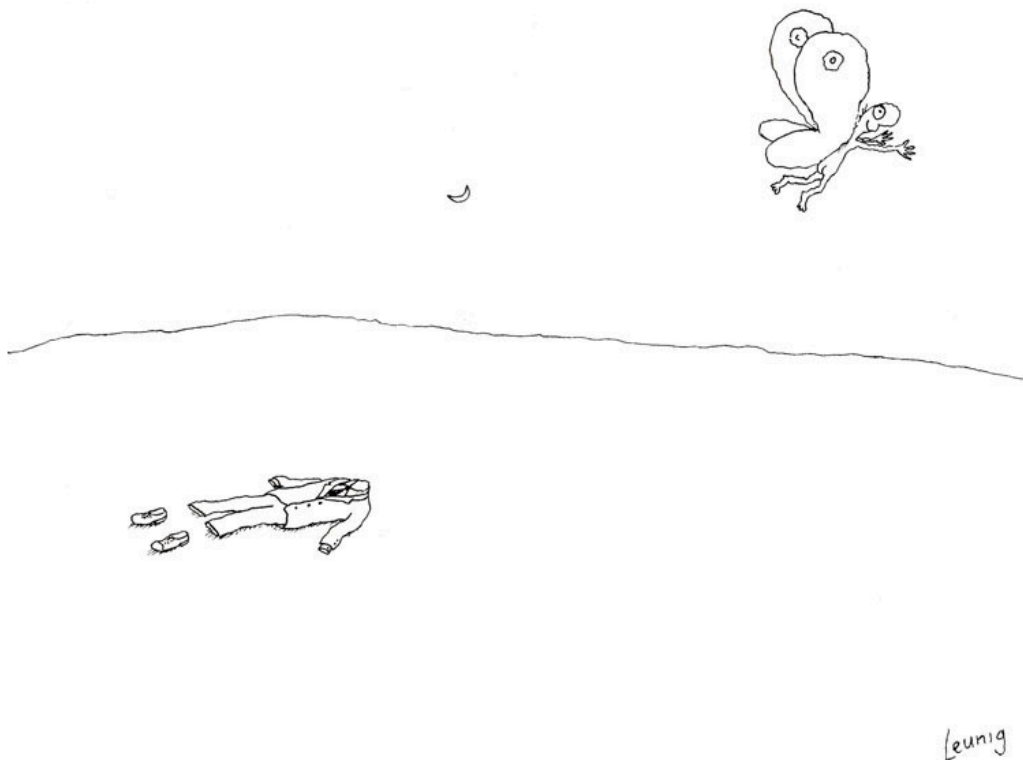
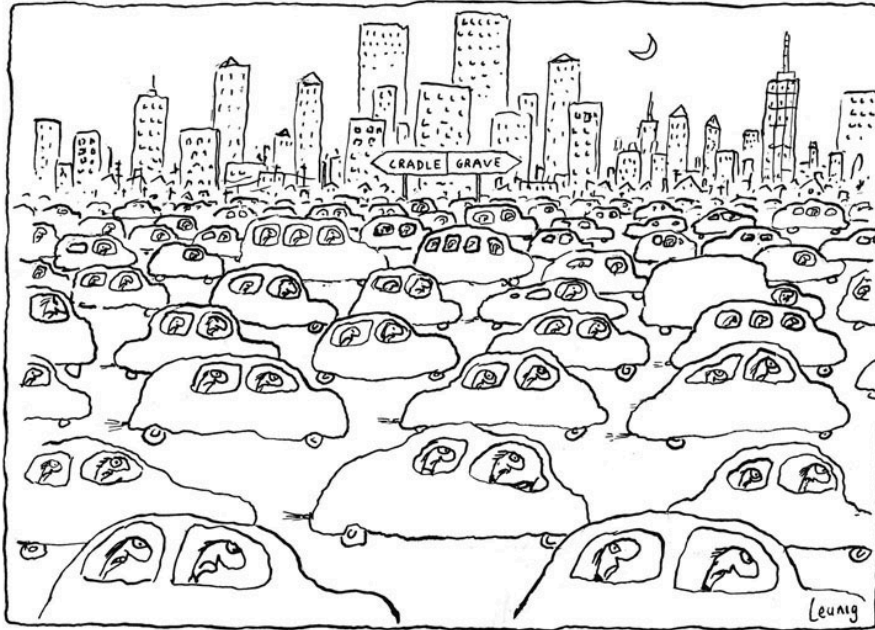


# An Amorphous Freedom

An Investigation Into The Restrictions that Cage Humanity



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## Introduction

My Personal Interest Project (PIP) will be exploring individual freedom and how human needs, authority and power and conditioning work together within society and how these factors can influence, affect and shape an individual's micro and macro world.

My focus question will be '**Are people free?**'

The aims of my project are:

- (a) To determine whether freedom is attainable.
- (b) To discover the perceptions of freedom across generations and to assess if they are different or similar.
- (c) To assess how freedom is understood through evident restrictions.

To be free is commonly connoted to being happy, a desire that every human wants to feel. In the world freedom is a universal property that all people are in some way connected to, whether positively or negatively. It is a concept with numerous definitions and understandings.

I chose this topic to be able to grasp this seemingly amorphous concept and reflect on the importance it has on people's lives, both now and in the past. I find it interesting how the vision of freedom can push people to do such extraordinary things that are out of their social norms, even to wage wars to try to obtain freedom. In contrast though, some individuals never break through boundaries and will never question that their life could be any different and instead remain stuck in an identity that they may hate. I want to know if freedom is an expression, an emotion, a physical state or an illusion of the mind and to understand how fear operates in this context and why it appears to be so easily injected into freedom.

My PIP will contribute to a better understanding of society and culture through the main course concepts of society, culture, persons, environment, time, power and authority, and also, technology, gender, responsibilities, identity, status, tradition,

conflict, social construct and social theories. Society sets the status quo and social constructs that people need to mould into, to achieve self-actualisation in their specific environment and time. These social constructs typically can generate conformity and a fear of freedom, which in turn can disintegrate an individual's unique self. Human motivation, need and behaviour theories explain what boundaries surround an individual on a micro level and restrict them from being free.

The methodologies used will include a survey, interview and a personal reflection. I chose the survey and interview to obtain a wide array of information including both quantitative and qualitative data. I will be surveying people from different generations as my cross-cultural component, which will show continuity and change.

The interview and personal reflection will highlight contrasting ideologies that are based upon systems evident in the Australian society. The reflection will be my own perception of growing up in Australia and the interview will involve the specialised understanding of Jeremy Kay, an Anarchist and member of the Jura Collective in Sydney.

## Log

I initially started my PIP journey in late 2013 with topic ideas of restriction, human attachment and emotional expression. After considering options, researching into the different fields and talking with my teacher I came to the decision of incorporating the ideas together through the overall subject of freedom. I began researching the different types of freedom, political, individual, physical, economic, religious, and moral freedom. This also led into human rights, the development of women's rights and groups that expressed radical views such as feminists and anarchists. As I further thought about the emotional side of freedom I began to question why some people mould and change themselves to fit in with society when it hinders and even depresses the individual. Also as to what it is that pushes a person to express his/her individuality or to conform to expectations and ideals.

I began my secondary research with 'Lord of the Flies' by William Golding, which my teacher had suggested to me, with the question in mind 'is freedom a part of human nature.' Through the Christmas holidays I added the fiction text Brave New World by Aldous Huxley, numerous psychology and philosophy books, and poems and songs depicting other people's personal perceptions of freedom. Further research of the restrictions of life were established in regard to slavery, ownership, incapacitation, punishment, oppression, addiction, ideals, gender roles, self-belief, inability and identity. I moved into social conditioning and social constructs and discovered that it is impossible to be free from socialisation. I decided to focus on what exactly motivates or attracts an individual to make certain decisions or actions. This resulted in the study of human needs, human instinct and human motivation.

I was particularly interested in the lengths people go to and admired their determination and ability to stand and fight for what they believe in. I researched the Free Love movement of the 1960's and 70's in America, which came with naturism, free thought, illegalism and radicalism. It was a lifestyle of those who rejected marriage because it was not much different from prostitution and slavery because of the limited legal rights that women had at the time. As the law, politics and need for safety and protection all can enhance and hinder freedom my PIP journey led to the

government and the contrasting ideology of anarchy. I was able to interview a member of the Jura Anarchist Collective meanwhile posting surveys online to gain information from the five Australian generations. At times I struggled with the broad and expansive concept of freedom but never less the PIP process has been valuable, enthusing and completely worthwhile.

## **Chapter 1: Human Needs and Instinct**

Freedom is defined according to numerous different concepts, as both intangible and tangible. These include, the power or right to speak act and think as one wants, the state of not being imprisoned or enslaved, absence of subjection to domination, the quality of being independent, exemption from external control and the power of self-determination (Oxford Dictionary, 2010). The perception of what freedom signifies is unique to each individual, society, culture, environment and time. In general everyday associations, freedom may take the form of being able to eat, take refuge in a safe, stable country, have the opportunity to study or work and to access health care. Freedom could look like rehabilitation from a drug addiction, self-expression through art forms such as writing, dance and music, or to vote for government. It is the ability to choose moral values or even barrack for your preferred sporting team.

To further understand the importance and role of freedom in an individual's life, an understanding of human needs is required. As an individuals needs are fulfilled the presence of freedom is greater. Energy, direction, motivation and persistence of behaviour are due to the existence of needs (Maslow, A. 1970). Need theorists suggest that we are born with a limited set of needs that are then further expanded through learning. Abraham Maslow, an American psychologist, defined and organised human needs into a hierarchy that generally includes five levels. The first includes basic physiological needs such as food, water, sleep, shelter, homeostasis and excretion. If these needs are met the body will be in a state of bio-chemical balance and the individual will survive.

The second level includes safety and security needs that refer to emotional stability and freedom from prolonged pain. The third level includes love and belonging needs, where the person needs to both be giving and receiving affection and be able to belong to a group and value others. If love and belonging needs are fulfilled the individual and species will survive. The fourth level includes self-esteem needs of feeling good about oneself and recognition from others, which is learnt through social experiences with the quality of self-esteem depending on those interactions. If this level is met the society may survive. The fifth and final level is the need for self-

actualisation, where a person achieves their full potential and expands onwards to fulfil others needs. This level is important in its relation to perception, transcendence and the attainment of critical self-evaluation, as a rarely reached goal in people's lives (Maslow, A. 1970).

As survival is the key motivator of a person, it is also a restriction on freedom because the focus instinctively is on fulfilling biological needs, safety needs and belonging needs. Instinctually a person breathes, instinctually they hunger for food, and instinctually they desire relations with others. Fear is therefore conditioned instinctively because if the needs are not met death could be a consequence. Fear of freedom works similarly because the risk factor commonly associated with freedom could deprive the individual of one of the human needs described in Maslow's Hierarchy. Through a survey of a hundred people from all age groups, 78% responded that freedom generally involved being able to make your own decisions. This type of freedom is called 'freedom of doing.' The other category is referred to as, 'freedom of being.' It is the inner freedom or state of mind that may or may not be reflected by external behaviour (May, R. 1981). These decisions or following consequences will always be connected back to the needs of the individual.

In the strengthening of such needs, for example safety, boundaries are built through social conditioning, social attachment and social constructs. Individuals also have personal boundaries that they limit themselves by, which can become restrictions. In this way "*a prison becomes a home when you have the key*" (George Sterling). Through my survey I asked anonymous participants what they thought restricted them the most. The answers received included restrictions that fit into the categories of, responsibilities, law and government, money, self, society, social attachment, culture and religion and restrictions which cannot be changed or reversed such as time. Through this it becomes clear that an individual cannot attain absolute freedom because of the tremendous lurking fear of death, or perhaps failure, but also because of irremovable human needs and the imposed and socialised ways of conduct.

The Maslow B-Values (Being Values) are what distinguishes a person who has truly self-actualised. The motivation for a self-actualised person changes from primary needs (food, shelter etc.) to the B-Values. The B-Values are split into two sections:



truth-seeking and beauty-seeking. There are fifteen total B-Values, truth, goodness, beauty, unity, transcendence, aliveness, uniqueness, perfection, necessity, completion, justice, order, simplicity, richness, effortless, playfulness, self-sufficiency and meaningfulness, which trigger the emotion happiness and a resultant fulfilment of purpose. Maslow then calls the result of the B-Value being unsatisfied a metapathology. He further explains the metapathologies as deficiency diseases, which are a consequence of the deprivation. Metapathologies include attributes of insecurity, mistrust, cynicism, tension, hopelessness, depression, despair and hatred, which are universal elements that restrict people's overall freedom and happiness. 91% of participants surveyed said that happiness is the most relatable emotion to freedom, meaning that the pursuit of freedom fulfills B-Values. For a self-actualized individual pursuing freedom for other oppressed groups that are targeted by inequality and cannot substantially meet primary human needs, can consequently fulfill their B-Values of truth, goodness and justice. (Maslow, A. 1971)

In comparison to the past, freedom has never been as achievable as it is in our current society, specifically in association with legal rights, multicultural environments, religion, broadening gender roles and technological access which all have implications of dissolving tradition and structure. Medieval people were bound by strict custom and rigidly enforced social roles, the people were chained to the social order and class and were identical to their role in society e.g. peasant, artisan, knight. As there was no conception of individuality there was no need for individual freedom. The social world and its meaning was structuralised, fixed and almost unchangeable from birth, although the people weren't free they also weren't alone or isolated. This appears very different in today's world. Although widened horizons have become possible through globalisation and industrialisation and progressing technology, the existence of contemporary people is marked by aloneness, fear and bewilderment. The freedoms are not satisfying, but instead are frightful (Fromm, E. 1941).

Generation Z, as shown in Figure 1 displays an insightful representation of data with 33% attributing the emotion freedom to fear, which is distinctively higher than any of the other generations surveyed.

### Emotions Most Connected To Freedom

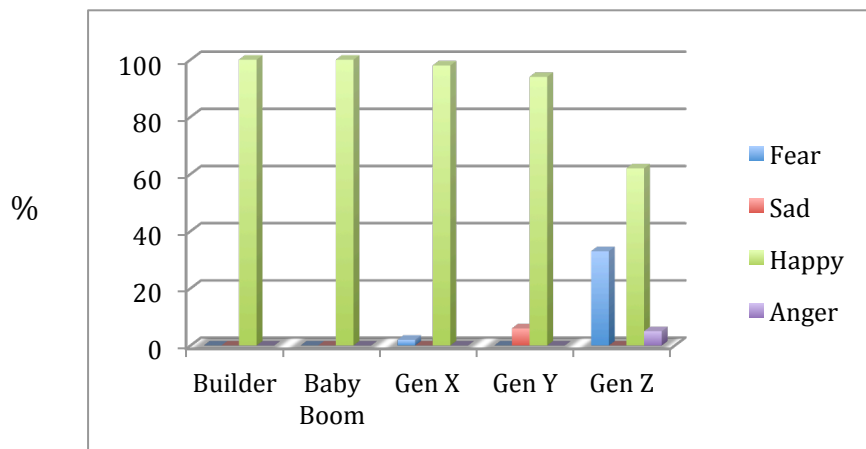


Figure 1: Graph showing each generation's response (%) to whether fear, sadness, happiness or anger is most connected to freedom.

A reason for such a high response of fear to freedom in Generation Z compared to other generations may relate to the larger availability of freedom of choice, which increases the weight of decisions, future implications and responsibilities. Other age related factors include, young people have not self-actualized, are still developing their identity, older generations still have control over them, increasing new obligations, fear of failure, unstable social acceptance and isolation in a technological interaction based society.

As freedom can lead to isolation, people do not cherish their individuality or independence and can want to flee from their freedom. A course of action against freedom is automation conformity (Fromm, E. 1941). This method of conquering isolation is especially prevalent in society. Conformity brings a feeling of belonging and completeness and therefore a fear of freedom. Two fundamental social motives emerge from attachment: the need to follow or exceed expectations and the need to be loved. These both involve conformity (Buck, R. 1999).

Conformity can seriously endanger freedom within society. In an interview with Jeremy Kay (conducted in May, 2014), it became evident that the crowd mentality should always be critically evaluated. As there are harmless notions of conformity for

example, social tribes e.g. hipsters and punks but there are also beliefs such as racism, misogyny and homophobia, which in extremist form can lead to oppression, violence and destruction if people blindly follow.

## Chapter 2: Authority and Power

Freedom depends on perception, which is socialised and conditioned according to an individual's society, culture, generation, religion or gender. Some understand government as dangerous and useless while others will regard it as the epitome of safety and good will. This is determined by the fear of an unknown agenda, as freedom is a land yet to be discovered. As one moves from the individual, micro scale to the collective, macro scale further implications come to light. Individuals are the reality of society. When their ideas are brought together and fused there is power in their movements. These movements or revolutions can be seen in history as people push for freedom, generally against those with authority and power. The Spanish Revolution in the 1930's is a prime example of a time and place where civil rights and freedoms were achieved (Sydney Anarchist Book Fair).

Authority and power operationalize freedom due to associated human rights and politics. Human rights were largely established in the 20<sup>th</sup> Century after humanity, particularly in Western nations which saw the need to define explicit, inherent, universal rights that all people obtain from birth in an effort to regain moral boundaries, not let past war horrors reoccur and for the human race to progress. Human rights are intended to surpass nationality, ethnicity, culture, gender, sexuality or ability and also to not be granted or taken away by governments, unfortunately this vision is not reality. Globally human rights are ill achieved; this is particularly a result of the imbalance of power and resources (Marx, K. 1971). As 'freedom' is used to define certain rights that are found in law (e.g. Freedom of Expression, Freedom of Speech, Freedom of Association, Freedom of Religion), an idea is conceived that those with authority and power regulate the freedoms of the people and therefore grant freedom. The International Covenant of Economic, Social and Cultural Rights (ICESCR) is an example of international law that outlines human rights. There are 162 countries that have signed and ratified the document. Article 11 of the ICESCR states, "*It is the right of everyone to an adequate standard of living, including adequate food, housing and clothing, continuous improvement of living standards and the fundamental right to freedom from hunger*" – yet there are 1.2 billion people living in extreme poverty and 2.6 million children dying each year as a result of

hunger related causes (Bread For The World, 2014). From this it can be stated that freedom requires effort from the whole of humanity.

Politically, freedom in Australia is implemented through a parliamentary democracy founded in a constitutional monarchy. Freedom is evident in the ability of choice, which the democratic government system advocates and the Australian people greatly value. Freedom is also granted through restrictions of morally negative actions, referred to as crimes and revolves around means of control, punishment and deterrence. These are decided through social constructs of what is good or bad with the aim of social order and protection, which in turn is intended to fulfil the needs of the people. Throughout time governments have tried to control behaviour through punishment. According to Skinner 1931, *“a desire for freedom is always a response to punishment.”* The government controls, supervises and funds many of the institutions within society, one of the focuses is education.

Education is a key driving force of socialisation. Socialization is also developed through society, culture, institutions, social class, gender, social norms, religion and family. According to Buchanan & Huczynski 1997, *“An individual's pattern of behaviour and their values, attitudes and motives, are shaped to conform with those seen as desirable in a particular organization, society or subculture.”* Therefore through education and socialisation individuals are moulded through external control and cannot remain free from enforced material, both freedom of doing and being are affected. Brave New World, a novel written in 1931 by Aldous Huxley encapsulates a futuristic, totalitarian, dystopian society ran by ‘the Controllers’ whom eliminate most forms of freedom through heavily enforced caste division and conformity. The authorities subject their power over the people through means of socialisation and social conditioning to maintain order. Huxley uses satire to ironically highlight contemporary issues of class conflict, addiction, technology, ignorance, individuality and commodification. The belief that people must not give up their freedom for the thoughtless ease of a life controlled by the power of a few over the masses is principally projected. Unfortunately, since 1932 this was something that happened in Germany, Soviet Russia and Communist China.

The book also poses the question ‘is it better to be happy or free?’. The novel ‘Brave New World’, suggests that to be free one must know the truth, which consequently may obstruct happiness. In accordance with this question, 63% of people surveyed

said they prioritize being happy over being free. This result reflects upon the basic human needs of the people and a socialized perception of happiness as the pinnacle of life (Maslow, A. 1970). To be happy without freedom requires a prerequisite of ignorance.

### **Is It Better To Be Happy or Free**

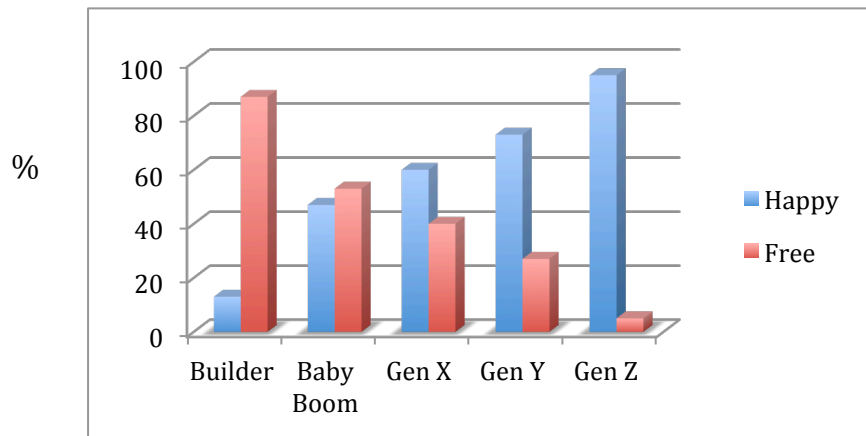


Figure 2: Graph showing each generation's response (%) to whether it is better to be happy or free.

An analysis of the statistics across the generations show that from the younger to the older generations appreciation of freedom increases while happiness declines. This almost opposing perception of freedom increasing over the time span emphasises the different social contexts that the generations were and are subject to. For example, the Builder generation, characterised by the Great Depression and World War II, were socialised into a structured, conservative world where order and rules were adhered (Tomorrow Today Article, 2014). As freedom was a rarity, it is therefore valued higher than happiness. Generation Z, as previously stated, is exposed to the effects of ever increasing freedom and individuality, which becomes isolating and interferes with the achievement of happiness. Age also shapes the generational perception, as adolescents are physically able to achieve freedom while the deteriorating bodies and restricted ability of movement affect the elderly.

Through further research of power and authority a political ideology emerged that was separate from the expansive spectrum of capitalism to communism and promoted freedom radically: anarchy. Anarchy is the concept of a society living without a head of state or overruling authority. It is founded in equality and freedom for all people with the ideal, utopian vision of living in a free society. The main concepts of anarchy are that people are born free and all ideals imposed or socialised are lies (Meltzer, A. 1981). The word ‘anarchy’ is typically used to define a state of chaos or disorder but the political ideal relies upon order that will promote equality for all people regardless of any synthetic division. *“As man seeks justice in equality, so society seeks order in anarchy.”* (Pierre Joseph Proudhon). In a free society people would be able to live and coexist as equals, through solidarity and community the society would self-actualise. Through mutual care and aid, human needs would be fulfilled because resources would be equally accessible, unlike in a capitalist society where lower socioeconomic classes struggle to survive. Anarchists therefore seek to abolish apparatus of government, persuasion and exploitation to instigate social change, reform evils, empower the neglected and advocate for freedom. Social rebellion and reconstruction is evident in libertarian education, formation of labour movements, collectivisation and individual direct action. *“There is no way of knowing how beautiful each of us could be or how wonderful our society could be if we were able to realise our potential, free from irrational constraints and properly use all the resources that are currently wasted.”* (Jeremy Kay, Interview, 2014).

When I first read about anarchy the patterns of thinking shocked me because they distinctly clashed with what I had been encouraged to believe while growing up. ‘Don’t talk to the cops’ is a fundamental principle in anarchy. Through it, I can see social conditioning in my own perception through how I understand police, the legal system and the government. I have been brought up and socialized, specifically by schooling, in a way that suggests that police are safe, needed and bring protection, whereas the anarchy thought process is entirely the opposite! This further accentuates how socialized constructs of what should be accepted or rejected limit freedom (Personal Reflection).

Another source that gives insight into political and social institutions of the West is the book ‘Lord of The Flies’. It addresses the negative issues attached to freedom. In

the book, forty boys survive a plane crash and land on a remote tropical island where they live in isolated freedom. There is no government influence bounding the boys, but it is the opposing ideologies of order that result in conflict, power-greed, violence and murder. The main conflicting principles are of moral discipline, order and democracy verses savage instinct that seeks brute power and violence. Both ideologies seek to provide security for either endorser. For the boys having authority makes them feel secure and safe in an environment where they are vulnerable and scared. The book perpetuates that too much freedom can bring fear that takes away sanity, which then moves people to depend on animalistic instincts (William Golding, 1954). These primal reactions to fear have no room for moral discernment or consideration to what is equal, fair or just. For example, in 1884, a seventeen-year-old cabin boy named Parker was murdered and eaten by three other men who were stuck on a lifeboat together after having to abandon their sinking ship (R v. Dudley and Stephens (1884) 14 QBD 273). This savage act was said to have occurred due to necessity. It is continuously apparent that the government can't completely control the negative and tragic aspects of human reality. It can try to enforce systems of attaining positive freedom, but the nature and combination of freedom, power and fear only lead to corruption and destruction.



### Chapter 3: Destiny and Rebellion

As individual and collective ideologies of freedom are integrated it becomes clear that human life is built upon factors that can determine and control thought, action and behaviour. Therefore absolute freedom does not exist, as there are boundaries that are naturally occurring in human life. The taste, the hint, the dream of absolute freedom as an unattainable goal thus motivates certain people to break molds and social constructs to reach new altitudes. For it is the people that make up the society and through them that social change can be initiated. To be able to push past the restrictions that deny freedom, they first need to be identified.

Destiny defines the different types of limits of freedom. Destiny has four levels: cosmic destiny, genetic destiny, cultural destiny and circumstantial destiny. Cosmic destiny refers to unpredictable and uncontrollable natural events such as, earthquakes and floods. Genetic destiny refers to physical traits, for example, eye colour, skin colour, gender, and inherited talents, which people can enhance or change, to a degree. Cultural destiny is the family and society into which a person is born into, the individual throughout childhood cannot control this but may be able to later on in life. Circumstantial destiny refers to human-made events which individually a person has no control over, for example, fall of the stock market or the attack on Pearl Harbour. It is important to note that without these limits freedom would never have been developed (May, R. 1981).

People then react in at least five ways to destiny, these include; to cooperate with destiny and accept that one's life is shaped by it, acknowledge destiny and the limitations, engage destiny by actively seeking out the challenge of the limitations, confront and challenge destiny by attempting to see the most productive path that destiny provides and trying to overcome the destructive directions destiny tries to enforce, or to rebel against destiny by refusing to accept it or cooperate with it.

Within cultural destiny there are further restrictions that shape an individual's self-awareness and consequently patterns of behaviour; "*Societies prohibitions and conventions enforce a kind of social repression by establishing specific cognitive categories by which every individual is expected to order his or her connection of the world*" (Fromm, E. 1962). Two specific cultural mechanisms that enforce social

repression are rules of logic and explicit prohibitions. Rules of logic decide what is natural or correct in relation to the members of the culture, meaning that truth is relative. Explicit prohibitions are ideas, feelings or attitudes regarded as wrong, dangerous and forbidden. These two mechanisms form unconscious social constructs in the minds of the people. Social constructs that relate to race, class, and gender differentiate and segregate the people of society (Johnson, A. 1960). This often leads to prejudiced privilege based upon the beliefs attached to the divided groups and then interferes with human rights, needs and freedom. Social constructs can also refer to the beliefs attached to worldly objects, for example, money as the life support, value, identity and measure of success of an individual. Without this societal attached belief people would not spend their life acquiring money, as it would only take its physical form, as meaningless plastic (Boghossian, P. 2001).

Therefore, restrictions and rules are not only evident in relation to human needs, destiny and authority and power but also exist in the mind due to learnt behaviour, socialization and conditioning from cultural mechanisms. These often restricting ideologies can be traced back through time to understand their origin and current effect on society. Gender roles are an example of social constructs or rules of living, which have been deeply ingrained through time into people's minds. People constantly boxes themselves in, shutting down their capabilities and shrinking until they can fit into a mould of what is 'right'. The Victorian era was a patriarchal society where women were told and taught to be passive, submissive and dependant, whereas men had power and authority. Women were expected to be innocent, frail and pure which particularly stems from religious beliefs. As a part of this notion they were expected to not think or act on anything to do with love or sexuality, apart from reproducing, they must be free of sexual gratification and passion (Hardy Leahey, T. 2000). In this way they were completely subordinate to men, there was rarely anything that expressed the woman's viewpoint, beliefs, opinions, mind or soul. Patterns of this thinking can be seen in today's society in conjunction with the ideology that for a woman to lose her virginity she also loses her worth whereas for a man he regains power. Women in Australian society have progressed past significant acts oppression as the equality is strived for, this can be seen through the suffrage movement (The Age, 1987).

### Are People Bound By Social Constructs Dictated By Society

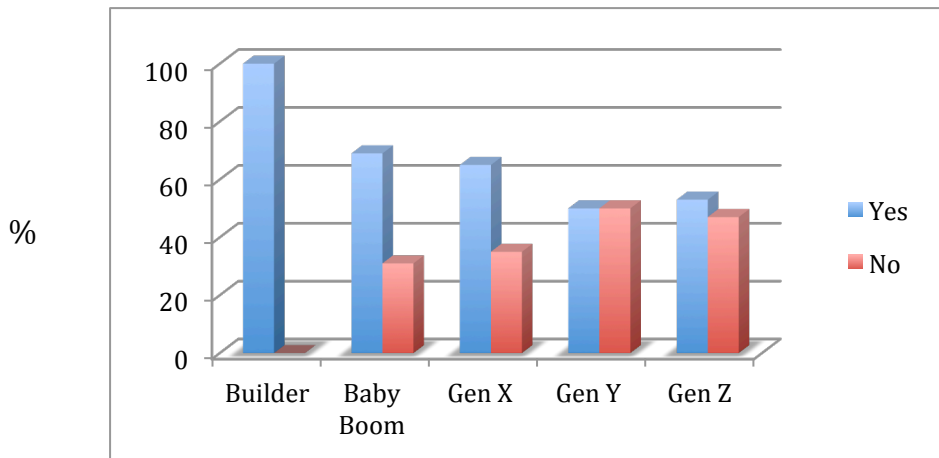


Figure 3: Graph showing each generation's response (%) to whether they believe they are bound by social constructs dictated by their society.

The Builder generation responded with 100% agreeing that they are bound by social constructs dictated by their society. This can be understood as an over time realization of the societal factors that control them, whereas in younger generations the effects of socialization aren't completely realized. It is also important to acknowledge the generational differences for the Builders. The society they lived in was characterized by the strictly bound social constructs, specifically in relation to gender roles.

The Generations X, Y and Z were brought up through times which have been affected by the acts of the Baby Boomers who were freedom fighters and instigators of rebellion and social revolution. Due to the actions of the Baby Boomers, Generation X, Y and Z have been shaped to believe they can live free from impeding social constructs.

The reaction to any form of societal pressure or discerned injustice is either to conform or rebel (Masters, R. 2012). With the Builders generation they chose to conform, while Baby Boomers chose to rebel. The reaction of conformity does not allow for change, but instead reinforces the injustice. Rebellion justified not for personal gain but for the larger collective purpose is then a positive action towards a freer future.

The way that an individual can discern injustice is through education that doesn't bring automated and controlled socialisation but instead individualism that broadens and frees the mind. (Richard Rorty Article). Literature has been banned in certain locations in the world both now and historically. For example, the Puritan community in America, Nazi's in Germany and the Taliban in Iraq. This was done because of how knowledge can greatly influence and inspire an oppressed person. *"Without rebellion, mankind would stagnate, and injustice would be irremediable. The man who refuses to obey authority has, therefore, in certain circumstances, a legitimate function, provided his disobedience has motives which are social rather than personal."* (Bertrand Russell).

This kind of rebellion is not of pure destructiveness, foolish defiance or avoidance of commitment but of rebellion that preserves human dignity and spirit. It is rebellion where one is independent, and has self-respect in order to stand against something that they disapprove. *"Rebellion preserves the life core, the self as conscious of its existence as a self."* (May. R, 1981)

Through a conducted survey Australians were asked if they feel the urge or need to fight for their freedom and to explain why. The responses were mixed, answers involved yes, sometimes and no, with various explanations that give insight into the different perceptions within Australia. The people that said no, said this because they believed they were already free and linked their freedom to being an Australian citizen. Those that answered yes, explained the need to fight for others, particularly minority groups but also to defend individual rights.

In reference to the focus question, "are people free?" - the answer is no. There are human needs and human instinct barriers, authority and power restrictions, socialisation, conditioning and social constructs which control people's thoughts, behaviour and actions. Through understanding the vast number of influencing restrictions, a stronger concept of the amorphous freedom is created. Freedom is evidently not a part of human nature, but it is what allows people to live with dignity. *"We certainly can't control everything in our lives, but we can take small actions that may ultimately produce large effects. These actions can be multiplied if many people do them together. I have hope that if we take action, if we resist the negative forces*

*that try to control and limit us, if we slip through the cracks, we might be able to open up a new world on the other side.”* (Jeremy Kay, Interview, 2014).

## Conclusion

In conclusion, absolute freedom is an impossible state for humankind and therefore an illusion, but can be obtained in sanctioned circumstances or in relation to certain restrictions. Life is constructed through limitations and restrictions that can be both encouraging and hindering. Freedom is therefore a dream of a better, different life but is also a physical state, and a mental process, which can often be fleeting. It has become evident that freedom contrasts with basic human needs, especially safety and belonging, but is needed once they have become fulfilled and the individual has self-actualised. On a collective level, society would not run productively if each individual had absolute freedom due to inherent responsibilities. Also, according to human needs there must be a form of stability and security which absolute freedom would prohibit. In the same way, freedom can only be justly achieved if the whole society strives for equality.

Day to day freedom is desired when people need a release, a break, and a chance to be freed from their own selves. The desire for freedom is an emotional reaction to negative reinforcements such as, burdens, worries and even repetitive cycles. There are physical, mental, societal, cultural and environmental barriers that make freedom a rare jewel to be desired. Through this project I can see positives in limitations because if there were no limits, freedom would never have been developed and humanity would not have used their desire of freedom as a driving force for achieving, with the aspiration of creating a better world. Life becomes significant because of the restrictions, particularly in the relation to the length of the life span.

It has become evident that every opinion and thought, which then contributes to an action, is determined by socialisation. An individual is a direct result of his or her own experiences, gender, society, culture, environment and time. It's so easy to say, "Yes I'm free" but to ignore the fact that as a being you are not a clean, bare slate. A person is made up of learned memories, thoughts and understandings that control and influence their actions unintentionally. These learnt perceptions do not have to be something to run from but instead should be acknowledged, accepted and appreciated, because they enable identity and individuality. It's also comforting to realise that

every person has the same basic human needs and although we may feel isolated, alone, lost and even misunderstood, as a collective, simplified whole we all have commonalities.

I'm now able to see myself differently, almost from a spectator's view. I try to dissect my thoughts and feelings, pinpoint where and why they have developed and whether I want to act upon those thoughts. I've become fascinated by the diversity of perception within life and among people. Perception can only be fully comprehended once a person has genuinely been on both sides of the fence and wholly experienced the agenda on a deep, personal level. Perception has further signified the importance of social and cultural literacy and the danger of ethnocentrism. An exciting future with enlarged possibilities for freedom awaits.

## Resource List

Buchanan, D. & Huczynski, A. (1997) Organizational Behaviour. (3<sup>rd</sup> ed), Prentice-Hall: Hemel Hempstead

Stated that society affects an individual's pattern of behaviour, values, attitudes and motives. Discerned that society drives individuals to conform.

Buck, R. (1999) In Franken, R.E. (2002) Human Motivation. Wadsworth Group: United States of America. 96

Conformity brings a feeling of acceptance and social attachment; this is a hindrance to individual freedom but fulfils needs for love and belonging. This further established the conflict between human needs and freedom.

Boghossian, P.A. – What is Social Construction, Article

This article explained how worldly objects become significant due to social constructs attached to them and how these associations then restrict freedom of thought.

“Bread For The World.” (2014) <http://www.bread.org/>

From this website I used statistics on global inequalities, particularly in relation to the imbalance of resources i.e. food. Freedom to be able to fulfil human needs is unequal and therefore unjust.

Fromm, E. (1941) In Monte, C.F. (1999) Beneath The Mask An: Introduction To Theories of Personality. (6<sup>th</sup> ed), Harcourt Brace College: United States of America. 669-672

This text presented continuity and change through contrasting the medieval and modern society. Freedom is seen as frightful due to contemporary, individualistic people living in isolation and aloneness. Due to the fear of freedom people then turn to conformity as a means of escape. Social repression comes through existing cultural



mechanisms. The mechanisms are language, rules of logic and explicit prohibitions. Societies prohibitions are how an individual understands their connection to the world. The ideas from this resource opened up new possibilities, which led to further research of socialisation, conformity and rebellion.

Golding, W. (1954) Lord of The Flies. Faber and Faber: United Kingdom

The novel exhibits a society where there is complete freedom restricted to the island. It displays the negative affects of freedom and also the fear that freedom brings. There are themes of conflict, hysteria, brutality, miscommunication and murder.

Huxley, Aldous. (1932). Brave New World, Chatto and Windus: London.

Brave New World incorporates themes of social conditioning, brainwashing, caste system, totalitarian government, ignorance and slavery to addiction. The book pushes the question ‘is it better to be happy or free.’

Johnson, A.G. The Social Construction of Difference, Article

This article brought up social constructs in relation to human characteristics, for example, skin colour and gender. It specifically emphasised the detrimental affects they can impose onto ethnic groups.

Leahey, T.H. (1980) A History of Psychology, Main Currents in Psychological Thought. (5<sup>th</sup> ed), R. R. Donelley and Sons Company: United States of America. 120

Insightful information on social constructs and the changing beliefs attached to women through out history.

Marx, K. (1971) In Scruton, R. (1995) A Short History of Modern Philosophy. (2<sup>nd</sup> ed), Routledge Classics: London. 228-230

This book discussed the social conflict theory but also money as a restriction, which has the capacity to dominate societies.

Maslow, A. (1970) In Monte, C.F. (1999) Beneath The Mask An: Introduction To Theories of Personality. (6<sup>th</sup> ed), Harcourt Brace College: United States of America. 745-747

Maslow's human needs hierarchy became the foundation of my PIP by proving that absolute freedom is impossible. It became evident that human needs control a person's actions and can produce a fear of freedom if the needs are at risk. I discovered self-actualisation brings freedom to be oneself.

Masters, R. (1989) The Psychology of Rebellion and Conformity. New Dimensions magazine: United States of America

This article states the alternative reactions to enforced pressure, which are rebellion or conformity.

May, R. (1981) Freedom and Destiny. Dell Publishing Co: New York

Discusses the definition of purposeful rebellion and the importance it has in achieving human dignity. Rebellion is positive because it preserves the identity of an individual but can also promote social change.

May, R. (1981) In Monte, C.F. (1999) Beneath The Mask An: Introduction To Theories of Personality. (6<sup>th</sup> ed), Harcourt Brace College: United States of America. 600-602

May's theory defines the restrictions on freedom as destiny and characterises them into categories. The information fitted impeccably with my PIP topic.

Meltzer, A. (1981) Anarchism Arguments For and Against. Aldgate Press: London.

This book is where I first discovered the key elements of anarchy and was able to grasp the development of the anarchist perception. Man is born free, imposed ideals are lies, slavery is murder, the state is tyranny and anarchy is freedom are all explained as well as the beginnings of the political ideology itself.

Rorty, R. Education as Socialization and as Individualization

The article explains both the possible positive and negative sides of education within society. There is also useful information that analyses the opposing perceptions of political parties.

Skinner. (1931) In Leahey, T.H. (1980) A History of Psychology, Main Currents in Psychological Thought. (5<sup>th</sup> ed), R. R. Donelley and Sons Company: United States of America. 529

Refers to the course concepts power and authority in relation to the government and punishment. Skinner wrote about the preconceptions of freedom and how punishment is ineffective due to human's instinctual emotional reaction.

The Age. (1987) Changing Role of Women, Magazine Collection: Melbourne

Gave an understanding of the issues faced in society and how women were able to strive for freedom in the past. It was particularly useful because it expressed first-hand views of the women themselves through interviews, articles and news stories.

"Today Tomorrow Article." (2014)

[http://www.tomorrowtoday.uk.com/articles/article001\\_intro\\_gens.htm](http://www.tomorrowtoday.uk.com/articles/article001_intro_gens.htm)

This website gave information on the generational theory and the key global events that shaped each generation.