

Federalist 10, 1787

<p>AMONG the numerous advantages promised by a well constructed Union, none deserves to be more accurately developed than its tendency to break and control the violence of faction. . . .</p> <p>By a faction, I understand a number of citizens, whether amounting to a majority or a minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adversed to the rights of other citizens, or to the permanent and aggregate interests of the community.</p>	<p>What does Madison mean by “faction?”</p> <p>List some examples of “factions” from our own time.</p>
<p>There are two methods of curing the mischiefs of faction: the one, by removing its causes; the other, by controlling its effects.</p> <p>There are again two methods of removing the causes of faction: the one, by destroying the liberty which is essential to its existence; the other, by giving to every citizen the same opinions, the same passions, and the same interests.</p> <p>It could never be more truly said than of the first remedy, that it was worse than the disease. Liberty is to faction what air is to fire, an aliment without which it instantly expires. But it could not be less folly to abolish liberty, which is essential to political life, because it nourishes faction, than it would be to wish the annihilation of air, which is essential to animal life, because it imparts to fire its destructive agency.</p> <p>The second expedient is as impracticable as the first would be unwise. As long as the reason of man continues fallible, and he is at liberty to exercise it, different opinions will be formed. . . .</p>	<p>In your own words, explain what Madison claims are the two ways to prevent factions from occurring:</p> <ol style="list-style-type: none"> 1. 2. <p>Why does Madison think each of these solutions is a problem?</p>
<p>The . . . causes of faction are thus sown in the nature of man; . . . A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment to different leaders ambitiously contending for pre-eminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to co-operate for their common good.</p>	<p>In your own words, describe the main argument of this passage.</p>
<p>The inference to which we are brought is, that the causes of faction cannot be removed, and that relief is only to be sought in the means of controlling its effects.</p> <p>If a faction consists of less than a majority, relief is supplied by the republican principle, which enables the majority to defeat its sinister views by regular vote. . . . When a majority is included in a faction, the form of popular government, on the other hand, enables it to sacrifice to its ruling passion or interest both the public good and the rights of other citizens. To secure the public good and private rights against the danger of such a faction, and at the same time to preserve the spirit and the form of popular government, is then the great object to which our inquiries are directed. . . .</p>	<p>What are the two types of factions?</p> <p>Which type does Madison claim is more dangerous? Why?</p>

On the back, Using Federalist 10, answer the question from section two of the unit outline. Explain your answer, using modern examples if possible.