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DEMOCRACY ACCORDING TO JOHN DEWEY

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GENERAL INTRODUCTION

John Dewey, an American philosopher (1859-1952), lived in “an age of radical political upheavals and cultural dislocation”.¹ He was a witness of various destructive wars that bombarded human civilization. He also viewed totalitarian movements in his age that challenged democracy’s intellectual legitimacy. Furthermore, he witnessed series of problems in the new era of industrialization supported by a combination of technological and scientific development. Economic factors became a new force controlling all elements of life and restricting the culture of freedom.² Then, in this context, utilitarianism reduces democracy to a form of democratic government for protecting economic interest of individuals.³ The simplification of democracy as a form of government, in John Dewey’s view is an impoverishment of the sense of democracy.

There was a cultural crisis. He opined that civilization is characterized by “a money culture; of the fact that our technique and technology are controlled by interest in private profit”⁴ and “the habit of using judgment is

¹ Garry Bullert, *The Politics of John Dewey*, Buffalo, New York 1983, p. 9.

² Cf. John Dewey, *Freedom and Culture*, Prometheus Books, New York 1989, p. 38.

³ Cf. John Dewey, *The Public and Its Problems*, Ohio University Press, Ohio 1997, p. 93-95.

⁴ John Dewey, *Individualism Old and New*, Prometheus Books, New York 1999, p. 15.

weakened by the habit of depending on external stimuli”.⁵ He expressed that “the problem of creation of genuine democracy cannot be successfully dealt with in theory or in practice save as we create intellectual and moral integration out of present disordered conditions”.⁶ He was concerned with an endeavour to develop and actualise democracy as a way of life.

Exploring John Dewey’s idea on democracy is the scope of my study. John Dewey underlines that democracy has to be a way of life. It is interesting to examine his argumentation on this aspect. Therefore, the aim in this work is to examine John Dewey’s idea on democracy from his point of view, which is made possible by his own works. I endeavour to understand his idea from his various works; yet this study is particularly oriented to his political works: *Democracy and Education*; *The Public and Its Problems*; *Individual, Old and New*; *Freedom and Culture*, and three articles: *The Ethics of Democracy*, *Christianity and Democracy*; and *Creative Democracy – The Task Before Us*. Here my principal concern is to know John Dewey’s idea on democracy and to explore his argumentation.

The importance of my search and the selection of this theme are very significant. Many philosophers and politicians have reflected the theme of

⁵ Cf. John Dewey, *Freedom and Culture*, Cit, p. 38.

⁶ *Ibid.*, p. 43.

democracy. But this is still a subject of discussion in today's context. Furthermore, "nearly everyone today profess to be a democrat".⁷

We are at the third millennium in which it seems that economic forces are a central attention in common living. People are more materialistic in their attitude, approach and vision. Furthermore, democracy is often reduced to a form of government that control political and economical affairs. In this context, what is the relevance of this search? Through his idea on democracy, John Dewey expresses that an endeavour in developing and actualising democracy as a way of life is a form to social reconstruction and transformation. It is also an effort for cultural reconstruction in which the culture of freedom, cooperative intelligence and creativity that are traits of democracy animate the process of individuals' life. Democracy is interrelated with the process of living towards a fuller growth. Thus, democracy relates to all aspect of humanity's process of living. It is interesting to search John Dewey's idea and uncover his contribution to the development of humanity in this context.

In my examination of this theme, I will use the analytical approach. I will analyse some of the texts of John Dewey helped by some observation of

⁷ David Held, "Democracy; from city-state to a cosmopolitan order?", in *Contemporary Political Philosophy: an anthology*, ed. By Robert E. Goodin and Philip Pettit, Blackwell, Canberra 1997, p. 78.

other philosophers. The sources that I use in examining are the major works of John Dewey, especially his political reflections.

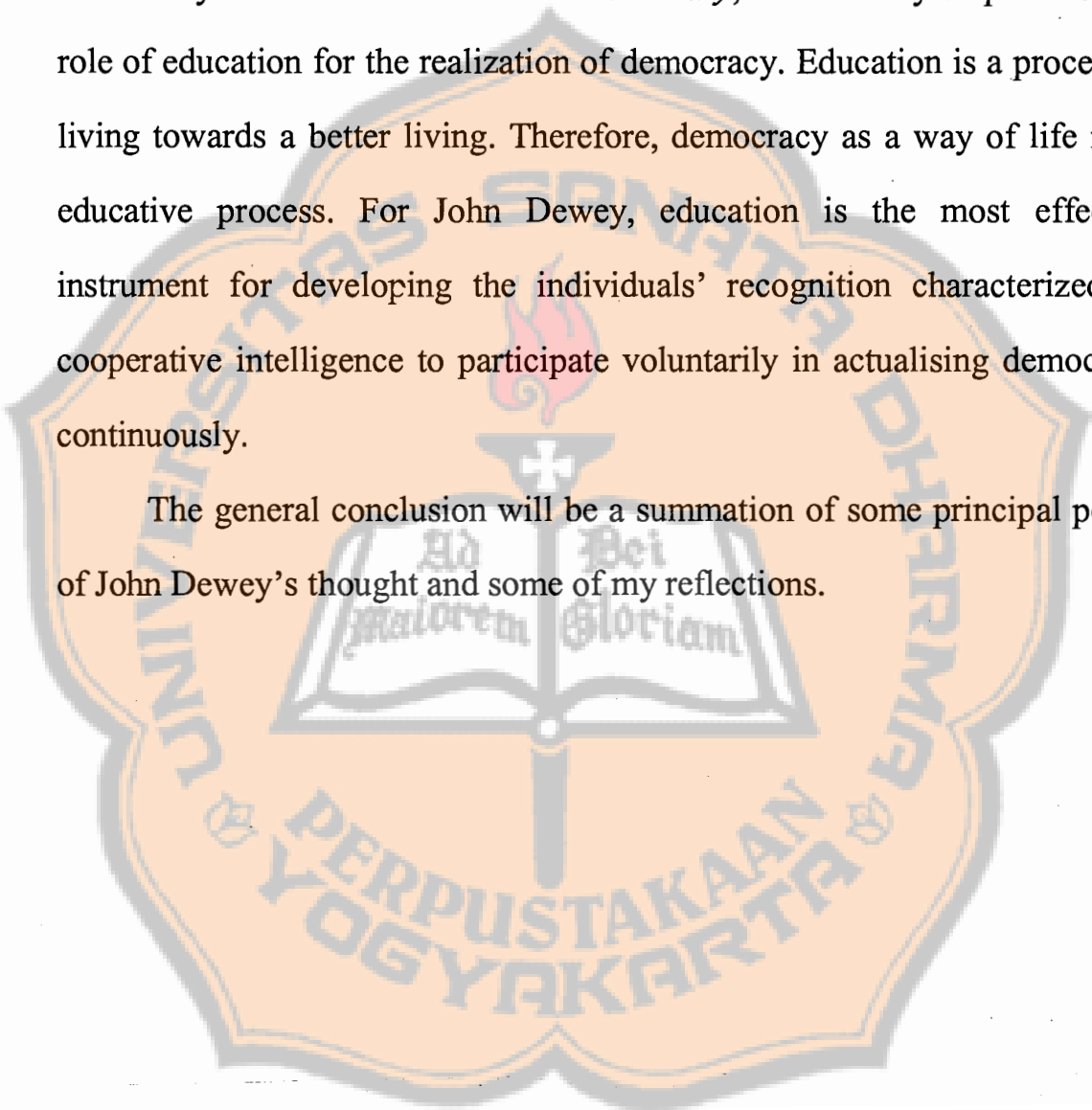
This work is principally divided into three chapters, excluding the general introduction and the general conclusion. I will begin my examination with an introduction, which presents the subject, the scope and importance of this work. The first chapter introduces the figure of John Dewey and his philosophical vision. I shall do this by presenting a brief biography, including his family, his educational background, and the context of his activities. Then I will explain his principal thoughts and interests for analysing his main philosophical concern. From them, we will go on to show that his main concern is to endeavour for the sake of humanity primarily in developing and actualising democracy as a way of life.

The second chapter discusses John Dewey's idea of democracy based on his works. Before exploring his idea on democracy, I will look at the socio-cultural and political context, which inspired him to express his idea. John Dewey views that war, some political movements and new era of industrialisation cause cultural crises. These perpetual crises prompt him to re-orient democracy as an ethical idea. Nevertheless, he also does not ignore the important of the political and communitarian aspects of democracy. Then, he underlines that democracy should be a culture animating the

process of life. In other words, he expressed that democracy should be a way of life. All these points will be elaborated in the second chapter.

The third chapter is devoted to the investigations of John Dewey's thought and occupation in actualising democracy as a way of life. It will be elaborated in three principal points. *Firstly*, John Dewey emphasizes the task of philosophy for social progress. In his view, philosophy should reconstruct itself to be able to participate in overcoming the problems of humanity. He also underlines the task of philosophy in the process of democracy. *Secondly*, in John Dewey's view, the actualisation of democracy needs democratic methods. *Thirdly*, John Dewey emphasizes the role of education for the realization of democracy. Education is a process of living towards a better living. Therefore, democracy as a way of life is an educative process. For John Dewey, education is the most effective instrument for developing the individuals' recognition characterized by cooperative intelligence to participate voluntarily in actualising democracy continuously.

The general conclusion will be a summation of some principal points of John Dewey's thought and some of my reflections.



CHAPTER ONE

JOHN DEWEY AND HIS PHILOSOPHICAL VISION

1.1. Introduction

This chapter is devoted to reveal the figure of John Dewey and his philosophical vision. To reach this aim, it will pass three steps. *Firstly*, it elaborates the short biography of John Dewey. In this part, it will be presented the family, the educational background and the context of his activities, which are three important elements to know him and sources of his thoughts that influenced his philosophical reflection and vision.

Secondly, it explores the principle thoughts and interest of John Dewey. During his career, John Dewey devotes numerous works and involves in many kinds of religious, social and academic activities, which uncover his thought and interest. Six main themes in which he expresses his principle thought and interest are religiosity, psychology, ethic, education, theory of knowledge and socio-cultural politic.

Thirdly, it elaborates to John Dewey's pragmatic approach. In this part, it will be discussed John Dewey's option to embrace and develop pragmatic approach for his philosophical reflection.

At the end of this chapter, a brief conclusion will be presented to reaffirm his figure and his philosophical vision.

1.2. Short Biography of John Dewey

1.2.1. The Family

John Dewey was born on October 20, 1859 in the town of Burlington, Vermont. He is the third of the four sons of Archibald Sprague Dewey and Lucina Artemesia Rich. Nine months before his birth, the oldest brother died as consequence of burns suffered when he fell into a pail of scalding water. His older brother, Davis Rich Dewey was an economist, while Charles, his younger brother, became a West Coast businessman.

John Dewey's father was descended from generations of farmers at Vermont, but he decided to move to Burlington, a small town, where he established a grocery business.¹ In 1861, when the civil war began, he was among the Lincoln's volunteers. The civil war separated Dewey's father from his family home for five and a half years.² Dewey's mother, in 1864, moved the family to northern Virginia to be near her husband. They returned to Burlington in 1867 after Archibald finished his military. The horribly destructive civil war made deep impression on the young Dewey.³

Dewey's father, formally, had a limited education, but he quite well read many books and hoped that one of his sons would become a

¹ Cf. Robert B. Westbrook, *John Dewey and American Democracy*, Cornell University Press, Ithaca 1991, p. 2.

² Cf. Steven C. Rockefeller, *John Dewey: religious faith and democratic humanism*, Columbia University Press, New York 1991, p. 1.

³ Cf. Robert. B. Westbrook, *cit.*, p. 3.

mechanic.⁴ Lucian, meanwhile, was born in an educated and prominent family. Her grandfather had been a United States congressman for a decade, her father had served in the Vermont legislature, and all her brothers had studied in university.⁵ Therefore both Archibald and Luciana were concerned with the formal education for their sons. They sent them for formal schools till the university degree. Furthermore, John Dewey earned his Ph. D. in philosophy.

Luciana was fired by a fervent conviction of her evangelical protestant faith.⁶ Her greatest interest was religion, for she had a special concern with a religious education of her sons. She was constantly inquiring her sons to centre their life on belief in Jesus.

Dewey's mother did not limit her attentions to her family, but she also enthusiastically worked among the women in the church who dedicated themselves to the city's poor.⁷ It was not surprising that Dewey, then, had a great concern with both Church and social activity. As his mother, John Dewey also participated in many activities of Church. In 1881 he organized the Young People's Society as the first president of First Congregational Church in Burlington. The other years he participated in some Church's Congress. He taught at Lake View Seminary Charlotte in Vermont, for 1881-1882. He also wrote some articles and books about Christianity.

⁴ Cf. *Ibid*, p. 4.

⁵ Cf. Neil Coughlan, *Young John Dewey*, Chicago University Press, Chicago 1975, p. 3.

⁶ Cf. Robert B. Westbrook *cit.*, p. 4.

⁷ Cf. *Ibid*.

In 1886, when John Dewey was twenty seven year old, he married Harriet Alice Chipman. She was an alumna of Michigan University, who had strong concern for philosophy and social issue.⁸ They were granted six children. The first son, Frederick Archibald was born in 1887. The others were Evelyn, Gordon, Lucy, Alice, Jane Mary. John Dewey lived in the faithfully matrimony with Harriet Alice until his wife was called by God in 1927. After lived as widower nearly twenty years, Dewey married Roberta Lowitz Grant in 1946. He lived with his wife in the second matrimony during six years till his death in New York City on June 2nd 1952 when he was 93 years.

1.2.2. The educational Background

John Dewey began his formal studies in a Grammar School in 1867. He continued his studies in Burlington High School from 1872 to 1875. From 1875 to 1879 he studied at the University of Vermont. In the first year he took course in natural science and in the following years he took courses in geology, which introduced him to the theory of evolution, biology, physiology, moral philosophy that made him knowing more profoundly political economy, law, history, psychology, ethics, philosophy of religion, and logic.⁹ In this period William James' physiological reflection that based upon the human mind and the

⁸ Cf. James Campbell, *Understanding John Dewey: nature and cooperative intelligence*, Open Court, Chicago 1995, p. 8.

⁹ Cf. Robert B. Westbrook, *cit.*, p. 5.

evolutionary biology influenced by Darwin's theory brought great influence in America.¹⁰ James' physiology gave a significant influence to John Dewey's philosophical reflection. Furthermore, John Dewey was intensively reading some books and articles concerning his interest. By reading the *Fortnightly Review*, the *Nineteenth Century* and the *Contemporary Review* that treat political, moral, religious and philosophical ideas, his intellectual development accelerated.¹¹

After finishing his studies at Vermont University, John Dewey took some private philosophical studies from Henry Augustus Pearson Torrey.¹² From H.A.P. Torrey, he studies Kant's thoughts.¹³ In this phase he also had an influential relation with William Torrey Harris, the editor of *The Journal of Speculative Philosophy*. This Journal survived from 1967 to 1893. W. T. Harris, a founder of St. Louis Hegelians, "was a school administrator and became U.S. Commissioner of Education, 1886-11906, using Hegel as a schema for planning the topics of the curriculum".¹⁴ The relation with W. T. Harris helped John Dewey to develop his philosophical reflection and motivated him to write his scientific ideas in some articles. Then, in 1982 W.T. Harris published

¹⁰ Cf. Steven C. Rockefeller, *John Dewey: religious...*, cit., p. 17.

¹¹ Cf. Amalia De Maria, *Invito al pensiero di John Dewey*, Mursia, Milano 1990, p. 23.

¹² Cf. James Campbell, *cit.*, p. 7.

¹³ Cf. Robert W. Westbrook, *cit.*, p. 7.

¹⁴ Randall Collins, *The Sociology of Philosophies: a global theory of intellectual change*, The Belknap Press of Harvard University Press, Cambridge 1998, p. 672.

John Dewey's articles *The Metaphysical Assumption of Materialism* and *The Pantheism of Spinoza* in his Journal.¹⁵

In 1882 he frequented his philosophical study at John Hopkins University. In this university he met some figures and studied with them. He studied logic with Charles Sanders Peirce, psychology with Granville Stanley Hall, and the history of philosophy with George Sylvester Morris well known as a neo-Hegelian.¹⁶ His contacts with some influential figures encouraged him to express his philosophical thoughts in some articles. They are *Knowledge and the Relativity of Feelings*, *Hegel and the Theory of Categories*, *The Psychology of Consciousness*, *Delbouef and on Living and Dead Matter*, *The New Psychology*, and *Kant and Philosophic Method*.¹⁷ In 1884 Dewey earned his Ph. D. in this University with a dissertation *The Psychology of Kant*.

1.2.3 The Context of his Activities

John Dewey grown in a social context respecting religious values. Both in the family and in the society he found a large atmosphere of religious. His parents' concerned with the religious education and given him a real example in living a religiosity. The religious education in the family was reinforced by an appreciation of the people on moral and religious values at Burlington. Burlington, where

¹⁵ Cf. Amalia De Maria, *cit.*, p. 24.

¹⁶ Cf. James Campbell, *cit.*, p. 8.

¹⁷ Cf. Amalia De Maria, *cit.*, p. 24.

John Dewey lived, was a society maintaining puritan morals and believing in the Calvinist's teachings.¹⁸

Burlington, in which John Dewey matured, was a rapidly industrial growing city.¹⁹ It was the second largest number depot in the country and Vermont's commercial centre. As a consequence, Burlington had some problems of industrialization. What happened at Burlington was a picture of American social problems. It was the time when America was up against the social and economic problems following rapid industrialization and urbanization, where large numbers of people hoped the realization of the promise of democracy for the common person.²⁰ The problem of democracy in industrial situation was a part of John Dewey's formative life. This provided John Dewey with an appreciation of the problems of industrial democracy.²¹

Since 1875 John Dewey plunged on a field of education. He taught at a High School at Oil City, Pennsylvania from 1879 to 1881 and taught at Lake View Seminary Charlotte in Vermont from 1881 to 1882. In 1884, George Sylvester Morris called him for new position as instructor in philosophy at University of Michigan.²² He also actively involved in any meetings of Student's Christian Association and became a member of Michigan Schoolmaster's Club.²³ After G.S Morris died, in

¹⁸ Cf. Steven C. Rockefeller, *John Dewey: religious...*, *cit.*, 1.

¹⁹ Cf. Robert B. Westbrook., *cit.*, p. 1.

²⁰ Cf. Steven. C. Rockefeller., *John Dewey: religious...*, *cit.*, p. 3.

²¹ Cf. Robert B. Westbrook *cit.*, p. 2.

²² Cf. Amalia De Maria, *cit.*, p. 7.

²³ Cf. *Ibid.*

1989, besides taught at Michigan University John Dewey also taught in Minnesota University for a semester. He left Michigan in 1894 for new position in Chicago University.

At Chicago University, John Dewey chaired the Department of Philosophy, which included Psychology, and the Department of Pedagogy.²⁴ He also directed the Laboratory School. In addition to getting a prestigious position and a big salary, he had broad opportunity for collaborating with many important figures and thinkers. He worked and thought hard for progressing the Department.

Because of his growing prominence as a philosophical figure, John Dewey had many activities.²⁵ Since 1899 he led American Psychology Association. He also gave a lecture at Berkeley University and Brigham Young Academy during summer 1901. He also actively attended some scientific conferences and discussions.

In 1904, John Dewey left Chicago University after a falling out with the university administration regarding with the process of integration the Laboratory School into the School of Education, and nobly regarding with "the continuing employment of Mrs. Dewey as Principal" of the Laboratory School from 1901 to 1904.²⁶ Then, John Dewey received a professorship in philosophy at Columbia University where he taught for the next twenty-six years. During this period, John

²⁴ Cf. Alberto Granese, *cit.*, p. 106.

²⁵ Cf. Amalia De Maria, *cit.*, p. 26-27.

²⁶ James Campbell., *cit.*, p. 9.

Dewey found a reputation of unequalled prominence in an academic and social career.²⁷ He lectured at some Universities both in America and in such countries as Japan, China, Turkey, Mexico, and the Soviet Union. His national and international reputation encouraged him in working with such groups as the American Philosophical Association (president in 1895), the American Association of University Professors (founder and the first president), the Teacher's Union, and the American Civil Liberties Union.²⁸

The world where Dewey lives is coloured by social problems: wars, industrializations and social problems interrelating them. This real context urges him and challenges him in developing his social concern in his philosophical reflection.

1.3. Principal Thoughts and Interests

1.3.1. Religiosity

A religious education in the family was profoundly planted in John Dewey's life. His mother had a special concern with religious education for her sons. What Dewey's mother taught to her sons was similar with the belief of Burlington's people, where they believe in the Calvinistic dualism of God and the World, spirit and flesh, heaven and hell. His childhood, influenced by his mother's intense religious

²⁷ Cf. *Ibid.*

²⁸ Cf. John Dewey, *Freedom and culture*, Prometheus Books, New York 1989, p. 7.

concerns with a dualism creed and deep sense of sin and alienation, had left the adolescent Dewey with deep laceration.²⁹

John Dewey also found an atmosphere of religious life at the schools where he studied. He completed his studies for elementary to bachelor at Burlington. The University of Vermont, by the time of John Dewey's undergraduate years, was a part of Burlington's cultural life, in which its faculty shared a liberal Christian orthodox indistinguishable from that preached in the pulpit of the Church.³⁰

The breath of religiosity was revealed in the central aim of the curriculum and the figures of the professors.³¹ The essential aim of curriculum was to fortify the religious and moral convictions of Protestant young people. In this context, the professors were the philosophical arms of preaching ministry and his task was to show how philosophy and human reason support the teaching of Scripture. Henry Augustus Pearson Torrey, one of significant professors in Dewey's life, was a graduate of Theological Seminary and had served for three years as a pastor of the Congregational Church in Vermont. He continued to preach after succeeding his uncle Joseph Torrey in the chair of intellectual and moral philosophy at Vermont University 1868.³²

²⁹ Cf. Steven C. Rockefeller, "Dewey's Philosophy of Religious Experience", in Larry A. Hickman (ed.), *Reading Dewey: interpretation for a postmodern generation*, Indiana University Press, Indianapolis 1998, p. 126.

³⁰ Cf. Robert B. Westbrook, *cit.*, p. 5.

³¹ Cf. *Ibid*, p. 6.

³² Cf. *Ibid*

John Dewey also found a religious situation at John Hopkins University, but it was somewhat freer and more relaxed than he had found at the University of Vermont.³³ George Sylvester Morris and George Stanley Hall were two of the influential professors of John Hopkins University influencing John Dewey's perspective of religiosity. Morris had received a Puritan Congregationalist Education in Vermont and studied at Union Theological Seminary in 1864 with the intention of entering the ministry.³⁴ He completed his studies in Germany where he had wide opportunities to study the thoughts of Fichte, Hegel, and the British neo-Hegelian movement.

John Dewey's religious perspective is influenced very much by G. S. Morris. Philosophy and religion, especially Christian religion, in Morris' view, are intimately interconnected. He points out, as Steven C.R. wrote, "that all religions and philosophies are expression of different stages of development in humanity's attempt to attain full self-consciousness and to achieve a knowledge of God, the world and human nature and their relationship".³⁵ Religion is a dynamic unity with God in all of the aspects of life, while philosophy contemplates and endeavors this relation with unbiased judgment to understand it. Morris' point of

³³ Cf. Steven C. Rockefeller *John Dewey: religious..., cit.*, p. 77.

³⁴ Cf. *Ibid.*, p. 78.

³⁵ *Ibid.*, p. 84.

view on religiosity led Dewey to overcome the dualism of God and the world, the spiritual and the material, the sacred and secular.³⁶

Dewey's further philosophical perspective, including the religious perspective, cannot be separated from his studies with G. Stanley Hall. G. Stanley Hall had an upbringing and early formative intellectual quite similar to that of Morris, but henceforth he was impressed with Darwin and the new experimental psychology as well as William James.³⁷ After earned his Ph. D. from Harvard University, he frequented his study in Germany to deepen the physiological psychology and returned from Germany to work at John Hopkins University, where John Dewey studied. John Dewey took some course from Hall. The courses with Hall led John Dewey to reconcile religious experience with natural science in which there is an instinctive religious tendency in all human beings in evolutionary naturalist and experimental psychologist.³⁸

The relation with Morris and Hall made young John Dewey grown as a figure with a progressive religious vision. In the article *The Ethics of Democracy* written in 1888, John Dewey points out:

The idea of democracy, the ideas of liberty, equality and fraternity, represent a society in which the distinction between the spiritual and the secular has ceased, and as in Greek theory, as in the Christian theory of the Kingdom of God, the church and state, the divine and the human organization of society are one.³⁹

³⁶ *Ibid.*

³⁷ Cf., *Ibid* p. 89.

³⁸ Cf. *Ibid.*, p. 91.

³⁹ John Dewey, "The Ethics of Democracy", in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 65.

Then, in *Christianity and Democracy* written in 1892 he affirms: “Every religion is an expression of the social relations of the community; its rites, its cult, are recognition of the sacred and divine significance of these relationship”.⁴⁰ It is his conviction that religion is not only an individual affair, but it has a social aspect.

Furthermore, John Dewey draws a distinctive difference between the religious and religion in *A Common Faith* published in 1934. He gives a meaning of the noun *religion* as “a strictly collective term” to refer to the many diverse religious institutions with their creeds and particular practices and he gives a meaning of the term *religious* as “the quality of experience”.⁴¹ With this distinction John Dewey wants to identify the religious values that may be and often are realized in the natural experience and everyday life of common people.⁴²

1.3.2. Psychology

During his studies at John Hopkins University John Dewey was introduced to laboratory of psychology through his professor, Granville Stanley Hall.⁴³ John Dewey also took some courses from Hall. He responded enthusiastically to Hall’s lectures on new psychology.⁴⁴ For

⁴⁰ John Dewey, “Christianity and Democracy”, in *The Early Works 1882-1898: early essays and study of ethics – a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 3.

⁴¹ John Dewey, *A Common Faith*, Yale University Press, New Haven 1934, p. 3-7.

⁴² Cf. Steven C. Rockefeller “Dewey’s Philosophy...”, *cit.*, p. 138.

⁴³ Cf. James Campbell, *cit.*, p. 11.

⁴⁴ Cf. Steven C. Rockefeller, *John Dewey: religious...., cit.*, p. 77.

the efforts of G. S. Hall considered the significance of philosophy of evolutionary biology as well as functional psychology.

John Dewey's thought on psychology was also inspired by the lectures of George Sylvester Morris. G.S. Morris, for Dewey, was an influential figure.⁴⁵ He led John Dewey to know neo-Hegelian idealism. Dewey had a real fascination for the Hegelian organism that Morris taught. As Steven C. Rockefeller writes, "fundamental to Morris' Hegelian thinking is the distinction that he makes between a mechanical and organic relation".⁴⁶

In Morris' perspective, a mechanical relation is purely exterior and accidental relation linking things that are completely independent and unconnected in space or time. In contrary, in an organic relation, all the parts are spiritually interconnected. In an organic unity, each and every part of whole is animated by common principles of activity making them into a community of beings "sharing in a common life".⁴⁷

The focus of Dewey's study at John Hopkins University was philosophical understanding of idealism, however, the dissertation for doctorate entitled *Psychology of Kant* revealed his interest on psychology.⁴⁸ Two months after his dissertation, his article entitled *The New Psychology* was published. He had a wide opportunity to broaden his interest on psychology when he became a professor at Michigan

⁴⁵ Cf. *Ibid.*, p. 79.

⁴⁶ *Ibid.*, p. 80.

⁴⁷ *Ibid.*, p. 80.

⁴⁸ Cf. James Campbell *cit.*, p. 11.

University. In this University, he taught some courses that emphasize various aspect of psychology.

John Dewey's ideas on psychology were revealed in numerous works. In 1886 he wrote *Psychology* and published it in the following year. Before writing and publishing it, John Dewey wrote an essay entitled *Soul and Body*. This was as a preparation to *Psychology*. In *Soul and Body*, he emphasizes certain findings of the new psychology to counter any radical dualism of the spiritual and material in human personality and confirmed that soul which is both immanent in and transcendent to the body is a necessary principle of intelligibility for interpreting the activities of the human mind and human system.⁴⁹

Dewey's Psychology, as Steven C. Rockefeller explains, "may also be called the science of consciousness" or self and its "essence may be called will".⁵⁰ The end of the will, or the goal of the activity which constitutes of the self, is the perfection of itself. The self is a process of self-realization or a process of idealization.

The idea on the evolution process of the self was inspired by Darwinian insights gathered and presented by William James, especially in James book on *The Principles of Psychology*.⁵¹ In *Self-Realization as the Moral Ideal* published 1893, John Dewey confessed sincerely James William's contributions to psychology.

⁴⁹ Cf. Steven C. Rockefeller, *John Dewey: religious...*, *cit.*, p. 98.

⁵⁰ *Ibid.*, p. 99.

⁵¹ Cf. James Campbell, *cit.*, p. 26.

One of the many of Professors, James's important contribution for psychology is his demonstration of the fact that the only meaning of essence is teleological, and that classification and conception are purely teleological weapons of the mind.⁵²

Therefore, for Dewey, the task of Psychology is to explain the nature of this process of self-realization and unification of ideal and real by studying the diverse aspects of developing human consciousness.

Affirmations to the ideas of psychology was expressed in his articles, *The psychological Standpoint*, *Illusory Psychology*, and *Applied Psychology*, written the following years at Michigan. As J.E. Tiles explained, in *Psychological Standpoint*, John Dewey affirms that the principle "existence means existence for consciousness".⁵³ Through these articles he sought the distinction between psychology as an empiric science and the kind of transcendental philosophy of psychology. Empirical psychology, as a science, has to treat consciousness from an objective and universal perspective. Transcendental psychology base on post-Kantian idealism, in which idealist philosophers explicated the sort of intellectual activity and supposed by them to make experience and knowledge of Absolute possible. Therefore, for Dewey, transcendental psychology cannot stay aloof from empirical psychology.⁵⁴

⁵² John Dewey, "Self-Realization as the Moral Ideal", in *The Early Works 1882-1898: early essays and study of ethics – a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 42-43.

⁵³ J. E. Tiles, *Dewey: the argument of the philosophers*, Roudledge, London 1998, p. 27.

⁵⁴ Cf. J.E. Tiles, *cit.*, p. 27-28.

In Dewey's reflection, the *Psychology* is a study of the way in which the self finds its true self or its idealization and unity with the divine in and through science, philosophy, art, social relation and religion.⁵⁵ In other words, Dewey's psychology can be called as holistic psychology in which he holds that the process of self-realisation is a dynamic process in all aspect of human beings.

In the University of Chicago from 1894 to 1904, besides being a professor of philosophy, John Dewey was entrusted as a chairman of the Department of Psychology. In 1898, John Dewey was chosen as a president of American Psychological Association.⁵⁶ John Dewey's responsibility to lead both the Department of Psychology and the American Psychological Association challenged him to pay close attention on psychology. This situation stimulated him to write many articles about psychology. The Chicago years was the fruitful period in expressing his ideas on psychology, where he wrote *The Psychology of Number and Its Applications to Methods of Teaching Arithmetic* (1895), *The Reflex Arc Concept in Psychology* (1896), *The Psychology of Effort* (1897), *Principles of Mental Development as Illustrated in Early Infancy* (1899), *Psychology and Social Practice* (1900), *Psychological Method in Ethics* (1903).⁵⁷

⁵⁵ Cf. Steven C. Rockefeller *John Dewey: religious ...*, *cit.*, p. 100-101.

⁵⁶ Cf. Amalia De Maria, *cit.*, p. 26.

⁵⁷ Cf. Alberto Granese, *cit.*, p. 106-107.

1.3.3. Ethic

Besides being concerned with psychology, John Dewey was interested in ethics. During his life, he dedicated numerous works on ethics. In *Ethics and Physical Science*, published 1887, he affirmed his position in facing the problem of the relation between science based on the pure evolutionary theory and philosophical concept about the spiritual aspect of human beings.⁵⁸ John Dewey refuses that the ethical process can be identified completely with the doctrine of evolution law, because the act as a moral or conscious act is not simply physical act.⁵⁹ The theme of relation between evolution and ethics is affirmed again in *Evolution and Ethics* written in 1898, twelve years after the publication of *Ethics and Physical Science*. In this work John Dewey reaffirms that the moral laws are not in contradiction with biological reality, but we cannot make valuations of morality based on merely biological data.⁶⁰

In *The Ethics of Democracy*, published in 1892, John Dewey represents his idea regarding with the relation between ethic and democracy. He wrote that “democracy, in a word, is a social, that is to say, an ethical conception, and upon its ethical significance as governmental. Democracy is a form of government only because it is a form of moral and spiritual association”.⁶¹ Therefore, both of politics and

⁵⁸ Cf. Amalia De Maria, *cit.*, p. 37.

⁵⁹ Cf. *Ibid.*, p. 37-38.

⁶⁰ Cf. *Ibid.*, p. 40.

⁶¹ John Dewey, “The Ethics of Democracy”, in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 59. The idea about self-realization as the ideal moral was expressed also in his article entitled

of ethics have the same aim that is the realization of the capacities of the individual or the self-realization in harmony with all others in the state.⁶²

The self-realization can only be actualised in the democratic society that respects to liberty, equality and fraternity. Because of that, democracy is not only a prerequisite for self-realization but it is also “the highest ethical idea which humanity has yet reached – the idea that personality is the one thing of permanent and abiding worth, and that in every human individual there lies personality”.⁶³

In his article entitled on *Moral Philosophy* published in 1894, John Dewey explains that *ethics* or *moral philosophy* as “the theory of the value of human conduct” is “a branch of the philosophic as distinct from the physical science that”.⁶⁴ Furthermore, John Dewey’s thought on ethics is revealed profoundly in his book *The Study of Ethics: a Syllabus*, published in 1894. He emphasizes that “ethical theory attempts to systematize (in the above sense) *judgment* about the value of conduct, or attempts to systematize conduct itself”.⁶⁵

Self-Realization as Moral Ideal published in 1893 (John Dewey, “Self- Realization as Moral Ideal” in *The Early Works 1882-1898: early essays and study of ethics – a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 42-52).

⁶² Cf. *Ibid*

⁶³ *Ibid.*, p. 62.

⁶⁴ John Dewey, “Moral Philosophy”, in *The Early Works 1882-1898: early essays and study of ethics – a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 132.

⁶⁵ John Dewey, “The Study of Ethics: A Syllabus”, in *The Early Works 1882-1898: early essays and study of ethics – a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 223.

Regarding with the relation between moral theory and practice, John Dewey expresses that “ethical theory arises from practical needs, and is not simply a judgment about conduct, but a part of conduct, a practical fact”.⁶⁶ As consequence, It is not only science but it can also be understood as an art.

John Dewey’s moral reflection is based on his experience that human beings live in changing and open but problematic world. In *Individual Old and New* (1929), he points out that we live in industrial society with a certain scheme of value.⁶⁷ Therefore, it needs a search of a valuation method that can empower human beings to make wise choices and decision in their efforts to actualise the self-realization.

Dewey’s theory of moral valuation are contained in *Experience and Nature* (1925) and *The Quest for Certainty* (1929), *Human Nature and Conduct* (1922), and *Ethics* (republished 1932, in which revealed the centre of his interest on a philosophical pragmatist or instrumentalist.⁶⁸ In the introduction of *Ethics* (1932), as noted by James Campbell, it is expressed that “ethics is the science that deals with conduct, in so far as that is considered as right or wrong, good or bad”.⁶⁹ Thus, ethic as a moral science is a methodical and intentional effort to find out and foster proper human action.

⁶⁶ *Ibid.*, p. 225.

⁶⁷ Cf. John Dewey, *Individualism, Old and New*, Prometheus Books, New York 1984, p. 6.

⁶⁸ Cf. Steven C. Rockefeller, *John Dewey: religious...*, *cit.*, p. 399 & 401.

⁶⁹ James Campbell, *cit.*, p. 110.

Moreover, John Dewey develops his theory of moral valuation ties together with his psychology and social thought. Dewey's psychology is concerned with the dynamic process of growth or the self-realization. In his perspective, the definition of democracy is synonymous with equality, that is "the form of society in which every man has a chance and knows that he has it"⁷⁰, where every man is capable to actualise his self-realization. In other words, democracy can be understood as the ideal humanity. Furthermore, John Dewey also emphasizes that democracy must be a personal way of life. "It signifies the possession and continual use of certain attitudes, forming personal character and determining desire and purpose in all the relations of life".⁷¹ In short, Dewey's experimental method of moral valuation is intended to guide the self and society in the way of democracy.

1.3.4. Education

The foremost part of Dewey's activities was to work in the education world. Immediately after earning his bachelor, he taught at Oil City, Pennsylvania and at Lake View Seminary Charlotte at Vermont. Then, in succession he taught at Michigan University (1884-1894), at Chicago University (1894-1904), at Columbia University (1905-1935). John Dewey also called as a guest lecture at Berkeley University,

⁷⁰ John Dewey, "The Ethics of Democracy", *cit.*, p. 63.

⁷¹ John Dewey, "Creative Democracy – The Task Before Us", in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 241.

Minnesota University, Harvard University and Brigham Young Academy. He travelled extensively and lectured in such countries as Japan (1919), China (1919-1921), Turkey (1924), Mexico (1926), and the Soviet Union (1918).⁷²

Besides teaching, John Dewey was also occupied by some activities in connection with an education field as seminars, researches for progressing education and efforts for developing a laboratory of education. He was entrusted to chair the Department of Philosophy and the Department of Pedagogy at Chicago University. Encouraged by the president of the Chicago University to develop the strong university program in science and philosophy of education, he established an experimental elementary school as the Laboratory School.⁷³

During the Chicago decade John Dewey collaborated closely with Ella Flagg Young, the first woman becoming superintendent of school in Chicago and president of the National Education Association. His collaboration with Ella Flagg Young inspired him on ideas of democracy in the school.⁷⁴ He also has a closely relation with Jane Addams who worked at Hull House. His relation with Jane Addams led John Dewey to dialogue with some important figures and inspired him in developing the idea of "education in the politics of modern society".⁷⁵

⁷² Cf. James Campbell, *cit.*, p. 9.

⁷³ Cf. Steven C. Rockefeller, *John Dewey: religious...*, *cit.*, p. 227.

⁷⁴ Cf. *Ibid.*, p. 228.

⁷⁵ Alan Ryan, *John Dewey and the High Tide of American Liberalism*, Norton & Company, New York 1997, p. 149.

John Dewey's ideas on education are revealed in his numerous works. During chaired the Laboratory School he published many works on education: *A Pedagogical Experiment*, *Pedagogy as a University Discipline*, *Ethical Principles Underlying Education*, *My Pedagogic Creed*, and *School and Society*. Then, in the years at Columbia University he also published *Moral Principle in Education* (1909), *The Need of an Industrial Education in an Industrial Democracy* (1916), *Democracy and Education* (1916), and many others. The last work on Democracy is *Experience and Education* published in 1938.

In *Democracy and Education* he points out that "education, in its broadest sense, is the means of this social continuity of life".⁷⁶ As consequence, "since growth is the characteristic of life, education is all one with growing; it has no end beyond itself".⁷⁷ In other words, we may understand the education is, for Dewey, an ongoing process or a process of living.

Basing on the psychological theory that life is self-realization process or self-renewing process in the society, John Dewey emphasizes the significance of education. He expresses that "each generation is inclined to educate its young so as to get along in the present world instead of with a view to the proper end of education: the promotion of the best possible realization of humanity as humanity".⁷⁸

⁷⁶ John Dewey, *Democracy and Education*, The Free Press, New York, 1916, p. 2.

⁷⁷ *Ibid.*, p. 53.

⁷⁸ John Dewey, *Democracy and Education*, *cit.*, p. 95.

John Dewey's idea of education is interrelated with the theme of democracy. He points out that "the aim of democracy is to enable individuals to continue their education".⁷⁹ In this context, continuing of education means the frequenting capacity for growth. This cannot be applied all the members of a society except where democracy is maintained.

Furthermore, John Dewey points out that "democracy is a personal way of individual life".⁸⁰ Democracy, as the way of life, means attitudes forming personal character and directing all the relations of life. Democracy is a matter of relationship, based on qualified of habits, intellectual and moral, natural and supernatural. Democracy must be a social force or *a culture* animating all the relations of life in transforming the society.⁸¹ As life is a dynamic process, the expression of moral democracy in certain fundamental attitudes will be transmitted effectively day by day through education.

Both John Dewey's design of education and democracy consist of the idea of the continuing and transforming growth for every generation. Democracy is not merely the ideal value but it has to be also a social movement. For Dewey, "the movement for democratic idea inevitably became a movement for publicly conducted and administered schools".⁸²

⁷⁹ *Ibid.*, p 100.

⁸⁰ John Dewey, "Creative Democracy...", *cit.* p. 241.

⁸¹ Cf. John Dewey, *Freedom and Culture*, Prometheus Books, New York 1989, p. 17.

⁸² John Dewey, *Democracy and Education*, *cit.*, p. 93.

Education, for Dewey, is a way of life and action.⁸³ As an action, it is wider than schools. Nevertheless, reflecting on the social movement of democratic idea, then, his inquiries and reflections come to focus on the theory and practice of education.

In *Experience and Education* published in 1938 John Dewey deals with an analysis of education based on the continuous reconstruction of experience or “organic connection between education and personal experience”.⁸⁴ Experience, in his view, means the process of the interaction of human organism with the environment.⁸⁵ It seems the influence of the Darwin’s idea of process organism for Dewey’s thought. Nevertheless, he develops his organism idea not only in biological sense, but also intellectual, moral and religious sense.

John Dewey stresses: “The belief that all genuine education comes about through experience does not mean that all experience are genuinely or equally educative”.⁸⁶ In other words, experience and education is not equal, because some experience are not educative. Regarding with the connection of education and experience, there are two principles. Firstly, education as a developing process not only physically, but intellectually and morally, has take root in experience. Secondly, education is also the transforming process to control future

⁸³ Cf. John Dewey, *Le fonti di una scienza dell'educazione*, italian translation by Mariuma Tioli Gabrielli and Luigi Borelli, La Nuova Italia, Firenze 1973, p. 62.

⁸⁴ John Dewey, *Experience and Education*, Macmillan Publishing Company, New York 1938, p. 25.

⁸⁵ Cf. Steven C. Rockefeller, *John Dewey: religious...*, cit., p. 369.

⁸⁶ John Dewey, *Experience and Education*, cit., p. 25.

experience. Shortly, Dewey's idea of education is closely interrelated with his interest around the problems of individual self-realization, democratic social reconstruction and the scientific search for practical truth including moral values in transforming the society.

1.3.5. Theory of Knowledge

Two influential thoughts that exert a profound influence for Dewey's theory of knowledge are the thought of Charles Darwin and Hegel.⁸⁷ John Dewey is inspired by the thought of Charles Darwin through the work of James William on *Psychology*. His interest on Darwin's idea is revealed in his work *The Influence of Darwin on Philosophy* written in 1910. He is influenced by Hegel's thought through the lectures of George Sylvester Morris during his studies in Hopkins University.

John Dewey does not theorize knowledge as the usual sense of epistemology, but it is more known as a theory of inquiry.⁸⁸ He develops the theory of inquiry to affirm that knowledge is not something separated from the contexts in which the actual inquiry takes place. Knowing, in Dewey's thought, is always part of a larger process of inquiry.

⁸⁷ Cf. Beatrice H. Zedler, "Dewey's Theory of Knowledge", in John Blewett (ed.), *John Dewey: his thought and influence*, Fordham University Press, New York 1960, p. 66. He influence of the thought of Charles Darwin, especially expressed in *The Origin of Species*, for John Dewey's theory of knowledge is also pointed out by Larry A Hickman, cf. Larry A. Hickman, "Dewey's theory of Inquiry", in Larry A. Hickman (ed.), *Reading Dewey: interpretations for a postmodern generation*, Indiana University Press, Indianapolis 1998, p. 167.

⁸⁸ Cf. Larry A Hickman, "Dewey's theory of Inquiry", *cit.*, p. 167.

Inspired by Charles Darwin's theory of evolution, Dewey develops a theory of inquiry as organic behaviour.⁸⁹ Inquiry is an organic activity through adaptation in the evolutionary process. In the process of inquiry, reflective organisms do an ongoing reconstruction of experienced situations. In Dewey's reflection on evolutionary process, it seems that inquiry is identical with thinking. He expresses that thinking is "the intentional endeavor to discover specific connections between something which we do and the consequence which result, so that the two become continuous".⁹⁰

Furthermore, John Dewey also reflects inquiry in scientific context. He uses the term *knowledge* to indicate explicitly inquiry in scientific field. He declares distinctively that:

Knowledge is an affairs of making sure, not of grasping antecedently given sureties. What is already known, what is accepted as truth, is of immense important; inquiry could not proceed a step without it. But it is held subject to use, and is as at the mercy of the discoveries which it makes possible. It has to be adjusted to the latter and not the latter to it. When things are defined as instruments, their value and validity reside in what proceeds from them; consequences not antecedents supply meaning and verity. Truths already possessed may have practical or moral certainty, but logically the never lose a hypothetic quality.⁹¹

It is clear that, according to Dewey, a process of discovering continuously the truth is a characteristic of knowledge. Knowledge is not identical with an event of thinking. Nevertheless, he affirms that

⁸⁹ Cf. *Ibid.*

⁹⁰ J. Dewey, *Democracy and Education*, cit., p. 145.

⁹¹ John Dewey, *Experience and Nature*, Dover Publication, New York 1958, p. 154.

knowledge is not separated from thinking. Knowledge does not come to existence until thinking has terminated in the experimental act, which fulfils the specifications set forth in thinking. In *Essay in Experience Logic*, as cited by Beatrice H. Zedler, John Dewey opines: "Knowledge is knowledge only in virtue of the inquiry that has led up to it".⁹²

From John Dewey's theory of knowledge, we can find two important ideas. Firstly, knowledge, for John Dewey, is the continuous process of inquiry to verify experience or to discover the truth. In other words, John Dewey rejects the separation of theory and practice. Secondly, "knowledge is not something separate and self-sufficing, but is involved in the process by which life is sustained and involved".⁹³ Thus, in Dewey's view, knowledge has a significance part in transforming society. Moreover, knowledge is always relevance to the affairs of daily life.

John Dewey's theory of knowledge is profoundly expressed in *Logic: The Theory of Inquiry*, published in 1938. In this work John Dewey reaffirms the significance of inquiry for transforming society. As Beatrice H. Zedler writes, John Dewey expresses that "inquiry is the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole".⁹⁴

⁹² Beatrice H. Zedler, *cit.*, p. 71.

⁹³ John Dewey, *Reconstruction in Philosophy*, Beacon Press, Boston 1948, p. 87.

⁹⁴ Beatrice H. Zedler, *cit.*, p. 75.

1.3.6. Socio-cultural Politic

John Dewey lived in an age of radical political upheavals and socio-cultural crises.⁹⁵ Because of a war, young John Dewey had to be separated from his father about four years. He is also a vividly witness of the World War I. When the trauma of World War I is still undergone by society, the World War II bombarded the world. Wars were causing deeply sufferings and destructions. In this context John Dewey also faced the problem of totalitarian movements treating democracy's intellectual legitimacy and problems of industrialisation followed by large urbanisation. These, for Dewey, are not only political problems, but they become a cultural problem of humanity. These socio-cultural problems impress deeply John Dewey's life.

During his early career as a professor at Michigan University his concern with social problems was uncovered in his works about psychological self-realization, ethic and moral, and a relation between Christianity and Democracy. When he directed the Laboratory School at Chicago University, he contributed his perspective social in developing education. In *The School and Society* (1899), John Dewey expresses his idea on education, rooted in social context. The decade in Chicago, for

⁹⁵ Cf. Garry Bullert, *The Politics of John Dewey*, Buffalo, New York 1983, p. 9.

Dewey, is an intensive period for crystallizing his ideas of democracy, as a truly moral and human way of life, in school.⁹⁶

At Columbia, a chance for pointing out the social and political ideas is opened. Here John Dewey is entrusted to teach political philosophy. Contacts with some philosophers at this University stimulate him in developing a philosophical reflection. His relation with Montague gives him an opened possibility for discussing social and political ideas.⁹⁷ In collaboration with James H. Tufts, John Dewey writes and publishes *Ethics* (1908). This is an “innovative Ethics textbook combining historical and theoretical analysis with commentary on current social problems that clearly indicated they were attuned to progressive politics”.⁹⁸

In the middle of World War I period, John Dewey points out his thought on Education orienting to democratic society in his monumental book *Democracy and Education*. He also establishes American Federation of Labor and helps emphatically women who struggle in upholding justice and in progressing education.⁹⁹ Few years after the World War I, he is invited to give seminars and teach on philosophical politic at a University in Japan and China. During his visits to Japan and China he writes some social-philosophical works: *Japan and America*, *The Student Revolt in China*, *The International Duel in China*,

⁹⁶ Cf. Joseph Marry Raby, *cit.*, p. 101.

⁹⁷ Cf. Amalia De Maria, *cit.*, 27.

⁹⁸ Robert B. Westbrook, *cit.*, p. 151-152.

⁹⁹ Cf. Amalia De Maria, *cit.*, p. 28.

*Militarism in China, Chinese National Sentiment, The American opportunity in China, and Our Share in Drugging China.*¹⁰⁰

In four books, published from 1929 to 1939, John Dewey's profound ideas on socio-cultural politics are revealed. There are *Public and Its Problems* (1927), *Individualism, Old and New* (1930), *Liberalism and Social Action* (1935), and *Freedom and Culture* (1939). *Public and Its Problems*, according to Dewey, is "the result of lectures delivered during the month of January, nineteen hundred and twenty-six".¹⁰¹ Here John Dewey discusses a political democracy. If he uses the term *political democracy*, it is not "the most inspiring of the different meanings of democracy; it is comparatively specific in characters."¹⁰² The discussion on political democracy is so relevant if it is set on John Dewey's idea about the dynamic process of society. If we do not reflect continuously and contextually the ideal formulae of political democracy as government of the people, by the people, for the people, it is dangerous that it will cease "to be more than linguistic rituals".¹⁰³

John Dewey concerned with the social situation dominated by "the practices of a pecuniary culture"¹⁰⁴ He views that industrial and technological problems have become a cultural problem. Any form of human association "depend on a novel combination of machine and

¹⁰⁰ Cf. Alberto Granese, *cit.*, p.108.

¹⁰¹ John Dewey, *The Public and Its Problems*, Ohio University Press, Ohio 1997, p. 1.

¹⁰² *Ibid.* p. 82.

¹⁰³ J. Dewey, *Freedom and Culture, cit.*, p. 42.

¹⁰⁴ John Dewey, *Individualism Old and New*, Prometheus Books, New York 1999, p. 9.

money, and the result is the pecuniary culture characteristic of our civilization".¹⁰⁵ Facing these social problems, John Dewey views the important to develop and to extend a democratic spirit. He expresses that, in economical perspective, "if there is to be genuine and adequate democracy there must be a radical transformation of the present controls of production and distribution of goods and services"¹⁰⁶. Furthermore, in wide context, there is nor a real democracy if the society, as a unity of individuals, does not support and maintain the possibilities for "the value of freed intelligence, of liberty, of opportunity for every individual to realize the potentialities".¹⁰⁷

The fundamental of John Dewey's social concern is to develop democracy as a culture that "is expressed in the attitudes of human beings and is measured by consequences of their life".¹⁰⁸ His social reflection is aimed to compose in a complete and coherent form a perspective that sees democratic society as a cooperative responsibility and mission to advance the common good.

1.4. John Dewey's pragmatic Approach

Discussing the term *pragmatism*, we are directed to Charles Sanders Peirce (1839-1914) and William James (1842-1910), two well-

¹⁰⁵ *Ibid.*

¹⁰⁶ John Dewey, *Freedom and Culture*, *cit.*, p. 64.

¹⁰⁷ John Dewey, *Liberalism and Social Action*, Southern Illinois University Press, Carbondale 1991, p. 59.

¹⁰⁸ John Dewey, *Freedom and Culture*, *cit.*, p. 97.

known figures who are called as founders of pragmatism.¹⁰⁹ James explained that Peirce used this term the first time.¹¹⁰ Then both Peirce and James started to introduce pragmatism in 1890s. Through James's book entitled *Pragmatism* published in 1907, idea about pragmatism was known widely in the world.¹¹¹

In giving the meaning of the term *pragmatic*, Pierce and James are inspired by different source. Peirce emphasizes the relationship between thinking and practical activity found in Pragmatism, that is an inseparable connection between rational cognition and rational purpose.¹¹² This position is to reject Emanuel Kant's position that distinguished sharply between *praktisch*, belonging in a region of thought where no mind of the experimentalist type could ever make sure of solid ground under his feet, and *pragmatisch*, expressing the relation some definite human purpose. Meanwhile, James intends the term pragmatic as the similar meaning with the Greek's term *pragma* and *pragmatos*, that is a philosophy oriented to action or praxis.

Pragmatism, as a philosophical movement, then, develops in America based on two social phenomena in America.¹¹³ The first, it is rooted in the practical and simplicity of American lifestyle that tends

¹⁰⁹ Cf. Giuseppe Agostino Roggerone, "Il Pragmatismo", in Michele Federico Sciacca (ed.), *Grande antologia filosofica*, Volume XXIV, *Il pensiero contemporaneo*, Marzorati, Milano 1976, p. 167.

¹¹⁰ Cf. John P. Murphy, *Il pragmatismo*, edizione traduzione italiano a cura di Alessandro Pagnini, Il Mulino, Bologna 1997, p. 53.

¹¹¹ Cf. *Ibid.*, p. 63.

¹¹² Cf. James Campbell, *cit.*, p. 13.

¹¹³ Cf. *Ibid.*, p. 14.

anti-intellectualism – action being more important than speculation, considered as useless thing. Secondly, it is supported by the shallow opportunism of the self-styled pragmatists in many fields of endeavour, where individuals exclusively concern with personal victory. These two strain movements of philosophical pragmatism are different with pragmatism developed by Peirce, James, and then John Dewey in which they develop a theory of meaning and a theory of truth.

Peirce, as a mathematical and scientific genius, develops a theory of scientific inquiry and practice as a vision of human being in discovering the truth. Meanwhile, as James Campbell writes, William James wants to develop a pragmatic method, as “a method of settling metaphysical disputes that otherwise might be interminable”.¹¹⁴ Whereas Peirce is strong in his method of inquiry, James tends to emphasize the important of practice in preventing science’s potential destruction of all human meaning. John Dewey, who was strongly influenced by both Peirce’s and James’ pragmatism, points out that the fundamental idea of pragmatism, as James Campbell notes, is “that action and opportunity justify themselves only to the degree in which they render life more reasonable and increase its value”.¹¹⁵ John Dewey follows James’ interest on the important of practice without losing sight of the spirit to inquiry continuously as Peirce holds. He combines the inquiring and critical spirit of Peirce with a focus on issues of general

¹¹⁴ *Ibid.*, p.17.

¹¹⁵ *Ibid.*, p. 14.

and direct human concern as James' concerns with. Inspired by Peirce's and James' pragmatism, John Dewey develops his philosophical stance well-known as instrumentalism.¹¹⁶

In John Dewey's view, problems of life uncovered in current course of events urges the change from philosophy as contemplative to operative.¹¹⁷ He affirms "the change does not mean the lowering in dignity of philosophy from a lofty plane to one of gross utilitarianism. It signifies that the prime function of philosophy is that of rationalizing the possibilities of experience, especially collective of human experience".¹¹⁸ The task and problem of philosophy, in John Dewey's perspective, is to articulate and reveal the meaning of current course of events and make clear and coherent the meaning of the daily detail.¹¹⁹

In the middle of the World War I, John Dewey expresses his reflection upon the relation between philosophy and the political struggles. As he points out:

Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom which would influence the conduct of life. Witness the fact that almost all ancient schools of philosophy were also organized ways of living, those who accepted their tenets being committed to certain distinctive modes of conduct; witness the intimate connection of philosophy with the theology of the Roman church in the Middle Ages, its frequent association with the religious interests, and, at national crises, its association with political struggles.¹²⁰

¹¹⁶ Cf. Giuseppe Agostino Roggerone, *cit.*, p. 188.

¹¹⁷ Cf. John Dewey, *Reconstruction in Philosophy, cit.*, p. 122.

¹¹⁸ *Ibid.*

¹¹⁹ Cf. *Ibid*, p. 212-213.

¹²⁰ John Dewey, *Democracy and Education, cit.*, p. 324.

The meaning of philosophy - love of wisdom - indicates the interrelation between philosophy and the practical living. Wisdom is “a conviction about moral values, a sense for the better kind of life to be led. ...As a moral it term refers to a choice about something to be done, a preference for living this sort of life rather than that”.¹²¹

In Short, John Dewey’s endeavour in developing instrumentalist approach is interconnected with his concern to develop democratic society, in which democratic spirit becomes a way of life for individuals living and unifying themselves as a society.¹²² His academic and social activities were prompted by his central concern to develop and actualize democracy as a way of personal life.

1.5. Conclusion

From the short biography of John Dewey, it is revealed that he was educated in the family holding a strong religious belief. The same religious belief is also believed the society in which he lives. John Dewey grown in this religious context. Then, his religiosity is transformed by his contacts with the society facing problems caused by wars, industrialisation and urbanization. Furthermore, his contacts with

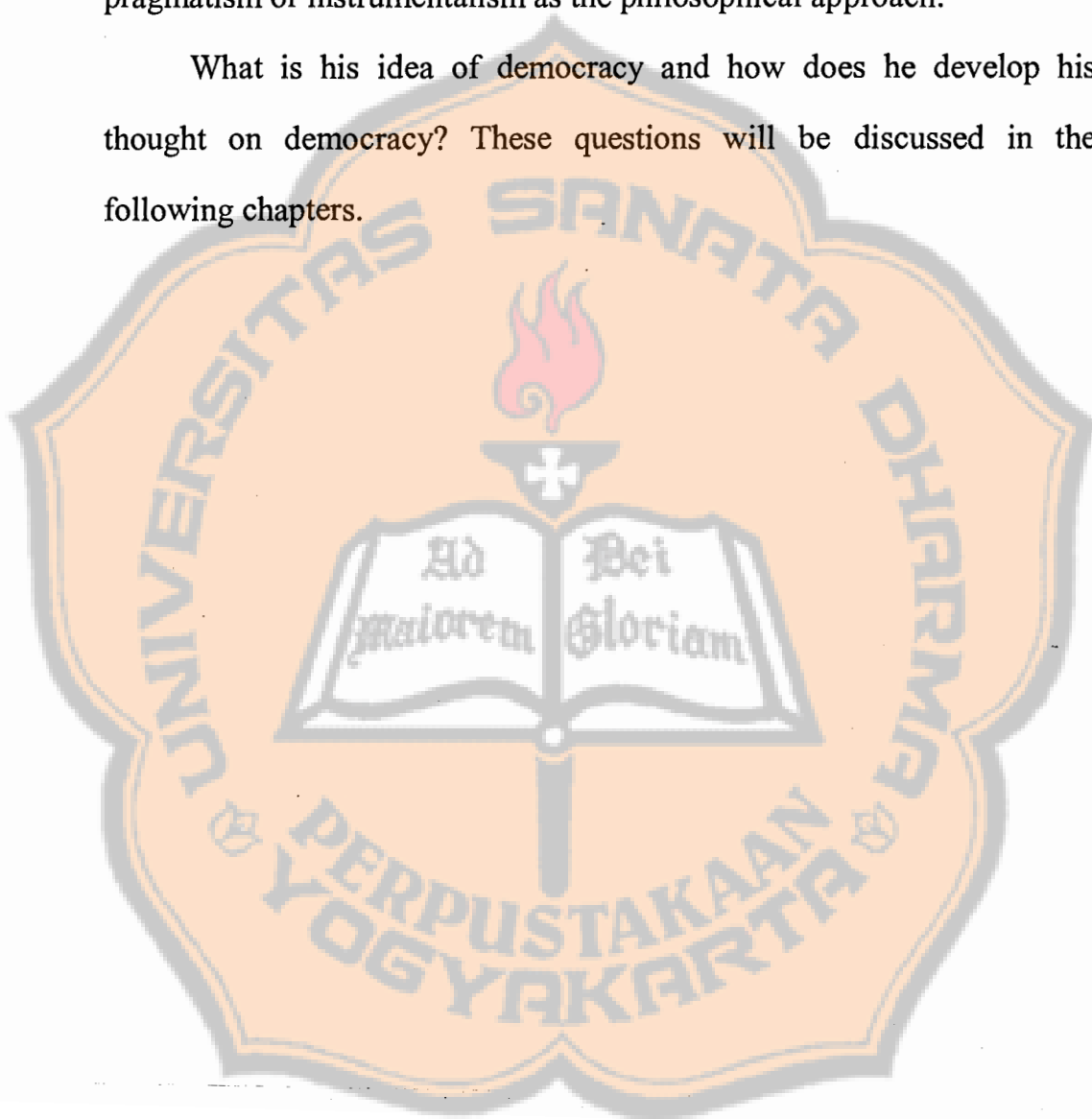
¹²¹ John Dewey, “Philosophy and Democracy”, in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 39.

¹²² Cf. John Dewey, “Creative Democracy...”, *cit.*, p. 242-243.

some professor during his studies and some figures inspire him in developing his social perspective of religiosity.

The Social problems seem impressing John Dewey profoundly. They urge him in determining his vision as a real and actual response for the sake of humanity. Through his activities and works, they are uncovered that John Dewey is interested in religiosity, psychology, ethic, education theory of knowledge and socio-cultural politic. From the diverse standpoints expressed in these themes, to develop the democratic society in which the democratic spirit animates individuals is the focus of his philosophical vision. As a consequence, he embraces and develops pragmatism or instrumentalism as the philosophical approach.

What is his idea of democracy and how does he develop his thought on democracy? These questions will be discussed in the following chapters.



CHAPTER TWO

THE IDEA OF DEMOCRACY

2.1. Introduction

During his life, John Dewey does not publish a special work on the theory of democracy, although, his concern with democracy is undoubted. As having been expressed in the first chapter, his thoughts on democracy are revealed in his principal thoughts.

Before discussing his idea of democracy, it is important to understand the socio-cultural and political contexts, which inspire John Dewey to express his idea of democracy and to actualise it. Then, examining his diverse works, there are four principal themes in connection with the idea of democracy, namely, democracy as an ethical idea, political aspect of democracy, democracy as an idea of community's life, and democracy as a culture. These themes are knitted in his works as a union significance of democracy. Sometimes, one of them is emphasized in a work for concentrating his argument, without ignoring the other themes. Nevertheless, in the idea of democracy as a culture, John Dewey emphasizes his particular concern with an endeavour to embody democracy as a way of personal life.

2.2. Socio-cultural and political Context

2.2.1. Wars and political Movements

War is an inseparable experience in John Dewey's life. When he was still two years, America was engulfed in a destructive civil war caused by the problem of slavery. In 1860, "in a desperate effort to preserve the institution of slavery, eleven southern states seceded from the Union and created a separate Confederate nation".¹ Then, northerners as such Abraham Lincoln supported "a civil war to preserve the Union".² Because of a war raged for 1861-1865, John Dewey had to be separated from his father who was among the most enthusiastic of Lincoln's volunteers. John Dewey was also a vividly witness of the horribly World War I, Russo- Japanese war, World War II, and Korean War. The wars were causing deeply sufferings and destructions. The devastation of war "made a deep impression"³ on John Dewey's life.

During his public career, John Dewey is also a witness of totalitarian and authoritarian movements. Fascism founded by Benito Mussolini in 1919⁴, Nazi Germany under Hitler, Soviet Union under Stalin and then Communist in China are usually regarded as prototype of

¹ George Brown Tindall & David Emory Shi, *America: a narrative history*, Norton & Company, New York 2000⁵, p. 470.

² *Ibid.*

³ Robert B. Westbrook, *John Dewey and American Democracy*, Cornell University Press, Ithaca 1991, p. 2

⁴ Cf. A. M. Moschetti, "Facismo", in *Enciclopedia Filosofica*, Vol II, ed. by Conrad Martius, Sausone, Firenze 1967², p. 1218.

totalitarian system.⁵ In 1932 Nazi became a great party in Germany. Then, in the March 1933 election, Nazi won the election signifying “well over of half the German electorate voted for an antidemocratic, totalitarian, imperialistic program”.⁶ The development of Nazi under Hitler that embraced a totalitarian system disturbed all person who endeavour in developing democracy.

John Dewey realizes the treat of totalitarian to democracy. He asserts: “As we listen to accounts of the repression of cultural freedom in countries which have been swept by totalitarian terror, let us bear in mind that our chief problems are those within our culture”.⁷ He expresses that “racial prejudice against Negroes, Catholics, and Jews is no new thing in our life. Its presence among us is an intrinsic weakness and a handle for accusation that we do not act differently from Nazi Germany”.⁸ It seems that the experience of the civil war aroused by the problems of slavery that happened in his childhood is an unforgotten experience. He affirms that racism in any form “made a shambles of democracy”.⁹ Furthermore,

⁵ Cf. Mario Einaudi, “Fascism”, in *International Encyclopaedia of the Social Science*, Volume V, ed. by David L. Sills, The Macmillan Company & The Free Press, New York 1968, p. 335.

⁶ William Ebenstein, “National Socialism”, in *International Encyclopaedia of the Social Science*, Volume XI, ed. by David L. Sills, The Macmillan Company & The Free Press, New York 1968, p. 46.

⁷ John Dewey, “Democratic Ends Need Democratic Methods for Their Realization”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 205.

⁸ John Dewey, *Freedom and Culture*, Prometheus Books, New York 1989, p. 99.

⁹ John Dewey, “Democratic Ends...”, *cit.*, p. 205.

he participates in the founding of the National Association for the Advancement of Coloured People (NAACP) and speaks out clearly against racism.¹⁰

The wars and political movements equipped by the perpetual crisis of humanity prompted John Dewey to participate in overcoming the concrete problems of humanity. He was an unofficial ambassador for democracy who focused his attention on educational reform and political transformation.¹¹ He visited Japan and China to give a lecture in some universities as a witness of his concern with the problem of humanity. Through his lectures, academic activities and his works, he consistently endeavoured “to reorient philosophy toward the concrete problems of humanity”.¹²

2.2.2. Industrialization and its Consequences

John Dewey views that the progress of science and technology deeply influence the pattern of life. It is true that the progress of science and technology brings the world to the new era marked by advance in communications, transportation, and organisation of business.¹³ These support the development of prosperous life.

¹⁰ Cf. Garry Bullert, *The Politics of John Dewey*, Buffalo, New York 1983, p. 35.

¹¹ Cf. *Ibid.*, p. 91.

¹² *Ibid.*, p. 9.

¹³ Cf. George Brown Tindall & David Emory Shi, *cit.*, p. 926.

He expresses: "Science ' through its physical technological consequences are now determining the relation which human beings, severally and in groups, sustain to one another".¹⁴ The combination of science and technology also support the progress of industrialization equipped by a huge urbanization. Spectacular increase in productive efficiency floods the marketplace with new consumer delights.¹⁵ In this context he views that society was dominated by "the practices of a pecuniary culture"¹⁶ He views that industrial and technological problems become a cultural problem. As he points out:

Our law and politics and the incidents of human association depend upon a novel combination of machine and money, and the result is the pecuniary culture characteristic of our civilization. The spiritual factor or our traditional, equal opportunity and free association and intercommunication, is obscured and crowded out.¹⁷

Economic force that becomes a new culture influences deeply the way of life. He emphasizes: "The last forty years have seen in every industrialized society all over the world a steady movement in the direction of social control of economic forces".¹⁸ It is dangerous that economic forces determine all aspects of life.

¹⁴ John Dewey, *Freedom and Culture*, cit., p. 118.

¹⁵ Cf. *Ibid.*

¹⁶ John Dewey, *Individualism Old and New*, Prometheus Books, New York 1999, p. 9.

¹⁷ *Ibid.*, p. 9. ,

¹⁸ John Dewey, "Can Education Share in Social Reconstruction", in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 126.

In this context, he underlines the important of renewing morality's values. He adds: "If it is incapable of developing moral techniques which will also determine their relations, the split in modern culture goes so deep that not only democracy but all civilized values are doomed".¹⁹ It seems that he reaffirms the importance of maintaining moral values in this technological age.

As a proof of his concern with the problem of humanity, since 1916 John Dewey actively participated in American Federation of Labor, especially he focused his effort on educational reform.²⁰ Then, in 1933, he was a witness of "the devastating collapse of the economy" in America where "over than 13 million people out of work and many more found themselves working fewer hours".²¹ In this context, he does reflect not only on the problem of industrialisation, but also and mainly the problem of humanity. He underlines the necessity of social reconstruction towards a democratic society. He asserts: "If there is to be genuine and adequate democracy there must be a radical transformation of the present controls of production and distribution of goods and services"²². Moreover, he underlines that democracy has to be "indeed a

¹⁹ *Ibid.*

²⁰ Amalia De Maria, *Invito al pensiero di John Dewey*, Mursia, Milano 1990, p. 28.

²¹ George Brown Tindall & David Emory Shi, *cit.*, p. 939.

²² John Dewey, *Freedom and Culture*, *cit.*, p. 64.

commonplace of living”.²³ Democracy should be an animating spirit of the process of life. Thus, democracy is not only a political discourse, but deals with all aspect of life.

2.2.3 The Problems of Democracy

John Dewey views a crisis in which democracy “was won in a more or less external and accidental manner”.²⁴ In his view, reducing democracy to a form of government is a serious mistake.²⁵ To view democracy simply as a form of government is to think democracy in an external way. It is an impoverishment of the sense of democracy. He does not ignore the importance of political aspect of democracy, but he expresses that democracy is “primarily a mode of associated living, of conjoint communicated experience”.²⁶ In 1890’s, when many social activists express the “important progressive reform intended to democracy government” and struggled to “a broad of movement for greater public participation in the political process”²⁷, John Dewey focused on the development of democracy as an ethical idea. In his view, democracy is wider than sole political discourse. Furthermore, he

²³ John Dewey, “Creative Democracy – The Task Before Us”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 244.

²⁴ James Campbell, *Understanding John Dewey: nature and cooperative intelligence*, Open Court, Chicago 1995, p. 145.

²⁵ Cf. John Dewey, “Creative Democracy ...”, *cit.*, p. 241.

²⁶ John Dewey, *Democracy and Education*, The Free Press, New York, 1916, p. 87.

²⁷ George Brown Tindall & David Emory Shi, *cit.* p. 826.

endeavours that democracy should be a spirit of individuals in all relations of life.

John Dewey also disagrees with the effort “to identify democracy with economic individualism as the essence of free action”.²⁸ In this position, the role of government was simplified to develop individuals’ economical welfare in which men derive a profit from one another.²⁹ He criticizes James Will’s position that emphasizes the necessity of democratic government only as an instrument for protecting and developing the economical interest of individuality.³⁰

John Dewey put forward the idea of individuals as a centre of his philosophical reflection, but he denies the concept of philosophical individualism that views the relation of individuals as mechanical and external.³¹ He argues: “What the individual actually *is* in his life-experience depends upon the nature and movement of associated life”.³² It is his conviction that “the individuals are the finally decisive factors of the nature and movement of associated life”.³³ Democratic institutions

²⁸ John Dewey, “The Basic Values and Loyalty of Democracy”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 207.

²⁹ Cf. Timothy Fuller, “Jeremy Bentham and James Mill”, in *History of Political Philosophy*, ed. by Leo Strauss and Joseph Gropsey, The University of Chicago Press, Chicago 1987³, p. 725

³⁰ Cf. John Dewey, *The Public and Its Problems*, Ohio University Press, Ohio 1997, p. 93-95.

³¹ Cf. John Dewey, “I Believe”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 234.

³² *Ibid.*

³³ *Ibid.*

can be maintained if individuals who prize their own liberties and the liberties of the other individuals are “democratic in thought and action”.³⁴

John Dewey reaffirms Thomas Jefferson’s standpoint, one of the founding fathers of American democracy, who expresses that “the claims of democracy were inherently one with the demands of a just and equal morality”.³⁵ Emphasizing that democracy is an ethical idea, he underlines the task to renew and deepen the meaning of democracy in context. He asserts: “We now have to re-create by deliberate and determined endeavour the kind of democracy which in its origin one hundred and fifty years ago was largely the product of a fortunate combination of men and circumstances”.³⁶

John Dewey agrees with Thomas Jefferson who underlines “the necessity of free press, general schooling and local neighborhood groups carrying on, through intimate meeting and discussion, the management of their own affairs, if political democracy was to be made secure”.³⁷ These are important conditions to democracy. Nevertheless, John Dewey emphasizes the importance of new analysis to the current context. He finds out that in the founding fathers’ era, “the enemy of freedom of press was official government censorship and control; they did not foresee the non-political causes that might restrict its freedom, nor economic factors that

³⁴ *Ibid.*, p. 235.

³⁵ John Dewey, *Freedom and Culture*, *cit.*, p. 100-101.

³⁶ *Ibid.*, p. 241.

³⁷ John Dewey, *Freedom and Culture*, *cit.* p. 37.

would put a heavy premium on centralization”.³⁸ He also acknowledges that the founding fathers “failed to see how education in literacy could become a weapon in the hands of an oppressive government, nor that the chief cause for promotion of elementary education in Europe would increase of military”.³⁹

He also indicates that press that should be a means of public education might be a tool of capitalism’s interest. For getting many customers, it reports sensational news such as “ordinary reports of murders, love nests, etc.” that appeal to those who like things raw.⁴⁰ Consequently, “the habit of using judgment is weakened by the habit of depending on external stimuli”.⁴¹ It is a cultural problem. Therefore, John Dewey underlines that “the problem of creation of genuine democracy cannot be successfully dealt with in theory or in practice save as we create intellectual and moral integration out of present disordered conditions”.⁴²

Within the above-mentioned socio-cultural and political context, John Dewey develops his concept on democracy. In his view, democracy

³⁸ *Ibid.*, p. 38.

³⁹ *Ibid.*

⁴⁰ *Ibid.*, p. 40.

⁴¹ *Ibid.*

⁴² *Ibid.*, p. 43.

is an ethical idea. Moreover, he envisions that democracy becomes a way of life and is not simply a form of government.⁴³

2.3 Democracy as an ethical Idea

2.3.1. Ethical Aspect of Democracy

According to John Dewey, the most important aspect of democracy is not political. He argues that democracy is “an ethical conception, and upon its ethical significance is based its significance as governmental. Democracy is a form of government only because it is a form of moral and spiritual association”.⁴⁴

John Dewey indicates that the ethical aspect of democracy is uncovered in the position of personality as a central of reflection. He points out that “democracy means that personality is the first and final reality”.⁴⁵ In his view, *liberty, equality and fraternity* are ethical ideas. They “are not mere words to catch the mob, but symbols of the highest ethical idea which humanity has yet reached – the idea that personality is the one thing of permanent and abiding worth, and that in every human individual there lies personality”.⁴⁶ They are foundations of democracy that have an equal sense with the opening words of Declaration of

⁴³ Cf. John Dewey, “Creative Democracy ...”, *cit.*, 241.

⁴⁴ John Dewey, “The Ethics of Democracy”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 59.

⁴⁵ *Ibid.*, p. 61.

⁴⁶ *Ibid*

Independence: "These truths are self evident: that all men are created equal; that they are endowed by their Creator with inherent and unalienable rights; that among these are life, liberty and the pursuit of happiness".⁴⁷

In the democratic standpoint, as John Dewey holds, liberty is not mere self-assertion of individual that is loss of reverence and of order.⁴⁸ He asserts that liberty is "an ethical idea that personality is a supreme and the only law, that every person is an absolute end in himself".⁴⁹ It seem that John Dewey's idea on personality as a supreme and the only law is influenced by Emanuel Kant's thought that he received from H.A.P. Torrey during his study.⁵⁰ Furthermore he adds: "The democratic ideal includes liberty because democracy without initiation from within, without an ideal chosen from within and freely followed by initiation from within, is nothing".⁵¹

John Dewey's equality has nothing to do with numerical equality and the equal division of all things from virtue to wealth, but it is an ethical conception. As he explains:

Equality is as universal as humanity; it is indifferent to all distinction which divide men from men. Wherever you have a man, there you have personality, and there is no trace by which one personality may be distinguished from another so as to be set above or below. It means that

⁴⁷ *Ibid.*

⁴⁸ *Cf. Ibid*

⁴⁹ *Ibid.*

⁵⁰ *Cf. Robert B. Westbrook, cit., p. 6.*

⁵¹ *Ibid., p. 62.*

in every individual there lives an infinite and universal possibility... The true meaning of equality is synonymous with the definition of democracy given by James Russell Lowell. It is the form of society in which every man has a chance and knows that he has it – and we may add, a chance to which no possible limits can be put, a chance which is truly infinite, the chance to become a person. Equality, in short, is the ideal of humanity; and ideal in the consciousness of which democracy lives and moves.⁵²

In short, his concept of equality is an ethical idea in which consists of a conviction that “democracy has always professed belief in the potentialities of every human being, and all the need for providing conditions that will enable these potentialities to come realization”.⁵³ It indicates the quality and iniquity of every individual.

As liberty and equality, fraternity is also ethical conception. Fraternity means “the will to work together; it is the essence of cooperation”.⁵⁴ Here he wants to reaffirm that democracy does not only include of the liberties of free speech, of free publication and of free assembly, but also does it involve the endeavour of active cooperation. The idea of fraternity as an active cooperation reaffirms his reflection on the social dimension of individuals. He asserts that every individual which is “specific and unique can be exhibited and become forceful or actual only in relationship with other”.⁵⁵

⁵² Cf. John Dewey, “The Ethics of Democracy”, *op .cit.*, p. 63.

⁵³ John Dewey, “The Basic Values...”, *cit.*, p. 208.

⁵⁴ John Dewey, “The Basic Values...”, *cit.*, p. 209.

⁵⁵ John Dewey, “Philosophy and Democracy”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 46.

John Dewey affirms that both aristocratic and democratic state has the same ethical end or final aim, that is a development of man's nature that bring him into complete harmony with universe in the community.⁵⁶ The development of the individual in harmony with all other in the state is not only the end of politic but also ethic. The difference of democracy and aristocracy, in Dewey's perspective, is not laid in the ethical end, but in the means to reach it. As he points out:

Aristocracy and democracy both imply that the actual state of society exists for the sake of realizing an end which is ethical, but aristocracy implies that this is to be done primary by means of special institutions or organisations within society, while democracy holds that the ideal is already at work in every personality, and must be trusted to care itself. There is an individualism in democracy which there is not in aristocracy; but it is an ethical, not in numerical individualism; it is an individualism of freedom, of responsibility, of initiative to and for ethical ideal, not an individualism of lawlessness.

In John Dewey's view, moral democracy is identical with social democracy.⁵⁷ A moral democracy or a social democracy signifies:

A state of social life where there is a wide and varied distribution of opportunities; where there is social nobility or scope for change of position and station; where there is free circulation of experiences and ideas, making for a wide recognition of common interests and purposes, and where utility of their warm and constant support in its behalf.⁵⁸

⁵⁶ *Ibid.*, p. 59-61.

⁵⁷ Cf. John Dewey, "The Need of an Industrial Education in an Industrial Democracy", in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 121.

⁵⁸ *Ibid.*, p. 122.

Social aspect of democracy, as expressed in above affirmations, is indicated in qualities as insistence upon widespread opportunity, free exchange of ideas and experience, and extensive realization of the purposes that embrace people together. These qualities “are intellectual and emotional traits”.⁵⁹ That is the reason why he identifies a social democracy as a moral democracy.

Recalling Thomas Jefferson’s formulation, John Dewey underlines that democracy is moral: “in its foundations, its methods, its ends”.⁶⁰ He emphasizes that “it is moral because based on faith in the ability of human nature to achieve freedom for individuals accompanied with respect and regard for other persons and with social stability built on cohesion instead of coercion”.⁶¹ The fundamental to moral democracy is “a faith in the capacity of human beings for intelligent judgment and action”.⁶² In addition, democracy is a spirit that forms personal character and determines desire and purpose in all the relations of life.⁶³ Furthermore, it is expressed that “the idea remains barren and empty save as it is incarnated in human relationship... To be realized it must

⁵⁹ *Ibid.*

⁶⁰ John Dewey, *Freedom and Culture*, *cit.*, p. 119.

⁶¹ *Ibid.*, p. 124.

⁶² John Dewey, “Creative Democracy”, *cit.*, p. 242.

⁶³ Cf. *Ibid.*, p. 241-242.

affect all modes of human association, the family, the school, industry, religion".⁶⁴

2.3.2. Spiritual Foundation of ethical Democracy

In John Dewey's philosophical view, spirituality is an important aspect of life. This is also revealed in his idea on democracy. It is uncovered in the last paragraph of *The Ethics of Democracy* in which he affirms that the idea of democracy, the ideas of liberty, equality, and fraternity, represent a society the union of the spiritual and the secular aspect of life.⁶⁵

In *Christianity and Democracy* he expresses that "democracy is a spiritual fact and not a mere piece of governmental machinery".⁶⁶

Inspired by the Christian creed, he affirms that:

Christianity is revelation, and revelation means effective discovery, the actual asserting or guaranteeing to man of the truth of his life and the reality of the Universe. It is at this point that the significance of democracy appears. The kingdom of God, as Christ said, is within us, or among us. The revelation is, and can be, only in intelligence. It is strange to hear men call themselves Christian teachers, and at the same time condemn the use of reason and at thought in relation to Christian truth. Christianity as revelation is not only to, it is *in* man's thought and reason. Beyond all other means of appropriating truth, beyond all other organs of apprehension, is man's own action.... Man's action, his own life movement, is the only organ he has for receiving and appropriating

⁶⁴ *Ibid*, p. 143.

⁶⁵ John Dewey, "The Ethics of Democracy", *cit*, p. 65.

⁶⁶ John Dewey, "Christianity and Democracy", in John Dewey, *The Early Works 1882-1898: Early Essays and Study of Ethics - a Syllabus 1882-1894*, Volume IV, Southern Illinois University Press, Carbondale 1971, p. p. 8.

the truth. Man's action is found in his social relationship - the way in which he connects with his fellows.⁶⁷

The above affirmation shows that the idea of Christianity is to be identified with the ongoing process of revelation of truth that have to seek an expression in the social organism. Moreover, he indicates that democracy shall be as a revelation of the truth.

As the revelation of truth must continue as long as life has new meanings to unfold and has new action to propose, the democratic ideal must be actualised constantly in actions as a social aspect of Christianity. The democratic ideal, which is an expression of the christian Ideal of a Kingdom of God on earth or an expression of the perfection of community life, must be presented in community life. For democracy has a spiritual meaning, "it beho[oves] us not pass by".⁶⁸

Democracy is the means of the revelation of the truth because it signifies freedom. About this arguments he asserts:

Democracy is freedom. If truth is at the bottom of things, freedom means giving this truth a chance to show itself, a chance to well up from the depths. Democracy, as freedom, means loosening of bonds, the wearing away of restrictions, the braking down of barriers, of middle walls, of partitions. Through this doing away with restriction, whatever truth, whatever reality there is in man's life is freed to express itself. Democracy is, as freedom, the freeing of truth. Truth makes free, but it has been the work of history to free truth - to break down the walls of isolation and of class interest which held it in and under... The spiritual unification of humanity, the realization of the brotherhood of

⁶⁷ *Ibid.*, p. 6-7.

⁶⁸ *Ibid.*, p. 8.

man, all that Christ called the Kingdom of God is but the further expression of this freedom of truth".⁶⁹

His idea of freedom constitutes two meanings. Firstly, freedom means loosening of bonds. Secondly, it means the freeing of man to express himself. Only the truth makes man free. Emphasizing a social nature of man, he expresses that the freedom of truth, which is democracy, has its being in the community of truth as the realization of brotherhood.⁷⁰ "It is in democracy, the community of ideas and interest through community of action, that the incarnation of God in man (man, that is to say, as organ of universal truth) becomes living, presenting, having its ordinary and natural sense".⁷¹

John Dewey asserts that "the next religious prophet who will have a permanent and real influence on man's lives will be the man who succeeds in pointing out the religious meaning of democracy, the ultimate religious value to be found in the normal flow of life itself".⁷² As Christianity should reveal the truth continuously, the task for realizing democracy means the efforts to reveal the truth continuously.

⁶⁹ *Ibid.*,

⁷⁰ Cf. *Ibid.*, p. 9.

⁷¹ *Ibid.*

⁷² John Dewey, "The Relation of Philosophy to Theology", in *The Early Works 1882-1898: early essays and study of ethics - a syllabus 1882-1894*, Volume IV, ed. by Jo Ann Boydston, Southern Illinois University Press, Carbondale 1971, p. 367.

2.4. Political Aspect of Democracy

2.4.1. Significance of political Democracy

John Dewey's idea about the political aspect of democracy is profoundly elaborated in *The Public and Its Problems*. Indeed, this idea is also revealed in other works published in former and successive years. Twelve years before publishing this work, he has expressed obviously that "democracy has a politic aspect".⁷³ In the same works it is affirmed:

Politically, democracy means a form of government which does not esteem the well-being of one individual or class above that of another; a system of laws and administration which ranks the happiness and interests of all as upon the same plane, and before whose law and administration all individuals are alike, or equal. But experience has shown that such a state of affairs is not realizable save where all interests have an opportunity to be heard, to make themselves felt, to take a hand in shaping policies. Consequently, universal suffrage, direct participation in choice of rules, is an essential part of political democracy.⁷⁴

The important points expressed above is that democracy in political sense is a form of government based on a system of laws and administration serving the interest and happiness of individuals. In this system of government, universal suffrage, that is direct participation in choice of rules, is essential part.

One of the meanings of democracy is distinctively political. It is political, "for it denotes a mode of government, a specified practice in selecting officials and regulating their conduct as official. This is not the

⁷³ John Dewey, "The Need of an Industrial...", *cit.*, p. 121.

⁷⁴ *Ibid.*

most inspiring of the different meanings of democracy; it is comparatively special in character".⁷⁵

Starting the discussion on the political democracy, John Dewey presents the conflict interest of singular persons in a society. He points out:

Singular persons are the foci of action, mental and moral, as well as overt. They are subject to all kinds of social influences which determine what they can think of, plan and choose. The conflicting streams of social influence come to single and conclusive issue only in personal consciousness and deed. When a public is generated, the same law holds. It arrives at decision, makes terms and executes resolves only through the medium of individuals. They are officers; they represent a public, but the Public acts only through them.⁷⁶

With the above affirmations, he emphasizes the central role of singular persons in a society. He asserts that "the public has no hands except those of individual human beings".⁷⁷

John Dewey indicates that every officer of the public, whether he represents it as a voter or as a stated official has double capacities.⁷⁸

Firstly, he represent himself as a voter who expresses his hopes to profit in private pursue by the election of some men or the ratification of some proposal law. Secondly, as an officer of the public he has to serve the public interest. The dual capacities of every officer of the public lead to

⁷⁵ John Dewey, *The Public and Its Problems*, cit., p. 82.

⁷⁶ *Ibid.*, p. 75.

⁷⁷ *Ibid.*, p. 82.

⁷⁸ Cf. *Ibid.*, p. 76-77.

conflict in individuals between serving their private interest and the public aims. Consequently, if they serve the private interest, they may fail in endeavour to embody the interest entrusted to them. This conflict of interest in every officer of the public, in John Dewey's view, stimulates the discussion on the theories and practices regarding the selection and behaviour of public officials, which constitute political democracy.⁷⁹ Here he views the important discussion to find the form of democratic government.

2.4.2. Urgency of political Democracy

John Dewey affirms that there are two important points that motivate the discussion on the theories and practices of the election and behaviour officials, which constitute political democracy.⁸⁰ The first, they represent an effort to counteract the forces that have largely determined the possession of rule by accidental and irrelevant factors. Secondly, they represent an effort to counteract the tendency to employ political power to serve private instead of public ends. Nevertheless, he adds that in taking the political point of view, "we do not derogate from the important and even superior claims of democracy as an ethical and social ideal".⁸¹

⁷⁹ Cf. *Ibid.*, 77.

⁸⁰ Cf. *Ibid.*, p. 83.

⁸¹ *Ibid.*

Furthermore, “political democracy has emerged as a kind of net consequence of a vast multitude of responsive adjustments to a vast number of situations, no two of which were alike, but which tended to converge to a common outcome”.⁸² Democratic movement is found in endeavour to remedy evils experienced as the consequence of prior political institutions. “The development of political democracy represents the convergence of a great number of social movements, no one of which owed either its origin or its impetus to inspiration of democratic ideals or to planning for eventual outcome”.⁸³

John Dewey indicates that political democracy was born from praxis. He asserts: “Born in revolt against established forms of government and the state, the events which finally culminated in democratic political forms were deeply tinged by fear of government, and were actuated by a desire to reduce it as a minimum so as to limit the evil it could do”.⁸⁴

The political democracy is also stimulated by the development of industry followed by social changes.⁸⁵ The function of government is needed to secure justice in protecting the industry and property of private citizens against the invasion of other private citizens. Nevertheless, John Dewey views that the essential problem of government reduces itself in a

⁸² *Ibid.*, p. 84.

⁸³ *Ibid.*, p. 85.

⁸⁴ *Ibid.*, p. 86.

⁸⁵ *Cf. Ibid.*, p. 90-93.

basic question: "By what political means shall the interests of governors be identified with those of the governed?"⁸⁶

According to John Dewey, one of the answers to the above is the classic formulation of the nature of political democracy given by James Mill with three important points.⁸⁷ Firstly, the significant features of democracy are popular election of officials, short terms of office and frequent elections. Secondly, the public officials elected by citizens were dependent upon citizens for their official position and its reward, so that their personal interests would coincide with those of people at large, at least of industrious and property-owning persons. Thirdly, officials elected by popular vote would find their election to office dependent upon presenting evidence of their dedication and skill in protecting the interests of the public.

John Dewey criticizes James Will's concept that tends to serve "the new *middle-class* forming under the influence of the application of steam to manufacture and trade".⁸⁸ The position of James Will is in the line of the utilitarian economic theory, which asserts the nature of every individual in attending the betterment of his own lot. Then, the urgency of democratic government is reduced as an instrument for protecting the economical interests of individuals.

⁸⁶ *Ibid.*, p. 93.

⁸⁷ *Ibid*

⁸⁸ *Ibid*, p. 94.

In John Dewey's standpoint, "it would be a great mistake, however, to regard the idea of isolated individual possessed of inherent right "by nature" apart from association, and the idea of economic laws as natural, in comparison with which political laws being artificial (save when carefully subordinated), as idle and impotent".⁸⁹ He underlines that all persons have always been associated together in living. This association affects their relation to one another as individuals. The former association are mostly of type face-to-face. In this type of relation human beings share directly in a community and they are aware of both their affection and their beliefs. Meanwhile, the technological and industrial progress brings a social revolution marked by a mechanical type of human relations.⁹⁰ The local communities without intent and estimate found their affairs conditioned by remote and invisible organizations. "The scope of the latter's activities was so vast and their impact upon face-to-face associations so pervasive and unremitting that it is no exaggeration to speak of "a new age of human relations".⁹¹ Thus, John Dewey emphasizes the urgency of democratic government for controlling the dynamic life of society.

John Dewey affirms:

The Great Society created by steam and electricity may be a society, but it is no community. The invasion of the community by the new and

⁸⁹ *Ibid*, p. 95.

⁹⁰ Cf. *Ibid*, p. 98.

⁹¹ *Ibid*

relatively impersonal and mechanical modes of combined human behaviour is the outstanding fact of modern life. In these ways of aggregate activity of community, in its strict sense, is not a conscious partner, and over them it has no direct control. They were, however, the chief factor in bringing into being national and territorial states. The need of some control over them was the chief agency in making the government of these states democratic or popular in the current sense of these words.⁹²

It is clear that in John Dewey's view, the urgency of the democratic government is not primarily needed for protecting the property caused by the progress of industrialisation, but it is needed in the social context in which the great society develops as caused by the progress of technology and industry.

In this age of industrialization, the forms of associated life are characterized and determined by the economic order. Inevitably, the massive and extensive economic order "determines the most significant constituents of public and the residence of power".⁹³ It also controls factors in legislation and administration and becomes a modern regime with the most potent and organized of social force controlling politics. In addition, facts indicate that technological industries do not operate with any great degree of freedom. Engineers and labourers, as John Dewey indicates, work "in subordination to the business manager whose primary

⁹² *Ibid*

⁹³ *Ibid*, p. 107.

concern is not with wealth but the interest of property”.⁹⁴ In this social context, the philosophers of individualism, as John Dewey points out, “asserted that the main business of government is to make property interests secure”.⁹⁵

John Dewey views that “the same forces which have brought about the forms of democratic government, general suffrage, executives and legislators chosen by majority vote, have also brought about conditions which halt the social and humane ideals that demand the utilization of government as the genuine instrumentality of an inclusive and fraternally associated public”.⁹⁶ Accordingly, the new age human relationship in this industrialisation context has no political agencies worthy of it. He adds “that government exists to serve its community, and that this purpose cannot be achieved unless the community itself shares in selecting its governors and determining their policies, are a deposit of fact left”.⁹⁷ It is true that they are an expression of democracy in its political phase. Nevertheless, John Dewey affirms that “they are not whole of democratic ideal”.⁹⁸ Moreover, he thinks that:

Whatever changes may take place in existing democratic machinery, they will be of a sort to make the interest of the public a more supreme guide and criterion of governmental activity, and to enable the public to form and manifest its purpose still more authoritatively... The prime

⁹⁴ *Ibid*, p. 108.

⁹⁵ *Ibid.*, p. 108-109.

⁹⁶ *Ibid.*

⁹⁷ *Ibid* p. 146.

⁹⁸ *Ibid.*

difficulty, as we have seen, is that of discovering the means by which a scattered, mobile and manifold public may so recognize itself as to define and express its interest. This discovery is necessarily precedent to any fundamental change in the machinery.⁹⁹

These affirmations indicate that the problem is deeper than the democratic machinery. The deeper problem is connected with the discovery of the means by which the public is aware of itself in identifying and actualising its interest in cooperative life. It is the problem in developing individuals' recognition in a democratic community.¹⁰⁰

2.5 Democracy as an Idea of Community's Life

2.5.1 The Conception of Community

For John Dewey, there is an inseparable relation between individuals and society. He expresses distinctively:

Society is composed of individuals: this obvious and basic fact no philosophy, whether its presentations to novelty, can question or alter. He points out that "Society must exist for the sake of individuals; or individuals must their ends and ways of living set for them by society; or else society and individuals are correlative, organic, to one another, society requiring the service and subordination of individuals and at the same time existing to serve them. Beyond these three views, none seems to be logically conceivable... Just because society is composed of individuals, it would seem that individuals and the association relations that hold them together must be of coequal importance. Without strong and competent individuals, the bonds and ties that form society have nothing to lay hold on. Apart from associations with one another,

⁹⁹ *Ibid.*

¹⁰⁰ *Ibid.*, p. 147.

individuals are isolated from one another and fade and wither; or are opposed to one another and their conflicts injure individual development.¹⁰¹

Thus, it is clear that for John Dewey the relationship of individuals and society is reciprocal. There is no society without individuals, because society is not other than an association of individuals. He argues that “individuals will always be the centre and the consummation of experience, but what the individual actually is in his life-experience depends upon the nature and movement of associated life”.¹⁰² Likewise, apart from society, individuals cannot develop their humanity. Therefore, the nature of society is none other than a communal life of individuals.

Individuals are inherently social who develop as human being only in community. Consequently, community or society, for Dewey, is essential; individuals need groups to become human. They develop their humanity and their individuality in the midst of community living. John Dewey affirms: “To learn to be human is to develop through the given-take of communication an effective sense of being an individually distinctive member of community”.¹⁰³

Furthermore, John Dewey does not explicitly make a distinction what he means by the terms society and community. He alternatively uses these terms in his works. In *Democracy and Education* he expresses

¹⁰¹ John Dewey, *Reconstruction in Philosophy*, Bacon Press, Boston 1948, p. 187-188.

¹⁰² John Dewey, “I Believe”, *cit.*, p. 234.

¹⁰³ John Dewey, *The Public and Its Problems*, *cit.*, p. 154.

that “the terms *Society*, *Community* are thus ambiguous. They have both a eulogistic or normative sense, and a descriptive sense; a meaning *de jure* and a meaning *de facto*”.¹⁰⁴ Furthermore, he expresses:

In social philosophy, the former connotation is almost always uppermost. Society is conceived as one by its very nature. The qualities which accompany this unity, praiseworthy community of purpose and welfare, loyalty to public ends, mutuality of sympathy, are emphasized. But when we look at the facts which the term *denotes* instead of confining our attention to its intrinsic connotation, we find not unity, but a plurality of societies, good and bad.¹⁰⁵

In other words, in John Dewey’s view, the normative sense indicates “Society” as an ideal. Meanwhile the descriptive sense indicates the plurality of factual societies.

In fact, he uses the term *Community* or *Society* alternatively both in normative sense and in descriptive sense. He writes at times of all kind of the *criminal conspiracy*, *business aggregations*, *political machines*, *gangs* and *family life*,¹⁰⁶ for indicating the term community. In *Reconstruction in Philosophy* he expresses that the term society “covers all the ways in which by associating together men share their experiences, and build up common interest and aim; street gangs, schools for burglary, clans, social cliques, trades union, joint stock corporations, villages and international alliances”.¹⁰⁷ Nevertheless, to avoid two

¹⁰⁴ John Dewey, *Democracy and Education*, cit., p. 82.

¹⁰⁵ Cf. *Ibid.*

¹⁰⁶ *Ibid.*

¹⁰⁷ John Dewey, *Reconstruction in Philosophy*, cit., p. 200.

extremes of the senses above, John Dewey considers the need of a measure for the worth of any mode of societies. He proposes:

We cannot set up, out of our heads, something we regard as an ideal society. We must base our conception upon societies which actually exist, in order to have any assurance that our ideals is practicable one. But, as we have just seen, the ideal cannot simply repeat the traits of forms of community life which actually exist, and employ them to citizen undesirable features and suggest improvement. Now in any social group whatever, even in a gang of thieves, we find some interest held in common, and we find a certain amount of interaction and cooperative intercourse with other group. From these two traits we derive our standard. How numerous and varied are the interests which are consciously shared? How full and free is the interplay with other forms of association?¹⁰⁸

Distinctively, John Dewey indicates two criterions for evaluating communities. The first is an internal criterion; and the second is an external.

The thoughts on society are expressed also in *The Public and Its Problems*. In this work, John Dewey affirms the distinction of the terms "Society" and "societies". He points out:

"Society," however, is either an abstract or a collective noun. In the concrete, there are societies, associations, groups of an immense number of kinds, having different ties and instituting different interest. They may be gangs, criminal bands; club for sport, sociability and eating; scientific and organizations; political parties and unions within them; families; religious denominations, business partnership and corporations; and so on in an endless list. The associations may be local, national-wide and trans-national. Since there is no one thing which may be called society, except their indefinite

¹⁰⁸ John Dewey, *Democracy and Education*, cit., p. 83.

overlapping, there is no unqualified eulogistic connotation adhering to the term "society".¹⁰⁹

It seems that John Dewey firstly indicates a variety of societies. They are concrete associations.

In addition to the indication of the concrete societies, he maintains the criterion for valuating a society. Vibrant community is the fruit of individuals' endeavours to develop both internal and external relations, places within a variety of groups and places for groups within the huge life of the society. It is undoubted, for Dewey, to emphasize "full of integrated personality is therefore possible of achievement, since the pulls and responses of different groups re[ë]inforce one another and their values accord".¹¹⁰ Thus, in the case of a robber band, he is not doubtful about common interest and loyalty among its members, but "the robber band cannot interact flexibility with other groups; it can act only through isolating itself".¹¹¹ Accordingly, in the robber band, the quality of a community, valuated form external relations, is very poor.

In attempting to develop a conception of community in actual context, John Dewey reaffirms the significance of association or interaction. This idea is based on his natural existence: "Everything that exist in as far as it is known and knowable is in interaction with other

¹⁰⁹ John Dewey, *The Public and Its Problems*, cit., p. 69.

¹¹⁰ *Ibid.*, p. 148.

¹¹¹ *Ibid.*

things”.¹¹² Existing in interaction with others is a trait of all creatures. For human being, an interaction characterizing a community is marked by a consideration for transforming the interaction.¹¹³ In other words, a communitarian association or interaction is characterized by individuals’ shared actions and interests continuously and progressively in endeavouring the quality of community.

2.5.2 Communitarian Aspect of Democracy

Since early of his reflection on democracy, John Dewey shows that one of fundamental aspect of democracy is communitarian. In the first work on democracy, he indicates that liberty, equality, and fraternity, which are union members of democratic trinity, are ethical ideal of humanity that has to animate any form of society.¹¹⁴ In the second work on democracy, he emphasizes that democracy has its being in the community of truth that develops the brotherhood.¹¹⁵ Furthermore, he affirms that through communal action, democracy “becomes a living, present thing, having its ordinary and natural sense”.¹¹⁶

In *Democracy and Education*, communitarian aspect of democracy is indicated as “a mode of associated living, of conjoint communicated

¹¹² John Dewey, *Experience and Nature*, cit., p. 175.

¹¹³ *Ibid.*

¹¹⁴ Cf. John Dewey, “The Ethics of Democracy”, cit., p. 65.

¹¹⁵ Cf. John Dewey, “Christianity and Democracy”, cit, p. 9.

¹¹⁶ *Ibid.*

experience”.¹¹⁷ He also asserts that “two traits that are precisely what characterize the democratically constituted society”.¹¹⁸ Firstly, the shared concern and interests between individuals, which have a diversity of capacities, is an important element of democratic society. Nevertheless, it is not only numerous and more varied points of shared interest, but also the greater reliance upon the recognition of mutual interests as a factor in social control. Secondly, a democratic society is characterized by free interaction between social groups, change in social habit, and continuous readjustment through meeting for transformation.

Confirming the centrality of individuals characterizing democracy, John Dewey asserts that specificity and iniquity of every individual “can be exhibited and become forceful or actual only in relationship with other”.¹¹⁹ Democracy is concerned, above all, with “associated individuals in which each by intercourse with others somehow makes the life each more distinctive”.¹²⁰ In relationship with others, individuals are coming together in joint intercourse and action, which is increased and confirmed by being shared. Every individual is a member of many groups. There are as many groups as “there are goods which are enhanced by being mutually communicated and participated in”.¹²¹

¹¹⁷ John Dewey, *Democracy and Education*, cit., p. 87.

¹¹⁸ *Ibid.*, p. 86.

¹¹⁹ John Dewey, “Philosophy and Democracy”, cit., p. 46.

¹²⁰ *Ibid.*, p. 47.

¹²¹ John Dewey, *Reconstruction in Philosophy*, cit., p. 205.

Moreover, “the increasing acknowledgment that good exist and endure only through being communicated and that association is the means of conjoint sharing lies back of the modern of humanity and democracy”.¹²²

In John Dewey’s perspective, “democracy is not an alternative to other principle of associated life. It is the idea of community life itself”.¹²³ From the ideal perspective, John Dewey affirms that:

It is an ideal in the only intelligible sense of an ideal: namely, the tendency and movement of some thing which exists carried to its final limit, viewed as completed, perfected. Since thing do not attain such fulfilment but are in actuality distracted and interfered with, democracy in this sense is not a fact and never will be. But neither in this sense is there or has there ever been anything which is a community in its full measure, a community unalloyed by alien elements.¹²⁴

Indicating that democracy, as the idea of community in its full measure, is not found its full representation, it does not mean that the ideal of community is only empty dream. He affirms that “the ideal of a community presents, however, actual phases of associated life as they are freed from restrictive and disturbing elements, and are contemplated as having attained their limit of development”.¹²⁵ Only when it starts from a community as a fact, an idea of democracy can be reached. Democracy presents in a real community marked by shared activities and values, an

¹²² *Ibid.*, p. 206.

¹²³ John Dewey, *The Public and Its Problems*, *cit.*, p. 148.

¹²⁴ *Ibid.*

¹²⁵ *Ibid.*, p. 149.

effort to sustain a good shared by all and an opened attitude to transform the community. John Dewey asserts:

From the standpoint of the individual, it consist in having a responsible share according to capacity in forming and directing the activities of group to which one belongs and in participating according to need in the values which the groups sustain. From the standpoint of the groups, it demands liberation of the potentialities of members of a group in harmony with the interests and goods which are common.¹²⁶

In the light of interactive life, John Dewey underlines democracy as the life of genuine community. This idea is revealed in following assertion:

“Whenever there is conjoint activity whose consequences are appreciated as good by all singular persons who take part in it, and where the realization of the good is such as to effect an energetic desire and effort to sustain it in being just because it is a good shared by all, there is in so far a community”.¹²⁷ Thus, “the clear consciousness of a communal life, in all its implications, constitutes the idea of democracy”.¹²⁸

If the ethical idea of humanity, as liberty, equality and fraternity, is separated from communal life, they become mathematical ideas without spirit. “Fraternity, liberty and equality isolated from communal life are hopeless abstractions”.¹²⁹ Therefore, John Dewey asserts:

Fraternity is another name for consciously appreciated goods which accrue from an association in which all share, and which give direction to the conduct of each. Liberty is that secure release and fulfilment of

¹²⁶ John Dewey, *The Public and Its Problems*, cit., p. 147.

¹²⁷ *Ibid.*, p. 149.

¹²⁸ *Ibid.*

¹²⁹ *Ibid.*

personal potentialities which take place only in rich and manifold association with others: the power to be an individualized self making a distinctive contribution and enjoying in its own way the fruits of association. Equality donates unhampered share which each individual member of the community has in consequences of associated action. It is equitable because it is measured only by need and capacity to utilize, not by extraneous factors which deprive on in order that another may take and have.¹³⁰

Fraternity, liberty and equality, for Dewey, are the union spirits in connection with communal experience in which indicate an inseparable organic relation between individuals and society. Accordingly, John Dewey explains that "communal life is moral, that is emotionally, intellectually, consciously sustained".¹³¹

In the context industrialization followed by a giant urbanization John Dewey views:

When I think of the conditions under which men and women are living in many foreign countries today, fear of espionage, with danger hanging over the meeting of friends for friendly conversation in private gathering, I am inclined to believe that the heart and final guarantee of democracy is in free gatherings of neighbors on the street corner to discuss back and forth what is read in uncensored news of the day, and in gatherings of friends in the living room of houses and apartments to converse freely with one another.¹³²

It seems that he envisions a genuine community marked by natural interaction, shared experience and action, and communication with

¹³⁰ *Ibid.*, p. 150.

¹³¹ *Ibid.*, p. 151.

¹³² John Dewey, "Creative Democracy...", *cit.*, p. 243.

cooperative intelligence for possessing things in common.¹³³ Natural community shaped by free gathering of neighbours, for John Dewey, is a model of democratic community that should be extended in this era of industrialisation.

2.6. Democracy as a Culture

2.6.1. Culture as a social Force

John Dewey views that the problem of humanity in this context cannot be simplified as a political problem. He indicates:

For we now know that the relations which exist between persons, outside of political institutions, relations of industry, of communication, of science, art and religion, affect daily associations, and thereby deeply affect the attitudes and habits expressed in government and rule of law. If it is true that the political and legal react to shape the other things, it is even true that political institutions are an effect, not a cause.¹³⁴

Here, John Dewey shows the complex conditions existing in relations of human being. If these human beings' complex of associations are summed up in the word *culture*, he affirms that there is a decisive proof "that economic factors are an intrinsic part of culture that determines the actual turn taken by political measures and rules".¹³⁵ The invention of machine supports the industries and business with the huge power in

¹³³ Cf. James Campbell, "Dewey's Conception of Community", in in Larry A. Hickman (ed.), *Reading Dewey: interpretation for a postmodern generation*, Indiana University Press, Indianapolis 1998, p. 33-34.

¹³⁴ John Dewey, *Freedom and Culture*, *cit.*, p. 13.

¹³⁵ *Ibid.*, p. 15.

influencing the social life. John Dewey views that “our law and politics and the incidents of human association depend upon a novel combination of the machine and money, and the result is the pecuniary culture characteristic of our civilisation”.¹³⁶

At the same time, there is a tendency, as John Dewey views: “It has not been customary to include the arts, the fine arts, as an important part of the social conditions that bear upon democratic institutions and personal freedom”.¹³⁷ Historically, it happens that persons who call themselves good democrats are often satisfied to look on the fruits of arts as adornments the culture. If democracy is to be a reality, all should be aware of the importance of culture, and should participate actively in developing it.

Moreover, it is very important to realize that “the moral factor is an intrinsic of the complex of social forces called culture”.¹³⁸ Human beings hold some things dearer and they struggle for the things they regard as common values. “For a number persons to form anything that can be called community in its pregnant sense there must be values prized in common”.¹³⁹

In addition to the economic factors, variety of arts, and moral factor as social forces called culture, John Dewey also points out that

¹³⁶ John Dewey, *Individualism Old and New*, cit., p. 9.

¹³⁷ John Dewey, *Freedom and Culture*, cit., p. 13.

¹³⁸ *Ibid*, p. 17.

¹³⁹ *Ibid*,

technological means produced by modern science are the other powerful factors determining the human interaction. As he explains:

Other powerful factors in interaction are those technologies produced by modern science which have multiplied the means of modifying the dispositions of the mass of the population; and which, in conjunction with economic centralization, have enabled mass opinion to become like physical goods a matter of mass production. Here also is both a warning and a suggestion to those concerned with cultural conditions which maintain democratic freedom. The warning is obvious as to the role of propaganda, which now operates with us in channels less direct and less official. The suggestion is that the printing press and radio have made the problem of intelligent and honest use of means of communication in behalf of openly declared public ends a matter of fundamental.¹⁴⁰

The technological progress created by modern science influences the dispositions of the mass. Here John Dewey pays close attention to the role of means of communication in supporting the hidden interests of a group or class all in the name of public interest.¹⁴¹

The worldwide presence of press brings about immense influences toward individual emotion and conduct. The sensational news displayed at an editorial page of a newspaper could give a strong impact for those who like things raw. John Dewey emphasizes that “one affect of literacy under existing conditions has been to create in large number of persons an appetite for the momentary “thrills” caused by impacts that stimulate nerve endings but whose cerebral functions are broken”.¹⁴² Consequently,

¹⁴⁰ *Ibid.*, p. 36.

¹⁴¹ *Cf. Ibid.*, p. 38.

¹⁴² *Ibid.*, p. 40.

the habit in using judgment is weakened by the external stimuli depended habit. When this habit is so ingrained as a conduct of public, the moral and religious splits are inevitable.

Regarding the complexity of social forces, John Dewey asserts that “the serious threat to our democracy is not the existence of foreign totalitarian states”.¹⁴³ The threat of democracy exists within our attitudes and within our institutions shaped by the social forces. Therefore, “the battlefield is also accordingly here – within ourselves and our institutions”.¹⁴⁴

In the social context marked by pecuniary culture, mechanical relations, and intolerance, John Dewey views that culture of freedom has to be maintained and extended its application in common living.¹⁴⁵ He adds: “The solution of the crisis in culture is identical with the recovery of composed, effective and creative individuality”.¹⁴⁶ Developing the culture of freedom means an effort to widen opportunities to individuals in actualising themselves in interrelation and cooperative living. Furthermore, in John Dewey’s view, democracy should be primarily expressed in human attitudes and actions as a way of personal life. As he adds:

¹⁴³ *Ibid*, p. 44.

¹⁴⁴ *Ibid*.

¹⁴⁵ Cf. John Dewey, “Democratic Ends...”, *cit.*, p. 206.

¹⁴⁶ John Dewey, *Individual, Old and New*, *cit.*, p. 69.

The task of those who retain belief in democracy is to revive and maintain in full vigor the original conviction of intrinsic moral nature of democracy, now stated in ways congruous with present conditions of culture. We have advanced far enough to say that democracy is a way of life. We have yet to realize that it is a way of personal life and one which provides a moral standard for personal conduct.¹⁴⁷

2.6.2. Democracy as a Way of Life

John Dewey envisions that democracy becomes a way of personal life. He invite us to “realize in thought and act that democracy is a personal way of individual life; that it signifies the possession and continual use of certain attitudes, forming personal character and determining desire and purpose in all the relation of life”.¹⁴⁸ It means that democracy is “a moral standard for personal conduct”.¹⁴⁹ Democratic spirit animates all forms of human relations. He underlines that this idea “involves nothing fundamentally new. But when applied it puts a new practical meaning in old ideas”.¹⁵⁰

Democracy as a way of life is based on a working faiths in individuals. Firstly, “democracy is a way of life controlled by a working faith in the possibilities of human nature”.¹⁵¹ It means that every individual, independent of the quantity or range of his personal gift, has a

¹⁴⁷ John Dewey, *Freedom and Culture*, cit., p. 101.

¹⁴⁸ John Dewey, “Creative Democracy...”, cit., p. 241.

¹⁴⁹ John Dewey, *Freedom and Culture*, cit., p. 101.

¹⁵⁰ John Dewey, “Creative Democracy...”, cit., p. 241.

¹⁵¹ *Ibid.*, p. 242..

right to equivalent opportunity with every other person to develop in realizing his potentialities or gifts, which he has.¹⁵² Secondly, “democracy is a way of life controlled not merely by faith in human nature in general but by faith in the capacity of human beings for intelligent and judgment and action if proper conditions are furnished”.¹⁵³ Here John Dewey affirms the unity of human nature and culture

The interactive living is a test for democracy as way of life. John Dewey asserts:

From the standpoint of the individual, it consist in having a responsible share according to capacity in forming and directing the activities of group to which one belongs and in participating according to need in the values which the groups sustain. From the standpoint of the groups, it demands liberation of the potentialities of members of a group in harmony with the interests and goods which are common.¹⁵⁴

John Dewey underlines that democracy as a way of life develops in the life of genuine community. He adds: “Whenever there is conjoint activity whose consequences are appreciated as good by all singular persons who take part in it, and where the realization of the good is such as to effect an energetic desire and effort to sustain it in being just because it is a good shared by all, there is in so far a community”.¹⁵⁵

John Dewey reaffirms two important points in connection with his idea on democracy as a way of life. First of all, “democracy as a way of

¹⁵² Cf. John Dewey, “The Basic Values...”, *cit.*, p. 208

¹⁵³ John Dewey, “Creative Democracy...”, *cit.*, p. 241.

¹⁵⁴ John Dewey, *The Public and Its Problems*, *cit.*, p. 147.

¹⁵⁵ *Ibid.*, p. 149.

life is controlled by personal faith in personal day-by-day working together with others".¹⁵⁶ The expression of difference is not only a right of the other persons but is a means of enriching one's own life experience. Secondly, "democracy is the faith that the process of experience is more important than any special result attained, so that special results achieved are of ultimate value only as they are used to enrich and order the ongoing process".¹⁵⁷ The task of the release and enrichment of democracy as way of life is one that has to be carried on daily life. "Since it is one that have no end till experience itself comes to an end, the task of democracy is forever that of creation of freer and more humane experience in which all share and to which all contribute".¹⁵⁸

Democracy as a way of life is a spirit in the whole of spectrum of human life in which individuals' growth is its ultimate measure. Thus, the supreme test of all forms of social associations and institutions is their contribution for "the all – around growth of every member of society".¹⁵⁹

2.7. Conclusion

John Dewey expresses repeatedly that the significance of democracy is more than political discourse. He invites us to realize that democracy is primarily moral idea that animates a process of living and

¹⁵⁶ John Dewey, "Creative Democracy...", *cit.*, p. 243.

¹⁵⁷ *Ibid.*, p. 244.

¹⁵⁸ *Ibid.*, p. 245.

¹⁵⁹ John Dewey, *Reconstruction in Philosophy*, *cit.*, p.186.

should be actualised continuously. This is his principal contribution as a response to social crises where democracy is often reduced in political machinery as a form of government.

He underlines that the idea of liberty, equality and fraternity, which is “the democratic trinity”¹⁶⁰, is ethical ideal of humanity in which personality is at the centre of reflection. The term personality lies in every human individual. Every human individual is free to actualise its self-realisation. His liberty is based on the belief that every human individual has a right to equal opportunity with every other person to develop whatever endowment he has. Then, democracy indicates fraternity as an ethical value, which every human individual is able to actualise his capacities only in actively cooperative relationship with other.

John Dewey affirms the crucial significance of ethical democracy. Nevertheless, he does not ignore the importance of political democracy. A form of government that does not esteem the welfare of one individual or group above that of another enclosed by a system of laws and administration, which ranks the happiness, and interests of all, in his view, is an important expression of democracy.

He goes on to emphasize that a political democracy can be effectively maintained only in a society characterized by social or moral

¹⁶⁰ John Dewey, “The Basic Values...”, *cit.*, p. 209.

democracy. Democracy is fundamentally a form of moral and spiritual association that includes human relations in the family, the school, the church, business, and industry as well as in political life.¹⁶¹ The supreme test of all association is its contribution for individuals' process of growth.

Affirming the fundamental character of democracy to individuals' growth, John Dewey criticizes the position of utilitarianism, especially the position of James Will. He explains that "utilitarianism gave intellectual confirmation to all those tendencies which make "business" not a means of social service and an opportunity for personal growth in creative power but a way of accumulating the means of private enjoyments".¹⁶²

Moreover, political and social democracy presenting in a real association of life will be effectively sustained if its values of ideal humanity becomes an animating force of life. In other words, he envisions that democracy becomes a personal way of life.

All of John Dewey's thoughts on democracy seem as an ideal. Confirming his idealism he Quotes James Russell Lowell's opinion: "It is indeed idealism, but that I am one of those who believe that the real will never find an irremovable basis till it rests upon the ideal".¹⁶³ However,

¹⁶¹ John Dewey, *The Public and Its Problems*, cit., p. 143.

¹⁶² John Dewey, *Reconstruction in Philosophy*, cit., p. 183.

¹⁶³ John Dewey, "The Ethics of Democracy", cit., p. 65.

he is also committed to realize the ideal democracy. He points out “that the best test of any form of society is the ideal which it proposes for the forms of its life, and the degree in which it realizes this ideal”.¹⁶⁴ In John Dewey’s view, the idea is not merely a fancy because it presents in fact as a real aim.¹⁶⁵ It is clear that democracy is an idea that presents in the real process of living and animates it.



¹⁶⁴ *Ibid.*

¹⁶⁵ Cf. John Dewey, *Reconstruction in Philosophy*, cit., p. 121.

CHAPTER THREE

THE ACTUALIZATION OF DEMOCRACY

3.1. Introduction

This chapter is dedicated to represent John Dewey's thought and occupation to actualise democracy as a way of life. Three principal points will be discussed in this part. *Firstly*, it elaborates John Dewey's reflection on the task of philosophy for social progress. In order to develop society, philosophy has to overcome various dualisms that restrict the development of the individual and construct social progress. Philosophy has to serve individuals in their transformational process of life.

Secondly, for the realization of democracy, it demands application of democratic methods. He affirms the important of experimental method characterized by a continuous criticism and inquiry. *Thirdly*, considering that democracy is a process of life guided by intelligence, John Dewey underlines the important role of education for the actualisation of democracy. Democracy is an educative process. Furthermore, education is an effective instrument in actualising democracy.

3.2. The Task of Philosophy for social Progress

3.2.1. Overcoming various Dualisms

John Dewey views that the society in his epoch was marked by various dualisms, which “culminate in a sharp demarcation of individual minds from the world, and hence from one another”.¹ These dualisms have “found formulation in various philosophies which have opposed to each other body and mind, theoretical knowledge and practice, physical mechanism and ideal purpose”.² In several of his works, John Dewey also writes such forms of dualisms as that between subject and object, experience and nature, mind and body, duty and desire, the individual and society, the school and curriculum, means and ends, moral values and science, the religious and the secular, the spiritual and material, God and the world.³

In John Dewey’s view, the progress of science equipped by the empirical or experimental method is a power to transform the world that bring a way to shatter the conception of dualism.⁴ The progress of science and the practice of effective knowledge bring a change in human

¹ John Dewey, *Democracy and Education*, The Free Press, New York 1966, p. 291

² *Ibid.*

³ The variety form of dualisms is expressed in *The Ethics of Democracy (1884)*, *Democracy and Education (1916)*, *Reconstruction in Philosophy (1920)*, and in *Experience and Nature (1922)*.

⁴ Cf. John Dewey, *Reconstruction in Philosophy*, Bacon Press, Boston 1948, p. 112.

disposition towards the world. In the active conception of knowledge, men look upon the world as something to be changed in order to comprehend it more in which "men are imbued with courage, with what may almost be termed an aggressive attitude toward nature".⁵ It "does not mean that man ceases to have ideals, or ceases to be primarily a creature of the imagination. But it does signify a radical change in the character and function of the ideal realm which man shapes for himself".⁶

John Dewey adds "that the ideal realm is no longer something aloof and separated; it is rather that collection of imagined possibilities that stimulates men to new efforts and realizations".⁷ The ideal is not merely a fancy or as an illusion, but it is realized in fact. "The ideal is realized through its own use as tool or method of inspection, experimentation, selection and combination of concrete natural operation".⁸ The ideal, in practice or experimental science, is neither finality nor an unchangeable principle, but it is a tool that leads observation. Thus, "knowing, for the experimental science, means a certain kind of intelligence conducted doing; it ceases to be contemplative and becomes in a true sense practical".⁹

⁵ *Ibid.*, p. 116.

⁶ *Ibid.*, p. 118.

⁷ *Ibid.*

⁸ *Ibid.*, p. 121.

⁹ *Ibid.*

From the naturalistic or empirical standpoint, John Dewey identifies the idea of God as “one of ideal possibilities unified through imaginative realization and projection”.¹⁰ God is not identified as the Ultimate Ideal Being apart from experience, but as the “active relation between ideal and actual”.¹¹ It is his conviction that the idea of God represents a unification of ideal values as forces animating the ongoing process of life. The idea of God comprehends all human experience because it “is also connected with all the natural forces and conditions - including man and human association - that promote the growth of the ideal and that further realization”.¹² John Dewey’s “idea of God as the unity of ideal and the real”, in Steven C. Reckefeller observation, “is a naturalistic reconstruction of neo-Hegelian idea”.¹³

John Dewey consistently endeavours to overcome all forms of dualisms, because they bring various forms of splits and separations in human experience that oppresses life, restricts growth, and obstructs social progress, causing conflicts.¹⁴ Among the examples, we see it with regard to the individual and society. In his view, the conception of mind as a purely

¹⁰ John Dewey, *A Common Faith*, Yale University Press, New Haven 1934, p. 50.

¹¹ *Ibid.*, p. 51.

¹² *Ibid*

¹³ Steven C. Reckefeller, *John Dewey: religious faith and democratic humanism*, Columbia University Press, New York 1991, p. 519.

¹⁴ Cf. *Ibid.*, p. 2.

isolated possession of the individual is a contradiction with the social nature of individuals, because by nature, individuals are “born organic beings associated with others”.¹⁵ Every individual grows in an associated life with others.

John Dewey reaffirms that “every individual has grown up, and always must grow up, in a social medium”.¹⁶ Each individual lives, acts and accepts meanings and values within a social medium. He adds: “The actions and passions of individual men are in the concrete what they are, their beliefs and purposes included, because of the social medium in which they live; that they are influenced throughout by contemporary and transmitted culture, whether in conformity or protest”.¹⁷ Accordingly, society develops as a dynamic society when individuals actively appreciate the ordinary experiences. In other words, “society and individuals are correlative, organic, to one another”.¹⁸ There is reciprocal and dependent relationship in the organic process of growth. The separation of individuals with the society restricts the self-realization of every individual and obstructs the

¹⁵ John Dewey, *The Public and Its Problems*, Ohio University Press, Ohio 1997, p. 154.

¹⁶ John Dewey, *Democracy and Education*, cit., p. 295.

¹⁷ John Dewey, *The Public and Its Problems*, Buffalo, New York 1983, p. 195.

¹⁸ John Dewey, *Reconstruction in Philosophy*, cit., p. 187.

progress of society. Therefore, overcoming dualisms becomes the way of individual freedom and growth and the way towards a democratic society.¹⁹

3.2.2. Philosophy in the Process of Democracy

During his life John Dewey took an interest in various social and intellectual activities and in various fields but he underlines that philosophy is his principle interest. Distinctively he affirms: "While I seem to have spread myself out over a number of fields – education, politics, social problems, even the fine arts and religion – my interest in these issues has been specifically an outgrowth and manifestation of my primary interest in philosophy".²⁰

The task of philosophers is not only to transfer the ideas and beliefs of past philosophers, but it is more important to utilize them as "a resource in dealing with the problems that are urgent in contemporary life".²¹ It is John Dewey's conviction that philosophy should lighten humanity in dealing with the concrete problems. The intimate connection of philosophy with practical life is uncovered in the sense of philosophy. As he asserts:

Philosophy has generally been defined in ways which imply a certain totality, generality, and ultimateness of both subject matter and method.

¹⁹ Cf. Steven C. Rockefeller, *cit.*, p. 2-3.

²⁰ John Dewey, "John Dewey Responds", in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 246.

²¹ *Ibid.*, p. 247.

With respect to subject matter, philosophy is an attempt to comprehend—that is, to gather together the varied details of the world and of life into a single inclusive whole, which shall either be a unity, or, as in the dualistic systems, shall reduce the plural details to a small number of ultimate principles. On the side of the attitude of the philosopher and of those who accept his conclusions, there is the endeavor to attain as unified, consistent, and complete an outlook upon experience as in possible. This aspect expressed in the word “philosophy” - love of wisdom. Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom which would influence the conduct of life. Witness the fact that almost all ancient schools their tenets being committed to certain distinctive modes of conduct; witness the intimate connection of philosophy with the theology of Roman church in the Middle ages, its frequent association with religious interests, and, at national crises, its association with political struggles.²²

By love of wisdom, John Dewey means a conviction about moral values connecting with the conduct of life. For wisdom is a moral conviction, it “refers to a choice about something to be done, a preference for living this sort of life rather than that”.²³ Wisdom, in John Dewey’s perspective, “is not the intellectual ability to amass knowledge – a view that is itself pre-Darwinian – but rather the use of what we know to make life better by solving our problems”.²⁴ In other words, wisdom is an operating knowledge that facilitates to the better living of life. Meanwhile, the term totality “means continuity – the carrying on of a former habit of action with

²² John Dewey, *Democracy and Education*, cit., p. 324.

²³ John Dewey, “Philosophy and Democracy”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 39.

²⁴ James Campbell, *Understanding John Dewey: nature and cooperative intelligence*, Open Court, Chicago 1995, p. 46.

the readaptation necessary to keep it alive and growing".²⁵ The process of re-adaptation or growing is identical with "a process of overcoming such troubles".²⁶

In John Dewey's view, the growth of each individual is the highest moral value.²⁷ It is based on the belief that each individual with his intelligent judgment has a capacity "to lead his own self" in reaching the fulfilment of life.²⁸ Furthermore, he emphasizes that each individual can actualise optimally his self-realization only through shared actions and interest with others within a community.²⁹

In his epoch John Dewey recognizes cultural crises that restrict the individual and social progress. Firstly, he views a tendency that "the habit of using judgment is weakened".³⁰ Secondly, the civilization is characterized by "the pecuniary culture",³¹ where economic interest and profit control social relations. As a consequence, shared actions and interest marked by the cooperative intelligence is weakened. Considering these

²⁵ John Dewey, *Democracy and Education*, cit., p. 325.

²⁶ James Campbell, cit., p. 46.

²⁷ Cf. John Dewey, *Reconstruction in Philosophy*, cit., p. 186.

²⁸ John Dewey, "Creative Democracy - The Task Before us", in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 242.

²⁹ Cf. John Dewey, *The Public and Its Problems*, cit., p. 154 and cf. John Dewey, *Experience and Nature*, Dover Publication, New York 1958, p. 175.

³⁰ John Dewey, *Freedom and Culture*, Prometheus Books, New York 1989, p. 40.

³¹ John Dewey, *Individual, Old and New*, Prometheus Books, New York 1999, p. 9.

problems, John Dewey endeavours to reorient philosophy to serve the individual's growth in current context.

The progress of theory of revolution coupled with an appreciation of experimental method of knowledge reinforces John Dewey's perspective "that philosophy serves as an effective method of transformation when it is intimately related to the process of creative living".³² The progress of practical knowledge equipped by the experimental method implies that philosophy, in John Dewey's view, "must alter its nature. It must assume a practical nature; it must become operative and experimental".³³ Philosophy has to make a reconstruction on itself. Furthermore, he points out that "the change does not mean the lowering in dignity of philosophy from a lofty plane to one of gross utilitarianism. It signifies that the prime function of philosophy is that of rationalizing the possibilities of experience".³⁴

Rationalization or reconstruction of experience, from the pragmatic philosophy's point of view, is "to free experience from routine and from caprice".³⁵ The ongoing process of reconstruction of experience is identical with a process of democracy, because democracy is none other than "the

³² Steven C. Rockefeller, *cit.*, p. 549.

³³ John Dewey, *Reconstruction in Philosophy, cit.*, p. 121.

³⁴ *Ibid.*, p. 122.

³⁵ John Dewey, "The Need for a Recovery of Philosophy", in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 6; cf. John Dewey, *Democracy and Education, cit.*, p. 77.

faith that the process of experience is more important than any special result attained, so that special results achieved are of ultimate value only as they are used to enrich and order ongoing process".³⁶ Then, John Dewey underlines that "the task of this release and the enrichment is one that has to be carried on day by day".³⁷ Here John Dewey underlines that democracy should be a way of life in the process of reconstruction of experience in an organic society. To actualise it demands "democratic methods".³⁸

3.3. Democratic Methods for the Actualisation of Democracy

Philosophy that intends to develop a view of the world consistent with the progress of science must accordingly use an empirical method.³⁹ The main character of the empirical method is that the empirical researcher employs the problematic situation, which is directly encountered in ordinary experiences as a starting point of research. The researcher in looking for a solution to the problems may use imagination and reason extensively. The final analysis of reflection must be referred back to directly experienced subject-matter for testing and verification. In other words, an empirical

³⁶ John Dewey, "Creative Democracy...", *cit.*, p. 244.

³⁷ *Ibid.*, p. 245.

³⁸ John Dewey, *Freedom and Culture*, *cit.*, p. 133. Cf. John Dewey, "Democratic Ends Need Democratic Methods for Their Realization", in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 205.

³⁹ Cf. John Dewey, *Experience and Nature*, *cit.*, p. 1-2.

inquiry always starts and terminates in concrete experience. If philosophy fails to use an empirical method, as John Dewey expresses, there are three negative consequences.

First, there is no verification, no effort even to test and check. What is even worse, secondly, is that the things of ordinary experience do not get enlargement and enrichment of meaning as they do when approached through the medium of scientific principles and reasonings. This lack of function reacts, in the third place, back upon the philosophic subject-matter in itself. Not tested by being employed to see what it leads to in ordinary experience and what new meanings it contributes, this subject-matter becomes arbitrary, aloof – what is called “abstract” when that word is used in a bad sense to designate something which exclusively occupies a realm of its own without contact with the things of ordinary experience.⁴⁰

Then, he underlines that the value of any philosophy is tested by this question: “Does it end in conclusion which, when they are referred back to ordinary life-experience and their predicaments, render them more significant, more luminous to us, and make our dealings with them more fruitful?”⁴¹

The empirical method is identical with the experimental method of inquiry, in which experience is both the starting point and the testing or verification of inquiry. In the fields of social science and philosophy, John Dewey affirms and explains how we have to apply the experimental method. As he points out:

⁴⁰ *Ibid.*, p. 6.

⁴¹ *Ibid.*, p. 7.

When we say that thinking and beliefs should be experimental, not absolutistic, we have then in mind a certain logic of method, not, primarily, the carrying on of experimentation like that of laboratories. Such logic involves the following factor: First, that those concept, general principles, theories and dialectical developments which are indispensable to any systematic knowledge be shaped and tested as tools of inquiry. Secondly, that policies and proposals for social action be treated as working hypotheses, not as programs to be rigidly adhered to and executed.⁴²

There are two important things for experimental method. Firstly, experiences in ordinary life, which include thinking and beliefs, are both the starting point and a tool of inquiry. The experimental method demands the emancipation of the moral and intellectual qualities to liberate from a dogmatic attitude that oppresses and restricts the spirit of inquiry.⁴³ Secondly, it demands an open attitude and flexibility for the revision of results. In the process of critical inquiry, the expertness is not primarily employed "in framing and executing policies, but in discovering and making known the facts".⁴⁴ Therefore, the notion of method, in John Dewey's view, "is better understood as a *framework* or an *outline* for approaching and dealing with problems than a *protocol* for setting out in advance our responses to possible conditions".⁴⁵

⁴² John Dewey, *The Public and Its Problems*, *cit.*, p. 202-203.

⁴³ Cf. *Ibid.*, p. 204-205.

⁴⁴ *Ibid.*, p. 208.

⁴⁵ James Campbell, *cit.*, p. 208.

John Dewey views that “philosophy is inherently criticism, having its distinctive position among various modes of criticism in its generality; a criticism of criticism”.⁴⁶ It implies that philosophy has an important task in developing the process of criticism in a society. It is a cultural role of philosophy to develop a critical method or “an effective method of intelligent social reconstruction”.⁴⁷ This method “should not be understood as a system of using general principles to generate quick solutions”,⁴⁸ but it is a framework based on a pattern of inquiry involving the method of observation, theory of hypothesis and experimental test. He expresses that “freedom of inquiry, toleration of diverse views, freedom of communication, the distribution of what is found out to every individuals as the ultimate intellectual consumer, are involved in the democratic as in the scientific method”.⁴⁹

In the social context of his epoch, John Dewey views a trait of other method to democratic methods. He worries about various forms of the repressions countering to cultural freedom that is a trait of democracy. As he expresses:

As we listen to accounts of the repression of culture freedom in countries which have been swept by totalitarian terror, let us bear in mind that our

⁴⁶ John Dewey, *Experience and Nature*, cit., p. 398.

⁴⁷ James Campbell, cit., p. 208. Cf. John Dewey, *Experience and Nature*, cit., p. 436.

⁴⁸ James Campbell, cit., p. 47.

⁴⁹ John Dewey, *Freedom and Culture*, cit., p. 81.

chief problems are those within our culture. In the modern world, every country under some circumstances becomes fertile soil for seeds out of which grow fanatical conflict, intolerance, racial oppression. The attitude which prevails in some parts of the country towards Negroes, Catholics and Jews is spiritually akin to excesses that have made a shambles of democracy in other countries of the world.”⁵⁰

“The conflict between the methods of freedom and those of totalitarianism, in John Dewey’s view, “is within our own institutions and attitudes”.⁵¹

Thus, it is important “the application of democratic methods, in the task of making our own politics, industry, education - our culture generally - a servant and an evolving manifestation of democratic ideas”.⁵² He identifies democratic method with “persuasion through public discussion carried on not only in legislative but in the press, private conversations and public assemblies”.⁵³ The application of democratic method extensively is none other than a realization of democracy.

Considering the treat of totalitarianism to democracy, John Dewey emphasizes:

Our first defense is to realize that democracy can be served only by the slow day by day adoption and contagious diffusion in every phase of our common life of methods that are identical with the ends to be reached. There is no substitute for intelligence and integrity in cultural life. Anything else is a betrayal of human freedom no matter in what guise it

⁵⁰ John Dewey, “Democratic Ends ...”, *cit.*, p. 205.

⁵¹ *Ibid.*

⁵² John Dewey, *Freedom and Culture*, *cit.*, p. 133.

⁵³ *Ibid.*, p. 99.

presents itself. An American democracy can serve the world only as it demonstrates in the conduct of its own life the efficacy of plural, partial, and experimental methods in securing and maintaining an ever-increasing release of the powers of human nature, in service of freedom which is cooperative and a cooperative which is voluntary.⁵⁴

The effective application of democratic methods is none other than the end of democracy that to be reached in the certain time and that is demonstrated in the conduct of life. Nevertheless, democracy is a process, so it is important to apply the intelligence for criticizing methods used and for discovering the worthy realization of democracy. For democracy is as a cooperative experiment, it is important the role of "collective intelligence operating in cooperative action".⁵⁵

Furthermore, as a member of The Committee for Cultural Freedom who commits to the effort in defending and advancing the integrity of cultural and intellectual life, John Dewey views that it is very urgent to commit "to the task of securing and widening cultural freedom with eyes open and minds alert to every danger which threatens it".⁵⁶ Then, he affirms "that the dependence of ends upon means is such that the only ultimate

⁵⁴ John Dewey, "Democratic Ends ...", *cit.*, p. 206.

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

result is the result that is attained today, tomorrow, the next day, and day after day, in the succession years and generations”.⁵⁷

It seems that John Dewey does not define what is the meaning of democratic methods. Nevertheless, he indicates that democratic methods are characterized by methods of consultation, persuasion, negotiation, cooperative intelligence, criticism and cultural freedom. As he expresses, “the task of democracy is forever that of creation of a freer and more human experience in which all share and to which all contribute”.⁵⁸ Thus, it is an imperative task to actualise democracy continuously.

3.4. The Role of Education for the Actualisation of Democracy

3.4.1. Democracy as an educational Process

As a response to social crises caused by industrialization and urbanization, in the 1890s “people began to speak of a Progressive Era, a time of fermenting idealism, moral fervor, and constructive social, economic, and political change”.⁵⁹ Social crises and the issue of progressive movement touched John Dewey’s mind deeply. They urged him to do a real thing for the sake of humankind. Therefore, during the Chicago and

⁵⁷ John Dewey, *Freedom and Culture*, *cit.*, p. 134.

⁵⁸ John Dewey, “Creative Democracy...”, *cit.*, p. 245.

⁵⁹ George Brown Tindall & David Emory Shi, *America: a narrative history*, Norton & Company, New York 2000⁵, p. 823.

early Columbia years (1894-1918), he endeavours to develop a progressive education as “the focus of his concern with individual and social reconstruction”.⁶⁰

At Chicago John Dewey formed a new independent Department of Pedagogy and established an experimental elementary school or the Laboratory School, which was well known as the Dewey School. These efforts were indicated his concern to develop education. The great philosophers, in John Dewey’s view, have to take a closed interest in the problems of education because there is “an intimate and vital relation between the need for philosophy and the necessity of education”.⁶¹ Considering the fundamental sense of education as ongoing process of life in forming conducts, John Dewey underlines that “philosophy may even be defined as *the general theory of education*”.⁶² It is his argument:

Since the only way of bringing about a harmonious readjustment of tendencies is through a modification of emotional and intellectual disposition, philosophy is at once an explicit formulation of the various interests of life and a propounding of points of view and methods through which a better balance of interests may be affected. Since education is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable, we reach a

⁶⁰ Steven C. Rockefeller, *cit.*, p. 233.

⁶¹ Robert B. Westbrook, Robert B. Westbrook, *John Dewey and American Democracy*, Cornell University Press, Ithaca 1991, p. 168.

⁶² *Ibid.*

justification of the statement that philosophy is the theory of education as a deliberately conducted practice.⁶³

Education, in John Dewey's view, is identified with "a transformation of the quality of experience".⁶⁴ Education is also identical with the continuity of reconstruction of experience. Experience is both the process and the contents. It "includes what men do and suffer, what they strive for, love, believe and endure, and also how men act and are acted upon, the ways in which they do and suffer, desire and enjoy, see, believe, imagine".⁶⁵ Thus, educational experience exemplifies continuity and growth in "a process of sharing experience till it becomes a common possession".⁶⁶

John Dewey's idea of continuity of experience means that the habit can be formed and reformed in the process of growth. He expresses: "The principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after".⁶⁷ Reconstruction of experience is

⁶³ John Dewey, *Democracy and Education*, cit., p. 331-332.

⁶⁴ *Ibid.*, p. 10-11.

⁶⁵ John Dewey, *Experience and Nature*, cit., p. 8.

⁶⁶ *Ibid.*, p. 9.

⁶⁷ John Dewey, *Experience and Education*, Macmillan Publishing Company, New York 1963, p. 35.

effectively organized in the education, because education is none other than “a constant reconstructing or reorganizing of experience”.⁶⁸

The educative experience is the continuous growth in all through life. John Dewey emphasizes: “Since growth is the character of life, education is all one with growing; it has no end beyond itself”.⁶⁹ It is his conviction that: “Growth, or growing as developing, not only physically but intellectually and morally, is one exemplification of the principle continuity”.⁷⁰ The process of educational experience demands the reconstruction of our habits, the development of our character, and growth continuously. The process towards fuller growth requires search and exploration or inquiry.⁷¹

Moreover, John Dewey points out his faith in the process of educational experience as the process of democratisation. It is his conviction:

Since the process of experience is capable of being educative, faith in democracy is all one with faith in experience and education. All ends and values that are cut off from the ongoing process become arrests, fixations.

⁶⁸ John Dewey, *Democracy and Education*, cit., p. 76.

⁶⁹ *Ibid.*, p. 53. Cf. John Dewey, , cit., p. 183. In *Reconstruction in Philosophy* John Dewey points out that “the educative process is all one with the moral process, since the latter is a continuous passage of experience from worse to better”.

⁷⁰ John Dewey, *Experience and Education*, cit., p. 36.

⁷¹ Cf. James W. Garrison, “John Dewey’s Philosophy as Education”, in Larry A. Hickman (ed.), *Reading Dewey: interpretation for a postmodern generation*, Indiana University Press, Indianapolis 1998, p. 67.

They strive to fixate what has been gained instead of using it to open the road and point the way to new and better experience.⁷²

It is clear that, in John Dewey's view, the process of educational experience is none other than the process of democracy, because faith in the process of educational experience is the foundation of his idea of democracy. In other words, "democracy is an educative process",⁷³ in which individuals are capable to reform their experiences towards new and better experiences.

The educative process for the actualization of democracy is a task and responsibility of all individuals. It is expressed in the following affirmation: "Full education comes only when there is a responsible share on the part of each person, in proportion to capacity, in shaping the aims and policies of the social groups to which he belongs. This fact fixes the significance of democracy".⁷⁴

3.4.2. Education for the Actualisation of Democracy

The intimate relation that John Dewey sees between democracy and education can be recognized primarily in the meaning of education. He points out that "education, in its broadest sense, is the means of this social

⁷² John Dewey, "Creative Democracy...", *cit.*, p. 242.

⁷³ John Dewey, "John Dewey Responds", *cit.*, p. 246.

⁷⁴ John Dewey, *Reconstruction in Philosophy*, *cit.* p. 209.

continuity of life”.⁷⁵ In other words, “education is a social function”.⁷⁶ Education has to concern with social problems.

Distinctively John Dewey faces the money culture or “the practice of a pecuniary culture”⁷⁷ formed by the technological progress and industrialization as a challenge to education. In his view, “the problem of the relation mechanical and industrial civilization to culture is the deepest and most urgent problem of our day”.⁷⁸ He concerns with the situation of education in which schools tend to “give excellent technical training”, and on the contrary there is “little free and disinterested concern with the underlying social problems of civilization”.⁷⁹ Schools tend to train the students and do not educate them in forming attitudes and the recognition of their collective intelligence. Considering this problems, he “refer to the schools in connection with this problem of American culture because they are the formal agencies for producing those mental attitudes, those modes of feeling and thinking, which are the essence of a distinctive culture”.⁸⁰

The crises in culture and education prompted John Dewey to maintain “an unyielding commitment to scientific intelligence” and to

⁷⁵ John Dewey, *Democracy and Education*, cit., p. 2.

⁷⁶ *Ibid.*, p. 81.

⁷⁷ John Dewey, *Individualism, Old and New*, Prometheus Books, New York 1999, p. 9.

⁷⁸ *Ibid.*, p. 61.

⁷⁹ *Ibid.*, p. 62.

⁸⁰ *Ibid*

uphold “the scientific attitude with a democratic political culture”.⁸¹ Reconstruction in education is an inevitable vocation for social reconstruction. He underlines that “the realization of a form of social life in which the interests are mutually interpenetrating, and where progress, or readjustment, is an important consideration, makes a democratic community more interested than other communities have cause to be in deliberate and systematic education”.⁸²

John Dewey affirms that “the devotion of democracy to education is a familiar fact”.⁸³ There are two significance arguments. Firstly, from the governmental point of view, “a government resting upon popular suffrage cannot be successful unless those who elect and who obey their governors are educated”.⁸⁴ He adds: “Since democracies forbid, by their very nature, highly centralized governments working by coercion, they depend upon shared interest and experience for their unity, and upon personal appreciation of the value of institutions for stability and defense”.⁸⁵ Accordingly, the role of education is very important in forming a voluntary disposition and interest of individuals in a society. Secondly, considering

⁸¹ Cf. Garry Bullert, *The Politics of John Dewey*, Buffalo, New York 1983, p. 9.

⁸² John Dewey, *Democracy and Education*, cit., p.87.

⁸³ *Ibid.*

⁸⁴ *Ibid.*

⁸⁵ John Dewey, “The Need of an Industrial Education”, in *The Political Writings*, ed. by. Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 122.

that democracy is more than form of government, the role of education in extending the number of individuals who actively involves in sharing interest and experience for social progress is very significant. Furthermore, he points out:

The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race and national territory which kept men from perceiving the full import of their activity. These more numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond; they consequently put a premium on variation in his action. They secure a liberation of powers which remain suppressed as long as the incitations to action are partial, as they must be in a group which in its exclusiveness shuts out many interests.⁸⁶

In other words, the role of education is inevitably for “the widening of the area of shared concerns, and the liberation of a greater diversity of personal capacities which characterize a democracy”.⁸⁷

John Dewey reaffirms the important role of education in forming the qualities of intellectual and moral individuals that are traits of a democratic society. The qualities, as widespread opportunity for self-realization, free exchange of concerns, interests and experiences, and making wide recognition of common interest and purpose, “are

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

intellectual and emotional traits”.⁸⁸ These qualities do not develop spontaneously, but they are the fruits of education. As he points out:

They have to be planted and nurtured. They are dependent upon education. It is no accident that all democracies have put a high estimate upon education; that schooling has been their first care and enduring charge. Only through education can equalities of opportunity be anything more than a phrase. Accidental inequalities of birth, wealth and learning are always tending to restrict the opportunities of some as compared with those of others. Only free and continued education can counteract those forces which are always at work to restore, in however changed a form, feudal oligarchy. Democracy has to be born anew every generation, and education is its midway. Moreover, it is only education which can guarantee widespread community of interest and aim”.⁸⁹

John Dewey shows a mutual relation between education and democratic state. He asserts that “the realization of the new education destined to produce a new society was, after all, dependent upon the activities of states”.⁹⁰ Meanwhile, “the movement for the democratic idea inevitably became a movement for publicly conducted and administrated schools”.⁹¹ The implementation of progressive education needs the support of state. On the other hand, qualities of a democratic state can be maintained and developed without the role of education.

⁸⁸ John Dewey, “The Need of an Industrial Education”, *cit.*, p. 122.

⁸⁹ *Ibid.*

⁹⁰ John Dewey, *Democracy and Education*, *cit.*, p. 93.

⁹¹ *Ibid.*

The contribution of schools is essential for social reconstruction toward a fuller sense of democracy. Nevertheless, schools are “not the ultimate formative force. Social institutions, the trend of occupations, the pattern of social arrangements, are the finally controlling influences in shaping minds”.⁹² Thus, education has to be carried out as wide as a social process.

John Dewey views the “fundamental importance to the activities of individuals in determining the social conditions under which they live”.⁹³

Besides that, he also expresses:

It has been shown in the last few years that democratic institutions are no guarantee for existence of democratic individuals. The alternative is that individuals who prize their own liberties and who prize the liberties of other individuals, individuals who are democratic in thought and action, are the sole final warrant for the existence and endurance of democratic institutions.⁹⁴

Consequently, education is an effective way in forming attitudes and in planting the qualities of democratic characters in individuals and societies. Education is a valuable instrument to embody the democratic characters as a way of individual life, which is “the possession and continual use of certain attitudes, forming personal character and determining desire and purpose in

⁹² John Dewey, *Individualism, Old and New*, cit., p. 62.

⁹³ John Dewey, “I Believe”, in *The Political Writings*, ed. by Debra Morris and Ian Shapiro, Hackett Publishing Company, Indianapolis 1993, p. 234..

⁹⁴ *Ibid.*, p. 234-235.

all the relation of life”.⁹⁵ It is his confidence that in embodying the democratic qualities within individuals, “the reconstruction of philosophy, of education, and of social ideals and methods thus go hand to hand”.⁹⁶

3.5. Conclusion

Philosophy, for John Dewey, should lighten humanity in dealing with the concrete problems. It is revealed in its sense – love of wisdom – that signifies a conviction about moral values connecting with the conduct of life. Wisdom is an operating knowledge that facilitates to better living of life. It is a consequence of the progress of theory of evolution coupled with an appreciation of experimental method of knowledge that philosophy, by nature, is practical. It signifies that the primary function of philosophy is to rationalize experiences in ongoing process of life.

The ongoing process of the reconstruction of experiences is equivalent with the process of democracy, because democracy is none other than the faith in the process of shared experience for a better future world. In the process of democracy, John Dewey underlines the important of the democratic methods, which are characterized by methods of continuous

⁹⁵ John Dewey, “Creative Democracy...”, *cit.*, p. 241.

⁹⁶ John Dewey, *Democracy and Education*, *cit.*, p. 331.

criticism, of consultation, of persuasion, of negotiation, of cooperative intelligence, and of cultural freedom.

Democracy, in John Dewey's perspective, is an educative process in a process of living towards its fuller sense. This implies a continuous reconstruction requiring cooperative search and inquiry, which are traits of a process of education. Therefore, John Dewey underlines the important role of education in the process of democracy.

To develop qualities moral and intellectual characterizing a democratic society, such qualities as a culture of freedom, recognition of individuals to participate in a common interest, inevitably needs education. Democratic society cannot be reality without voluntary initiative and voluntary cooperation of individuals who prize their own liberties and who prize the liberties of other individuals. In other words, democratic society cannot be reality without a democratic attitude and thought forming personal character and determining desire and purpose in all the relations of life. Education is an effective way for the actualisation of democracy. For education is a process of living, the endeavour for the actualisation of democracy must take place over the broad range of share activity of living. It is the significance contribution of John Dewey that he underlines the efforts to actualise democracy as a way of life in processes of living.

GENERAL CONCLUSION

Having arrived at the end of my research, I would say that this study has helped to analyze and realize John Dewey's thought on democracy. The general introduction proposed to provide the scope and the importance of this work. I analyzed John Dewey's life and philosophical vision in the first chapter.

During ninety-three years of his life, he dedicated his life very much for humanity through his social and academic activities and through many written works. There we have also seen various philosophical thoughts and interests that helped to understand his principal concern, i.e., his religiosity, psychology, ethic, education, theory of knowledge and socio-cultural politic. This study has helped to know John Dewey's personality and his principal concern in developing and actualizing democracy. Philosophy, in his view, has to illuminate humanity in overcoming concrete problems of humanity. Accordingly, he embraced the pragmatic approach for his philosophical reflection.

John Dewey emphasizes that democracy is primarily an ethical idea. This fact was discussed in chapter two. In order to comprehend John

Dewey's idea on democracy, I presented the socio-cultural and political context in which John Dewey vividly faced various social crises. Serial destructive wars impressed deeply on his life. He was also a witness to some political movements that treated democracy. Here he realized his vocation to reorient his philosophical reflection to concrete problems of humanity.

In his epoch, John Dewey viewed cultural crises caused by industrialization equipped by a huge urbanization. He underlined the combination of science and machinery influenced all forms of associations. He indicated that his epoch was characterized by a culture of pecuniary followed by the weakness of the using judgment, which obscured free associations and interrelations.

John Dewey viewed that social crises in his epoch was followed by a crisis on democracy. Firstly, there was a tendency that democracy is reduced in a machinery of political system or a form of government. Secondly, as a consequence of the development of industrialization and utilitarianism's idea, democracy was thought as a form of government for protecting the economical interest of the individual. In the perspective of James Will's utilitarianism, the "sole task of government is to increase to the utmost the

pleasures, and diminish to the utmost the pains”.¹ Furthermore, John Dewey viewed that industrialization brought crises in culture. Thus, in this context, he sought to make people realize that democracy is primarily an ethical idea and simply a form of government.

John Dewey did not ignore the importance of political democracy. He underlines the role of government is principally to serve all individuals to growth in cooperative living without any discrimination like race, sex, and economical status. This is an expression of democracy. Nevertheless, a democratic government can be maintained if individuals realize their responsibility to participate in building democratic government. Thus, the deeper problem is connected with the discovery of the means by which individuals are aware of themselves in actualizing their possibilities and responsibilities in a cooperative living.

He envisions that community life becomes a medium for the actualisation of democracy in which individuals live and develop in shared activities and values for transforming the community. Through sharing of action and interrelation with cooperative intelligence, democracy becomes a living, present thing and manifesting its natural sense. Genuine community

¹ Timothy Fuller, “Jeremy Bentham and James Mill”, in *History of Political Philosophy*, ed. by Leo Strauss and Joseph Gropsey, The University of Chicago Press, Chicago 1987³, p. 725.

shaped by free gathering of neighbours by natural interaction, shared experience and action, and communication with cooperative intelligence for possessing things in common is a model of community that should be extended if democracy is to be reality.

In a community shaped by free interrelation and cooperative intelligence, democracy becomes a culture or force of living. It is manifested in a culture of freedom animating each individual's process of living. In John Dewey's view, the endeavors for manifesting a culture of freedom are identical with the efforts to actualize democracy as a way of life in daily living.

John Dewey underlines the task of philosophy for social progress. Philosophy— love of wisdom — means a conviction about moral values connecting with the conduct of life. Wisdom is an operating knowledge that serves towards a better living of life. Therefore, as a consequence of the progress made by the theory of revolution coupled with an appreciation of experimental method of knowledge, philosophy requires a reconstruction of its nature.

Philosophy has to participate in the ongoing process of the reconstruction of experiences. It means that philosophy has to participate in the process of democracy, because democracy is none other than the faith in

the process of shared experience in cooperative intelligence for a better future world. In the process of democracy, John Dewey underlines the important of the democratic methods, which are characterized by methods of continuous criticism, of consultation, of persuasion, of negotiation, of cooperative intelligence, and of cultural freedom. This implies a continuous reconstruction requiring cooperative search and inquiry in the process of education in society.

Democracy can be a reality if individuals prize their own liberties and the liberties of other individuals and live in cooperative interrelation with a democratic spirit, attitude and action. In other words, democracy is manifested if individuals actualize democracy as a way of their life. To actualize democracy as a way of life, the role of education is very important. Samuel Enoch Stumpf concludes that for John Dewey “nothing is more important than education in remolding a society”.² The efforts to actualize democracy in the process of education must take place over the broad range of shared activities and values of living.

Having researched John Dewey’s thought on democracy, we come to conclusion that John Dewey is a philosopher who endeavors seriously to

² Samuel Enoch Sumpf, *Philosophy: history and problems*, McGraw-Hill, New York 1994⁵, p. 398.

reorient democracy as an ethical or moral idea. Morality is always in connection with a conduct of living. Therefore, separation of the idea of democracy from process of living makes democracy empty. Accordingly, he underlines that democracy has to be a way of personal life. Thus, we summarize John Dewey's thought on democracy in the following points.

1) Democracy is an ethical idea. Liberty, equality and fraternity, are symbols of the highest ethical idea, which humanity has to reach and this conscious ideal is that democracy lives and moves. He puts the individual at the center of his philosophical reflection. But, he underlines the social aspect of individual, because each individual finds his iniquity and becomes forceful only within community. He emphasizes that each individual, who has an equal opportunity to actualize their potentialities with capacity of intelligent judgment, can optimally develop themselves in shared experience with cooperative intelligence with others. Thus, the test of all institutions is their contribution to the development of each individual. It is clear that John Dewey reorients his endeavors to develop and actualize democratic humanism.³ It is his contribution in overcoming the simplification of the sense of democracy.

³ In *John Dewey: religious faith and democratic humanism*, Steven C. Rockefeller continuously points out that John Dewey's democracy is democratic humanism. Cf. Steven

2) To develop and actualize democracy, John Dewey embraces a pragmatic approach or instrumentalism.⁴ For John Dewey, philosophy has to illuminate humanity in dealing with concrete problems of humanity. He was successful in uniting Darwinian theory of the nature and Hegelian to develop his standpoint.⁵ He is against the idealism that separates ideal from real. In his view, the ideal and real are a unity that is present within a continuous process of living. Regarding democracy, he underlines that it is not the ideal separated from the real, because the seed of democracy itself unites firmly in each individual's opportunities and his capacity of intelligence judgment. His faith in each individual's equal opportunity and his convictions about the supreme value of communication and shared experience in cooperative intelligence are actual ideas for developing a society within pluralistic culture. Nevertheless, in the current context where society is characterized by a materialistic and individualistic spirit, who does guarantee that individuals will be interested enough to develop and actualize their shared experience in cooperative intelligence or cooperative inquiry?⁶ It is a critic

C. Rockefeller, *John Dewey: religious faith and democratic humanism*, Columbia University Press, New York 1991, p. 22 & 26.

⁴ Cf., *Ibid.*, p. 225.

⁵ Cf. *Ibid.*, p. 549.

⁶ Cf. James Campbell, *Understanding John Dewey: nature and cooperative intelligence*, Open Court, Chicago 1996, p. 236.

to the efficacy of John Dewey's cooperative inquiry for social reconstruction.

3) Affirming that democracy is based on the faith of each individual's opportunity and capacity of intelligence, John Dewey underlines that democracy should be a way of personal life in the process of living. In his view, the process of democracy is identical with an educational process. Democracy is both the spirit animating the individual's process of living and the end of the process of living. James Campbell underlines that "the goal of life, in Dewey's view, is to live more fully; the goal of democracy is to increase the number of full lives".⁷ The efforts in developing and actualizing democracy as a way of personal life are infinite. John Dewey gives a positive contribution that the efforts to develop and actualize democracy is a continuous and infinite process. Here John Dewey underlines that democracy should be present in common daily living. Then, democracy is always an actual discourse because it is interconnected with the process toward a fuller living.

⁷ *Ibid.*, p. 13.

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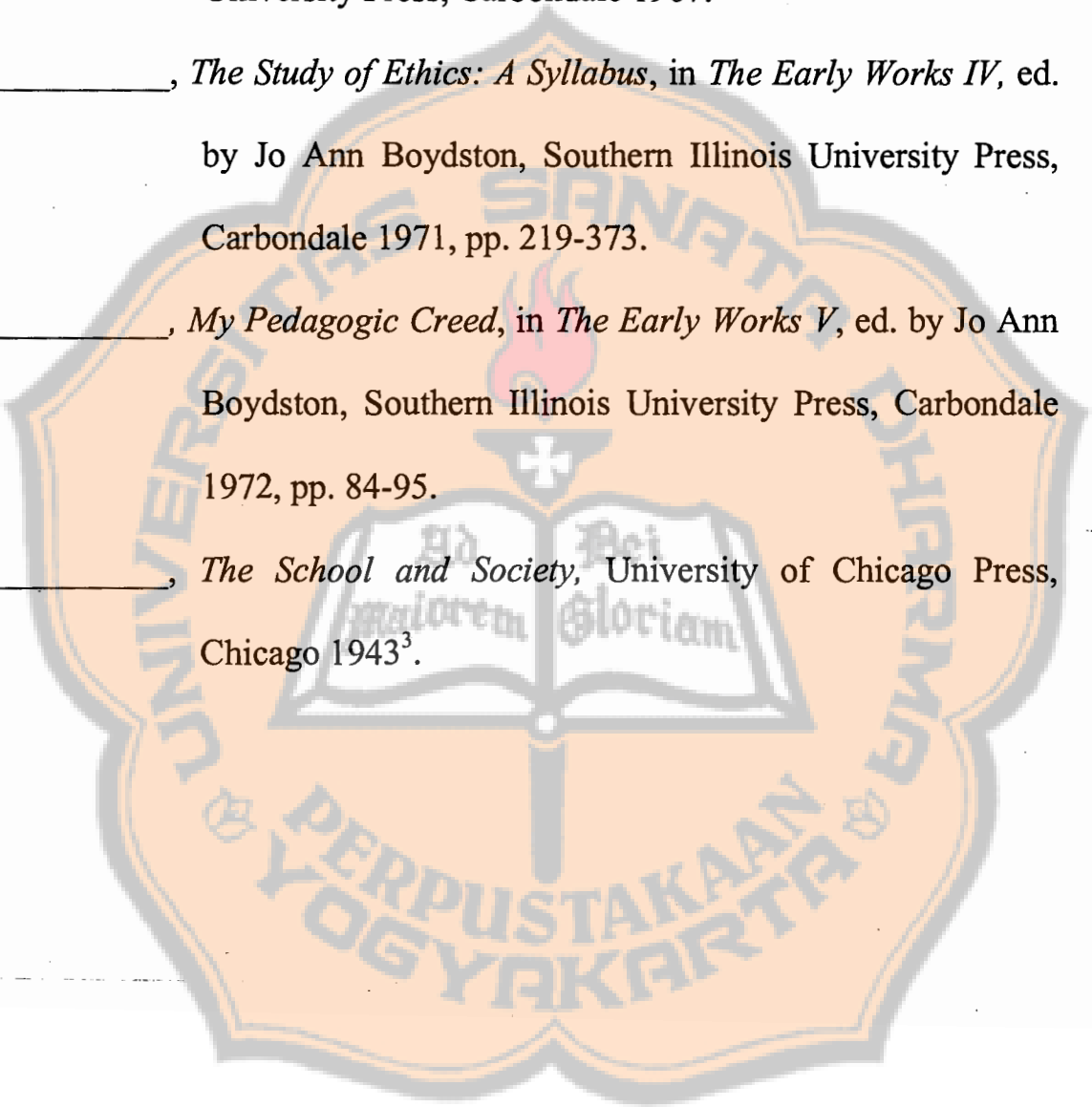
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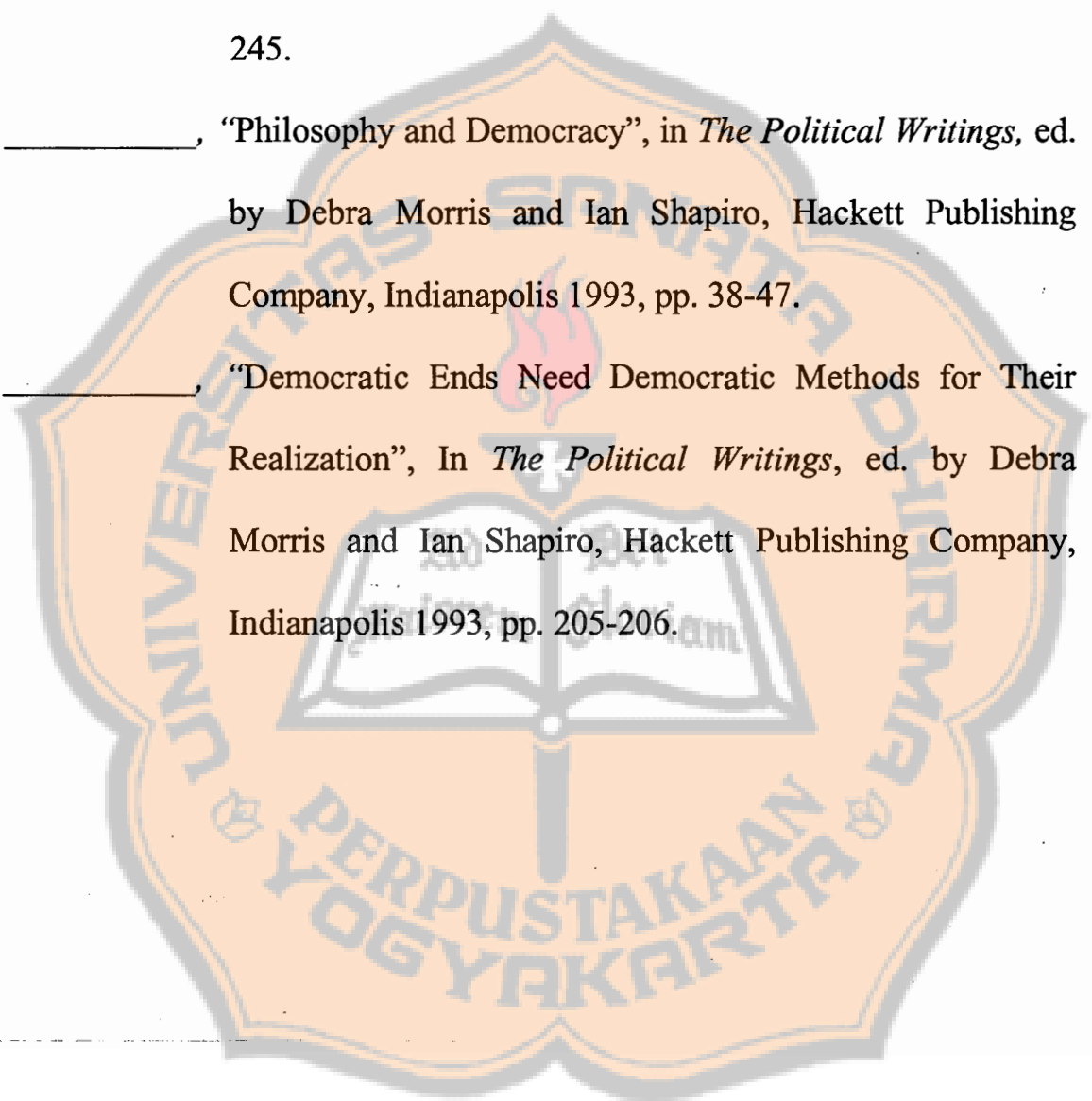
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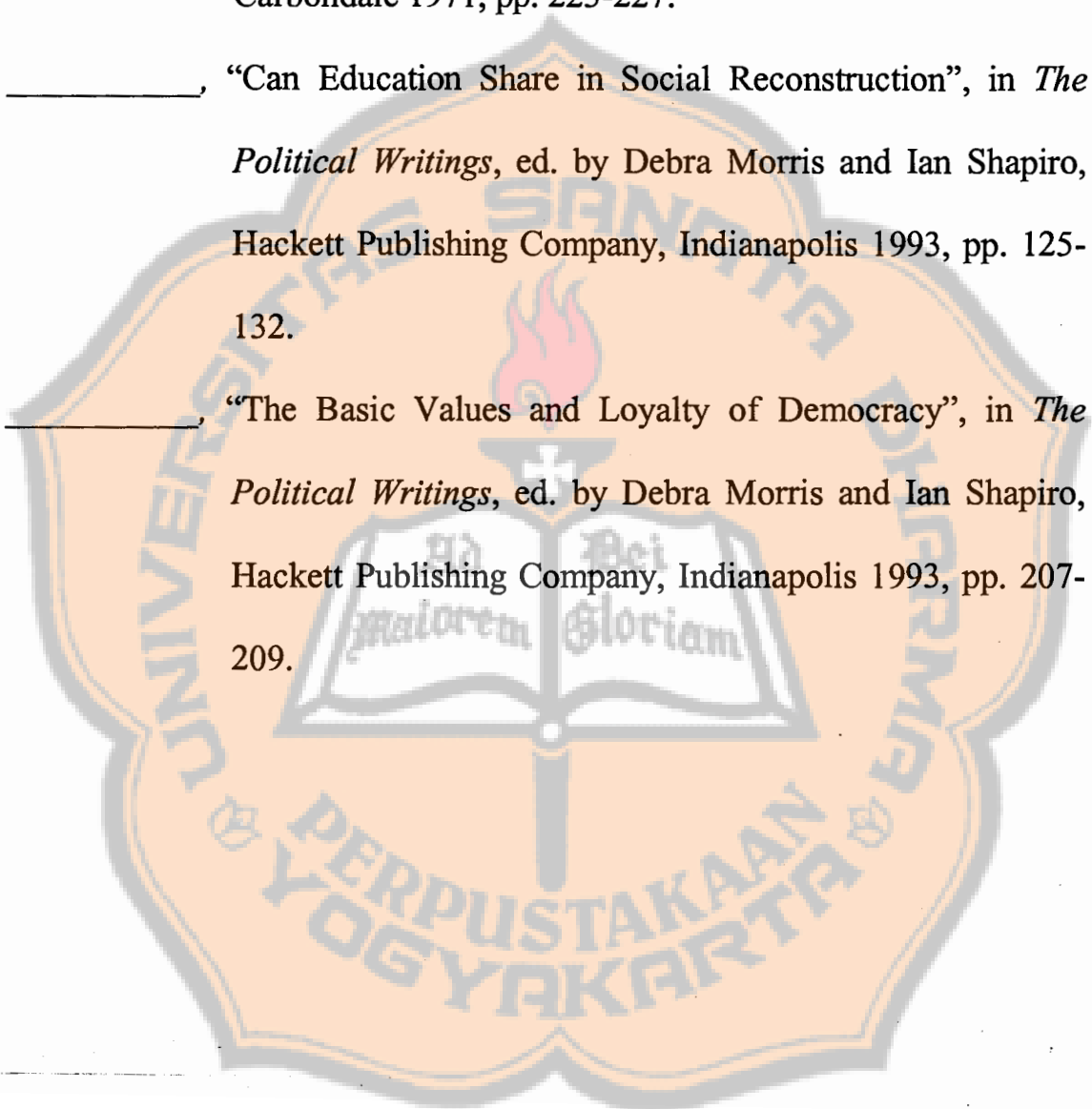
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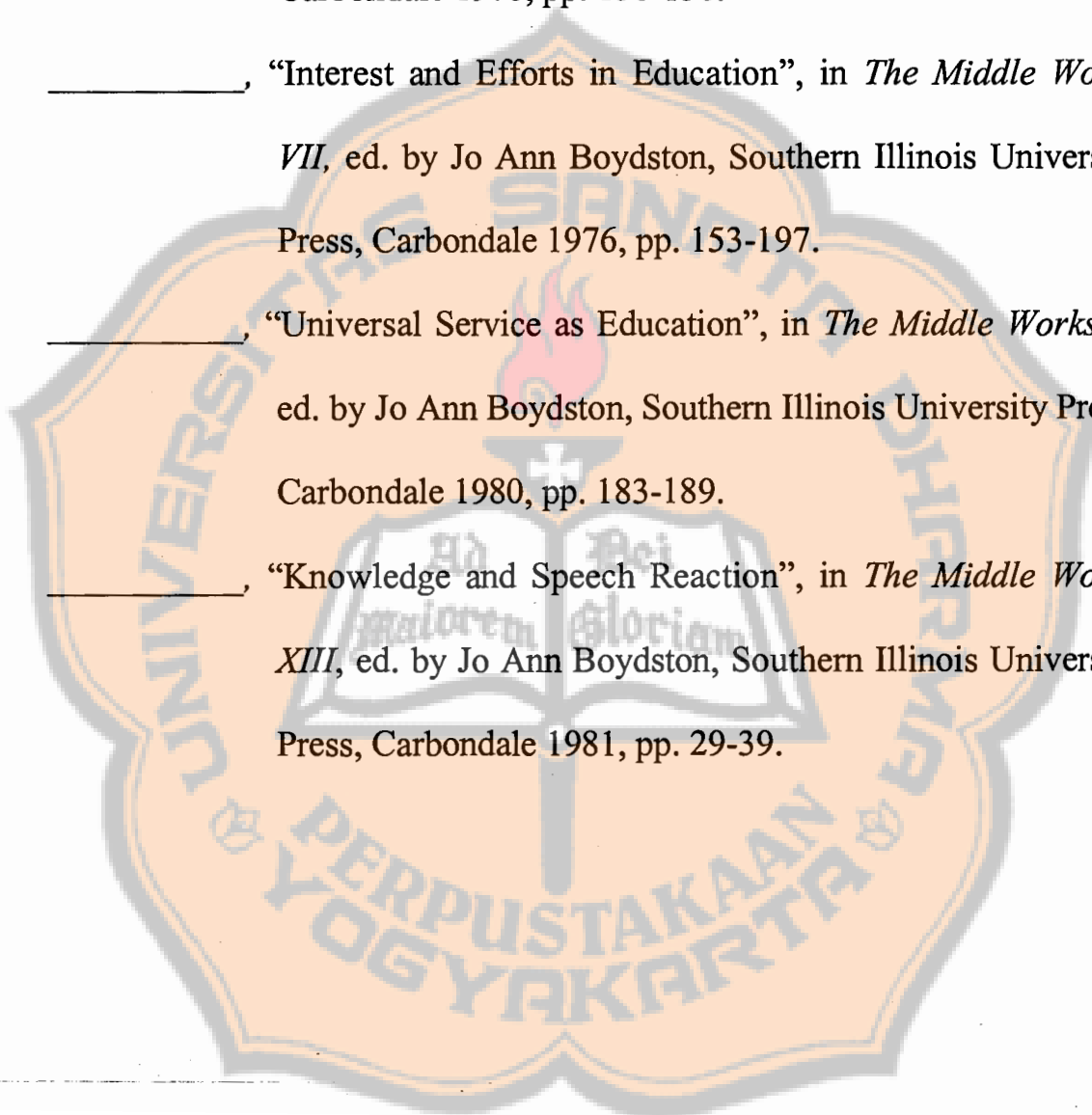
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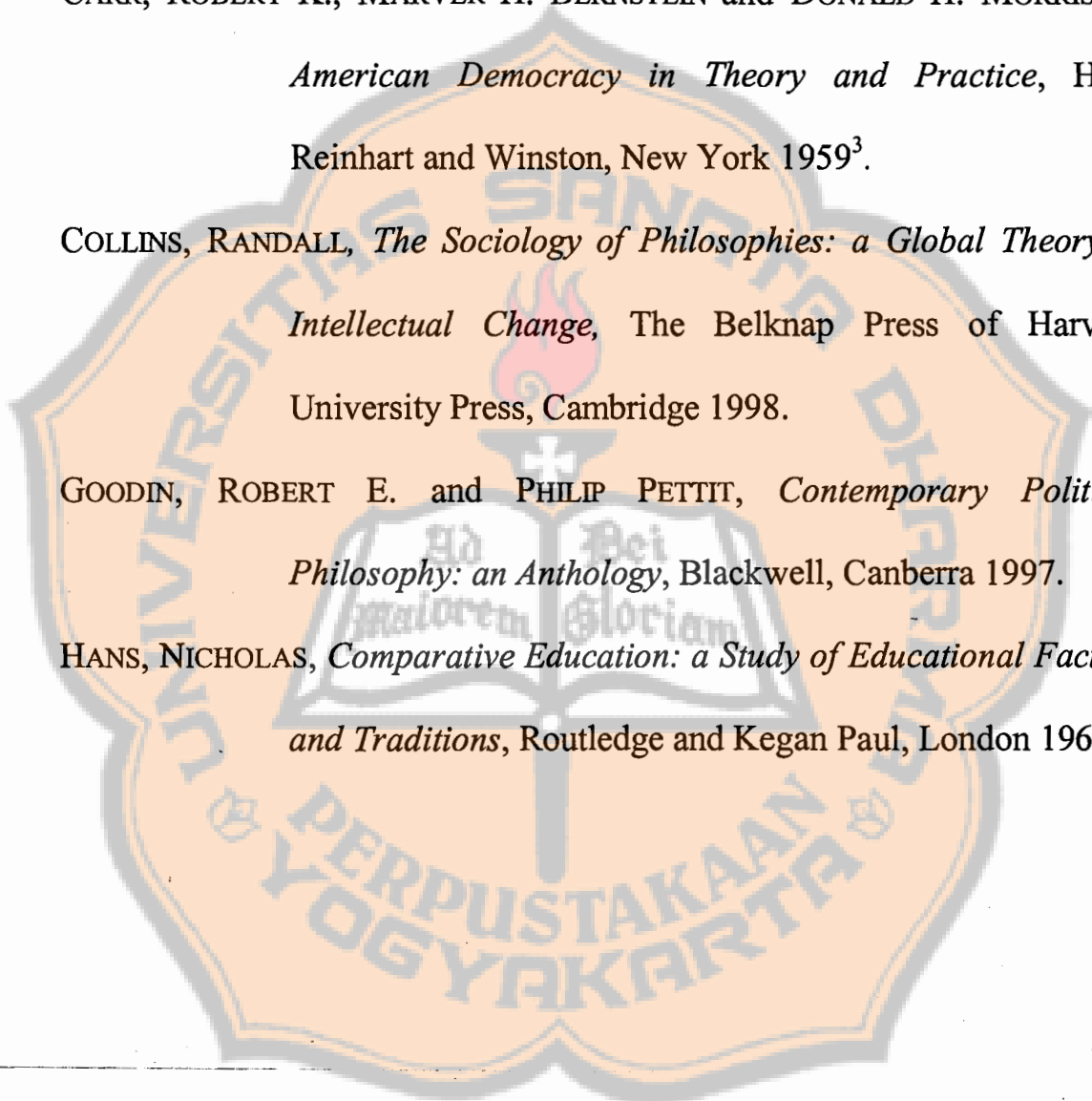
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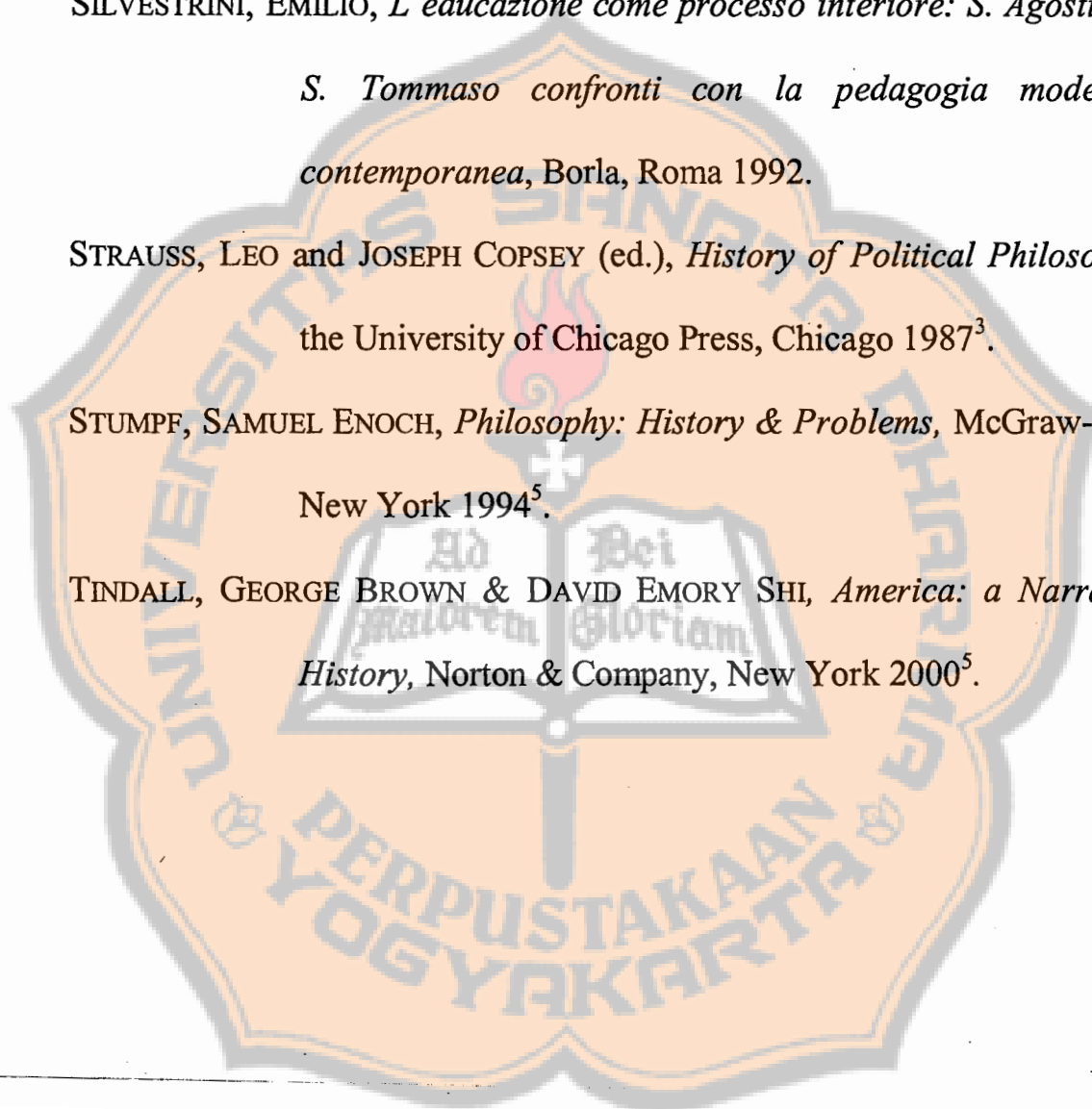
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