

# John Dewey, Experience and Education

## Chapter 5: The Nature of Freedom

At the risk of repeating what has been often said by me I want to say something about the other side of the problem of social control, namely, the nature of freedom. The only freedom that is of enduring importance is freedom of intelligence, that is to say, freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worth while. The commonest mistake made about freedom is, I think, to identify it with freedom of movement, or with the external or physical side of activity. Now, this external and physical side of activity cannot be separated from the internal side of activity; from freedom of thought, desire, and purpose. The limitation that was put upon outward action by the fixed arrangements of the typical traditional schoolroom, with its fixed rows of desks and its military regimen of pupils who were permitted to move only at certain fixed signals, put a great restriction upon intellectual and moral freedom. Strait-jacket and chain-gang procedures had to be done away with if there was to be a chance for growth of individuals in the intellectual springs of freedom without which there is no assurance of genuine and continued normal growth.

But the fact still remains that an increased measure of freedom of outer movement is a means, not an end. The educational problem is not solved when this aspect of freedom is obtained. Everything then depends, so far as education is concerned, upon what is done with this added liberty. What end does it serve? What consequences flow from it? Let me speak first of the advantages which reside potentially in increase of outward freedom. In the first place, without its existence it is practically impossible for a teacher to gain knowledge of the individuals with whom he is concerned. Enforced quiet and acquiescence prevent pupils from disclosing their real natures. They enforce artificial uniformity. They put seeming before being. They place a premium upon preserving the outward appearance of attention, decorum, and obedience. And everyone who is acquainted with schools in which this system prevailed well knows that thoughts, imaginations, desires, and sly activities ran their own unchecked course behind this façade. They were disclosed to the teacher only when some untoward act led to their detection. One has only to contrast this highly artificial situation with normal human relations outside the schoolroom, say in a well-conducted home, to appreciate how fatal it is to the teacher's acquaintance with and understanding of the individuals who are, supposedly, being educated. Yet without this insight there is only an accidental chance that the material of study and the methods used in instruction will so come home to an individual that his development of mind and character is actually directed. There is a vicious circle. Mechanical uniformity of studies and methods creates a kind of uniform immobility and this reacts to perpetuate uniformity of studies and of recitations, while behind this enforced uniformity individual tendencies operate in irregular and more or less forbidden ways.

The other important advantage of increased outward freedom is found in the very nature of the learning process. That the older methods set a premium upon passivity and receptivity has been pointed out. Physical quiescence puts a tremendous premium upon these traits. The only escape from them in the standardized school is an activity which is irregular and perhaps disobedient. There cannot be complete quietude in a laboratory or workshop. The non-social character of the traditional school is seen in the fact that it erected silence into one of its prime virtues. There is, of course, such a thing as intense intellectual activity without overt bodily activity. But capacity for such intellectual activity marks a comparatively late achievement when it is continued for a long period. There should be brief intervals of time for quiet reflection provided for even the young. But they are periods of genuine reflection only when they follow after times of more overt action and are used to organize what has been gained in periods of activity in which the hands and other parts of the body beside the brain are used. Freedom of movement is also important as a means of maintaining normal physical and mental health. We have still to learn from the example of the Greeks who saw clearly the relation between a sound body and a sound mind. But in all the respects mentioned freedom of outward action is a means to freedom of judgment and of power to carry deliberately chosen ends into execution. The amount of external freedom which is needed varies from individual to individual. It naturally tends to decrease with increasing maturity, though its complete absence prevents even a mature individual from having the contacts which will provide him with new materials upon which his intelligence may exercise itself. The amount and the quality of this kind of free activity as a means of growth is a problem that must engage the thought of the educator at every stage of development.

There can be no greater mistake, however, than to treat such freedom as an end in itself. It then tends to be destructive of the shared cooperative activities which are the normal source of order. But, on the other hand, it turns freedom which should be positive into something negative. For freedom from restriction, the negative side, is to be prized only as a means to a 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.

Natural impulses and desires constitute in any case the starting point. But there is no intellectual growth without some reconstruction, some remaking, of impulses and desires in the form in which they first show themselves. This remaking involves inhibition of impulse in its first estate. The alternative to externally imposed inhibition is inhibition through an individual's own reflection and judgment. The old phrase "stop and think" is sound psychology. For thinking is stoppage of the immediate manifestation of impulse until that impulse has been brought into connection with other possible tendencies to action so that a more comprehensive and coherent plan of activity is formed. Some of the other tendencies to action lead to use of eye, ear, and hand to observe objective conditions; others result in recall of what has happened in the past. Thinking is thus a postponement of immediate action, while it effects internal control of impulse through a union of observation and memory, this union being the heart of reflection.

What has been said explains the meaning of the well-worn phrase "self-control." The ideal aim of education is creation of power of self-control. But the mere removal of external control is no guarantee for the production of self-control. It is easy to jump out of the frying-pan into the fire. It is easy, in other words, to escape one form of external control only to find oneself in another and more dangerous form of external control. Impulses and desires that are not ordered by intelligence are under the control of accidental circumstances. It may be a loss rather than a gain to escape from the control of another person only to find one's conduct dictated by immediate whim and caprice; that is, at the mercy of impulses into whose formation intelligent judgment has not entered. A person whose conduct is controlled in this way has at most only the illusion of freedom. Actually he is directed by forces over which he has no command.