

DOWNLOAD PDF CULTURE, DEVELOPMENT AND FREEDOM OF EXPRESSION

Chapter 1 : Freedom of speech - Wikipedia

Culture, Development and Freedom of Expression (Asia-Europe Research) by S. Venkatraman (Author) – Visit Amazon's S. Venkatraman Page. Find all the books, read.

The culture these days seems distinctly unfriendly to both freedom and virtue. For all of the rhetoric about the end of big government, the GOP Congress has made peace with Leviathan. At the same time, evidence of moral decline, from family disintegration to artistic obscenity, lies all around us. Superficially, at least, enhancing state power in order to make society more virtuous seems to be a losing strategy. And the temptation to do so is understandable. America is broke morally. Should not government attempt to fix it? The culture today poses a serious challenge to anyone who believes in liberty. Unless one is a libertine, the images that flood the airwaves, the lifestyles that dominate the media, the lyrics that make up contemporary music, the visions that are presented by popular artists, and the mores that govern sexual behavior are all cause for concern. The problem is not just that they are ugly, though they often are – it is embarrassing to travel abroad and realize that mtv is perhaps the most visible expression of American culture. More important, these phenomena are fundamentally destructive, eroding the moral underpinnings not only of families and communities but of a free society. There has been a loss not just of sexual responsibility but of responsibility generally. Where there are no standards, anything is acceptable. And where anything is acceptable, no one can be held responsible. Indeed, those who hurt others the most demand support and affirmation. We live in a world of victim-ology, where almost everyone claims to be a victim of one sort or another. This loss of individual responsibility invites government intervention. The Founders designed the new political system for a virtuous people, even though they did not take virtue for granted. They consciously sought to create mechanisms – federalism and separation of powers, for instance – to restrain the vice that they knew would never disappear. Nevertheless, the political world at that time was nestled within a largely Christian moral environment. Today, if people will not control themselves, some ask, what alternative is there but to turn to the state? There is none when it comes to attempting to control the practical consequences of an irresponsible society. Criminals must be arrested, absent fathers must be dunned for child support, and the negligent must pay damages. But it would be far better to forestall such problems. Can government help do so by shoring up the culture, even at the price of individual liberty? It is an issue that divides libertarians and traditionalists, and this division seems more likely to grow than shrink in the future. Virtue needs to be taught. And authority is useful in teaching virtue. There is, perhaps, no more important duty for the family than moral education. While church leaders have no particular expertise to lecture about the best organization of the economy, they are well-equipped to offer a moral road map. Community institutions of various sorts also should play an important role. Can government do so too? Government simply lacks the tools to create a virtuous person. No Guarantee the State Would Reflect Judeo-Christian Worldview Nevertheless, the state can try to prevent some vicious acts – to have sex outside of marriage, view pornography, or use drugs. Today, figures like Judge Robert Bork forthrightly call for censorship. Such restrictions might promote a habit of doing right, thereby aiding the process of moral education. Maybe, but not certainly. After all, while such laws historically have driven vice underground, it is not clear that they have measurably reduced the incidence of vice. Moreover, virtue cannot be exercised without free choice. The attempt to enforce moral conformity through the law risks improving appearances far more than reality. The temptation to rely on the law for moral education is risky for other reasons. People who view vice with distaste have a tendency to undervalue liberty. Yet the notion of arresting someone – and that is the ultimate sanction to enforce the law – because, say, of the way in which or with whom he or she has sex, should cause anyone who values freedom and human dignity to pause. If morality is to be determined politically, then what cause for complaint is there if government penalizes whatever moves the majority? Or a coalition of active minorities? Reliance on special revelation, in the case of the religiously faithful, and general revelation or natural law, in the case of those who are not, implies truth

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with a capital T. Reliance on politics does not. At least, when the United States was founded, there was a general moral consensus devolving from a biblical world-view. That meant government was likely to pass legislation reflecting this traditional moral code. Today, however, the moral consensus undergirding American society continues to fray. It is foolish to expect that government support for morality would necessarily reflect a Judeo-Christian worldview. Public figures today are more likely to be upset at Hollywood portrayals of figures smoking than committing adultery. The President and Vice President urge cultural support for gay relationships. School districts teach Heather Has Two Mommies, not sexual abstinence. Government agencies and officials work tirelessly to scrub the public square clean of any mention of religion. Censorship in Scandinavia focuses on violence, not sex. And how can they, if there is no moral consensus upon which to base their actions? For example, fornication became the norm at a time when many states banned sex outside of marriage. Acceptance of homosexuality expanded in spite of anti-sodomy laws. Even today some states maintain laws against adultery, but there is no public support for enforcing them. The notion that government can reverse the shift in American morals by passing laws and prosecuting miscreants ignores both the limitations of government and recent history. One answer, of course, might be to elect the right people. The American people obviously value economic prosperity above personal probity. The problem is not simply that some politicians possess seared consciences. Average Americans are rightly nervous about those who wish to forcibly impose a moral code on their neighbors. Most people may reject adultery, but few wish to prosecute adulterers. And, implicitly at least, they recognize the danger of allowing ephemeral political majorities to decide matters of private virtue. Of course, some people advocate using the law simply to reinforce social attitudes—to make a collective statement, if you will. Yet criminal law is meant to be enforced. When it is not, it has little educational value. How many people eschew adultery because of a restrictive state law? Conservatives, of all people, should recognize that human behavior cannot be so easily modified. Doing so will entail hard work. But such a strategy can be effective. Social mores are critically important in shaping human behavior. For instance, the war against smoking was largely a private battle until recently, and it was private pressure, not the threat of jail, that forced the practice into retreat. Unfortunately, such events cannot be willed. But they can be encouraged. That means a concerted effort to transform the culture. Such an effort requires action by conservatives of both a traditionalist and a libertarian bent. The former need to recognize the difficulty in using politics to promote virtue, and to concentrate on the difficult task of moral reconstruction through the efforts of civil society. The latter need to acknowledge that liberty is not enough, and to support the various forms of non-political authority that help generate a moral consensus. Both need to combat government interference with private institutions, especially the family, as they chide, push, pressure, restrict, and offend. We need to begin at home, emphasizing the importance of the transmission of values to children. It may require the sort of financial sacrifice that even conservatives, with the usual career ambitions, hesitate to make. It requires celebrated religious figures to attack not only sin that seems alien, such as homosexuality, but that which pervades middle-class congregations, such as greed and anger. It requires active engagement throughout the culture, including the arts and media, to develop positive alternatives. It requires people to encourage their friends and colleagues to live up to a commonly understood moral code. Virtue should be modeled and promoted. That does not mean retreating into a shell and avoiding the world. It does mean articulating a belief that there is right and wrong behavior. Believing In Both Freedom and Virtue Offers Special Challenge Finally, moral reconstruction requires punishing bad behavior and rewarding good behavior. Boycotting Seven-Eleven over the sale of Penthouse, criticizing not only the record companies that produce Gangsta Rap but also the music stores that sell it, and refusing to buy products from firms that support the worst television shows are examples. These sorts of efforts require not only theoretical assent but active support. None of this will be easy. The challenge facing one who believes in either virtue or liberty is great enough. To believe in both offers a special challenge. Freedom allows conduct that often erodes the moral foundation upon which a free society rests. However, attempting to enlist the state in rebuilding that foundation is a doomed enterprise.

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Chapter 2 : Why is access to freedom of expression important? - Index on Censorship Index on Censorship

The UNESCO Culture for Development Indicator Suite is a pioneering research and advocacy initiative that aims to establish a set of indicators highlighting how culture contributes to development at the national level; fostering economic growth, and helping individuals and communities to expand their life choices and adapt to change.

Although these are two distinctive rights, they are in the same group as they both entail essential conditions for individual personal development. It is important to note, however, that the freedom of expression is subject to more restrictions than the freedom of religion. The right to freedom of opinion and expression The freedom of expression is a right without which other rights are difficult to acquire and defend. The right to freedom of expression is rooted in the 17th century struggle of European legislators for freedom of speech. The world has seen a continuing struggle for the freedom of expression, including the freedom of speech and freedom of the press, often going hand in hand with the endeavour to limit the power of governments. Human rights defenders also rely heavily on this right to challenge government indifference to or infliction of human rights abuses. As freedom of expression is a foundation for religious and political activities, it is often exercised in concert with the right to freedom of thought and assembly. Under present international Conventions, state obligations in relation to freedom of expression are absolute and immediate. At the same time, as with other forms of liberty, completely unrestricted freedom of expression may lead to the infringement on the rights of others. The freedom of expression has been hedged in by a number of limitations and restrictions, often more extensively than other rights. Historically, most limitations have dealt with the expression of sentiments contrary to prevailing institutions or religious, political or other beliefs. In addition, in times of war, governments often restrict the freedom of expression in the interest of national security. As a cornerstone of democracy, the complexity and importance of freedom of expression has led to extensive case-law before national courts and international supervisory mechanisms. Article 19 UDHR stipulates: The CRC stipulates that states have to assure that a child who is capable of forming his or her own views can express those views freely and that these views be taken into account in accordance with the age and maturity of the child Article 21 CRPD sets out the freedom of expression and opinion, and access to information. The regional Conventions also contain provisions regarding the freedom of expression: The freedom of expression and opinion is a complex right that includes the freedom to seek, receive and impart information and ideas of all kinds through any media. Therefore, in general, certain restrictions or limitations on the freedom of expression are permitted under human rights law. Other Conventions add to these limitations: A strong correlation between freedom of expression and the right to gain access to information in order to form and express opinions has been recognised in the Inter-American System. The Declaration seeks to guarantee the freedom of expression and addresses, inter alia, limitations to the right, the obligation of states to promote diversity of information and private broadcasting, freedom of information, independence of regulatory bodies for broadcast and telecommunications, defamation laws, complaints about media content and attacks on media practitioners. The Resolution calls on member states to take all necessary measures in order to uphold their obligations under the African Charter. The Danish Cartoon Controversy What has become known as the Danish cartoon controversy exemplifies the precarious balance between freedom of expression and the repression of expression. In a Danish newspaper published a series of cartoons depicting the prophet Mohammed as a possible terrorist, in one instance with a bomb in his turban. Many Muslims were outraged because depictions of Mohammed are prohibited in the majority of Muslim communities and likening Muslims to terrorists could incite discrimination and prejudice. Other factions upheld the right of the paper to publish the cartoons as a freedom of expression issue. The Danish cartoon incident sparked mass demonstrations throughout the world resulting in death and extensive damage of property in addition to sparking a fiery debate on international law, freedom of expression and permissible limitations of this right. The OSCE also addresses freedom of expression. In the Helsinki Final Act , principles guiding relations

between participating states include provisions on conditions for journalists and dissemination of information. Both the Madrid document and the Vienna document include provisions encouraging exchanges in the media field. Likewise, states committed themselves to facilitating the work of journalists and respecting their copyrights. This right will include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. The task of the Representative is to observe relevant media developments in OSCE participating states with a view to providing early warning on violations of freedom of expression. In several international fora, particular attention has been paid to the protection of professionals, particularly journalists, whose physical integrity is at stake when freedom of expression is insufficiently guaranteed. Some UN specialised agencies are also committed to the promotion of freedom of expression. For example, UNESCO has promoted freedom of expression, press freedom, independence and pluralism of the media as part of its activities. Moreover, freedom of expression and its internationally accepted limitations can be distorted by government initiatives through propaganda, control of the media and various other measures aimed at restricting the press, e. The right to freedom of expression has engendered a substantial body of case-law, in which both the right itself as well its limitations have been further defined. The Human Rights Committee has dealt with many cases dealing with the right to freedom of expression. It has, for instance, found that imprisoning a trade leader for supporting a strike and condemning a government threat to send in troops violated his right to freedom of expression *Sohn v. In*. In another case, the Committee found inadmissible a complaint alleging a violation where the dissemination of anti-Semitic messages via recorded telephone messages was prohibited. The complaint was found inadmissible as hate speech was clearly incompatible with the rights protected in the Covenant J. The Committee has stated that commercial expression, such as outdoor advertising, is protected by freedom of expression see, e. Canada and that the right to receive information was violated when a journalist was denied full access for no disclosed reason to parliamentary press facilities in his country *Gauthier v. Under* the auspices of the European system, the European Court has stated that freedom of expression: Many cases have been brought before the former European Commission and the Court regarding the freedom of expression; several deal with the rights of journalists to freedom of expression. Denmark, the Danish government prosecuted and convicted a journalist for disseminating the racist views of others on television. In a case of Austrian journalists found guilty in domestic courts for defamation, the Court found that politicians may be subject to stronger public criticisms than private citizens see, e. The Court has found that state monopoly on broadcasting constitutes an interference with the right to freedom of expression *Informationsverein Lentia et al.* It has found restrictions on the rights to freedom of expression of public employees justified see, e. Regarding the right to receive information, it has found that this right does not necessarily impose a positive duty on the state to collect and disseminate information *Guerra v. Austria*, concerning a film which challenged Christian beliefs, the Court found the seizure of the film justified. Cases brought before the Inter-American Commission have among other issues dealt with violence against or murder of journalists, intimidation, threats, and harassment see, e. The Court therefore found a violation of the right to freedom of expression *Olmedo Bustos et al.* The Court has also dealt with indirect restrictions on freedom of expression, the right to the truth and the right to reply. According to the Court, the freedom of expression has both an individual and a social dimension: These two dimensions must be guaranteed simultaneously *Ivcher Bronstein v. The Commission* has held that state harassment with the aim of disrupting legitimate activities of an organisation that informs and educates people about their rights constitutes a clear violation of the right to freedom of expression. Finally, in a case regarding the trial and execution of community organisation leaders following a rally, the Commission stressed the close relationship between the right to freedom of expression and the rights to association and assembly. Because of that relationship, the Commission found that the severe punishments inflicted as a result of the rally were inconsistent with the right to freedom of expression *International Pen, Constitutional Rights Project, Interrights on behalf of Ken Saro-Wiwa Jr.* In discussing the importance of freedom of expression, the Commission has stated: Recognising the importance of freedom of expression, international fora and national

governments have sought to promote additional standards to protect particular elements of this right. Several governments have enacted legislation to improve access to information; to provide adequate access to media; to protect employees from reprisals for disclosing illegal activities of their employers; and to provide data protection so that individuals have access to their personal files held by public authorities and to ensure that such information is withheld from all persons not expressly entitled to it. International organisations have addressed the implementation and supervision of the right to freedom of expression by, for instance, appointing experts on the issue. The mandate was assumed by the Human Rights Council. The mandate of the Special Rapporteur is to stimulate awareness of the importance of observance of the right of freedom of expression, to make recommendations to states for adoption of progressive measures to strengthen the right, to prepare reports and carry out studies, and to respond to petitions or other violations of the right in OAS member states. The Special Rapporteur may also call on the Inter-American Commission to solicit precautionary measures from the member states to protect the personal integrity of journalists and media correspondents who are facing threats or the risk of irreparable harm. Within the OSCE framework, standards have been drawn up to protect journalists and much effort has been devoted to promoting the exchange of ideas and expertise on actual implementation of the freedom of the press. The function of the Representative is to observe relevant media developments in OSCE participating states with a view to providing early warning on violations of freedom of expression. Noting the importance of diversity in the media for the free flow of information and ideas in society, the Declaration calls for different broadcasters to have access to a variety of communication platforms. The Declaration also recognised the interdependence of a free media and an independent judiciary, and that concentration in ownership of the media and the means of communication might challenge editorial independence. The right to freedom of conscience and religion The guarantees of freedom of conscience and religion are closely related to other substantive rights. Thoughts and views are intangible before they have been expressed, and convictions are valuable for a person only if he or she can express them. The private freedom of thought and religion is an absolute right that does not permit any limitation. No sanction may be imposed for holding any view, or for changing religion or conviction; and the freedom of thought and religion protects against indoctrination by the state. Many states include guarantees for the right to freedom of thought, conscience, religion and belief in their constitutional traditions; in laws and regulations provisions are incorporated to prevent and punish interference with legitimate manifestations of religion or belief. Nevertheless, violations of the principles of non-discrimination and tolerance in the area of religion or belief are extensive; millions of people enjoy the freedom of thought, conscience, religion and belief only to a limited extent. Most human rights Conventions do not allow governments to impose as many limitations on freedom of religion as on comparable rights such as freedom of assembly and freedom of expression. In the last decades increasing political attention has been given to the freedom of religion, notably in Europe, in the light of religious intolerance. STANDARDS One of the first standards for protection against religious intolerance was the founding document of the Republic of the United Netherlands, the Union of Utrecht from 1576, which stipulated that no one will be persecuted because of his religion. In 1648, in the Treaty of Westphalia, a minimum of freedom of religion was guaranteed: In the 18th and 19th centuries, several other treaties protecting religious rights followed. With the founding of the United Nations, protection against religious intolerance found its way into modern international standard setting. Article 12 CMW recognises the right of migrant workers and their family members to freedom of thought, conscience and religion. Under the Convention Relating of the Status of Refugees, refugees may seek asylum on grounds of well-founded fear of being persecuted for reasons of religion Article 1 A 2. In addition, religious groups are protected under the Convention on the Protection and Punishment of the Crime of Genocide Article 2. Progress had been very slow as the issue of freedom of conversion or change of religion was a major obstacle to consensus. All regional Conventions contain provisions regarding the freedom of thought and religion: The OSCE framework also addresses freedom of thought and religion. States also pledge to respect the freedom of religion and belief of persons belonging to national minorities living in their territory. Another example is Article 16 of the

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Vienna Document , which stipulates that states will take effective measures to prevent and eliminate discrimination against individuals and communities on the grounds of religion or belief, and that they have to foster a climate of mutual tolerance and respect between believers of different communities, as well as between believers and non-believers. Article 12 of the Beijing Declaration and Platform for Action, from the Fourth World Conference on Women in , states that the empowerment and advancement of women includes the right to freedom of religion. The Human Rights Committee has dealt with several individual communications regarding freedom of thought and religion. For instance, the Committee has found forbidding prisoners wearing a beard and worshipping at religious services and taking away their prayer books a violation of this right. The Committee affirms that: The Committee has, however, found that requiring a Sikh who wears a turban in daily life to wear a safety-helmet at work does not violate his right to religious freedom Singh Bhinder v. Similarly, the European Court of Human Rights held that refusing a Muslim medical student entry into classes and examinations in accordance with a school ban on head scarves upheld the principles of secularism and equality between men and women and was necessary in a democratic society Leyla Sahin v. In recent years the Committee has departed from its previous jurisprudence, stating that conscientious objection to military service can be derived from Article 18 ICCPR General Comment

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Chapter 3 : About Freedom of Expression - Voice Project

4 The right to freedom of expression is broad and covers many freedoms that are essential to the work of journalists around the world. The United States Agency for International Development (USAID) and the International Research and.

Why is access to freedom of expression important? We are not talking about the classic examples of challenges to freedom of expression where repressive regimes attempt to block, limit and inhibit across a population as a whole. Rather we are looking at cases where in both more and less free societies particular groups face greater barriers to free expression than the wider population. Such groups can often be denied an equal voice, and active and meaningful participation in political processes and wider society. Poverty, discrimination, legal barriers, cultural restrictions, religious customs and other barriers can directly or indirectly block the voices of the already marginalised. How much do these barriers and lack of access to freedom of expression matter? A lot – as the examples below tell us. Freedom of expression is a fundamental human right. It also underpins most other rights and allows them to flourish. The right to speak your mind freely on important issues in society, access information and hold the powers that be to account, plays a vital role in the healthy development process of any society. The lack of access to freedom of expression is a problem that particularly affects the already marginalised – that is, minorities facing discrimination both in developed and developing countries, from LGBT people in African countries, to disabled people in Western Europe. While the scale of their struggles varies greatly, the principle is the same: If they are unable to communicate their ideas, views, worries and needs effectively, means they are often excluded from meaningful participation in society, and from the opportunity to better their own circumstances. In other words, discrimination is one of the core elements of unequal access to freedom of expression. Access to free expression is also vital both to support the development process and as a development goal in its own right. This is culturally-based discrimination on a major, systematic scale. When they attempted to stage a peaceful protest, they were only further marginalised, and their weak economic, social and political position further cemented. We fight censorship around the world. To find out more about Index on Censorship and our work protecting free expression, join our mailing list to receive our weekly newsletter, monthly events email and periodic updates about our projects and campaigns. See a sample of what you can expect here. Index on Censorship will not share, sell or transfer your personal information with third parties. You may unsubscribe at any time. You will receive an email asking you to confirm your subscription to the weekly newsletter, monthly events roundup and periodic updates about our projects and campaigns. Cultural events organised by the LGBT community, such as pride parades, find themselves banned from exercising their right to freedom of assembly and expression, which happened last October in Serbia and Moldova. LGBT-themed art is also often times censored. One example reported by Index took place in Uganda, where a play about a gay man was banned, and its British producer, David Cecil, jailed and later deported. Countries also adopt laws that ban or circumscribe the discussion of homosexuality. The bill would in effect seriously curtail the right to freedom of expression of LGBT people. Full access to freedom of expression is difficult to achieve in the absence of universal education and literacy. Around the world, illiteracy and inadequate or non-existent education hits the poorest hardest – both because education is often private, and because in poor countries where it is provided by the state, the standard of education can be low. Women and girls in the developing world are the groups most affected by illiteracy. There are a number of factors contributing to this, including higher levels of poverty among women, with culture and tradition also playing a significant part. There are still a number of societies around the world where it simply is not accepted that girls should receive education at all, and certainly not higher education. While the gender gap in education has been decreasing over time, in 2015, there were still around 35 million girls out of primary education, compared to 31 million boys. Lack of education is still the single biggest contributing factor to high and persistent levels of illiteracy – making it the most basic barrier to freedom of expression. It stops people from effectively participating in society, as it

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hinders them from being able to read, write and share written information, and thus fully engage with a range of issues or debates. Women make up the majority 64 per cent of the nearly million illiterate people in the world today. As well as the impact of poverty, discrimination and religious and cultural factors, governments and local authorities often put in place more formal mechanisms which result in significant restrictions on access to freedom of expression for minority groups. This can come in the form of restrictions on minority languages, such as Kurdish in Turkey, or barriers to political participation, such as the Bosnian constitutional ban on Jews and Roma running for high office. Refugees are one of the hardest hit groups of people in terms of facing significant and basic restrictions on freedom of expression. Similarly, allegations of arbitrary deprivation of liberty in Greek detention centres are to be examined by independent experts selected by the UN Human Rights Council later this year. This, of course, cannot be separated from the wider discrimination as outlined above. Refugees constitute a group which often face prejudice and racism. Research from Cardiff University has for instance shown that they do not have the platform to counter the overwhelmingly negative way in which they are portrayed in the UK media. Refugees have universal rights like all other people around the world – states must recognise this and must act to tackle discrimination in all forms. The barriers to free expression discussed here show why exercising our right to free expression is not as simple as living in a democratic society that broadly respects rights. Barriers that block or inhibit access to freedom of expression exist all over the world, in various forms and to varying degrees. Through being denied a voice, these groups are being denied a fundamental right, are facing barriers to their active participation in society, and, in many cases, are facing additional limits on their ability and opportunity to play a part in improving their own lives. Tackling the barriers from poverty to discrimination to laws that limit access to freedom of expression is vital. Law Commission must safeguard freedom of expression Index on Censorship urges the Law Commission to safeguard freedom of expression as it moves towards the second phase of its review of abusive and offensive online communications. Free Speech Punch Up Anything goes in this debate about taboos and censorship.

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Chapter 4 : A Culture of Freedom? | Acton Institute

Division of Freedom of Expression and Media Development (CI/FEM) The Division of Freedom of Expression and Media Development (CI/FEM) implements activities that promote the free flow of information.

Members of Westboro Baptist Church pictured in have been specifically banned from entering Canada for hate speech. In Europe, blasphemy is a limitation to free speech. Limitations to freedom of speech may occur through legal sanction or social disapprobation, or both. Feinberg wrote "It is always a good reason in support of a proposed criminal prohibition that it would probably be an effective way of preventing serious offense as opposed to injury or harm to persons other than the actor, and that it is probably a necessary means to that end. But, as offending someone is less serious than harming someone, the penalties imposed should be higher for causing harm. There is no longer an argument within the structure of the debate to resolve the competing claims of harm. The original harm principle was never equipped to determine the relative importance of harms. A number of European countries that take pride in freedom of speech nevertheless outlaw speech that might be interpreted as Holocaust denial. Ohio , [33] expressly overruling *Whitney v. Paul* , in which the Supreme Court ruled that hate speech is permissible, except in the case of imminent violence. The Internet and information society[edit] The Free Speech Flag was created during the AACS encryption key controversy as "a symbol to show support for personal freedoms. In , in the landmark cyberlaw case of *Reno v. Dalzell* , one of the three federal judges who in June declared parts of the CDA unconstitutional, in his opinion stated the following: Because it would necessarily affect the Internet itself, the CDA would necessarily reduce the speech available for adults on the medium. This is a constitutionally intolerable result. Some of the dialogue on the Internet surely tests the limits of conventional discourse. Speech on the Internet can be unfiltered, unpolished, and unconventional, even emotionally charged, sexually explicit, and vulgar " in a word, "indecent" in many communities. But we should expect such speech to occur in a medium in which citizens from all walks of life have a voice. We should also protect the autonomy that such a medium confers to ordinary people as well as media magnates. The Government can continue to protect children from pornography on the Internet through vigorous enforcement of existing laws criminalizing obscenity and child pornography. The strength of the Internet is chaos. We reaffirm, as an essential foundation of the Information society, and as outlined in Article 19 of the Universal Declaration of Human Rights, that everyone has the right to freedom of opinion and expression; that this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. Communication is a fundamental social process, a basic human need and the foundation of all social organisation. It is central to the Information Society. Everyone, everywhere should have the opportunity to participate and no one should be excluded from the benefits of the Information Society offers. This includes factual data, personal data , genetic information and pure ideas. The commodification of information is taking place through intellectual property law, contract law , as well as broadcasting and telecommunications law. With the removal of Alex Jones from Facebook and YouTube questions are being raised about freedom of speech rights and how those liberties apply to the internet. Freedom of information Freedom of information is an extension of freedom of speech where the medium of expression is the Internet. Freedom of information may also refer to the right to privacy in the context of the Internet and information technology. As with the right to freedom of expression, the right to privacy is a recognised human right and freedom of information acts as an extension to this right. Internet censorship and Internet censorship by country The concept of freedom of information has emerged in response to state sponsored censorship, monitoring and surveillance of the internet. Internet censorship includes the control or suppression of the publishing or accessing of information on the Internet. The system blocks content by preventing IP addresses from being routed through and consists of standard firewall and proxy servers at the Internet gateways. The system also selectively engages in DNS poisoning when particular sites are requested. The government does not appear to be

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systematically examining Internet content, as this appears to be technically impractical. Censorship systems are vigorously implemented by provincial branches of state-owned ISPs, business companies, and organizations. Dissent Title page of Index Librorum Prohibitorum, or List of Prohibited Books, Venice, Before the invention of the printing press a written work, once created, could only be physically multiplied by highly laborious and error-prone manual copying. No elaborate system of censorship and control over scribes existed, who until the 14th century were restricted to religious institutions, and their works rarely caused wider controversy. In response to the printing press, and the heresies it allowed to spread, the Roman Catholic Church moved to impose censorship. The Index Expurgatorius was administered by the Roman Inquisition, but enforced by local government authorities, and went through editions. As a consequence, governments established controls over printers across Europe, requiring them to have official licenses to trade and produce books. In *Areopagitica*, published without a license, [60] Milton made an impassioned plea for freedom of expression and toleration of falsehood, [59] stating: Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties. But Milton also articulated the main strands of future discussions about freedom of expression. By defining the scope of freedom of expression and of "harmful" speech Milton argued against the principle of pre-censorship and in favor of tolerance for a wide range of views. As the "menace" of printing spread, more governments attempted to centralize control. The right to print was limited to the members of that guild, and thirty years later the Star Chamber was chartered to curtail the "greate enormities and abuses" of "dyvers contentyous and disorderlye persons professinge the arte or mystere of pryntinge or selling of books. As the British crown took control of type founding in printers fled to the Netherlands. Confrontation with authority made printers radical and rebellious, with authors, printers and book dealers being incarcerated in the Bastille in Paris before it was stormed in 1789. Locke established the individual as the unit of value and the bearer of rights to life, liberty, property and the pursuit of happiness. Locke neither supported a universal toleration of peoples nor freedom of speech; according to his ideas, some groups, such as atheists, should not be allowed. Truth is not stable or fixed, but evolves with time. Mill argued that much of what we once considered true has turned out false. Therefore, views should not be prohibited for their apparent falsity. Mill also argued that free discussion is necessary to prevent the "deep slumber of a decided opinion". Discussion would drive the onwards march of truth and by considering false views the basis of true views could be re-affirmed. For Mill, the only instance in which speech can be justifiably suppressed is in order to prevent harm from a clear and direct threat. Neither economic or moral implications, nor the speakers own well-being would justify suppression of speech. Dictators such as Stalin and Hitler, were in favor of freedom of speech for views they liked only. However, critics argue that society should be concerned by those who directly deny or advocate, for example, genocide see limitations above. Lawrence was banned for obscenity in a number of countries, including the United Kingdom, the United States, Australia and Canada. In the late 19th and early 20th centuries, it was the subject of landmark court rulings which saw the ban for obscenity overturned.

Chapter 5 : "Digital Speech and Democratic Culture: A Theory of Freedom of Expressi" by Jack M. Balkin

1 Freedom of Expression, Science and Social Development Introduction Freedom of expression, by definition, materializes when individuals can put to words.

Chapter 6 : The Right to Freedom of Expression and Religion | Icelandic Human Rights Centre

An independent, diversified and participatory cultural sector makes a decisive contribution to attaining the Sustainable Development Goals, e.g. by strengthening civil society, protecting freedom of expression, or fostering integration and social cohesion.

Chapter 7 : Freedom of Expression (book) - Wikipedia

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Freedom of expression - "pursuit of objective truth" and "the free exchange of ideas and knowledge" UNESCO promotes freedom of expression and freedom of the press as a basic human right.

Chapter 8 : Fostering Freedom of Expression

Freedom of expression in general, and media development in particular, are core to UNESCO's constitutional mandate to advance 'the mutual knowledge and understanding of peoples, through all means of mass communication' and promoting 'the free flow of.

Chapter 9 : Timeline: a history of free speech | Media | The Guardian

If the freedom of speech is taken away then dumb and silent we may be led, like sheep to the slaughter-George Washington, Cultures differ in their values for speech as the expression of individuality.