

**Aung San Suu Kyi's\*\* essay "Freedom from Fear" was first released for publication to commemorate the European Parliament's awarding to her of the 1990 Sakharov Prize for Freedom of Thought. The award ceremony took place in her absence at Strasbourg on 10 July 1991.**

**\*\* NOTE: Aung San Suu Kyi is pronounced, "Ong Sawm Sue Chee"**

<http://www.uscampaignforburma.org/assk/sakharovessay.html>

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## Freedom From Fear

It is not power that corrupts but fear. Fear of losing power corrupts those who wield it and fear of the scourge of power corrupts those who are subject to it. Most Burmese are familiar with the four a-gati, the four kinds of corruption. Chanda-gati, corruption induced by desire, is deviation from the right path in pursuit of bribes or for the sake of those one loves. Dosa-gati is taking the wrong path to spite those against whom one bears ill will, and moga-gati is aberration due to ignorance. But perhaps the worst of the four is bhaya-gati, for not only does bhaya, fear, stifle and slowly destroy all sense of right and wrong, it so often lies at the root of the other three kinds of corruption. Just as chanda-gati, when not the result of sheer avarice, can be caused by fear of want or fear of losing the goodwill of those one loves, so fear of being surpassed, humiliated or injured in some way can provide the impetus for ill will. And it would be difficult to dispel ignorance unless there is freedom to pursue the truth unfettered by fear. With so close a relationship between fear and corruption it is little wonder that in any society where fear is rife corruption in all forms becomes deeply entrenched.

Public dissatisfaction with economic hardships has been seen as the chief cause of the movement for democracy in Burma, sparked off by the student demonstrations 1988. It is true that years of incoherent policies, inept official measures, burgeoning inflation and falling real income had turned the country into an economic shambles. But it was more than the difficulties of eking out a barely acceptable standard of living that had eroded the patience of a traditionally good-natured, quiescent people - it was also the humiliation of a way of life disfigured by corruption and fear.

The students were protesting not just against the death of their comrades but against the denial of their right to life by a totalitarian regime which deprived the present of meaningfulness and held out no hope for the future. And because the students' protests articulated the frustrations of the people at large, the demonstrations quickly grew into a nationwide movement. Some of its keenest supporters were businessmen who had developed the skills and the contacts necessary not only to survive but to prosper within the system. But their affluence offered them no genuine sense of security or fulfillment, and they could not but see that if they and their fellow citizens, regardless of economic status, were to achieve a worthwhile existence, an accountable administration was at least a necessary if not a sufficient condition. The people of Burma had wearied of a precarious state of passive apprehension where they were 'as water in the cupped hands' of the powers that be.

Emerald cool we may be  
As water in cupped hands  
But oh that we might be  
As splinters of glass  
In cupped hands.

Glass splinters, the smallest with its sharp, glinting power to defend itself against hands that try to crush, could be seen as a vivid symbol of the spark of courage that is an essential attribute of those who would free

themselves from the grip of oppression. Bogyoke Aung San regarded himself as a revolutionary and searched tirelessly for answers to the problems that beset Burma during her times of trial. He exhorted the people to develop courage: 'Don't just depend on the courage and intrepidity of others. Each and every one of you must make sacrifices to become a hero possessed of courage and intrepidity. Then only shall we all be able to enjoy true freedom.'

The effort necessary to remain uncorrupted in an environment where fear is an integral part of everyday existence is not immediately apparent to those fortunate enough to live in states governed by the rule of law. Just laws do not merely prevent corruption by meting out impartial punishment to offenders. They also help to create a society in which people can fulfil the basic requirements necessary for the preservation of human dignity without recourse to corrupt practices. Where there are no such laws, the burden of upholding the principles of justice and common decency falls on the ordinary people. It is the cumulative effect on their sustained effort and steady endurance which will change a nation where reason and conscience are warped by fear into one where legal rules exist to promote man's desire for harmony and justice while restraining the less desirable destructive traits in his nature.

In an age when immense technological advances have created lethal weapons which could be, and are, used by the powerful and the unprincipled to dominate the weak and the helpless, there is a compelling need for a closer relationship between politics and ethics at both the national and international levels. The Universal Declaration of Human Rights of the United Nations proclaims that 'every individual and every organ of society' should strive to promote the basic rights and freedoms to which all human beings regardless of race, nationality or religion are entitled. But as long as there are governments whose authority is founded on coercion rather than on the mandate of the people, and interest groups which place short-term profits above long-term peace and prosperity, concerted international action to protect and promote human rights will remain at best a partially realized struggle. There will continue to be arenas of struggle where victims of oppression have to draw on their own inner resources to defend their inalienable rights as members of the human family.

The quintessential revolution is that of the spirit, born of an intellectual conviction of the need for change in those mental attitudes and values which shape the course of a nation's development. A revolution which aims merely at changing official policies and institutions with a view to an improvement in material conditions has little chance of genuine success.

Without a revolution of the spirit, the forces which produced the iniquities of the old order would continue to be operative, posing a constant threat to the process of reform and regeneration. It is not enough merely to call for freedom, democracy and human rights. There has to be a united determination to persevere in the struggle, to make sacrifices in the name of enduring truths, to resist the corrupting influences of desire, ill will, ignorance and fear.

Saints, it has been said, are the sinners who go on trying. So free men are the oppressed who go on trying and who in the process make themselves fit to bear the responsibilities and to uphold the disciplines which will maintain a free society. Among the basic freedoms to which men aspire that their lives might be full and uncramped, freedom from fear stands out as both a means and an end. A people who would build a nation in which strong, democratic institutions are firmly established as a guarantee against state-induced power must first learn to liberate their own minds from apathy and fear.

Always one to practice what he preached, Aung San himself constantly demonstrated courage - not just the physical sort but the kind that enabled him to speak the truth, to stand by his word, to accept criticism, to admit his faults, to correct his mistakes, to respect the opposition, to parley with the enemy and to let people be the judge of his worthiness as a leader. It is for such moral courage that he will always be loved and respected in Burma - not merely as a warrior hero but as the inspiration and conscience of the nation. The words used by Jawaharlal Nehru to describe Mahatma Gandhi could well be applied to Aung San:

'The essence of his teaching was fearlessness and truth, and action allied to these, always keeping the welfare of the masses in view.'

Gandhi, that great apostle of non-violence, and Aung San, the founder of a national army, were very different personalities, but as there is an inevitable sameness about the challenges of authoritarian rule anywhere at any time, so there is a similarity in the intrinsic qualities of those who rise up to meet the challenge. Nehru, who considered the instillation of courage in the people of India one of Gandhi's greatest achievements, was a political modernist, but as he assessed the needs for a twentieth-century movement for independence, he found himself looking back to the philosophy of ancient India: 'The greatest gift for an individual or a nation ... was abhaya, fearlessness, not merely bodily courage but absence of fear from the mind.'

Fearlessness may be a gift but perhaps more precious is the courage acquired through endeavor, courage that comes from cultivating the habit of refusing to let fear dictate one's actions, courage that could be described as 'grace under pressure' - grace which is renewed repeatedly in the face of harsh, unremitting pressure.

Within a system which denies the existence of basic human rights, fear tends to be the order of the day. Fear of imprisonment, fear of torture, fear of death, fear of losing friends, family, property or means of livelihood, fear of poverty, fear of isolation, fear of failure. A most insidious form of fear is that which masquerades as common sense or even wisdom, condemning as foolish, reckless, insignificant or futile the small, daily acts of courage which help to preserve man's self-respect and inherent human dignity. It is not easy for a people conditioned by fear under the iron rule of the principle that might is right to free themselves from the enervating miasma of fear. Yet even under the most crushing state machinery courage rises up again and again, for fear is not the natural state of civilized man.

The wellspring of courage and endurance in the face of unbridled power is generally a firm belief in the sanctity of ethical principles combined with a historical sense that despite all setbacks the condition of man is set on an ultimate course for both spiritual and material advancement. It is his capacity for self-improvement and self-redemption which most distinguishes man from the mere brute. At the root of human responsibility is the concept of perfection, the urge to achieve it, the intelligence to find a path towards it, and the will to follow that path if not to the end at least the distance needed to rise above individual limitations and environmental impediments. It is man's vision of a world fit for rational, civilized humanity which leads him to dare and to suffer to build societies free from want and fear. Concepts such as truth, justice and compassion cannot be dismissed as trite when these are often the only bulwarks which stand against ruthless power.