

Chapter 1 : What is Freedom in America | Soapboxie

He is the author of the biography Milton Friedman and a coauthor of two books on state politics, including Freedom in the 50 States. Ruger has written op-eds for a number of outlets, such as the New York Times, SA Today, and Foreign Affairs, and he has been interviewed frequently for television and radio, appearing on MSNBC, CNN, and Fox News.

Atop the Dome U. She wears a classical dress secured with a brooch inscribed "U. Her right hand rests upon the hilt of a sheathed sword wrapped in a scarf; in her left hand she holds a laurel wreath of victory and the shield of the United States with 13 stripes. The helmet is encircled by nine stars. Ten bronze points tipped with platinum are attached to her headdress, shoulders and shield for protection from lightning. She stands on a cast-iron pedestal topped with a globe encircled with the motto E Pluribus Unum Out of many, one. The lower part of the pedestal is decorated with fasces symbols of the authority of government and wreaths. The knit cap provided to freed slaves in ancient Rome had been adopted as the symbol of liberty or freedom during the American and French Revolutions and was usually shown as red. The story of her casting reveals that some of the people who worked to create Freedom were not themselves free. Construction Superintendent Captain Montgomery Meigs, who was overseeing the artistic decoration of the Capitol extensions, had already engaged American sculptor Thomas Crawford to create other sculptures for the building, including the Senate pediment. He also had Crawford make models for the two bronze doors and for the figures of Justice and History over the Senate door. His portrait statues and groups of classical and historical figures had earned him a reputation as both talented and prolific. On May 11, 1862, Meigs wrote to the artist at his studio to commission the statue for the dome. Regarding its subject, Meigs wrote, "We have too many Washingtons, we have America in the pediment. Victories and Liberties are rather pagan emblems, but a Liberty I fear is the best we can get. He described his first design with a female figure wearing a wreath of wheat and laurel as "Freedom triumphant" in Peace and War. He then sculpted a graceful figure in a classical dress wearing a liberty cap encircled with stars, holding a shield, wreath, and sword, which he said represented Armed Liberty. It was sent to Secretary of War Jefferson Davis, who was in charge of the overall construction at the Capitol. Davis objected to the liberty cap, the symbol of freed slaves, because "its history renders it inappropriate to a people who were born free and should not be enslaved. Original design for Statue.

Chapter 2 : Freedom of the Press - HISTORY

On the other side of the ledger, the state is far below average on occupational freedom (it is in the bottom five), the state has a certificate-of-need law for hospitals, and the homeowner's insurance market is among the most regulated and dysfunctional in the country.

Founding Fathers What is freedom The concept of freedom means different things to different people, depending on the level of freedom that you have in your life. Most people, when they think of the definition of freedom, they think of Liberty, which includes freedom of speech. Most rational people would agree that this is the way that a society should function. American Freedom The American founding fathers felt that this concept was of utmost importance when they were deciding what the United States Of America would be, and how it would function. This is what sets the U. Apart from all other countries in the world. If you understand what this means, you know that the U. Government is now trying to take control of many of the areas of our life, and taking away our liberty, and our freedom to make our own decisions. The Obama administration is not taking their powers from the consent of the governed, they are telling us that we are not smart enough to debate the issues of health care, global warming, etc. They are telling us that they know better than we do, what is best for us. They want to take away your freedom to do what what you want. Many think it would be beneficial if the earth was a few degrees warmer. The health care issue should be debated, we should fix the problems with the health care system, we should not start over from scratch. Regardless of what many people think, much of the success of the rest of the world is tied to the success of America. America helped defeat the enemy in two world wars, and continue to help protect most of Europe to this day. We helped rebuild Europe and Asia after world war 2. The American people on their own give hundreds of millions of dollars in charity, outside of the government to help people anywhere it is needed, just because we can and want to. The buying power of the American people, because we are prosperous, greatly helps the rest of the world from our consumption. We buy enough products produced in other parts of the world that the loss of that buying power, would greatly effect the economy of all of those places. Freedom quote Freedom prospers when religion is vibrant and the rule of law under God is acknowledged. Ronald Reagan Why we need Freedom If they take away our opportunity to be successful and to have extra money to give to people who need help, that will have a huge effect on the needy people around the world. If you look at where government aid and charity donations come from, you will see that nothing comes from China, Russia, or any other communist governments, this is the result of government control. The wealth and prosperity that comes with the freedom to be the best we can be, and to be as wealthy as we can, by being able to succeed to our fullest potential, that is what makes it all work. It does appear that several European governments are moving more to a capitalistic form of governing while we are trying to move away from it. America moving to a more socialist form of government will hurt the whole world economy, and will damage the system that has created the most prosperous and freest nation ever. That is not a good thing. It also will take away from the basic rights of all Americans, life, liberty, and the pursuit of happiness. The need to preserve freedom This is not a rant, I am truly worried about our great country. I am proud to be an American, and happy that we can help the less fortunate throughout the world. It is something that Americans have always done, from the very beginning. The Mayflower compact was the first real government document of America. It was written by the people of the Mayflower. When the pilgrims came to America, they set up a system of government that was like a commune. Everyone got a piece of land. They would all farm their land, raise animals, make shoes, etc. Everyone would then split up what the community had evenly. They kept this system for only 2 years. The problem they found was, if one family grew say bushels of grain, and another grew 50, they would each get There was no incentive to be better. After the 2 years, they changed and allowed people to grow what they could, and produce what they could, then trade for what they need. They produced much much more, because they could trade for extra things that they wanted by being better and growing more, or by producing more products that were worth trading for such as milk, meat, or shoes, or whatever. That was the start of capitalism. If someone was having a hard time, everyone would help them if they needed it. They did it

because it worked. The incentive to be more successful and create something that people want and need, will make you a success and create wealth, this is the real American dream. Is capitalism better than socialism? The next generation will not have freedom in the way the founding fathers wanted us to have freedom. They really knew what they were talking about.

Chapter 3 : Marxism Freedom and the State

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Know ye not Who would be free themselves must strike the blow? Lord Byron , The Giaour , line Inner freedom demands the rejection of any imposition that injures our dignity. Brian Morris, Quotes we cherish. Quotations from Fausto Cercignani, , p. Brian Morris, Simply Transcribed. Quotations from Fausto Cercignani,, p. I call that mind free, which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognises in all human beings the image of God and the rights of his children, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind. William Ellery Channing , Spiritual Freedom Controversy may rage as long as it adheres to the presuppositions that define the consensus of elites, and it should furthermore be encouraged within these bounds, thus helping to establish these doctrines as the very condition of thinkable thought while reinforcing the belief that freedom reigns. Noam Chomsky , Necessary Illusions The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrumâ€”even encourage the more critical and dissident views. Noam Chomsky , The Common Good Fatherland without freedom and merit is a large word with little meaning. But what is Freedom? Rightly understood, A universal license to be good. Hartley Coleridge , Liberty Excepting those who see only a boisterous celebration, this macabre work [El entierro de la sardina] makes people uncomfortable. Malraux comments that the figures are not men and women in fancy dress, they are butterflies hatched for one brief moment from a larvel world, the revelation of freedom. You might think ironsmiths, bricklayers, stable hands, knife grinders, peasants, chambermaids, and others with little to lose would protest the heavy hand of El Deseado. Spaniards trapped at birth at the bottom of the heap were fiercely conservative. As Klingender explains, the more these people suffered, "the more fanatical did they become in their loyalty to Church and crown, which they associated with their memories of a better life in the past. Connell, Francisco Goya p. He is the freeman whom the truth makes free, And all are slaves besides. William Cowper , The Task , Book V, line D[edit] I think that the sweetest freedom for a man on earth consists in being able to live, if he likes, without having the need to work. You can only be free if I am free. Clarence Darrow Address to the court in People v. Lloyd While there is a soul in prison, I am not free. Debs , Federal Court statement For so long as but a hundred of us remain alive, we will in no way yield ourselves to the dominion of the English. For it is not for glory, nor riches, nor honour that we fight, but for Freedom, which no good man lays down but with his life. From the Declaration of Arbroath , The Times Book of Quotations Once a man has tasted freedom he will never be content to be a slave. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. Albert Einstein , "Moral Decay" ; later published in Out of My Later Years Everything that is really great and inspiring is created by the individual who can labor in freedom. When technique enters into the realm of social life, it collides ceaselessly with the human being to the degree that the combination of man and technique is unavoidable, and that technical action necessarily results in a determined result. Technique requires predictability and, no less, exactness of prediction. It is necessary, then, that technique prevail over the human being. For technique, this is a matter of life or death. Technique must reduce man to a technical animal, the king of the slaves of technique. Human caprice crumbles before this necessity; there can be no human autonomy in the face of technical autonomy. The individual must be fashioned by techniques, either negatively by the techniques of understanding man or positively by the adaptation of man to the technical framework , in order to wipe out the blots his personal determination introduces into the perfect design of the organization. Jacques Ellul , The Technological Society , p. Jacques Ellul , The Betrayal by Technology The only difference as compared with the old, outspoken slavery is this, that the worker of today seems to be free because he is not sold once for all, but piecemeal by the day, the week, the year, and because no one owner sells him to another, but he is forced to sell himself in this way instead, being the slave of no particular person, but of the whole property-holding

class. Friedrich Engels , The Condition of the Working Class in England Freedom does not consist in any dreamt-of independence from natural laws , but in the knowledge of these laws , and in the possibility this gives of systematically making them work towards definite ends. F[edit] The Age of Empty Freedom It has this great advantage over the Age of Science, that it knows all things without having learned anything; and can pass judgment upon whatever comes before it at once and without hesitation,â€”without needing any preliminary evidence: The society that puts freedom before equality will end up with a great measure of both. He will ask rather "What can I and my compatriots do through government" to help us discharge our individual responsibilities, to achieve our several goals and purposes, and above all, to protect our freedom? And he will accompany this question with another: How can we keep the government we create from becoming a Frankenstein that will destroy the very freedom we establish it to protect? Freedom is a rare and delicate plant. Our minds tell us, and history confirms, that the great threat to freedom is the concentration of power. Government is necessary to preserve our freedom, it is an instrument through which we can exercise our freedom; yet by concentrating power in political hands, it is also a threat to freedom. Even though the men who wield this power initially be of good will and even though they be not corrupted by the power they exercise, the power will both attract and form men of a different stamp. Milton Friedman , Capitalism and Freedom , Introduction Political freedom means the absence of coercion of a man by his fellow men. The fundamental threat to freedom is power to coerce, be it in the hands of a monarch, a dictator, an oligarchy, or a momentary majority. The preservation of freedom requires the elimination of such concentration of power to the fullest possible extent and the dispersal and distribution of whatever power cannot be eliminated â€” a system of checks and balances. Milton Friedman , Capitalism and Freedom , Ch. None are more hopelessly enslaved than those who falsely believe they are free. Johann Wolfgang von Goethe , Bk. Die Wahlverwandschaften, Hamburger Ausgabe, Bd. To evolve we must be free, and we cannot have freedom if we are not rebels, because no tyrant whatsoever has respected passive people. Friedrich Hayek , Economic Freedom and Representative Government A society that does not recognise that each individual has values of his own which he is entitled to follow can have no respect for the dignity of the individual and cannot really know freedom. Friedrich Hayek , as quoted in The Market: Friedrich Hayek , The Constitution of Liberty The case for individual freedom rests chiefly on the recognition of the inevitable and universal ignorance of all of us concerning a great many of the factors on which the achievement of our ends and welfare depend. Friedrich Hayek , The Constitution of Liberty , p. Or you can have freedom. Heinlein , Time Enough for Love The opposite of freedom is not determinism, but hardness of heart. Freedom presupposes openness of heart, of mind, of eye and ear. Those in whom viciousness becomes second-nature, those in whom brutality is linked with haughtiness, forfeit their ability and therefore their right to receive that gift. Hardening of the heart is the suspension of freedom. The desire for freedom is an attribute of a "have" type of self. Eric Hoffer , Working and Thinking on the Waterfront: June May , Journal entry 28 March Freedom gives us a chance to realize our human and individual uniqueness. June May , Journal entry 28 March Those who lack the capacity to achieve much in an atmosphere of freedom will clamor for power. Freedom cannot be bestowed â€” it must be achieved. Elbert Hubbard , in his essay on Booker T. Washington in Little Journeys For , p. Roosevelt later used this line on the occasion of the 74th anniversary of the Emancipation Proclamation: I[edit] The most effective way of gaining our freedom is not through violence. Cited in The British Empire, ed. Oxford University Press , , P. Then you will know the truth, and the truth will set you free. Jesus of Nazareth as quoted in John 8: Ye shall know the truth, and the truth shall make you free.

Chapter 4 : First Amendment to the United States Constitution - Wikipedia

Freedom definition is - the quality or state of being free: such as. How to use freedom in a sentence. Synonym Discussion of freedom. the quality or state of being.

Free will In philosophical discourse, freedom is discussed in the context of free will and self-determination, balanced by moral responsibility. Advocates of free will regard freedom of thought as innate to the human mind, while opponents regard the mind as thinking only the thoughts that a purely deterministic brain happens to be engaged in at the time. Social freedom or liberty[edit] Four Freedoms , a series of paintings meant to describe the freedoms for which allied nations fought in World War II. Frequently discussed kinds of political freedom include freedom of assembly , freedom of association , freedom of choice , and freedom of speech. In some circumstances, particularly when discussion is limited to political freedoms, the terms "freedom" and "liberty" tend to be used interchangeably. As such, the exercise of liberty is subject to capability and limited by the rights of others. Liberty is linked to human subjectivity; freedom is not. The Declaration of Independence, for example, describes men as having liberty and the nation as being free. Free willâ€”the quality of being free from the control of fate or necessityâ€”may first have been attributed to human will, but Newtonian physics attributes freedomâ€”degrees of freedom , free bodies â€”to objects. Liberty, like discipline, is linked to institutions and political parties, whether liberal or libertarian; freedom is not. Although freedom can work for or against institutions, it is not bound to themâ€”it travels through unofficial networks. To have liberty is to be liberated from something; to be free is to be self-determining, autonomous. Freedom can or cannot exist within a state of liberty: Freedom in the Making of Western Culture that freedom arose from the yearnings of slaves. Freedom as a physical concept[edit] In purely physical terms, freedom is used much more broadly to describe the limits to which physical movement or other physical processes are possible. This relates to the philosophical concept to the extent that people may be considered to have as much freedom as they are physically able to exercise. The number of independent variables or parameters for a system is described as its number of degrees of freedom. For example the movement of a vehicle along a road has two degrees of freedom; to go fast or slow, or to change direction by turning left or right. The movement of a ship sailing on the waves has four degrees of freedom, since it can also pitch nose-to-tail and roll side-to-side. An aeroplane can also climb and sideslip, giving it six degrees of freedom. Degrees of freedom in mechanics describes the number of independent motions that are allowed to a body, or, in case of a mechanism made of several bodies, the number of possible independent relative motions between the pieces of the mechanism. In the study of complex motor control , there may be so many degrees of freedom that a given action can be achieved in different ways by combining movements with different degrees of freedom. This issue is sometimes called the degrees of freedom problem. Freedom in mathematical theory[edit] In mathematics freedom is the ability of a variable to change in value. Some equations have many such variables. This notion is formalized as the dimension of a manifold or an algebraic variety. When degrees of freedom is used instead of dimension, this usually means that the manifold or variety that models the system is only implicitly defined. Such degrees of freedom appear in many mathematical and related disciplines, including degrees of freedom as used in physics and chemistry to explain dependence on parameters , or the dimensions of a phase space ; and degrees of freedom in statistics , the number of values in the final calculation of a statistic that are free to vary. Power and Paranoia in the Age of Fiber Optics , p. According to the Oxford English Dictionary, the Old English frei derived from Sanskrit meant dear and described all those close or related to the head of the family hence friends. Conversely in Latin, libertas denoted the legal state of being free versus enslaved and was later extended to children liberi , meaning literally the free members of the household. Wikiquote has quotations related to:

Chapter 5 : Marxism, Freedom and the State

Freedom in the 50 States is an essential work for anyone interested in state policies and in advancing a better understanding of a free society. Join us to meet the authors, learn about the.

Liberty for all, and a natural respect for that liberty: The present work is a fulfillment of that intention; but I have slightly altered the title, because on reflection, I felt that Bakunin was here treating of wider and deeper matters than merely the merits of one political philosophy as against another. This question is the supreme question of our generation. And that end, bearing in mind the circumstances of this atomic age can only be amidst war and universal destruction. In many parts of his writings, Bakunin has given his views on the nature and possibilities of human freedom--which he sharply differentiated from egoism and self centred individualism. Apart from that reproduced on the first page of the extracts, perhaps the best definition he has given is that couched in the following words: What we want is the abolition of artificial, privileged, legal, official, influences. What he meant by "authority", namely the right to command or to enforce obedience, was considered by him to be fundamentally of religious origin. The idea of an authoritarianism that it is our duty to obey authority, is derived, according to his theory from religious origins, even when it has later taken political forms. Hence the opposition to religion, which takes a prominent position in his writings, much more so than in those of the Marxians, and which sometimes is rather violently expressed. There is also another reason for the criticism of religion and churches that is to be found so frequently in his writings, and that is the close connection between religion and the State which distinguishes the Hegelian philosophy, against which Bakunin had rebelled. It is pointed out by Gide and Rist: God moving in the world has made the State possible. Its foundation is in the might of reason realising itself in will. It is necessary to think of it not merely as a given State or a particular institution, but of its essence or idea as a real manifestation of God. Every State, of whatever kind it may be, partakes of this divine essence. Thus, the term "God and the State" later applied by its editors to a fragment of his works, is quite fitting. The Marxians, on the other hand, as adherents of the State, and as champions of authority, found no such necessity for making a frontal attack on religion, and encountered accordingly much less of the animosity of religiously-minded people than was the fate of the Anarchists. As will be indicated in more detail in the following biography, the extracts printed in this volume are taken mainly from those writings of Bakunin touching on his controversy with Marx and therefore belong to the years ; but the passages dealing with the nature and characteristics of the State in general are mostly taken from Federalism, Socialism and Anti-Theologianism written in , and based, as the title indicates, on the above-mentioned close connection, to his mind, between the State and religion. It is not only the question of the relation of Marxian doctrines to those of freedom and of the State, so much discussed in the following pages that gives them interest and importance, but also the light they throw on the system that now exists in Soviet Russia, and which calls itself "Socialist" and "democratic", where it is, in reality, neither the one nor the other, but essentially capitalistic and totalitarian or, as Bakunin expressed it in a passage to be quoted later "all work performed in the employ of the State". Bakunin showed in the early seventies of the nineteenth century that such a system must result if it is attempted to transform society on an authoritarian basis; the existence in the middle of the twentieth century of that portentous phenomenon, the Soviet Government, has proved him up to the hilt to be right. In the words of his friend and collaborator, James Guillaume, "How could one want an equalitarian and free society to issue from an authoritarian organisation? He was the eldest son of a retired diplomat, who was a member of the ancient Russian nobility. Young Michael passed his boyhood on the family estate, and gained there an insight into the peasant mentality which is reflected in his later writings. At the age of fifteen, after a good home education under tutors, he was sent to St. Petersburg to study for and enter the Artillery School. After five years of military studies, he was posted as ensign to a regiment stationed in Poland; but the monotonous life of a remote garrison soon proved highly unpalatable to this very sociable and highspirited young aristocrat. He threw up his commission and the whole military career and adopted instead that of a student in Moscow. The adolescence and young manhood of Bakunin were spent under the iron despotism of the Tsar Nicholas I, the most consistently reactionary that Russia had ever known and the

most rigidly repressive till the dictatorship of Joseph Stalin. Under this regime every type of liberalism of even the mildest kind, whether in politics, literature, or religion, was ruthlessly crushed. In philosophy alone did there seem to be any chance for discussion, and those who would in Western countries have turned to politics devoted their attention in Russia to philosophy. Bakunin was one of these and in fact at this time his interest in politics appears to have been nil. His favourite philosophers were Fichte and Hegel; from the former he learned that freedom, liberty, independence were the highest expression of the moral law; from the latter, the dominating philosopher of the time, he gained a knowledge of the Dialectic, the theory that all life and history constitute a process of the reconciliation of opposites on a higher plane--or, as Hegel expressed it thesis, antithesis and synthesis. From this there naturally arose a theory of historic evolution. The political and intellectual atmosphere of Germany, though reactionary compared to those of France and England, was almost progressive as compared with Russia and some of the younger adherents of Hegel began to develop Radical ideas from his doctrine of the Dialectic. Prominent among these was Ludwig Feuerbach, whose book *The Essence of Christianity* took a decidedly materialistic, in fact, atheistic attitude. It converted many young intellectuals to its viewpoint and among these were Karl Marx, Friedrich Engels and Michael Bakunin. The desire for destruction is also a creative desire. Here he made the acquaintance of Wilhelm Weitling and his writings. This man was a self-educated German Communist, who preached revolution and Socialism in phrases foreshadowing the later Anarchism. He said for instance: He refused to go and was outlawed. He went for a brief period to Brussels and then, early in , to Paris. He encountered here two men whose influence on his thought was very great. These faults were ones of which Bakunin himself was entirely free, and this temperamental difference alone would have made it difficult for these two great men to get along together, even if their opinions had not been dissimilar in many respects, and if outside influences had not deliberately poisoned their relationships at a later time. From Proudhon he learned at this period even more than from Marx. The former can be considered as the father of modern Anarchism, for he utterly rejected the very concept of Authority, in both politics and religion. In his economic views, he advocated a scheme called Mutualism, in which the most important role was played by a national bank, based on the mutual confidence of all those who were engaged in production. Towards the end of , Bakunin was expelled from Paris for having delivered a speech advocating freedom for Poland which was so displeasing to the Tsarist Government that it put pressure on the French Government to take action against him. He spent a few months in Brussels, but the revolution of February, , which overthrew King Louis Philippe and established the Second Republic allowed Bakunin to return to Paris and he took a prominent part in the political demonstrations of the day. But he was soon attracted by the rising revolutionary movements in Central Europe. In Prague he participated in a brief insurrection, and in May, , in another in Dresden. This resulted in his arrest, and finally his extradition to Russia, which claimed him as a fugitive. He passed eight horrible years in solitary confinement and it was only the death of the implacable Nicholas I and the accession of the milder Alexander II that enabled his family to secure his release. He spent four more years under surveillance in Siberia, where he married. Finally, in , he escaped on an American vessel going to Japan and at the end of the year reached London. In London he worked for a time with Alexander Herzen, the Russian Liberal, in his publications addressed to the Russian people, went for a while to try to help a Polish insurrection from there, and then settled down in Italy. Here he encountered the religiously-minded Nationalism of Mazzini, a man whom he greatly respected personally having met him in London , but whose ideas he heartily disliked. This led him to accentuate the anti-patriotic and anti-religious elements in his own ideas, which by this period of the middle eighteen-sixties had become practically those later called "Anarchism". In he went to Geneva to attend the inaugural Congress of the League for Peace and Freedom, a bourgeois body of which he thought some use could be made for the purpose of Socialist propa ganda. He soon found that this could not be done his ideas as set out in an article entitled "Federalism, Socialism and Anti-theologism", were far too radical , and instead he concentrated on the First International, which had been founded, largely through the instrumentality of Marx, in On leaving the League for Peace and Freedom, Bakunin and his friends had formed the Alliance of Socialist Democracy and this body now applied to join the International. The application aroused the suspicions of Marx who felt a jealous possessiveness as regards the International and had a German-minded antipathy to anything coming

from a Russian. The initial proposal was therefore turned down and the Alliance was only admitted in sections, and when as a separate body it had been disbanded. In September of the same year, a Congress of the International was held at Basel. This was the beginning of a breach between Marx and his followers on the one hand and Bakunin and his followers on the other. It was fundamentally a difference on the question as to the role of the State in the Socialist programme. The Marxian view was essentially that the State must be used to bring about and consolidate Socialism; the views of the Bakuninists at this period beginning to be called "Anarchists" was that the State must be abolished, and that it could never under any circumstances be used to attain either Socialism or any form of social justice for the workers. In the early part of , Bakunin was mainly occupied in trying to stir up the Russian people to insurrection. This activity was in collaboration with a fanatical young revolutionary named Sergei Nechayev. The latter had committed a political murder in Russia and deceived Bakunin into condoning this act. The fugitive was later extradited to Russia and died in jail. The whole episode did Bakunin considerable harm, giving him because of his association with Nechayev, a reputation for violence and amorality which was quite undeserved. He looked to Social Revolution on the part of peasants and workers both to overthrow the reactionary regime of Napoleon III and to repel the German invaders under the direction of Bismarck. With the purpose of stirring up such a movement he wrote A Letter to a Frenchman, and then in September after the fall of the Second Empire and the establishment of the Third Republic, went to Lyons to launch an Anarchist rising. This fiasco deeply embittered and depressed Bakunin. He had lost all faith in the bourgeoisie since their turning on the workers in the revolutions of , but now even the workers had shown themselves supine, and he became very pessimistic about their future. The title implied an alliance between the knout of the Russian Tsar and the new German Empire of Bismarck and Wilhelm I to crush the social revolution. It became a very voluminous work, treating in an extremely discursive way all manner of subjects, political, historical, economic, religious, philosophical, metaphysical, ethical and even astronomical, for as an Appendix to it Bakunin gave an exposition of the ideas of the System of Nature which he held and which was a complete and consistent Materialism. He worked at it intermittently from the close of to the close of and even then never succeeded in finishing it. He considered however that the events of the Commune gave a practical justification of his theories as against those of the Marxians, and a study of that historic episode would seem to justify his contention. Bakunin respectfully but trenchantly replied in a pamphlet called The Political Theology of Mazzini which had a wide circulation in Italy and a great effect on the Italian working class, which largely became imbued with Anarchist ideas. In he was occupied with the coming Congress of the International at the Hague. This meeting, which was held in September, was "packed" by the Marxists in a manner which later "Communist" tactics have made only too familiar. The equally familiar tactics of character-assassination were also resorted to by Marx, to his everlasting discredit, and Bakunin and his closest friend and collaborator, James Guillaume, were expelled from the International, the headquarters of which were at the same time shifted to New York to prevent it from falling into the hands of the anti-Marxists, who constituted a real majority in the International. That organisation soon withered and died in its alien home; but the Anarchists set up a new International in Switzerland and this lasted a few years more, surviving Bakunin himself. In order to ventilate his grievances and to explain his attitude to Marx and Marxism, Bakunin wrote a lengthy letter to the Brussels newspaper Liberte, and large extracts from this letter have been printed in the following pages. In , Bakunin formally withdrew from political activities. His health had been permanently injured by the long years of solitary confinement in Russian prisons and, though he was a man of great size, physical strength and energy, he was now old before his time. He came out of his retirement, however, for the last time, in May, , to lead an insurrection in the Italian province of Bologna; but this was a complete fiasco. He had had no faith whatever in the use of political action in the sense of voting at Parliamentary elections and referenda ever since the abortive revolutions of with their aftermath of betrayal of the workers and of democracy itself by the bourgeoisie. His doctrine, however, had nothing in common with the Nihilistic tactics of bomb outrages and assassinations which, after his death, were adopted by some Anarchists and tended to discredit the movement. He believed in mass organisations, in solidarity, and to him Individualism was a bourgeois ideology--a mere excuse for egoism. True liberty could only be achieved in and through Society. Bakunin was in other words a

Socialist, or as he often called himself, a Collectivist, but his Socialism was of the Libertarian school and expressively rejected authority and, above all, the State. In this respect he followed the doctrine of Proudhon, not of Marx. His system in fact consists of Proudhonian politics and Marxian economics. Bakunin died at Berne on 1st July, , and was buried in the cemetery there. Exactly seventy years after his death, on the 1st July, , a gathering of international Anarchists stood by his graveside to pay homage to his memory.

Chapter 6 : Freedom - Wikiquote

the state of being free or at liberty rather than in confinement or under physical restraint: He won his freedom after a retrial. exemption from external control, interference, regulation, etc. the power to determine action without restraint.

Anti-Federalism In , the second year of the American Revolutionary War , the Virginia colonial legislature passed a Declaration of Rights that included the sentence "The freedom of the press is one of the greatest bulwarks of liberty, and can never be restrained but by despotic Governments. However, these declarations were generally considered "mere admonitions to state legislatures", rather than enforceable provisions. Other delegatesâ€”including future Bill of Rights drafter James Madison â€”disagreed, arguing that existing state guarantees of civil liberties were sufficient and that any attempt to enumerate individual rights risked the implication that other, unnamed rights were unprotected. Supporters of the Constitution in states where popular sentiment was against ratification including Virginia, Massachusetts, and New York successfully proposed that their state conventions both ratify the Constitution and call for the addition of a bill of rights. Constitution was eventually ratified by all thirteen states. The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed. The people shall not be deprived or abridged of their right to speak, to write, or to publish their sentiments; and the freedom of the press, as one of the great bulwarks of liberty, shall be inviolable. The people shall not be restrained from peaceably assembling and consulting for their common good; nor from applying to the Legislature by petitions, or remonstrances, for redress of their grievances. Establishment Clause Thomas Jefferson wrote with respect to the First Amendment and its restriction on the legislative branch of the federal government in an letter to the Danbury Baptists a religious minority concerned about the dominant position of the Congregational church in Connecticut: Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties. United States the Supreme Court used these words to declare that "it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere [religious] opinion, but was left free to reach [only those religious] actions which were in violation of social duties or subversive of good order. In the preamble of this act [. Originally, the First Amendment applied only to the federal government, and some states continued official state religions after ratification. Massachusetts , for example, was officially Congregational until the s. Board of Education , the U. Supreme Court incorporated the Establishment Clause i. The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion to another. That wall must be kept high and impregnable. We could not approve the slightest breach. Watkins , the Supreme Court ruled that the Constitution prohibits states and the federal government from requiring any kind of religious test for public office. Grumet , [12] The Court concluded that "government should not prefer one religion to another, or religion to irreligion. Perry , [14] McCreary County v. ACLU , [15] and Salazar v. Buono [16] â€”the Court considered the issue of religious monuments on federal lands without reaching a majority reasoning on the subject. President Thomas Jefferson wrote in his correspondence of "a wall of separation between church and State". It had been long established in the decisions of the Supreme Court, beginning with Reynolds v. United States in , when the Court reviewed the history of the early Republic in deciding the extent of the liberties of Mormons. Chief Justice Morrison Waite , who consulted the historian George Bancroft , also discussed at some length the Memorial and Remonstrance against Religious Assessments by James Madison, [18] who drafted the First Amendment; Madison used the metaphor of a "great barrier". Everson laid down the test that establishment existed when aid was given to religion, but that the transportation was justifiable because the benefit to the children was more important. In the school prayer cases of the early s, Engel v. Vitale and Abington School District v. Schempp , aid seemed irrelevant; the Court ruled on the basis that a legitimate action both served a

secular purpose and did not primarily assist religion. Tax Commission , the Court ruled that a legitimate action could not entangle government with religion; in *Lemon v. Kurtzman* , these points were combined into the Lemon test , declaring that an action was an establishment if: The Lemon test has been criticized by justices and legal scholars, but it remains the predominant means by which the Court enforces the Establishment Clause. *Felton* , the entanglement prong of the Lemon test was demoted to simply being a factor in determining the effect of the challenged statute or practice. *Simmons-Harris* , the opinion of the Court considered secular purpose and the absence of primary effect; a concurring opinion saw both cases as having treated entanglement as part of the primary purpose test. Some relationship between government and religious organizations is inevitable", the court wrote. Douglas that "[w]e are a religious people whose institutions presuppose a Supreme Being". Free Exercise Clause "Freedom of religion means freedom to hold an opinion or belief, but not to take action in violation of social duties or subversive to good order. *United States* , the Supreme Court found that while laws cannot interfere with religious belief and opinions, laws can regulate some religious practices e. The Court stated that to rule otherwise, "would be to make the professed doctrines of religious belief superior to the law of the land, and in effect permit every citizen to become a law unto himself. Government would exist only in name under such circumstances. While the right to have religious beliefs is absolute, the freedom to act on such beliefs is not absolute. *Verner* , [33] the Supreme Court required states to meet the " strict scrutiny " standard when refusing to accommodate religiously motivated conduct. This meant that a government needed to have a "compelling interest" regarding such a refusal. The case involved Adele Sherbert, who was denied unemployment benefits by South Carolina because she refused to work on Saturdays, something forbidden by her Seventh-day Adventist faith. *Yoder* , the Court ruled that a law that "unduly burdens the practice of religion" without a compelling interest, even though it might be "neutral on its face", would be unconstitutional. *Smith* , [37] which held no such interest was required under the Free Exercise Clause regarding a neutral law of general applicability that happens to affect a religious practice, as opposed to a law that targets a particular religious practice which does require a compelling governmental interest. Since the ordinance was not "generally applicable", the Court ruled that it needed to have a compelling interest, which it failed to have, and so was declared unconstitutional. In *City of Boerne v. Freedom of speech in the United States and United States free speech exceptions* Wording of the clause The First Amendment bars Congress from "abridging the freedom of speech, or of the press". The practice in America must be entitled to much more respect. In every state, probably, in the Union, the press has exerted a freedom in canvassing the merits and measures of public men, of every description, which has not been confined to the strict limits of the common law. Madison believed that legislation to be unconstitutional, and his adversaries in that dispute, such as John Marshall , advocated the narrow freedom of speech that had existed in the English common law. For example, the Supreme Court never ruled on the Alien and Sedition Acts ; three Supreme Court justices riding circuit presided over sedition trials without indicating any reservations. *Sullivan* , [52] the Court noted the importance of this public debate as a precedent in First Amendment law and ruled that the Acts had been unconstitutional: Specifically, the Espionage Act of states that if anyone allows any enemies to enter or fly over the United States and obtain information from a place connected with the national defense, they will be punished. *United States , Debs v. United States , Frohwerk v. United States , and Abrams v.* In the first of these cases, Socialist Party of America official Charles Schenck had been convicted under the Espionage Act for publishing leaflets urging resistance to the draft. *United States*, the court again upheld an Espionage Act conviction, this time that of a journalist who had criticized U. *United States*, the Court elaborated on the "clear and present danger" test established in *Schenck*. *Debs* , a political activist, delivered a speech in Canton, Ohio , in which he spoke of "most loyal comrades were paying the penalty to the working class " these being *Wagenknecht , Baker and Ruthenberg* , who had been convicted of aiding and abetting another in failing to register for the draft. In upholding his conviction, the Court reasoned that although he had not spoken any words that posed a "clear and present danger", taken in context, the speech had a "natural tendency and a probable effect to obstruct the recruiting services". The Supreme Court denied a number of Free Speech Clause claims throughout the s, including the appeal of a labor organizer, Benjamin Gitlow, who had been convicted after distributing a manifesto calling for a

"revolutionary dictatorship of the proletariat". New York , the Court upheld the conviction, but a majority also found that the First Amendment applied to state laws as well as federal laws, via the Due Process Clause of the Fourteenth Amendment. California , [70] in which Communist Party USA organizer Charlotte Anita Whitney had been arrested for " criminal syndicalism ", Brandeis wrote a dissent in which he argued for broader protections for political speech: Those who won our independence. United States , [75] the Court upheld the law, 6â€”2. The demands of free speech in a democratic society as well as the interest in national security are better served by candid and informed weighing of the competing interests, within the confines of the judicial process. United States , the Supreme Court limited the Smith Act prosecutions to "advocacy of action" rather than "advocacy in the realm of ideas". Advocacy of abstract doctrine remained protected while speech explicitly inciting the forcible overthrow of the government was punishable under the Smith Act. Though the Court upheld a law prohibiting the forgery, mutilation, or destruction of draft cards in United States v. Ohio , [84] expressly overruling Whitney v. California , [89] the Court voted 5â€”4 to reverse the conviction of a man wearing a jacket reading "Fuck the Draft" in the corridors of a Los Angeles County courthouse. California , [91] the Court struck down a Los Angeles city ordinance that made it a crime to distribute anonymous pamphlets. Justice Hugo Black wrote in the majority opinion: Anonymous pamphlets, leaflets, brochures and even books have played an important role in the progress of mankind. Ohio Elections Commission , [93] the Court struck down an Ohio statute that made it a crime to distribute anonymous campaign literature. Keene , [95] the Court upheld the Foreign Agents Registration Act of , under which several Canadian films were defined as "political propaganda", requiring their sponsors to be identified. Federal Election Commission In Buckley v. Valeo , [97] the Supreme Court reviewed the Federal Election Campaign Act of and related laws, which restricted the monetary contributions that may be made to political campaigns and expenditure by candidates. The Court affirmed the constitutionality of limits on campaign contributions, stating that they "serve[d] the basic governmental interest in safeguarding the integrity of the electoral process without directly impinging upon the rights of individual citizens and candidates to engage in political debate and discussion. Federal Election Commission The Supreme Court upheld provisions which barred the raising of soft money by national parties and the use of soft money by private organizations to fund certain advertisements related to elections. In Federal Election Commission v. Wisconsin Right to Life, Inc. The Court overruled Austin v. Michigan Chamber of Commerce , [] which had upheld a state law that prohibited corporations from using treasury funds to support or oppose candidates in elections did not violate the First or Fourteenth Amendments. Federal Election Commission , [] the Court ruled that federal aggregate limits on how much a person can donate to candidates , political parties , and political action committees , combined respectively in a two-year period known as an "election cycle," violated the Free Speech Clause of the First Amendment. Street was arrested and charged with a New York state law making it a crime "publicly [to] mutilate, deface, defile, or defy, trample upon, or cast contempt upon either by words or act [any flag of the United States]. California , [] found that because the provision of the New York law criminalizing "words" against the flag was unconstitutional, and the trial did not sufficiently demonstrate that he was convicted solely under the provisions not yet deemed unconstitutional, the conviction was unconstitutional. The Court, however, "resist[ed] the pulls to decide the constitutional issues involved in this case on a broader basis" and left the constitutionality of flag-burning unaddressed. The Supreme Court reversed his conviction in a 5â€”4 vote.

Chapter 7 : freedom | Definition of freedom in English by Oxford Dictionaries

The United States is arguably the world's oldest existing democracy. Its people benefit from a vibrant political system, a strong rule-of-law tradition, robust freedoms of expression and religious belief, and a wide array of other civil liberties.

Chapter 8 : FOIA Home page: U.S. Department of State - Freedom of Information Act

Freedom in the World Aggregate Score: 0 = Least Free, = Most Free Corrupt and repressive states threaten global

stability The past year provided ample evidence that undemocratic rule itself can be catastrophic for regional and global stability, with or without active interference from major powers like Russia and China.

Chapter 9 : Freedom | Define Freedom at blog.quintoapp.com

Freedom, generally, is having an ability to act or change without constraint. A thing is "free" if it can change its state easily and is not constrained in its present state.