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Writing prompt 5

The Freedom of Knowledge

Before Dewey's definition of freedom and what he considered the only real freedom human beings had, I had never thought otherwise. First, freedom meant what I like to call "I can do whatever I want and no one can stop me". One learns of freedom as the right to develop one's ideas, the right to do as one pleases. However, Dewey would say, that is just freedom of movement. On the contrary, Dewey's expression of freedom was to be knowledge of what it is worth to know or do for the better achievement of our purpose. After reading Dewey's work, my perspective about freedom changed and it became meaningful to me the saying that goes "knowledge is freedom".

To better understand what Dewey meant to ^{to?} said and differentiate freedom of intelligence from freedom of movement, one must read his definition of both. First, "freedom of intelligence, that is to say, freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worthwhile."(61). Therefore, freedom of intelligence is the development of wisdom. The actions following an impulse would be plan according to observation and judgment of the situation. While the freedom of movement could be express as "the external or physical side of activity."(61). This applies to the simple impulse or desire; it does not implies the observation of the consequences or the plan to achieve desired result. Consequently, in an educative setting, a teacher would try to control the freedom of movement of the students to ensure the students' learning. Although, freedom of intelligence would be encouraged. However, if freedom of movement is too restricted, it gradually can affect the freedom of intelligence. Meaning if one

niche introduction

How does that follow?

Sentence fragment

word choice

cannot express oneself at the moment one needs it, the learning experience would be mislead.
Furthermore, if the freedom of Intelligence is not fully formed, the individual would be at mercy
of the ^{ing}mislead impulses and poor self-control. If one does not move towards a well defined goal,
there would be no learning experience; and without learning experiences, there would be no
^{growth}evolution.

While, It is important to think about this, freedom of movement can be control, even if
one preserves and develops the freedom of intelligence. What a teacher is trying to do here is to
develop self-control. ^{on the part of the student} Though, if one has not developed the freedom of intelligence and it
becomes controlled, then it does not matter if one has freedom of movement. An individual
cannot move just for the sake of it. If one does move just for the sake of it, this could lead to self-
^{or lack of purposeful growth}destruction. When I talk about self-destruction it should be taken more contextually than
^{good}literally. One needs a purpose to follow the impulse one has. The impulse is strong enough to
^{yes!}move an individual but without a purpose there is not a useful end for that impulse. Let say a
person felt the desire to run and the person started running like there is not tomorrow. She can do
it because ^{she} is free to move. However what is the purpose behind that. There is ~~no~~ purpose, there
is ~~no~~ plan, there is not a goal to achieve. Where does this the end? "But the fact still remains that
^{good quote}an increased measure of freedom of outer movement is a means, not an end." (61). Without
meaning, it does not matter how much "freedom" one has, because there is not going to be much
to accomplish.

One cannot forget that both freedoms are together, and to have good use of them one
needs both freedoms. For example, a teacher is lecturing a class and his students are developing
their minds. However, the teacher does not allow the students to talk, express themselves; it
becomes impossible to know for sure if the students are learning correctly. As a result, It sounds

reasonable to provide a correct measure of freedom of movement to assure the well development and learning experiences of the students. Still "...In all the aspects mentioned freedom of outward action is a means to freedom of judgment and of power to carry deliberately chosen ends into execution" (63). There is not complete freedom of movement without freedom of intelligence, and vice versa. To know how to react to a situation one ^{must?} most experienced it. If one does not experienced it, [?] then where one is going to provide judgment to execute a successful plan to that specific end.

Returning to the idea of purpose and freedom of intelligence, I would quote Dewey, "Impulses and desires that are not ordered by intelligence are under control of accidental circumstances." (64) This enlarges the concept of action without thought or vice versa. From the idea that all human beings have experiences and due to them, all human beings learn and improve. This result does not come from other place than the correct instruction of the individual. However, it is necessary to explain this fact a little bit better. At the beginning, I ^{wrote?} talked about the two types of freedom and how certainly both help to the development of coherence. Freedom without rules makes desires and impulses without purpose. Desires and impulses are the raw material to an action or an end. However, without proper instruction those desires and impulses can be the opposite of helpful, leading the individual to disaster. Though, for these impulses to become purpose, they need to follow a well guide ^{path.} "For thinking is stoppage of the immediate manifestation of impulse until that impulse has been brought into connection with other possible tendencies to actions so that a more comprehensive and coherent plan of activity is formed." (64) This leads one to conclude that been free to think brings the responsibility to stop and connect thinking with the impulse. ^{Meaning,} one must think or develop a plan to approach the fulfillment of the impulse. If one does not anticipate a possible destination to the impulse, it

becomes impossible to foresee the consequences of that impulse. This would leave no way to create a backup plan. As a result, there would be no way to avoid the consequences it might produce.

However, to develop freedom and, at the same time, self-control seems very contradictory. As Dewey ~~would state~~ "For freedom from restriction, the negative side, is to be prized only as a means to freedom which is power: power to frame purposes, to judge wisely, to evaluate desires by the consequences which will result from acting upon them; power to select and order means to carry chosen ends into operation." (63-64) It is true that without restrictions, self-control would be the only way to achieve success. ~~Meaning,~~ ^{in terms of movement} if one is absolutely free, still one must differ from the positive or negative impulses. In a sense, it would be like saying; no because one has a mouth, one is going to talk and talk without reasoning. One knows these actions would end up been unhelpful, even damaging to the individual. There is no other way to know this than by comparing past experiences to actual situation, to chose the best plan to the needed end. It all comes ^{down} ~~up~~ to educational experiences. ^{what is an "educational" experience} Add to those experiences, the fact that one must stop to judge and think the situation before going any further. This is how self-control works and that is what Dewey meant by that quote. With the freedom of knowledge comes the responsibility to stop and think of the consequences, to control oneself before simply follow an impulse.

When thinking back of my own experiences, it becomes noticeable that I was a traditional^M schooled student. In my mind was the idea of learning, and not to ever ask questions on how to. I had the vague notion of freedom of intelligence but not of movement. I said vague notion of intelligence, because as Dewey stated to really be able to understand learning one needs both freedoms to know if one is really learning. "The ideal aim of education is creation of

Good

power of self-control. But the mere removal of external control is no guarantee for the production of self-control." (64) it is true that not because now I have freedom of movement is guaranteed that I always going to use self-control to follow an impulse. For example, I know many of the experiences in my memory ~~came~~ came from other people I observed. My reasoning does not have many learning experiences of my own, but the ones from those around me. Every time I stopped to think of a situation, I compared the present situations with the ones I had observed. During my childhood, I did not experience by myself but thru others' experiences. Now that I know what it is to be free of mind, it takes me some thinking to know what to do. On one side I want to just follow my impulses just to live the experience. On the other side, I want to skip the learning experience and just plan on the bases I already have. Some part inside of me urges to experience situations thru my own senses and not thru others'. Probably if I had growing up doing both or I had a little bit more of freedom of movement, I would not be facing this predicament.

Now that I have growth and developed my own ideas, I see the purposes of my desires or impulses. And as a mature person I prefer to stop and think. As an example, I have this incredible desire to teach. If I had just follow the impulse without thinking of the path, the result would have lead to failure almost immediately. Thought, I stopped and thought ^{about} how to better approach the situations. "Thinking is thus a postponement of immediate action, while it effects internal control of impulse through a union of observation and memory, this upon being the heart of reflection." (64) I developed a plan, which I am following and which is going to take me to my destination. Through this process of stop and think, it becomes guaranteed that a subject would be able to succeed in life.

In conclusion, to bake a delicious cake one must put the right amount of ingredients. To

nice example!

educate an individual, one must put the right amount of freedoms. A teacher should developed the mind of the student, but also let the student experience thru his senses. One must not forget that too much oppression would cause the students to reach self-control but not experience. On the other hand, if there is too much freedom of movement, and less instruction; there is not going to be control of impulses or foreseen of consequences. Both of this situation are damaging for the students. It is necessary to find a way to instruct with the right amount of freedom and control.

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Diana,
very nice essay. you address all aspects of the prompt and show a good understanding of the important concepts. you also make excellent use of quotes from Dewey!
In places, you are a bit repetitive, but your explanations are thoughtful.

You still need to work on some issues of expression and usage, but this doesn't really impact your ability to communicate!
Nice job!