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ON DEWEY PUBLICATIONS

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RECENT DOCTORAL

DISSERTATIONS

ON DEWEY

In an effort to keep current information about the various parts of the Dewey bibliography available to interested scholars, we listed here in July, 1967, the details of various copies of class lecture notes recorded by Dewey's students. Various kinds of addenda to the *Centennial Bibliography* of M. H. Thomas--now five years old--will appear from time to time. A listing of only doctoral level papers reveals that more than thirty Dewey-related studies were done between 1961 and 1967.

1. Anderson, Frederick M. "John Dewey's Critique of Philosophies." Harvard University, 1960.
2. Bahn, Lorene A. "Principles of Educational Administration Based Upon the Writings of John Dewey." Washington University (St. Louis), 1963.
3. Baird, Ronald J. "The Application of John Dewey's Philosophy to Industrial Arts Teacher Education." Michigan State University, 1960.
4. Bixhorn, Seymour W. "Implications of the Writings of John Dewey for Educational Administration." University of Connecticut, 1963.
5. Brodsky, Garrett M. "John Dewey's Theory of Inquiry." Yale University, 1960.
6. Brown, Bob B. "The Relationship of Experimentalism to Classroom Practice." University of Wisconsin, 1963.
7. Brown, Patricia B. "An Analysis of the Theories of John Dewey and Alfred North Whitehead on the Qualitative Aspect of Experience and the Relation of these Theories to Education." New York University, 1962.
8. Carloye, Jack C. "Reason as a Natural Function in the Philosophy of John Dewey." University of Illinois, 1960.
9. Coffin, Peter R. "Philosophy, Education, and Value: A Philosophic Study." Brown University, 1960.
10. Dunn, Sister Dorothy Ann. "The Problem of Dualism in John Dewey." St. Louis University, 1966.
11. Ezorsky, Gertrude. "Truth as a Warranted Performance: A Synthesis of John Dewey's and P. F. Strawson's Concepts of Truth." New York University, 1961.
12. Feinberg, Walter. "A Comparative Study of the Social Philosophies of John Dewey and Bernard Bosanquet." Boston University, 1966.
13. Flay, Joseph Charles. "Hegel and Dewey and the Problem of Freedom." University of Southern California, 1965.
14. Francis, Richard P. "The Doctrine of Natural Selection in John Dewey's Value Theory." University of Notre Dame, 1964.

15. Goodman, Frederick L. "The Critics of John Dewey." University of Michigan, 1961.
16. Gorospe, Vitaliano R., S.J. "Moral Obligation in John Dewey's Ethical Naturalism." St. Louis University, 1962.
17. Hammond, John Luther. "Perry, Dewey, C. I. Lewis and Critics of Ethical Naturalism." Stanford University, 1965.
18. Hermann, Robert M. "The Relevance of Recent Educational Criticism to the Thought of John Dewey." University of Pittsburgh, 1962.
19. Holmes, Robert L. "John Dewey's Ethics in the Light of Contemporary Metaethical Theory: An Analysis and Interpretation of his Account of the Nature of Moral Judgments." University of Michigan, 1961.
20. Long, Jerome B. "Dewey and Pragmatism: Towards a True Conception of Values in Process." Fordham University, 1962.
21. Mayeroff, Milton. "John Dewey's Concept of the Unification of the Self: An Exposition and Critique." Columbia University, 1961.
22. Mercieca, Charles. "An Investigation into the Applicability of Dewey's Methodology in All American Schools, Public and Private." University of Kansas, 1966.
23. Mesthene, Emmanuel G. "Some Views about the Nature of Intelligibility." Columbia University, 1964.
24. Metz, Joseph G. "A Critical Analysis of the Theory of Democracy in the Philosophy of John Dewey." The Catholic University of America, 1966.
25. Mikula, Donald Max. "The Concept of the Moral Self in Dewey's Ethical Theory." Southern Illinois University, 1967.
26. Nissen, Lowell A. "John Dewey's Theory of Inquiry and Truth." University of Nebraska, 1962.
27. Pedram, Manouchehr. "A Critical Comparison of the Educational Theories and Practices of John Amos Comenius with John Dewey's Concept of Experience." University of Kansas, 1963.
28. Power, R. J. "The Bases of Political Rights in the Philosophy of John Dewey." Emory University, 1964.
29. Ross, Stephan D. "The Philosophy of Experience: An Analysis of the Concept of Experience in the Philosophy of John Dewey." Columbia University, 1961.
30. Roth, Robert J., S.J. "The Conditions for Self-Realization in the Philosophy of John Dewey." Fordham University, 1961.
31. Rott, Robert K. "Toward John Dewey's Theory of Communication." State University of New York at Buffalo, 1966.
32. Segal, Sol. "Science and Values: A Comparative Study of the Relations between Science and Values, Particularly Ethical Values, in the Writings of John Dewey and Frederick Engels." New York University, 1961.
33. Shermis, Sherwin S. "John Dewey's Social and Political Philosophy: Its Implications for Social Studies Education." University of Kansas, 1961.
34. Taylor, Albert J. "Dewey and Russell as Educational Theorists: A Comparative Analysis." Rutgers State University, 1966.
35. To, Cho-Yee. "John Dewey's Conception of the Relation of Education to the Democratic Ideal." Southern Illinois University, 1967.

36. Troutner, Leroy F. "Educational Implications of Existentialism: An Analysis and Comparison of Martin Heidegger and John Dewey." Stanford University, 1962.
37. Weaver, Earl J. "John Dewey: A Spokesman for Progressive Liberalism." Brown University, 1963.
38. Wetzel, Charles R. "Critical Evaluation of John Dewey's Theory of Inquiry." University of Nebraska, 1962.
39. Wintterle, John F. "John Dewey: Instrumentalism and Social Problems." University of Oregon, 1963.
40. Workman, Rollin W. "A Comparison of the Theories of Meaning of John Dewey and Oxford Ordinary Language Philosophers with Some Attention to that of F.C.S. Schiller." University of Michigan, 1958.
41. Wu, Joseph Sen. "The Problem of Existential Import in Dewey's Theory of Propositions." Southern Illinois University, 1967.

ABSTRACTS OF RECENT DEWEY DISSERTATIONS

In addition to providing a list of the titles of recent dissertations on Dewey, this *Newsletter* is the vehicle for a test run of abstracts of very recent Dewey studies. Three such dissertations were submitted for the Ph.D. degree at Southern Illinois University in 1967; the candidates' own abstracts are printed here for the information of Dewey scholars. We should like to ascertain whether there is a measure of interest in continuing this sort of service. Perhaps the titles alone are signal enough to send the interested student to the original document. We will be happy to have your reactions to the material.

* * * *

JOHN DEWEY'S CONCEPTION OF THE RELATION
OF EDUCATION TO THE DEMOCRATIC IDEAL

Cho-Yee To

The purpose of this study is to examine John Dewey's conception of the relation of education to the democratic ideal. Dewey showed a persistent interest in this problem, for he considered it deserving the most serious attention of educators. He has written extensively on education and on democracy, sometimes relating these two themes, sometimes not. Also, he discussed different aspects of these topics at different times and in different situations. This author saw the need of a systematic and integrative treatment of them in order to obtain a better understanding of John Dewey's thought.

This study attempts to use Dewey's own pattern of inquiry throughout. Following this method, two preliminary questions are raised: What is the end? What is the means? The discussion of Dewey's concept of democracy sets the end-in-view of this study, and the discussion of the educational process sets the means to that end. It is pointed out that political democracy has developed out of human association; it has emerged, not having been deliberately planned. In practice, it is characterized by the emphasis on individuality,

interest sharing, participation, equality, liberty, fraternity, and so on. Man has learned from experience that a democratic pattern of society is more desirable than other alternatives, because the quality of life provided by democracy is much better. Democracy as a social ideal, however, is a wider and fuller idea than can be exemplified in political democracy. It can be realized only in communal life; a genuine community is the social ideal in which interests are consciously shared, and in which the interplay among various forms of association is full and free.

It is by means of education that the immature are socialized into full members of a community. If a democracy is to perpetuate itself, an education which will secure and promote the democratic ideal is necessary. Education is a regulation of the process of coming to share in the social consciousness. It is, for Dewey, the only sure method of social reconstruction.

The hypothesis put forth in this study for the solution of the problem of the relation of education to the democratic ideal is that intelligence is the central concept in Dewey's theories of democracy and of education, and that, when the two are brought together, implications of this hypothesis can be traced out both by experimental imagination and observation.

In this study it is shown how the foregoing hypothesis concerning the method of intelligence is related to classroom experience in the achievement of the democratic ideal. Also, it is shown that democracy in educational administration is needed.

Following this there is a discussion on the relation between the school and the larger community. According to Dewey, the school is a kind of public, where "public" is defined as a group with common interests. Then, an attempt is made to show how the school can be related to "The Public," the greater society, and how, if Dewey's democratic ideal is achieved, the integrated community will result.

Finally, a conclusion and evaluation is undertaken. It is shown that the highest realization of human nature is found in democratic achievement and that education is an indispensable means of this realization.

* * * *

THE CONCEPT OF THE MORAL SELF IN DEWEY'S ETHICAL THEORY

Donald Max Mikula

The purpose of this study is to present a systematic treatment of John Dewey's view of the moral self as drawn from the wide range of his ethical writings from 1891 through 1946. Since Dewey rejects the concept of the self as fixed and unchanging, attention should be given to his attempt to formulate the concept of an evolutionary and social self. Much of the difficulty with modern moral experience, it is contended, roots in old and traditional educational and political policies which train individuals for a fixed and static world, while the real problem is one of learning to cope with changing experience. Knowing when to raise the moral issue is important,

for Dewey, and one must always be alert to the fact that all situations potentially may have moral consequences. Since moral situations cannot always be anticipated in advance, there is a need for the development of a certain kind of individual who is capable of meeting unique moral situations with personal integrity. The analysis of the social self and of the nature of the moral act and how it enters into a developing moral self leads to the consideration of such topics as, the formation of character, the role of the virtues, the function of intelligence in moral decisions, and the nature of freedom and deliberate choice.

According to the analysis undertaken in this study, it is claimed that the development of the moral self in Dewey's theory involves three conditions: (1) faith in changing human nature; (2) the control of conditions; and (3) a democratic society. In an evolutionary world and in a society which has experienced rapid technological changes, traditional concepts of the moral self cannot function, especially when man is thrust into situations where the inherited customs, beliefs, principles, and moral prescriptions cannot apply. The study attempts to show how Dewey's concept of the moral self meets the demands of contemporary moral problems.

The study ends with the contention that, when all elements of Dewey's writings on the moral self are brought together and systematized, he has one of the most comprehensive treatments of the moral self which has been put forth in the history of Western thought.

* * * *

THE PROBLEM OF EXISTENTIAL IMPORT
IN DEWEY'S THEORY OF PROPOSITIONS -

Joseph Sen Wu

In recent logical theories, one of the most striking features which mark the differences between Aristotelian and modern symbolic logic is the problem of existential import of universal categorical propositions. In the logic of the Aristotelian tradition, the subject of a universal proposition is assumed implicitly to be existential in the sense that the class denoted by the subject term has members. In modern symbolic logic, however, the universal propositions are interpreted as non-existential in the sense of not implying the existence of members of the class denoted by the subject term. There have been very few attempts to solve the problem. In Dewey's logical theory, as this writer interprets it, there is an attempt to settle the problem in the context of his operational view of logic. The main concern of this dissertation is to analyze the attempt in Dewey's theory of propositions and to evaluate how successful he is in his treatment of this problem.

As Dewey sees it, the central problem of logic as the theory of inquiry is the relation between facts and ideas, or logical forms and subject-matters. This relation is a two-fold one: genetic and functional. It is genetic in the sense that ideas or logical forms grow out of facts or subject-matters. It is functional in

the sense that ideas or logical forms perform the function of ordering, organizing, transforming, and reconstructing facts or subject-matters. The process of inquiry is the process of the interaction between facts and ideas moving toward the goal of the solution of a given problem. In inquiry, ideas and facts may be interwoven in a very complicated way. In order for them to be manageable, they must be formulated in symbols. Once they are formulated in symbols, they are called propositions.

For Dewey, facts are existential and ideas are non-existential. Propositions are to be classified into these two main categories: existential and non-existential. The significant point is that Dewey makes a distinction between two kinds of general propositions: generic and universal. Generic propositions are propositions of kinds and are existential, while universal propositions state modes of operation and are non-existential. The conjugation of these two types of propositions constitutes an important part of inquiry.

In the conclusion, this writer points out that Dewey has been successful in solving the problem of the existential import of propositions within the context of his theory of inquiry. Nevertheless, a full program of symbolization would require extensive technical development and this is still to be accomplished by Dewey's followers in this field.

DEWEY'S CHINESE
LECTURES IN
TRANSLATION

We are delighted to announce that three series of Dewey's lectures, heretofore available only in Chinese, are being translated and negotiations are under way for getting them published. The project was initiated at the East-West Center Institute of Advanced Projects in Honolulu by Dr. Robert Clopton, now "retired" but still working quite actively on this and other undertakings. Dr. Tsuin-Chen Ou, President of New Asia College in Hong Kong, spent several months at the Center working on the translations and various other persons have been involved as the project progressed. Plans at present call for the publication of three volumes:

- I. Social and Political Philosophy - a series of lectures given under this title in Peking, plus miscellaneous lectures delivered throughout China, the subject matter of which justifies their being grouped with the series.
- II. Philosophy of Education - a series of lectures delivered in Peking under this title, plus other lectures dealing with education delivered at various places in China.
- III. Lectures in Philosophy - five series of lectures delivered in Peking: "History of Philosophy," (limited to Greek philosophy); "Types of Thinking," a series treating a) Greek Philosophy,

b) Cartesian Idealism, c) British Empiricism, and d) modern scientific thinking; "Three Contemporary Philosophers," dealing with William James, Henri Bergson, and Bertrand Russell; "Ethics"; and "Experimental Logic."

GIFTS OF DEWEY MATERIALS Dewey scholars have been helpful to this Project in many ways, and one very important kind of assistance should be noted again here. During the past months, we have received with gratitude:

- (1) a copy of *The Pragmatic Conception of Justice*, a study of Dewey's theory of moral obligation by Raymond Jaffe [University of California Publications in Philosophy, Volume XXXIV (Berkeley: University of California Press, 1960)] sent to us by the author, who is Professor of Philosophy at Wells College, Aurora, New York.
- (2) Dewey's personal copy of *The Nicomachean Ethics of Aristotle*, with many marginal notations, sent by Herbert W. Schneider, who comments:
"There is circumstantial evidence that when Dewey was working on *Human Nature and Conduct*, he was going over Aristotle's *Ethics* very carefully. This volume is direct evidence, for many of the passages marked (e.g. on habit) are directly related to *Human Nature and Conduct*."
- (3) a copy of a letter from President Lyndon B. Johnson to James T. Farrell about Mr. Farrell's article in the *New York Times* on John Dewey. In the letter, the President thanks Mr. Farrell for his reminder to all of us "of the size of our debt to the philosopher of democracy." The original of the letter is housed in the Charles Patterson Van Pelt Library at the University of Pennsylvania.
- (4) from Joseph Kirschner of the University of Kansas, valuable information about Dewey letters in the papers of W. W. Charters at the Ohio State University Libraries.

JOIN DEWEY IN JAPAN Dewey's visit to Japan in 1919 has not been forgotten. Plans are already under way to celebrate the 50th anniversary of that event in 1969. A book now in the planning stage is to include

Dewey's article from the April, 1921, issue of *Kaizō*, mentioned in the last number of this *Newsletter*. Dr. Yoshio Nagano, President of the John Dewey Society of Japan, is working on the volume, and has passed along (through Victor Kobayashi of the University of Hawaii) the information that the April, 1921, issue of *Kaizō* was prohibited and was withdrawn from the market, thereby making it quite difficult to find a copy of Dewey's article in Japan now.

The article, "Shizen kagaku ni okeru risōshugi" ["Idealism in Natural Science"], carries the note that it was written in Peking in February, 1921; it is a sequel to the one article which appeared in both English and Japanese, "Some Factors in Mutual National Understanding." Dewey begins--according to our rough translation--by referring once again to the supposed "idealism" of Eastern civilization and the "materialism" in Western civilization. He goes on to say that the purpose of this [April] article, is to examine these elements in more detail, particularly in relation to the role played by natural science--on the one hand the intellectual and moral spirit that is indispensable for the study of natural science, and on the other the social uses of science to relieve human misfortune and pain.

A QUERY AND From Professor Marcus Brown of Brooklyn College has come a reminder that we share: "Re Bernstein's
A REMINDER *John Dewey*, . . . there is a paperback edition, same press [Washington Square Press], W886, 60¢, 1967 (1966)." And from Professor Sheldon Peterfreund of Syracuse University comes a tantalizing story and suggestion of missing information: A number of years ago--according to Professor Peterfreund, possibly in the 1920's--Dewey had graciously answered some specific questions in correspondence with a relatively unknown writer over a period of a few years. Some time later, Dewey was appalled to learn that a book involving their correspondence was published by the unknown writer. Professor Peterfreund concludes that possibly some Dewey scholar could shed some light on the story.

We have searched in vain for specific, verifiable information that might illuminate the tale. Our nomination for the "book involving their correspondence" is--for the present--*Dewey's Suppressed Psychology . . . Being Correspondence between John Dewey . . . and Scudder Klyce*. (Winchester, Mass.: S. Klyce, 1928. 294 pages. Mimeographed.)

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