

John Kavanaugh (2005), on his book "Human Freedom", tried to evaluate freedom in the minds of Skinner, Sarte, and Maslow. The stands of the three people are as follows: Skinner believes that "man is not free. All his present behaviour is influenced by previous actions and has a motivational cause". On the contrary, Sarte believes "man is free and his identity is freedom itself". He states that the "man is the only source of ends, motives causes". Lastly, Maslow stated that "Man cannot be reduced to his historicity, to his environment, to determinism; nor can man be totally divorced from them". From these three statements, three types of freedom were derived: Absolute determinism, Absolute freedom, and structural freedom. But which of these three types of freedom is real and acceptable? Before answering that question, let us first identify what is freedom, and what are these three types of freedom.

John Kavanaugh gives no clear definition of freedom, however, he formulated four preliminary considerations regarding freedom based on his experiences. These are:

1. "Achieving a distance in reflection from blind necessity with respect to external stimuli, environment, values, immediate objects, and present needs;
2. achieving a distance from myself in self-reflection whereby I am able to see myself in relation to present needs, past experiences, and future rewards; and whereby I am able to question these relationships;
3. achieving a possession of myself in reflecting upon who I am and what my potentialities might be-self-possession and;
4. being able to say something about my self-determination" – that is, to be able to determine what I am (Kavanaugh, 2005).

Now, let's try to briefly identify the three types of freedom. Skinner's Total determinism stems from the concept of determinism which is defined as a philosophical theory holding that all events are inevitable consequences of antecedent sufficient causes. It is often understood as denying the possibility of free will. Sartre's absolute freedom is the polar opposite of Skinner's total determinism. Unlike Skinner which emphasizes the past, upon one's historicity, and upon one's environment as he believes that present behaviour is influenced by previous actions and his motivational cause, Sartre emphasises the future the ability to question and revolt, the phenomenon of distance and transcendence, which quite overlaps with Kavanaugh's concepts of freedom. The last type of freedom would be Maslow's Structured freedom. He believes that man cannot be just free without a structure.

Out of the three types of freedom, what would be considered as real and acceptable is the structural freedom which is proposed by Maslow. According to Kavanaugh (2005), "total determinism omits the data of transcendence and questioning or tries to reduce it to "external forces" while Absolute freedom ignores man's history and structure or tries to wish it out of existence". Structured freedom however, can be considered as the real and acceptable type of freedom involves both the two extreme types, and more like a mixture of these two types. "if man is free, his freedom will involve both realms of his experience, and any interpretation of man must be able to integrate both realms" (kavanaugh, 2005).

According to kavanaugh (2005), "structure is not only compatible with freedom, but also it is fundamental to all human growth, evolution, and process. Freedom is exercised only within the structure of one's humanity and one's historicity; and it is the vehicle by which one can remain faithful to one's humanity and history". Therefore there is freedom in structure.

Let's take for example a king's servant. Whenever a king gives an order, the servant is free to not choose to obey the king. However, since it is instilled in his mind that a king must be revered (a cultural structure), he will obviously choose to obey him. The servant (man) is free and he has the freedom to choose. However his choices are limited by the cultural fact that kings should always be obeyed. This is the same with structured freedom, Data which we have obtained from history, literature, and personal communications greatly affect our decision, but despite it, we are still free.

Structural freedom is also ever present in us and in our country. Each one of us is a structure which consists of different values and norms shared by me and the world. For example, all our movements and deeds in our countries abide with laws and norms of the country. A person, knowing full well that laws are made to be followed and not following them will result to them getting imprisoned. So they try to not cause so much trouble. Now, let's put ourselves in a law breakers perspective. Why did he choose to break the law? It may be because this person has some financial problems yet can't find a decent way to earn money which led them to steal. This means that each person, whether good or bad, is his own structure. Because we are all human we always tend to question anything (which gives rise to the structure of being human). According to Kavanaugh "The fact of being human will give rise to structures, values, and demands which will not militate against my freedom, but which will actually make freedom possible and enhance it".

I personally chose structured freedom out of the other two as the most realistic and acceptable type of freedom because I can see it work in my life. I believe that I am a structure, and my whole life project is a structure, which consists of ideas, values, and norms which I share with my family and as well as my friends. The human being a person who always questions, give rise to structures which shape our humanity and values. These values are then shared to other people and then become norms. It's these structures which shape not only my life but also our world.

In conclusion Out of the three types of freedom, Structure freedom would be the most real and acceptable. Its basis is the act of questioning which is due to the structure of being human. These give rise to data, norms, and values. These structures, coupled with our freedom of choice which we have primarily experienced, plays a very important role in our production of our own life project.

References: Kavanaugh, J.F. (2005). Human Freedom. Retrieved on February 1 2016 at: <http://tamawogadfly.blogspot.com/2005/07/human-freedom-john-kavanaugh.html>