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Erik von Luehnelt-Leddihn: Liberty or Equality Study Guide

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ERIK VON KUEHNELT-LEDDIHN: LIBERTY OR EQUALITY

STUDY GUIDE, 2004

Steven Alan Samson

Outline

- A. FREEDOM AND EQUALITY (2-3)
 - 1. **Freedom:** The Greatest Amount of Self-Determination That Is Feasible, Reasonable, and Possible
 - a. As a Means to Safeguarding Man's Happiness and Protecting His Personality It Is an Intermediary End: Part of the Common Good
 - b. It Cannot Be Brutally Sacrificed to the Demands of Absolute Efficiency Nor to Efforts towards a Maximum of Material Welfare [**Utilitarianism**]
 - 2. **Equality** Presupposes the *Continuous Intervention of Force* Which, as a Principle, is Opposed to Freedom [cf. Minogue on Politics vs. Despotism]
 - a. Equality Should Not Be Confused with **Equity** (Justice)
 - b. "Christian Equality" is Merely Subjection under the *Same Law*—in Other Words **Isonomy**
 - c. The Artificial Establishment of Equality Is as Incompatible with Liberty as the Enforcement of *Unjust* Laws of Discrimination
 - (1) Root of **Unjust Discrimination:** Greed, Pride and Arrogance
 - (1) Driving Motor of the Egalitarian and **Identitarian** Trends: Envy, Jealousy, and Fear
 - 3. Liberty and Equality Are in Essence Contradictory
- B. THE LIBERAL (3-4)
 - 1. "Liberal" and "Democratic" Are the Most Frequently Misused Political Labels
 - 2. A **Liberal** Wishes People to Enjoy the Greatest Reasonable Amount of Liberty
 - a. Regardless of the Juridical Type of Government
 - b. The True Liberal Is Not Pledged to Any Specific Constitution, But Simply Wishes That He and His Fellow-Citizens Enjoy a Maximum of Liberty
 - c. A Liberal That Accepts **Plato's** Evaluation of Democracy Would Reject This Form Because It Is Fatally Doomed to Develop into Tyranny
 - d. The Highest and Inalienable Liberty Is Ascetic Liberty (Self-Denial) [cf. Daniel 1: 3=17]
 - 3. The Term "Liberal" in Its Political Sense Is of **Spanish Origin**, 1812 [Ortega Was a Spanish Liberal]
 - a. Later Adopted by Robert Southey and Sir Walter Scott (from the French)
 - b. In the United States It Has Come to Mean Someone Who Welcomes Change, Even Perhaps to Embrace or Foster a Totalitarian Ideology
 - c. Genuine Liberals Like Oswald Garrison Villard Called Themselves "Old-Fashioned Liberals" to Be Distinguished from Communist Sympathizers
 - d. In Europe Similar Mischief Is Associated with "Sectarian Liberals"
 - 4. Philosophical and Psychological Motives for the Liberal Position
 - a. Driving Force behind **Christian Liberalism:** Affection and Generosity
 - b. Liberalism Derived from **Nihilism** May Not Result in a Liberal Attitude
- C. DEMOCRACY (5-7)
 - 1. "Democracy" and "Democratic" are *Political* Terms
 - 2. **Democracy** Implies "Power (Rule) of the People"
 - a. Mere Affection for the Lower Classes Is **Demophily**
 - 3. Some of the American Founding Fathers Tended to Identify Democracy Rigorously with One of Its Manifestations—**Direct Democracy**
 - a. As Strict Republicans, They Were also Deeply Critical of Most of the Principles of Indirect Democracy

