

# *On the Three Dimensions of Freedom*

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**Abstract:** By taking the "first-order freedom" of "willfulness" as the logical basis and constraints contradictory to freedom as the classification basis, three dimensions of freedom can be considered and discussed, namely the dimension of constraints imposed by others, the dimension of constraints imposed by personal ability and desire, the dimension of constraints imposed by objective inevitability. The freedom we pursue is not to break away from any social constraints, but to avoid arbitrary coercion from others as much as possible; it is not to pursue a "natural state" that dispels socialization, but to continuously develop our social capabilities and pursue high-level needs to expand the freedom domain; it is not to arrogantly control objective inevitability, but to pursue scientific truth and act according to the laws by understanding, respecting, and conforming to objective laws.

## 1. Introduction

In his article "An Ethical Review of "Escape from Freedom", Mr. Gan Shaoping, a researcher at the Institute of Philosophy of the Chinese Academy of Social Sciences, refers to the "willful" freedom of "doing whatever you want" as "first-order freedom"[1]. When considering and studying freedom in the broadest sense, we might as well take first-order freedom as a logical starting point. Practicing the first-order freedom of doing whatever you want will inevitably incur confronting resistance. It can be seen that freedom and freedom-restricting factors are both contrary and co-existing. "People are born with freedom, but are constrained by shackles everywhere"[2]. This is the normal state of freedom in reality, that is, the absolute freedom to practice without any constraint (the fantasy of freedom to do whatever you want rather than stay in imaginative thinking) does not actually exist, so freedom is only relative. There are various factors that oppose or restrict first-order freedom. For example, in the social life featuring interaction with others and various organizations, freedom will be restricted by morality, discipline, law, and even coercion of the dominant subject's arbitrary will. While we struggle towards our own desires and aspirations, freedom will be restricted by one's own abilities and desires. While we pursue the purposeful value of social practice, freedom will be restricted by inevitability of social laws and natural laws. In addition, for those believing in a religion, freedom is also restricted by religious canons. Therefore, by analyzing and investigating three dimensions: the dimension of constraints imposed by others, the dimension of constraints imposed by individual ability and desire, and the dimension of constraints imposed by objective inevitability, it may help us gain a more comprehensive and profound understanding of freedom.

## 2. The Dimension of Constraints Imposed by Others

In social life, people are not isolated individuals, but will inevitably have various interactions with others and organizations. In interactive activities, individuals will inevitably be constrained by others and organizations in their social behavior.

### 2.1. Is Clan Tribal Society or Modern Society Freer

Is clan tribal society or modern society freer? This is a very controversial issue. Jean-Jacques Rousseau argued in "On Science and Art" that "science and art interfere with the free will of man, and create moral confusion, so that the equal relation between men is replaced by envy, fear and doubt, which provides better reasons for the suppression of individual freedom by the rule of government"[3]. Rousseau believes that modern society keeps more people in bondage, while people in a natural state have the greatest freedom. However, our analysis from the first-order freedom of "doing whatever you want" leads to the exact opposite conclusion. Regarding "doing what you want", "do" depends on ability, "what one wants to do" means desire. Those with more desire and stronger ability are more likely to "do whatever you want". Only competent subjects can engage in scientific and artistic work, who can "do" what they "want to do" and therefore gain greater freedom. Regardless of group ability of human beings as a class or ability of each individual, people in modern society are undoubtedly far more powerful than those in a natural state, possessing ability to do many things unachievable by people in primitive society. With the diversity development and enhancement of ability, desires are also more diverse than the original natural state. Hence, people in modern society enjoy greater freedom than those in traditional society.

However, simply from the perspective of constraints imposed by others, the primitive clan social organization in a natural state has a small scale, clan organization members have limited activity space and simple way of activities, the clan organization is relatively loose, which is less restricted by others. In modern society with various types of organizations in various forms, there are more frequent interactions between individuals and organizations, so individuals are undoubtedly subject to more complicated constraints. Seen from this perspective, perhaps people in modern society are more constrained and less free. However, we should not ignore that freedom of natural state is based on the lowest desire. If desire is low enough, people living in modern society can also enjoy freedom comparable to freedom of natural state. What's more, the natural state presupposed and imagined by Rousseau may not be so perfect. Seen from the survival rules of primates, the struggles within and between groups follow the law of the jungle without exception. A person living in a modern metropolis may not necessarily enjoy the freedom of a more wonderful natural state in modern society if he lives in a primitive tribe in Africa. Perhaps no one wants to retreat to the "natural state" in pursuit of the so-called "maximum freedom".

### 2.2. Does Socialization Increase or Decrease Freedom?

There is an extreme view that rejects all constraints, typically represented by the Russian thinker Nicola Aleksandrovich Berdyaev. He put forward the theory of "individual personality", arguing that everyone is entitled to free individual personality. To build individual personality, we must resist the bondage of law, morality, and human relations, resist the bondage of science and technology in the industrial age, resist the bondage of being ruled, and resist the tameness of human beings towards the bondage of nature, but think that the object nature is an alienated, enslaved, impersonal world. He believes that socialization of individual means objectification, externalization and alienation, "objectification is opposite to survival, freedom"[4], "a citizen of the world and the

country is enslaved"[5]. Therefore, building of free and independent individual personality must reject socialization.

So, the question is, does socialization increase freedom or reduce freedom?

One of the most direct and simple ways to reject socialization is to refuse to learn a common language to communicate with others. Nevertheless, language is not only a communication tool, but also a necessary thinking tool. To reject socialization and also establish absolutely independent and free "individual personality", one has to build a "private language" for his own use. So, is this private language possible? Regarding this issue, Ludwig Josef Johann Wittgenstein conducted a special reasoning, concluding that "private language is impossible" [6]. One without mastery of any language can't communicate with others freely, nor can he express his thoughts freely. Then, is such "people" outside human society still called people? Is this the freedom people should aspire to? So far, no one in this world has claimed that their offspring will not learn any language to avoid "social enslavement"? Marx said that "man ... is essentially the sum of all social relations in its reality"[7]. It can be seen that, according to Marx's point of view, act of resisting socialization and stripping social relations is essentially "dehumanized". Can man without "human features" have freedom as human being?

In fact, human socialization is an inevitable process and state of human beings. One with socialized language tools can freely read, communicate and express thoughts; one with socialized knowledge and skills can freely choose favorite occupation and realize dreams. Socialization of labor can let one accumulate wealth, acquire the necessities of life through transactions to meet his needs ... In short, one can freely realize our needs, goals, ideals, and wishes in a rich and colorful social life. It can be seen that socialization increases rather than decreases people's freedom - only socialized people can live freely in society.

### 2.3. Avoid Arbitrary Coercion as Much as Possible

Antisocialization, desocialization aimed to achieve the so-called absolute freedom of the individual is absurd. The vast majority of thinkers do not view socialization as the opposite of freedom, but tacitly discuss freedom within the framework of socialization. Freedom and the factors that restrict it are concomitant and inseparable. People's struggle for freedom is not to get rid of the constraints of any other person or organization, but to get rid of unreasonable coercion.

The British thinker Friedrich August Hayek believes that freedom is to avoid as much as possible the coercion imposed by the other's arbitrariness. In his famous book "Freedom Charter", he first gave a definition of freedom, saying that freedom is a state, "in this state, the coercion of others in society is minimized as much as possible" [8].

Hayek defines freedom as act of merely evading coercion as much as possible. Is this incompatible with the author's idea of taking the first-order freedom of "doing whatever you want" as the logical basis for discussing freedom? In fact, there is no problem of irrelevance and incompatibility between the two. The analysis is as follows: Coercion naturally involves the giver of coercion and the object of coercion. In coercion, it is the first-order freedom of the coercion giver to "do whatever he wants" that results in coercion of the object. In slave society, it is exactly slave owners who coerce slaves by "doing whatever they want"...John Adams said, "If it is unchecked and unbalanced, power will always be abused." [9] The most prominent manifestation of the so-called abuse of power is that the ruler imposes coercion on the ruled. Only those in powerful positions in society have both motivation and capability to impose coercion in a way free from counter-restrictions. Many thinkers discuss the topic of freedom from the angle of inappropriate coercion that is actually or may be imposed on the dominated groups by politically, religiously, and even economically powerful subjects. Hayek is no exception. What he wants to avoid is the abuse

of power by the dominant subject to impose arbitrary coercion on others.

The direct victim of coercion is first and foremost the subject in the dominated position. Pay attention to the "direct" and "first" of this sentence. It means that in the long run, coercion has no beneficiaries in the end. Improper political coercion may cause social regression, or possibly lead to social class opposition and disorder. In order to avoid artificially setting up obstacles to the natural evolution of society and construct a well-ordered society, coercion must be avoided. A general consensus has been reached that the most effective way to avoid coercion by the dominant subject by virtue of arbitrary and autocratic power is to formulate constitution and laws to restrict the government power. A core principle of the modern rule of law is the absence of unchecked power, namely, the head of government, the highest authority, and the government agencies must all act within the framework of the constitution and the law, so that power is controlled with the law.

#### **2.4. Does law Restrict or Guarantee Freedom**

If there are no constraints, everyone can do whatever they want, then society will be chaotic, and even fall into the "war of all against all", which will inevitably lead to the disastrous consequences of no security guarantee for everyone, then freedom will no longer exist. Undoubtedly, freedom should and must be subject to certain rules. Law is a system of rules formulated by the state and enforced by the coercive force of violent organs. Is the law the natural enemy of freedom or the guarantor of freedom? It depends on the nature of law, while the nature of law depends on the legislation purpose. In the Warring States Period, Shang Yang enacted the Lianzuo system, and in the Middle Ages, the European laws protected the privileges of religious classes. Such laws protecting the interests of rulers and privileged classes will inevitably infringe upon the freedom of ordinary people in a dominated position. It can be seen that the law is by no means designed to protect freedom, but is a tool used by rulers to control the people. For the dominated class, the law is the natural enemy of freedom from the very beginning. "The purpose of law is not to abolish or restrict freedom, but to maintain and expand it"[10], which is the ideal state envisaged by John Locke. To achieve this state, the law must be reformed to become a system of rules to be observed by everyone under the "veil of ignorance" described by John Bordley Rawls, rather than a tool that specifically protects the interests of specific groups and classes and stifles the public. This kind of reformed law is called "good law." Good law is a by-product of the people's struggle for freedom and struggle against the dominant class. That is to say, "freedom as the right to do everything permitted by the law"[11] has a precondition that the law must be good law, in which case the people only obey the law rather than the privilege, so that good law can expand and protect freedom.

#### **3. The Dimension of Constraints Imposed by Individual Ability and Desire**

If we regard "doing whatever you want" as freedom or connect it with freedom, many people will immediately refute and criticize it by instinct. This is because the mention of "doing whatever you want" will naturally lead to negative emotions—murder and arson, stealing and robbery...If anyone can commit all sorts of crimes in all possible way, can this be called freedom? In fact, we should first prevent negative emotions from enslaving freedom of thought, that is, don't consider negative or passive innuendo first, which may help us speculate and analyze the relationship between ability, desire and freedom. Some people study hard to fulfill the dream of being admitted to an ideal university, is it "doing" whatever they "want to do"? Some people devote themselves to research and strive to become an expert in a certain area. Is it "doing" whatever they "want to do"? Some people work diligently to accumulate wealth for their own, is it "doing" whatever they "want to do"? They are! Therefore, we might as well provide a positive guidance before analysis.

### 3.1. Two-dimensional Model of Ability, Desire and Freedom Domain

To "do what you want", "do" of course requires certain ability. "It is not that you can't do it, but you don't do it", which means one has certain ability, but do not act or express it. "Want" means desires, needs, or goals and ideals pursued.

In order to investigate the relationship between freedom and ability, desire, we may introduce a concept - "freedom domain". As shown in Figure 1, with "desire" (or "need") as the horizontal axis of the coordinate and "ability" as the vertical axis of the coordinate, a simple two-dimensional model expressing the "free field" can be constructed. The maximum ability of someone in a certain aspect is the upper limit of the ability of "doing", and things that exceed the maximum ability are no way to complete since it exceeds the scope of "doing". For example, a weightlifter can lift a maximum weight of 200kg, then weights below 200kg are within their ability of free lifting, that is, the athlete's weightlifting ability range is less than or equal to 200kg. The weaker the ability, the lower the point position on the "ability" axis (vertical axis), and vice versa.

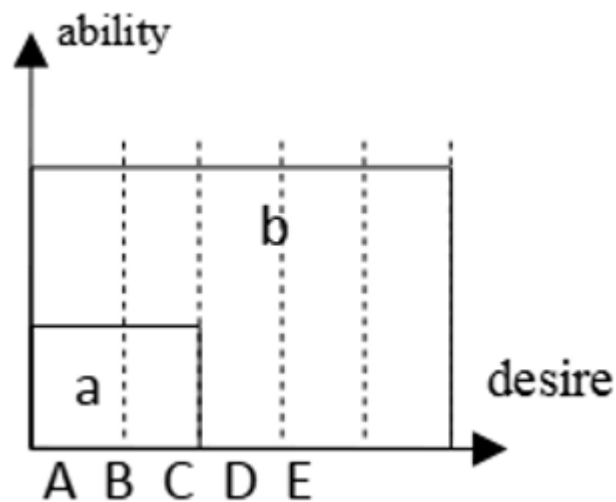


Figure 1. Hierarchy of ability and desire - two-dimensional model of freedom domain

The intensity of desire does not have a "qualitative" distinction. For example, those hungrier have stronger appetite. Regardless of the strength of appetite, the problem to be solved is eating, which is a physiological need, and there is no qualitative difference in hierarchy of needs. Therefore, the "desire" (need) axis (horizontal axis) should be determined as the level of need rather than intensity. Let's directly represent the five hierarchies of needs proposed by Abraham Harold Maslow - physical needs, safety needs, emotional needs, esteem needs and self-actualization needs on the "desire" axis A, B, C, D, E respectively. The higher the hierarchy of needs of different people in different periods, the more rightward it is on the horizontal axis, and vice versa. Taking the upper limit of ability as a line parallel to the horizontal axis, and taking the highest hierarchy of desire as a line parallel to the vertical axis, then a rectangle representing the freedom domain can be constructed in the coordinate system.

Then the freedom domain can be expressed as:

Freedom domain = ability  $\times$  hierarchy of desire

Rectangle a in Figure 1 indicates that under weak ability and low desire level, freedom domain is also small; while rectangle b indicates that under strong ability and high desire level, freedom domain is also big. If someone possesses quite strong ability but a low level of desire, for instance,

he wholeheartedly focuses on personal self-interest, such person is merely a "refined egoist", whose freedom domain is naturally relatively small, so "freedom is enslaved by desire". For someone with quite weak ability, even if he cherishes great ideals (such as wanting to be a scientist), he cannot do anything in the face of harsh reality, and the freedom domain cannot be big.

It can be seen that a person need proceed from two aspects to expand the freedom domain, one is to improve his ability, and the other is to pursue high-level "desire" (need). Most abilities are acquired. To improve abilities, one must concentrate on learning, study hard, strengthen training, and constantly sharpen the mind in practice. The hierarchy of desire (need) is related to the ideological realm. The expansion in freedom domain should not be excessively limited by the bottom needs of individual, but one should pursue the needs of higher level, and link one's own destiny with the overall interests, social interests, and human interests. Those who pursue high-level needs are "selfless at the bottom of their hearts", they will view money as dung, and will not sell their souls for personal interests. With constant self-improvement to improve the ability level, and with ambition to pursue high-level needs, we have greater freedom domain to enjoy wider freedom. Between a bridge engineer and a tramp wandering the streets, who is freer? In Hayek's view, the bridge engineer is not so free as the tramp, but this question can be illustrated by the freedom domain. In fact, compared with the pursuit of short-term, immediate, negative and low-level freedom, people tend to pursue "wider" and "greater" freedom domain. In a sense, the process of expanding the freedom domain is the process of getting rid of enslavement.

### 3.2. Two-dimensional Model of Ability, Desire Effect and Free Domain Effect

Next, let's discuss the negative and positive effects of "doing whatever you want". As shown in Figure 2, the vertical axis represents ability, and the horizontal axis represents the actual possible effect if desire is put into action—desire effect. According to people's usual recognition and understanding, the desire effect is divided into five levels: harming others, benefiting oneself, benefiting others and oneself, benefiting others, and beyond utilitarianism. Harming others is the negative effect of "doing whatever you want", which is represented in the negative direction of the horizontal axis in the figure (to the left of point O), and the positive direction represents benefiting oneself, benefiting others and oneself, benefiting others, and beyond utilitarianism in turn. People with stronger ability harm others more, resulting in greater negative effects. For example, Hitler, the war madman with super-strong organizational skills and motivation, does especially great harm to others. Benefiting oneself without harming others is the moral bottom line for most people, which belongs to the lower level of desire effect in the positive direction. The highest level of desire effect is the pursuit beyond utilitarianism, such as the pursuit of science, art, humanity, justice, universal objective truth, etc. The pursuit beyond utilitarianism is considered as the highest realm of pursuit. From this, we can estimate the effect of the freedom domain, namely:

Positive Effect of Freedom Domain = Ability × Positive Desire Effect

Negative Effect of Freedom Domain = Ability × Negative Desire Effect

a in Figure 2 represents the damage to the interests of others, that is, the negative effect of the freedom domain. b represents the positive freedom domain effect, the stronger the ability, the higher the level of the positive desire effect, and the greater the positive freedom domain effect.



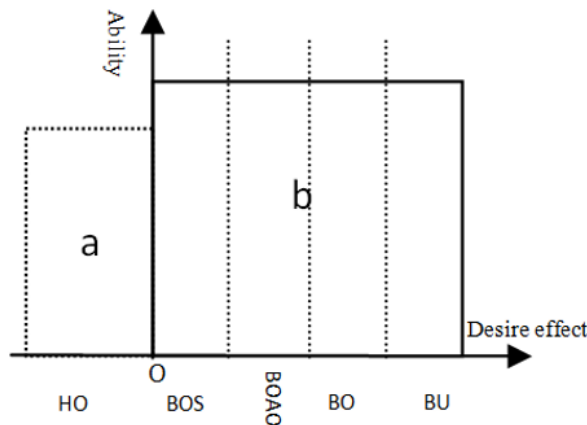


Figure 2 Two-dimensional model of ability-desire effect

HO-Harm other; BOS- benefit oneself; BOAO-benefit others and oneself; BO-benefit others;  
 BU-beyond utilitarianism

### 3.3. Three-dimensional Model of Free External Pressure, Freedom Domain and Freedom Degree

The two-dimensional model of ability, desire and freedom domain does not take into account the external pressure against freedom. The external pressure mainly comes from morality, law, public opinion, constraint and even coercion of stakeholders (similar to the discussion in the first part of this paper). Of course, it also includes constraints from religious beliefs. Here, we further introduce another concept - "freedom degree". As shown in Figure 3, the arrow of the external pressure in the figure is downward (that is, from top to bottom, the pressure is increased from small to large), the smaller the external force suppressing freedom, the greater the freedom, and the higher the freedom degree. Otherwise, the freedom is smaller and the freedom degree is lower. That is, the external pressure is inversely proportional to freedom degree. Hence,

$$\text{Freedom degree} = \text{freedom domain} / \text{external pressure}$$

or,

$$\text{Freedom degree} = \text{ability} \times \text{level of desire} / \text{external pressure}$$

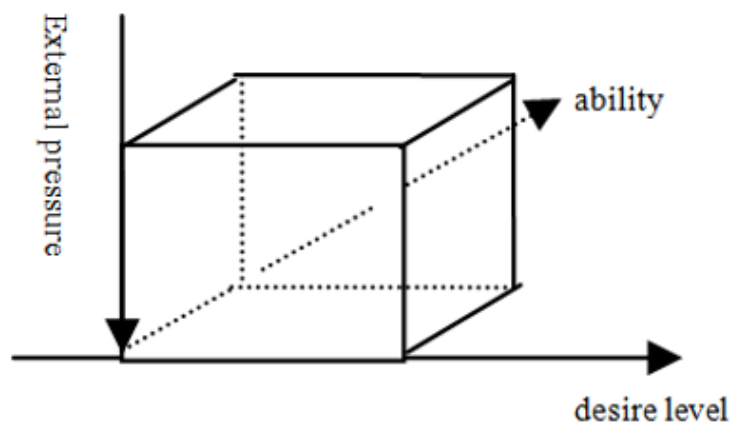


Figure 3 Three-dimensional model of external resistance, freedom domain and freedom degree

### 3.4. Discussion On the Effect of Freedom Degree

If the desire level in Figure 3 is replaced by the desire effect, a three-dimensional model of freedom degree effect is formed.

Positive effect of freedom degree = positive effect of freedom domain / external pressure = ability × positive desire effect / external pressure

Negative effect of freedom degree = Negative effect of freedom domain / External pressure = Ability × Negative desire effect / External pressure

Undoubtedly, the ideal state is that, the positive effects of freedom degree should be maximized, and the negative effects of freedom degree should be minimized. That is, try to avoid applying external pressure to the positive effect of freedom domain, and apply more external pressure to the negative effect of freedom domain. This basic truth seems very simple. However, in fact, there are complicated ideological and theoretical disputes, mainly reflected in the following two aspects: First, no systematic theory seems to consistently define harming others as "evil", which seems to be a convention instead. However, there is a mature theory that defines the object's action of satisfying the subject's needs as good, and the object's action contradictory to (interfering, hindering) the subject's needs is defined as evil. According to this logic, Hitler can certainly define construction of concentration camps and the massacre of Jews as "good" (because the slaughter of Jews meets Hitler's needs). Nonetheless, from the Jewish standpoint, Hitler's Nazism is defined as "evil". Behind the dispute between "good" and "evil" is the dispute over the criteria for judging positive and negative effects. History seems to always regard those who fought and murdered as heroes, without completely distinguishing between murder to conquer others and murder out of passive resistance. Second, there are theories and practices that regard "benefiting oneself" as the negative effect of freedom domain and advocate application of great pressure, as well as indiscriminate and ruthless fight against private interests. The results of social empirical evidence have shown that "elimination of selfishness" will inevitably lead to "loss of both public and private nature", and the evil result of common poverty. It can be seen that it is inappropriate to regard "benefiting oneself" without harming others as a negative effect of desire.

## 4. The Dimension of Constraints Imposed by Objective Inevitability

To discuss the freedom of "human beings" from the dimension of constraints imposed by objective laws, it is natural to first set aside the freedom with mutual restriction between people, and specifically discuss the process in which "people" as "quasi-subjects" get rid of enslavement by objects and gain freedom. The movement and development of nature and society have respective objective laws, which cannot be violated or surpassed.

### 4.1. "Doing whatever You Want" with Freedom of Imaginative Thinking Is not Restricted by Objective Laws

The "doing" of imaginative thinking is to express one's own whimsical ideas in words. By spatiotemporal compression and expansion, it creates fictional characters and plots, conducts cross-species dialogue and communication, and enlivens lifeless things... "Going to the sun to roast a whole sheep, going to the moon to play mahjong with the Goddess in the Moon"... it is omnipotent, in short, everything is subject to the free control of subjective consciousness.

Through "Journey to the West", Wu Cheng'en brought his own metaphysical speculation to the extreme. "The Cowboy and the Lady" makes two fixed stars 16 light-years apart meet at Magpie Bridge at the night of every July Seventh Day...

Using whimsical ideas, writers, artists and thinkers express their desires and emotions, easily



creating resonance in people's minds. Many literary works, such as myths, poems and novels, are passed down from generation to generation, greatly enriching people's spiritual world. Without these miraculous re-creations of imaginative thinking, the result will be dull and uninteresting.

The freedom of imaginative thinking is not restricted by objective laws, but is only restricted by the imaginator's ability - whimsy itself is a kind of ability, and it is all the more a kind of ability to express the whimsy in systematic and free language.

#### **4.2. Act of Abusing Rationality to "Do whatever You Want" Is Attempt to Go beyond the Constraints of Inevitability**

The reconstruction of the subjective world of "doing whatever you want" only aims to freely express good wishes, convey rich feelings, and imagine romantic feelings, which is blameless, but, practice and action with idealism and romanticism will possibly make you break the head on the wall - you can imagine jumping into the abyss without any harm, but how can ordinary people dare to jump from a height of even 3 meters to the hard ground; the Boxer Regiment claiming "God Possession, Invulnerability to Swords and Guns" will be cut down like leeks in front of real guns and bullets.

We often use the words such as "what you imagine is correct" to ridicule those who stubbornly believe that certain object develops just as imagined based on their own subjective imagination and assumption without factual basis or rational analysis. Such people are relatively shallow and irrational. However, shallow and irrational idea is not just "patents" of those not well educated. There are many people who use "sophistication" to cover up shallowness and "rationality" to reject rationality. The systematic implementation and practice of subjectivism and dogmatism are by no means the actions of illiterate and ignorant doers with narrow view. The dominant subjects also often think "what I imagine is correct", ignoring the objectivity of the laws of the real world, always keeping hitting and even slamming against the wall of objective inevitability in the real world. Therefore, "seeking truth from facts" is all the more precious.

#### **4.3 The Relationship between Freedom and Inevitability**

The inevitability of laws is the existence of freedom independent of human will, and human freedom is the pursuit of value with a clear purpose. Inevitability is the opposite of freedom, and the two coexist in opposition. The relationship between freedom and inevitability is essentially the relationship between the subjective initiative of consciousness and the objective inevitability of the natural and social development laws.

"Freedom is essentially the subject's domination of the object's inevitability"[12], which discusses freedom undoubtedly from the dimension of objective inevitability. However, it is obviously logically wrong for the subject to "govern the inevitability". The so-called inevitability is the law independent of man's will. Of course, the law independent of man's will can only be known and used, but cannot be controlled. What can be controlled is not inevitable. In return, inevitability cannot be dominated. Attempt to "dominate inevitability" is essentially disregard of one's own ignorance, which may go beyond the boundaries of freedom, systematically create subjectivism, dogmatism, and result in things against the law.

So, should human beings do nothing in front of the law and be enslaved by the law obediently? Of course not, and it has never been so. On the contrary, people often repeat trial and error, study and rethink in the attempt to control the inevitability, constantly understand the laws and pursue rationality. People serve the subject's practical purpose to distinguish the expression of emotion and will by constantly understanding the law, conforming to the law, and using the law – rather than fighting against the law, resisting the law, and getting rid of the law. Essentially, it is to fight for

freedom in battle against the law.

#### 4.4. Human Beings Gain Freedom in the Process of Acting on Inevitability and Being Counteracted

Under enslavement by nature, human beings, like other animals, suffer from excessive reproduction, food shortage, disease, and intra-species and inter-species struggles, merely surviving under physiological limits in most cases.

In the process of acting on the natural world and being counteracted, human beings constantly evolve, improving their intelligence and innovation ability. The tools made by them get more and more complex and diverse. From stone manufacturing, wood drilling for fire, bow and arrow invention, bronze and iron use..... to the rise of the Industrial Revolution marked by the invention of watt's steam engine, then to the electrification era featuring application of Maxwell's electromagnetic field theory and widespread use of electrical energy, to the invention of computers, the Internet, cloud computing, artificial intelligence... The production modes are constantly improved, the production efficiency is continuously increased, the living conditions are continuously improved, and the lifestyle is continuously enriched. Human-made tools have greatly improved our cognitive abilities (such as the use of microscopes, telescopes, and X-ray imaging technology), mobility (such as mechanization, intelligent production, and access to space on manned spacecraft) and information exchange capabilities. Human beings have gained a wide range of freedom by acting on inevitability and being counteracted.

#### 5. Conclusion

Abraham Lincoln said, "There has never been an accurate definition of freedom in the world...we all claim to fight for freedom, but the same words we use mean widely different things". Indeed, freedom has extremely rich and complex connotation. Although different people "use the same words but mean widely different things" when discussing or expressing freedom, we always have an inner impulse. Namely, is it possible to build a systematic framework through the various types of freedom in others' saying? Or is it possible to conduct a more comprehensive and holistic study in order to understand the full picture of freedom? It is with such an impulse that the author started the research. The basic idea is to take the first-order freedom of "doing whatever you want" as the logical basis, use the constraints opposite to freedom as the classification basis, and conduct a three-dimensional research and discussion of freedom. It is hoped that this paper will help us understand freedom more fully.

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