

Libertas
Libertad
Liberté
Libertà
Freiheit
Свобода
近义词
حرية
स्वतंत्रता










Saoirse
Uhuru
自由
Sloboda
Ελευθερία
שׁוֹפֵר
Frihet
Swoboda

**What is
FREEDOM?**

WHAT IS FREEDOM?

One of the most important debates in philosophy is the meaning of *freedom*. Questions of freedom are at the heart of philosophies and isms about how we behave, what we do with our lives, how we organize societies, and how we design and administer governments. Philosophers and leaders through the ages have had to address these big questions... ***what is freedom...how free should we be... ?***

<p>“Is freedom anything else than to live as we wish? Nothing else.”</p> <p>“Freedom is not procured by a full enjoyment of what is desired, but by controlling the desire.”</p> <p>“It's not what happens to you, but how you react to it that matters.” (Seneca, Roman Stoic 4 BC – 65 AD)</p>	
<p>"To understand political power right, and derive it from its original, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions, and persons as they think fit, within the bounds of the law of nature, without asking leave, or depending on the will of any other man".</p> <p>– J Locke</p>	
<p>“Of liberty I would say that, in the whole plenitude of its extent, it is unobstructed action according to our will. But rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add 'within the limits of the law,' because law is often but the tyrant's will, and always so when it violates the right of an individual.”</p> <p>- T Jeff</p>	
<p>“People demand freedom only when they have no power.”</p>	
<p>“In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression ... The second is freedom of every person to worship God in his own way...The third is freedom from want...The fourth is freedom from fear...”</p> <p>-FDR</p>	
<p>"In my opinion, the most 'free' thought is one that is constantly coming to terms with the effects of the machine [that which affects authenticity]. That's why I rarely use the word 'freedom'..."</p> <p>-Derrida</p>	
<p>Freedom, as I define it, is ‘no man-concocted restraints against the release of creative [as in not destructive] human energy.’ This, in my view, is right in principle.</p> <p>-Leonard E Read</p>	

IS FREEDOM RELATIVE?

According to relativist precepts, trying to define freedom is a *logocentric* waste of time. That is, of course, assuming that one is trying to identify “the true” definition. Deconstructing the word can be a worthwhile pursuit, in that it can help one understand how beliefs about freedom evolved. While deconstructing, remember these three relativist *absolutes*:

1. THERE IS NO UNIVERSAL OR CORRECT DEFINITION OF FREEDOM.

- “One man’s freedom is another man’s slavery”
- Different individuals and cultures define freedom in different ways.
- Freedom means being free to decide what freedom is.

2. FREEDOM IS FEELING FREE.

- If one feels free, or thinks one is free, then that’s what freedom “is.”
- One cannot be free if one does not feel that way; believing one is unfree make one unfree.
- “If it feels good- do it!”

3. FREEDOM IS JUST A WORD.

- Like any concept or idea, it does not exist outside the human mind.
- “There is nothing outside the text”
- We give the word meaning. Like all words, the meaning of this word is “slippery.”

RELATIVISTIC TENDENCIES

Although there is no actual definition of freedom, there are certain tendencies of this word’s use that can be observed. These tendencies are often associated with a relativistic worldview.

WHAT OFTEN MAKES ONE FEEL...

UNFREE?

Work
Worries
Burdens
Responsibilities

FREE?

having one’s needs met, and desires fulfilled
security
leisure and contentment
happiness, being “carefree”

Attempting to follow the logic of relativism tends to lead us to the conclusion that **freedom is whatever one believes it is**. How could freedom have an objective definition if nothing is objective?

That being said, many postmodern thinkers spend a lot of time discussing freedom and its related concepts using consistent language, as if there is an actual definition. Examples:

Nietzsche:

Freedom is the will to be responsible for ourselves.

The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself.

How is freedom measured, in individuals as in nations? By the resistance which has to be overcome, by the effort it costs to stay aloft. One would have to seek the highest type of free man where the greatest resistance is constantly being overcome: five steps from tyranny, near the threshold of the danger of servitude.

Foucault:

Freedom is the ontological condition of power. [ontological- relating to the branch of metaphysics dealing with the nature of being.]

Where there is power, there is resistance.

Schools serve the same social functions as prisons and mental institutions- to define, classify, control, and regulate people.

Are the prisons overpopulated, or is the population over-imprisoned?

DOES THIS CONSISTENCE ON THE NATURE OF FREEDOM CONTRADICT RELATIVISM?

NAH.

DERRIDA:

I say things that contradict each other, that are in real tension with each other, that compose me, that make me live, and that will make me die.



Calvin and Hobbes is a daily American comic strip created by cartoonist Bill Watterson

HOW DO COLLECTIVISTS DISCUSS FREEDOM?

Most of the time, collectivists usually reject the value of freedom. Most collectivist thinkers deem freedom a selfish, individualist concept that is utterly contrary to the interests of society as a whole. The common good must prevail. Individuals must submit. **Benito Mussolini:**

*People are tired of liberty. They have had a surfeit of it. Liberty is no longer a chaste and austere virgin... Today's youth are moved by other slogans...Order, Hierarchy, Discipline.
...We have buried the putrid corpse of liberty.*

At times, however, collectivists might claim their own definitions of freedom, and offer their own version of liberation for the masses. Through self-denial, total conformity, or some other collectivistic approach, the individual can be truly free. **Karl Marx:**

...But don't wrangle with us so long as you apply...the standard of your bourgeois notions of freedom, culture, law, etc. ... The selfish misconception that induces you to transform into eternal laws of nature and reason, the social forms springing from your present mode of production and form of property... (Manifesto p 27)

Like Rousseau, Marx argued that freedom for the individual is achieved through a collectivist economic system of sharing. Pursuing needs and wants only weighs the individual down and causes division and strife; a collectivist society that provides for all is the way to freedom (the meaning of which is whatever the Group needs it to be...)

COLLECTIVISM IS OFTEN ASSOCIATED WITH RELATIVISM.

Like Marx, **Mussolini** claimed that the meaning of a value, such as freedom, was determined by the Group. Communists discussed proletariat freedom; fascists could have their own standard of the word.

If relativism signifies contempt for fixed categories and those who claim to be the bearers of objective immortal truth, then there is nothing more relativistic than Fascist attitudes and activity. From the fact that all ideologies are of equal value, we Fascists conclude that we have the right to create our own ideology and to enforce it with all the energy of which we are capable.

FROM THE COLLECTIVIST VIEW, FREEDOM CAN ONLY BE ACHIEVED THROUGH THE GROUP.

- Only The Group can guarantee that needs are met, and security is achieved. This brings freedom from fear, from want, and from worry.
- By conforming to the Will or Good of the Group, one is freed from making one's own decisions. The individual can be relieved of the burden of choice.
- The meaning of freedom is ultimately determined by the Group (thus it is relative)

WHAT DOES NATURAL LAW REVEAL ABOUT FREEDOM?

1. IS FREEDOM WHATEVER ONE BELIEVES IT IS? IS ONE AUTOMATICALLY FREE BECAUSE ONE BELIEVES IT TO BE TRUE?

The “Parable of Biggles” tells the story of Future You who, through a bump on your head, get **amnesia**: you have no memory of who you are. The lone person witnessing your accident is a stranger. Introducing himself as Biggles he claims to be your best friend, gives you a new name, brings you back to his home, and tells you all about numerous labors you “like to do, only you’ve forgotten.” **While you have amnesia, Biggles has total power over you.** You are his slave, used as he sees fit and for his benefit alone, and you don’t even know it.

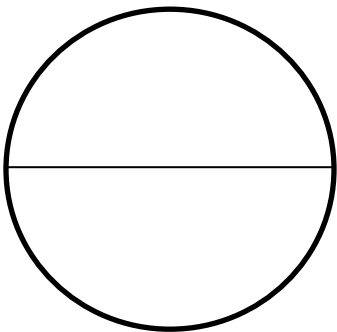
Considering such examples as **brainwashing, censorship, propaganda, conditioning, and institutionalization**, the objectivist philosopher rejects the idea that being free is thinking you are free, and that freedom is whatever a person believes it is. We can believe all kinds of things and be wrong. So from the Natural Law perspective there is a demand for the more difficult road: through critical thinking and careful observation of reality, we must try to figure out why this word freedom has inspired so many to risk so much for so long.

2. IS “FREEDOM” JUST A WORD? WHAT ARE WORDS?

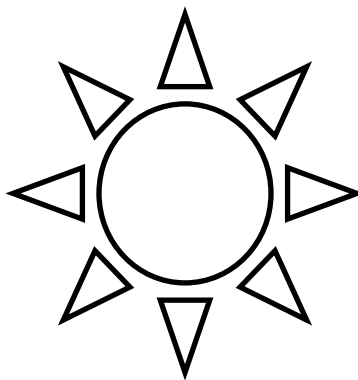
If one considers the word “cool”, it can have many uses. Other words can be substituted, and meanings can get slippery. But does this mean there is no meaning? The initial meaning of this word is virtually always something like “moderately low in temperature.”

This is a **condition of reality** (namely, temperature) that is what it is, regardless of our beliefs. Even our opinions about what makes for comfy temperature are very narrow. We humans are comfortable in a small temperature range, and relatively tiny change in either direction becomes lethal to us.

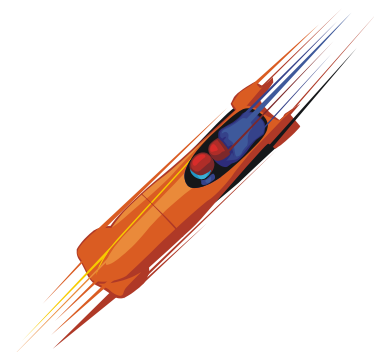
Words are human constructs. But the reality that our words are meant to convey is not. Concepts, situations, states, or conditions in reality exist regardless of what words we use to identify them- even if there is no word. There exists:



Distance and measurement.



Temperature.



Velocity.

These situations or conditions are real. They exist in degrees. It does not matter what they are called.

Like these examples, is FREEDOM a state or condition in reality that affects us, that has objective characteristics, that exists in degrees or amounts, and that we can observe and learn about???

3. WHAT ARE OUR PREMISES?

Natural Law / objectivist metaphysics already concluded that “existence exists”, independent of words.

PREMISES: I exist. I have needs (that which is required for survival and / or happiness)..

How do I exist? My basic needs must be met. Actions must be taken for needs to be met. An action can be done, or it can't.

POWER: power is real. It is the ability to do something; have affect upon; control. It is possible for me to have power over what I do. It is also possible for others to have power over me, or for external factors to deny me power.

Hm. What should we call these states, situations or conditions of reality???

4. FREEDOM DEFINED.

FREEDOM: A state, condition, or situation in which one has power and control over oneself.

SLAVERY: A state, condition, or situation in which someone or something else has power over you, or denies you power.

In freedom (or liberty), one can act, or exercise power, according to one's will. *One is captain of one's own ship... Master of one's own destiny... Painter of one's own canvas...*

An enslaved person acts contrary to his or her will; often according to another's will instead.

One can say “that's not what I think freedom is”, or “freedom to me is something else.” Fine.

But one cannot deny that the situations described above exist. It is the case that through history, when people have used the words freedom, liberty, autonomy, slavery, subjugation, tyranny, dictatorship, etc they are referring to the situations above.

It doesn't matter what we call this reality. Call it pudding if you want. The objectivist will use the words in question, hopefully with new clarity.



5. HOW IS FREEDOM ACHIEVED? HOW IS IT LOST? HOW IS POWER EXERCISED OVER OTHERS?

By observing situations of power and freedom, we can better understand how they come about. We can consider examples of people having power over other people, or even over animals. Of governments over citizens. Of some nations over others. We can examine how freedom is lost or gained.

A. THE DIRECT APPROACH

It seems self-evident that people don't generally want to lose their freedom. One way to lose it fast is **force**: if you are threatened at gunpoint, captured, tied up, and imprisoned, you have obviously lost freedom. Denying the freedom of others through **force or fear** might be called the **direct approach**. The mugger, and the communist police state, both use a version of the direct approach. It is effective, but it focuses on **physical control** or the threat of bodily harm. The person who lost freedom in this way is very aware of what's going on and will likely try to regain their freedom as soon as the threat is over.

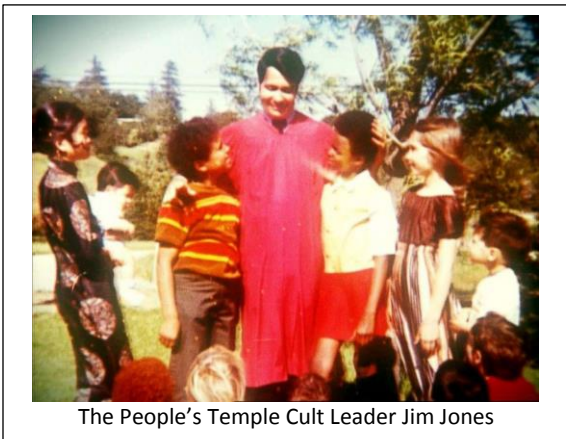


Photo of arrested Soviet citizens heading to gulag

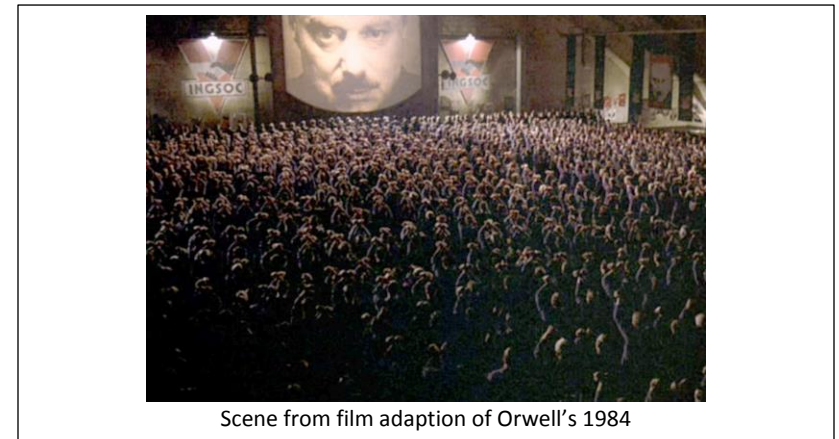
B. THE LONG GAME: INDIRECT APPROACH

What would be a mugger's dream? *That you just hand your wallet over, without all the unpleasantness of threats.* What is the totalitarian's ultimate goal? *That you don't require the police state and threats of gulag... that you love Big Brother...*

Those who would plan long term power over others have shown us a different way: one that is not so much based on physical control, but more on mental, psychological, and indirect forms of manipulation. This method can be very effective for the long term, and may not require much physical force at all.



The People's Temple Cult Leader Jim Jones

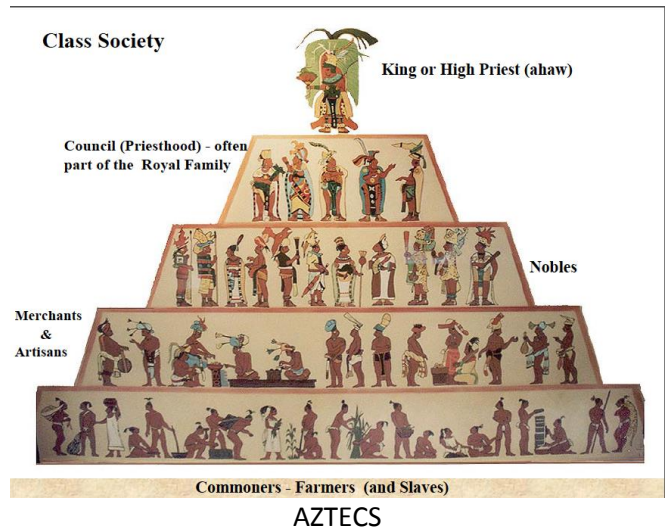
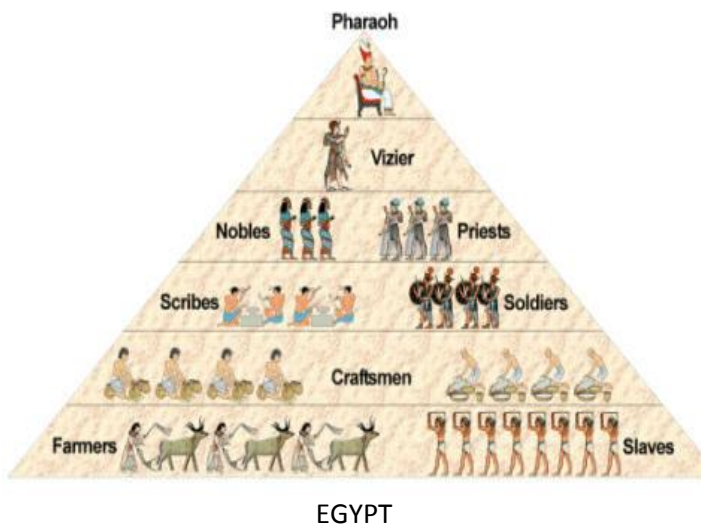


Scene from film adaption of Orwell's 1984

Let's look at some examples. This will take some time. Let's start with history's most familiar social system...

FEUDALISM AND THE POWER PYRAMID

One of the most globally common and enduring social system was **feudalism**. It took various forms, but in essence, power was claimed by the “high born” nobility, while the “low born” or commoners must live to serve and obey the elites. High born were themselves divided according to their own hierarchies, with the most elite having claim to the Crown.



This power pyramid was also a dependence pyramid. In general, the Crown granted lands and titles to high nobility. High nobles did the same for lower nobles. These nobles in turn provided the masses of commoners permission to live and work on their land. There was always a **Giver** in feudalism. Your needs (or wants) were always meant to be met by those above you, whom you served in order for your needs to be met. If you think about it, this principle can be applied in countless ways other than feudalism. As long as there are **Givers**, and others who **need** but cannot met those needs themselves, this **situation** is occurring.



This painting by Louis Hersent depicts late French feudal society. Consider King Louis XVI *The Giver*

THE SUN NEVER SET ON THE BRITISH EMPIRE



How did Britain, an island nation around the size of Minnesota, gain power over a quarter of the globe?

One might imagine vast legions of British warriors issuing forth from their mighty navy, conquering across the continents. While it's true their army was powerful and navy unmatched during the *Rule Britannia* era, that approach would be extremely expensive. The point of imperialism is power and wealth for the mother country at the expense of the colonies. It defeats the purpose of colonialism if colonies are gained by pricey wars, and held by costly military occupations. When too much force was required to control a colony, Britain tended to eventually let it go. Too expensive!



WE COME IN PEACE. In most cases, areas that became part of the British Empire were first approached with offerings of trade. But the Brits had **ulterior motives**. They were careful to examine: What do these potential colonies **need**? What needs can be created? **The Plan** was to become the only provider and fulfiller of those needs... to create **leverage**... to create **dependence**...

GUNS, RUM, OPIUM, AND SALT

Once the British had established themselves as the provider of needs, the plan could slowly work itself to completion. What began as trade became imbalanced, and finally in many places **subjugation**. In various locations the British used the sale of rum, salt, opium, and even firearms (!) to create dependence. Most colonies or “trading partners” became dependent on British manufactured goods over time. In India, the evolution from trade to imperialism took centuries: commerce began in 1600; India was incorporated as a subject colony of the British Empire in 1858. The system of **mercantilism** dictates that colonies may not become self-reliant for what they need, and may only trade with the mother country. This has two purposes: enrich the mother country, and keep the colonies dependent.

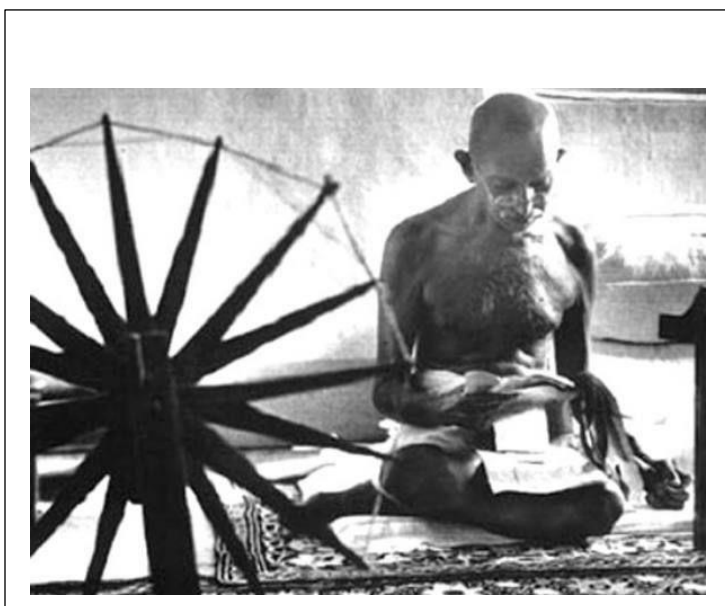
DIVIDE AND CONQUER

Another way power and leverage was gained over colonies was to exploit pre-existing hatred and divisions. Who are the enemies of the potential colonies? What divisions already exist? The plan: Choose a side and support them with things like bank loans, various goods, and even weapons. Supplying such things to a potential colony seems counter intuitive. Doesn't that make it harder to subjugate them? Yes in the short term- but if those loans, goods, and weapons are only coming from the British, the dependence and leverage are established. In addition, a deception is achieved. The subjects will see Britain as a friend, and focus their animosity on the old enemies. In North America the British played Native American nations against each other. In India, old divisions between Hindus and Muslims were easy to exploit. Many others, since the dawn of humanity, have used this approach, and do so today.

PATHS TO FREEDOM

In 13 North American colonies, the Empire failed to maintain dependence. An era of **salutary neglect** meant the colonies could get away with domestic manufacturing and free trade. These 13 colonies prospered as a result, but **crucially, the colonials met needs without relying on the mother country**. They had a mentality of freedom. When Britain tried to end salutary neglect in 1763, the stage was set for the American Revolution.

Generations later, the independence movement in India, led by **Mahatma Gandhi**, focused on **two types of leverage**. First, non-violent resistance gave India power over Britain's Post World War II conscience and self-image. No small thing after Britain fought the Nazis! Second, Gandhi taught Indians to provide for their own needs: we make our own clothes! We get our own salt! Indian independence was achieved in 1947.



IS THIS SITUATION EVEN TRUE FOR ANIMALS??



“BORN FREE”

In the story of **Elsa the lion** (Born Free, 1960 by Joy Adamson), a rescued lion cub is taken from the wild and lovingly raised in captivity by Joy and George Adamson. Elsa grows to adulthood. When the couple tries to release Elsa, it is a complete failure. Elsa does not know how to survive in **The Wild**; she became **domesticated**... unable to be free. The Adamsons realize they must train the lion to hunt, stalk, and kill so she can return to the freedom of **The Jungle**... Step by step they succeed. Elsa is taught how to fend for herself, and is released back into The Wild.

NATURAL LAW PHILOSOPHY CONCLUSION:

IN ORDER TO BE FREE, ONE MUST BE INDEPENDENT: one must meet needs for oneself.

Getting back to the **premise** that my basic needs must be met if I am to survive: it is observed that the **needs are met in one of two ways.**

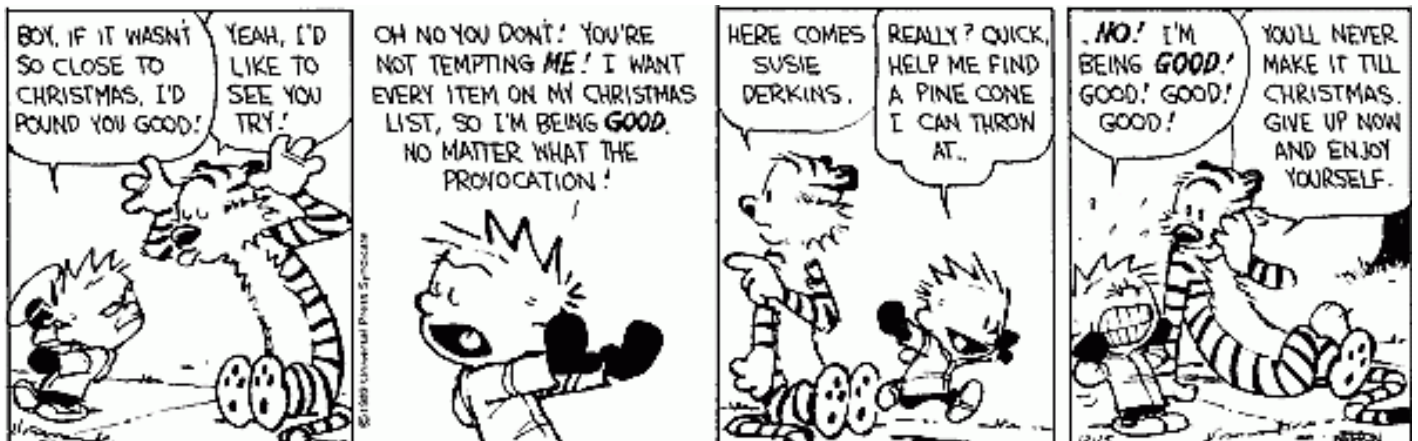
- A. I meet them for myself.**
- B. someone or something else meets my needs for me.**

Dependence (relying on others for the meeting of ones needs) allows one to be controlled by others.

If you are **dependent** on others, they can have power over you (leverage), because

“He who has the power to Give has the power not to, and thus the power to control.”

(Have you ever thought of Santa as *The Giver*...?)



Independence is the path to freedom.

But can we truly be independent?

6. THE CONSIDERATIONS OF POWER and the CATEGORIES OF DEPENDENCE

What is "power"?

Is power a creation of the human imagination, or is it real?

What does power have to do with freedom?

From the Natural Law view power does indeed exist and its understanding is essential to defining freedom.

Of course, the word "power" has multiple meanings in our language, and of course we created the word. But why did humans go through all that trouble? When one stops to think about what we are trying to convey when we use the word "power" it becomes strikingly clear that it is real, and its presence or absence is always affecting us.

Can you read these words? Can you get up and walk across the room to get a drink of water? Can you become what you want in life? Power is at the heart of every answer. Whatever sounds and gestures you use to describe this reality, the bottom line is either you can do something or you can't. It's that simple.

POWER- *The ability to do something;*

The ability to do, move, shape, control, manipulate, affect...

The question "do you have power?" is, generally speaking, a foolish one. Of course you do. The fact that you're reading this, among other things, proves that to be true.



He-Man has the Power

The real question is, ***HOW MUCH POWER DO YOU HAVE?***

"HE WHO HAS THE POWER TO GIVE HAS THE POWER NOT TO..."

We have seen that Natural Law theory holds that **freedom, having power over your own life**, is based on **independence, being able to meet your needs on your own, without relying on others.**

But no one can be truly independent. We all depend on air, water, and food for our basic survival. We also depend on others to meet personal needs of happiness such as love, friendship, companionship, etc. In fact, by definition all relationships are, to some extent, examples of interdependence. Two or more beings become involved with each other and meet each other's needs.

Again, **the question is NOT "are you free?" or "are you independent?" ... it is**

HOW FREE ARE YOU? HOW MUCH INDEPENDENCE ARE YOU CAPABLE OF?

How much power / freedom you can have is *situational*, according to

THE CONSIDERATIONS OF POWER, AND THE CATEGORIES OF DEPENDENCE:

You are dependent. What you are dependent on must be explored in four classifications. In each area, we examine examples of dependency that are seemingly unavoidable in life. Yet a degree of freedom is possible in each area; how much freedom depends upon how you answer these questions:

THE THREE CONSIDERATIONS OF POWER:

- 1. Can this example actually INTEND to control me or deny me power?**
- 2. Can I act to increase my power in this situation?**
- 3. Which way is the power going (am I losing or gaining)**

THE FOUR CATEGORIES OF DEPENDENCE

We may observe that there are four general categories of our dependencies ("things" we depend on). The following categories become progressively more threatening to our potential for freedom. For each, refer to the *considerations of power*...

I. DEPENDENCE ON NON-LIVING OBJECTS / MATTER.

It can be said that we are all slaves to air, food, and water; we depend on them for our survival. Our ability to do what we want is limited by our need for these examples. Good news: none of these things has planned it that way! None of them is willfully trying to enslave you or deny you power. How does your dependence on such things affect your power / freedom? What can you do to increase your power in each case?

BEWARE: Some dependencies in this category are more dangerous to your freedom than others. While taking in air and eating food empowers you, taking in many drugs or too much alcohol DRAINS YOUR POWER and reduces your control over what you do.

II. DEPENDENCE ON LESS-REASONING LIFE.

Humans have always used animals to meet our needs. We eat them and make clothes out of them. We use them for labor, transportation, and companionship / friendship. However, our dependence on animals is almost always very one-sided. True, the animal trying to evade a hunter can willfully act to prevent the hunter from his catch. The cow that stops producing milk can cost a farmer some power. But the animals don't plot to exploit our dependence on them in a sinister conspiracy to enslave humans. Generally, we get much more power in our relationships with them than we lose.

III. DEPENDENCE ON IMPULSES OR "APPETITES."

Philosophers once spent a great amount of time discussing the control of our appetites. However, often our popular culture tends to promote an ethic of instant gratification, self-expression, and the fulfillment of desires. The opposite of "*if it feels good- do it*" is the value of self-control or self-discipline. In fact, freedom starts with control over impulses. You must have power over your own actions before other aspects of your life can be in your hands.

"A well governed appetite is the greater part of liberty." –**Seneca**, Roman Stoic philosopher

"Most people tend to delude themselves into thinking that freedom comes from doing what feels good or what fosters comfort and ease. The truth is that people who subordinate reason to their feelings or the moment are actually slaves of their desires and aversions." - **Epictetus**

IV. DEPENDENCE ON OTHER HUMANS.

The most dangerous dependency! In forming relationships with other people, we are establishing interdependence with them. In a "healthy" (some would say symbiotic) relationship, the power flows both ways more or less evenly. Each side is about as dependent as the other. The problem is, humans are rational: people can understand the ramifications of their relationships, and often plan to tip the power flow their own way. Humans often seek greater power for themselves, at the expense of others. This is evident in our personal relationships, among groups, at the national level, and it is just as real in international relations.

"Dependence begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition." - **Jefferson**.

NATURAL LAW CONCLUSIONS:

LAW OF POWER-

He who has the power to give, has the power not to, and thus the power to control.

LAWS OF DEPENDENCE / LEVERAGE-

The more dependent you are, the more obstacles to your freedom.

The greater your dependence on other humans, the greater leverage others have to control you.

LAW OF APPETITES-

To control the course of one's life, it is often necessary to refrain from what one wants in the moment.

INTERDEPENDENCE-

In relationships with other people, and even other life forms, dependence is unavoidable. But if both parties are dependent, power flows both ways, and an acceptable degree of freedom can result.

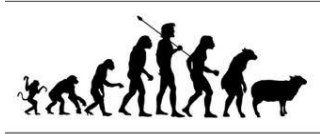
***Liberty* and the forgotten freedoms.**

We humans have long perceived that the greatest threat to our freedom comes from other people... especially powerful people in such arrangements as *government*. It is also easiest for us to grasp the direct threats to our freedom that come from other peoples' use of force and fear. *Liberty*, then, is a term often used to describe the absence of these types of control. It is important to remember, however, that *the absence of external controls or restraints*, while being an important aspect of freedom, is not the only aspect. The facts of reality (like gravity and our basic needs), our own abilities, and our degree of mastery over our own impulses also have a profound effect on our freedom...

IVE BEEN DISEMPOWERED!
MY CENTERING, SELF-ACTUALIZING
ANIMA HAS BEEN IMPACTED BY
TOXIC, CO-DEPENDENT
DYSFUNCTIONALITY.



7. PHYSICAL VERSUS MENTAL SLAVERY



Natural Law theorists identify two very different types of slavery: that of the **MIND** or spirit, and that of the **BODY**.

Frederick Douglass, enslaved in his youth in the American South, discussed the time when he stood up to his overseer, Mr. Covey. He wrote in My Bondage and My Freedom 1855:

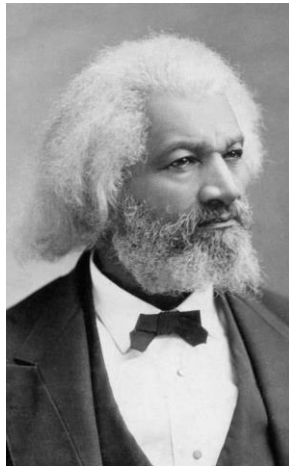
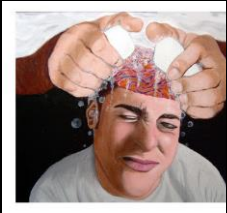
Well, my dear reader, this battle with Mr. Covey -- undignified as it was, and as I fear my narration of it is -- was the turning point in my *"life as a slave."* It rekindled in my breast the smouldering embers of liberty; it brought up my Baltimore dreams, and revived a sense of my own manhood. I was a changed being after that fight. I was *nothing* before; I WAS A MAN NOW. It recalled to life my crushed self-respect and my self-confidence, and inspired me with a renewed determination to be A FREEMAN. A man, without force, is without the essential dignity of humanity. Human nature is so constituted, that it cannot *honor* a helpless man, although it can *pity* him; and even this it cannot do long, if the signs of power do not arise.

He can only understand the effect of this combat on my spirit, who has himself incurred something, hazarded something, in repelling the unjust and cruel aggressions of a tyrant. Covey was a tyrant, and a cowardly one, withal. After resisting him, I felt as I had never felt before. It was a resurrection from the dark and pestiferous tomb of slavery, to the heaven of comparative freedom. I was no longer a servile coward, trembling under the frown of a brother worm of the dust, but, my long-cowed spirit was roused to an attitude of manly independence. I had reached the point, at which I was *not afraid to die*. This spirit made me a freeman in *fact*, while I remained a slave in *form*. When a slave cannot be flogged he is more than half free. He has a domain as broad as his own manly heart to defend, and he is really *"a power on earth."*

Douglass discussed the problem of the willing slave who does not try to achieve his freedom:

To make a contented slave, you must make a thoughtless one. It is necessary to darken his moral and mental vision and, as far as possible, to annihilate his power of reason. He must be able to detect no inconsistencies in slavery. The man that takes his earnings must be able to convince him that he has a perfect right to do so. It must not depend upon mere force; the slave must know no Higher Law than his master's will. The whole relationship must not only demonstrate to his mind its necessity, but its absolute rightfulness. If there be one crevice through which a single drop can fall, it will certainly rust off the slave's chain.

NATURAL LAW PHILOSOPHY CONCLUSIONS:

	<p><u>PHYSICAL SLAVE:</u></p> <p>Knows he is a slave Knows what freedom is Wants freedom Knows how to be free</p> <p>But Freedom is denied through force: chains, knives, guns, walls, etc</p>	<p><u>MENTAL SLAVE:</u></p> <p>Does not know he is a slave</p> <p>Does not know what freedom is</p> <p>Fears freedom</p> <p>Does not know how to be free</p> 
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It is much better, from the point of view of a Controller, to develop the mental enslavement of those he would control. In this way force is rarely required, and power is much easier to achieve.

HOW DO RISK, PRIDE, AND SECURITY RELATE TO FREEDOM?

It is observed that humans tend to need some degree of risk, pride, and security in their lives, in order to be happy or contented. How much varies from person to person. This can have a profound effect on freedom.

RISK- taking an action or making a decision, the outcome of which is unknown. The outcome could be negative or positive. People take risks because refraining from them prevents the possibility of some desired outcome. The potential outcome is more desirable than the potential of failure, or the results of inaction.

PRIDE- self-love, self-respect, feeling good about oneself and one's accomplishments or values.

SECURITY- having a reasonable idea of what to expect or what lies ahead.

INSECURITY- anxiety; not having a reasonable idea of what to expect.

RELATIVISM AND SECURITY:

A relativist view could feasibly define freedom as anything or nothing, so risk, pride, and security could relate to freedom if you believe they do, or not if you believe they don't.

However, there are observable tendencies of relativistic thinking with regards to freedom. If freedom is "feeling free" or getting what one wants (as opposed to *oppression*: someone denies you what you want, or doesn't give you what you want), then freedom is synonymous with SECURITY. Do I have clothes on my back? Will I have a place to live tomorrow? If the answer is YES, then I'm free. I have *freedom from want, freedom from fear, freedom from worry*. It doesn't matter *how* my needs are met, as long as they are *met somehow*.

NATURAL LAW PHILOSOPHY: THERE ARE TWO VERSIONS OF SECURITY:

A). security that you give yourself.

B). security provided by others. If others meet your security needs for you, you are **dependent**...

High security needs can lead one to shun risk and surrender pride in order to attain security at any price.

This can lead to a "slave mentality" or as **Cicero** put it, "the habits of slavery". High pride needs and more willingness to take risks, on the other hand, are essential for freedom.

Plato described the human embrace of risk and pride as **thymos** or "spiritedness".

Those with great *thymos* (free spirits? wild...?) need and pursue more freedom in their lives; those with higher security needs (domesticated? Institutionalized?) fear freedom or at least are willing to give up much freedom in order to gain more security.

Natural law theory holds that in order to have greater power and freedom in your life, you must at times be willing to take risks. *All things in moderation*, as **Aristotle** would say; there is a difference between calculated risk and recklessness. But certainly the fear of failure holds many people back from independence, achieving life goals, and having greater power in their lives.

“LIVE FREE OR DIE”

In fact, the German philosopher Hegel theorized that feudal and master-slave social arrangements originated because some men were willing to risk their lives in a battle to the death for pure *prestige*. This prestige was *recognition* by their fellow men, thus fulfilling their pride. Those who would not risk bloody death *swallowed their pride* and became the lower or slave castes; the former became the nobility or master castes.

DEPENDENCE, SECURITY, AND THE MENTAL SLAVE:

EXERPTS FROM:

THE END OF HISTORY

by Francis Fukuyama, 1992

DEMOCRACY IN AMERICA

by Alexis de Tocqueville, 1835.



Scene from the film adaption of *One Flew Over The Cuckoo's Nest* 1975

Fukuyama:

Ken Kesey's novel, *One Flew Over The Cuckoo's Nest*, provides an illustration of the totalitarian aspiration. The book centers around the inmates of an insane asylum who lead lives of childish inanity under the eyes of a tyrannical Big Nurse. The novel's hero, McMurphy, tries to liberate them by breaking the asylum's rules and eventually leading the inmates to freedom. But he discovers in the process that none of the inmates is being kept there against his will; in the end all are afraid of the world outside and remain voluntarily incarcerated, in a relationship of secure dependence on Big Nurse. This then was the ultimate goal of totalitarianism: not simply to deprive the new Soviet man of his freedom, but to make him fear freedom in favor of security, and to affirm the goodness of his chains even in the absence of coercion. (p. 24)

The threat to freedom posed by a **paternalistic government**, even a democratic one, was described by 19th century liberal **Alexis de Tocqueville**. He feared the consequences of people replacing their old dependencies on the noble classes with new dependencies on elected governments. **People unwilling to risk and to struggle**, he argued, would become **infantilized** and incapable of freedom, ushering a new age of despotism:

I seek to trace the novel features under which despotism may appear in the world. The first thing that strikes the observation is an innumerable multitude of men, all equal and alike, incessantly endeavoring to procure the petty and paltry pleasures with which they glut their lives. ...Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratifications and to watch over their fate. That power is absolute, minute, regular, provident, and mild. It would be like the authority of a parent if, like that authority, its object was to prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood: it is well content that the people should rejoice, provided they think of nothing but rejoicing. For their happiness such a government willingly labors, but it chooses to be the sole agent and the only arbiter of that happiness; it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and subdivides their inheritances: what remains, but to spare them all the care of thinking and all the trouble of living? (p. 663)

DOES TRUTH MATTER FOR FREEDOM?

I. From the relativist view, truth is subjective, and thus it may have something to do with freedom to you, or it may not. The meaning of any of these words (and the reality of anything) is never fixed but is subject to *belief*.

II. From a natural law perspective, a person's freedom is inseparable from knowledge of the Truth.

It is observed that, in accordance with the ***first consideration of power***, other life forms can take action to deny you power, or to empower themselves at your expense. One simple example of this is the bunny that flees from you during your hunting expedition, or the mugger who threatens you with a knife in order to get your wallet.

However, these "direct approaches" are only one tactic. **Another is to HIDE THE TRUTH.**

The rabbit holds still in the tall grass; he is LYING to you (camouflage) so that you won't see him and [take his power].

The tiger holds still in the tall grass; he is LYING to you (camouflage) so that you won't see him and he can [take your power].

The fascist government hides the truth from you, tells half-truths, or LIES to you (propaganda) so it can control you.

In these examples, you are made ***dependent for information***: it is being provided or *manipulated* by OTHERS.

This of course is being done in order to ***manipulate YOU.***

WHAT CAN YOU DO ABOUT THIS?

"The Truth shall set you FREE."

"There is nothing so POWERFUL as the Truth."

"Knowledge is POWER."



According to the *second consideration of power*, one must take action to increase or maintain one's power/freedom.

In order to gain or protect freedom, you must know about the facts of reality that affect your freedom.

You must acknowledge that there is more to know, and that you must act.

Seek and know the Truth. Verify. **"Stand up and see for yourself."**