In the thirty years I have been following the interest of the Spanish speaking world in John Dewey this is the first doctoral dissertation of which he has been the subject. Since the latest edition of the Checklist of Writings about John Dewey has only one reference to a work, a doctoral dissertation of 1975, in which both Dewey and Durkheim are considered (among a total of five thinkers), this may be a first in more than one way.

The dissertation discusses the axiological and procedural implications in attaining democracy according to Durkheim and Dewey as outstanding representatives of social philosophies of democracy. After a brief introduction Durkheim is the subject of Part One. It consists of four chapters: Pragmatic Reasoning; The Moral Process (conflict and contingency of intersubjectivity); The Ethical State as Educator; and Education as a Theoretical-Practical Process (without a final end or absolute verities).

Part Two is on Dewey and consists of three chapters. The first ("Hacia una democracia sin reposo") is on the impossibility of attaining democracy once and for all, the basis for the reference in the dissertation's title to democracy as "uneasy," as inquietude. Since living is an ever changing process of meeting new challenges and attaining new goals, democratic living must be ever open to reconstitution. Democracy by definition, according to Geneyre, is "restless." In fact, as the last statement of his study declares: "The quietude of a democracy is nothing more than an announcement of its decomposition."

The second chapter ("La democracia como aristocracia: un cometido moral") is an elaboration of Dewey's position that democracy, with its faith in moral equality, is the representative of a true and universal (or natural) aristocracy. The means to its realization is a transactional articulation between ethics and the sciences (hitherto considered opposites) through work as a virtue. The third chapter ("Vicisitudes pedagógicas desde una teoría para la democracia inquieta") discusses some of the pedagogical ups and downs to be expected in the realization of the goals of education.

The major emphasis in the short conclusion is on showing that pragmatism of both thinkers—between whose positions Geneyro draws various parallels—goes beyond the notion of reason as solely technical or instrumental (by which he means "useful") to
a reason at the service of the moral values that ought to charac-
terize a democracy (as if this, too, is not instrumental). With
an eye on the re-emergence of democracies in the Spanish speaking
world, Geneyro (a Latin American himself), maintains that Durk-
heim and Dewey still have much to tell us concerning the diffi-
culties and challenges that confront the ethical and political
realization of democracy. Accordingly, the task of the educator
is to prepare the citizen to participate fully in the contrast
realization of the democratic way of life by appropriate atti-
tudes and actions, given that each citizen is offered equality of
opportunity by the eradication of unjust economic orders.
(English readers may find of interest the following: the author
considered Richard Bernstein's analysis of Dewey the clearest he
consulted, and the most recent general study of Dewey listed in
the bibliography is that of A. Granese, *Introduzione a Dewey*,
Bari: Ed. Laterza, 1981.)

Note: Since this review was written from the microfiche edition
of Prof. Geneyro's dissertation, it has been published in book
form under the same title by Anthropos, Editorial del Hombre
(Barcelona and Madrid, 1992), in conjunction with the Universidad
Automoma Metropolitana (Barcelona). Since I do not have the
book, I can not report whether or not changes have been made.
The announcement of the publication listed Prof. Geneyro as
teaching philosophy of education at the Universidad Tecnologico
ITAM (Mexico).

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In his introduction to *Thinking Across the American Grain*,
Gunn proposes to draw prominent, often competitive, contem-
porary critical discourses into conversation with one another by
submitting them to the illumination afforded by American pragma-
tism. This pragmatism, for Gunn, includes not simply the philos-
ophy of Peirce, James, Dewey, and Mead, but also later philoso-
phers from Hook and Randall to Quine, Putman, McDermott, and
Rorty, as well as literary critics such as Poirer and Lentric-
chia, social scientists such as Mills and Geertz, and religious
theorists such as Stout, West, and Levinson.

Despite scattered approving references to William James and
the current renaissance of pragmatism, Gunn's perspective is more
"new" pragmatism than classical pragmatism, and his concerns,
like those of Rorty, are more the problems of philosophers and
theorists than the problems of men and women (though this is a
distinction that he rejects). He explains: "With semioticians