

understandable reasons—after theoretical discussion of the origins of play in the mammalian instinctual repertoire and its function of socialization, mostly focuses on the more “advanced” functions and sophisticated forms of verbal, artistic, child, and adult play.

This is perhaps linked to a broader point about the book—its context. Although idiosyncratic, *Clinical Intuition in Psychotherapy* can be seen as part of a North American tradition in the evolution of discourse and debate about psychotherapy and its workings (though of course, as I hope I have made clear, it is far more than just this). Marks-Tarlow is a psychotherapist working with adults, and her discussion and descriptions of psychotherapy are about this work with comparatively high-functioning (psychologically speaking) adults, despite their early experiences of trauma and the severity of their difficulties. The book undoubtedly makes a valuable and extremely interesting contribution to the theoretical debate and understanding of psychotherapy; however, in relation to clinical practice, what Marks-Tarlow advocates is more a starting point than a paradigm shift. Indeed, her emphasis—quoting Wilfred Bion—at the outset on setting aside “all memory and desire” and on the importance of not knowing as a thematic keynote of her book (pp.10–11) are already a cornerstone of psychoanalytic child psychotherapy in the United Kingdom.

I suspect Marks-Tarlow quite deliberately does not systematically address the important but complex subject of countertransference in psychotherapy (despite referring to it and clearly making use of it and the concept in her work). More spe-

cifically, she does not treat whether or how countertransference links or overlaps with her conceptualization of clinical intuition. Not only could this be an interesting and useful discussion, some might consider it a significant omission in a book about clinical intuition in psychotherapy. Others might argue that it is simply too big a question and beyond the scope of the book. I certainly want to stress that these comments are in no sense criticisms of the book but rather observations about its parameters and scope. I entirely endorse Schore’s conclusion in his foreword, that readers of this book “are in for an intellectual and emotional treat” (p. xvii).

—Graham Shulman, *Child and Adolescent Mental Health Service, Lanarkshire, Scotland*

How Eskimos Keep Their Babies Warm and Other Adventures in Parenting (From Argentina to Tanzania and Everywhere in Between)

Mei-Ling Hopgood

New York: Algonquin Books of Chapel Hill, 2012. Contents, notes, bibliography. 292 pp. \$15.95 paper. ISBN: 9781565129580

Ah, parenting . . . the third rail of dinner conversations (behind politics and religion)! Mei-Ling Hopgood, a traveling journalist by trade and a thirty-something mommy of an almost three-year-old, writes a fun, interesting, and compelling book for parents, academics, and professionals. *How Eskimos Keep Their Babies*

Warm and Other Adventures in Parenting provides an easy, well-documented, and balanced read that can be completed in a couple of sittings or picked through, out of order, according to interest and time constraint (a perfect download for an e-reader).

Mei-Ling—of Chinese ancestry, brought up in the American Midwest, now living in Buenos Aires—takes on a problem facing new parents. It is a very American problem—finding the best way to parent with the often unstated but ultimate goal of raising the best child. Rather than doing what many American parents do (reading the latest and “right” parenting books), however, Mei-Ling takes the unusual step of looking outside her own cultural upbringing. In her words, she is “not trying to make any sweeping judgments or generalizations about what every parent in one culture does or believes but rather use snapshots of unique families at a given time to construct a new prism through which [she] could assess how [she] was doing” (p. 160).

How Eskimos Keep Their Babies Warm is formulaic, making it easy to navigate. Each chapter addresses a specific parenting issue, with a focus on a particular culture’s response to that issue (as well as several other cultural responses) and a gathering of research findings related to the issue. Mei-Ling then chats about her personal experience with her daughter, reflecting on what she has learned. The chapter concludes with a brief spotlight on an interesting subtopic related to the issue. Parenting issues addressed include sleeping arrangements, feeding, baby wearing, toilet training, fathering, maintaining family cohesiveness, conflict resolution,

play, work, and academic achievement.

“How Polynesians Play without Parents,” is a good example of the chapter formula. In this chapter, Mei-Ling expounds on the world of parent-child play and the importance placed on it by child developmentalists. However, she found that, in many cultures, the role of the parent is to nurture and care but the role of playmate is relegated to siblings and multiaged peers. Once infants learn to walk and talk, these children then learn much about their culture, world, and relationships through peer socialization and supervision. She discusses Mary Martini’s study of thirteen children on Ua Pou, an island in the Marquesas, as well as Patricia Zukow-Goldring’s observations of children in villages outside of Guanajuato, Mexico, and Rebecca New’s visits to Civita Fantera, Italy. Bringing in Howard Chudacoff’s book, *Children at Play: An American History*, Mei-Ling explores how play plays out across culture and across time; and she rounds out her chapter with David Lancy’s argument against the idea that “a certain kind or amount of parent-child play and learning is essential for bonding and development for *anyone and everyone*” (p. 210). In her personal reflection, Mei-Ling admits a sense of “relief to think that quality time doesn’t always have to be play” (p. 211). Still, the joy of time spent with her daughter and the recognition of her daughter’s fleeting youth pushes her and her husband to play on. The final spotlight in the play chapter is “Historic Toys”—dolls, kites, marbles, and boomerangs.

Often, when observing the cultures of others, people tend to do one of two things: First, they criticize as “wrong” the behaviors

they observe in other cultures and maintain the “rightness” of their own culture, even though often “wrong” is simply different; Or, second, they romanticize the activities and interactions of other cultures while denigrating their own culture. Mei-Ling carefully avoids these pitfalls, all while sharing the good, the bad, and the ugly. For example, in “How the Japanese Let Their Children Fight,” she observes that Japanese parents and teachers provide little if any intervention in children’s squabbles, allowing children to learn to deal with problems themselves and to become members of the community. At the same time, she recognizes Japan’s increasing concern about bullying. As an aside, this chapter also delves into discipline, corporal punishment, and authoritative parenting.

My only criticisms of *How Eskimos Keep Their Babies Warm* include some very occasionally jarring language and a tendency to oversimplify some concepts and findings. However, this book is not meant to be a dissertation but an informative and enjoyable read for the general public. To her credit, Mei-Ling crafts each chapter well, deftly exposing the general reader to sometimes conflicting scholarly work in an interesting and easily digestible manner. It is nice to see academic “poetry” (to scholars) made accessible and enjoyable to the public.

In short, *How Eskimos Keep Their Babies Warm and Other Adventures in Parenting* does for the general population what Barbara Rogoff did in her seminal book, *The Cultural Nature of Human Development*. Mei-Ling’s book makes accessible and puts in context information from other cultures, applying it in new and creative ways. Culture is mostly invisible,

learned through our active participation. Yet, it is dynamic and ever changing. As we study it, we not only learn about others but about ourselves. The take-away messages in this fun and thoughtful book are what I spend an entire semester trying to teach undergraduates: Children are resilient; Parents in every culture do what they think is best to help their children be socially competent; What appears different at first glance often has the same ultimate goal; And there is more than one way to skin a cat. Finally, as parents, we evolve and our perceptions often change as our children grow older and more are added to our brood, which makes me wonder what Mei-Ling will think of her discoveries when she looks back with the eyes of wisdom rather than wonder. Then, perhaps, we will be graced with *How Eskimos Keep Their Babies Warm—Part Deux!*

—Denise Ann Bodman, *Arizona State University, Tempe, AZ*

Children as Treasures: Childhood and the Middle Class in Early Twentieth-Century Japan

Mark A. Jones

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In the last decade, scholars in a range of fields have explored the rich child-centered world of contemporary Japanese consumer culture. Works like Anne Allison’s *Millennial Monsters: Japanese Toys and the Global Imagination* (2005) and