

creativity exists at many levels, including the prosaic productions of young children as they reinvent the wheel, so to speak, in their own development. In fact, there is a growing literature on animal creativity, and parsing of types of creativity in the literature and this seems to have been overlooked. Incorporating the work of Allison B. Kaufman and colleagues would have enriched an integrative analysis of creativity and play as they provide a model, neurobiological support, and incorporate aspects of novelty, exploration and play, observational learning, and innovation. The 4 C model, including “mini c creativity” might have provided a smoother way to segue from corporate to child creativity. (See “Applying a Creativity Framework to Animal Cognition,” in the 2004 volume of *New Ideas in Psychology*; and “Towards a Neurobiology of Creativity in Nonhuman Animals,” in the 2011 volume of the *Journal of Comparative Psychology*.)

The book includes a long section that argues pretend play is critical in child development. Here the authors, with their strong focus on empirical evidence, face a challenge, because the evidence for the function of pretend play in children is not only mixed, but controversial. The authors recognize this challenge but pass by it perhaps too quickly. In another curious omission, they mention neither computers nor video games, despite the recent research on such games and despite their impact, often negative it seems, on the kinds of play featured in the early part of the book. All this being said, this concise book engagingly integrates recent work from biologists—who have developed some intriguing and important approaches, concepts, theory, and findings—with a pressing aspect of

human existence. Because it does so, it should be useful in courses on behavioral development and creativity—and it might serve as a fine supplementary text in courses on play.

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The Philosophy of Play

Emily Ryall, Wendy Russell, and Malcolm MacLean, eds.

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In April 2011, the inaugural Philosophy at Play conference brought together academics, play-sector workers, policy advocates, and analysts, among others, to make play the subject of philosophical inquiry and practice. *The Philosophy of Play*, edited by Emily Ryall, Wendy Russell, and Malcolm MacLean, is a collection of essays that arose from that conference. According to the editors, the objective of the collection is “to provide a richer understanding of the concept and nature of play, its relation and value to human life” and to provide “a deeper understanding of philosophical thinking and to open dialogue across these disciplines” (p. 2).

Drawing on a range of philosophical traditions including the works of Plato, Wittgenstein, Gadamer, Nietzsche, Sartre, Burke and Deleuze, the collection—like the ubiquitous concept of play itself—is vast in scope, made up of sixteen chapters varying slightly in length and depth. No specific overarching questions or themes

dominate the purpose for each chapter, nor are the chapters organized thematically. Putting together an anthology in this way would be especially challenging given the breadth of the subject; however, by accommodating various metaphysical, epistemological, ontological, and ethical perspectives on play, the editors have done an excellent job illustrating the expansiveness of the field while still highlighting a number of specific issues relevant to contemporary philosophies of play. In a way, the collection contains something for anyone interested in the subject of play: whether it be children's play, game play, or language play, it is a kind of "grab-bag" containing numerous short, yet thoughtful, and well-written philosophical explorations of play.

Upon closer reading, the reader will find that some reoccurring themes relevant to contemporary discussions of play do emerge. In particular, several essays examine the common assumption that a defining and necessary characteristic of play is that it is "free" or autotelic and that play must be for play's sake, as illustrated by the early works of play scholars such as Johan Huizinga, Roger Caillois, Bernard Suits, and others. In the opening chapter, Randolph Feezell aims to generate a "pluralist, non-reductive account of play" (p. 11). Challenging Suits's definition of play, he raises an excellent point that "even if autotelicity is necessary for play it's not clear why an activity that has some external end couldn't also be desired for its own sake" (p. 19). In a similar vein of inquiry, authors Emily Ryall (chapter 3) and David Egan (chapter 4) examine definitions of play, suggesting that the essence of play lies in its openness.

Egan and others also explore the transformative possibilities of play. For instance, in chapter 7 Monica Vilhauer draws on the work of Hans-Georg Gadamer to examine play as a transformative key to enabling open and fair encounters with the "Other." In chapter 8, Catherine Homan asserts play provides a "space" for transformation that "affords the possibility to determine who we are and who we might be" (p. 98). However, the concept that through play we are transformed is not new to play studies, nor is it wholly without problems. The instrumental view of play as a tool for transformation is nowhere more dominant than in the field of children's play, which adheres to a narrow view of play as a tool for child development. The problem with this view is articulated by John Wall (chapter 2) who illustrates that from this view, "play is interpreted through the lens of the fully developed beings that children, by definition, *are not yet*" (p. 37), and thus legitimates the rationalization of play in the interests of adults who define it.

One of the major achievements of *The Philosophy of Play* is its conscious inclusion of children as "beings" in contemporary philosophies of play, which, as Wall acknowledges, "tend to be based narrowly (if without always acknowledging it) on the experiences only of adults" (p. 32). This gap is addressed by a number of essays in the collection that deal with experiences of children, particularly in the final six chapters, which begin to shift toward more applied or empirical perspectives on play. For example, Stuart Lester (chapter 11) and Maria Oksnes (chapter 12) challenge the claim that the outcomes of play can be predicted and thus governed.

Both argue that play is not a teleological guarantor of the child's development into adulthood. In chapter 14, Wendy Russell takes up a similar argument in the context of play workers who must overcome this contradiction in their work. She raises important questions about whether play requires facilitation, and whether, when facilitated, play becomes something other than play for children.

For a collection that includes sixteen distinct perspectives on the subject of philosophy and play, the editors maintain a balance of essays that engage in abstract meta-analyses of play and essays that explore key applied and ethical issues of play. Taken together, the group of essays appears scattershot and exploratory in nature, but they also provide a rich contribution to the study of play. This is particularly the case for the study of children's play, which benefits immensely from being given a space for serious inquiry in a field outside of behavioral and cognitive psychology.

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**Race, Riots, and Roller Coasters:
The Struggle over Segregated
Recreation in America**

Victoria W. Wolcott

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Victoria Wolcott's study of urban recreation and the civil-rights movement begins with an epigraph from Martin

Luther King's "Letter from Birmingham Jail" that describes the tears of his daughter upon being told that Funtown, an amusement park in Atlanta, was "closed to colored children." The quote effectively introduces Wolcott's central argument, which asserts that the struggle against the segregation of recreational facilities, primarily swimming pools, roller skating rinks, and amusements parks, played an important role in the history of the civil-rights movement. Wolcott's history of "recreation riots," what she defines as "racial conflicts in spaces of leisure," covers both well-known events like the Orangesburg massacre, which stemmed from efforts by students at South Carolina State College to desegregate a local bowling alley, to a series of lesser-known, but significant struggles at recreation sites ranging from Cincinnati's Coney Island amusement park to the Skateland rink in Cleveland and the public pools and beaches of Baltimore. The work both complements and extends the recent historiography of race relations and urban history in the United States by criticizing the "myth of Southern exceptionalism," calling attention to the long battles over the enforcement of the Civil Rights Act of 1964 and emphasizing the fundamental role that white violence played in sustaining segregation.

The book begins with an examination of the early decades of the twentieth century, a "tarnished golden age" when commercial leisure spaces were racialized and segregated by a combination of legal and extralegal means, despite black resistance. During the 1940s, the rise of racial liberalism and the renewed efforts of black activists produced very uneven outcomes. The successful integration of places like