

diens français des États-Unis, ils sont devenus des Franco-Américains pour devenir des Américains d'origine canadienne-française. Ces différentes dénominations révèlent en fait le long processus d'acculturation dont ils furent victimes.

Avec ce livre, résultat de 30 années de recherche, Roby nous offre de précieux enseignements, non seulement sur l'itinéraire des Franco-Américains, mais aussi sur les phases qui jalonnent le processus identitaire et sur les tensions qui marquent l'intégration de tous les groupes d'immigrants à la société anglo-protestante américaine.

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Shirley Tillotson — *The Public at Play: Gender and the Politics of Recreation in Post-War Ontario*. Toronto: University of Toronto Press, 2000. Pp viii, 235.

Recreation has been a neglected component of Canadian welfare state policies in the years after the Second World War. Yet recreation formed an integral part of efforts to improve the health and welfare of Canadian citizens. In *The Public at Play*, Shirley Tillotson examines the political significance of Ontario's government-funded recreation programme from 1945 to 1961. In response to the *National Physical Fitness Act* of 1943, the Ontario government developed adult education and physical fitness programmes that eventually united to form the Department of Education's Community Programmes Branch (CPB). The CPB had a mandate to work with municipalities across the province, funding local recreation directors who, through municipal recreation committees, would encourage public recreation for all people without discrimination by age, gender, or class. To be as inclusive as possible, public recreation was deliberately defined broadly as cultural, physical, social, and educational activities.

Local interest in recreation definitely existed. Between 1945 and 1948, over 100 Ontario cities, towns, and villages set up public recreation programmes. By 1957 that number had almost tripled. Nonetheless, the democratic ideals of the public recreation movement could not transcend political and social hierarchies at either the provincial or the municipal level. In studying the interplay between provincial agencies and community action, Tillotson concentrates on assessing reasons for the decline and failure of the public recreation movement during the 1950s.

As Tillotson states in the introduction, the book was supposed to be about gender, leisure, and the welfare state, but it also turned into an analysis of liberal democracy. Competing views within the public recreation movement reflected the debate over democratic values in postwar Canadian society. The new recreation theory emphasized enjoyment as a human right, a citizen's entitlement that was important for community welfare. With a focus on the individual, it sought to serve all by maximizing conditions for choice in leisure activities. This populist hedonism coexisted with an older recreation ideology based on the settlement house and the moral reform tradition. With a focus on cultural improvement, the older tradition sought to foster citizens worthy of democracy. While it might carry the negative welfare con-

notations of reform imposed on those deemed a threat to society, it equally drew upon theories of participatory democracy that emphasized the values required of all citizens and promoted associational life as a means to power in a liberal democratic state. Tillotson identifies this complex spectrum of ideas within the recreation movement in the 1950s, but deals most effectively with the conflict between liberal egalitarian approaches and a more elitist, hierarchical form of leadership. She gives less attention to how the newer emphasis on shared enjoyment related to the continuing concern for good citizenship in shaping recreation programmes in the 1950s.

While Tillotson does not ignore class divisions, she is primarily interested in issues of gender. She probes why the public recreation movement failed to deliver the liberal ideal of equal opportunity for women and girls with men and boys. In part because of the nature of her sources, she develops most fully the subordination of women within the leadership of the movement. She states that “both the spirit of this new liberalism about gender and work and its unwitting subversion were apparent in the making of public recreation director into a man’s job” (p. 60). In spite of many women having relevant training, only an exceptional few filled the position of public recreation director. In 1949 only 2 of 56 public recreation directors were women, and 15 years later there were 4 among a total of 86. Drawing upon the insights of Nancy Cott, Tillotson explains that in the post-suffrage era, when women supposedly had achieved a sex-neutral personhood, professional women expected to compete with men as individuals in contests of merit. Through the professionalization of the position of public recreation director, however, the state contributed to the masculinization of an occupation that previously had been more open to women, albeit on a gender-segregated basis. To carry out their duties successfully, public recreation directors had to be good administrators, to carry authority in negotiating with municipal councils, and to oversee programmes that addressed the needs of both sexes. The continued association of public administration, public authority, and public leadership with masculinity rather than femininity meant that men rather than women were chosen to defend public recreation. Women continued to participate in providing public recreation, but as volunteers performing variations of domestic labour rather than as directors.

The impact of the public recreation movement on community recreation programmes is less clearly developed in the book. Tillotson acknowledges that she has not attempted an empirical study of the recreational activities offered in Ontario municipalities. As she states, “much more research will be needed before an adequately rich empirical picture of the non-commercial leisure pursuits of men and women, boys and girls, can be drawn for Ontario in the 1950s” (p. 159). Hence readers will be disappointed if they come to the book expecting to learn how postwar recreational activities affected daily life or whether there was much change in the type of activities popular with, or considered appropriate for, women, men, girls, and boys. Tillotson concludes that, by the late 1950s, recreation in most municipalities had come to mean mainly activities for young people, mainly physical, and mainly for boys. She examines the fate of a women’s craft group in Simcoe County to illustrate how women’s claims as mothers for their children tended to take priority in municipal budgets over their claims for themselves as individuals. Tillotson’s

main purpose, however, is not to analyse the activities of the public at play but to interpret the significance for gender equality of postwar recreation politics. Influenced by socialist feminism and by Habermas, she closes by noting how the hegemony of the “one public” has now been challenged. At the same time, she stresses the need to recognize that aspirations for an inclusive democracy also had roots in the 1950s.

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K. Steven Vincent and Alison Klairmont-Lingo, eds. — *The Human Tradition in Modern France*. Wilmington, Delaware: Scholarly Resources Press, 2000. Pp. xii, 214.

The editors of this new series have justifiably concluded that the life stories of ordinary people are among the greatest attractions of history for undergraduates. Their approach is a deliberate contrast to highly theoretical discussions or to the use of statistical models of social situations or processes. An impressive gallery of scholars furnishes narratives ranging from the era of the Revolutionary Republican Women (Pauline Léon) to Gérard Blitz and Gilbert Trigano, the founders of Club Med. Despite the valiant effort of Steven Vincent to encapsulate modern French history in a ten-page introduction and despite a highly useful bibliography, this collection, with all its inevitable gaps, cannot possibly replace a textbook. It does provide vivid, compact essays with characters as diverse as the active revolutionary, the actress, and the criminal.

Donald Reid’s subtle discussion of the intellectual odyssey of Régis Debray portrays the dilemma of maintaining “Frenchness”. A would-be guerrilla fighter and companion of Che Guevara, Régis Debray emerged as a respected advisor to François Mitterrand. As an intellectual who broke with the conventional critique of power, Debray championed the centralized Jacobin state and inveighed against American individualism, media culture, and, more jarringly, against multiculturalism and feminism. Debray seems, to borrow Joan Scott’s phrase, to have “only paradoxes to offer”.

Paul Hanson attempts to show the importance of politics for those who lived through full-scale revolution in the 1790s — a Marseille Jacobin, a Bordeaux Sephardic Jew, Pauline Léon, and the ill-fated Lyon Jacobin Joseph Chalier. Hanson pitches these vignettes to a student audience and has no space to communicate his own insights into federalism and the Girondin-Jacobin struggle. Stanley Mellon, in a more felicitous style, but without reference notes, relates the bitter family feud between the pro-Revolutionary dramatist Marie-Joseph Chénier and his ultimately counter-revolutionary brother, the poet André. Both crossed paths with the painter Jacques-Louis David, who appears as one of the most ruthless practitioners of Terror. Only David’s art apparently saved him punishment after Robespierre’s fall.

Mellon’s principals have far more flesh and blood than Steven Vincent’s two late-