

older edges had merged — a few communes aside — into the world of work and family, albeit in somewhat different forms from the work and families of their parents. The younger boomers went through adolescence in a much more uncertain economy and without the spotlight of their elder siblings.... The baby boom had grown up. (pp. 306–307)

The baby boomers may have grown up but, according to Owrarn, they had a lasting impact on contemporary social values expressed, for instance, in the diversity of fashion, mores, and behaviour and the politics of race, gender, and environmentalism in the 1990s.

Surprisingly, I found the first half of *Born at the Right Time*, focusing on the 1950s, to be the most interesting. The last half of the book presents a more conventional overview of the 1960s and, in an effort to cover such a range of behaviour, explanation becomes secondary to description. Some topics received less attention than expected, including social movements for civil rights, women's liberation, sexual orientation, and the anti-war movement. Some events were confusing. For example, discussion of the events in the Political Science, Sociology and Anthropology Department at Simon Fraser University ends with the assertion that "the faculty members of the PSA remained fired" without telling the reader anything else about these firings — how many faculty were fired, when, under what circumstances, and with what long-term consequences (pp. 246–247).

Some of the limitations of *Born at the Right Time* reflect the sources used (or not used) in the study. Owrarn draws heavily on representations and debates in the media and on records left by various student organizations to capture the flavour of the times. Perhaps surprisingly, interviews are rarely used, although these might have added an important dimension to this story of radicalism. Interviews might also tell us something about how the baby boomers experienced the suburbs and the schools that set the context for the events of the 1960s. The generation at the centre of *Born at the Right Time* is strangely silent throughout this study.

Overall, however, this book does accomplish most of what it sets out to do, and it will be of interest to those seeking something more than a nostalgic look at the 1960s. *Born at the Right Time* is written in an accessible style that makes it appropriate for undergraduate and graduate teaching.

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David Cheal — *New Poverty: Families in Postmodern Society*. Westport, Conn.: Greenwood Press, 1996, Pp. xv, 209.

New Poverty presents a blend of theoretical and empirical perspectives. The author tests the relative merit of four theories of modernization as explanatory models for the poverty confronting families, and particularly children. These are the standard modernization theory, critical modernization theory, radical modernization theory,

and postmodernization theory, which are extensively detailed in chapter 1. These theories also form the focus of the last chapter, in which the author cogently utilizes the data marshalled in the corpus of his work to discuss the extent to which each theory explains aspects of the new poverty.

An interesting facet of this study is that both American and Canadian literature as well as data are analyzed to provide further insight into similarities and differences between the two societies. The data sets utilized are the Consumer Expenditure Survey in the United States and the Family Expenditure Survey in Canada, both for the year 1992. David Cheal traces changes in poverty since the end of the previous century to frame the new data within their historical context. This is accomplished mainly with a review of the three pioneer studies carried out in England by Seebohm Rowntree, for 1899 (with 11,560 working-class families), 1936, and 1950 respectively, all in the city of York.

Following the introductory chapters (theory and methods), chapter 4 discusses marital status as it relates to poverty. Throughout this and subsequent chapters, emphasis is placed on the labour force participation of the adult members of the family (as well as their level of remuneration) and on public income transfers or, rather, their inadequacy, particularly for families with three or more children. The effect of the number of children is presented in greater detail in chapter 5. Not only are families with children less well off than childless ones, but large families, even with two parents, are far more likely to be poor than families with one or two children. The question of family size and welfare receipt in both countries is also addressed.

Chapter 6 discusses how the labour market involvement of the adult members of a family, or of the sole adult, relate to the family's chances of being poor. Data on single adults are presented compared with married adults. In view of the labour force participation of men and women, one of the interesting conclusions of this chapter is thus summarized: "wives' contributions to the family economy are less likely to influence the family's risk of poverty than their husbands' contributions" (p. 111). In chapter 7, Cheal continues his discussion with the advice that the married poor be recognized. He presents six types of families, ranging from those least involved in the labour market to those most involved, to illustrate how "In a regime of work intensification, the less work-intensive families are increasingly marginalized" (p. 127).

In chapter 8, entitled "The Economic Life Course", we see that early childhood is the life stage that places individuals at the highest risk of being poor. This chapter also presents additional data from the 1988 Winnipeg Area Study, which shows striking statistics on "mean satisfaction with material conditions" by family type, with sole-parent families at the bottom of the satisfaction scale and the elderly at the top. These latter statistics introduce chapter 9 on "shifting entitlements", which discusses the tilt of social spending towards the elderly, who would be the poorest group in society without government support. In contrast, income transfers and deductions for children represent inequity because they actually only make a tiny dent in child poverty. Large families are particularly marginalized by this system, a form of hypocrisy considering the importance that politicians on both sides of the border seem to attach to "family values".

Cheal places family poverty within broader sociological and historical perspectives than are usually found in texts on family. The data analyses and interpretations are original and allow the readers to discover facets of the problem of family poverty that are rarely discussed. The Canada—U.S. comparison provides a more sophisticated analysis of the effect of transfer payments, for instance, than could be done with a single national data set. The modernization theories are interesting, but the postmodernist approach is somewhat superfluous in the data chapters. This stems more from the limitations of the approach itself than from the author's analytical skills. The ten chapters are not overly long; they are well written and easy to read despite the sophistication of the ideas and the data presented.

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Yvan Lamonde — *Ni avec eux ni sans eux : le Québec et les États-Unis*, Québec, Nuit blanche éditeur, 1996, 121 p.

Les interrelations entre le Québec et les États-Unis ont donné naissance à une pléthore d'études. Mentionnons entre autres les travaux de Bruno Ramirez, d'Yves Roby et de François Weil sur l'histoire des migrations vers la Nouvelle-Angleterre, de Louis-Georges Harvey sur les influences américaines du discours politique des Patriotes, ou ceux de Jacques Cotnam, Jean Morency et Guido Rousseau sur l'imaginaire littéraire. Avec *Ni avec eux ni sans eux : le Québec et les États-Unis*, la perspective d'Yvan Lamonde relève d'une autre nature, tout en se voulant plus englobante. Au lieu d'une monographie des rapports culturels, à l'instar des collectifs dirigés par Claude Savary ou par Gérard Bouchard et Yvan Lamonde, l'auteur propose plutôt « une nouvelle lecture de l'histoire culturelle du Québec ». Une histoire multiséculaire d'une société neuve, aux trois dimensions dynamiques, soit celles de « la continuité des relations avec l'extérieur, la remise en perspective de la place des relations entre le Québec et la France et, en corollaire, l'affirmation d'une hybridation plus large et plus complexe, qui intègre tout autant des héritages français, britannique, américain et romain ». L'interprétation de Lamonde suppose « un décentrement sinon un dépaysement », où la France perd les palmes de la préférence, et où les États-Unis font l'objet d'un consentement tacite (p. 7). À travers les discours des élites et les pratiques culturelles de l'ensemble de la population, le présent ouvrage s'intéresse plus particulièrement aux représentations collectives des États-Unis, celles de la France et de l'Angleterre faisant l'objet d'une autre étude (« Le lion, le coq et la fleur de lys : l'Angleterre et la France dans la culture politique du Québec, 1760–1920 » dans Gérard Bouchard et Yvan Lamonde, dir., *La Nation dans tous ses états*, Paris, L'Harmattan, 1997, p. 161–182). Ce faisant, en excluant le volet économique, il explore les facettes historiques et culturelles de l'américanité québécoise, « concept d'ouverture et de mouvance » lié à l'appartenance continentale, que Lamonde distingue de l'américanisation, « processus