

FREEDOM'S CHAMPION

Atlas Network's quarterly review of the worldwide freedom movement

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BRAZIL'S IDEOLOGICAL CROSSROADS: MENOS MARX; MAIS MISES

IMPACT CASE STUDY: HOW
THE INSTITUTE FOR JUSTICE
WINS VICTORIES FOR LIBERTY

DR. TOM G. PALMER ANSWERS
THE QUESTION: "IS LIBERTY AN
ASIAN VALUE?"

SUMMER 2016

A DEMANDING VOICE IN
ARGENTINA | WHAT IS
THE WORLD10 REPORT? |
HIGHLIGHTS FROM ATLAS
NETWORK'S REGIONAL
LIBERTY FORUMS

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Freedom's Champion: an Atlas Network Publication

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A MESSAGE FROM OUR CEO

Atlas Network strengthens the world-wide freedom movement. Our new quarterly publication, *Freedom's Champion*, will show you how we put our supporters' contributions to work, and the real-world results that are being achieved by our global network of independent think tank partners.

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that those leaders obtained from Atlas Network programs have had a positive effect.

That is why we have doubled down on our "Coach, Compete, Celebrate" organizational strategy and launched a series of Regional Liberty Forums.

to anything, though, if Atlas Network were to become unmoored from the principles at the heart of our work. I am most proud that our team stands up for the freedom philosophy that inspired our founder Sir Antony Fisher and his successors, the late John Blundell and our current President Alex Chafuen. In this issue, on page 6, you are treated to my colleague Dr. Tom G. Palmer's brilliant talk at Asia Liberty Forum, "Is Liberty an Asian Value?" In it, he affirms that we are building a movement that is universal — promising peace, opportunity, and dignity to every person.

Our cover story discusses the political upheaval that has occurred in Brazil, and the opportunity now emerging — thanks to courageous Atlas Network partners — to downsize the role of government, free up the private sector, and strengthen the rule of law. Reformers in Brazil still face severe headwinds, but the impressive impact of our partners has raised hopes for positive change.

You might wonder: How do people build a freedom movement as they have in Brazil? The local actors, of course, do the real work and deserve the credit. Certainly, though, the training, connections, and encouragement

On pages 20–23 you will get a sense of how these regional conferences are catalysts for more ambitious and effective work to advance liberty.

Simultaneously, we are expanding the online training offered by our Atlas Leadership Academy. Our new Think Tank Impact course revolves around case studies of effective think tank projects, including the Strategic Research Program of Institute for Justice, as described on page 18.

You can tell I'm proud of our robust and focused program strategy and how it's being implemented. It wouldn't amount



Brad Lips, CEO of Atlas Network

FREEDOM'S CHAMPION

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IS LIBERTY AN ASIAN VALUE?

by Dr. Tom G. Palmer, Atlas Network



Mural painting of Yogeswar Temple in Patora, Orissa, India, depicting Krishna and Arjuna, the master archer.

A frequent challenge raised against classical liberalism is that it is not suitable for Asian people or Asian countries, because of “Asian values” that are allegedly unique to Asian countries. Is Asian liberty different from European or American or African Liberty?

Or, if liberty is being used in the same way in those regions, is it a reasonable principle for Asian governments and laws, or are Asian values incompatible with liberty? One could also ask whether there is one core of values that are common to all Asians, who

inhabit a vast region encompassing billions of people speaking hundreds of languages, professing a wide variety of religions, and heirs to thousands of years of multifarious cultural developments.

LIBERTY, LICENSE, AND SOCIAL ORDER

Let's start with the question of whether liberty might have different meanings in different places. Yes, of course "liberty" does. It's a word, to begin with, and words are not eternal essences, but human constructs that are used variably in different places and circumstances. A word may mean different things in different contexts, so let's focus on the constellation of ideas known as liberalism — or, to differentiate it from what is sometimes called "liberal" in the United States and a few other countries, let's focus on "classical liberalism."

cooperation generally. With liberty gotten out of the way, that left, of course, the option of vesting the eldest son of the eldest son of the eldest son of Adam with absolute and unquestionable power — or so Filmer hoped.

THE CLASSICAL LIBERAL RESPONSE

There was a response from the advocates of constitutionally limited government, of course. Locke stipulated another meaning of liberty and shaped the liberal understating of liberty and law for centuries. As Locke argued:

their own property. Property referred not only to one's physical possessions, in the terms of Locke's day, but referred to your "life, liberty, and estate," that is, what is proper to you. What is especially striking about Locke's comment is the connection of liberty with law. The two are not opposed, nor is liberty opposed to order. Arbitrary and unaccountable power is the enemy of both liberty and of order. Liberty requires and is grounded on the rule of law, rather than the rule of man. Those who think that liberty and law are incompatible confuse liberty with license and law with command. Liberty

Those who think that liberty and law are incompatible confuse liberty with license and law with command.

What is liberty for a classical liberal? Is it just doing your own thing, being purely willful, defying the law, and indulging whatever impulse might cross your mind? That's what many anti-liberals have alleged. Let's take a famous example, Sir Robert Filmer, an advocate of royal absolutism in England. According to Filmer, the king of England had all the rights of dominion over the world that God had given to the first man, Adam, because Adam, being a proper English gentleman, had given the world to his eldest son. That eldest son had given the world to his eldest son, and so on, until one reached ... amazingly enough, the king of England! That argument was effectively disposed of by John Locke in the first of his *Two Treatises on Government*. Filmer had also stipulated, however, that "liberty" would lead to chaos, because with liberty anyone could do whatever he "lists" ("lists" is an old-fashioned English way of saying whatever one is inclined to do, as a ship "lists" this way or that), no matter how destructive to others, and thus that liberty is incompatible with law, with government, with order, and with social

[T]he End of law is, not to abolish or restrain, but to preserve and enlarge Freedom. For in all the States of created Beings capable of Laws, where there is no Law, there is no Freedom. For Liberty is to be free from Restraint and Violence from others; which cannot be, where there is no Law: But Freedom is not, as we are told, A Liberty for every Man to do what he lists: (For who could be free, when every other Man's Humour might domineer over him?) But a Liberty to dispose, and order as he lists, his Person, Actions, Possessions, and his whole Property, within the Allowance of those Laws, under which he is, and therein not to be subject to the arbitrary Will of another, but freely follow his own.

RULES APPLICABLE TO ALL

To enjoy liberty means not being subjected to the arbitrary will of another, but to be governed by the law, that is, by rules that are applicable to all and that guarantee to all the right to follow their own wills in those matters regarding

is not license and commands are not law. Law is the enterprise of subjecting human conduct to the governance of rules, as the jurist Lon Fuller put it, and not the enterprise of issuing arbitrary commands and edicts backed by threats of violence.

THE PRESUMPTION OF LIBERTY

The core of the idea of liberty under law is the presumption of liberty. That presumption is analogous to the presumption of innocence. Both have a common epistemic feature. To be required to prove that one is innocent of a charge is to ask for the near impossible. Each time one managed to show, if that were possible, that one was innocent of a crime, another charge could be brought, and the burden would be on the accused to demonstrate a negative yet again. Similarly, one cannot show why one should be allowed to do every single thing one might wish to do — to wear a hat or not wear a hat, or to wake up at 7:30 a.m. or at 7:15 a.m., or to read this book rather than that; it would be impossible.

Instead of being required to justify and ask permission for all of the possible things we could do, the presumption of liberty requires that the burden rest not on the one who would exercise freedom but on the one who would restrict it. In the permission society, everything that is not permitted is forbidden, whereas in the society of liberty everything that is not forbidden is permitted. That's not only a principle of the English common law, but before that it was a key principle of Islamic jurisprudence that "the original state of matter is its permissibility unless there is a specific provision that prohibits it" (in Arabic: *al-aslu fil shyai' al-ibahah ma lam ya'ti dalil 'ala tahrimih*).¹ The rule of law, rather than arbitrary power; and the presumption of liberty, rather than the presumption of power, are at the core of the classical liberal ideal of liberty.

IS LIBERTY JUST A WESTERN VALUE?

Is liberty so understood an Asian value? Do Asians, any more than others, like to be ordered, commanded, threatened, and assaulted with violence for not obeying arbitrary commands? Well, certainly not the ones who actually are threatened or punished. I am sure that they don't welcome it any more than people in Europe, Africa, or the Americas. Those who are suppressed are unlikely to uphold as a supreme or definitive value their own suppression. Perhaps those who assert that uniquely "Asian values" are incompatible with liberty argue, however, that liberty is by origin a Western value — or European — and thus, by stipulation, could not be an Asian value.

I am sometimes asked about my work "defending Western values." I respond that I do not defend "Western values." The response is puzzlement and sometimes shock. That's because the questioners assumed that individual liberty, the rule of law, toleration, limited



Lin Yutang, a Chinese writer, translator, linguist, and inventor.

government, property rights, and freedom of exchange are uniquely Western principles. Moreover, they assume that collectivism and dictatorship are somehow not Western. They have a point — when you go into Chinese state buildings, you see the images of such venerable Chinese sages as Karl Marx, Friedrich Engels, Vladimir Lenin, and Joseph Stalin, each a formative figure in traditional Chinese culture.

Enough sarcasm. In actuality, the most influential movements for dictatorship, socialism, and one-party rule were germinated and first took root in Europe, not in Asia, Africa, or elsewhere. Most of the modern dictatorships around the world have been inspired by ideologies formulated by European collectivist thinkers. Marx and Engels were German, Lenin was Russian, Stalin was Georgian (but acted as a Russian

dictator), Mussolini was Italian, and Hitler was Austrian.

THERE IS NO GEO-CULTURAL MONOPOLY ON LIBERTY

Asian socialism is a Western import. Lin Yutang, in his study of the life of the 11th century Chinese sage and poet Su Tungpo, noted the influence of "Western ideas of collectivism" in his discussion of contemporary reinterpretation of the policies of Wang Anshi during the 11th century. In his classic book *My Country and My People*, he described the philosophy of Lao Tzu as "laissez faire in government and naturalism in ethics." For Lin, although Chinese legalism expressed elements of socialist thinking, collectivist ideology was an invasive Western species, not a home-grown Chinese plant, and China had its own tradition of limited government.

Continued on pg. 10

¹ I am grateful to my friend Wan Saiful Wan Jan for pointing this out to me.

Get Dr. Palmer's new book online at atlasnetwork.org/media/books



Self-Control —OR— STATE CONTROL? *You Decide.*

EDITED BY
TOM G. PALMER

"State control can never substitute for self-control without destroying freedom and all that is human in both society and economy."

—Vernon L. Smith, 2002 Nobel Laureate in Economics, Chapman University

The fact that an idea has a history, with names, places, and times specified, is no reason to limit its applicability or usefulness to people with those names, or to people who live in those places, or to people who lived at those times.

Is liberty an Asian value? Is it a Western value? Does any region of the world, any linguistic group, any culture have a monopoly on liberty? I don't believe so. Indeed, it is an illiberal and collectivist notion to think so. Ideas don't come with little flags on them, as if one could only believe them if one were a citizen or a subject of the country of origin.

Antoine Lavoisier, one of the great pioneers of chemistry and the identifier of oxygen, was born in France and wrote in French. Someone inclined to limit the application of ideas to their cultures of origin might conclude that oxygen (or, at least, the theory of oxygen) cannot be useful to people from other countries, or those speaking other languages. Koreans and Canadians (except, perhaps, for the Québécois) could not then invoke the theory of oxygen, because the applicability of the concept would be limited to the French. The same would go for the use of zero as a placeholder for mathematical calculation, and the use of yoga as a spiritually and physically healthful activity. (Hindus only, please!) The fact that an idea has a history, with names, places, and times specified, is no reason to limit its applicability or usefulness to people with those names, or to people who live in those places, or to people who lived at those times.

So what about Asian liberty? Liberty is as Asian as it is European, as Northern as it is Southern, as Chinese as it is English, as Thai as it is Greek. It is a human value, the value to be ourselves, to be governed by law, to enjoy the dignity of equality with others. No civilization has a monopoly on those human

values, and all contain expressions of them.

Moreover, living in the modern world demands liberty. We no longer live in small bands that can be subordinated to the alpha male of the troop. Complex societies, and certainly those with billions of people, require not more state control, but more self-control. Coordination of the actions of billions of people emerges as a form of spontaneous order, which is a product of the rule of law and not of capricious interventionism.

SELF-CONTROL AND "ACTIVE NON-ACTIVITY"

The choice between state control or self-control happens to be the theme of my next book, and I've spent a fair amount of time thinking about and researching the topic of self-control. I started with the texts I knew best, namely, the Stoics from Mediterranean culture. I was led rather quickly, however, to texts from Asia, notably India and China, and their ideas of self-control; of mindfulness; of good behavior; of *dharma* — of doing the right thing; of *jen*, *li*, and *yi* — of human-heartedness, well ordered behavior, and moral sense. These ideas are not exactly imports to Asia. Traditions that germinated and were nurtured in Asia have much to teach the world. As *The Analects of Confucius* states in chapter 12.1, "To master and control the self and return to *li*, that is *jen*." In 15.24, we also find the famous articulation of the "Silver Rule":

Zigong asked, "Is there one expression that can be acted upon until

the end of one's days?"

The Master replied, "There is *shu* '恕': do not impose on others what you yourself do not want."

Such traditions of good behavior are very much about self-control, which is at the heart of the free society. As the sociologist Norbert Elias noted in his study of what he called *The Civilizing Process*:

As the interdependence of people increases with the increasing division of labour, everyone becomes increasingly dependent on everyone else, even those of high social rank on those people who are socially inferior and weaker. The latter become so much the equals of the former that they, the socially superior people, can experience shame-feelings even in the presence of their social inferiors. It is only in this connection that the armour of restraints is fastened to the degree which is gradually taken for granted by people in democratic industrial societies.

Greater social coordination in a complex social order requires more self-control, not less. And more self-control requires less state interventionism. State interventionism undermines good character and ethics, and disrupts social order. Self-control means having the freedom to guide our own actions and to realize our own purposes. It also cultivates the ability to think about our goals, to act in our long-term interests, and to resist acting on transient impulses that may be harmful to self or to others. Simultane-

ously, a society of free and responsible individuals requires greater attention to *wu wei* "无为", a vitally important idea expressed in Chinese that is of universal importance. It is not merely non-activity, as it is sometimes translated, but as political scientist Liu Junning and others insist, it entails active non-activity — that is, setting the rules and then letting the order emerge. As Lao Tzu noted more than 2,000 years before Adam Smith:

*The more prohibitions there are,
The poorer the people will be.*

*The more edicts are promulgated,
The more thieves and bandits there
will be.*

*Therefore a sage has said:
So long as I 'do nothing' the people
will of themselves be transformed.
So long as I love quietude, the people
will of themselves go straight.
So long as I act only by inactivity the
people will of themselves become
prosperous.*

As Lao Tzu is also reported to have commented, governing a great country is like frying a small fish. I do not fry small fish, but I understand that if you violently handle them, they will be ruined, and if you stab at them with a fork very much, they will not cook well. Interventionism and violence are poor means to generate great societies, just as they are poor means to cook small fish.

As Lao Tzu and others who wrote on the idea of *wu wei* understood, government has an important duty. It is *not* to direct and manage the affairs of the people, to give them commands and edicts, to confiscate their goods or intrude into their homes. Government has the duty to create good rules and help the people to coordinate their actions peacefully. When property rights are well-defined, legally secured, and easily transferrable through an efficient legal system, the people themselves

create order, and do so on a scale never dreamed by the planners and autocrats — those who would gut and scale and stab at us.

UNIVERSAL PRINCIPLES FOR SOCIAL HARMONY


Freedom requires an ethical framework of self-control, whether we use words of Asian provenance, such as *dharma* or *jen, li, and yi*; or Greek and Latin terms, such as *παιτή* or *virtus*. Morality withers when the state goes beyond its bounds, but morality and good behavior can regenerate when the state secures the freedom of individuals to control themselves. That creates a virtuous circle. Good rules in society create good behavior among individuals, and good behavior creates good order in society. As Gurcharan Das noted in his essay on "The Dharma of Capitalism," which opened the Indian edition of *The Morality of Capitalism*, "When individuals behave in accordance with *dharma* there is order, balance, and trust within society."

Doing the right thing, following *dharma*, is not something applicable only in heroic circumstances. In the great philosophical discourse on duty known as the *Bhagavad Gita*, "Dharma" is the first word. Arjuna, the protagonist of the epic in which the discourse is set, must decide whether to fight his own family members in a terrible war. It is an occasion for examination of one's duties, but we should not think that *dharma* is applicable only to great moral problems. Indeed, such heroically wrenching moral choices tend to be the odd cases, when *dharma* may be much harder to discern. Being able to do the right thing applies to everyday life, where in fact it is really more important, because when the rules are known and *dharma* informs our characters, we do the right thing without heroic exertions. Those who assert that free societies, free markets, and spontaneous orders are amoral and disordered free-for-alls fail to grasp the importance of free-

dom's ethical framework to social harmony.

We are told that classical liberalism is never "from here." In England, I was told that classical liberalism is not English, but American; and in Germany that it is not German, but Anglo-Saxon; and in America that it is not American, but European — or even a sneaky Asian stratagem to trick Americans into opening their markets to all those wickedly low-priced goods that Asians force Americans to buy. It turns out that classical liberalism is always a sneaky trick from somewhere else to get "us" — whoever "we" are — to abandon our traditional deference to our rulers.

Liberty allows us to be ourselves, not to be forced at gunpoint to follow the model of others, but to live as we choose, to exercise self-control, rather than being subjected to the arbitrary will of others.

Is liberty Asian? Is it European, or American, or African? It is all of those and more. We can all enjoy liberty, because your liberty does not diminish mine, but enhances it. When we both have liberty, we can cooperate, freely and for mutual benefit. Liberty is the global framework for prosperity, peace, and harmony. Liberty in Asia is good for Asians, who make up some 60 percent of the world's population — but not only for Asians. It is good for everyone else, as well. 

This essay was adapted from a keynote speech titled "Asian Liberty Rising" given by Dr. Tom G. Palmer at the third annual Asia Liberty Forum, Feb. 18, 2016, in Kuala Lumpur, Malaysia.



Dr. Tom G. Palmer and Jungie Ma of the Unirule Institute in Beijing at Asia Liberty Forum 2016.



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BRAZIL'S IDEOLOGICAL CROSSROADS: MENOS MARX; MAIS MISES

By Eric D. Dixon, Atlas Network



Brazil stands at an ideological crossroads. Socialist ideas have had generations to grow in Brazil since they first took root there more than 100 years ago, interrupted by a long period of authoritarian military dictatorship in the late 20th century.

The country is now facing some of its most difficult times. The economy, the political landscape, and the overall semblance of rule of law are crumbling. This is causing many in the country, especially young people, to lose hope. There are some, though, who see an

alternate path forward — a path that embraces the core ideas of the rule of law, a more limited government, and an end to the cronyism and corruption that has become so linked with the Brazil narrative.

Not long ago, Brazil appeared to be riding high. The global commodity boom of the first decade of the 21st century helped make the Brazilian economy the world's seventh-largest in 2010. Since that time, though, the Brazilian economy has stagnated and is now actually shrinking — by 3.8 percent in 2015 and an expected 3.5 by the end of this year. The youth unemployment rate is higher than 15 percent — nearly 20 percent for young women. Brazil's political landscape is also crumbling, with ongoing corruption scandals in the highest political offices that suggest rampant cronyism throughout government and industry.

The people of Brazil are angry at a system that has failed them, and ready for change. As Nobel laureate economist Milton Friedman observed, real change

of the state as a way to fight corruption and restore economic growth. It is still early to see the practical fruits of the battle of ideas, but it is increasingly clear that the champions of freedom are gaining ground."

The corruption charges against current Brazilian President Dilma Rousseff have inspired widespread protests, and a suspension of her office for at least 180 days after more than two thirds of the Senate voted to begin impeachment proceedings. This kind of independent proceeding is a crucial component of the rule of law, holding powerful leaders to the same standard of justice as any other citizen. If this trial finds Rousseff guilty of corruption, it would set a precedent for fairness and transparency in governance and create new opportunities for reform. Indeed,

justice and education — with vouchers — that would change our fate. But it's easier said than done, and first we have to fight against our culture and all those people that take advantage of the status quo, especially the [labor] unions."

ROOTS OF SOCIALISM IN BRAZIL

Socialist ideas initially began to take root in Brazil when the First Socialist Congress was established in 1892, followed later the same year by another Socialist Congress and the Workers' Socialist Party. Growth of that ideology in Brazil eventually led to the Brazilian Communist Party in 1922. A full-fledged military coup in 1964 essentially amounted to fighting fire with fire, pitting socialism against autocratic authoritarianism — and it lasted for more than 20 years. That dictatorship ended more than three decades ago, when new democratic elections were allowed again in 1985, but the intellectual climate since then has been rooted in the statist and populist ideas that now dominate and have led to Brazil's current crisis.

"Brazilian people are used to a very socialist view when it comes to state's role in society," Constantino said. "They hate politicians, but they love the state as an abstraction. It's a paradox, but it's something that comes from a long time ago. That's why they distrust the profit motive and entrepreneurs, while they look at the federal government as a kind of panacea to solve all our problems. We have to change the mentality there, and it's not something easy that can be done in one generation only. It's going to take a while, and it needs lots of effort. Our teachers are almost all leftists, and they indoctrinate young minds with socialism. Our journalists are leftists as well. Our media is biased and we don't have the other side as in the United States with Fox News. Almost all political parties support state's intervention and a 'social'

It is increasingly clear that the champions of freedom are gaining ground. —Diogo Costa

usually happens only after a crisis, and "the actions that are taken depend on the ideas that are lying around." Atlas Network partners in Brazil have spent years laying groundwork for the ideas of liberty to be present at this moment, to provide a beacon of reason and hope amid a turbulent political and economic storm.

CORRUPTION VS. RULE OF LAW

"Brazilian public opinion has changed significantly in the past few years," said Diogo Costa, president of the Brazilian think tank Instituto Ordem Livre. "Through think tanks, social movements, social media, and new political leaderships, we see classical liberal ideas enter the public debate. High-profile politicians from traditional parties have responded to this change in the climate of opinions. They are now discussing how to reduce the size

interim President Michel Temer is taking encouraging steps to move Brazil's government in a more responsible direction, such as freezing expenditure levels and restraining runaway budget growth. Still, there remain supporters of the Rousseff regime who hope to preserve the system of favoritism that has brought them wealth and power at the expense of others, so it remains to be seen how successful the interim reforms may prove to be.

"We need a political reform, as well as to reduce the political 'parties' that exist only to get a share of public funding," said Rodrigo Constantino, chairman of Atlas Network partner Instituto Liberal. "It's also very important to apply the rule of law, so that people can realize it's costly to break the laws. If we opened our commercial frontiers, privatized our state-owned companies, and used the state only to invest in

Brazil's New Generation of Freedom Champions



Diogo Costa
President
Instituto Ordem Livre



Carlos Góes
Chief research officer
Instituto Mercado Popular



Rodrigo Constantino
Chairman
Instituto Liberal

agenda. So, as we can see, the challenges are great, but we can see some signs of improvement in all those areas."

Bringing greater freedom and justice to Brazil will take more than disseminating the ideas of liberty. It will also require redirecting anger at corruption in the current regime into a movement that insists on a consistent rule of law for every leader and every political faction that hopes to attain power. It's not enough to be fed up with the system — the new intellectual vanguard also needs to present a clear vision for what should replace it.

"There are three big challenges in this moment," said Carlos Góes, chief research officer at Instituto Mercado Popular, a Brazilian think tank modeled after the rigorous policy research and data-driven journalism of organizations like the Cato Institute. "First, we must translate broad anti-government sentiment — currently felt by everyone from social conservatives to members of the far left — into broad pro-liberty sentiment that can achieve lasting re-

forms where they matter most. Second, we need to be pragmatic and influence policy at the margin, so we move toward a freer and fairer society. Final-

tudantes Pela Liberdade (EPL). Young people are more likely to be open to a new way of understanding the world around them, and this intellectual cu-

It's now outdated to support Che Guevara and it's in fashion to talk about libertarianism. Winds are changing.

—Rodrigo Constantino

ly, we need to ensure the Brazilian freedom movement can continue to grow, which means finding ways to diversify our funding base."

LIBERTY FOR A NEW GENERATION

To a population that has been raised for decades on a steady diet of socialist propaganda, a new freedom-oriented perspective can be a hard sell. Libertarian ideas have proven increasingly popular, however, with a new generation of youth, explained Rafael Dal Molin, president of the National Council for Atlas Network partner Es-

riosity has proven to be a source of explosive growth for the student group.

"EPL had been going through an amazing period of growth in the last two years," Molin said. "We went from 100 local coordinators to more than 600. This growth, although being very good, has presented new challenges for the organization. We're at a moment when we have to adapt and improve all of our processes and management methods for this new reality. One of our policies is constant and quick change. This is how we're always able to improve our results and find new challenges. At-

We must translate broad anti-government sentiment — currently felt by everyone from social conservatives to members of the far left — into broad pro-liberty sentiment that can achieve lasting reforms where they matter most.

—Carlos Góes

tending the Think Tank Startup Training that Atlas Network held in Brazil was key for this new phase of EPL, helping us troubleshoot problems and continue our growth."

A climate that celebrates the ideas of liberty is necessary, but not sufficient to overcome the challenges facing Brazil. The country will inevitably face a painful economic adjustment after such a long track record of reckless government policies, and people naturally clamor for quick fixes when they face financial hardship. A lasting solution therefore requires institutional reforms that decrease the discretionary power of government officials.

"On a policy level, it is imperative to end government interventionism through public banks," Costa said. "State financial institutions have surpassed private banks in total credit supply since 2013. A transitional government may give policymakers an opportunity to reduce the size of the state and take other important measures that Brazil has put on a hold for too long, such as tackling an unsustainable public pension system, simplifying the tax system, and opening up the Brazilian economy."

ATLAS NETWORK PARTNERS REFRAMING THE DEBATE

In addition to the organizations already mentioned, an array of independent Atlas Network partners in Brazil are doing the heavy lifting of reforming the intellectual climate and the policy debate. Together, they are spreading the ideas

of liberty in new and innovative ways, proposing practical and politically possible solutions to current crises, and bringing people together to share ideas and resources in their shared ideological battle.

For the past 29 years, Instituto de Estudos Empresariais has hosted Forum da Liberdade, with Atlas Network support during the past five years. This forum attracts more than 5,000 people annually to discuss Brazil's most pressing issues, promoting free-market solutions. Instituto Ludwig von Mises Brasil went from publishing articles and book translations to organizing high-level conferences that attracted massive media attention, as well as starting the first post-graduate course on Austrian economics in Brazil. *Spotniks*, a successful pro-liberty online magazine, started from scratch about a year ago and built such a dynamic social media presence that it now claims more readers than some of the country's more established magazines.

"There has been an explosion of liberty-oriented independent media channels, activist groups, and think tanks in Brazil," Góes said. "Organizations such as Instituto Ordem Livre and Estudantes Pela Liberdade helped recruit and train a lot of talented individuals. After some years, these individuals started their own projects, unrelated to the original institutions. They are involved in social movements, political parties, academia, and research institutions. They have their own blogs, but

also write for the mainstream media. This is great, because it truly gives a spontaneous and bottom-up structure to the movement, with a plethora of different strategies. We don't know which one is the most efficient strategy or whether any particular organization will thrive, but this diversified portfolio of institutions is certainly more likely to deliver a good result than a centralized organization."

The delicate work of advancing the ideas of liberty and sound economics is never done. There will always be people who want to exploit and subjugate others for their own gain, presenting new challenges and obstacles to a free society. The free-market think tanks of Brazil are poised to meet those challenges through work that is thoughtful and careful, bold and rigorous.

"I don't believe in miracles or in magic solutions," Constantino said. "So I think we are far away from a free country. It's going to take a while, and it's going to be a tough road ahead. But we don't have reason to despair. We have youth learning more and more about liberalism. We see young people carrying signs in the streets that read: 'More Mises, less Marx,' and students fighting for the first time against communism in schools and universities. It's outdated to support Che Guevara now, and it's in fashion to talk about libertarianism. Winds are changing. There's still a long way to go, but we have reason to be optimists." [FC](#)

{ IMPACT CASE STUDY }

INSTITUTE FOR JUSTICE'S STORYTELLING MEETS COMPREHENSIVE DATA TO BOLSTER LIBERTY LITIGATION

It's not always easy to convince people that they should care about other people's problems — everyone faces their own challenges, and worrying about others instead can seem like a distant priority. The Institute for Justice (IJ), an Atlas Network partner based in Arlington, Va., decided that in order to succeed in its work as a public in-

soon realized that in order to communicate effectively just how universally representative those personal struggles truly were, it needed to bolster each story with a robust foundation of data-driven social science research.

IJ officially launched its Strategic Research Program in 2006, 15 years after the organization's founding. This new

ner organizations. Each case study shows, step by step, how partner projects were accomplished and how the lessons they provide can be applied to other countries and communities around the world.

The IJ case study explains how the organization first developed its research capacity a few years earlier, as a pre-



terest law firm protecting individual rights, it would need to tell compelling stories about individuals who highlight the personal nature of the struggle for fundamental freedoms to live, work, and own property. That approach has helped IJ shift public opinion on a number of issues, but the organization

emphasis on authoritative analysis helped demonstrate the entrenched and pervasive ways in which governments violate individual rights. IJ's Strategic Research Program is featured in one of Atlas Network's new Think Tank Impact case studies, a publication series that breaks down the details of successful projects from part-

cursor to the full program, by gathering data about every case of the use or threat of eminent domain property takings to facilitate private development, rather than for a public purpose like roads or utilities. IJ documented more than 10,000 such cases in a five-year period, resulting in a landmark 2003 publication, *Public Power, Private Gain*,

Whether your audience is a judge, lawmakers, media, or the general public, a message that resonates both emotionally and empirically is one that is likely to win.

which led to a major story on the *60 Minutes* television program and an eventual hearing of IJ's *Kelo v. City of New London* case before the U.S. Supreme Court.

IJ formalized this analytical effort in its full Strategic Research Program, and brought new rigor to its extensive litigation work. Another significant accomplishment during the subsequent years was its 2010 milestone study *Policing for Profit*, about civil asset forfeiture. It comprehensively chronicled the routine, nationwide violation of due process rights when police seize the property of people who are merely suspects in criminal cases, without convictions or even charges filed.

By spending years doing the heavy lifting of thorough investigation and data compilation, IJ created a comprehensive resource not only for its own litigation needs, but triggered a wave of coverage from publications like the *New Yorker*, the *Washington Post*, the *Miami Herald*, the *Atlantic*, and many more. Ultimately, *Policing for Profit* inspired a national conversation about civil asset forfeiture, providing investigative journalists with federal case information and data from every state.

"The model of the Strategic Research Program team has proven effective at elevating issues and illustrating key concepts that are relevant to IJ's litigation efforts," the case study explains.

"By designing research to meet specific communications and litigation goals, without sacrificing quality (research projects are often painstaking and lengthy in duration), the Strategic Research Program team is able to define its framework for making decisions."

The project examples included in this case study are only a portion of the extensive and ongoing work that IJ's Strategic Research Program team continues to undertake. Its ongoing success with this research-intensive background as a foundation for telling compelling and personal stories demonstrates how other organizations can enhance their own work with a similar multi-layered approach.

"While only a minority of Atlas Network's partners employ litigation strategies, IJ's approach shows how effective it can be to pair personal stories with robust data," explains Cindy Cerquitella, Atlas Network's director of training. "Whether your audience is a judge, lawmakers, media, or the general public, a message that resonates both emotionally and empirically is one that is likely to win."^[1]

Read the full case study,

"Institute for Justice's Strategic Research Program."

AtlasNetwork.org/IJcasestudy

Want to take a deep dive into the case studies of the Worldwide Freedom Movement?

Atlas Network believes that some of the best lessons for achieving impact are taught by sharing success stories of similar organizations. The case study highlighted on these pages features the work of the Institute for Justice, a finalist for Atlas Network's prestigious Templeton Freedom Award in 2015. If you would like more in-depth analysis, guidance, and discussion, be sure to participate in Atlas Leadership Academy's Think Tank Impact online course, which includes case studies about other award-winning projects. This course, run quarterly throughout the year, allows participants to learn, share, and address organizational challenges along with others from the worldwide freedom movement. New case studies are being published all the time, so keep an eye out for future publications and recommend this course to your colleagues.

REGIONAL LIBERTY FORUMS 2016

In 2016, Atlas Network launched an aggressive initiative to bring its "Coach, Compete, Celebrate" strategy to every continent via Regional Liberty Forums and related trainings and awards programs.

Replicating the excitement of Atlas Network's annual Liberty Forum in the United States, these regional conferences strengthen the ties among free-market organizations, challenge them to be more ambitious, and celebrate programs that are driving high-impact results.

In the first half of 2016, Atlas Network worked with local host partners to make a success of its Latin America Liberty Forum (Universidad Francisco Marroquín, Guatemala); Asia Liberty Forum (IDEAS, Malaysia); Europe Liberty Forum (Institute of Economic Affairs, U.K.); and Africa Liberty Forum (IMANI Center for Policy and Education, Ghana).

EUROPE



Staff of the Institute of Economic Affairs (U.K.) and Atlas Network pose together at the conclusion of a festive Europe Liberty Forum that attracted 147 participants from 23 countries.



“

They said that we would never win, given the Nordic legal tradition of parliamentary sovereignty and a strong preference for collective welfare rights. ... However, so far, we have received about 200 judgments — and our clients have prevailed in nine out of 10 cases. — Clarence Crafoord

”

Clarence Crafoord of Sweden-based Centre for Justice receiving the Europe Liberty Award for its Litigating for Individual Liberty and Fundamental Rights project: The Nordic Individual Rights Revolution.

AFRICA



(Above) Morilyn Wambui takes a selfie with her classmates at the Intermediate Think Tank Training program held immediately following Africa Liberty Forum.

(Right) Nathan Tjirimuje of Namibia-based Chevauchee Foundation wins Atlas Network's inaugural Africa Liberty Award for a program introducing Austrian economics and public choice theory to high school and university students across the country.



“

For as long as there has been a Namibian State, there have been attempts to use state power to change and organise our society. This has produced genocide, racial discrimination, and in the post-independence era, secessionist uprisings and ethnic tension. The time has come for us to try something else. — Nathan Tjirimuje

”

LATIN AMERICA



Brad Lips of Atlas Network; winners of the 2016 Latin America Liberty Awards: José Francisco Lagos Garrido (Instituto Res Publica, Chile); Augustín Etchebarne (Libertad y Progreso, Argentina); Claudia Regil (Instituto de Pensamiento Estratégico Agora A.C., Mexico); Alex Chafuen of Atlas Network; and Gabriel Calzada from Universidad Francisco Marroquín.



Just weeks before his passing, Giancarlo Ibárgüen of Universidad Francisco Marroquín (center) is honored at the Latin America Liberty Forum with the establishment of a new prize in his name.



(Left) Following the Latin America Liberty Forum, Atlas Network convened a special donor tour that concluded with a hike up one of the volcanoes outside Antigua.



(Above) Marion Mitchell (left) takes in the beauty of Guatemala's Lake Atitlán.



Atlas Network's donor tour of Guatemala also included a visit to La Cima, a private school for the poor in Comalapa, founded by Antonio Cali (kneeling in red), who was inspired by learning the ideas of liberty via Universidad Francisco Marroquín programs.

ASIA



Atlas Network Chairman of the Board Dan Grossman presents the Asia Liberty Award to Nepal-based Samridhhi's Robin Sitoula for its Econ-ity project.



Dr. Tom G. Palmer with attendees of Asia Liberty Forum held in Malaysia in February 2016.

THIS QUARTER IN WORLD10

Atlas Network's World10 is a biweekly report of the top 10 happenings around the world in the global freedom movement, featuring the work of Atlas Network partners. "This Quarter in World10" is a quarterly review of the best of those stories. If you are not already receiving the World10 report, visit us online at AtlasNetwork.org/page/World10-signup to subscribe.

1. More young people than ever look to FEE for economic education

Foundation for Economic Education **Atlanta, Ga., United States**

For 70 years, the Foundation for Economic Education (FEE) has been spreading knowledge of crucial economic concepts and the ideas of liberty to generation after generation. Today, FEE is focused on redefining what it means to succeed in its educational mission, and in the process it is reaching more people than ever. FEE expects its website to host 7 million people experiencing 10 million pieces of content in 2016, up from 4 million visitors in 2015. More than half of the website traffic comes from mobile users, about half of new users are below the age of 35, and people from 200 countries have visited so far in 2016.

About FEE

FEE's mission is to inspire, educate and connect future leaders with the economic, ethical and legal principles of a free society. Established by the late Leonard Read in 1946 to popularize the freedom philosophy, FEE in recent years has sharpened its focus on high school and college students so they receive the inspiration and education to become effective advocates for liberty and the free-market system. FEE opened an office in Atlanta, Ga., in 2011 after Lawrence Reed assumed the role of president. It then moved its full operation to Atlanta as it prepared to sell its longtime headquarters in Irvington, N.Y. (FEE.org)



FEE FOUNDATION *for*
ECONOMIC EDUCATION

"The challenges to liberty are daunting but the energy to meet them is as strong as I've ever seen. If you let the newspaper headlines or the television news be your windows to the world, you'll miss the most consequential undercurrent of our time: A growing wildfire of activities promoting liberty and free markets. When we win the future, a lot of people are going to scratch their heads and say, 'Wow, we didn't see that coming!'" — **Lawrence W. Reed, President, Foundation for Economic Education**

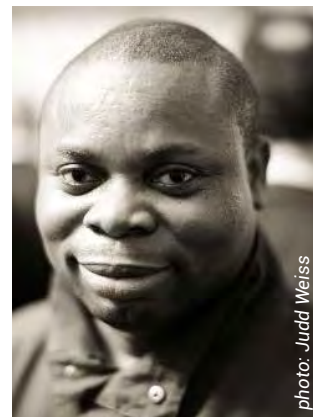
2. Enabling a better business environment in Ghana

IMANI Center for Policy and Education Accra, Ghana

Entrepreneurs can't bring innovative ideas to market when countless regulatory hurdles stand in their way, but Ghana is taking practical steps to improve the country's business climate with a four-year program titled "Business Enabling Environment Programme" (BEEP). To help guide this program, Franklin Cudjoe, founding president and CEO of Ghana-based IMANI Center for Policy and Education, has been appointed to the Users Committee of the Commercial Court of the Republic of Ghana.

About IMANI

Ghana-based IMANI seeks to stimulate public discussion of the promotion of economic prosperity rights, the rule of law, open and unconditional trade, free speech, and decentralization of power and resources. IMANI will accomplish this mission by continuing to educate individuals on the value of free markets and human initiative made manifest through entrepreneurship. (imaniafrica.org)



"Getting people involved in their community and government is essential for continued and growing prosperity in Ghana. IMANI is helping accomplish this by shaping the national, regional, and global agenda in order to close the 'citizen participation gap' in the governance process."
— Franklin Cudjoe, Founding President & CEO, IMANI

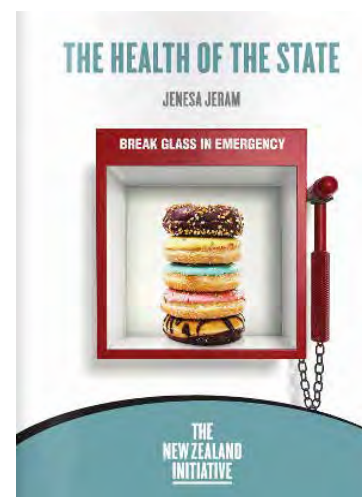
3. Paternalistic health regulations in New Zealand violate personal choice

The New Zealand Initiative Wellington, New Zealand

When government officials decide they know how other people should live their lives, they tend to consider virtually every aspect of human behavior as ripe for their interference. A new study from the New Zealand Initiative examines how the country's paternalistic "public health" movement has waged a war against the disfavored lifestyle choices of its citizens through taxation, regulation, and propaganda campaigns against food, alcohol, tobacco, e-cigarettes, and more — violating individual preferences and personal conscience in the process.

About the New Zealand Initiative

The mission of the New Zealand Initiative is to develop policies to make New Zealand a better country for all its citizens. This organization believes all New Zealanders deserve a world-class education system, affordable housing, a healthy environment, sound public finances, and a stable currency. The New Zealand Initiative pursues this goal by producing well-researched reports and hosting high-level conferences and events. (NZInitiative.org.nz)



"In international rankings, New Zealand regularly comes out on top for economic freedom, good governance and absence of corruption. However, it is not enough to celebrate past achievements; [we must] ensure that New Zealand remains a free and prosperous country. That is the mission of The New Zealand Initiative." — Oliver Hartwich, Executive Director, The New Zealand Initiative



4. Cato Institute presents journalist Flemming Rose with Milton Friedman Prize for courageous defense of free speech

Cato Institute
Washington, D.C., United States

Danish journalist Flemming Rose found himself at the center of controversy in 2005 after his newspaper published a set of editorial cartoons depicting the Islamic prophet Muhammad. Rose's recent book, *The Tyranny of Silence*, recounts that period and explains why it is important to take an active role in defending the right to speak and publish. For his work advancing the cause of free speech, the Cato Institute has awarded Rose the 2016 Milton Friedman Prize for Advancing Liberty.

Nadine Strossen, former president of the American Civil Liberties Union and current John Marshall Harlan II Professor of Law at New York Law School, with Flemming Rose.

5. Lower food prices in Israel through agricultural deregulation

Jerusalem Institute for Market Studies
Jerusalem, Israel

In February 2016, Israel's finance minister announced that the country would lower tariffs, eliminate central agricultural planning, and rescind several food-related regulations. These reforms – delivering lower prices to Israelis – followed a series of studies by the Jerusalem Institute for Market Studies, calling for food industry deregulation.



6. i-torney pocket lawyer app protects legal rights in India

India Institute
New Delhi, India

In order to exercise their rights, people have to have reliable information about the law. India Institute has developed a new app named "i-torney: your pocket lawyer," designed to serve as an easily accessible tool to help people in India understand more about their legal rights, especially during interactions with law enforcement. Launched on Jan. 26, the i-torney app pitch won Atlas Network's \$25,000 Think Tank Shark Tank competition at Liberty Forum & Freedom Dinner 2014.

(Left) Baladevan Rangaraju, founder and director of India Institute

7. FGA's work on welfare reform in Kansas

The Foundation for Government Accountability **Naples, Fla., United States**

Kansas Gov. Sam Brownback spearheaded a set of welfare reforms in 2013 establishing work requirements and time limits for benefits, finding in subsequent years that “Americans freed from welfare don't just find a way to survive, they thrive,” Brownback reports in a recent commentary in *The Hill*, co-written with Tarren Bragdon, CEO of Foundation for Government Accountability. “Americans are understandably frustrated by the growth of welfare spending and they continue to see the negative effects long-term government dependence has both on a fiscal and moral level,” Bragdon said. On May 16, Brownback signed a new bill into law that, according to the *Wichita Eagle's* report, “will reduce the number of months families can receive Temporary Assistance for Needy Families. Brownback said the tighter deadlines will encourage people to re-enter the workforce sooner.”

8. Achieving tax reform for small and medium size businesses in Albania

Foundation for Economic Freedom **Tirana, Albania**

Governments have an endless appetite for spending taxpayer money, so preventing new tax hikes from passing is a difficult task — let alone eliminating existing taxes. Albania-based Foundation for Economic Freedom (FEF) has done exactly that, by putting together a successful campaign against a plan by the Albanian government to raise taxes. FEF's efforts have been so successful that the government not only retreated, but also announced it would abolish annual taxes for small and medium businesses.

9. Analyzing efficiency of state-owned enterprises in Sri Lanka

Advocata Institute **Colombo, Sri Lanka**

Government agencies are insulated from the profit and loss signals of dynamic markets, so state-owned enterprises (SOEs) tend to be chronically inefficient and wasteful, hemorrhaging taxpayer money without providing competitive products and services. Advocata Institute, based in Sri Lanka, has released its first comprehensive report, “The State of State Enterprises in Sri Lanka,” which breaks down SOE efficiency statistics. Only 22 percent of Sri Lankan SOEs have made financial data available to the public, the report notes.



10. Little Sisters of the Poor's victory thanks to The Becket Fund for Religious Liberty



The Becket Fund for Religious Liberty **Washington, D.C., United States**

Religious groups that oppose abortion as a matter of conscience have struggled to maintain an exemption from the Obamacare mandates that require providing birth control and morning-after medication themselves without having to pay the government's heavy punitive fines. The Becket Fund for Religious Liberty has been defending one such group, the Little Sisters of the Poor, a group of Catholic nuns who care for the elderly poor. They had a victory at the U.S. Supreme Court on May 16, striking down the draconian government fines.

ATLAS NETWORK'S 35TH ANNIVERSARY EVENT

Atlas Network celebrated its 35th anniversary in San Francisco with a special event on *How the Entrepreneur Can Disrupt Politics*.



Atlas Network supporters Chris Rufer, Dale Bottoms, Kathy Washburn, and Vanessa Barbee are pictured with Dr. Tom G. Palmer (center).

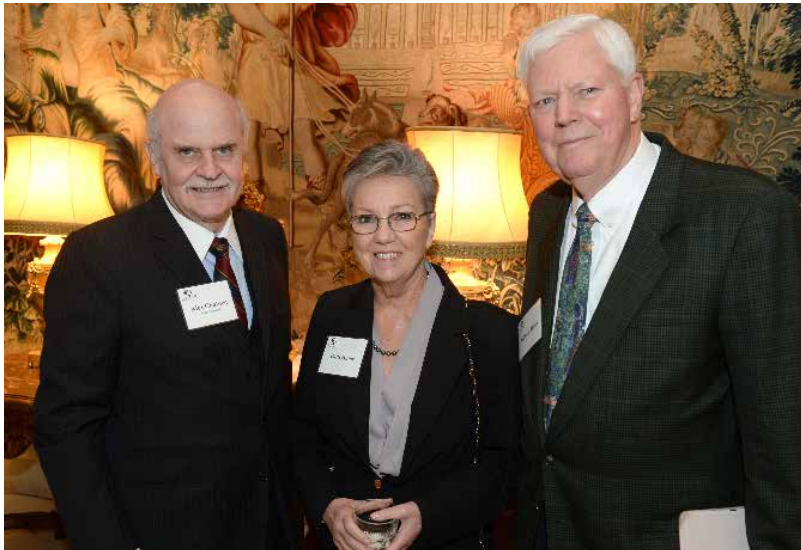


Brad and Stephanie Lips with Susan and Arthur Chait.



Dr. Tom G. Palmer with Atlas Network supporter Kirk McGowan.

Alex Chafuen with Patti and Jerry Hume.



Atlas Advisory Council member Nadine Prah with Giovanna Ames and Susan Easton.



Temba Nolutshungu of Free Market Foundation in South Africa explains his strategy for empowering the poor through property rights.



Steve Hilton of Crowdpac speaks on how technology can make government more accountable and more accessible.

FREEDOM CHAMPIONS AROUND THE NETWORK



At an Atlas Network workshop in Spain, Cristian Larroulet, Director of Investigations in the School of Economy and Business at Universidad del Desarrollo, coaches partners working toward free-market policy reforms.



Sarwagya Raj Pandey of Nepal-based Bikalpa, An Alternative introduces his country's major policy challenges at an Atlas Network workshop on policy research methods.



Alvaro Salas of Democracy Lab (Costa Rica) behind the camera at Atlas Network's Lights, Camera, Liberty! training for Latin America.



John Stossel (right), who headlined a pair of Atlas Network events in Florida, is pictured with Brad Lips and Christine Blundell.



Sally Pipes (Pacific Research Institute) discusses health care reform alternatives at one of Atlas Network's regular events in New York City.



Contestants in the Atlas Network–sponsored Student Impact Competition at the International Students for Liberty Conference. University of Michigan student Kayla Garthus (center) won for her “Realities of Socialism” project.



Mark Littlewood (Institute of Economic Affairs) answers a question from Atlas Network supporter Fred Young, following a New York event on the topic of Brexit.



Dr. Devi Prasad speaking at the CPPR–Atlas Leadership Academy Public Policy Research Methods School in May in Kochi, India.

{SUPPORTER SPOTLIGHT} DALE BOTTOMS

Fighting for freedom around the world is a tricky business. The enemies of liberty are well funded and have no qualms utilizing state and taxpayer resources to get their way. Atlas Network does not accept government funds on principle, so we and our entire team of more than 450 partner organizations rely on financial support from private sources. Fortunately, the Atlas Network community is made up of dedicated philanthropists who understand the importance of our mission, individuals like our friend and freedom champion Dale Bottoms.

A longtime supporter of liberty and supporter of many organizations, Dale has become increasingly involved in

Atlas Network over the past few years. Not only has he traveled from his Las Vegas home to meet our partners at Atlas Network events in New York and San Francisco, this past January he made the journey abroad to see the impact of his investment firsthand at our first ever Latin America Liberty Forum and donor tour of Guatemala.

"I had such a great time on my trip to the first Foro de la Libertad in January," Dale recounted. "The Atlas Network tour afterwards was excellent. What a great group of people we were – all the participants were so amicable and interesting. Though I am an experienced Latin American traveler, I learned so much and had a wonderful time during

my entire visit to Guatemala."

Dale and his fellow participants were able to see Atlas Network's impact up close while also enjoying an off-the-beaten-path tour of Guatemala's most intriguing attractions, including Lake Atitlán, the ancient Chichicastenango Market, and the cobblestone streets of colonial Antigua.

Thanks to the support of Dale and our community of dedicated supporters, Atlas Network is growing around the world, helping our partners overcome immense obstacles to have a real impact for liberty in their home countries.



Atlas Network supporter Dale Bottoms with Latin America Liberty Forum keynote speaker Gloria Álvarez.

When asked why he supports Atlas Network, Dale made the following observations:

1. Atlas Network provides its supporters with resources and interesting opportunities to become informed about the efforts to increase liberty throughout the world.
2. Atlas Network helps fight world poverty through education about the importance of a free-market economic system.
3. Atlas Network has the contacts and knowledge to be able to efficiently deploy assets to support the global liberty movement. The funds that it distributes are of crucial importance to both nascent and established libertarian organizations.

DISCOVER^{the} BENEFITS of GIVING WISELY

DID YOU KNOW THERE ARE CREATIVE WAYS TO SUPPORT ATLAS NETWORK?

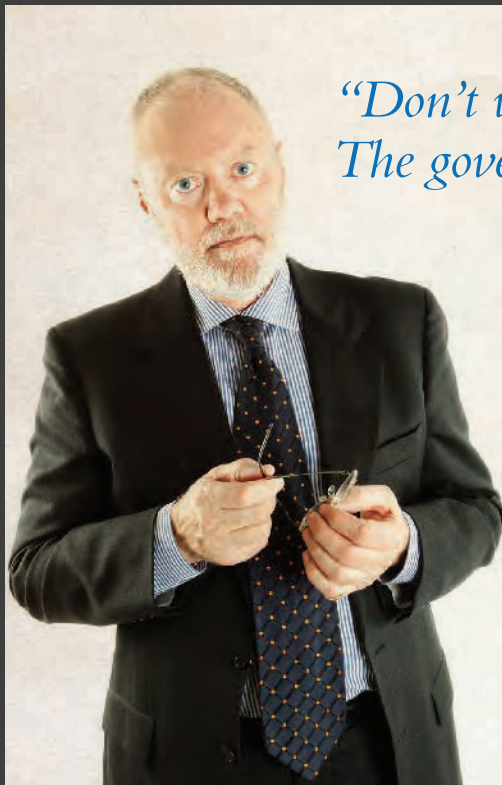
Ways in which Atlas Network, you, and your loved ones all benefit at the same time?

Such giving techniques are called “planned gifts,” because with thoughtful planning, you create win-win solutions for you and Atlas Network.

FOR MORE INFORMATION:

Please contact Stephanie Giovanetti Lips at Stephanie@AtlasNetwork.org, or 202-449-8449, to discover how you can leave Atlas Network in your estate plans.

Visit AtlasNetwork.plannedgiving.org to learn more.



*“Don’t worry. You don’t need a will.
The government will take care of it for you.”*

Some people with the most to give never do...


Why? Because they leave one simple thing undone:
They never write a will.

Did you know more than 50 percent of Americans pass away without one? What they leave behind is broken hearts in their family and no legacy to the organizations they believe in.

Organizations like Atlas Network.

Writing a will isn’t difficult and it’s well worth the time. It’s also a great opportunity to make a gift that costs nothing during your lifetime. For more information please contact us below to discover how you can leave Atlas Network in your estate plans.

Because of you, we’re going places. Thank you.

 **Stephanie Giovanetti Lips**
Stephanie@AtlasNetwork.org
atlasnetwork.plannedgiving.org
202-449-8449

Keep an eye out for our mailer!



{ ALUMNI IN FOCUS }

photo: Judd Weiss

A DEMANDING VOICE IN ARGENTINA

By Candelaria de Elizalde

Argentina has suffered over the last 12 years as a result of a government that has implemented inefficient populist policies, leading to stagnation and an overall decrease in prosperity. The state became increasingly involved in both the public and private lives of Argentines during the successive presidencies of Néstor Kirchner and then his widow Cristina Kirchner.

My organization, Libertad y Progreso (Spanish for "Freedom and Progress"), was formed in the midst of this storm when three small Buenos Aires-based organizations merged to create an independent think tank. Its directors — Aldo Abram, Manuel Solanet, and Agustín Etchebarne — abandoned their comfort zones in the private sector and dedicated themselves full-time to steering

Argentina's intellectual climate toward individual liberty.

Working alongside them throughout this process was an enriching experience for me, and a great personal challenge. I had previously worked in education at a foundation with Eduardo Marty, a great freedom fighter in our country. While there, I first became

aware of the benefits of a free-market economy and a free society, although I still didn't fully believe in them. Working at Libertad y Progreso, first with Agustín Etchebarne and later with Aldo Abram and Manuel Solanet, I started reading more about the ideas of liberty and understanding why Argentina will never again be prosperous unless it returns to the path of freedom.

When we were all getting started in the think tank world, one of the first and most important steps we took was to enroll in Atlas Leadership Academy (ALA), in order to ensure that key team members were trained. This helped make our work as efficient as possible, given our scarce resources.

series on YouTube. We hoped these videos would offer Argentines an alternative to the populist lies that they had been told for years. Although we did not win the competition's top prize, two judges believed in our vision so much that they decided to fund our project themselves. With that, the "Aprender Volando" ("Already on The Road to Serfdom") video series was born.

The impact of this project was overwhelming. We have had more than 8 million views, and the videos have played a role during an important moment in Argentina's political history. Several politicians used "Aprender Volando" videos during their campaigns in order to show that there is an alterna-

our "Aprender Volando" video to understand why the country must turn away from destructive populism. We are so proud to have played a role in this sea change in ideas in Argentina that was reflected in Macri's election.

My involvement with ALA has not only supported and reinforced my intellectual journey, but it has played an instrumental role in the work I'm doing at Libertad y Progreso. Our challenge now is to help show the new government which choices will work best, sustain our efforts to influence the intellectual climate and public opinion, and continue working to achieve a broad cultural change. We must help the public understand why they should demand better

When we were all getting started in the think tank world, one of the first and most important steps we took was to enroll in **Atlas Leadership Academy**.



At ALA, I learned the basic principles of organizational management and strategic planning, many of which still guide my work today. Furthermore, ALA allowed me to develop valuable relationships with intellectual entrepreneurs and think tank leaders from all around the world, many of whom I still maintain contact with today. We have not only collaborated on various projects throughout the year, we have also developed meaningful and lasting friendships in the process.

We knew that 2015, an election year in Argentina, would strongly determine our country's path forward. We also knew that the voices arguing for freedom and change were being drowned out by populist rhetoric. With this in mind, we took the stage at Atlas Network's ThinkTankSharkTankCompetition to compete for part of the funding that would allow us to launch a video

tive to populism. One candidate in particular, Mauricio Macri, was shown the "Populism vs. Republic" video during a broadcast interview and asked whether he agreed with its content. Not only did Macri say yes – later in his campaign, the future president of Argentina told a TV news journalist to show

economic policies and a government reined in by the rule of law, transparency, and accountability. [\[Ed\]](#)

Candelaria de Elizalde is general coordinator at Fundación Libertad y Progreso and a graduate of Atlas Leadership Academy.



Candelaria de Elizalde presenting to Think Tank Shark Tank judges in 2014.

IN MEMORIAM



Andrew Coulson
(May 6, 1967 – Feb. 7, 2016)

One of the leading intellects in educational choice, Cato Institute Senior Fellow Andrew Coulson, passed away on Feb. 7 after battling brain cancer for the prior 15 months. Coulson devoted much of his career to making the case for educational freedom at both the Mackinac Center for Public Policy and the Cato Institute, where he led the Center for Educational Freedom. Countless children have brighter futures today because Coulson spent so many years arguing for their educational freedom and building a practical case for systemic reform.



Giancarlo Ibárgüen
(Oct. 15, 1963 – March 9, 2016)

Giancarlo Ibárgüen was a leading figure in the free-market movement in Guatemala, where he served as president of Universidad Francisco Marroquín between 2003 and 2013, and beyond. Atlas Network was honored to showcase the launch of a new annual prize program in Ibárgüen's name, developed by the Hispanic American Center for Economic Research, at the Latin America Liberty Forum in January 2016. Ibárgüen passed away six weeks later, after a long, spirited fight against ALS.



John Taylor
(July 31, 1953 – April 6, 2016)

John Taylor co-founded the Virginia Institute of Public Policy in 1996 with his wife Lynn, to strengthen the coalition for limited government in Richmond. John passed away on April 6 in Fishersville, Va. His son Caleb Taylor reflected, "For the last 20 years my Dad has fought for the freedoms that most Virginians take for granted. He was the man who stood in the gap against the corporatist excess that is so prevalent from both sides of the aisle in postmodern American politics." Atlas Network offers its support and encouragement to the Virginia Institute for Public Policy as it continues the important work John began. Under the leadership of the newly elected president and CEO, Lynn Taylor, the Virginia Institute has taken up watch in the gap left by John's passing.

{ INSIDE ATLAS NETWORK }

THE INTERN TEAM

"My goal is to create a setting where interns feel comfortable learning office skills, appreciate the value of networking, and develop a love for learning a wide spectrum of ideas and topics -- from classical liberal heroes to history, pop culture, and the daily news. We currently employ six former interns in Atlas Network staff positions and are proud of the work our interns are doing at the *Washington Free Beacon*, Competitive Enterprise Institute, Americans for Prosperity, and many roles in free-market groups overseas."

— Kristina Crane
Operations Manager, Intern Coordinator, Assistant to Dr. Tom G. Palmer



Back Row: Austin Skiera, Najib Afghan, Phillip Bader, James Anderson, Luke Markovitch
Front Row: Yamila Feccia, Aryana Petrosky, Virginia Birkofer, Kristina Crane

We want your feedback

We would love to hear what you think of our new *Freedom's Champion* quarterly print publication. *Freedom's Champion* will replace our quarterly *Highlights* newsletter. What do you think of the new design? What do you think of the types of stories we've included? How can we make it even better? Email me at **Daniel.Anthony@AtlasNetwork.org** and let me know your thoughts. I look forward to hearing from you as we continue to fine-tune our new publication!



Daniel Anthony

Editor-in-Chief of Freedom's Champion and Vice President of Marketing & Communications

Support the vision

Your gift will be highly leveraged and will help Atlas Network cultivate a highly effective and expansive global network of independent partners committed to advancing our shared vision. Make your tax-deductible gift at **AtlasNetwork.org/donate** or email our director of development Clark Ruper at: **Clark.Ruper@AtlasNetwork.org**



Clark Ruper

Director of Development

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photo: Judd Weiss

