

EDITOR'S INTRODUCTION

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The editors of *Dewey Studies* are pleased to bring you the first issue of our second Volume. Please join me for a brief guided tour.

The issue features an invited panel on public philosophy, organized by Eric Thomas Weber (University of Kentucky), Executive Director of The Society of Philosophers in America (SOPHIA). John Dewey was, as Weber makes clear, a public philosopher *par excellence*. As detailed in James Wallace's excellent study *Liberal Journalism and American Education: 1914-1941* (Rutgers University Press, 1991), Dewey was a prominent public intellectual who, along with such luminaries as Randolph Bourne, Herbert Croly, and Walter Lippmann, shaped liberal sentiment in the period spanning the two world wars. Dewey wrote literally hundreds of articles on pressing public concerns in such periodicals as *The Nation* and *The New Republic*, not to mention occasional appearances in *Fortune*, and other mass circulation magazines. Such was his influence during his heyday that, it was said, Americans of liberal persuasion didn't quite know what to think until John Dewey spoke. Dewey's conception of public philosophy has influenced the global movement for public journalism. Dewey even earned a cover story in *Time Magazine* in 1928, and a U. S. postage stamp in the *Prominent Americans* series. The German philosopher scientist Count Hermann Keyserling claimed that "The two contributions of America to world culture are Professor Dewey and Negro jazz."

So what about public philosophy today? The panel on public philosophy includes three articles. In the first, "Philosopher-as-Liaison? Lessons from Sustainable Knowledge and American Philosophy," authors Danielle Lake (Grand Valley State University) and Paul Thompson (Michigan State University) engage recent discussions on publicly engaged research and scholarship, concluding that this work can be augmented through more direct engagement with the American philosophical tradition. Although they do not belabor this point, their suggestions for public scholarship run parallel to Dewey's.

In the second, "Taking it to the People: Translating Empirical Findings about Black Men and Black Families through a Black Public

Philosophy,” Tommy Curry (Texas A&M University) and Gwenetta Curry (University of Alabama) offer a view of public philosophy as a critical discipline for uncovering, disputing, and overturning public misconceptions, including those spread or reinforced by other public intellectuals by confronting them with the results of scientific inquiry. Their case in point is the public image of the Black male as hypermasculinized, dangerous, and sexually predatory. The authors show how such images are sustained not only through entrenched racist attitudes but also by fashionable discourses circulated by Black public intellectuals. They critique these interpretations of Black males by reference to empirical research results contradicting them. The Currys’ argument makes implicit reference to Peirce’s well known discussion of “The Fixation of Belief.” If entrenched racism rests on the method of tenacity, the interpretations of public intellectuals rest on the equally flawed method of reason: their views are merely “agreeable to reason,” a phrase Peirce puts in quotes to indicate that such views, in his words, “rest on no fact in the world.”

The third, “Evaluating Public Philosophy in Higher Education: Lessons Learned Baking Philosophical Bread,” Anthony Cashio (University of Virginia, Wise) and Eric Thomas Weber offer four criteria for recognizing, evaluating, supporting, and rewarding public philosophy: substance, accessibility, invitingness, and community-building. The authors explain how these criteria emerged and guided their efforts in “Philosophy Bakes Bread,” their popular radio show and podcast. Blogs and podcasts are twenty-first century alternatives to the mass media of the twentieth century Dewey so effectively employed. The authors show how philosophers can use them to engage contemporary publics on a global scale.

The panel puts on the table several different approaches to the aims and methods of public philosophy. The editors of *Dewey Studies* invite our readers to respond to these panelists, and to offer fresh approaches for contemporary public philosophy. We intend to publish further panels on issues related to the work, life and times of John Dewey. Please contact the editors with proposals and suggestions.

Turning to our regular features, this issue includes an interview of the Slovakian philosopher Emil Visnovsky by Eli Kramer of Warsaw University's Institute of Philosophy. Visnovsky is professor of philosophy at the Department of Philosophy and History of Philosophy, Comenius University, Bratislava, Slovakia, and one of the leading voices on Dewey and American Pragmatism in Central Europe. The interview explores his introduction to American philosophy and pragmatism, his interactions with Larry Hickman, Richard Rorty, and other American philosophers, and the state of pragmatism and Dewey studies in Central European philosophy.

Two research notes demonstrate the strength of American philosophy and pragmatism in contemporary China. In the first Professor Sun Ning (Fudan University) describes the work of the John Dewey Studies Center at Fudan, and its massive Dewey translation project, which has completed the translation into Mandarin of the collected works of Dewey—the first complete translation of the collected works in any language. In the second, Professor Wang Chengbing describes the ambitious William James project at Beijing Normal University, where an international interdisciplinary team is collecting, interpreting, analyzing, editing and translating the classic philosophical texts of James. The project aims to account for the spirit and texts of James' pragmatism, as well as its process of development, core propositions and key concepts, and the status and influence of James within pragmatism and philosophy more generally. It is ironic that as the Dewey Studies Center at the University of Southern Illinois—the center where the collected works were compiled—has been closed, these centers of research in American pragmatist studies and Dewey studies are flourishing in China.

Finally, this issue offers two book reviews. In the first, Seth Vannatta (Morgan State University) discusses *Contemporary Philosophical Proposals for the University: Toward a Philosophy of Higher Education* edited by Aaron Stoller and Eli Kramer (Palgrave Macmillan, 2018). In the second, Independent Scholar Robin Friedman assesses the collection *To Shape a New World: Essays on the Political Philosophy of Martin Luther King, Jr.* (Harvard University Press,

2018), and in particular the editors' efforts to place Dr. King in the mainstream of American public philosophy.

This issue of *Dewey Studies* demonstrates the on-going diverse interest in, and influence of, John Dewey throughout the world. The editors ask readers to submit articles to Associate Editor Jared Kemling (jaredkemling@gmail.com), ideas for panels and special issues, interviews, research notes to Leonard Waks (ljwaks@yahoo.com), and book reviews and composite review articles to Reviews Editor Daniel Brunson (daniel.brunson@morgan.edu).