

ing consoles and personal computers demonstrates the tensions between adolescent autonomy and parental authority. On one hand, gaming consoles kept teenagers at home instead of out at arcades beyond the watchful eyes of their parents. On the other, the hacking subculture that emerged in the 1970s and 1980s illustrated that those eyes could not necessarily be so watchful over the technology the parents did not understand.

Hacking represented the darker side of bedrooms as “hubs of teen-oriented leisure” (p. 165). Focusing on such concerns, chapter 7 includes what no twentieth-century cultural history can avoid—conservative backlash. In this case, the impetus for animus is the potential sexual and drug experimentation that autonomous spaces afforded teens in an era of increasing single motherhood and the latchkey kid phenomenon. The final chapter provides a fitting coda to Reid’s narrative with sophisticated analyses of teen bedroom depictions in music, film, literature, and television.

Get Out of My Room is a thoughtful and persuasive work that demonstrates the gradual secularization and eventual democratization of teen bedroom autonomy in America throughout the nineteenth and twentieth centuries. Reid roots his study in a firm understanding of the larger historical forces at work, employs his sources soundly, and is attentive to matters of gender, class, and race. His inquiry contributes significantly to a greater understanding of United States social and cultural history.

—Jamie C. Saucier, Independent Scholar,
College Station, TX

Counseling Families: Play-Based Treatment

*Eric J. Green, Jennifer N. Baggerly, and
Amie C. Myrick*

Lanham, MD: Rowman & Littlefield,
2015. Foreword, introduction, and index.
207 pp. \$27.91 paper.
ISBN: 9781442244047

Counseling Families: Play-Based Treatment provides an introduction to integrating play therapy and family counseling approaches. It presents a review of how various approaches to play therapy apply to family work. Although the volume assumes the reader possesses a basic understanding of the principles of non-directed play therapy with children, the book is primarily geared toward counseling students and beginning practitioners.

In her foreword, Louise Guerney asserts that the book represents “new leadership connecting with the ‘old’ play therapy leadership” (p. ix). Unfortunately, Guerney does not elaborate on this statement and fails to describe what she means by “old,” and what is new about the approaches described in the volume. The introduction by the authors, however, offers a hint. The book opens with a story situated in “faraway Persia” though the tale is not a traditional Persian folktale but written specifically for the book by a Louisiana-based storyteller. The opening paragraph of this story introduces prayer.

Prayer is again picked up in chapter 8, “Play-Based Family Counseling for Children in Divorced or Blended Families,” where Baggerly and Green, tuck prayer into a list of professional interventions with children. They distinguish mental-health professional practice from pastoral

counseling; discuss the blurring of boundaries between counseling and faith-based practices matter-of-factly; and describe standard counseling practices, including “breathing, thought stopping” (p. 134). The authors do not elaborate on their recommendation of prayer or offer clinical justification regarding this striking boundary violation.

The book left me wondering whether the newness that Guernsey suggests in the foreword, which appears later in the volume, involves a subtle breach of the traditional boundary between play therapy and religious practice. Child psychotherapy, colloquially known as play therapy, is intricately connected to child and family mental-health disciplinary knowledge bases and to the professional and ethical standards of the professional organizations that represent mental health practitioners such as the American Psychological Association and the National Association of Social Workers. As such, play therapists need to remember the ethical boundaries established by professional organizations that represent mental-health practitioners.

Play therapy practice emerged from the early twentieth-century European tradition of child psychology led by women practitioners, including Sabina Spielrein, Anna Freud, Melanie Klein, and Karen Horney. These early practitioners helped form child psychotherapy and spark the emergence of play therapy, and their work also resonated in early-childhood education, which embraced a developmental tilt and a whole-child approach (i.e., integration of cognitive, emotional, social, and physical development).

This volume, in contrast, draws its theoretical inspiration nominally from the

work of Alfred Adler and Carl Jung. The more advanced student and practitioner might appreciate a fuller elaboration of theory and its relevance to family work. For example, although the authors' approach to child-centered play therapy draws heavily on Adler—a contemporary colleague of Sigmund Freud writing at the turn of the twentieth century—they strikingly omit Adler's radical approach to equality within the family. An early twentieth-century intellectual, whose social milieu included not only Freud's salon, but also a circle of Trotskyites, Adler was keenly attuned to the dialectic of power and community. For example, Adler expressed his approach to interrogating family power relationships through his opposition to corporal punishment and his recommendation that the topic be directly addressed with parents.

Power relations within the family, especially the relationship between power and child discipline, is as relevant today as it was at the turn of the last century. Contemporary mental health practitioners and educators focus family counseling efforts on providing positive behavioral supports for children, including structure, limits, and boundaries as a healthy alternative to various kinds of punishment.

Although *Counseling Families: Play-Based Treatment* assumes a singular and direct influence of Adler's work on the field of child psychotherapy, his influence today remains largely unacknowledged even though this influence is embedded in contemporary relational approaches to counseling that emphasize the importance of community to families. Today, community institutions including children's museums and public play spaces garner a growing role in helping fami-

lies create and participate in the kinds of communal structures and experiences that promote diverse child and family well-being.

Jung, another contemporary and rival of Freud, also merits significant mention in this volume. Jung's emphasis on archetype and myth resonates with popular storytelling approaches that emphasize universal themes and spirituality. The reader, though, might bear in mind that the particularity of human experience undergirds all therapeutic work with children and families. Family diversity is an important way to express this particularity. As professionals, we need to challenge the assumption of heteronormative families and to de-stigmatize single-parent families in those mental-health and educational practices in clinics, schools, and public institutions that create a sense of community for families. An appreciation of the particularity as well as the diversity of human experience is critical to promoting child and family well-being.

The book blends established professional concepts, such as developmentally appropriate practice, with unconventional practices, such as the mutual child-parent application of skin lotion and therapist-child prayer as therapeutic interventions. The authors consistently note the importance of developmental considerations such as creating experiences and tailoring expectations for children at their developmental level. In this, play therapy is consistent with the principle of developmentally appropriate practice (DAP) that guides early-childhood practice. DAP is surprisingly absent from this volume. Even in chapter 7 where the authors discuss Stanley Greenspan's DIR (Developmental,

Individual, Relationship-based) floor-time approach to working with children on the autism spectrum and their families, they do not acknowledge Greenspan's influence.

DAP is especially relevant to work with children with disabilities and their families because expectations and experiences need to be developed in accordance with children's developmental needs rather than their chronological age. DAP provides for a base line entry point into designing play therapy and family counseling interventions and for facilitating play-based experiences in community settings. But for DAP to function as a dynamic concept, practitioners need to bear in mind that children's development always occurs within a range, with the goal of the practitioner, educator, and parent to introduce well-timed challenges and expectations to further developmental gains.

Play therapy is a natural ally of education, both in and out of school. It has a place within the evolving discipline of play studies and provides theoretical and applied perspectives to understanding the place of play and the power of relationships in children's lives. It is critical that the emerging discipline of play studies take up the diversity of human experience and provide spaces that are inclusive, accessible, and welcoming to all families.

—Carol Korn-Bursztyn, *Brooklyn College, Brooklyn, NY*

Toy Stories: The Toy as Hero in Literature, Comics, and Film

Tanya Jones, ed.