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The Norwegian Ragnar Frisch was a pioneer econometrician, a founder of the Econometric Society, and recipient in 1969, with Jan Tinbergen, of the first Nobel Prize in Economics. He coined the term "econometrics" to denominate an approach to economic study represented by the combination of theory, mathematics, and statistics.

Frisch sought an exact, quantitative economic science which integrated both theory and empirical data, especially one which was useful in formulating and administering economic policy. He was one of the first economists to use the axiomatic method to produce conclusions intended to be amenable to tests using empirical data and refined techniques of computation and conceptual manipulation. He was perhaps the foremost econometrician who had a deep sense of the epistemological limits of statistical and econometric techniques, including the dangers of empty, mathematical formalism. Frisch did pioneer work on numerous computational methods and on the identification problem and other complexities of complex, multi-determinant systems.

Early in his career Frisch, following the lead of Irving Fisher, attempted what most economists have come to believe is an impossible, if not also an unnecessary, task, namely, the empirical measurement of cardinal utility. In that attempt he assumed independent utility functions. Much later, he incorporated cross-elasticities of demand in models with less emphasis on the measurement of utility per se and more on the interactive consequences of demand functions on macroeconomic planning and forecasting.

Frisch is probably best known among English-speaking economists for his work in production theory in which he undertook early, refined, and thorough efforts on the estimation of empirical production functions. In this work, among other things, he distinguished between technological and economic elements.

Frisch's most dedicated work was undertaken in business cycle analysis and general macroeconomics. He was very much concerned about instability and unemployment. He worked on the clarification of such important distinctions as between equilibrium and disequilibrium and between statics and dynamics. He developed dynamic macroeconomic models some of which focused on the phenomenon of reinvestment, random shocks and their consequences, and what came to be called the acceleration principle. He was a leading developer of large-scale macroeconomic decision models for use as tools of economic policy and development planning, especially with regard to the relation of goals and means and the necessity for adopting an explicit strategy. Among other characteristics, these planning models used input-output analysis and mathematical programming and emphasized optimization.

Other work of Frisch's marks him as a precursor of modern activity analysis, linear programming, and game theory, work useful to both private and public institutions.

Frisch's work was characterized as being more comprehensive and more refined than most other comparable models, due in part to his sense of detail and the niceties and complexities of computation. He was a prolific worker, only a fraction of whose work found its way into formal publications, much circulating in working papers and mimeographed lecture notes; and of his publications only a fraction were translated into languages accessible to most economists. Nonetheless, he had a significant impact on

the technical practice of econometrics and on substantive developments in several important areas of economics.

—Warren J. Samuels

FROMM, Erich. American psychologist and social critic. Born in Frankfurt, Germany, 29 March 1900; emigrated to the United States in 1934; naturalized, 1940. Studied at the University of Heidelberg, Ph.D. 1922; University of Munich, 1923-24; Institute of the German Psychoanalytic Society, 1928-31. Married Frieda Reichmann in 1926 (divorced); Henny Gurland in 1944 (died); Annis Freeman in 1952. Lecturer, Psychoanalytic Institute of Frankfurt and Institute for Social Research, University of Frankfurt, 1929-32; worked with the International Institute of Social Research, Geneva, 1933-34, and New York, 1934-38; Lecturer, Columbia University, New York, 1940-41, and American Institute for Psychoanalysis, 1941-42; Member of the faculty of Bennington College, Vermont, 1941-50; after 1945, Member of the faculty, William Allanson White Institute of Psychiatry, Washington, D.C. (chairman of the faculty after 1947), and after 1951, Professor of Psychoanalysis, National Autonomous University of Mexico (head of department after 1955); Professor, Michigan State University, East Lansing, 1957-61; after 1962, Adjunct Professor of Psychology, New York University, and Director, Mexican Institute for Psychoanalysis, Mexico City. Terry Lecturer, Yale University, New Haven, Connecticut, 1949-50. Fellow, National Academy of Sciences. *Died* (in Muralto, Switzerland), 18 March 1980.

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Psychology

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Beyond the Chains of Illusion: My Encounter with Marx and Freud. New York, Simon and Schuster, 1962.
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Critical Studies: *Escape from Authority: The Perspectives of Erich Fromm* by John H. Schaar, New York, Harper, 1961; *In the Name of Life: Essays in Honor of Erich Fromm,* edited by Bernard Landis and others, New York, Holt Rinehart, 1971; *Erich Fromm* by Don Hausdorff, New York, Wayne, 1972 (contains a bibliography); *Mut zum Menschen* by Rainer Funk, Stuttgart, Deutsche Verlagsanstalt, 1978; as *Erich Fromm: The Courage to be Human,* New York, Continuum, 1982 (contains a bibliography).

Erich Fromm envisaged psychology as a continuation of humanity's age-old effort to understand itself. Whilst employing the insights of anthropology and sociology to expand knowledge gained through clinical, psychoanalytical and psychiatric studies, Fromm drew substantially upon the history of ideas, reminding his readers that ethical thinkers of the past were philosophers and psychologists. As a Freudian in his basic perspective, he showed the scope and strength of Freud's insights while stressing the open texture of his thought, thus avoiding dogmatism and remaining free to move significantly beyond the sources of his initial inspiration.

Though Fromm was the author of many volumes, *Escape from Freedom* is his best known book. Therein he argued that just as one cannot comprehend the individual without taking his cultural context into account, so too one cannot grasp the social process without knowing the psychological processes at work in the individual. "Pre-individualistic society" gave man security but severely limited his freedom for development. Since the collapse of the medieval feudal order, man has been freed from traditional constraints, but he has not gained freedom in the positive sense of realization of his individual self. The historical development of individuality has furnished many blessings, but the individual today must generate the inner courage to activate his full potentials, or he will seek to escape from his freedom into new forms of self-limiting dependency. The eradication of external restraints is insufficient to make man positively free: freedom *from* may be a precondition, but freedom *to* is essential for human growth. The rise of fascist governments cannot be satisfactorily explained by invoking inadequate experience in democratic methods, economic disorders or political knavery, but is rooted in internal attitudes found in all populations. Unless the sources of those attitudes are recognized and transformed—unless the individual accepts and uses his freedom in a positive way—various kinds of deadening authoritarianism (the label, e.g., Fascism or anti-Fascism, hardly matters) will continue to plague humanity. The problem is not, as Freud mistakenly thought, the satisfaction of instinctual needs *per se*, but rather the way an individual relates to the world. Human inclinations are not fixed through biological drives, but are the result of social endeavors, some suppressive, others creative. Society moulds man, but man in turn moulds the social process.

The freedom from socio-cultural restraint which is the experience of modern man isolates him. Physical aloneness by itself is not unbearable, but contemporary isolation from ideas, values and social patterns, from a feeling of communion, constitutes a "moral aloneness" which is intolerable and which leads, in extreme cases, to schizophrenia. Moral communion allows the individual to transcend the insignificance he feels in the face of his knowledge of the cosmos. This means he must unite himself with the world through spontaneous love and productive work or else seek security through modes of interaction that impair his freedom and undermine his integrity as an individual self. Escape from freedom may take an authoritarian turn, involving a fatalistic standpoint manifest as dominance and submission (sadism and masochism). Escape may follow a destructive route, aimed at the removal of threatening objects—ultimately the world itself. A third attempt to escape is withdrawal from the world so that



it cannot harm one, and this may end in psychosis. A fourth is the inflation of self to such a point that the world diminishes to insignificance. The first two modes of escape have serious implications for society and its future. Positive freedom, on the other hand, arises from the spontaneous activity of the integrated personality. Spontaneity requires the elimination of the artificial split between reason and nature, and its chief component is love as the affirmation of others, a love which is neither self-dissolution nor possession of another.

Man for Himself elaborated these ideas in terms of ethics. Fromm held that psychology must not only debunk false ethical judgments but also provide the basis for objective and valid norms of conduct. Neurosis is a symptom of moral failure, whilst mere adjustment cannot be considered a symptom of moral achievement. Curing is removing obstacles to an active and effective life. Objectively valid ethics are possible if they are not confused with absolutist ethics and are based on principles that aid man in unfolding his powers according to the laws of human nature. Good in humanistic ethics is the affirmation of life. Virtue is responsibility toward one's own existence. "Evil constitutes the crippling of man's powers; vice is irresponsibility toward himself." Ethical significance is not found in temperament but is located in character, the relatively permanent form in which human energy is channelled. Fromm distinguished four nonproductive character orientations in terms of assimilating the world and being socialized: receiving-masochistic, exploiting-sadistic, hoarding-destructive, and marketing-indifferent, all of which are ideal types found in various combinations in individuals. The productive characterological orientation assimilates the world through work and manifests its socialization in love and reason. A key problem in engendering a productive orientation lies in selfishness, which is the product of a lack of authentic self-love. When one truly loves oneself, altruism will radiate naturally through care, respect, responsibility and knowledge. Hedonism is not enough because people can crave that which is harmful to the total personality; happiness involves the whole being, and is virtue in the sense which Fromm gave the concept.

Fromm's later writings apply these basic themes to specific topics. *Psychoanalysis and Religion*, in which he maintained that science does not threaten religion though authoritarianism undermines it, affirms the universality of religious experience independent of the forms it takes. In *The Forgotten Language* he suggested that archetypal symbols in dreams point to a universal inheritance, with intimations of immortality. *The Sane Society* elaborately shows that technological growth without social maturation will throw humanity back to crude self-worship and worship of things and images, a form of idolatry that fails to grasp reality. *The Art of Loving* reiterates the role of love in Fromm's psychology. His contribution to *Zen Buddhism and Psychoanalysis* correlates Zen thought and practice with making the unconscious conscious and with compelling the ego to be true to itself by confronting its "contradictions." *You Shall Be as Gods* portrays the Old Testament as a radical document encouraging men to free themselves from authoritarian idolatry through the recognition of an attributeless deity before which each one is responsible for himself and for the whole. Fromm began to put forth a comprehensive psychoanalytic theory in *The Anatomy of Human Destructiveness*, in which he distinguishes aggression (which is innate) from destructiveness (which is a wish to control through destruction) as a basis for

analyzing competing and complementary psychological theories.

To Be or To Have summarizes Fromm's thought in terms of two modes of existence, one focussed on material possession, power and dominance, the other on love, sharing and creative productivity. Much of the contemporary crisis in human life is symptomatic of the failure of the "having" mode to help humanity attain its full potential. Fromm's prolific writing has without exception been a summons to reflective persons to recognize the gravity of the human condition and the untapped potential of all mankind. "It is the task of the ethical thinker to sustain and strengthen the voice of human conscience, to recognize what is good or what is bad for man, regardless of whether it is good or bad for society at a special period of its evolution. He may be the one who 'crieth in the wilderness,' but only if this voice remains alive and uncompromising will the wilderness change into fertile land."

—R.N. Iyer

FRY, Roger (Eliot). British painter and aesthete. Born in London, 14 December 1866. Studied at King's College, Cambridge, 1887-88, first class degree, parts I and II of Natural Science Tripos; studied painting with Francis Bate, 1888, and travelled abroad, 1889-92. Married the painter Helen Coombe in 1896; 1 daughter. Gave Extension Lectures on Renaissance Art, 1894; became art critic for the *Athenaeum*, London, 1900; helped to re-establish the *Burlington Magazine*, London, 1903; Curator of Paintings, Metropolitan Museum, New York City, 1906-10; organized the first London exhibitions of Post-Impressionist art, 1910 and 1912; founded the Omega Workshops, 1913-19; Slade Professor of Fine Art, Cambridge University, 1933-34. Honorary Fellow of King's College, 1927. Honorary doctorate: University of Aberdeen, Scotland, 1929. *Died 9 September 1934.*

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