The XVIII World Congress of Philosophy was held August 21 to 27, 1988 at Brighton, United Kingdom. Its principle theme was "The Philosophical Understanding of Human Beings." Not only were American philosophers well represented but American Philosophy was too! American were the largest single contingent among the nearly 2,000 attending the Congress and American Philosophy was featured in a round table session "The Concept of the Human Being in the Classical American Philosophers" held Wednesday 24 August from 9:00 AM until noon at the Osborne Room of the Grand Hotel. This symposium, sponsored by The Society for the Advancement of American Philosophy, was organized by Dr. Joseph Betz of Villanova University. Abstracts of the papers on Dewey, James, Santayana, Peirce and Mead follow.

"John Dewey: Human Nature, Evolving and Communal." This paper attempts to formulate Dewey's conception of the nature of humans as an evolving species, in contrast to still prevalent notions that retain vestiges of Aristotelian (and Linnaean) classifications of and within animal species based upon the observable physiology and functioning of animal forms. While our understanding of the evolution of other biological species still turns upon physiology and functioning, human evolution is understood primarily in relation to cultural change. We still are learning what are the limits of physiological impairment of the human organism with which cultural conditions may enable defective organisms to develop full human functions. The moral and political myopia resulting from a variety of ideas of human nature as fixed promoted Dewey to specify the common need for realization and expansion of meanings as our defining characteristic and to exhibit the normative implications of that conception for the individual and communal aspects of our nature.

Darnell Rucker, Skidmore College

"William James on the Human Way of Being." My paper argues that James's concept of man centers upon our ability to select a variety of ways of being from reality's rich reservoir. I begin with his effort to capture the raw, undifferentiated, primordial stuff available to experience, "the big booming, buzzing confusion." Next I examine his contrast of normal, adult human consciousness with that of dogs and other animals on one hand, infants and the insane, on the other. Third I discuss James's celebration of humans' practical survival-oriented goals as well as our "useless," non-utilitarian interests. My reading of James, then, stresses his catholic tolerance of variety and plurality in the human ways of being. Patrick K. Dooley, St. Bonaventure University

"Some Aspects of George Santayana's Concept of Self." This paper focuses on the relationship between the material self ("the psyche") and the self qua spirit as these two aspects of the self are articulated by Santayana. If they are aspects of a self, the same self, then they should be sufficiently integrated, in a metaphysical, even when not in a psychological, sense, such that the identity and integrity of the self can be accounted for. In the paper I try to indicate how, by denying efficacy to the self qua spirit, Santayana's view runs into some difficulties on this point. I suggest that his commitment to materialism may have hampered his formulations in theoretical terms even though not in
their phenomenological and descriptive richness. I also try to suggest how psychotherapy would lend support to the idea that what Santayana means by spirit is not without efficacy in at least some sense. Kathleen Wallace, Hofstra University

"The Concept of the Human Person in the Thought of C. S. Peirce." What gives enduring philosophical value to Peirce's conception of the human person is its medieval foundation, which enables him to develop the concept at a deeply ontological and not merely psychological level. Peirce owned the works of the early medieval theologian, Boethius, whose definition of "person" as "individual substance of a rational nature" (De Duabus Naturis) he seemed not to have rejected, in spite of his disdain for what he took to be the Aristotelian and medieval notion of substantial form. My central thesis, is that for Peirce what most profoundly characterizes personality is an epistemological and ontological openness to being. Being-as-true, the classical philosophers maintained, is the rational intellect's good and the terminus of its natural ordination. Peirce saw this clearly: human reason is the offspring of "cosmological truth [itself]." (CP, VIII:136). Human goodness, therefore, lies in "a vision that embraces more than self." (Israel Scheffler), John Underwood Lewis, University of Windsor (Ontario)

The Concept of the Human Being in George Herbert Mead." This is an age of philosophies and theologies of liberation. Their aim is to liberate humans from domination by nature and from domination by other humans. Dewey's pragmatism stresses the organism in the environment in such a way as to permit humans to escape domination by nature. But only Mead's pragmatic account of the emergence of self and mind in society constitutes pragmatism as a philosophy of liberation of some humans from other humans. The relevant doctrines in Mind, Self and Society are explained. It is noted that Europeans like Jürgen Habermas and Hans Joas appreciate the importance of Mead in this regard. Joseph Betz, Villanova University

QUERY: "Call for Pedigrees."

I am working on a project involving the geneology (both British and Continental) of American philosophers. I would appreciate receiving pedigrees of any philosophers, and especially any connections to other philosophers, scholars or notables, etc. I already have most of the obvious published materials on famous philosophers, but any unpublished materials of importance, or obscurely published materials, would be of interest to me. So far, I have some material on several thousand philosophers. Also, since most college presidents taught philosophy (until almost this century), I am also collecting materials on early college presidents as well as philosophical writers with no college connections. I would appreciate any data on philosophers major and minor.

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