



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen – auch von Teilen – bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

Simplex Pélerinages (1852–56); *Un Été dans le Sahara* (1857); *Une Année dans le Sahel* (1858); and *Les Maîtres d'autrefois* (1876).

Fromm, Erich (b. March 23, 1900, Frankfurt am Main—d. March 18, 1980, Muralto, Switz.). German-born U.S. psychoanalyst and social philosopher who explored the interaction between psychology and society. By apply-



Fromm
By courtesy of Michigan State University

ing psychoanalytic principles to the remedy of cultural ills, Fromm believed, mankind could develop a psychologically balanced "sane society."

After receiving his Ph.D. from the University of Heidelberg in 1922, Fromm trained in psychoanalysis at the University of Munich and at the Psycho-Analytic Institute of Berlin. He began practicing psychoanalysis as a disciple of Sigmund Freud but soon took issue with Freud's preoccupation with unconscious drives and consequent neglect of the role of societal factors in human psychology. For Fromm, an individual's personality was the product of his culture as well as his biology. He had already attained a distinguished reputation as a psychoanalyst when he left Nazi Germany in 1933 for the United States. There he came into conflict with orthodox Freudian psychoanalytic circles. From 1934 to 1941 Fromm was on the faculty of Columbia University, where his views became increasingly controversial. In 1941 he was a member of the faculty at Bennington College in Vermont, and in 1951 he was appointed professor of psychoanalysis at the Universidad Nacional Autónoma de México (National Autonomous University of Mexico), Mexico City. From 1957 to 1961 he concurrently held a professorship at Michigan State University, East Lansing, finally returning to New York City in 1962 as professor of psychiatry at New York University.

In several books and essays, beginning with an essay (1930) on the development of Christian doctrine and symbolism (translated into English as *The Dogma of Christ and Other Essays on Religion, Psychology, and Culture*, 1963), Fromm presented the view that an understanding of basic human needs is essential to the understanding of society and mankind itself. Fromm argued that social systems make it difficult or impossible to satisfy the different needs at one time, thus creating both individual psychological and wider, societal conflicts. In Fromm's first major work, *Escape from Freedom* (1941), he charted the growth of human freedom and self-awareness from the Middle Ages to modern times and, using psychoanalytic techniques, analyzed the tendency of modern emancipated man to take refuge from his new insecurities by turning to totalitarian movements such as Nazism.

In *The Sane Society* (1955), Fromm presented his argument that modern man has become alienated and estranged from himself

within consumer-oriented industrial society. Fromm called for a rebirth of enlightenment in a new and perfect society which would allow each person to fulfill his individual needs while maintaining his sense of belonging through bonds of social brotherhood.

Fromm's voluminous writings on human nature, ethics, and love attracted the interest of social scientists and a wide general readership. He also wrote books of criticism and analysis on Freudian and Marxist thought, psychoanalysis, and religion. Others of his books included *Man for Himself* (1947), *Psychoanalysis and Religion* (1950), *The Art of Loving* (1956), *May Man Prevail?* (1961, with D.T. Suzuki and R. De Martino), *Beyond the Chains of Illusion* (1962), *The Revolution of Hope* (1968), and *The Crisis of Psychoanalysis* (1970).

Fronde, the, French LA FRONDE, series of civil wars in France between 1648 and 1653, during the minority of Louis XIV. The Fronde (the name for the "sling" of a children's game played in the streets of Paris in defiance of civil authorities) was in part an attempt to check the growing power of royal government; its failure prepared the way for the absolutism of Louis XIV's personal reign.

The Fronde was a reaction to the policies begun under the Cardinal de Richelieu, chief minister of Louis XIII from 1624 to 1642, who weakened the influence of the nobility and reduced the powers of the judicial bodies, called Parlements. Opposition to the government from these privileged groups gained momentum from 1643 under the "foreign" rule of the queen regent Anne of Austria (Louis XIV's mother) and her Italian-born chief minister, Jules Cardinal Mazarin.

The refusal of the Parlement of Paris to approve the government's revenue measures in the spring of 1648 set off the first phase, the Fronde of the Parlement. The Parlement sought to put a constitutional limit on the monarchy by establishing its power to discuss and modify royal decrees. From June 30 to July 12 an assembly of courts made a list of 27 articles for reform, including abolition of the intendants (officials of the central government in the provinces), tax reductions, approval of all new taxes by the Parlement, and an end to arbitrary imprisonment. On July 31, Mazarin's government—at war with Spain—reluctantly agreed to many of the demands. With news of a victory over the Spanish, however, Anne and Mazarin felt strong enough to arrest two outspoken *parlementaires* on August 26, but an uprising in Paris forced the queen and her minister to release them two days later.

The conflict broke into war in January 1649. A blockade of Paris was not enough to force the surrender of the Parlement, which was supported by Parisian leaders and by some of the high nobility. Faced with disturbances in the provinces and the continuing foreign war, the government negotiated the Peace of Rueil (ratified April 1, 1649), which granted amnesty to the rebels and confirmed the concessions to Parlement.

The Fronde of the Princes, the second phase of the civil war (January 1650 to September 1653), was a complex of intrigues, rivalries, and shifts of allegiance in which constitutional issues gave way to personal ambitions. One common factor among the aristocratic rebels was opposition to Mazarin, who, throughout the Fronde, was the target of fierce attacks by pamphleteers. The Great Condé, a great military leader and cousin of the king, had helped the government in the war against the Parlement. Disappointed in his hope for political power, he became rebellious. When he was arrested, on Jan. 18, 1650, his friends took up arms in a series of uprisings in the provinces, called the first war of the princes. By the end of 1650 the government had dealt