



life on the part of both children and parents were consistent with one another.

Apart from its reliance on retrospective reports, the methodology of the study has a number of other shortcomings, as the Rossis freely admit. But the ideal version of this research would be almost impossible to carry out, given the expense, time, and complexity of the analyses it would require. For example, the generalizability of the findings would be greater with a national sample than this Boston area one, which is overwhelmingly White, and more Catholic than the nation as a whole. It also would have been good to have had a variety of ethnic groups in the study, because there is much clinical and ethnographic evidence of marked cultural variation in relations between parents and their adult children.

The study is also limited by its focus on dyads, rather than on whole families. Thus, there is direct information from only one parent and one child in a family. Ideally, we should have data from husbands and wives and all the children in a family. And as the Rossis point out, the in-laws should be included as well! Furthermore, a study of parent-child relationships over the life course should obviously be longitudinal, rather than cross-sectional. Even if a complete study along the lines described may be an impossible dream, following up the many research leads that leap off the pages of

this book should keep family researchers busy for years.

Although *Of Human Bonding* is a monograph over 500 pages long, loaded with tables and exhaustive data analysis, it is not only a major contribution to the study of family relations but also surprisingly readable. The style is personal and engaging. In contrast to many research reports, the reader senses living, feeling people in both the text and in the numbers. The Rossis offer anecdotes from their personal life, evocative literary quotations, and in one chapter, contrasting tales of family solidarity and its absence from two women in the study.

The excellent summaries at the end of each chapter also help to make the book reader-friendly. Nevertheless, the book remains a report of an almost overwhelming number of research findings. I found myself wishing that the Rossis had crafted their results into a more coherent and concise synthesis and given us more illustrative detail about the families in their study. Despite these reservations—or rather, unfulfilled wishes—*Of Human Bonding* should be read by, and belongs on the shelf of, anyone concerned with family relations over the life course.

Reference

Cherlin, A. J., & Furstenberg, F. F., Jr. (1987). *The new American grandparent: A place in the family, a life apart*. New York: Basic Books

Fromm's books were an intellectual feast to generations of students over a quarter century:

During the last years of his life, Fromm (1976) wrote *To Have or to Be?* It was widely reviewed, with about half of the reviewers positive and half negative. The book made a basic distinction between two modes of orientation to the world, that of *having*, and that of *being*. If one has developed a mode of having, then the meaning of life lies in what one possesses, including material possessions, but also including persons and intangible attributes. Ultimately, one may even possess, or have, oneself. Needless to say, Fromm felt that the having mode of relating was alienating, and he advocated the mode of being. Being is difficult to articulate fully, but essentially it is a process in which one lives productively in terms of love, reason, and a joyful practice of one's own mental powers. Life in a state of being cannot be had in the possession sense; it can only be lived in process.

This prefatory explanation is important because the current book, *The Art of Being*, was actually written as a set of chapters to be included in *To Have or to Be?* Fromm decided to delete those chapters and instead wrote a section in the former book on necessary societal changes required for a mode of being to become possible in the modern world. He feared that the various practices advocated in *The Art of Being* would not and could not be taken seriously without some basic structural societal changes. Unfortunately, Fromm died before the current manuscript was published. We are indebted to Ranier Funk, who compiled this material with gentle care and wrote a helpful editor's Foreword.

The Art of Being is a succinct and interesting little book composed of a series of brief chapters subdivided into six parts. Part 1 is a synopsis of what Fromm meant by the art of being. Fromm cites his previous conclusion that the full humanization of people "requires the breakthrough from the possession-centered to the activity-centered orientation, from selfishness and egotism to solidarity and altruism." Fromm intended that this brief book include many practical suggestions concerning the steps people might take to achieve a state of being. Part 2 of his book lists several barriers to the achievement of being. One Fromm calls "great shams," meaning primarily the false prophets of self-enhancement and transcendence that were current in the 1970s. Perhaps more interesting, Fromm cites trivial talk as another barrier, noting that

The Gentle Art of Erich Fromm

Erich Fromm

The Art of Being

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ISBN 0-8264-0614-9. \$16.95

Review by

Clyde Hendrick

Erich Fromm, who was born March 23, 1900, and died March 18, 1980, wrote over 25 books and many articles during his life, including To Have or to Be?, The Art of Loving, The Sane Society, and other classic works. □ Clyde Hendrick, professor of psychology and dean at the graduate school of Texas Tech University (Lubbock), served as 1988-1989 president of the Southwestern Psychological Association. Hendrick is coauthor, with S. S. Hendrick, of Liking, Loving, and Relating (2nd ed.) and coeditor, with S. S. Hendrick, of the Sage Series on Close Relationships.

As an undergraduate during the early 1960s I read *Escape From Freedom* (Fromm, 1941). I was dazzled by that book; I had never imagined that it was

possible to think and write with the bold breadth that Fromm exhibited. As a bonus Fromm was also very readable, in contrast to many psychoanalytic writers.



much of our life is filled with inane drivel and that seldom do we say anything important to each other. Another barrier is the notion that self-development should be easy, something that to Fromm was clearly not the case.

Part 3 describes practices that one can undertake for self-improvement with the goal of promoting a life of being (as opposed to a life of having). The titles of these brief chapters give the flavor of what Fromm had in mind. "To Will One Thing," "To Be Awake," "To Be Aware," "To Concentrate," and "To Meditate." I found Fromm's discussion of these practices to be balanced and enlightening. For example, he debunks the mystification of meditation and discusses it for what it basically is, a method of relaxation and clearing of the mind.

The practices described in Part 3 are precursors to the techniques developed in Part 4. Basically, Fromm advocates a psychoanalytic approach to developing a life of being. This part includes brief chapters on psychoanalysis and self-awareness, self-analysis, and methods of self-analysis. I think Fromm was honest in emphasizing how difficult analysis can be, especially self-analysis. One wonders if he was entirely serious, because he emphasizes that there are few analysts trained in techniques of teaching clients self-analysis. I came away with the impression that Fromm genuinely believed that this approach would be an outstanding way to develop one's life in the mode of being, if only enough people could be trained in that direction. However, he offered no suggestions for how such broad-spread training could occur. The book concludes with Part 5, which includes more general chapters on the culture, philosophy, and psychology of having, again in contrast to a life of being, and with a four-page Part 6, Fromm Having to Well-Being.

It is difficult to evaluate Fromm. One has the impression of both great profundity and triviality, almost simultaneously, in several of Fromm's books. The reviews of the previous book (*To Have or to Be?*) showed this ambivalence clearly. I suspect that Fromm did articulate profound truths, sometimes presented as homilies, but that some of his ideas indeed were out of touch with the late 20th century. For example, it was clear that Fromm detested automobiles and appeared to view the enjoyment of an automobile as living in the mode of having. Thus Fromm's thinking and writing ranged from the small and sometimes trivial to the very profound. He is guar-

anteed a place in history. A recent book on *The Legacy of Erich Fromm* (Burston, 1991) is a searching, intellectual examination of Fromm's work, both positive and critical. I believe this is the beginning of what may be a substantial posthumous scholarship on Fromm's work. *The Art of Being* is undoubtedly the last book that will stem from Fromm's unpublished

work. I consider it an honor to serve as the reviewer of this book.

References

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Feuerstein's Theory of Mediated Learning: All Things to All People?

Reuven Feuerstein, Pnina S. Klein, and Abraham J. Tannenbaum (Eds.) *Mediated Learning Experience (MLE): Theoretical, Psychosocial and Learning Implications*
London: Freund, 1991. 390 pp

Review by
Craig L. Frisby

Reuven Feuerstein, who is affiliated with the Hadassah WIZO-Canada Research Institute (Jerusalem) and Bar Ilan University (Ramat Gan, Israel), is coauthor, with Y. Rand and J. Ravid, of *Don't Accept Me As I Am: Helping Retarded Performers to Excel*. □ Pnina S. Klein, director of early childhood and professor of education at Bar Ilan University, is author of the MISC (More Intelligent and Sensitive Child) and coauthor, with A. J. Tannenbaum, of *To Be Young and Gifted*. □ Abraham J. Tannenbaum, professor emeritus of education and psychology at Columbia University Teachers College (New York), served as 1975-1978 director of the federally funded Graduate Leadership Education Project for Gifted Children, was recipient of a 1985 Distinguished Scholar Award from the National Association of Gifted Children, and was corecipient of the 1981 Hollingworth Award for research on the gifted. Tannenbaum is author of *Adolescent Attitudes Toward Academic Brilliance and Gifted Children: Psychological and Educational Perspectives*. □ Craig L. Frisby, associate professor of school psychology and director of the School Psychology Program at the University of Florida at Gainesville, is author of the chapter "Parent Education as a Means for Improving the School Achievement of Low Income African-American Children" in S. L. Christanson and J. C. Conoley (Eds.) *Home-School Collaboration and coauthor, with L. Heflin, R. Altman, S. Shaw, C. Collier, R. Elliot, G. Ochsner, and J. Fleischer, of the chapter "Innovative Practices for Meeting the Needs of Students Who Are At-Risk" in L. M. Bullock and R. L. Simpson (Eds.) Monograph on Critical Issues in Special Education: Implications for Personnel Preparation.*

The text *Mediated Learning Experience (MLE): Theoretical, Psychosocial and Learning Implications* is the latest in a series of books that elaborates on elements of Reuven Feuerstein's theory of "structural cognitive modifiability." The first, *The Dynamic Assessment of Retarded Performers: The Learning Potential Assessment Device, Theory, Instruments, and Techniques* (Feuerstein, Rand, & Hoffman, 1979), introduced readers to a detailed description of "dynamic" testing (represented by the Learning Potential Assessment Device)

as an alternative to "static" testing (represented by standardized IQ tests) for use with vulnerable learners. The second, *Instrumental Enrichment: An Intervention Program for Cognitive Modifiability* (Feuerstein, Rand, Hoffman, & Miller, 1980), presented a detailed elaboration of "deficient cognitive functions" that were viewed as being primarily responsible for retarded cognitive performance. An intervention program (called Instrumental Enrichment IE) was described that presumably corrects deficient cognitive functions and enhances learners'