The Later Works of John Dewey, 1925-1953

John Dewey's Experience and Nature has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925. Irwin Edman wrote at that time that "with monumental care, detail and completeness, Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings, whatever their explicit themes." In his introduction to this volume, Sidney Hook points out that "Dewey's Experience and Nature is both the most suggestive and most difficult of his writings." The meticulously edited text published here as the first volume in the series The Later Works of John Dewey, 1925–1953 spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history: Dewey's unfinished new introduction written between 1947 and 1949, edited by the late Joseph Ratner, and Dewey's unedited final draft of that introduction written the year before his death. In the intervening years Dewey realized the impossibility of making his use of the word experience understood. He wrote in his 1951 draft for a new
introduction: “Were I to write (or rewrite) Experience and Nature today I would entitle the book Culture and Nature and the treatment of specific subject-matters would be correspondingly modified. I would abandon the term ‘experience’ because of my growing realization that the historical obstacles which prevented understanding of my use of ‘experience’ are, for all practical purposes, insurmountable. I would substitute the term ‘culture’ because with its meanings as now firmly established it can fully and freely carry my philosophy of experience.”

Heralded as “the crowning work of a great career,” Logic: The Theory of Inquiry was widely reviewed. To Evander Bradley McIgivary, the work assured Dewey a place among the world’s great logicians. William Gruen thought No treatise on logic ever written has had as direct and vital an impact on social life as Dewey’s will have. Paul Weiss called it the source and inspiration of a new and powerful movement. Irwin Edman said of it, Most philosophers write postscripts; Dewey has made a program. His Logic is a new charter for liberal intelligence. Ernest Nagel called the Logic “an impressive work. Its unique virtue is to bring fresh illumination to its subject by stressing the roles logical principles and concepts have in achieving the objectives of scientific inquiry.”

Art as Experience evolved from John Dewey’s William James Lectures, delivered at Harvard University in 1931. Enduringly relevant, it remains fundamental in the literature of art and aesthetics. The Collected Works of John Dewey, 1882-1953, thirty-seven volumes divided into early works, middle works, and later works, plus index, includes all the books and articles published during John Dewey’s intellectual career from 1882 to 1952 as well as selected personal correspondence and posthumous publications. This definitive series makes accessible the distinctive thinking of America’s national philosopher. Book jacket.

John Dewey's *Experience and Nature* has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925. Irwin Edman wrote at that time that "with monumental care, detail and completeness, Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings, whatever their explicit themes." In his introduction to this volume, Sidney Hook points out that "Dewey's *Experience and Nature* is both the most suggestive and most difficult of his writings." The meticulously edited text published here as the first volume in the series *The Later Works of John Dewey, 1925-1953* spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history: Dewey's unfinished new introduction written between 1947 and 1949, edited by the late Joseph Ratner, and Dewey's unedited final draft of that introduction written the year before his death. In the intervening years Dewey realized the impossibility of making his use of the word 'experience' understood. He wrote in his 1951 draft for a new introduction: "Were I to write (or rewrite) *Experience and Nature* today I would entitle the book *Culture and Nature* and the treatment of specific subject-matters would be correspondingly modified. I would abandon the term 'experience' because of my growing realization that the historical obstacles which prevented understanding of my use of 'experience' are, for all practical purposes, insurmountable. I would substitute the term 'culture' because with its meanings as now firmly established it can fully and freely carry my philosophy of experience."

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The Later Works of John Dewey-John Dewey 2008 This volume includes all Dewey's writings for 1938 except for Logic: The Theory of Inquiry (Volume 12 of The Later Works), as well as his 1939 Freedom and Culture, Theory of Valuation, and two items from Intelligence in the Modern World. Freedom and Culture presents, as Steven M. Cahn points out, the essence of his philosophical position: a commitment to a free society, critical intelligence, and the education required for their advance.

The Later Works of John Dewey, 1925-1953-John Dewey 2008 This volume includes ninety-two items from 1935, 1936, and 1937, including Dewey's 1935 Page-Barbour Lectures at the University of Virginia, published as Liberalism and Social Action. In essay after essay Dewey analyzed, criticized, and reevaluated liberalism. When his controversial Liberalism and Social Action appeared, asking whether it was still possible to be a liberal, Horace M. Kallen wrote that Dewey restates in the language and under the conditions of his times what Jefferson's Declaration of Independence affirmed in the language and under the conditions of his. The diverse nature of the writings belies their underlying unity: some are technical philosophy; other philosophical articles shade into social and political themes; social and political issues permeate the educational articles, which in turn involve Dewey's philosophical ideas.

The Quest for Certaintya Study of the Relation of Knowledge and Action-John Dewey 2018-11-11 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity
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**The Later Works of John Dewey, Volume 8, 1925 - 1953**

John Dewey 2008 This volume includes all Dewey's writings for 1938 except for Logic: The Theory of Inquiry (Volume 12 of The Later Works), as well as his 1939 Freedom and Culture, Theory of Valuation, and two items from Intelligence in the Modern World. Freedom and Culture presents, as Steven M. Cahn points out, the essence of his philosophical position: a commitment to a free society, critical intelligence, and the education required for their advance.

**The Collected Works of John Dewey, Index**

Jo Ann Boydston 2008-04-28 This cumulative index to the thirty-seven volumes of The Collected Works of John Dewey, 1882–1953, is an invaluable guide to The Collected Works. The Collected Works Contents incorporates all the tables of contents of Dewey’s individual volumes, providing a chronological, volume-by-volume overview of every item in The Early Works, The Middle Works, and The Later Works. The Title Index lists alphabetically by shortened titles and by key words all items in The Collected Works. Articles republished in the collections listed above are also grouped under the titles of those books. The Subject Index, which includes all information in the original volume indexes, expands that information by adding the authors of introductions to each volume, authors and titles of books Dewey reviewed or introduced, authors of appendix items, and relevant details from the source notes.
Typescripts, essays, and an authoritative edition of Knowing and the known, Dewey's collaborative work with Arthur F. Bentley. In an illuminating Introduction T. Z. Lavine defines the collaboration's three goals—the construction of a new language for behavioral inquiry, a critique of formal logicians, in defense of Dewey's Logic, and a critique of logical positivism. In Dewey's words: Largely due to Bentley, I've finally got the nerve inside of me to do what I should have done years ago. What is it to be a linguistic sign or name? and Values, valuations, and social facts, ' both written in 1945, are published here for the first time.

The Later Works of John Dewey, Volume 7, 1925 - 1953-John Dewey 2008 This volume includes all Dewey's writings for 1938 except for Logic: The Theory of Inquiry (Volume 12 of The Later Works), as well as his 1939 Freedom and Culture, Theory of Valuation, and two items from Intelligence in the Modern World. Freedom and Culture presents, as Steven M. Cahn points out, the essence of his philosophical position: a commitment to a free society, critical intelligence, and the education required for their advance.

The Later Works of John Dewey, 1925 - 1953-John Dewey 2008 This volume republishes sixty-two of Dewey's writings from the years 1942 to 1948; four other items are published here for the first time. A focal point of this volume is Dewey's introduction to his collective volume Problems of Men. Exchanges in the Journal of Philosophy with Donald C. Mackay, Philip Blair Rice, and with Alexander Meiklejohn in Fortune appear here, along with Dewey's letters to editors of various publications and his forewords to colleagues' books. Because 1942 was the centenary of the birth of William James, four articles about James are also included in this volume.
1939 "Freedom and Culture, Theory of Valuation," and two items from "Intelligence in the Modern World." "Freedom and Culture "presents, as Steven M. Cahn points out, the essence of his philosophical position: a commitment to a free society, critical intelligence, and the education required for their advance."

The Later Works, 1925-1953: 1935-1937-John Dewey 1987 John Dewey's Experience and Nature has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925. Irwin Edman wrote at that time that "with monumental care, detail and completeness, Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings, whatever their explicit themes." In his introduction to this volume, Sidney Hook points out that "Dewey's Experience and Nature is both the most suggestive and most difficult of his writings." The meticulously edited text published here as the first volume in the series The Later Works of John Dewey, 1925-1953 spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history: Dewey's unfinished new introduction written between 1947 and 1949, edited by the late Joseph Ratner, and Dewey's unedited final draft of that introduction written the year before his death. In the intervening years Dewey realized the impossibility of making his use of the word 'experience' understood. He wrote in his 1951 draft for a new introduction: "Were I to write (or rewrite) Experience and Nature today I would entitle the book Culture and Nature and the treatment of specific subject-matters would be correspondingly modified. I would abandon the term 'experience' because of my growing realization that the historical obstacles which prevented understanding of my use of 'experience' are, for all practical purposes, insurmountable. I would substitute the term 'culture' because with its meanings as now firmly established it can fully and freely carry my philosophy of experience."
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The Later Works of John Dewey, 1925-1953- John Dewey 2008 This volume brings together sixty items from 1933 and 1934, including Dewey's Terry Lectures at Yale University. With the publication of the lectures as A Common Faith, Dewey encouraged his readers to see religion as human experience in a naturalistic and humanistic setting. He proposed that institutional religions would do well to focus on ideal possibilities in the present time and place rather than relying on the supernatural and the hereafter. Book jacket.
Dewey 2008 "Essays, reviews, miscellany, and "Impressions of Soviet Russia".--Jacket.


The Early Works, 1882-1898: 1893-1894. Early essays and The study of ethics, a syllabus--John Dewey 2008 This third volume in the definitive edition of Dewey's early work opens with his tribute to George Sylvester Morris, the former teacher who had brought Dewey to the University of Michigan. Morris's death in 1889 left vacant the Department of Philosophy chairmanship and led to Dewey's returning to fill that post after a year's stay at Minnesota. Appearing here, among all his writings from 1889 through 1892, are Dewey's earliest comprehensive statements on logic and his first book on ethics. Dewey's marked copy of the galley-proof for his important article The Present Position of Logical Theory, recently discovered among the papers of the Open Court Publishing Company, is used as the basis for the text, making available for the first time his final changes and corrections. The textual studies that make The Early Works unique among American philosophical editions are reported in detail. One of these, A Note on Applied Psychology, documents the fact that Dewey did not co-author this book frequently attributed to him. Six brief unsigned articles written in 1891 for a University of Michigan student publication, the Inlander, have been identified as Dewey's and are also included in this volume. In both style and content, these articles reflect Dewey's conviction that philosophy should be used as a means of illuminating the contemporary scene; thus they add a new dimension to present knowledge of his early writing.

American people with a series of economic, political, and social crises in 1931 and 1932 that are reflected in most of the 86 items in this volume, even in philosophical essays such as “Human Nature.” As Sidney Ratner points out in his Introduction, Dewey’s interest in international peace is featured in the writings in this volume.


The Sources of a Science of Education-John Dewey 2013-04-16 Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. Pomona Press are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

Democracy and Education-John Dewey 1916 . Renewal of Life by Transmission. The most notable distinction between living and inanimate things is that the former maintain themselves by renewal. A stone when struck resists. If its resistance is greater than the force of the blow struck, it remains outwardly unchanged. Otherwise, it is shattered into smaller bits. Never does the stone attempt to react in such a way that it may maintain itself against the blow, much less so as to render the blow a contributing factor to its own continued action. While the living thing may easily be crushed by superior force, it none the less tries to turn the energies which act upon it into means of its own further existence. If it cannot do so, it does not just split into small pieces (at least in the higher forms of life), but loses its identity as a living thing. As long as it endures, it struggles to use surrounding
energies in its own behalf. It uses light, air, moisture, and the material of soil. To say that it uses them is to say that it turns them into means of its own conservation. As long as it is growing, the energy it expends in thus turning the environment to account is more than compensated for by the return it gets: it grows. Understanding the word "control" in this sense, it may be said that a living being is one that subjugates and controls for its own continued activity the energies that would otherwise use it up. Life is a self-renewing process through action upon the environment.


The Quest for Certainty-John Dewey 1930

Dewey's Metaphysics-Raymond Boisvert 2018-09-18 This work challenges recent neo-pragmatist interpretations of Dewey as a historicist, radically anti-essential thinker. By tracing Dewey's views on the issues of change and permanence, Boisvert demonstrates the way Dewey was able to learn from important scientific discoveries.

The Early Works of John Dewey, 1882-1898-John Dewey 2008 This third volume in the definitive edition of Dewey's early work opens with his tribute to George Sylvester Morris, the former teacher who had brought Dewey to the University of Michigan. Morris's death in 1889 left vacant the Department of Philosophy chairmanship and led to Dewey's returning to fill that post after a year's stay at Minnesota. Appearing here, among all his writings from 1889 through 1892, are Dewey's earliest comprehensive statements on logic and his first book on ethics. Included is a copy of the galley-proof for his important article The Present Position of Logical Theory, recently discovered among the
papers of the Open Court Publishing Company, is used as the basis for the text, making available for the first time his final changes and corrections. The textual studies that make The Early Works unique among American philosophical editions are reported in detail. One of these, A Note on Applied Psychology, documents the fact that Dewey did not co-author this book frequently attributed to him. Six brief unsigned articles written in 1891 for a University of Michigan student publication, the Inlander, have been identified as Dewey's and are also included in this volume. In both style and content, these articles reflect Dewey's conviction that philosophy should be used as a means of illuminating the contemporary scene; thus they add a new dimension to present knowledge of his early writing.

Experience And Education - John Dewey 2007-11-01 Experience and Education is the best concise statement on education ever published by John Dewey, the man acknowledged to be the pre-eminent educational theorist of the twentieth century. Written more than two decades after Democracy and Education (Dewey's most comprehensive statement of his position in educational philosophy), this book demonstrates how Dewey reformulated his ideas as a result of his intervening experience with the progressive schools and in the light of the criticisms his theories had received. Analyzing both "traditional" and "progressive" education, Dr. Dewey here insists that neither the old nor the new education is adequate and that each is miseducative because neither of them applies the principles of a carefully developed philosophy of experience. Many pages of this volume illustrate Dr. Dewey's ideas for a philosophy of experience and its relation to education. He particularly urges that all teachers and educators looking for a new movement in education should think in terms of the deeped and larger issues of education rather than in terms of some divisive "ism" about education, even such an "ism" as "progressivism." His philosophy, here expressed in its most essential, most readable form, predicates an American educational system that respects all sources of experience, on that offers a true learning situation that is both historical and social, both orderly and dynamic.
In 1947 America’s premier philosopher, educator, and public intellectual John Dewey purportedly lost his last manuscript on modern philosophy in the back of a taxicab. Now, sixty-five years later, Dewey’s fresh and unpretentious take on the history and theory of knowledge is finally available. Editor Phillip Deen has taken on the task of editing Dewey’s unfinished work, carefully compiling the fragments and multiple drafts of each chapter that he discovered in the folders of the Dewey Papers at the Special Collections Research Center at Southern Illinois University Carbondale. He has used Dewey’s last known outline for the manuscript, aiming to create a finished product that faithfully represents Dewey’s original intent. An introduction and editor’s notes by Deen and a foreword by Larry A. Hickman, director of the Center for Dewey Studies, frame this previously lost work. In Unmodern Philosophy and Modern Philosophy, Dewey argues that modern philosophy is anything but; instead, it retains the baggage of outdated and misguided philosophical traditions and dualisms carried forward from Greek and medieval traditions. Drawing on cultural anthropology, Dewey moves past the philosophical themes of the past, instead proposing a functional model of humanity as emotional, inquiring, purposive organisms embedded in a natural and cultural environment. Dewey begins by tracing the problematic history of philosophy, demonstrating how, from the time of the Greeks to the Empiricists and Rationalists, the subject has been mired in the search for immutable absolutes outside human experience and has relied on dualisms between mind and body, theory and practice, and the material and the ideal, ultimately dividing humanity from nature. The result, he posits, is the epistemological problem of how it is possible to have knowledge at all. In the second half of the volume, Dewey roots philosophy in the conflicting beliefs and cultural tensions of the human condition, maintaining that these issues are much more pertinent to philosophy and knowledge than the sharp dichotomies of the past and abstract questions of the body and mind. Ultimately, Dewey argues that the mind is not separate from the world, criticizes the denigration of practice and ideals, and questions why the human and the natural were ever separated in philosophy. The result is a deeper understanding of the
relationship among the scientific, the moral, and the aesthetic. More than just historically significant in its rediscovery, Unmodern Philosophy and Modern Philosophy provides an intriguing critique of the history of modern thought and a positive account of John Dewey’s naturalized theory of knowing. This volume marks a significant contribution to the history of American thought and finally resolves one of the mysteries of pragmatic philosophy.


**Theory of Valuation** - John Dewey 1972

**Leibniz's New Essays Concerning the Human Understanding** - John Dewey 1888 New Essays on Human Understanding is a chapter-by-chapter rebuttal by Gottfried Leibniz of John Locke's major work, An Essay Concerning Human Understanding. It was finished in 1704 but Locke's death was the cause alleged by Leibniz to withhold its publication. The book appeared some sixty years later. Like many philosophical works of the time, it is written in dialogue form. The two speakers in the book are Theophilus, who represents the views of Leibniz, and Philalethes, who represents those of Locke. The famous rebuttal to the empiricist thesis about the provenance of ideas appears at the beginning of Book II: "Nothing is in the mind without being first in the senses, except for the mind itself". All of Locke's major arguments against innate ideas are criticized at length by Leibniz, who defends an extreme view of innate cognition, according to which all thoughts and actions of the soul are innate. In addition to his discussion of innate ideas, Leibniz offers penetrating critiques of Locke's views on personal identity, free will, mind-body dualism, language, necessary truth, and Locke's attempted proof of the existence of God.
Liberalism and Social Action-John Dewey 2000 In Liberalism and Social Action, John Dewey (1859-1952), one of America's leading social philosophers, surveys the history of liberal thought from John Locke to John Stuart Mill, in his search to find the core of liberalism for today's world. While liberals of all stripes have held to some very basic values - liberty, individuality, and the critical use of intelligence - earlier forms of liberalism restricted the state function to protecting its citizens while allowing free rein to socioeconomic forces. But, as society matures, so must liberalism as it reaches out, to redefine itself in a world where government must play a role in creating an environment in which citizens can achieve their potential. Dewey's advocacy of a positive role for government - a new liberalism - nevertheless finds him rejecting radical Marxists and fascists who would use violence and revolution rather than democratic methods to achieve social objectives.

The Later Works-John Dewey 1984

The School and Society-John Dewey 1899

Eventually, you will entirely discover a other experience and ability by spending more cash. yet when? attain you take on that you require to get those all needs in the same way as having significantly cash? Why dont you attempt to get something basic in the beginning? Thats something that will guide you to understand even more approximately the globe, experience, some places, considering history, amusement, and a lot more?


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