some people schizophrenic throughout their whole lives. But it's the schizophrenic that's there, it isn't something called schizophrenia.

In essence, I've solved the mind-body problem in one fell swoop by stating, "The body is us." Now then we have to have some concept of self. When I

begin to talk about myself. I'm really talking about my humanized, socialized, experience-organized, and experience-gained body. Then, because of civilization and a capacity to summon up imagery and hold it fast, despite the flux of events outside (I can hold the symbol of reality while reality has disappeared), I can talk about my body as myself. We see the great difficulty people have, the hang-ups, when they begin to disembody themselves. They talk about the self as if it didn't have a body or parts. Perhaps they simply don't know what the body has, and therefore don't know what kind of self they're in.

I'm pursuing two things here which have to do with the ways in which we repossess so much of the body feeling, the possibility of being bodies, that has been dispossessed in this culture. I also want to talk about the implications of the change in the biological utility of very many programmed, biologically evolved behaviors whose early meanings have been changed tremendously. If we do not now undertake some cultural directives for the use of this biologically evolved program, we may get into considerable difficulty. Genetic evolution occurs much too slowly to have anything to do with the present. In spite of all the science fiction you hear about genetic surgery and the way in which miraculously we are going to rechange and put together, to be duplicated and so on, we are sort of pejorative in our evaluation of Eastern society and primitive societies. We say that if you give them scientific information, it must be under the guise of magic. But don't forget that in this society we take a lot of magic under the guise of science. In this sense I don't think we're going to achieve from inside out all of this very exciting possibility for duplication of human beings.

Cultural Evolution We have to look at cultural evolution which is currently the important evolution. We have now divorced sexuality from procreation. What then is the cultural responsibility to inform the sexual behavior so that it doesn't become simply sexuality without even procreation as a goal, in other words sexuality

in a vacuum or a kind of masturbatory sexuality? We can use sexual excitement and pleasure if we culturalize and symbolize them adequately. This seems to me to be one of the very basic programs for the use of leisure and recreational time these days. The real task, therefore, is how to put sexuality in the service of creativity, involvement, and responsibility for the human situation rather than just simply free it from something. This is an experimental period where we see many attempts to be free sexually but without sophisticated ways of informing our sexuality. It proceeds largely with the old information but without the old goal. How do we culturally inform the use of evolved sexuality now that it has biological inutility for many persons in its original sense?

Similarly, how do we inform angry arousal which also has been divorced often from its biologically necessary goals? It is no longer useful for people to get so angry that they decide to throw away alternative plans of action and do nothing but the known, safe, primitive, destructive thing. In most circumstances that isn't relevant as it once was when one had to attack the predator or in some other way defend oneself.

There are other biological givens which have to be similarly culturally informed such as the total use of sensuality, touch, and contact. All of these can now be liberated from what they originally meant. The task is not simply to enjoy them, but to provide cultural directives, patterns of expression, value judgments, adaptations, and cognitive patterns. We must also provide social structuring and reinforcement so that the body's biological aspects will evolve continuously under the direction of a cultural evolution rather than under the aegis of simply biological utility and selectiveness.

Fairly relevant here is the importance of repossessing oneself, feeling good about one's body. I think one of the great values of intellectuals is that they personalize a time in being in a culture in which some idea emerges. My esteem for Marcuse is not

based on his economic, armchair philosophizing, which seems unsound, but on the fact that he was one of the first persons to point out to the twentieth century the implications of the repossession of the body. Norman Brown further emphasized this idea. I think these trends are basic, not just temporary parameters which may evolve into a quite different trend, although that possibility should also be considered.

So many people are called upon now to prognosticate the future. What we do is extrapolate from a very few years of sequential social behavior and arrive at a trend. This process results in instant trending and instant history. You observe something for two years and you have a trend. This may not be the proper way to prognosticate and we know it has produced some notorious errors. One must be very careful of projecting ahead when standing at a narrow moment of experience.

Current Cultures

But now let me just move on to two or three other things that I think are worthy of emphasis. We're in about three overlapping, concomitant cultures. First of all, we're in the *pre-industrial culture* in many ways and for many of our people—if not in this country, then certainly for the rest of the world. Then we're in the standard *industrial society*, the "technronic" society. Last, we're in a *meta-industrial society*, which is beyond the industrial society. It is this last culture which will likely pose problems for leisure and recreation in the years ahead. The meta-industrial society has been variously called the cultural revolution, the counter-revolution, and the counter-culture. It has to deal with what men are.

If you ask the crucial question of what men are, you are dealing with the whole question of value judgments. What is it that you intend to offer as significant beckoning values ahead? What sort of social structure and process do you need to innovate and create in order to sustain the activation? What do you think is of value for men in a meta-industrial society?

Values

Here I differ from men like Carl Rogers and Maslow. When they talk about self-actualization or self-development, it seems that they're still talking about psychological homunculi inside each of us, that somehow there's a thrust in us to keep on developing and that if nothing outside seriously resists, we will continue to develop. I don't think that is the way it is. I'm not even sure if there is a constant thrust in individuals for self-development. I think this is a value judgment and that what we inform ourselves with is dependent upon our cultural circumstances. Moreover, even if we have a directive in ourselves that we should be self-actualizing and self-developing, unless society also supports these values, they will simply not be implemented.

The recognition that we have different access to cultural resources depending upon our social class also affects our value system, what we consider our needs and our participation in leisure and recreation. These things have been said many times. Nonetheless, many recreational planners continue to plan recreation for the lower class from their middle class viewpoint. If the lower class simply wants excitement, why not give them excitement? Why give them self-development? Perhaps affluence allows people to go from subsistence concerns to existential concerns. As people move through various value changes and different social spheres, obviously they will have different ideas about what they consider their needs to be.

But let's return to the idea of the persons who are in the vanguard of society. Just as one can categorize drugs into head drugs and body drugs, one can also talk about head leisure and body leisure, although they need not be separated.

If we come again to the things that ought to be informing us, I suggest we go back to the concept that we are now in the vanguard of our destiny, as we've always been. People can't avoid having experience, and they can't avoid having images that surround

the experience which they encode in the brain. The self grows as one experiences and symbolizes the experience and as the experience informs the nervous system. The nervous system, therefore, is the repository of the symbolic self.

The Self

The self emerges in its experiencing. The experiencing does not need to be symbolized by words. It can be, and usually is, imaged. The images create the content of the experience. As one has experience, one also ought to have opportunities to have the experience as broad as possible and with as much imagery and participation by all those involved as possible. One must arrange experiences wherever one is—in work and certainly in the leisure-recreation area—and this experiencing must be symbolized authentically. Out of this comes the developing self.

If you push this a little bit further, what it means is an assumption by man that he has nothing but himself. In other words, if man is going to have the capacity to civilize himself, then the recognition comes that he is going to emerge constantly in his experiencing. He must have confidence in himself that this is the only way he will emerge. He must also have the kind of societal support that will allow him to emerge, even in very bizarre ways. There has to be, both in oneself and in the supporting social organization, the willingness to let bizarre things happen, to let unusual human transactions occur, to allow unusual symbolizations and thoughts to be expressed, to allow man to happen unrestrainedly, if you will.

If one thinks about these ideas and applies them to the recreation area, you have to have another aspect which means security in oneself and support. You must recognize that persons will emerge, creating their own experience as they emerge. There has to be, therefore, minimal organization in many of the leisure-recreational situations. The emerging self must be allowed to define its experience in the very

act of creating, and not be coerced by the structure, the value system, or by the preconceptions of those in recreation and leisure planning who expect only certain kinds of self-fulfilling behavior to happen

Lack of Organization

What we've seen is a move from an enslavement to our natural, subsistent needs, into areas where one is free to be essentially human. However, the counter to that is that we haven't moved into that freedom at all, but into the restrictions and coercions of technology. Most importantly, we've moved into the coercions, restraints, and tyranny of other men, particularly in the fields of politics and employment. There ought to be an area in meta-industrial society where people can have associations with minimal organization, that is, associations sans organization. If that sounds like anarchy, that's approximately what I'm proposing. One should come into an association of possible, potential experiencing and be free to arrange the experiencing as it develops without the coercion of organizational structuring and restriction.

We must recognize that if we are not actively in charge of our destiny, and if therefore one's indoctrination and learning in how to be active means that one has to be where the action is, that we are going to see changes in the educational system toward the open school and open education. Inevitably, then, just as someone suggested that the early Latin and Greek words for leisure were school, those kinds of freedom-giving experiences in the emergence of new unique selves will have to occur more formally in the educational process. While it may be necessary to structure games to protect people from the difficulties that enter into human transactions, we will also have to provide for the shift from learning by instruction to learning by experiencing in the school and recreational systems. Hence the way in which society, of necessity, must go in terms of educational process will place an increasingly greater burden upon recreation and leisure sources to do the same

This human situation thrusting itself ahead with all of the turmoil, pain, and considerations of the foreshortened future, and with the feeling that perhaps we haven't any history anymore and therefore are caught in the moment of experience, comes largely because we still are behaving as if the answer is out there somewhere. We behave as if there is a kind of homeostasis in our society which means that all we have to do is just hope that it works, and that if we shift too far in one direction, then of course the shift will automatically be back.

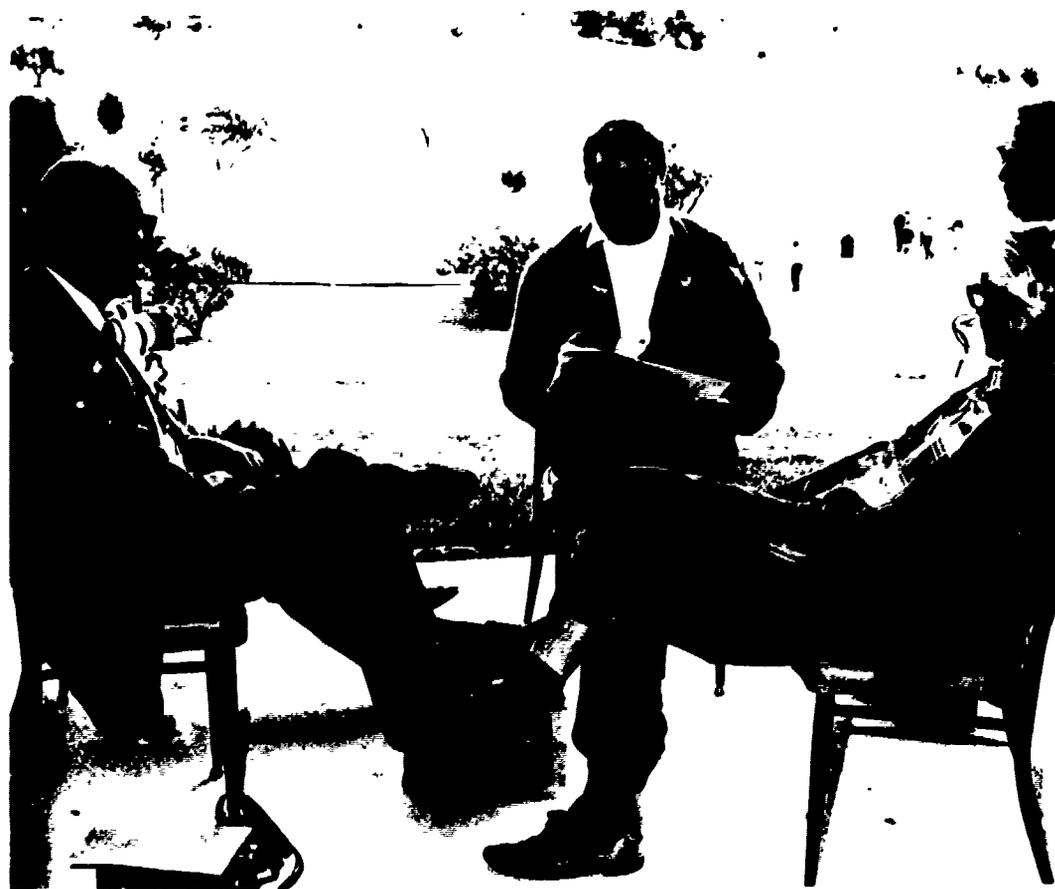
Dependence on Self

I think that a great deal of the uncertainty and low morale in our society is because of the passive stance we take toward our circumstance—as if it's going to be done by the momentum of history or by the structure of the circumstance. I don't think it is. I think that if anything is clear at the present time, it is that we cannot depend upon Godot; we must depend upon ourselves. This is probably the most significant, threatening message that man ever really encounters.

W. H. Auden's review of Loren Eiseley's *The Unexpected Universe* (1969) brought out two things. First is a quotation from Eiseley in which he says, "No longer as with the animal can the world be accepted as given, it has to be perceived and consciously thought about, abstracted and considered." The moment one does so, one is outside the natural, but perhaps paradoxically in it, too. We know that there are two kinds of challenging, creative leisurely pursuits whether you define them as work or play. They are the seeking of freedom through reason and the seeking of freedom beyond the limits of reason. The important thing is the recognition that we have to conceptualize and abstract nature and that we ourselves are in nature. Objects are surrounded by an aura radiating meaning to man alone.

The second point is what Auden says apropos prayer. The serious part of prayer begins when we end our begging and begin listening for the voice of

what I call the Holy Spirit. Others might prefer to say the voice of Oz or the Dreamer or Conscience. I won't quarrel as long as they don't call it the voice of the super-ego, for that entity can only tell us what we know already. The voice I'm talking about always says something new and unpredictable, an unexpected demand, obedience to which involves a change of self, however painful. And so we come back to a very basic proposition, we are man happening. Our task is, how do we help and not hamper?



Following the presentations of "Alternative Futures for Leisure," consultation groups met to discuss policy implications and national goals for leisure. The major speakers served as consultants to their respective groups.* Brief summaries of these discussions are presented on the following pages.

Topic: Environmental Concerns

Consultant: G. Douglas Hofe

Reporter: Charles Stapleton, Lampman and Associates, and past president, California chapter, American Institute of Planners

We had a consensus, I believe, that the interdisciplinary approach to solving our problem and arriving at goals and objectives is really what we are going to be concerned with, as opposed to a singular departmental or jurisdictional approach. Examples in the federal government are the Department of Housing and Urban Development, the Department of Health, Education and Welfare, and the Department of the Interior. Each of these has separate responsibilities, but actually each should be trying for common goals and objectives.

*Note: Since Dr. Stainbrook was unable to be present for a consultation group, there is no summary of the discussion concerning his topic.

The idea of viewing education from a total concept as opposed to a narrow one came through our group on a number of occasions. The use of funds to replenish the environment was also considered important. As an example, the money from off-shore oil drilling could be used for the retention of open space.

All of us will be leaving here this afternoon. Some of us will be down where the rubber does not meet the road, in trying to carry out these goals and objectives. I don't really believe we have a consensus, or really know what our goals and objectives are, but yet we know we are going to have to have them.

Topic: Economic Concerns

Consultant: Gordon Douglass

Reporter: Roy Dull, assistant director, University Extension Division, University of California at Riverside

We talked about subjects ranging from income to economy's role in goal setting. We talked about nursing homes and medical care, religion and time utilization, labor and job satisfaction, social welfare and desegregation and federal view of youth needs and wants.

After we had completed all of that, I had a guilt complex because we hadn't completed our task. Therefore, I brought in some materials so we could discuss them and get a consensus. First, let's remake our cities into temples and civilizations. Second, let's melt away the ancient barriers of race, class prejudice, and economic injustice. Third, we should conserve our limited endowment of resources and prevent or stop pollution of our natural scenery.

We would like to raise the quality of education from early childhood through educational outlets among adults. We would like to promote as much excellence for intellectual and cultural endeavors as for athletic prowess. We would like to continue

the war on poverty along with the defense of freedom, with the understanding that peace and prosperity are going to be dangerous unless we understand how to use our leisure time. Finally, how about setting aside about one percent of the cost of construction for public buildings?

Topic: Planning Concerns

Consultant: William Ewald, Jr.

Reporter: Arthur Mittelstaedt, board chairman,
Planning Associates, West Hempstead,
New York

We had a very stimulating discussion focused on planning. We look upon planning as the process that will bring us to the ultimate quality of life, which we hope to reach by the year 2000. This quality of life will contain a host of values. The base has to have, in essence, an equity, an income, and health and well being as the basic starting point. Before we get to the ultimate, we have to achieve these goals through programs that are now in the works and also many new programs.

We are going to have, in essence, a quality of life that will be centered around leisure; however, you might want to define leisure. We stayed away from definitions and left it up to everyone to envision or imagine leisure as he wants. We felt that there are several new processes that are needed. These processes include new institutions that will transcend existing ones, and will have the ability not only to conduct research, but to go out and do

We also felt that the organizations in life, the voluntary organizations and the other organizations, are a necessary part of the institutional framework that we need. Also the foundation, as we know it, is another necessary part to transcend political complexes and other types of social complexes as they now exist.

We felt that we should, in essence, do away with professions and occupations as we now know them.

We felt that people in the future, in this ultimate quality of life, will be known more by their contributions to the type of leisure that they provide than by their primary occupations. We also felt that the ultimate quality of life will perhaps have some alternatives. There will not be one type of city or community, there will be several different alternatives. We felt that a human resources bank, and a natural resources or environmental bank are necessary to the future. We have to eliminate economics as much as possible and perhaps give time a very new value in our future.

Policy Implications and National Goals

The following text is extremely faint and illegible due to low contrast and resolution. It appears to be a list of items or a table of contents, but the specific content cannot be discerned.



FROM THE VIEWPOINT OF GOVERNMENT

Herman D. Ruth

*City and Regional Planning Consultant, AIP
Berkeley, California*

Introduction I followed closely other panelists' efforts to come to grips with a definition of leisure, and their attempts to distinguish it from recreation and work.

While filling in the questionnaire, I noted the mention of "freedom" as most important. It was gratifying to hear Dr. Stanbrook relate leisure to freedom and comment on the opportunity leisure provides to examine one's self and one's relationships with others.

I found the struggle to define "leisure" interesting because it has a parallel within the planning profession. The professional organization, American Institute of Planners, celebrated its fiftieth anniversary in 1967, but the quest for a definition of "planning" continues. It may be that the emerging leisure profession can learn something from the planning profession's effort to identify its role, frame the content of its specialty, and provide itself with a working definition. The absence of a precise definition may cause some anxiety and raise such questions as, "Who am I?" or "What do I do?" However, it also permits considerable flexibility, particularly important in a field where knowledge is imprecise and contingent on human behavior.

From the point of view of government, particularly the federal government, leisure is almost always synonymous with recreation, and outdoor rec-

recreation at that. Here is a brief history of the federal role to indicate how recent is the federal involvement in outdoor recreation.

History of Federal Involvement

The nation's need for recreational facilities continues to mount each year, and the demands of outdoorsmen place increasingly heavy demands on our rivers, forests and scenic attractions. Vast areas of our land have always been owned by the federal government and have offered potential sites for recreational opportunities. Until the second half of the 1950s however, the involvement of the federal government in outdoor recreation essentially was limited to the programs of the NPS (National Park Service) and, as a voluntary practice of the FS (Forest Service) and the water construction agencies. The principal mission of the NPS, under the terms of Park Service Act of 1916, was originally preservation of unique scenic treasures, rather than providing recreational facilities for campers, tourists, and sportsmen. Yet, to the extent that a statutory framework existed for outdoor recreation, it involved the NPS. National Recreation Planning was extended to the NPS in 1936. Congress established virtually no statutory guidelines regarding the type of development to be supplied by the federal agencies or for securing protection of natural resources. For the FS and BLM (Bureau of Land Management) there was no statutory mention of outdoor recreation until the Multiple Use and Sustained Yield Act of 1960 and the Classification and Multiple Use Act of 1964, respectively. However, Congress designated no priority among the uses authorized by these Acts, leaving to the agencies broad discretion for allocating land use.

Following World War II, recreation in demand boomed as the country's population became larger, richer, and more mobile. Intensive public use of national parks and monuments began to result in severe damage to their fragile resources and wildlife.

Only recently has there been a self-conscious and integrated concern by the federal government with the recreation needs of the nation. In 1958, the formation of the Outdoor Recreation Resources Review Commission (ORRRC) by Congress symbolized a change in federal concern from the preservation of outstanding scenic resources to active participation in the provisions of outdoor recreation. As a result of its Report to Congress and the President in 1962, and of professional concern, Congress and the executive have acted in a number of ways to create today's structure for outdoor recreation.

All federal lands-administering agencies have been charged by Congress and by administrative regulations to

provide outdoor recreation on their lands to the extent feasible.

The NPS is to conserve scenery, national and historical objects and wildlife and provide for their enjoyment by present and future generations. The FS is to manage its lands for multiple uses, including outdoor recreation. The BLM is authorized temporarily to manage the lands under its jurisdiction classified for retention according to multiple-use principles, which include outdoor recreation and wilderness preservation under the Classification and Multiple Use Act of 1964. Recreation was authorized to a limited extent by the National Conservation Areas Act to meet mounting demands for recreation on land administered by the Bureau of Sport Fisheries and Wildlife. In 1968, the Department of Defense was authorized to carry out a program of public outdoor recreation on military reservations. The AEC (Atomic Energy Commission) possesses the authority to manage its lands for public outdoor recreation, although not in express terms.

The FPC (Federal Power Commission) is required by statute to consider recreation in the licensing of reservoirs. The Army Corps of Engineers and the Bureau of Reclamation are directed to give full consideration to recreation and fish and wildlife management as purposes of the federal water resources projects by the Federal Water Project Recreation Act.

Alternative Policies and National Goals

The monumental task of coordinating these agencies' activities is the function of the Bureau of Outdoor Recreation (BOR). However, an examination of some broad policy implications and national goals for leisure relating to outdoor recreation land may indicate that coordination is not enough. A presidential task force or special commission may be required to clarify the problems and propose legislation. At present, the range of alternatives is seen as follows:

- 1 Clarify the role of the federal, state, and local governments and of private landowners in providing outdoor recreation opportunities

Herman D. Ruth and Associates, *Outdoor Recreation Use of the Public Lands* (Berkeley, Calif.: Herman D. Ruth and Associates, 1969), pp. 5-7.

- a. Create by act of Congress a Department of Recreation for the federal management of outdoor recreation.
 - b. Create by act of Congress a Department of Natural Resources to simplify the federal management of outdoor recreation.
 - c. Distribute aspects of the federal outdoor recreation management role among federal agencies by functional responsibility.
 - d. Create a new Office of Outdoor Recreation in the Executive Office to coordinate federal policies for outdoor recreation.
 - e. Enact legislation which incorporates Congressional policy for outdoor recreation for each federal agency.
 - f. Create executive public outdoor recreation policies through the president's advisory Committee (RAC). Executive policies applicable to agencies or departments not represented in RAC would be promulgated by executive order.
 - g. Enact legislation through Congress to rationalize the federal organization for dealing with outdoor recreation.
 - h. Define *outdoor recreation* to insure that Congressionally determined recreation values will be applicable.
 - i. Reduce federal outdoor recreation land management responsibilities by act of Congress to include only designated national values.
2. Develop standards for allocating public land to outdoor recreation use.
 - a. Allocate only land meeting the following conditions to exclusive recreation use:
 - (1) A large effective demand has been demonstrated.
 - (2) The land has unique or unusually good recreation possibilities.

- (3) There are no feasible alternatives for recreation.
- b. No tract of land should be designated for a single use unless it does not lend itself to other uses. If, after an area has been allocated to exclusive recreation use, other valuable uses of the land show up, the future use of the land should be reconsidered in light of the then current competing uses and the alternative opportunities for each of these uses.
 - c. Allow for land with unique or unusually good recreation potential that would be lost or diminished by other uses to be given a tentative designation. This designation would insure the preservation of the land's condition if demand for the kind of recreation for which it is suited is anticipated to be great enough by the year 2000 to warrant allocation to recreation.
 - d. Require that Section 10 lands (public domain) can be allocated to exclusive or preferred recreation use where the purpose of the management unit is recreation only by act of Congress
 - e. Establish final goals before more Section 10 land is allocated to the wilderness system.
 - f. Enlarge the scope of the Wilderness Act studies to include all federally owned land qualifying for wilderness by size and absence of man's work.
 - g. Adopt a formal buffer zone policy for all wilderness areas; buffer zones would be established outside and/or inside wilderness areas.

Our stage of civilization is not going to depend upon what we do when we work so much as what we do in our time off. The moral and spiritual forces of our country do not lose ground in the hours we are busy on our jobs — their battle time is the time of leisure. We are organizing the production of leisure. We need better organization of its consumption.

— Herbert Hoover

- h. Reorganize national outdoor recreation agencies on a regional basis.
 - i. Define standards for the use and protection of the environment in a national outdoor recreation plan applicable to all public recreation land.
 - j. Establish standards for the development of facilities on federal lands and for grants to states for development of facilities on state and locally owned land.
 - k. Prevent the overuse of wild lands by limiting or channeling recreation to other outdoor facilities.
 - l. Include outdoor recreation as a benefit in the cost-benefit analyses of the Bureau of Reclamation and the Army Corps of Engineers.
 - m. Require federal agencies administering outdoor recreation to make a more detailed inventory of their lands to determine the best recreation uses. These agencies should use similar, if not identical, inventory systems.
 - n. Base the outdoor recreation plan for the nation on a primary evaluation of recreation resources and needs.
 - o. Include more criteria than simple acreage requirements in outdoor recreation space standard requirements.
3. Develop standards to minimize conflicts among outdoor recreation, other resource outputs, and other uses.
- a. Develop a universally applicable guide that spells out, in order of importance, the elements to be considered in conflict of use problems.
 - b. Subject uses that entail an irreversible change in the land to more rigorous requirements than other competing uses.
 - c. Provide statutory authority to ration recreation and nonrecreation use of wilderness areas.

- national parks, national monuments, and national recreation areas.
- d Give priority to outdoor recreation land use designations.
 - e Require that land use allocations receive public review, at least at the regional level, to assure adherence to national (or regional) goals.
4. Develop financing methods for the acquisition, development, and maintenance of outdoor recreation facilities, and develop pricing policies for entry upon and use of outdoor recreation facilities
- a. Eliminate all entry fees and establish a user fee system for all public lands.
 - b. Require by law both entrance and user fees in all cases because the user receives a direct benefit.
 - c. Prohibit by law all entrance and user fees
 - d. Consider entrance and/or user fees primarily as revenue measures.
 - e. Consider entrance and user charges primarily as control measures.
 - f. Reinstate the Golden Eagle program with an annual national, area, and daily pass option.
 - g. Place financial control over outdoor recreation in the BOR.
 - h. Finance outdoor recreation by creating a national outdoor recreation budget
5. Prepare uniform policies, procedures, and practices for concessionaries for outdoor recreation facilities.
- a. Develop all recreation facilities on public lands, beyond those providing for the basic needs of users, on a concession basis under the supervision of the federal agency whose land is involved.

- b. Allow federal agencies to construct and or operate recreation facilities only after suitable advertising has failed to attract private interests.
 - c. Give federal land management agencies authority to make construction and operating loans to concessionaries furnishing public services to recreation users of public lands
 - d. Require by statute that all capital investments for facilities be financed by the federal government.
 - e. Establish uniform concession policies and procedures for all federal land management agencies.
6. Develop policies for the retention and disposition of public lands for recreation uses.
- a. Create by act of Congress a legislative policy favoring maximum retention of public land for outdoor recreation.
 - b. Grant land selection rights to state and local government entities in lieu of Land and Water Conservation Fund distributions.
 - c. Modify the Recreation and Public Purposes Act to make it applicable to all types of Section 10 lands, instead of only those classified for disposal, and remove the requirement that only 640 acres per year can be sold to any political subdivision or nonprofit organization in a state. The act permits, however, sales of up to 6,400 acres per year in up to three separate sites to a state or state agency.
 - d. Sell public lands for outdoor recreation purposes at fair market value only.
 - e. Transfer Section 10 lands to state, county, or local governments for recreation use only if the present use is mostly for day or weekend use.
 - f. Transfer some recreation lands suited to non-federal recreation needs, temporarily or per-

- manently to state, regional, or local governments
- g. Enact by act of Congress an omnibus statute covering the disposal of federal lands for outdoor recreation
7. Develop federal acquisition policies for land for outdoor recreation.
- a. Enlarge the Land and Water Conservation Fund specifically for land acquisition in states with less than 15 percent federal land.
 - b. Amend the Land and Water Conservation Fund Act to require greater proof of need. Need should be determined by proposals in recreation plans developed with reference to the area's needs, special historic or scenic considerations, and established priorities. Recommendations are based on goals and objectives, population, resources, and standards.
 - c. Require by statute and administration direction the purchase of inholdings in designated recreation areas as rapidly as possible.
 - d. Require by statute and administrative direction the division of federal agency inholdings into manageable units.
 - e. Declare through Congress a national policy of securing adequate physical access through private land to public recreation lands.
 - f. Establish through Congress a national program to provide highway access to major areas of public land

**Atcot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me leading wherever I
choose.**

- Walt Whitman

8. Develop a national policy for open space, outdoor recreation, conservation, and preservation.
 - a. Establish by act of Congress a national policy for open space, outdoor recreation, conservation, and preservation which will provide a basis for the review of federal, state, and local projects and a basis for the allocation of money.
 - b. Establish by act of Congress a national policy for open space, outdoor recreation, conservation, and preservation which will be integrated with a national policy of urban land development.

FROM THE VIEWPOINT OF INDUSTRY

Don L. Neer

*Executive Director
California Park and Recreation Society, Inc.,
Fresno, California*

I hope to cover two fields of vital importance to any deliberation on the future of Leisure and the Quality of Life, commercial recreation and industrial recreation.

Commercial Recreation

It would have been most helpful if some commercial recreation personnel and manufacturers had attended this conference.

The fastest growing business in America is the leisure market. Affluent Americans, with more time and money to spend than ever before, boomed leisure into an 83-billion dollar business in 1969. This figure tops the current national outlay for national defense. Manufacturers of everything from croquet sets to cabin cruisers are finding business profits in the leisure market.

Many well-known companies are diversifying into the recreation equipment business through acquisition and expansion. Examples include:

- Disney World - Orlando, Florida - Model City
- U S Steel Company - Air Travel
- Brunswick Corporation -- Motels
- Holiday Inns - Camp Grounds Division
- Abbott Laboratories - Faultless Rubber Company
- Humble Oil and Refining Company - Credit Card Business
- 900 Land Development Projects like LaCosta

The following is the *U S News and World Report* Economic Unit Estimates on leisure spending, as of September 15, 1969

HOW AMERICANS SPEND THEIR LEISURE MONEY*

	1965	1969 (est)
	(Billions of dollars) ¹	
1 Airplanes, athletic gear, bicycles, boats, campers, motor scooters, snowmobiles, and other recreation equipment	6.8	17.0
2 Radios, TVs, records, musical instruments	6.0	9.0
3 Books, magazines, newspapers	4.9	6.3
4 Admission to movies, games, other events	1.8	2.3
5 Camping, fishing, golf, participant amusements	1.5	1.8
6 Garden materials	1.0	1.3
7 Radio-TV repairs	1.0	1.3
8 Clubs and fraternal organizations	0.9	1.1
9 Race-track receipts	0.7	0.9
10 Other "personal consumption" activities	2.0	3.0
Total	\$26.8	\$38.2

Note. Categories do not add to totals because of rounding

*Source: 1965 - U.S. Department of Commerce, 1969 - Estimates by USN&WR Economic Unit

The following are my personal thoughts regarding the commercial side of recreation:

1. If the recreation market is so profitable to the equipment manufacturer and sporting goods dealer, why shouldn't the industrial recreation profession share in the profits through research grants and other types of promotions?

2. In some cities, the managers and proprietors of commercial recreation facilities serve more people than school, private, or public recreation personnel. Where do they fit into our professional picture? Should the school and/or city build their own facilities in competition?

Industrial Recreation

Yesterday Dr. Douglass and Bill Ewald, Jr., led us to believe the leisure time problem would be a long time coming, but I do not agree. The problem is real enough when we consider the fact that 130 million Americans will be under 35 by 1976, each with 2,500 hours of leisure time per year.

Billions must be spent for new schools which could be built on the combination park-school-recreation center plan. School boards and city councils must plan together for the best interests of their community. Richmond, California is an example of a community planned so that each neighborhood has an integrated 12-acre site—3 acres for school, 3 acres for park space, and 6 acres for playground. Why not plan a 12-month school year with credit given for camping and family vacations?

Personally, I feel we need more, not less, teaching of recreational skills in our schools. A recreation counselor in each high school is a must. To alleviate the shortage of recreation areas, housing developments should be required by law to leave proportionate acreage for recreation use. Actually, this would increase the value of the subdivisions and make them more saleable.

All present public and private recreation facilities will, of necessity, have to be doubled to accommodate the increasing public demand. Now is the time to acquire the land. This will take aggressive leadership.

Those of us in industry know we will be dealing with a work force of 100 million, of which over 30 million will be women. There will be as many blue- as white-collar employees. In all likelihood, we will work a 36-hour week, with a month vacation and eight paid holidays. Individual incomes will be up

50 percent, and unemployment will hold around 8 million. There will be much moving of company personnel from plant to plant, and much shifting of plans and fluctuations of growth lines. We can expect more part-time workers, especially women and children, and better educated workers—many of them college graduates with good recreation skills.

Tomorrow's plant will be built like a college campus, outside city limits and will include excellent recreation facilities—especially for on-the-job rehabilitation. Many will have their own fitness labs and golf courses. On-the-job training and adult education departments with heavy emphasis on cultural subjects will be prominent.

Gigantic helicopters will fly commuters to rooftop parking lots. Jets will span the Atlantic in three hours, and a weekend safari to Africa will be as common as a fishing trip to northern Wisconsin. Indoor-outdoor pools with special artificial ice features will add to year-round sports participation. All types of musical units will be prominent features in business establishments.

Complete cities will be built for retirees with every consideration for their special needs, including both indoor and outdoor recreation areas.

Bowling, golf, swimming, hunting, and fishing will top the list of family sports. Golf balls will be equipped with tiny radio transmitters whose "beep-beep" will make them easy to find.

Domestic and foreign travel to our national parks will be so heavy that permits will be issued a year in advance. To alleviate the shortage of city park areas, a new system of parks will be created in the sky. These parks, built on air rights over city blight areas, will have plastic domes, as will our school playgrounds, with year-round controlled climate. Artificial turfs will simplify maintenance of golf courses-parkways. Weeds will be obsolete.

Full course meals will be condensed in one little capsule (no dish washing) and our clothing will be disposable, doing away with washing and ironing. Maybe we should adhere to the formula for stay-

ing young used by the great Satchel Paige, who is now in his 60s, and still pitching

- 1 Avoid fried meats which angry up the blood
- 2 If your stomach disputes you, lie down and pacify it with cool thoughts.
- 3 Keep the juices flowing by jangling around gently as you move.
- 4 Go very lightly on the vices, such as carrying on in society. The social ramble ain't restful
- 5 Avoid running at all times.
- 6 Don't look back. Something might be gaining on you

Bases for Recreation Planning

In September 1957, the *Annals of the American Academy of Political and Social Science* devoted the entire issue to "Recreation in the Age of Automation." As anchorman of that fine issue, *Annal* President James C. Charlesworth, set forth a bold eight-point program in the form of an agenda for recreation in the 1960s. A quick review of this eight-point program sets the stage for any attempt to prognosticate the recreation policies and goals for industry in the next decade:

1. The enjoyment of leisure should be an end in itself.
2. Recreation skills should be compulsorily taught all through the period of school attendance.
3. Recreationists should not participate in ancillary correctional and curative programs.
4. The administrative basis for public recreation should be broadened.
5. Public recreation should be financed out of the public education budget.
6. Emphasis should be placed on programs for late teenagers and for elderly persons.

7. Land for future recreation facilities should be acquired as quickly as possible.
8. The professional preparation of recreation personnel should be broadened.

George Eastman, former president of the Eastman Kodak Company, best sums up our situation with the equation, "What we do in our working hours determines what we have in the world. What we do in our leisure hours determines what we are."

This brings to mind a 100-word award-winning essay submitted by an American Indian describing a picture in a farm publication of a deserted farmhouse in a gullied field:

*Picture show white man crazy Cut down trees Make big
Tipi Plow hill, water wash Wind blow soil Grass gone
Door gone Window gone Whole place gone Buck gone
Squaw gone Papoose too No chuck away No pigs. No
corn No plow No hay No pony*

*Indian no plow land Great spirit make grass Keep
grass. Buffalo eat grass Indian eat buffalo Hide make
Tipi, make moccasin Indian no make terrace All time eat
No hunt job No hitch hike No ask relief No shoot pig No
build dam No give dam In'han waste nothing Indian no
work White man crazy*

In 1964 Mayer and Brightbill foresaw the following factors influencing recreation in the seventies:

1. There will be more people.
2. Earning a living will be only a part-time job. There will be a shorter workweek, more and longer vacations, earlier retirements, and more unemployment.
3. People will be healthier, live longer, and enjoy greater physical and emotional fitness.
4. People will be more mobile.
5. People will be better informed.
6. Urbanization will continue to project into metropolitan areas.
7. Personal values, interests, skills, and competence will become more significant.

- 8 People will have more money to spend. Purchasing power for leisure will increase.

Recreation tomorrow will be as strong as its leaders. It needs to be used for self-fulfillment and for creative and cultural development. Professional needs for recreation development include:

1. Policy Center—National Recreation Policies Commission
2. Federal recreation service on a permanent basis—Bureau of Outdoor Recreation
3. Committee Coordination Council—public and voluntary recreation agencies
4. Research
5. Erasure of inequalities in recreation opportunities
6. Government acceptance of responsibility at all levels
7. Accent on leadership.

Here, then, are a few projections for the 1970s by the Research Institute of America that may happen and will certainly influence leisure:

1. The youth movement will decline in favor of maturity. The effects of youth cults may be the following:
 - a. Drugs will be like candy.
 - b. Smut will lose its profitability.
 - c. Cleanliness will return as a business mark.
 - d. Advocates of communalism will develop new art forms.
2. Women will be equal or superior to men.
3. Law and order will return, beginning at the community level.
4. Business and industry will have to absorb built-in social costs.
 - a. Social goals will get top priority.

- b. Credit will be available only under the strictest regulations
- 5. College will be available to everyone. Skill training schools and small private schools for the gifted will be built
- 6. Many of the major diseases will be eliminated. Life spans will be increased by 10 years, as aging will be delayed. Drugs will keep mind and body sound.
- 7. Life will be easier—no smog, reduced pollution, controlled weather.

I would like to close with my favorite quote from Milton:

*To each is given a bag of tools,
A shapeless mass, a book of rules
And each must make ere life is flown
A stumbling block or a stepping stone
Isn't it funny that Princes and Kings
And clowns who caper in sawdust rings
And little people like you and me
Can be Giants ... of Eternity?*

It's your choice— which shall it be? A decade of recreation growth or a decade of decay?

The Pleasure Explosion And Its Dollar Power

	1965	1969 (est) (billions of \$)	Increase
Spending for recreation sports equipment, reading matter, sporting events, other personal consumption products and activities	26.8	38.2	43%
Vacations and recreation trips in U.S.	25.0	35.0	40%
Travel abroad	3.8	5.2	37%
Second homes	0.9	1.5	67%
Swimming pools	1.1	1.4	27%
Vacation land lots	0.7	1.3	86%
Total	58.3	82.6	42%

Pleasure industries have been growing at an average rate of nearly 6 billion dollars a year since 1965, with no limit in sight

Sources: American Automobile Assn., U.S. Dept. of Commerce, Recreational Vehicle Institute, International Snowmobile Industry Assn., National Swimming Pool Institute, U.S. Dept. of Housing and Urban Development. 1969 estimates - USN & WR Economic Unit

The Travel-For-Fun Industry

At Home		Abroad	
How Americans will spend 35 billion dollars on vacation and pleasure travel this year		Where 3.9 million Americans spent 4.7 billion dollars abroad last year	
	(billions of dollars)		(millions of dollars)
Food	9.5	Europe, Mediterranean	993
Lodging	9.5	Canada	820
Transportation	8.0	Mexico	630
Entertainment, Other Expenses	8.0	West Indies, Central America	325
Total	35.0	South America	87
Source: American Automobile Association		Asia, Other Places	167

Source: U.S. Dept. of Commerce
 Plus, 1.7 billion dollars for the cost of getting there
 And This year, 4.2 million Americans are expected to go abroad, spend 5.2 billion dollars on their junkets



FROM THE VIEWPOINT OF LABOR

Versia Metcalf

*Recreational and Conservation Chairman
United Auto Workers
Los Angeles, California*

Role of Unions in Leisure Planning

Since the inception of the United Auto Workers (UAW), we've been aware that we must not only serve our members in the area of collective bargaining, but also must interest ourselves in the welfare of citizens as a whole. Since all our members are citizens and are affected by the environment around them, the UAW International Executive Board in 1967 established two departments, the Department of Conservation and Resource Development and the Department of Recreation and Leisure-Time Activities.

Technology is changing the character and possibilities of life outside the plant and office and is opening up a new frontier of living.

Our union has hardly begun to take on this challenge of coping with the new possibilities that lie in the use of nonwork time. Leisure as a part of this nonwork time is not just rest, not just recreation, not just having time to kill. Leisure is an attitude which permits us to get the most out of our free time, not only by doing the things we've always wanted to do, but by discovering a lot of things that we've never had or thought of before.

In a society where spiritual life is at the core of man's existence, leisure activities can contribute new understandings and satisfactions in our search for the good life. The brotherhood of man and man's

service to mankind can often find expression and fulfillment in recreation and leisure activities

We have developed a strategy to get the most out of our nonwork time in terms of self-development and self-fulfillment, and in the overall improvement of the quality of life. This is both an immediate and long-term challenge. It is not separate from, but rather is a vital part of any comprehensive effort to enhance the overall quality of life.

The young people of our country have compulsory school time which parallels the work time of adults. They too, however, have free time which can and must be used to develop recreation skills which will lead toward self-satisfaction and self-fulfillment. They must have an opportunity to find self-expression in writing, painting, and other creative arts. Our youth must also have the opportunity to contribute toward making our cities and countries a better environment for living as well as working.

UAW Leisure Goals The UAW six goals in the Department of Recreation and Leisure-Time Activities are:

1. Institute a comprehensive education and leisure program for all local unions stressing the value of wholesome leisure opportunities in a society with expanding nontime work.
2. Mobilize and educate our members in promoting the grouping and coordinating of UAW's self-service agencies (including leisure-time agencies or the neighborhood bases) in order that these services may be more readily acceptable to the people they are designed to serve. This family-center concept will enable us to better meet various social needs of our citizens.

Leisure is freedom from necessity of being occupied, and is incompatible with necessity, obligation or pressure. Real leisure means doing something solely because you want to do it. Or doing nothing for the same reason.

— Sebastian de Grazia

3. Encourage local unions to plan and conduct family-oriented activities, which then allow families to become better educated in the objectives of the union. The use of community resources in the planning and conducting of these activities can offer opportunities not often attainable within the confines of the local union's buildings and grounds.
4. Alert our membership to the reality that wiser use of nonwork time is a strong, effective weapon against many health problems—physical, mental, and emotional. This entails working through the community structure to see that activities are used effectively as preventive tools.
5. Clearly distinguish the role that leisure activities must play in retirement planning and retirement living.
6. Expand the basic understanding of the term recreation beyond the outdated and narrow concept of athletic games for a few talented individuals so that it includes a great variety of activities and interests as well as all members, their families, and their fellow citizens.



FROM THE VIEWPOINT OF SOCIAL AGENCIES

Jack Stumpf

*Professor of Social Work
San Diego State College
San Diego, California
Member, National Council of Policy and
Development, New York*

Eduard Lindeman's book *Leisure, A National Issue* is the first basic statement on leisure as a national issue in the United States. The book was published in 1939 when in fact the federal government did have a people-oriented national leisure program. Lindeman, a distinguished professor of social philosophy and social work, was the national director of recreation and cultural activities in the Work Projects Administration, Tennessee Valley Authority, and several other major federal programs where the real input was directed to people. I felt yesterday that most of the speakers were directing their comments to a people approach with respect to quality of life, and to people planning in relation to leisure.

Role of the National Assembly for Social Policy and Development

The National Assembly for Social Policy and Development is an organization composed of almost all of the national voluntary and federal agencies which have a concern for social welfare policy, broad social policy, and development. It's an old organization whose real heart is a working group of some four or five hundred leaders who are mostly, in their own communities, leaders of major organizations, but also national voluntary leaders. There is great emphasis on the use of leisure. The National Assembly, which usually regards itself as a national

social-planning organization (with some qualification), aims to stimulate and guide planning. In common with other voluntary organizations, it lacks sufficient resources and influence to do national planning in our society where national planning comes up against the natural conflict among special interests.

Nature of Planning

In the same way I think that we're increasingly seeing that planning is really not comprehensive planning, which scarcely can exist in our kind of society. Because of our pluralistic interests, scattered resources, and distribution of power, all we can do is some very sharp planning in special areas from time to time. As Justice Cardozo wrote in the Supreme Court ruling to make the Social Security Act constitutional, what is crucial and important changes with the times. If for no other reason than that, we cannot expect truly comprehensive planning, even in a field such as leisure.

I thought one of our speakers skillfully identified the problem of rectifying or adjusting long-range planning with short-term planning. About the best we can do in our society is to establish some long-range goals and then do the kind of zigzagging we do in society over a short-term period. There is no evidence whatsoever that any major national issue in the United States lasts more than about two to three years. We have simply redefined and re-labelled the problems in order to deal with them. Currently, we are experiencing a shift of interest from the poverty program to ecology and conservation. This latter issue simply did not exist seven months ago. I can refer you to about 10 major articles which said that there simply was not enough political interest in conservation or ecology. All of those major articles were published within the last three years, one of them six months ago.

Social policy means identifying a social goal with a settled course of action. A policy is not simply a social goal; it is a goal and a settled course of action. Essentially, policies are always directed toward two

goals, either changing or improving individuals or changing and improving institutions.

**Planning for
Leisure**

At this conference, we have not given enough attention to the necessary improvement of the institutional policy which is the basic, gut level aim in relation to leisure and the quality of life. Planning in the leisure field is, more than anything else, providing opportunities for individuals. The National Assembly has taken this stance for over 20 years.

Leisure planning also has to do with providing some directives to organizations. Leisure is perceived as a major system by very few people. But it is a system, one composed of at least 30 different systems within it, including commercial recreation. It is influenced by collateral systems such as public recreation, commercial recreation, health, land use planning, transportation, commercial sports, hunting, fishing, and libraries. I'm taken with the fact that we've had very little discussion about individual participation, such as in poetry, art, and reading. Also, the whole holiday system affects us. I would say that until we, as individuals and perhaps as representatives of organizations, know much more than we now know, we will need to make our major effort in influencing these important subsystems of leisure.

Because leisure is not a crucial issue in the public mind, our job is to see that it is perceived as such by national and local leaders. We do this by looking at some of the major subsystems, doing as well as we can and on a short-term basis. We will see that we have to zig and zag to get political feasibility. But in the long run, through our zigging and zagging, we must always be moving upward toward some of the major national goals which I hope we can eventually set on a long-term basis.



FROM THE VIEWPOINT OF EDUCATION

Joaquin Acosta

*Executive Assistant to the President
Loyola University
Los Angeles, California*

A university in a large city can act as your agent of change and, more primarily, as the agent of the citizenry who need so much help—whether the issue involves recreation, better streets, or sewer assessment. There are some very traditional channels in effecting change which all of us have gone through—the legislative boards of our profession, the UAW, the League of Women Voters, the P.T.A., organizations professionally allied with a university, and others.

You've spent three days in trying to deal with solutions to issues which may benefit all of us in 10 or 15 years or maybe even tomorrow. If you have tried the traditional channels and have been rebuffed and frustrated by them, you have to look to new sources. Otherwise, the political process will absorb and dilute you and you will be lost because you really haven't effected any change at all. If you confront the process and work at city hall and at the courthouse, you're going to get these things changed.

The University of California has at each of its nine state campuses a model program called Project "70." It is based on the belief that the university has a relationship to the community in many facets and an identifiable mission in society. At the University of California there are professors and researchers who have expertise in such diverse fields as art, ethnomusicology, recreation, urban planning, pub-

lic health, labor relations, transportation, and safety engineering Project "70" is a new effort by the president's office to mobilize the talents of these experts in environmental quality controls. It is hoped that eventually the program will be of great service to the California legislature.

The project operates in the following manner. A campus representative volunteers to act on behalf of the university. He works and talks on a one-to-one basis with those in the state who make decisions. The campus representative is not a lobbyist or a public relations person, and yet he is both of these. He is identifying for a person who will decide on such local issues as whether the fire department or a contract service should be responsible for the transportation of sick persons to the local hospital. The university representative says, "We have public health experts who can supply you with some of these answers."

I don't think that our university is only a political arena. It is part of all arenas in this state, political and otherwise: UCLA's involvement happens to be a fight for survival. In California the feeling on education is very negative. Every year we fight for a budget that we hope will continue to meet the needs of our students.

If we are going to move away from those kinds of issues that always say a university has to lobby, I suggest that associations such as yours can benefit from a program like ours—the Design for Improvement with Communications with the Elected Representatives. It functions in a very simple way. We've determined that our direct targets are local government officials and certainly state legislators. State legislators come from local district areas. They are influenced by the local mayor and city councilmen. So the spin-off and returns are great. The accountability levels are very much there, although they may not always be evident to the citizens. We inform the legislators and government officials what our campus can possibly do for them and show them the kinds of activities that are going on. We sit them

down on innerface operations so they can find out how our research programs can help them solve the problems they have to deal with, such as determining whether the fire department or another unit should carry the sick to the hospital. I doubt if any other university uses its institution in quite this context.

Universities are not just academic communities. They are places where change can be effected. That's why students have locked in on the university campuses. They know people are going to listen and they have a chance to talk.

We have the mobilization of people who work with reality by joining together creative forces with the realistic practitioner. This provides an opportunity for the academic who has spent a lifetime in his discipline to determine the best possible solutions to solve problems. He finds himself working with a chief administrative officer of a large city who, with his staff, is trying to solve problems that will benefit all the citizens of his city as well as of his state. And what happens? The university's public image is improved; the solutions to its problems (e.g., budget concerns) may be accomplished in legislation through local ordinances; and the university has identified itself in a more important and viable way to its community.

I think it's a mistake if you don't regard your local university as an important means of effecting change in your city. It isn't just a place for students to pursue an educational program, or for spectators to attend football games, or for alumni to get together and enjoy themselves. It is a much more important place today, and the press that presents the university in a negative fashion does a great disservice. Perhaps if universities begin to accept the kind of commitment we've suggested you consider—take the policies of your associations and move them into a legitimate action orientation—then they will be identified as a viable part of society.



FROM THE VIEWPOINT OF THE LAY COMMUNITY

Alex Aloia

*Professor of Education
Loyola University
Los Angeles, California
President
Federation of Community Coordinating Councils*

Introduction I am here as a lay representative of the people whom you serve. Therefore, I am already a success, at least psychologically. Edward Stainbrook made a couple of comments about the temper of the citizenry. My remarks are based upon 25 years of about 20 hours a week volunteering my time with people. I presently serve on the largest program in the nation, the Economic-Youth Opportunity Board. It deals with people who are not even eating let alone recreating. I also have the privilege of sitting on three of the largest negative groups now—the Drug Abuse Councils of both the County of Los Angeles and the City of Los Angeles, and the Los Angeles School District which has 750,000 children. Participation in these activities has enabled me to have a little bit of the feel of people. This doesn't suggest that you don't. I think there's a misconception in our society that says because you're a professional, you don't know people. That's poppycock. You're a person, too; you live in a community, belong to the P.T.A., participate in the scouts, etc. You have the same kind of thing. But I think I can bring you an even broader cross-section.

Needs for Leisure I concur with Douglas Hofe's statement that "Money alone will not do it unless there is consistent purposes and plans." He also said, "This is most funda-

mental that, people are yelling and screaming. There's a need for greatly improved coordination of all efforts, be they in education, be they in contributing to our leisure time, and so on." This is the feeling of people once you excel in the problem. The people who stop coordination, sometimes represent the best of interest groups of the professionals. It also was said, "We must mobilize total local effort in the solution of leisure time problems." Amen: You must use everyone. You cannot do it alone. No one should look to receiving credit for doing it. Who cares who gets the credit? The important thing is to bring the people together—all organizations, both public and private, including commercial—in an effort to make some inroads into this massive concern we have.

Hofe said that leisure is too little time, not too much time. Many people feel that. They're trying to make a living just to fill their stomachs. He also said that it takes time to consume leisure. Time is becoming more scarce. We do something because it doesn't require a lot of time. These may have implications into the kinds of programs and activities you, as recreation professionals, might put forth.

I think one of the most important comments Hofe made was, "We are substituting goods for time." Also, "There will be diminishing satisfaction, especially when we must maintain these particular goods." We have to be involved with the risk that people might not get much from the programs we offer. So they're seeking out other kinds of things.

Problems in Planning

William Ewald commented that "The simple answer for the next 30 years will be, there is no simple answer." I think it's fantastic. It gets me off the hook. I don't have to find an answer, but at least I'm trying. He also said that these are epoch times. The people say that our institutions are failing. We must look at everything we're doing that involves people, including education and leisure time. Don't be afraid, look at it. Save those things that are good and try new things. This is what the people are saying. We can't

get these things through because we have a layer of insulation that makes the decisions.

Ewald also remarked that middle-age people, i.e., those who make the decisions for us, are also failing us. He said they over-promise and under-deliver. The people agree fully, although they don't know what to do about it so they're disorganized at times and feel very frustrated. Radical youth is failing us. But young people in general plus the older people may truly be the answer to the things we've been looking for. This is why I've thrown my bag in with the young people and am working with them in every possible way to help us. This doesn't mean that I have abandoned the non-youthful. In fact, I think I'm going to go to that older group now, because I'll soon be in that category, and see what I can do with them.

Citizen Involvement in Planning

Stainbrook made two or three comments that had tremendous implication to what the lay community is saying and feeling. People for the first time are becoming responsible for their own direction. They don't have control yet but they are taking it on. They are going to make a noise, not just the minorities, but even those who are complacent and affluent. They, too, are going to begin to wake up. I think that the active society we are now in is the most healthy situation we could have. I'm doing everything I can to activate the citizenry constructively. Stainbrook also said we are actively in charge of our destiny as people. I think that's good. This is coming. I think it should have an effect upon the policies and goals that you folks finally implement. He also said, "You don't know what is best for them." He's right. Planning should involve the people for whom we are planning.

From the various conference speakers I have picked up some very good summaries. Item 1: Involve the consumer, he pays the bills. (Amen. Please involve him on a positive basis.) Item 2: Work on the elimination of poverty; otherwise our leisure will certainly be structured in some other way. Item 3:

Consider volunteer organizations in all of your plans. When you lose the volunteer citizen, you are in serious trouble. You can't pay for services only through the tax dollar, although as we saw here a moment ago, commercial ventures know how to attract people when they have dollars. That people will be known by their leisure activity rather than by their occupation is significant.

All programs and policies should have the direct participation of the citizenry — not just tokenism (e.g., "a" youth here, "a" parent there). Bring them in, give them a vote, ask them for their ideas. What would you like to play with, what do you want to do? I think it'll surprise some people. They should be involved in choosing activities and deciding on budgetary items because they pay the bills. And, certainly, as individuals they need recognition. What's wrong with being recognized? It does something for us. Thousands of youths are staying away from tax-supported activities, we'd better begin to ask ourselves why.

People are asking today and will ask in the future, what have you done with all the money we gave you? Aren't you accountable? In fact, it's getting to a point where they want to measure your effectiveness and that's practically impossible. They say, "Show us exactly how your recreation program prevented crime and delinquency." Impossible, but they ask it anyway. Already in California the educators are going crazy. They're now going to have to account for exactly what effectiveness they have had on a particular child. That's impossible, but let me reverse it. If you involve these people in your activities and ideas, they will become a positive public relations program for you and you'll have minimal problems in funding and other kinds of things.

We must be very open to change. The citizen is ready to change. The insulative layer is stymieing change. Therefore my message to you is involve us, we want to help.

THE PARTICIPANT SPEAKS

Up to this point the proceedings of the program of the national conference on "Leisure and the Quality of Life" have been presented. But this event was more than a conference; it was a consultation involving an exciting flow and interchange of ideas among representatives of numerous organizations and disciplines. In this last section are presented the suggestions of the conferees concerning national goals for leisure and policy implications for leisure and the results of a questionnaire administered to all participants concerning (1) the relative importance of leisure as a public concern, (2) major issues confronting the public with regard to leisure, and (3) the role of leisure in promoting the quality of life.



Introduction During the closing session at which papers by Neer, Metcalf, Stumpf, Acosta, A'loia, and Ruth were presented, the conferees were asked to submit their ideas and suggestions concerning "national goals for leisure" and "policy implications for leisure." These were recorded separately by the conferees on three-by-five-inch slips of paper. A master compilation was made of the over 500 suggestions. Rather than presenting a definitive and verbatim account of each suggestion, repetitions and fragments of thought were synthesized to elicit the thinking and opinions of the conference participants. The intent here is to give the reader a general idea of what part of the influential segment of the community concerned with leisure is thinking. The narrative does not purport to be the last word or to set rigid guidelines. The editors feel the ideas and suggestions are comprehensive, some controversial, and many, provocative.

The synthesized compilation appears on the following pages in two primary sections – national goals for leisure, and policy implications for leisure. Each section is further subdivided to facilitate the reader in focusing upon major areas of discussion.

It may be noted in the narrative in the two sections that differences between "goals" and "policies," as identified by the conferees, may not be discernible. This may not be as important as the potentially far-reaching ideas themselves.

**National Goals
for Leisure****School or
Educational
Responsibilities**

A learning culture must evolve in which all people have maximum opportunity and stimulation to pursue aesthetic expression and have the widest range of learning experiences. Developed within each person should be the ability to discern and select among a full spectrum of creative, alternative, leisure opportunities to enhance individual and collective well-being. Within this culture, people will be better prepared to define and understand what enjoyment is. To facilitate this national philosophy of leisure—although some prefer to say recreation—the goal of the United States would become “Quality of Life.” One man aptly said, “If the 1970s is the decade of the environment, let’s set aside the 1980s for culture and aesthetics. Preparation and training could begin now. Let’s not be caught as unprepared as we were in the seventies.” And several agree with him.

The consensus of opinion is that education will be the tool used to implement this learning culture. The educational process can encourage a new attitude of uninhibited leisure quests insofar as these quests do not infringe upon other people’s rights or the law. Knowledge and good use of time are not created nor do they grow out of a vacuum. Education for leisure must become a significant goal in education, and on a broad front—in home, preschool, elementary and secondary schools, higher and adult education, etc. The inculcation of an understanding of leisure becomes a continuous, lifelong process, not to be limited by the cessation of formal schooling. Education can be reformed to effect an improvement in the quality of life. As a springboard to goals, a concrete definition of recreation and leisure must be reached. The means to obtain this definition—in respect to the needs and interests of all segments of society—is the development of a broad, deep research base. Coordinated research programs dealing with study (education), labor (occupation), leisure (recreation, play), and care (rejuvenation, health, welfare) as well as supportive systems such as transportation and communication can expedite

policy development and implementation of a leisure ethic.

Constructive use of uncommitted time must be encouraged. This means providing educational opportunities for the aged as well as for the unemployed. Year-round schooling might be created to stagger vacation periods so that all may participate in and take advantage of available leisure activities. Also, specific leisure programs must be developed as well as information and referral services with comprehensive information of available recreation opportunities.

The actualization of any program demands expert leadership. In this particular case, there must be promotion of more effective and relevant education of professionals for the fields of recreation, parks, leisure behavior, and resource management. Development and improvement of leisure leadership preparation will lead to the establishment of high standards and quality in the professions.

Every resource, every faction of society can be utilized to promote this quality of life—the media, all governmental and social agencies, churches, schools, unions, and commercial and private enterprise. With an egalitarian ordering of productive and distributive technology, the population may be provided with satisfaction of material needs at a level of basic well-being, independent of productive role or ownership status. The community school program can be further developed and adopted to increase cooperation between the school and community. An interdisciplinary approach to planning, research, leadership, and education (funded perhaps by private industry) can assist man in his search for identity while simultaneously promoting a strong, healthy society.

**Government
(Local or National)
Responsibilities**

A national commission for leisure should be appointed by the President to examine criteria for fostering a formalized leisure ethic in our society. This ethic might be instituted by a "right to productive leisure" act such as the "right to work" act. But

as a prerequisite to securing leisure as a national goal, the implications of leisure must be understood by society-at-large. This understanding can be promoted by a massive public relations program.

Leisure planning must be assigned a higher priority if we wish to effect quick development of national recreation goals, e.g., implementation of a national recreation facility plan originally due in 1968. Government should be made accountable for degrees of accomplishment toward fulfilling promises and goals.

Coordination of the efforts of all federal, state, and local departments which have anything to do with leisure is necessary. Government activities aimed at the betterment of American life (education, medical, welfare, environment, etc.) must, in turn, be coordinated with activities of all professional organizations, industry, church, and, particularly, youth agencies. The public and private sectors, working together, will establish some practical guidelines for the formation of quality (creative) leisure activities.

Preliminary research is imperative to resolve the work-leisure ethic conflict, to develop a new vital life style which embodies the best of both ethical systems. Essential to this research is the development of a workable classification for leisure, one which can pull together some consensus regarding terms such as leisure, recreation, and free time. A national task force could study and publicize the importance of leisure in American life. This would be similar to the outdoor recreation task force but would include adequate and relevant programming, as well as facilities, based on validated needs.

With knowledge gained through research, programs for active and passive recreation for all age groups at all levels of community can be wisely developed. Public agencies, including those on a federal level, can plan, provide, and be responsible for facilities in all communities for comprehensive leisure activities, thus eliminating commercialism in recreation. More innovative programs in the national park system might be another offshoot of well orga-

nized research efforts. The citizenry must be encouraged to utilize fully natural leisure quests—seeing, walking, group play, listening, mental enrichment.

National goals must have local support. A major effort on the part of government and private organizations at all levels is required to enhance and strengthen citizenship participation and voluntary efforts in community, civic, and government functions, particularly among economic and subcultural groups presently denied influence. People should help local leisure planners in the attainment of community objectives. One man went so far as to say, "Develop a new government structure whereby the newly informed public would assume a more important role in the decisions of government. Eliminate the lobby and pure politics of government. It would be a consensus government."

A few mentioned the need for better planning of public lands for recreational use. This might be accomplished, at least in part, by setting up a land density commission to equate land to people to assure adequate open space relationships to people. This commission would develop controls in retaining productive, scenic, and recreational lands.

In order to make possible more equality in availability of leisure opportunities, every person in the United States must have an adequate income, some even suggest a guaranteed minimum income¹ and more even distribution of income. Moreover, a national income policy, besides providing equality, would make it economically feasible for Americans to participate in the new leisure society. With a minimum level of food, shelter, and health (sustained without inflating the economy), with balanced income and with adequate retirement programs, Americans would be prepared and ready for a new, improved leisure outlook.

¹One comment specified a "guaranteed annual income for all persons over 14."

National subsidies are necessary for any comprehensive leisure planning, i.e., for fostering the performing arts or maintaining an environment conducive to recreational pursuits and life in general. Subsidies might be created through monies gained by elimination of the space program (at the same time freeing people to work toward social betterment), or by keeping more money in the United States with the express purpose of developing the quality of leisure life.

Leisure Opportunity for All

Leisure should be valued not as essentially bad (Calvinism) or essentially good (hedonism), but as potentially good and inherently essential. The role of leisure in a quality life must be identified so as to achieve a balance in the social, economic, and political processes. Desired goals of leisure can and should be defined concomitant with work. All work situations must be made more relaxing and pleasurable—this is where men spend the greatest part of their lives.

Everyone, regardless of race, color, age, creed, or economic level, is entitled to partake of leisure opportunities and in the frame of reference which he chooses. This necessitates making free time and leisure activities available and financially feasible for people of all income levels. Millions of American people have "free time" hanging heavy on their hands which they can't enjoy because of the limitations of their economic status. Social security might be improved towards providing meaningful pensions and benefits. Also imperative are broad recreational opportunities within a 25-mile radius—close to urban areas as well as at a distance. Participatory involvement from block to world levels is a must to create a leisure era. First, however, some procedure needs to be developed for meaningful communication to promote understanding of the leisure challenge. With this understanding, community resources—human, physical, financial—may be mobilized to develop plans and programs to meet the growing needs of the leisure group. Plans shall include indoor and outdoor

recreational facilities and all forms of creative recreational activity. They shall also take into consideration the quality of family life. Coordination of forces is necessary to bring closer together what Americans are doing and what public recreation agencies are offering in their present and future endeavors.

Individual Goals

Let us assume as our base philosophy that leisure activities and behavior have some intrinsic worth and need not be justified on the basis of the social good that may or may not result. Reaffirmation of our national purpose of ensuring the right to life, liberty, and the pursuit of happiness is called for. We must recognize "quality leisure" as a way of life. This includes an ethic for life vocation that gives both work and leisure a meaningful base.

Environmental and educative quality (in both product and process) will allow and encourage man to use his leisure in ways that are self-actualizing. Man can develop himself through leisure. With a creative leisure ethic or orientation, the individual will be able to adjust to and survive in a society based on new socioeconomic values. Through leisure and recreation we must further the quality of human behavior—of "how to get along with fellow man" other than withdrawing. Let's lift the sights of Americans beyond their immediate frontiers to help reach real universal human values.

To progress toward a leisure ethic, individual attitudes must be developed that embrace the recreational activities available and the individual's interest and skills. Thus conceived, these attitudes will be positive, confident, self-actualizing, and relevant to the cultural realities. By investigating ongoing, constructive, people-involved plans and programs and by critically analyzing and discussing alternative new environments, plans for the future can be fortuitously guided. Consideration should also be given to the improvement of balance between people and opportunities, the creation of a meaningful, useful diversity of leisure opportunities, the recognition of

spectator leisure, and the development of retirement as a sought-after time of life.

Youth feels that the way to move the masses is for the masses to move themselves. The only way we can do that is to go down to community levels and talk to these people. Organize community groups for them to work on their own quality of living.

Special Interest Groups

It is time for the current emphasis on "law and order" to be replaced by affirmations and commitments to freedom and diversity. First, an environment must be provided in which national ecological balance can flourish and leisure can play its "natural" role. Next, a department of Health, Education, and Welfare should be established which has responsibility for planning priorities for the leisure environment with guidelines for cities and states. Better methods are needed of providing leisure activities for inner-city, poverty-level people—methods for the distribution of the time and economic resources among the socio-economic groups in our society. A social policy for the aging must be developed.

The actual planning will have to be done by all segments of society. Let the aged, with their accrued wisdom, participate more extensively in voluntary services. Take seriously the learnings from Roszak's *Counter-Culture* and involve the counter-culture, revolutionaries, etc. in brainstorming and planning. Ensure the participation of all minority groups throughout the levels of AAHPER and AIP. Strengthen the department of human resources and development to create full, meaningful employment to offset longer educational periods and early retirement.

Regarding the types of activities that might be planned for, the following diverse suggestions were proposed: (1) expand world Olympics and sports in general to include perhaps a true world series in baseball, golf, soccer, and other sports; (2) establish a system of hostels for the aged at little or no cost; (3) promote improved nursery education and child care to release women to pursue leisure or work as

alternatives to long-standing roles, (4) support the development of a culture of free leisure pursuits in which private, familial, tribal, and communal forms are enhanced or supported, (5) develop park and recreation facilities for groups with special needs (e.g., the geriatric or handicapped), and (6) provide educational subsidies for young people who choose alternatives to the school system. Everyone can and should be mobilized and involved in the planning of a leisure society.

Preserving and Reclaiming Natural Resources

Before natural resources can be preserved and reclaimed, an ecological and/or quality of life ethic needs to be prompted. This ethic must then be implemented to achieve a balance between consumption of natural and energy resources and their use in providing quality leisure opportunities. This would entail an all-out effort to protect, conserve, improve, and enhance our natural and man-made environment, our leisure environment.

Large population areas need to be furnished with more accessible lands. All regions of the nation must be provided with a variety of open space for recreation and leisure. Outdoor recreation programs should be available to every school district, kindergarten through twelfth grade.

One of the most imperative reforms is the minimization of environmental pollution to acceptable, livable levels. We might even need a national popu-

To be able to fill leisure intelligently is the last product of civilization.

— Bertrand Russell

By its failure to provide a liberal education, the modern school system may doom democracy and the society of the future. Educators have failed to provide man with the proper liberal art training for his leisure hours.

— Mortimer Adler, Director of the Institute for Philosophical Research

lation policy which provides ecological balance of humans and other life in the biosphere (perhaps a billion humans).

Changes in the Law

A department of leisure (as opposed to a department of labor) to manage all government functions concerned with administration or coordination of leisure services should be established. Also, determination of policies on "best use of public land" should be transferred from the Department of Land and Interior to HEW with consultation with local communities.

Standards and controls must be placed on commercial recreation. All organizations making a profit from recreation should turn back a percentage into research. Legalize gambling as a leisure activity (note the attendance trend at Las Vegas, Lake Tahoe, and unknown and unaccounted for home and club activities). Include low economic groups as a primary consideration in the establishment of leisure activities. Redecorate the Pentagon and restaff it with recreation directors. Establish a mandatory retirement age of 35 for all congressmen, legislators, governors, and presidents.

Finally, in order to effect a leisure orientation in society, there must be time to enjoy this leisure. Perhaps we need "right-not-to-work" laws. Or perhaps we should revoke the Taft-Hartley law which permits so-called "right-to-work" state laws and deprives workers of pensions and decent standards of living, including leisure.

Other National Goals for Leisure

Identify the desirable outcomes of the leisure experience in terms of differential needs, capabilities, and contexts. A study of tangible national goals in effective leisure programs might be the function of an ad hoc committee of planners, architects, professionals in the recreation field, sociologists, educators, etc. Although long-range goals in leisure are necessary, comprehensive planning is not possible.

Think beyond city government—the city hasn't worked.

**Policy
Implications
for Leisure****Education and
Professional
Preparation**

People are clammering for a purpose for life. Individuals and families need goals to work toward, including leisure goals. Research on the relationship between leisure and human behavior and motivation must be intensified. If based on interdisciplinary total organization, research can define responsibilities for recreation education at the various levels of education. System analysis procedures employed by all governmental levels, by HEW, and by state and local education agencies (in close cooperation with each other and with strong university involvement) can scrutinize public education—its goals and accomplishments.

Recreation cannot survive as a profession or area of professional service without a systematic method of evaluating its services. Without developing testable hypotheses, carrying out research to test these hypotheses, and establishing a body of knowledge, recreators become technicians only. Also necessary are educational and environmental matrices that will actually move their clients toward their stated goals in terms of the qualitative use of leisure.

Leadership training and research on leisure should be primarily the responsibility of the university and federal government. Prepared leaders are essential to the implementation of proposals based on research. Greater emphasis on professional preparation for the role of educators in leisure education is a must. Courses on the philosophy of leisure should be offered in professional education curricula so that teachers will have a broad background and be able to implement a leisure philosophy in their teaching of subject matter. Every teacher should be viewed as a potential leisure leader—his in-class and out-of-class contributions should be so oriented. Prospective teachers need to be encouraged to teach their subjects in a manner that will stimulate students to recognize the leisure potential inherent in the subject.

Professionals other than teachers, particularly those in the recreation field, must also be more adequately prepared. Better college programs in rec-

recreation and outdoor education are required. Students in training for the recreation and leisure field should be well grounded in aging, psychology of aging, etc. to equip them for service to the 50 million retirees we will have in 2011. Administrators and policy-makers in industry and government (national, state, city, county) need to be educated. The professional must learn to practice leisure, model it, and demonstrate it as his unique means of educating for leisure.

To be of any consequence, the use of leisure must be taught from the early school years—with particular focus on children in their formative years, ages three to seven—on through life. This necessitates the development of lifetime recreation skills and healthy attitudes and appreciation (including conservation) of the natural environment. If children are educated to develop a philosophy of leisure, they will be able to use their education (literature, art, dance, music, etc.) during their leisure. A part of each high school day might be allotted to "preparation for leisure." For one period of each day students could involve themselves in an activity of their choice: band, debate, painting, sports, or even study. This requirement could be justified; it would dovetail with the move toward flexible scheduling. Schools, colleges, and private agencies should be encouraged to develop programs of avocational counseling similar to present programs of vocational counseling. Outdoor and indoor education experiences should be an integral part of everyone's schooling. Adult education should also assume a major role in training and development of alternative uses for leisure.

Policies and directives might be developed for leisure-centered education rather than work-centered education. With a policy statement on the role of schools in recreation, educators will be compelled to act. Schools should be designed for leisure-educational use by all age groups.

Some of the conference participants made specific suggestions in reference to schools. One par-

participant advocated de-emphasizing sports and athletic events as part of a national program because commercial ventures have taken over the promotion of these activities. Another recommended the elimination of all subject matter requirements in schools and colleges—to the end that teachers will have to teach in stimulating and exciting ways (or lose their jobs because of no students) to make learning a life-time pursuit. Still another proposed a 12-month school—rearranging the work year, vacation periods, etc. It was suggested also that standards and guidelines for community schools (personnel and programs) might be furthered.

Financing is necessary. We must pursue private and public sources of funding for new ventures in leisure education, including leisure counseling centers. One possibility is devoting a percentage of taxes at all levels to the improvement of the quality of life in leisure—a portion going to research. Or perhaps commercial groups which make money from leisure goods and/or activities could be induced to donate a portion of their profit to leisure research and planning.

Leisure involves all factions of society; thus, an interdisciplinary approach to planning, research, leadership, education, etc. must be designed and implemented. Leisure and recreation professionals should be involved in and indispensable to societal planning processes. Finally, we the public, through the media, must be exposed to the many varied leisure pursuits available. Home recreation should be stressed and strengthened.

Formation of a National Body or Organization

The power structures (political, economic, social) must be made aware of how strongly the leisure revolutionaries feel about their mission. A political constituency needs to be developed to press politicians and other decision-makers to take more drastic action on critical leisure issues. Communication to the proper national agencies can and must promote the idea of leisure as a national issue.

Systems need to be developed for standardizing alternative procedures for gathering data and reporting concerns for leisure. These systems might be based on a network of future-oriented, visionary types from all sectors who think and move together in action on leisure issues.² A coordinated approach to recreation, as through a cooperative interagency council, is essential. Leisure should be placed in the proper perspective of a national ecological (including human resources) balance through interaction at all personal, institutional, functional, and societal levels. Agreement must be reached on a means of involving ecological, sociological, psychic, and other human values in the benefit/cost decision-making process. In addition to professionals, lay representatives (30 percent) should be involved on all major planning committees concerning recreation for the masses. Such participation will involve them in the planning of their own leisure future.

Several proposals were made for a national committee or council which would provide a framework relating the planning, coordination, and provision of leisure opportunities across the whole leisure spectrum. This committee would be responsible for determining, through research, the needs of the leisure group, developing institutions to implement innovative programs, and working on quality communities for tomorrow. A national leisure council might incorporate the services of HEW, Housing and Urban Development, etc. Or it might be comprised of 10 to 20 well-qualified, dedicated leisure salesmen and researchers who can (1) get money; (2) draw together government, institutional, and private groups; (3) conduct and stimulate research; and (4) propagandize through the media. One conference participant even suggested the formation of a na-

²There was, however, a conference participant who claimed, "We will never be able to unify all efforts from those groups having vested interests in leisure time and activity manipulation - the goals are too divergent, even conflicting. We don't even speak the same language."

tional religious institution. ("Can any amoral institution qualify as the protector of our national goals when these goals contain inherently moral implications?")

Interim or stop-gap measures to preserve the environment while we are developing a national ecological policy are imperative so that when such a policy is adopted, there will still be the raw materials to implement it. Leisure opportunities cannot afford to be met at the expense of our unique leisure resources; rather, opportunities and resources must complement each other. This balance might be achieved through the efforts of interpretative naturalists. Implications which transcend the "leisure ethic" to the "quality of life" or "environmental ethic" must be decided upon by national referendum since, like smog and water pollution, they transcend state boundaries. Policies are also needed for population control.

Leisure must be considered as an integral component of comprehensive planning programs for the 1970s. General and special planners should be required to work with product planners and developers in industry. A human resources trust and natural resources trust might be developed from levies on any product which derives its profit from human or natural resource input or output. International, personal, physical, and experience resource banks could be established with all the implications of banks in their true sense: loans, interest, savings, etc. Facilitated by such monetary aid, a national organization could truly effect some major accomplishments in the leisure field.

To enjoy leisure is to enjoy freedom We can no more afford to follow loose thinking in the sphere of leisure than in the sphere of economics.

— Eduard C. Lindeman

**Improve Existing
Agencies,
Programs, and
Planning Efforts**

To facilitate existing agencies and programs, people must broaden their concept of recreation to recognize that recreation is indoor as well as outdoor, athletic as well as creative, and includes the commercial recreator as well as the professional. This entails dedication and articulation of recreation values to public and private bodies—leisure ethic education. Television time, used on a state and/or regional basis, could disseminate information on leisure attitudes and facilities. Leisure consultants might be employed to prepare people for valuable use of leisure time, on time off as well as in retirement. Several goals might be set to the music of a current "pop" song to reach youth. Conferences could be arranged on leisure and philosophy of life.³

Planning is essential. Communications between leisure idealists—in fact, all citizens—and decision-makers (private and public) must be improved. Agencies that can implement priorities of action are those that first start at the local level. To encourage local control of programming, there should be some decentralization of recreation and leisure services. We must assess how we can "modulate" through better planning of urban regions the relation among people/activities/leisure opportunities to ensure that the urban region can fill an appropriate portion of leisure needs. The old as well as the young should be involved in the planning process as consultants, advisors, aides, and volunteers. Their free time can be put to constructive, creative uses.

Although planning for the future is necessary, we must identify our leisure needs and support those agencies and groups that already exist and are providing opportunities. It is vital that we provide, protect, and manage state resources so they might be

³One man suggested having such a conference for the United States and Canada. Another suggested a conference for millionaires.

used for the pursuit of leisure opportunities, and provide areas, facilities, and programs which help meet leisure needs, which are statewide in significance. Existing public areas and facilities need to be utilized and duplication avoided by multiple use of community service centers and community schools which can encompass recreation, education, health, safety, etc. With an imaginative approach, small spaces both indoors and outdoors in all areas of a city or small community may be put to leisure use. Practitioners already in the recreation field can be put to greater administrative use.

As always, financial assistance is the sine qua non of progress in the leisure field. Programs of volunteer activity need to be encouraged, but money also is needed. Industry could apply part of its profits from recreation sales to leisure facilities and government programs and services involved in leisure. It is necessary to provide quality leisure opportunities at a reasonable profit. This might be accomplished by charging admission to all public facilities (as a token participation in preparation of the facilities) or by imposing a tax on all recreational expenditures, such as sports equipment, and motel use for vacations.⁴

Meaningful re-creative experiences should be provided through all phases of education so that they will have lifetime implications and use. Persons in their mature years need to be prepared for leisure participation in their retirement years. Recreation programs need to be implemented at all levels of government and for all age groups. Meaningful leisure opportunities must be provided to the physically, mentally, and emotionally handicapped to enable them to participate in their own institutions and community. And professionals, although

⁴Delegates also suggested that (1) leisure should be a part of all labor contracts and (2) percentages should be tied to various budgets for cultural-art activities (e.g., 1 percent of state, local, and federal construction projects for art).

they have access to leisure opportunities, need the time in which to enjoy them—perhaps shorter work hours in lieu of income or sabbaticals so each can pursue the activity of his choice. This would have a regenerative effect.

Governmental agencies or bureaus of leisure (not just outdoor recreation) should be established at the local, state, and federal levels to recognize the importance of leisure in the lives of people and to implement programs for such values.

Change Existing Laws or Policies

Increased value and interest must be given to behavioral problems so they will more nearly equal environmental concerns. Legislative grass roots and political initiative could educate for and effect this change.

Coordination of public, quasi-public, and private sectors is required in recreation planning, and a joint policy and planning agency is needed at national, state, and local levels. The programs of major agencies such as HUD and HEW could be coordinated as they relate to recreation or leisure programs. Or a special department under HEW could be established with specific focus on leisure. The leisure profession must advocate and work for the freedom and opportunity for youth to function with full equality in all planning and policy bodies in government and other organizations concerned with growth of a leisure society. Some financial policies are called for. For example, a policy is needed requiring legislation to fix the price of land when an area is identified as having a public purpose either for current or future use so escalated prices do not put it out of reach. National planning standards (tied to federal grants) might encourage and set a practical basis for state and local land acquisition and development. Policies could also be developed for financial independence in recreation agencies at local government levels. Legislative support is necessary for research on leisure education demands and needs. In addition to government funding, commercial companies making money from recreation

should turn back some of their profits into leisure research. Insurance companies, unions, and pension funds also have uncommitted reserve funds which should be made available as low interest loans for projects

Other suggestions pertaining to changing present laws or policies were: (1) develop laws which permit, yet limit, the use of drugs similar to present laws regulating the use of alcohol; (2) change state laws regarding support of local schools on the Americans For Democratic Action formula which would permit families more freedom in taking children out of school for leisure activities; (3) have mandated leisure activities included in all health programs, such as Medicare, as part of their in-hospital programs; and (4) eliminate or drastically revise all laws relating to so-called "crimes without a victim" (e.g., laws regulating sexual conduct among consenting adults).

Land Preservation

Land is a basic prerequisite to recreation activity; therefore, public land holdings must be preserved for public recreation. A federal land acquisition and development program could be established which specifically phases out enormous defense expenditures and planned obsolescence.

Quality areas, facilities, and programs which help meet people's leisure needs should be identified by each community and provided. Selection of areas for leisure activities would come under the sphere of city planning. There might also be a national land use plan encompassing all urban, recreation, conservation, and production areas.

**The otter is playful,
the beaver industrious.
Which leads the better life?**

— Ti-tzu

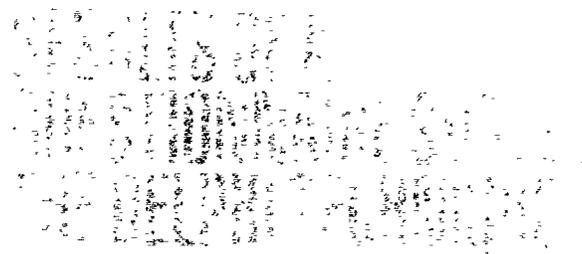
Restoration and preservation of the environment on a high quality level is another prerequisite to recreation activity. To this end, environmental indexes should be established to determine the capacity of a recreational facility to sustain use for a defined period of time (before the quality of environment is damaged)

Financial responsibility for recreation land acquisition, planning, operation, and maintenance should be primarily that of the federal and state governments—local governments are bankrupt.

**Individual and
Group
Responsibility**

Leisure is a personal matter and will continue to receive greater acceptance as a way of life in an ever-changing society. The implications are myriad. We must seek and take advantage of leisure opportunities which are constructive to the "self." We must provide our children and ourselves with time to enjoy these opportunities together. Not only the professionals, but the "consumers" should take initiative in making decisions about our leisure society.

The leisure profession must work vigorously to implement a commitment to advocacy by establishing the instruments of advocacy of ethical principles of justice, equity, freedom, opportunity, and opposed to discrimination, repression, destruction, or distortion in respect to leisure values. Voluntary organizations should be encouraged to set up conditions which make possible the development of a great variety of unstructured groups—a catalyst to their development. In the meantime, the "work ethic" cannot be discarded; rather "work" must be reinterpreted to include serving neighbors, whether or not for pay. This is how reformation fathers defined "work."



Included in this section are the instructions and analyses of a three-part questionnaire given twice to the participants of the La Costa conference. This questionnaire was administered with the hope of arriving at some overall feelings about the role of leisure activities in determining the quality of life. It was first given during the conference registration period, prior to the actual conference, to elicit initial attitudes. Later the conferees were allowed to revise their estimates in light of the first round results and taking into account the information presented at the conference sessions to that time. The first of the three parts dealt with the relative importance of leisure as a public concern, the second with the major issues confronting the general public with regard to leisure, and the third with the role of leisure in promoting the quality of life.

The approach used is called Delphi—a technique for systematically combining the judgments of in-

The questionnaire and instructions were developed and administered by Dr. Norman Dalkey, senior mathematician, Rand Corporation, Santa Monica, California

formed people on questions where such judgments are the best available data. The approach is finding wide applications in many studies, in particular those dealing with long-range technological and social developments.

Because of time limitations imposed by the conference format, it was not possible to use the full set of procedures normally employed in a study of a subject as complex as leisure. For example, each individual responding to this questionnaire had his own point of view concerning those aspects of leisure which are significant in influencing quality of life and his own point of view concerning aspects of experience which are most important in the quality of life itself. Normally, these points of view would be made explicit, and a procedure similar to factor analysis would be applied to generate a representative group point of view. This common point of view would then be submitted to the group for evaluation and prediction of long range trends.

Without time for this extended process, it was necessary to draw on a number of earlier studies conducted at UCLA, University of California, Irvine, the Rand Corporation, and the National Industrial Conference Board. Since it was not possible to develop a group definition of leisure, in answering the questions each individual was requested to use his own concept of leisure. He was reminded that a report of his personal feelings on the issues presented was not asked for but rather his judgment concerning the significance of the issues for the public at large. Within the time frame, this distinction was sometimes difficult to implement to the satisfaction of each, in which case, the participant was asked to record his best impressionistic estimate. There is ample evidence that for issues where complete information is not available, intuitive estimates are more likely to be correct than estimates which are based on extensive consideration. Also, the readministration of the questionnaire was a further justification for being impressionistic in the replies to the initial set of questions.

Instructions Accompanying the Questionnaire

Part I

The list of items in Table 1 (p. 250) were identified as major areas of national concern at the present time (February 1969) in the United States in a study conducted by the National Industrial Conference Board. They are listed in random order. (The phrases in parentheses should all be followed by "etc." They are illustrative examples.) Would you indicate the relative rank which, in your judgment, these issues have as priorities for the public at large. By this is not meant what you think the public is most worried about, but what you judge to be the relative importance of the items for the general public. Do this by writing a number from 1 to 15 in the blanks headed Priority Now, where 1 indicates highest priority and 15 lowest. If there are pairs of items that you think have about the same priority, give them the same rank number and skip a number in assigning the next lowest rank.

Part II

In this part of the questionnaire, you are asked to state what in your judgment are the major issues confronting policy makers and the general public with respect to leisure (see Table 2). Please indicate in the spaces below what you consider to be the three most important issues in leisure at the present time. Do not rely on the illustrative subitems under "leisure" in Part I, but state what appear to you to be the most pressing problems. Do this in the format of the general issues presented in question 1; that is, identify the issue with a word or short phrase, and add several words or phrases which amplify and illustrate the issue where you think additional clarification is needed. List these in the order of their importance as you see it.

Part III

In this part of the questionnaire, you are being asked to express your judgments concerning the contribution of leisure to various components of the quality of life. The quality of life factors listed in Part III were identified in several studies at UCLA, University of California, and The RAND Corporation. They omit the "biological basics" of food, air, water, shelter, etc. They are listed in random order. First indicate your estimate of the relative importance of each of the qualities in influencing the overall quality of life or sense of well-being, of an individual. First, look over the list of qualities and decide which you think is the most important. Assign this one a rating of 100 in the importance column. Then rate all the others on a scale from 0 to 100 depending on their relative importance compared with the one you consider most important. For example, if you believe a given quality to be half as im-

portant as your top choice, you would assign it a rating of 50. if you think another is only one tenth as important, you would assign it 10, and so on

In the second column headed CONTRIBUTION BY LEISURE, indicate what you estimate to be the proportion of each quality which is furnished by leisure-time experiences. That is, in each blank write a number between 0 and 100 to indicate the percentage of the satisfactions (or dissatisfactions) of the type described by the quality that results from leisure activities. For example, if in your judgment, a major portion of the experiences which involve affection and love occur during leisure, you might wish to write a large percentage like 70 or 80 in the CONTRIBUTION BY LEISURE blank opposite Affection. Similarly, if you feel that a majority of experiences which affect the sense of accomplishment occur in nonleisure hours, you might write a number like 25 in the appropriate blank

A new colossus has been formed by the millions of leisure hours which have developed out of the forty-hour week. This colossus has more leisure at his disposal than all of the aristocracies of history. What will he do with it? Will he make of himself a full or an exact man or will he be content to be merely a ready man — a measure of muscle and a shout from the mob. The choice lies before him. Who will help him make it?

—A. Whitney Griswold, Former President of Yale University

Major Conclusions of Survey

The tables in the following pages present the findings concerning the three parts of the questionnaire. The major conclusions from these findings are presented below:

Part I — Relative Importance of Leisure as a Public Concern (Table I)

1. There was essentially no agreement concerning the relative priority of leisure within a list of 15 national issues. Leisure was rated pretty evenly between 1 and 15.
2. The average priority for leisure was relatively low (12th out of 15) in terms of what the group thought the priority was for the general public.
3. There were some selected major differences in major issues between the La Costa group and the National Industrial Conference Board (a group of "forward thinkers"). These are noted by an (*) in Table 1.

Part II — Major Issues Confronting the Public Concerning Leisure (Table II)

1. The group was not clearly focused on the comparative importance of major issues in leisure confronting the public. Each issue received a wide range of priority rankings.

Part III — Leisure and the Quality of Life (Table III)

1. There was much better agreement concerning the various elements making up the quality of life.
2. Relative weights do not differ significantly from recent studies of upper division and graduate students (not shown in results here). "Generation gap" does not show up as to priority of values.
3. The La Costa group was pretty well agreed that a major portion of the experiences that really count in life are contributed by leisure.

TABLE 1
Relative Importance of Leisure as a Public Concern

Areas of National Concern	Priority Now	Priority 1990**
	La Costa Group March 1970	Nat'l Ind Conf Brd Feb 1969
Environmental quality (pollution, diminishing recreation areas)	1	8*
Urban problems (crowding slums, mounting costs of community services)	2	4
Education (relevance, expansion of higher education, "continuing education")	3	3
Unstable values (decline of religion, sexual revolution, drugs)	4	9*
Law and order (crime, juvenile delinquency, riots, violent protest)	5	5
Worldwide increase in population	6	11*
Divisions in U S society (race relations, rich-poor, young-old)	7	1*
Economic stability and expansion (inflation, unemployment, poverty)	8	7
International concerns (Vietnam, strategic defense, U S image and influence)	9	2*
Family (increasing divorce rate, weakening family structure)	10	9
Transportation (congestion, air safety, cost of freeways, traffic control)	11	14
Use of leisure time (inadequate education for, commercialization, inadequate public facilities)	12	15
Political structures and parties (quality of leadership, relevance of party goals, quality of election campaigns)	13	13
Management of change (technological revolution, accelerating scientific discovery)	14	6*
Growing power of national government, big business, and big labor	15	12

*Major difference noted

**Priority 1990 results were incomplete

TABLE 2
Major Issues Confronting the Public Regarding Leisure

Issue	Priority	Interquartile Range*
Education for leisure and personal planning	1	2 - 9
Environmental quality, pollution, degradation of leisure space	2	3 - 11
Urban problems (crowding, estrangement)	3	4 - 10
Need for comprehensive planning involving all segments of the government and the community	4	5 - 11
Need for greater public and governmental awareness of importance of leisure as a national concern	5	3 - 10
Need for a leisure ethic and reorienting work-leisure values	6	3 - 11
Need for additional understanding of and research in role of leisure in individual life, including both mental and physical health	7	5 - 12
Population explosion, crowding	8	3 - 12
Leadership - both for training and for advocacy of leisure policies	9	5 - 12
Financing, mounting costs of public programs, allocation among competing demands	10	6 - 13
Inequalities and inequities in the distribution of income and leisure	11 ^{1/2}	4 - 14
Lack of facilities and space for leisure activities	11 ^{1/2}	5 - 12
Political and social barriers to change	13	6 - 14
Constructive use of leisure, rewarding pattern of leisure activities	14	6 - 15
Increase in present problems because of probable increasing leisure (shorter workweek, earlier retirement)	15	9 - 16
Preferred patterns of leisure and work - sabbatical longer vacation vs. shorter workweeks, etc	16	12 - 16
Role of private, commercial leisure industries in determining the quality of leisure	17	11 - 16

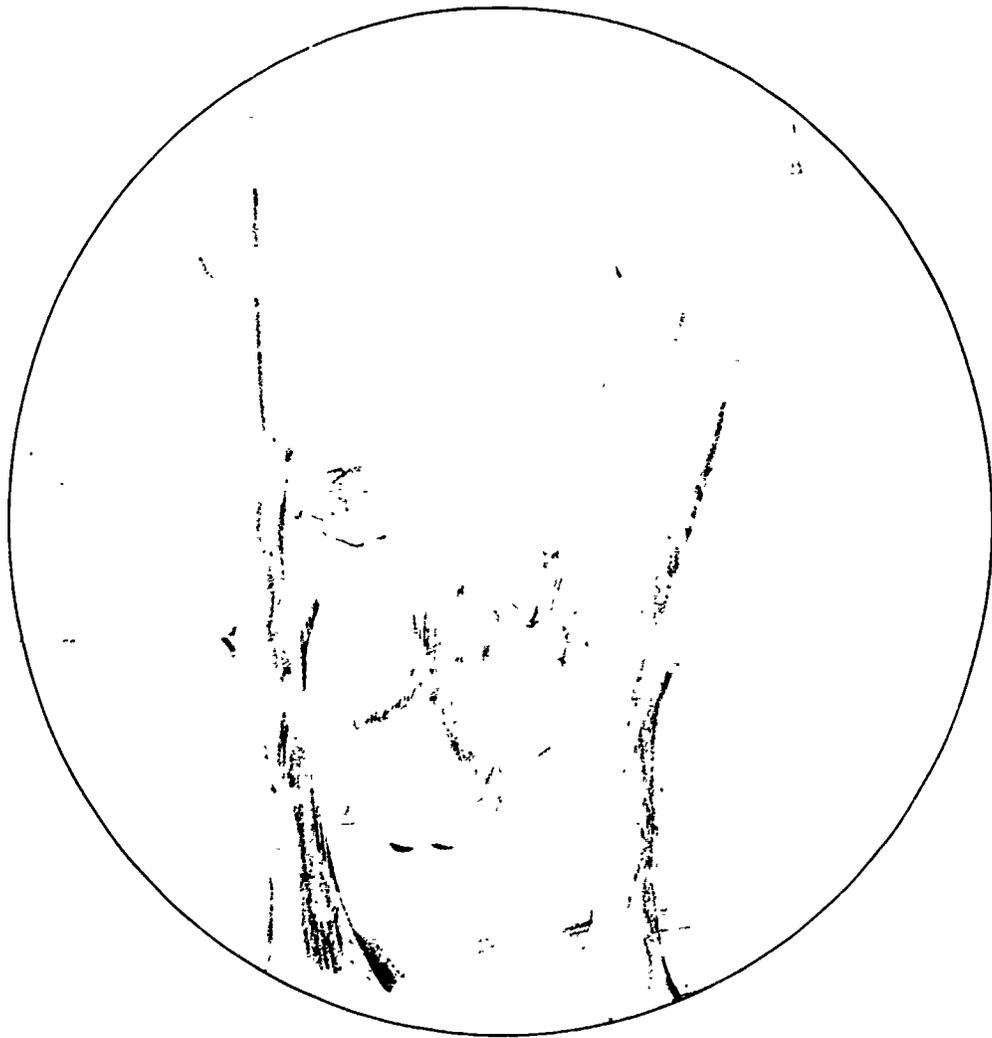
*Note: Interquartile range shows rank levels between which 50% of the answers fell

TABLE 3

Role of Leisure in Promoting the Quality of Life

Quality of Life Factors	Priority Rank Order	Importance (0-100)	Contribution By Leisure (0-100)
Self respect (self-confidence, self-understanding)	1	100	74
Achievement (sense of accomplishment, meaningful activity)	2	98	59
Health (physical well-being, feeling good)	3	96	68
Affection (love, caring, relating, understanding)	4	93	61
Freedom (individuality, spontaneity, unconstrained)	5	91	71
Involvement (participation, concern)	6	89	63
Challenge (stimulation, competition, ambition)	7	84	76
Security (peace of mind, stability, lack of conflict)	8	82	51
Comfort (economic well-being, good things, relaxation)	9	61	50
Status (prestige, social recognition, positive feedback)	10	52	37
Novelty (newness, surprise, variety)	11	49	50
Dominance (superiority, power, control, aggression)	12	26	26

Appendix



PARTICIPANTS

Joaquín Acosta, Jr.
Executive Director to
Vice Chancellor -
Government Affairs
University of California
405 Hilgard St
Los Angeles 90024

Alex D. Aloia
President
Federation of Community
Coordinating Councils
Loyola University
Los Angeles, Calif 90045

Jackson M. Anderson
Director of Graduate
Study
Department of Recreation
Central Michigan
University
Mt Pleasant 48858

William Appenzeller
Director
Recreation Programs and
Services
University of Colorado
Boulder 80302

Donald T. Arnett
Director of Recreation
1685 Main St
Santa Monica, Calif 90402

Lloyd C. Arnold
National Director
Health and Physical
Education
YMCA
291 Broadway
New York, N.Y. 10007

Irving Baran
Psychiatric Center at
Alvarado
6310 Alvarado Ct
San Diego, Calif 92120

Edward Bignell
Administrative Director
of Recreation
Pasadena Unified School
District
1501 E. Villa St
Pasadena, Calif 91106

Jackie Boaz
Assistant Professor
Recreation
University of New Mexico
201 Johnson Gym
Albuquerque 87106

Andrew Boyle
Vice President
Recreation
Rhode Island AHPER
6 Cabot
Lincoln 02865

Milton Breivogel
432 S. Curson Ave
Apt 3-L
Los Angeles, Calif 90036

Mrs. Rudd Brown
623 E. California Blvd
Pasadena Calif 91106

Diana Cappel
Student
North Hollywood
Calif 91607

Art Carstens
Director
Labor Program
University of California
Los Angeles 90024

Joy Cauffman
President
California AHPER
2025 Zonal Ave
University of Southern
California
School of Medicine
Los Angeles 90033

Irving Clark, Jr
209 College Club Bldg
Seattle, Wash 98104

Donald W. Clayton
Assistant Professor
Recreation and Applied
Behavioral Science
George Williams College
555 31st St
Downers Grove, Ill 60515

Richard Clegg
Professor
Men's Physical Education
California State College
6101 E. 7th St
Long Beach 90802

R. E. Clements
California State College
0782 Natal Dr
Westminster 92683

William F. Clipson
Chairman
Department of Health,
Physical Education
Recreation
University of Alabama
P O Box 1967
Tuscaloosa 35486

Richard H. Coleman
Planning Director
505 S. Garey Ave
Pomona, Calif 91766

John Cooper
President
AAHPER
Indiana University
AHPER Building
Bloomington 47401

Terry L. Cooper
Program Associate
University of Southern
California
Los Angeles 90007

Donna Cottrell
Red Cross Youth Field
Representative
1200 S. Vermont
Los Angeles Calif 90006

Peter Cuthbert
Park Planner
San Diego County
San Diego Calif 92101

Vincent Cyphers
Coordinator
Outdoor Recreation
Program
University of Northern
Colorado
Greeley 80631

Clarence Dade
Associate Director
Rowing Leader Project
University of Illinois
Champaign 61820

- Gordon J. Dahl
University of Minnesota
1813 University Ave., S.E.
Minneapolis, Minn. 55414
- Patricia A. Delaney
Associate Professor
California State College
5151 State College Dr.
Los Angeles 90032
- Norman Dalkey
Rand Corporation
1700 Main St.
Santa Monica, Calif. 90403
- Larry E. Decker
Director
Community Education
St. Louis Park Public
Schools
6245 W. 33rd
St. Louis Park, Minn. 55426
- Pauline des Granges
Recreation Director
City Administration Bldg
San Diego, Calif. 92101
- David G. Dizenfeld
University of Southern
California
7737 McNulty Ave.
Canoga Park 91306
- Richard Dodge
California State College
5151 State College Dr.
Los Angeles 90032
- Charles Doell
Park and Recreation
Consultant
11740 Wilshire Blvd.
Los Angeles, Calif. 90025
- Gordon K. Douglass
Chairman
Department of Economics
Pomona College
Claremont, Calif. 91711
- Roy R. Dull
Assistant Director
University of California
Riverside 92502
- Edward V. Dwyer
California State
Department of Parks
and Recreation
1416 9th St.
Sacramento 95821
- John C. Dykstra
390 Havana
Long Beach, Calif. 90814
- Patsy Edwards
Constructive Leisure
8330 W. 3rd St.
Los Angeles, Calif. 90048
- Jack B. Ellis
Department of Man-
Environment Studies
University of Waterloo
Waterloo, Ontario,
Canada
- J. Stanley Elmer
Natural Resources
Planner
225 State Capitol
Salt Lake City, Utah 84114
- Lawrence E. Erie
Assistant Supervisor
Health, Physical
Education, and
Recreation
State Department of
Education
2451 E. 14th Ave.
St. Paul, Minn. 55109
- William M. Evensen
Community Development
Specialist
Urban Affairs Department
University of California
Los Angeles 90024
- Boyd Evison
Chief, Division of
Environmental Project
National Park Service
Interior Bldg.
Washington, D.C. 20240

William R. Ewald Jr
Development Planner
1150 Connecticut Ave., N.W.
Washington, D.C. 20036

Gabriel Fackre
Lancaster Theological
Seminary
Pine and James
Lancaster, Pa. 17603

Byrne C. Fernelius
Chairman, Department
of Recreation
San Fernando Valley
State College
Northridge, Calif. 91311

Carl C. Fry
General Manager
Southeast Recreation
and Park District
12203 E. Sprout
Norwalk, Calif. 90650

Stanley R. Gabrielson
Chairman
Recreation Department
California State College
6101 E. 7th St.
Long Beach 90801

Grover A. Gates
Bar 717 Ranch
Hayfork, Calif. 96041

Oswald H. Goering
Professor of Education
Northern Illinois
University
907 W. Jefferson
Oregon, Ill. 61061

Milton L. Goldberg
Executive Director
Jewish Big Brothers
Association
590 N. Vermont Ave.
Los Angeles, Calif. 90004

Ted Gordon
Los Angeles City Schools
450 N. Grand Ave.
Los Angeles, Calif. 90012

Sy Greben
Recreation and Parks
Department
City of Los Angeles
250 E. 1st St.
Los Angeles, Calif. 90012

Robert T. Gregory
Associate Professor
Idaho State University
Pocatello 83201

J. Tillman Hall
Physical Education
Department
University of Southern
California
8065 Kentwood Ave.
Los Angeles 90045

J. David Hannon
Community Development
and Research
Department
The Rouse Company
Columbia, Md. 21043

Akira Hasegawa
Regional Planner
320 W. Temple St.
Los Angeles, Calif. 90012

Arnold O. Haugen
Leader
Iowa Cooperative
Wildlife Research Unit
Iowa State University
of Science and
Technology
Ames 50010

Donald E. Hawkins
Assistant Executive
Secretary
AAHPER
1201 16th St., N.W.
Washington, D.C. 20036

Ash Hayes
San Diego City Schools
4100 Normal St
San Diego, Calif 92103

Don Hayward
YMCA
714 W Olympic Blvd
Los Angeles, Calif 90015

Israel Heaton
Director
Regional Center for
Community Education
Brigham Young University
Provo, Utah 84601

Margaret Hickey
Consultant
Special Studies Project
Rockefeller Brothers Fund
3814 E 4th St
Tucson, Ariz 85714

R Harold Hipps
Director
Leisure Ministries
United Methodist Church
P.O. Box 871
Nashville, Tenn 37202

John Hirten
Executive Vice President
San Diegoans, Inc
1007 5th Ave
San Diego, Calif 92101

Louis Hodges
Instructor
Department of Recreation
and Parks
Texas A & M University
College Station 77843

Jean Hodgkins
Professor of Physical
Education
University of California
Santa Barbara 93106

G Douglas Hofe Jr
Director
Bureau of Outdoor
Recreation
Interior Building
Washington, D C 20240

Watson B Hovis
University of Washington
220 Edmundson Pavilion
Seattle 98105

Edward Hubbert
Director
Monterey Peninsula
Unified Schools
P O. Box 1031
Monterey, Calif 93940

Tosh Ishikawa
Redevelopment Agency
505 S Garey Ave
Pomona, Calif 91767

David Jeffreys
Director of National
Affairs
American Association of
Retired Persons
National Retired Teacher
Association
1225 Connecticut Ave., N W
Washington, D C 20036

Jeffery Jones
Behavior Today
317 14th St
Del Mar, Calif 92014

Joseph K Kennedy
Deputy Director of
Planning
320 W Temple St
Los Angeles, Calif 90012

Gaylor F Knapp
Associate Planner
City of La Mesa
8230 Allison Ave
La Mesa, Calif 92041

Lewis H. Krandel
Chicago Public Schools
228 N La Salle St
Chicago, Ill. 60601

- Maxine Kurtz
National Secretary-
Treasurer
American Institute of
Planners
1700 Grant St
Denver, Colo 80203
- Howard E. Lamb
Program Director
National Training
Laboratory for Applied
Behavioral Science
1201 16th St. N.W.
Washington, D.C. 20036
- Marc Laplante
Universite du Quebec
420 Quest. LaGauchetiere,
Rm 42
Montreal, Canada
- William C. Laubly
Senior Planner
Box 1661
Santa Ana Calif 92702
- Thomas C. Lean
Director
Recreation Department
City of La Mesa
8130 Allison Ave
La Mesa, Calif 92041
- Phyllis Lee
Recreation Coordinator
2239 Woodview Ct
Madison, Wis 53713
- Roger Leir
Smith & Williams
1414 Fair Oaks Ave
S Pasadena, Calif 91030
- Evelyn E. Lockman
Professor of Dance
San Diego State College
San Diego, Calif 92115
- Tom Levyn
University of Southern
California
720 W. 27th St
Los Angeles 90007
- Janet B. MacLean
Professor of Recreation
Indiana University
Bloomington 47401
- Marion Marshall
Specialist
Adult Education
Los Angeles City Schools
450 N. Grand Ave
Los Angeles Calif 90012
- Mr. & Mrs. H. McClintock
Director of Education
22440 Town Center Lane
Cupertino, Calif 95014
- John S. McLaughlin
State Coordinator
National Park Service
Sequoia National Park
Three Rivers, Calif 93271
- Agnes M. McQuarrie
Recreation Curriculum
Washington State
University
Pullman 99163
- J. L. Merkley
Director
Youth Services
Los Angeles City Schools
450 N. Grand Ave
Los Angeles, Calif 90012
- Versta Metcalf
Director
United Auto Workers
1219 W. 84th St
Los Angeles, Calif 90044
- Norman P. Miller
Dean
Cultural and Recreational
Affairs
University of California
405 Hilgard
Los Angeles 90024

- G David Mills
Director
Parks and Recreation
City of Lakewood
5050 Clark Ave
Lakewood, Calif 90714
- Lloyd Minshall
Superintendent
Ontario Department of
Education
559 Jarvis St.
Toronto, Ontario, Canada
- Al Minturn
Youth Service Specialist
Los Angeles City Schools
6519 8th Ave
Los Angeles, Calif 90043
- Arthur H Mittelstaedt, Jr
Planning Associates
291 Hempstead Ave
W. Hempstead, N Y 11552
- Joan W Moore
Gerontology Center
University of California
Riverside 92502
- Vel Moore
Associate Professor
California State College
5151 State College Dr.
Los Angeles 90032
- Wendell A Mordy
Environment and
Resource Center
University of Montana
Missoula 59801
- Barrying H Morrison
Executive Director
YWCA
722 S Oxford
Los Angeles, Calif 90005
- Richard B. Morrison
Assistant Professor
Recreation Education
Northeastern University
Boston, Mass 02215
- Karl F Munson
Program Leader
Recreation Extension
Service
U S Department of
Agriculture
14th & Independence Ave
N W
Washington D C 20250
- Don L. Neer
Executive Director
California Parks and
Recreation Society
434 Del Webb Center
Fresno, Calif 93721
- Thelmore Nichols
Chairman
Office of Volunteers
American Red Cross
47 66th Pl
Long Beach, Calif 90803
- Erika Pfeufer
462 S Marengo
Pasadena, Calif. 91106
- Stephen Phillips
Institute of Design
Illinois Institute of
Technology
3300 S Federal St
Chicago 60616
- William M Rasmussen
General Manager
North Bakersfield
Recreation and Park
District
405 Galaxy Ave.
Bakersfield, Calif 93308
- Albert Regimbal
Le Centre de la Culture
Francais
30 Elgin N
Sudbury, Ontario, Canada
- Grace D. Reynolds
Associate Executive
YMCA of Southwest
Washington
Longview, Wash. 98632

Irvine W Reynolds
President
Copley International
Corporation
7776 Ivarhoe Ave
La Jolla, Calif 92037

Thomas H Ripley
Director
Division of Forestry
Fisheries and Wildlife
Development
Norris, Tenn 37828

Duane Robinson
Social Work Education
George Williams College
Chicago, Ill. 60615

Pete Rombold
Lecturer
Sacramento State College
6000 Jay St
Sacramento, Calif 95819

A A "Sonny" Rooker
Director
International Sports and
Recreation
University of Texas
Austin, Texas 78712

"Bonny" Russell
Chairman
California Commission
of Aging
147 Patricia Dr
Atherton, Calif. 94005

Herman D Ruth
H D Ruth and Associates
2150 Dwight Way
Berkeley, Calif 94704

Lola Sadlo
Professor
Recreation Education
San Fernando Valley
State College
18111 Nordhoff
Northridge, Calif 91324

Allen V Sapora
Head
Department of Recreation
and Park Administration
University of Illinois
104 Huff Gym
Champaign, Ill 61802

Ben N. Scott
Secretary-Treasurer
Retail Clerks #905
California Board of
Community Colleges
1337 W 17th St
San Pedro 90732

Mark Shuman
Psychiatric Center
6310 Alvarado Ct
San Diego, Calif 92120

Max Shirley
Chairman
Department of Recreation
Education
University of Northern
Colorado
Greeley 80631

Charles W Skoen, Jr
Executive Director
California Community
on Aging
1108 14th St.
Sacramento 95814

Theodore G. Smith
Alaska Division of Lands
323 E 4th Ave
Anchorage 99501

Edward Stainbrook, M D
University of Southern
California
School of Medicine
2025 Zonal Ave
Los Angeles 90033

Edwin J. Staley
Executive Director
Recreation and Youth
Services Planning
Council
2140 W. Olympic Blvd.
Los Angeles, Calif 90006

Charles R Stapleton
Lampman and Associates
300 Pomona Mall W.
Pomona, Calif. 91766

Cherry Stockton
6819 Fortuna Rd
Goleto, Calif. 93017

E. H. Storey
Dean
Pennsylvania State
University
276 Recreation Bldg
University Park 16802

Jack Stumpf
Professor of Social Work
San Diego State College
San Diego, Calif. 92115

Radoslav L. Sutnar
Director of Planning
A. C. Martin and
Associates
1900 Union Bank Square
Los Angeles, Calif. 90069

Mrs. Harry M. Templeton
President
Regional Planning
Association of Southern
California
2711 Forrester Dr.
Los Angeles 90064

Allan D. Toedter
Chief
Bureau of Rehabilitation
and Education
Department of Mental
Hygiene
744 P. St.
Sacramento, Calif. 95814

Lucille H. Verhulst
Syracuse University
820 Comstock Ave
Syracuse, N. Y. 13210

Dennis A. Vinton
Coordinator
Project Man's
Environment
American Association for
Health, Physical
Education, and
Recreation
201 16th St., N.W.
Washington, D.C. 20036

Dorothy Wagner
Kaiser Hospital
1924 N. Van Ness Ave.
Los Angeles, Calif. 90028

Ron Warnock
Assistant Director
Physical Education
Miami-Dade Jr. College
North
11380 N.W. 27th Ave
Miami, Fla. 33167

Ralph C. Wilson
Recreation Specialist
Soil Conservation Service
U.S. Department of
Agriculture
Washington, D.C. 20251

R. I. Wolfe
Department of Geography
York University
Toronto 436, Ontario,
Canada

John S. Ziegler
3300 S. Federal St
Chicago, Ill. 60616



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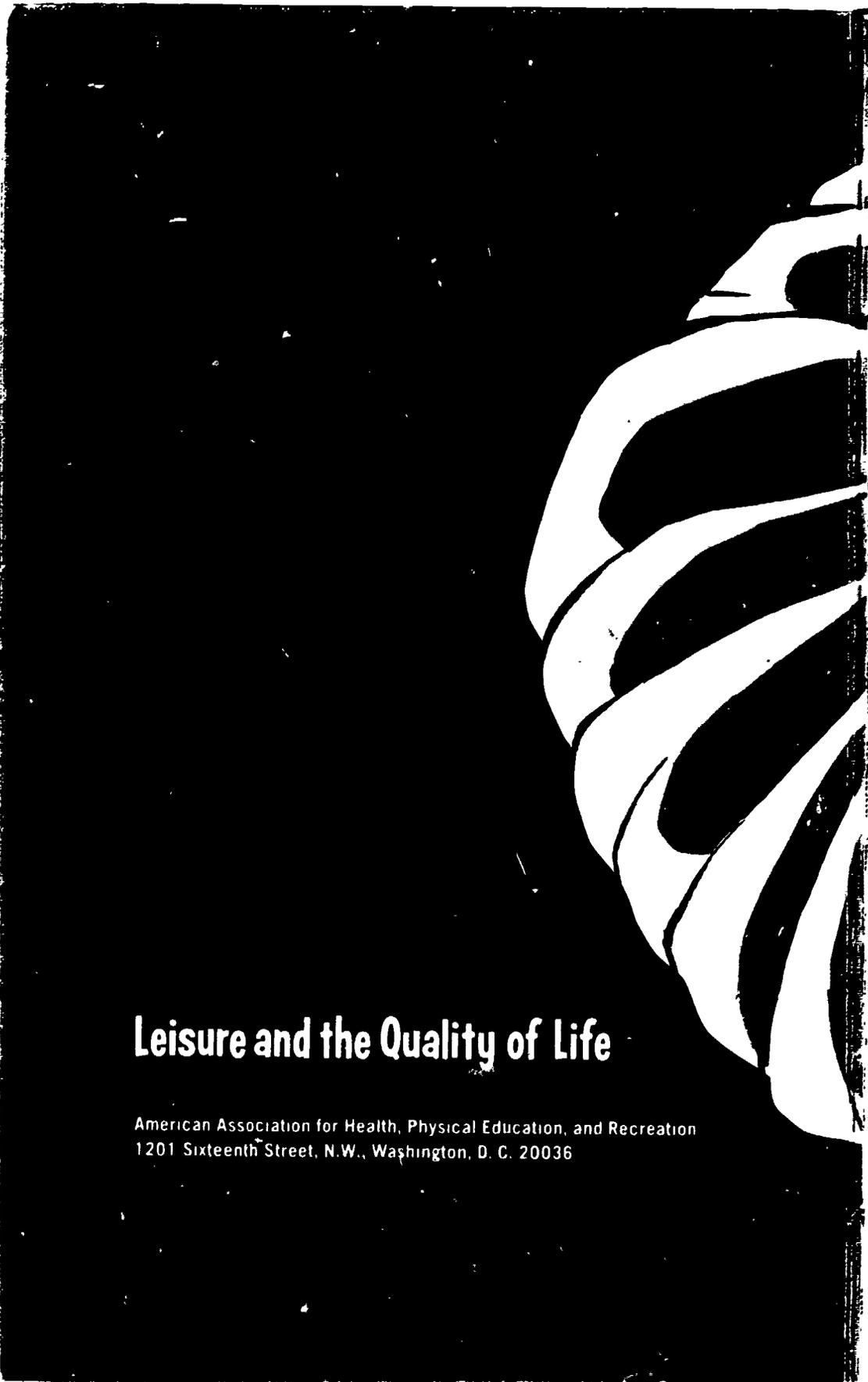
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Leisure and the Quality of Life

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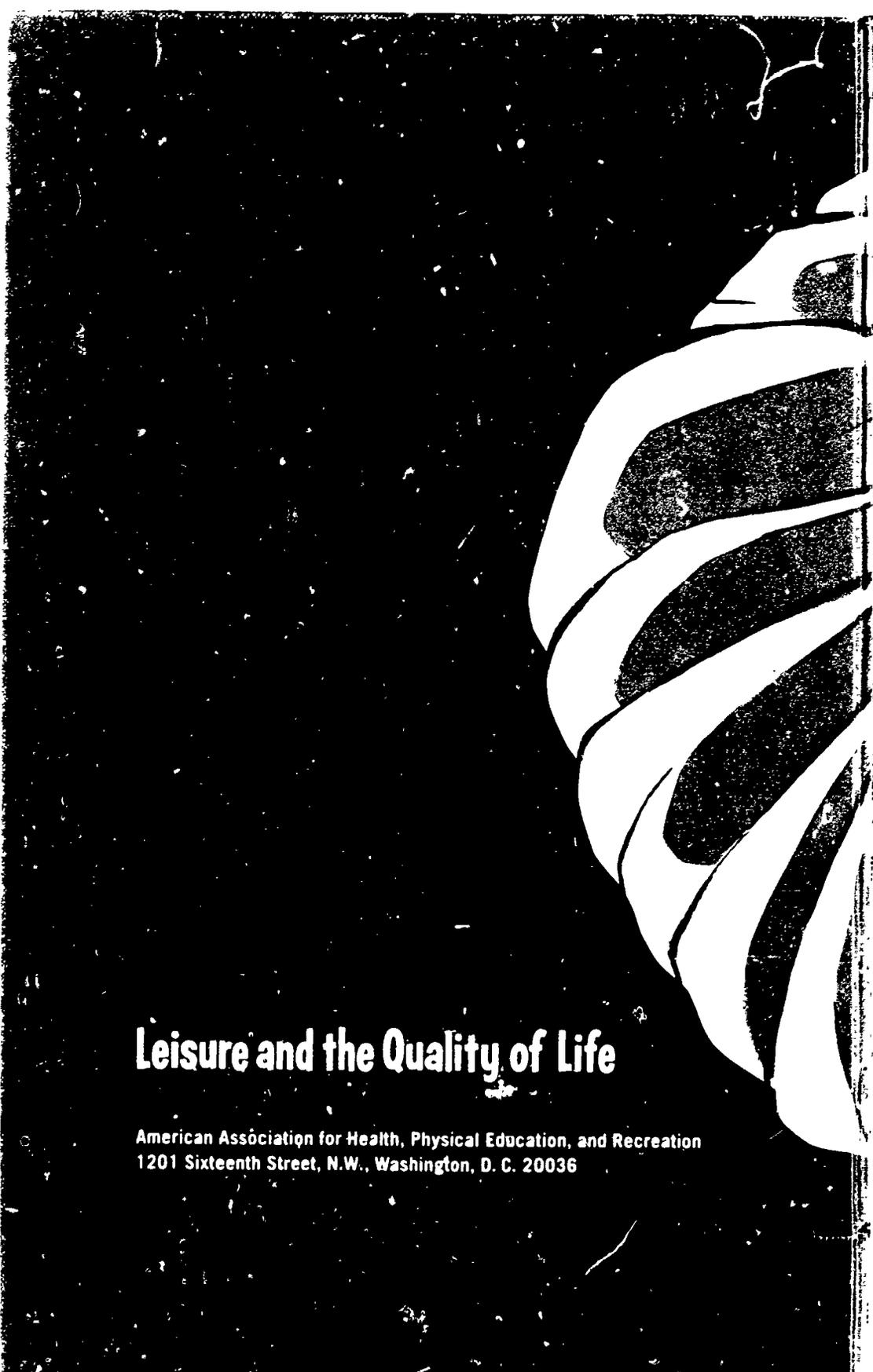
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