

Connecting to Our Radical Roots

Manuscript for presentation at BCRPA ,2000 by Susan Markham-Starr

Introduction

Thank you to the organizers, particularly Mike Cleland, for inviting me to this conference - and I have now forgiven Mike for the reference in the brochure to my “long...background” - I have decided to take it as a complement - I may still work on a plan to get him. But, I have noticed that phrase “long” starting to be used when describing my career - and this year we hired three young faculty members in our School who were born in the year that I started university. That leads one to think that it might be time to start exploring those “freedom 55” options.

Your program notes that my topic is “a presentation of some of the radical roots of recreation and parks in Canada and British Columbia - followed by a discussion of how we will be known in the future. How will future leaders in the field view our contributions?” And that is exactly what I am going to try to do.

I have two objectives for us in the next 70 or so minutes:

- firstly, I want to present you with some information about some folks who contributed substantially to the development of our field of leisure services, recreation, parks, playgrounds - in BC, Canada and further afield; and
- secondly, I want to have you think about your individual contributions to the field.

If we all leave this room knowing a bit more about our past leaders, about our present leaders, about our future leaders and about yourself, I will be pleased with the session.

About Those “Radical Roots”

When I created the title for this session, I thought that I was being rather clever in the reference to our “radical roots” - having in my mind a particular definition of the word “radical”. Only after the title appeared in print did I venture to my trusty old dictionary to check some meanings about what the word “radical” means...here’s what I found:

- going to the roots, fundamental
- advocating or favouring fundamental changes in the social and economic structure

So...going with the first definition, the very nature of roots is that they are radical.

However, I am going to focus on the second definition - and look at recreation and parks as a way to advocate for fundamental changes in the social (and too some degree) economic structure. And I want to ask some questions:

- what have we done that is radical?
- why have we done it?
- who benefits from our radicalness?
- who is disadvantaged by this radicalness?

When we speak of recreation and parks in the context of being “radical” we are often speaking of the political roots of our field and the search for power in which we have engaged. And I would bet that some of you are squirming right now and trying to convince yourselves that we in recreation and parks don’t do politics and don’t want power.....well, we do and we do.

Power

Twenty years ago I was impressed by a model from organizational theory that was contained in Edginton and Williams 1978 book, *Productive Management of Leisure Service*

Organizations: A Behavioral Approach. The essence of this model was that organizations operate in physical, social, economic, and political environments.

The notion that the political environment affects leisure organizations was not new to me at that point - but the notion of admitting that that happened and trying to use the political environment was new to me. But as I delved more into the history of recreation and leisure, I began to appreciate that we are a political field and that it is not a one-way street with the political environment impacting upon leisure, it goes both ways. And it is that reverse direction that I want to explore for a bit:

- it is the idea that leisure can drive the social agenda
- that leisure is political at both the personal and organizational levels
- that we engage in politics for leisure - whenever we act as advocates
- that we engage in politics for leisure research - one of CALS duties
- that we as teachers engage in power relationships with our students
- that we as researchers are political as we carry out our research and engage in power relationships with our “subjects”
- that we engage in politics as leisure when we join groups such as Friends of the Earth, Greenpeace, Canadian Parks and Wilderness Society.

But back to my topic - my task is Connecting With Our Radical Roots - and my definition is that being radical involves being part of the political environment.

Being Political and Being Radical

This business of being political is not new to us. My first involvement (in that long background) in leisure history was an investigation of the development of the Halifax Common - 1749 to 1979. One of the most memorable ditties that I carry in my memory jumped out at me from a book in the Dalhousie University Law Library (not know as the site of little ditties) - but here it is... from early 18th century Britain when the Enclosure Acts were being enacted:

They clap in gaol the man or woman
Who steals the goose from off the common
But let the bigger knave go loose
Who steals the common from the goose

These enclosure acts closed off public access to the common lands - part of whose purpose was to provide places for “air and exercise.” Opposition to enclosure was a political act and one of the beginning roots of the movement to provide parks and open spaces for “air and exercise” - we were political three centuries ago.

Some of you may be wondering why my title Connecting With Our Radical Roots sounds familiar - well - almost 20 years ago Tom Goodale and Peter Witt published the first edition of *Recreation and Leisure: Issues in an Era of Change*, a book whose primary purpose was/is to challenge the reader about various issues. One of the chapters that had the most impact upon me is the one written by Mary Duncan titled “Back to Our Radical Roots.” She begins the chapter as follows:

The most dangerous woman in America, a civil rights-newspaper columnist, a man who started a playground at his own expense, a publicist who exposed filthy tenement conditions and advocates of socialism and leftist politics are frequently cited as being the founders or cornerstones of the park and recreation movement. (p. 287)

She goes on to list the advocacy activities of Jane Addams, Frederick Law Olmsted, Joseph Lee, Jacob Riis and Luther Gulick and describe what they did. In her words:

In many ways these were the radical counterparts of Eldridge Cleaver, Jane Fonda [the 1970's incarnation of that Jane Fonda], Caesar Chavez, Gloria Steinem and Ralph Nader. They continually fought city hall, organized labor strikes, marched in the streets, gave public speeches, and wrote award winning articles deploring the living conditions of the poor. The issues and problems they faced were well defined: slavery, the aftermath of the Civil War, thousands of new immigrants, slums, child labor, disease, the suffrage movement, World War I, and a rapidly industrializing nation. America was striving to develop its abundant natural resources and also enjoying a booming economy. The work ethic and free enterprise system flourished, thus creating a paradox of strong economic growth at the expense of human suffering and exploitation. [p. 287]

Some of those issues are still with us today - you can find them on the streets of any of our communities and reported on our various media on any day of the week. She ends by saying that the founders of recreation and parks:

were not meek and mild, easily intimidated or swayed by local politicians. They worked in, around, and with the political system. The political battles they fought gave them the skills needed to establish the park, playground and recreation services we enjoy today.

But they were all Americans - what did we do in Canada?

- Who are our radicals?
- What are our radical roots?
- Who helped drive our political agenda?

The group that I associate most directly with the Canadian social political agenda is the **National Council of Women of Canada**, which was established in 1893, as an umbrella organization for a collection of groups advocating social reform. Among the wide variety of goals that the Council has pursued over the past 107 years have been goals related to recreation, conservation, health, civic beautification and town planning - all issues that are associated with various aspects of leisure.

The Council's involvement in national leisure issues began in 1901 when it became a national advocate promoting vacation schools and supervised playgrounds. The motion that led the National Council of Women into its lengthy commitment to recreation was the following one which supported the playground movement and committed the Council to establishing playgrounds:

whereas the agitation for Vacation Schools and Playgrounds where children may find organized recreation having become so wide-spread that it is now known as the Playground Movement, and whereas the establishment of such... Playgrounds is acknowledged by educators and philanthropists to be desired in every community, and whereas the necessity for such...playgrounds to improve the condition of children in the cities of Canada is obvious, therefore be it resolved that this National Council of Women...declare themselves in favour of the establishment of Vacation Schools and Playgrounds, and pledge themselves to do all in their power to promote their organization.

They called it "agitation" - but it was political action, it drove the social agenda - it got results.

Our social reform tradition has many examples of such feisty social reformers working to drive the social agenda and trying to achieve change. I want to tell you more about one of them - Mabel Peters.

The recently published *Dictionary of Canadian Biography* entry for **Mabel Peters** reads as follows:

Peters, Mabel Phoebe, hotel proprietor and social reformer; born 12 June 1861, Saint John, N.B., daughter of Alexander Nevers Peters and Martha Hamm Lewis Peters; died 30 August 1914 in Boston, Mass.; buried 4 September 1914 in Saint John, N.B.

Mabel Peters, best known as a zealous campaigner at the local, national and international scene for supervised playgrounds for children, may be called the "Mother of the Canadian Playground Movement."

Her family were loyalists from New York who contributed substantially to the business and political life of New Brunswick. Her education and early years are scantily documented and much of her early adult life appears to have been spent helping operate her father's hotel in Saint John, N.B. While the thread between helping run a hotel and being a zealous advocate of various social causes may seem slim, her family background provides a glimpse of a strong willed reformer.

Her mother, Martha Hamm Lewis Peters, was the first woman to be admitted to and complete teacher training at the New Brunswick Normal School, although it required an order in council by the Executive Council of the province to permit her admission. She taught for six years until marrying Alexander Nevers, a Saint John newspaper manager turned retail grocer who later became a hotel proprietor. From such educated, entrepreneurial, middle class roots came many social reformers such as Miss Peters.

Following their mother's death in 1892, Mabel and her older sister Evelyn, took over proprietorship of the hotel from their aging father. After his death in 1901 they managed the hotel for two more years. One older sister, Mrs Clara Arthurs, herself a teacher before marrying, was a leader in the development of playgrounds in Detroit, Michigan.

While the sisters lived far apart there were frequent visits by all of them to and from Detroit and Saint John. This travel provided Mabel with the opportunity to receive ideas from elsewhere, ideas which she subsequently used in her pursuit of social reforms.

Mabel's influence at the national level began in 1901 when she prepared the paper promoting vacation schools and playgrounds which was read at the previously mentioned annual meeting of the National Council of Women of Canada. The paper was read by her sister, Mrs Arthurs, who also moved the resolution that ". . . the National Council of Women of Canada declare themselves in favour of the establishment of Vacation Schools and Playgrounds and pledge themselves to do all in their power to promote their organization." Although Mrs Arthurs resided in Detroit, she made frequent visits to Saint John, hosted Mabel and her sisters in Detroit, and provided Miss Peters with much information about the Detroit playgrounds. Thus, while Mabel Peters was the visible, vocal advocate for playgrounds, her sister provided backup information and support.

Mabel Peters social reform work was not limited to the causes of children and playgrounds. She sat on the Board of Governors of the Home for Aged Women and was a member of the S.P.C.A. as well as being a key member of the Saint John Women's Enfranchisement Association These were all suitable occupations for a spinster with adequate financial resources.

The playground work which she initiated at the National Council of Women's meeting in 1901 gained momentum at the Council's national meeting in 1902 where the Council formed the Standing Committee on Supervised Playgrounds and Vacation Schools and subsequently made her its Convenor. Playgrounds were seen by Miss Peters and her colleagues as a way to "overcome the evils of enforced idleness," by providing children with opportunities of "rational

activity and healthy play." These thoughts were classic examples of the social reformers' agenda of uplifting pursuits - a social and political agenda.

For the next twelve years she continued in that position, reporting annually to the Council of the triumphs and setbacks in the campaign to educate public opinion about playgrounds and to enlist the support of civic authorities to establish and operate playgrounds.

While the triumphs across the country were many, on the home front in Saint John there were several setbacks as this city was slow to warm to the idea of the need for supervised playgrounds for children. It was not until 1906 that the first playground was established in Saint John, with Mabel Peters leading the way as Convenor of Playgrounds for the local Council of Women. Hers was not a hands-off approach to running the Saint John playground as exemplified by the activities on opening day in 1906. She was at the playground site early, pressing people into service, and having her sisters bring flowers into the city from their summer home. Six weeks later, she presided over the closing ceremony and had Mrs Arthurs join her as part of the platform party. For two months prior to the playground's opening she had supplied one of the local newspapers with articles extolling the benefits of playgrounds including examples from Detroit and other major cities; and had worked in fund raising and gathering contributions of goods from local merchants.

She continued to work toward making Saint John's playgrounds a civic responsibility for several years, but she was not always patient in her approach. For example, in 1908, when the city fathers waffled over funding playgrounds, she threatened to withdraw her involvement, stating that "if the City of St. John did not think it worthwhile to support this undertaking at the end of this, the third year, she, personally, would refuse to devote her energies to the furtherance of a work which it was the duty of the city to carry on, . . ." Even though they did not contribute funding, she continued her work.

By 1912 she had advanced the playgrounds movement in Saint John to the next stage of development where a broadly based Playgrounds Association was formed, with herself, Mabel Peters, as its first President and with three playgrounds operating. She travelled widely through Canada and the United States, speaking both to those committed to the playground movement and those not yet committed. Her travels in the United States including visits to Washington, DC and New York brought her in contact with Jane Addams, a key social activist in Chicago, "the most dangerous woman in America," and put her in contact with the members of the Playgrounds Association of America of which she was an early member and member of the National Council in 1907 and 1908. In 1908 she was made one of the Honorary Vice-Presidents of that association's congress in New York City.

One of her ambitions was to form a Canadian association similar in mandate to the Playgrounds Association of America, but focusing on the Canadian situation. In 1913 she reported to the National Council of Women that there was strong support for the proposed National Canadian Playgrounds Association. However, even though there was strong support, when she died, the idea also died.

Her legacy of playgrounds for children lives on in every Canadian city, even though her name has not been associated with any of them. In 1920 the National Council of Women called upon all cities with two or more playgrounds to name one of them "The Mabel Peters Playground" in commemoration of her work. No city has done that.

While I suspect that many of the Canadians here have not heard of Mabel Peters - many of you have heard of **Charlotte Whitton** - and probably in her role as Mayor of Ottawa several decades ago. But she got her start in politics as the executive director of the **Canadian Council**

on Child Welfare - the organization that now calls itself the Canadian Council on Social Development. That organization worked on some key recreation issues in the 1920's and 1930's.

The Council's efforts to promote recreation matters began in the 1920's through its Education and Recreation Section. The Section's 1925 progress report which related its belief in the right to play, its beliefs that play leads to physical, mental, moral and social fitness (what we in 2000 call well-being) and contained 25 recommendations including one promoting the establishment of an organization similar to the Playground and Recreation Association of America. This was the first documentation of what would be a ten year quest to position the Council in a leadership role concerning national recreation services in Canada. By the 1930's, notwithstanding the setbacks in the efforts to establish a national organization for recreation, the Council continued in its work to raise the profile of recreation in Canada. By now, of course, Canada was in the grips of the Depression, with the unemployed, particularly unemployed men, being viewed as a major social problem in many communities. In 1932, the Council funded a project and a speaker to talk to interested groups across the country about providing recreation services for the unemployed. The Council's offer of its services was met with mixed reactions. Their spokesman, William Bowie, a playgrounds supervisor from Montreal was certainly not welcomed with open arms by local officials, many of whom felt that they did not have a problem, or if they did they could solve it and he could not tell them anything new, or if there was anything new, they could not afford the solution. Does this sound familiar?? The final report from Bowie's trip points out some interesting contrasts between those cities which did not think that the issue was relevant when they were originally contacted and the events and discussion at the meeting that Bowie had in the city – a classic different view of the world held by politicians, staff and citizens.

The Council's promotion of recreation moved into a higher gear in 1933 coincident with the desperate unemployment situation that led the federal government to take measures such as relief camps for unemployed men. While there was still no national organization for recreation, the Council, in partnership with the National Council on Education, hired a staff person to initiate contacts with national and provincial organizations and to provide assistance to local groups through a series of bulletins which he wrote. The distribution network for these bulletins included at least 600 names - a substantial act of advocacy for the Council's 1930's version of activism.

Among the Council's efforts to promote recreation services at the local level was to investigate the recreation programs and facilities in the federal Relief Camps for unemployed men. Described by some as "slave camps" with an underlying motive to make men fit for war, should it ever come (Burton, 1991, p. 179), the relief camps were woefully lacking in recreation opportunities. The Council's efforts then focused on finding local groups such as the Kiwanis Club to supply playing cards, games and books to the Department of National Defence run relief camps. In this fashion, the Council continued to promote, but not provide, recreation services.

In the heart of the depression, with exceedingly limited funding the Council's organized, concerted involvement in national recreation began to decline. The Council's initiatives appear to have been eclipsed by those emanating from others, including Ian Eisenhardt and the B.C. Pro-Rec organization.

The work of the Pro-Rec, the **British Columbia Provincial Recreation Programme**, with its dynamic proponent, **Ian Eisenhardt**, began in 1934. As the Council on Child Welfare's efforts were declining, the Pro-Rec efforts were increasing with strong political and financial support within British Columbia. [mention Bim Schrodt]

While Eisenhardt was in charge of the Pro-Rec programme, he was also working on the national front as a consultant to the Youth Employment Committee of the National Employment Commission [Purvis Commission to Investigate the Needs of the Unemployed]. In September 1936 he met with representatives of the Y.E.C. to discuss B.C.'s scheme, to help develop recommendations regarding physical training schemes for the unemployed, and to promote the idea of federal funding for provincial projects such as Pro-Rec. His ideas were subsequently included as part of the thinking of the Commission as it attempted to provide programs to make unemployed young people fit for work. The most well documented program is that part of the Dominion-Provincial Youth Training Program which funded the training of physical recreation leaders in British Columbia, Alberta, Saskatchewan, Manitoba and New Brunswick by 1940. Also included in the program were projects to provide physical recreation opportunities in training camps for forestry, mining, agriculture, and various occupations. The overall aim of the program was to provide training to unemployed young people.

Eisenhardt's first appearance on the national recreation scene was certainly not his last. The influence of the B.C. Pro-Rec movement spread eastward as Alberta developed a recreation leadership training program using B.C. staff who were on loan from Pro-Rec. Saskatchewan and Manitoba soon also developed programs based on this model. His speeches and articles were cited in numerous publications. And finally, as the National Physical Fitness Act was proclaimed and its attendant organization, the National Council on Physical Fitness was developed, Eisenhardt, now Major Ian Eisenhardt, was hired as National Director of Physical Fitness in 1944. Eisenhardt's contributions were firmly based on the principle of recreation for well-being and recreation making people fit for work - work in recreation leadership and work in other fields.

As a side note - Ian Eisenhardt is still alive and living in Montreal. Last year, at age 92 he was appointed a Member of the Order of Canada for his work 65 years earlier. I would like to read you some excerpts from a speech given by Bruce Kidd at a conference on human rights two years ago wherein he details the contributions of a true radical in our field:

Although I [Bruce] only met him for the first time several weeks ago, Jan Eisenhardt has long been one of my heroes. Long before the Universal Declaration [on Human Rights], he worked assiduously to provide sports and recreation to all people as a matter of basic right. During the early years of the Depression, as director of parks in Vancouver, he restored a sense of hope to thousands of homeless men and women who rode the rods to that city, by providing havens and sports programs for them in public parks. That accomplishment led to his appointment as the founding director of a provincial program, BC Pro-Rec, the most creative, accessible and female friendly recreation program in Canadian history. BC Pro-Rec set up free recreation centres wherever there was interest, and trained local leaders to conduct a wide range of programs in them, not just sports. Women constituted the majority of leaders and participants. B[ritish] C[olumbia]'s example was soon followed in several other Canadian provinces and it provided the inspiration for the first federal legislation in the field, the National Physical Fitness Act of 1943. Eisenhardt was the obvious choice to be its first director. His name was a household word. He became the eloquent champion of those who hoped that the national fitness program would soon complement a national health insurance program, and that there would be universal access to many other long-denied developmental

opportunities. When the federal government dashed those hopes [following World War II], shelving health insurance and cutting back on many other social programs, including physical fitness, Eisenhardt took up a job at the United Nations. Among other projects, he worked with Eleanor Roosevelt to include parks and recreation centres in the plans for post-war reconstruction. He was at the UN when the Universal Declaration was proclaimed [in 1948]. Later he returned to Canada, working to advance aboriginal sports for the Department of Indian Affairs. But these activities, and his forthrightness in speaking out against his own government's shortcomings, made him enemies and he became the subject of a security investigation. In 1952, he was fired as a security risk, kept under police surveillance, and blacklisted with other employers. Despite repeated efforts, he was never told what the charges were against him. Though at the peak of his career, he never worked in sports and recreation again. Today Eisenhardt is 92. Three years ago, after a film documentary on McCarthyism in Canada and several newspaper accounts detailing his mistreatment, he wrote the federal government, asking for an apology and compensation. But the case seems buried in the bureaucracy. It's been very difficult to prove, because his RCMP (national police) files were destroyed in 1991. There are references to these files in other correspondence which his supporters have unearthed and one of them, in the Civil Service Commission of Canada's records, corroborates that Eisenhardt was not to be employed without consultation with the RCMP. But still the federal government is reluctant to move. The only ones who seem to be at all interested are colleagues in Sport Canada, to whom I recently referred his case. I am hopeful that they, and events such as this, will help put it high on the government's agenda, and contribute to a fair settlement. During this anniversary year, as we renew our commitment to human rights, it is fitting that we honour those who have made significant contributions to their realization. One of these is Jan Eisenhardt.

[email from Bruce]

One of the things that I find interesting is the use of the name "Jan" in the early years of his career in Canada and the use of "Jan" today. Whatever the name, he is one of our radical pioneers, attempting to achieve change.

But what about the "parks" - the land based side of our leisure field My favourite organization that attempted to drive the political agenda was **the Canadian National Parks Association**. The Association was formed at the 1923 Annual Meeting of the Alpine Club of Canada and its objectives included ones that dealt with preservation of national parks and their natural beauties. But my favourite objective was the one that stated that they were in the business of "the spreading of propaganda" I think that their original idea was to spread propaganda "with the object of attracting people" to the parks. But the organization evolved into one that attempted to spread propaganda that would affect the political agenda on matters such as leisure, recreation, physical activity, conservation, and the multiple use of resources - as issues evolved, so did the organizations mandate [1930 National Parks Act]. They did not publicly admit their political activity and even attempted to proclaim to the world via their letterhead that they were "a non political organization" - yeah right!! However, they engaged in all sorts of political activities such wonderful letter writing campaigns that could give today's pressure groups a few lessons,

lobbying, bulletins sent out to a wide variety of other social groups, newspapers, politicians - of course they were political.

The Association's internal political structure included both the periodically elected executive and the long serving Executive Secretary, W.J.Selby Walker. Walker, a realtor by trade, and a committed environmentalist in his volunteer activities, served as Executive Secretary from 1927 until his death in 1952. For much of this time, the Association was essentially a one-person volunteer operation. Walker did most of its correspondence to supporters and opponents of the Association. He lobbied appropriate government departments. He produced all of its publications including a newsletter and bulletin service. I have found copies of about 150 issues over 25 years. They were produced sporadically, have inconsistent numbering and often have no dates - typical of a one-person volunteer operation - but they are a splendid resource to give us a picture of the times.

His intense commitment to the mandate of the Association as explained by his daughter was that "he did it because he felt it was terribly, terribly necessary". When he died, the Association disintegrated.

One of the CNPA's founding members and its first executive secretary was Arthur O. Wheeler of Sidney, BC. Irascible in nature and passionately committed to the preservation of the mountains, A. O. Wheeler worked for much of the first half of the century to protect his mountains from exploitation. No one stood on the fence in their feelings about him - and he was impeccably clear in his beliefs. My favourite quote is from the greetings that he sent to the Alpine Club of Canada in 1944:

never give in...*never, never, never* - in nothing, great or small, large or petty - never give in except to convictions of honour and good sense. (Fraser 1978, 156)

Another noteworthy British Columbian who worked to change the traditional perceptions of women's roles was **Phyllis Munday**. Phyllis James Munday's mountaineering exploits included not just herself, but her husband and her child. She and her husband Don were described as "the premier husband-and-wife mountaineering team in the world. In Don's words, "She and I formed a climbing unit something more than the sum of our worth apart"(Smith 1989: 163). Their child Edith went on her first climb at the age of 11 weeks in a 1920's version of a snuggly. Her carrying apparatus is described as follows: "At first Don carried Edith in a hammock across his shoulders, so that he could support her head with his arm. When she got bigger he made a papoose-style canvas carrier, with a hood and mosquito netting." (Smith 1989: 168). Phyllis' climbing career lasted well into her 60's. She is credited with about 100 ascents "a third of which were first ascents and many of which were first female ascents" (Reichwein 1995: 49). Mt. Munday in the Coast Mountains of British Columbia is named after Phyllis and Don. Her contributions are legion and include not just mountains discovered and climbed, but also attitudes about mountaineering and the inclusion of all members of the family in mountaineering.

In the summer of 1998, Canada Post included Phyllis Munday in a set of four stamps honouring "Legendary Canadians." In the words of Canada Post:

Phyllis Munday (1894-1990)

When Canadian mountaineers think of their heroes, Phyl Munday is bound to be among them. Scientist, cartographer, naturalist, athlete, humanitarian and adventurer, Munday spent her life climbing B.C.'s remote Coast Mountains. In her climbing career she scaled some 100 peaks, nearly a third of which were first ascents, and many being first ascents for a woman. In 1924 Phyllis Munday with her colleague Annette Buck became the first women to reach the summit of

Mount Robson - the highest peak in the Canadian Rocky Mountains. Humorous, generous and caring, Munday was granted the Order of Canada in 1973 for her pioneering efforts, and for her dedicated service to the Girl Guides, St. John Ambulance and the Alpine Club of Canada.

Last February when I presented some of the information about Phyllis Munday at Red Deer College, a woman in the audience came up to me afterward and said “I used to go to Girl Guide meetings at Phyllis Munday’s house in Vancouver.” And last Sunday I told a young colleague currently working for the B.C. Girl Guides about her and she said oh yes, we have a scholarship named after her.” My mental image of Phyllis Munday is of a radical dressed in a Girl Guide uniform.

The list of contributors to Connecting to Our Radical Roots could keep us here for the next several hours. I have mentioned

- the National Council of Women and Mabel Peters,
- the Canadian Council on Child Welfare and Charlotte Whitton,
- the B.C. Pro-Rec programme and Jan Eisenhardt,
- the Canadian National Parks Association and Selby Walker, Arthur O. Wheeler and Phyllis Munday.

I haven’t mentioned

- Henrietta Tuzo Wilson (president of both the National Council of Women and the Canadian National Parks Association),
- Arthur Lamb (one of the founders of C.A.H.P.E.R.D., the first national organization to represent the interests of recreation professionals)
- John Farina (social worker and academic),
- Elsie McFarland (public servant, professor and advocate),
- the front-line social workers,
- the playgrounds staff,
- the national parks staff
- and on and on and on
- and probably even Paul Martin - the first one - the one who was the Federal Minister of Health and Welfare in the late 1940’s and apparently worked quite passionately within the political system to advance social causes.

There were and are many, many leaders in recreation and parks who were and are radicals, trying to change things because like Selby Walker they believe that it is “terribly, terribly necessary.” And whose motto, like that of A. O. Wheeler is “never, never, never give in.”

Your Individual Contributions to the Field

Remember that my topic is “a presentation of some of the radical roots of recreation and parks in Canada and British Columbia - followed by a discussion of how we will be known in the future. How will future leaders in the field view our contributions?”

So..... now is the second part – here is the test.....

Format:

On your own – then sharing

Questions:

1. Of what are you most proud?

2. What have you done that is radical?
3. What did you change?
4. What do you want to change?
5. How do you want to be remembered?
6. Should we even ask this question? Is it selfish?