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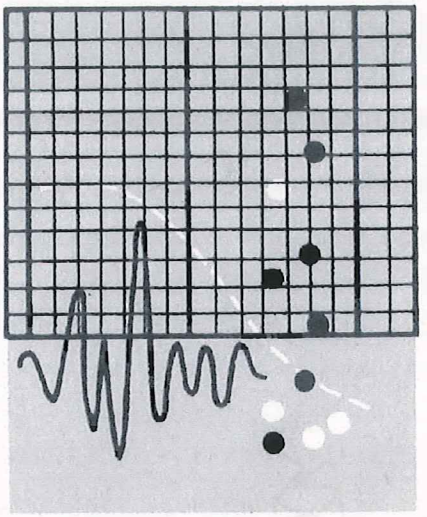

OF GENERAL INTEREST

RACE AND SEX IN THE MARKETPLACE

RESEARCH NOTES

The account of Dewey's interests and activities from early childhood till his death illuminate the origin and development of his interest in philosophy, social psychology and education and in social, political, and economic problems. After reading this book it will be clear that to date Dewey has had more influence on the American public than any other philosopher of the twentieth century. But his affect on the educational policy and, indirectly, on the practical life of people in Japan, China, Mexico, Turkey, and, to an extent, Russia, is also carefully explained. Regretably no living American philosopher writes to and for the public and is as concerned with the welfare of the people as was Dewey. Many of his some 700 articles were directed to immediate educational, social, economic and political problems. These are explained in detail.

The author has given a most interesting account of the personal relationships between Dewey and influencial persons of all walks of life, and he has shown how these inter-personal experiences fit significantly into Dewey's development, his concerns, and his philosophy. Dykhuizen shows why Dewey wrote his most important books and in each case he gives an accurate and clear resume of them. Anyone who wants to study Dewey's philosophy will profit immensely by first reading this book.

Dewey's long life of 93 years is discussed by the author by considering 15 different phases of the same, such as "Boyhood and Youth in Vermont (1859–1879)," "The Johns Hopkins University (1882–1884)," "The Far East (1919–1921)," etc. Each succeeding phase is explained in terms of the preceding one plus new ideas that arise in connection with new educational social, political, and other problems.

Dewey thought of himself, and was considered by others, to be an energetic, active liberal and reformer. His pragmatism or instrumentalism was a philosophy supporting the belief in an open society of open individuals, a society which of necessity is a social process calling for continuous reconstruction. He explained that reformation and reconstruction can and should take place short of destruction and violent revolution, and that every idea serving as a basis for an improved social process comes from an individual but is accepted by the group of which the individual is a member. Dewey, it is explained, defended above all else three basic contentions. First, there is a social process in which the fortuitous, the unpredictables, continually arise, unpredictables that give rise to problems. Second, the scientific method is the only adequate method of solving problems of any kind, including social problems. Third and consequently, reflective thinking, carried on by individual members of society, requires an open society or a democracy if it is to function efficiently.

As a corollary, Dewey held that there is no absolute distinction between value judgments, ethical judgments, and judgments about matters of fact. Man's home is in this world, and his ideals should serve to control action as men work toward the achievement of values, goals, ends, each of which, when achieved, serves as a basis for further achievement. Values are in the process of achieving. There is no final aim, but each particular ideal serves to guide and control the human social process.

There are excellent footnotes, the work is well documented and there is a good index. These will be very helpful for those who want to know more about Dewey's life, his mind, and his written works. This book will serve well those who are just beginning their study of Dewey, but it is also indispensable for those who want a more complete understanding of his written works.

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BENJAMIN F. WRIGHT. *Five Public Philosophies of Walter Lippman.* Austin and London: University of Texas Press, 1973. 171 pages. $6.75.

Most adult readers in the United States have been reading Walter Lippmann since just before World War I, and his classmates of undergraduate days were reading him when he was a student at Harvard. On the other hand, most of us have read the latest material or his newspaper columns, rather than going back to

earlier books and reading them in succession. It has been said that Lippmann has been the most important political thinker in America during the twentieth century. We might well agree that Lippmann would prefer to be judged by his political philosophy rather than on his voluminous writings on foreign policy. It is the writings on political philosophy that Professor Wright has here brought together for analysis. It is here that the course of the evolution of Lippmann's thought is apparent, and it is these books, no doubt, which should be regarded as making his more lasting contributions to our political speculation.

Professor Wright argues there are five distinct points of view in the nine books with which he deals. As Wright observes: "In them we can follow him as he moves from an optimistic version of Theodore Roosevelt's (and Herbert Croly's) progressivism to serious and searching doubts about the nature and role of public opinion, from a brief almost casual demotion of government to the role of broker or mediator, to a virtually unqualified enthusiasm for the first two years of the New Deal, then to a characterization of that attempt to overcome the economic and social hardships of the greatest of American depressions as a dangerous step toward the loss of liberty and constitutional government, and, finally, in continuance of that thesis to a nostalgic defense of the glories of free trade, civility, and natural law as they were accepted in the eighteenth century."

The author is convinced that there are few ties that bind these books together, save Lippmann's engaging style, and a kind of assurance that he is offering new maps of the promised land. It is apparent, however, that some of the books may survive better than others. The *Public Opinion* of 1922 inspired considerable writing on the subject and may, indeed, be a kind of minor classic in American writings in political thought. But it is clear that his *Essay in the Public Philosophy* in 1955 in which the idea of natural law is defended is one of the most controversal, since the contemporary and pragmatic intellectual is violently opposed to the notion that reason may arrive at standards of justice which bind us in the present. One thing that disturbed this reviewer in his past readings of Lippmann is his failure to explore the historical literature and the evolution of the meaning of ideas he is discussing in a particular book. Lippman might answer that he is a journalist and not an historical scholar. Such an assertion would not deny him a place of importance in the world of critical political literature.

There is one area in which some students of the history of industrialism will not agree with Professor Wright. The liberal view of industrial history has been that conditions for workers were marred by incredible misery until the modern drive for reform. The industrial revolution had reduced men to a new kind of serfdom, in contrast with an earlier and agrarian period in which somehow this had not been the case. More recent inquiry has endeavored to prove that the conditions of the working class improved in each generation of the machine age (except the "hungry forties") from the eighteenth century down to the present. Professor Wright is of the opinion that Lippman is wrong in seeking the restoration of natural justice rather than, let us say, the abolition of poverty. However, a re-evaluation of the history of the working class is one of the arguments precisely that might indicate the weakness of the theories of reform of the last hundred years. According to Lippmann, we need standards of justice and morality rather than governmental intervention in the economic system.

Professor Wright is to be congratulated for his effort in bringing the philosophies of Lippmann together, whereas in the past they have been widely scattered. A person who wishes to study Lippmann can now begin with the summarization offered by Wright of the five public philosophies.

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STANISLAV ANDRESKI. *Social Sciences as Sorcery*. New York: St. Martin's Press, 1972. 238 pages. $7.95.

This is a book that will receive very mixed reactions from the social science fraternity, especially in America. It will