



## The Role of Philosophy in the History of Civilization

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# THE PHILOSOPHICAL REVIEW.

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## THE RÔLE OF PHILOSOPHY IN THE HISTORY OF CIVILIZATION.\*

VOLUMES have been written about each term of our theme. What *is* civilization? history? philosophy? Yet time passes, and ambiguities and complexities cannot be eliminated by definition; we can only circumvent them by begging questions. But as to one of the terms at least, namely, philosophy, we shall frankly make what is begged explicit. A statement of the relations of philosophy to the history of civilization will, after all, only expound, in some indirect manner, the view of philosophy to which one is already committed. Unless this fact is faced, we shall not only beg the issue, but we shall deceive ourselves into thinking that we are setting forth the conclusions of an original inquiry, undertaken and executed independently of our own philosophical conceptions.

As for myself, then, the discussion is approached with the antecedent idea that philosophy, like politics, literature and the plastic arts, is itself a phenomenon of human culture. Its connection with social history, with civilization, is intrinsic. There is current among those who philosophize the conviction that, while past thinkers have reflected in their systems the conditions and perplexities of their own day, present-day philosophy in general and one's own philosophy in particular, is emancipated from the influence of that complex of institutions which forms culture. Bacon, Descartes, Kant each thought with fervor that he was founding philosophy anew because he was

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placing it securely upon an exclusive intellectual basis, exclusive, that is, of everything but intellect. The movement of time has revealed the illusion; it exhibits as the work of philosophy the old and ever new undertaking of adjusting that body of traditions which constitute the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities. Philosophers are parts of history, caught in its movement; creators perhaps in some measure of its future, but also assuredly creatures of its past.

Those who assert in the abstract definition of philosophy that it deals with eternal truth or reality, untouched by local time and place, are forced to admit that philosophy as a concrete existence is historical, having temporal passage and a diversity of local habitations. Open your histories of philosophy, and find written throughout them the same periods of time and the same geographical distributions which provide the intellectual scheme of histories of politics, industry or the fine arts. I cannot imagine a history of philosophy which did not partition its material between the occident and the orient; which did not find the former falling into ancient, medieval and modern epochs; which in setting forth Greek thought did not specify Asiatic and Italian colonies and Athens. On the other hand, those who express contempt for the enterprise of philosophy as a sterile and monotonous preoccupation with unsolvable or unreal problems, cannot, without convicting themselves of Philistinism, deny that, however it may stand with philosophy as a revelation of eternal truths, it is tremendously significant as a revelation of the predicaments, protests and aspirations of humanity.

The two views of the history of thought are usually proffered as unreconcilable opposites. According to one, it is the record of the most profound dealings of the reason with ultimate being; according to the other, it is a scene of pretentious claims and ridiculous failures. Nevertheless, there is a point of view from which there is something common to the two notions, and this common denominator is more significant than the oppositions. Meaning is wider in scope as well as more precious in value than is truth, and philosophy is occupied with meaning rather than with truth. Making such a statement is dangerous; it is easily

misconceived to signify that truth is of no great importance under any circumstances; while the fact is that truth is so infinitely important when it is important at all, namely, in records of events and descriptions of existences, that we extend its claims to regions where it has no jurisdiction. But even as respects truths, meaning is the wider category; truths are but one class of meanings, namely, those in which a claim to verifiability by their consequences is an intrinsic part of their meaning. Beyond this island of meanings which in their own nature are true or false lies the ocean of meanings to which truth and falsity are irrelevant. We do not inquire whether Greek civilization was true or false, but we are immensely concerned to penetrate its meaning. We may indeed ask for the truth of Shakespeare's Hamlet or Shelley's Sky-lark, but by truth we now signify something quite different from that of scientific statement and historical record.

In philosophy we are dealing with something comparable to the meaning of Athenian civilization or of a drama or a lyric. Significant history is lived in the imagination of man, and philosophy is a further excursion of the imagination into its own prior achievements. All that is distinctive of man, marking him off from the clay he walks upon or the potatoes he eats, occurs in his thought and emotions, in what we have agreed to call consciousness. Knowledge of the structure of sticks and stones, an enterprise in which, of course, truth is essential, apart from whatever added control it may yield, marks in the end but an enrichment of consciousness, of the area of meanings. Were significance identical with existence, were values the same as events, idealism would be the only possible philosophy. Thus scientific thought itself is finally but a function of the imagination in enriching life with the significance of things; it is of its peculiar essence that it must also submit to certain tests of application and control.

It is commonplace that physically and existentially man can but make a superficial and transient scratch upon the outermost rind of the world. It has become a cheap intellectual pastime to contrast the infinitesimal pettiness of man with the vastnesses of the stellar universes. Yet all such comparisons are illicit.

We cannot compare existence and meaning; they are disparate. The characteristic life of man is itself the meaning of vast stretches of existences, and without it the latter have no value or significance. There is no measure of physical existence and conscious experience because the latter is the only measure there is for the former. The significance of being, though not its existence, is the emotion it stirs, the thought it sustains.

It follows that there is no specifiable difference between philosophy and its rôle in the history of civilization. Discover and define some characteristic, some unique, function in civilization, and you have defined philosophy itself. To try to define philosophy in any other way is to search for a will-of-the-wisp; the conceptions which result are of purely private interpretation, for they only exemplify the particular philosophies of their authorship and interpretation. Take the history of philosophy from whatever angle and in whatever cross-section you please, Indian, Chinese, Athenian, the Europe of the twelfth or the twentieth century, and you find a load of traditions proceeding from an immemorial past. You find certain preoccupying interests that appear hypnotic in their rigid hold upon imagination and you also find certain resistances, certain dawning rebellions, struggles to escape and to express some fresh value of life. The preoccupations may be political and artistic as in Athens; they may be economic and scientific as today. But in any case, there is a certain intellectual work to be done; the dominant interest working throughout the minds of masses of men has to be clarified, a result which can be accomplished only by selection, elimination, reduction and formulation; it has to be intellectually forced, exaggerated in order to be focused; to be, that is, intellectually in consciousness, since all clear consciousness by its very nature marks a wrenching of something from its subordinate place to confer upon it a centrality which is existentially absurd. Where there is sufficient depth and range of meanings for consciousness to arise at all, there is a function of adjustment, of reconciliation of the ruling interest of the period with preoccupations which had a different origin and an irrelevant meaning. Consider, for example, the uneasy, restless effort of Plato to adapt his new mathematical insights and his political

aspirations to the traditional habits of Athens; the almost humorously complacent union of Christian supernaturalism in the middle ages with the naturalism of pagan Greece; the still fermenting effort of the recent age to unite the new science of nature with inherited classic and medieval institutions. The life of all thought is to effect a junction at some point of the new and the old, of deep-sunk customs and unconscious dispositions, brought to the light of attention by some conflict, with newly emerging directions of activity. Philosophies which emerge at distinctive periods define the larger patterns of continuity which are woven in effecting the longer enduring junctions of a stubborn past and an insistent future.

Philosophy thus sustains the closest connection with the history of culture, with the succession of changes in civilization. It is fed by the streams of tradition, traced at critical moments to their sources in order that the current may receive a new direction; it is fertilized by the ferment of new inventions in industry, new explorations of the globe, new discoveries in science. But philosophy is not just a passive reflex of civilization that persists through changes, and that changes while persisting. It is itself a change; the patterns formed in this junction of the new and the old are prophecies rather than records; they are policies, attempts to forestall subsequent developments. The intellectual registrations which constitute a philosophy are generative just because they are selecting and eliminating exaggerations. While purporting to say that such and such is and always *has* been the purport of the record of nature, in effect they proclaim that such and such *should* be the significant value to which mankind should loyally attach itself. Without evidence adduced in its behalf such a statement may seem groundless. But I invite you to examine for yourselves any philosophical idea which has had for any long period a significant career, and find therein your own evidence. Take, for example, the Platonic patterns of cosmic design and harmony; the Aristotelian perpetually recurrent ends and grooved potentialities; the Kantian fixed forms of intellectual synthesis; the conception of nature itself as it figured in seventeenth and eighteenth century thought. Discuss them as revelations of

eternal truth, and something almost childlike or something beyond possibility of decision enters in; discuss them as selections from the existing culture by which to articulate forces which the author believed should and would dominate the future, and they become preciously significant aspects of human history.

Thus philosophy marks a change of culture. In forming patterns to be conformed to in future thought and action, it is additive and transforming in its rôle in the history of civilization. Man states anything at his peril; once stated, it occupies a place in a new perspective; it attains a permanence which does not belong to its existence; it enters provokingly into wont and use; it points in a troubling way to need of new endeavors. I do not mean that the creative element in the rôle of philosophy is necessarily the dominant one; obviously its formulations have been often chiefly conservative, justificatory of selected elements of traditions and received institutions. But even these preservative systems have had a transforming if not exactly a creative effect; they have lent the factors which were selected a power over later human imagination and sentiment which they would otherwise have lacked. And there are other periods, such as those of the seventeenth and eighteenth centuries in Europe, when philosophy is overtly revolutionary in attitude. To themselves, the turn was just from complete error to complete truth; to later generations looking back, the alteration in strictly factual content does not compare with that in desire and direction of effort.

Of the many objections which may be brought against the conception that philosophy not only *has* a rôle, but that it *is* a specifiable rôle in the development of human culture, there are two misconceptions which I wish to touch upon. What has been said, taken without qualifying additions, might suggest a picture of a dominant system of philosophy at each historic period. In fact there are diverse currents and aspirations in almost every historic epoch; the divergence of philosophic systems instead of being a reproach (as of course it is from the standpoint of philosophy as a revelation of truth) is evidence of sincerity and vitality. If the ruling and the oppressed elements in a population, those who wished to maintain the *status quo*

and those concerned to make changes, had when they become articulate the same philosophy, one might well be sceptical of its intellectual integrity. The other point is much more important. In making a distinction between meaning and truth and asserting that the latter is but one type of meaning, important under definite conditions, I have expressed the idea as if there might be in the processes of human life meanings which are wholly cut off from the actual course of events. Such is not the intent; meanings are generated and in some degree sustained by existence. Hence they cannot be wholly irrelevant to the world of existence; they all have some revelatory office which should be apprehended as correctly as possible. This is true of politics, religion and art as well as of philosophy. They all tell something of the realm of existence. But in all of them there is an exuberance and fertility of meanings and values in comparison with which correctness of telling is a secondary affair, while in the function termed science accuracy of telling is the chief matter.

In the historic rôle of philosophy, the scientific factor, the element of correctness, of verifiable applicability, has a place, but it is a negative one. The meanings delivered by confirmed observation, experimentation and calculation, scientific facts and principles in other words, serve as tests of the values which tradition transmits and of those which emotion suggests. Whatever is not compatible with them must be eliminated in any sincere philosophizing. This fact confers upon scientific knowledge an incalculably important office in philosophy. But the criterion is negative; the exclusion of the inconsistent is far from being identical with a positive test which demands that only what has been scientifically verifiable provide the entire content of philosophy. It is the difference between an imagination that acknowledges its responsibility to meet the logical demands of ascertained facts, and a complete abdication of all imagination in behalf of a prosy literalism.

Finally it results from what has been said that the presence and absence of native born philosophies is a severe test of the depth of unconscious tradition and rooted institution among any people, and of the productive force of their culture. For sake



of brevity, I may be allowed to take our own case, the case of civilization in the United States. Philosophy, we have been saying, is a conversion of such culture as exists into consciousness, into imagination which is logically coherent and is not incompatible with what is factually known. But this conversion is itself a further movement of civilization; it is not something performed upon the body of habits and tendencies from without, that is, miraculously. If American civilization does not eventuate in an imaginative formulation of itself, if it merely rearranges the figures already named and placed—in playing an inherited European game—that fact is itself the measure of the culture which we have achieved. A deliberate striving for an American Philosophy as such would be only another evidence of the same emptiness and impotency. There is energy and activity, among us, enough and to spare. Not an inconsiderable part of the vigor that once went into industrial accomplishment now finds its way into science; our scientific ‘plant’ is coming in its way to rival our industrial plants. Especially in psychology and the social sciences an amount of effort is putting forth which is hardly equalled in any one other part of the world. He would be a shameless braggart who claimed that the result is as yet adequate to the activity. What is the matter? It lies, I think, with our lack of imagination in generating leading ideas. Because we are afraid of speculative ideas, we do, and do over and over again, an immense amount of dead, specialized work in the region of ‘facts.’ We forget that facts are only data; that is, are only fragmentary, uncompleted meanings, and unless they are rounded out into complete ideas—a work which can only be done by hypotheses, by a free imagination of intellectual possibilities—they are as helpless as are all maimed things and as repellent as are needlessly thwarted ones.

Please do not imagine that this is a plea in disguise for any particular type of philosophizing. On the contrary, any philosophy which is a sincere outgrowth and expression of our own civilization is better than none, provided it speaks the authentic idiom of an enduring and dominating corporate experience. If we are really, for instance, a materialistic people, we are at least materialistic in a new fashion and on a new scale. I should

welcome then a consistent materialistic philosophy, if only it were sufficiently bold, and in the degree in which, despite attendant esthetic repulsiveness, it marked the coming to consciousness of a group of ideas, thus formulating a coming to self-consciousness of our civilization. Thereby it would furnish ideas, supply an intellectual polity, direct further observations and experiments, and organize their results on a grand scale. As long as we worship science and are afraid of philosophy we shall have no great science; we shall have a lagging and halting continuation of what is thought and said elsewhere. As far as any plea is implicit in what has been said, it is, then, a plea for the casting off of that intellectual timidity which hampers the wings of imagination, a plea for speculative audacity, for more faith in ideas, sloughing off a cowardly reliance upon those partial ideas to which we are wont to give the name of facts. I have given to philosophy a more humble function than that which is often assigned it. But modesty as to its final place is not incompatible with boldness in the maintenance of that function, humble as it may be. A combination of such modesty and courage affords the only way I know of in which the philosopher can look his fellow man in the face with frankness and with humanity.

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