

condensed form that takes more concentration per page for the reader to follow.

While the shorter book is intended for a more popular audience than the longer, the new audience is still going to need real facility with a wide range of technical concepts in philosophy to get through. For example, Gale discusses James's view of "abstract propositions," using phrases like "denotatum of a noun 'that' clause" (p. 18). Elsewhere he discusses James's "incompatibilism" about free will in a way that presupposes familiarity with this concept (p. 58).

The upshot of the density and technical agility of the *Introduction* is that it seems suited for an upper-division undergraduate, or graduate philosophy class that is not exclusively about James. In such a class, even sophisticated students may not need to get bogged down in the niceties of debates in James scholarship. But they may be competent enough to find it useful to cut directly to the chase of Gale's original and detailed arguments. On the other hand, classes at this level devoted exclusively to James might find *The Divided Self* more worthwhile. It's hard to imagine people without a background in philosophy making much progress reading this.

Gale's real strengths are his encyclopedic grasp of James's corpus, and his often insightful and ingenious ideas about how to solve the many tensions found there. Gale gave us perhaps the best available rational reconstruction of James's thought, and the abridgement largely retains the force of the original. Call *The Divided Self* "The Richard"; Gale here gives us a worthy "Richie."

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Louis Logister, ***Creative democratie: John Dewey's pragmatisme als grondslag voor een democratische samenleving*** (Budel: Damon, 2004) 348 pp., bibliography, index.

In *Creative Democracy: John Dewey's Pragmatism as a Foundation for a Democratic Society*, Louis Logister gives a meticulous account of a Deweyan approach to democracy. The book written for an audience that is unfamiliar with Dewey,

his thought, and the philosophical tradition within which he developed his views. The book opens with a bang. On 26 September 1949 Holland's most illustrious prime minister, Willem Drees, sent Dewey a letter to congratulate him on his 90th birthday. In his letter, Drees explained that Dewey's philosophy "has helped a good deal to stimulate the movement for renewal of our educational system and to further the principles of sound democracy." The close connection between education and democracy is also a running thread in Logister's book. Though Logister is not the first to write a book on Dewey in the Dutch language (in 1999 Lieke van der Scheer published a book on Dewey's bioethics), his book drew most attention. For instance, one popular Dutch philosophic magazine ran a thematic issue inspired by Logister's book.

Drawing heavily on Dewey's *Human Nature and Conduct*, Logister discusses Dewey's views on participatory democracy. He spends much time and effort to situate Dewey's views within the broader context of his philosophy while in the process giving a thorough survey of the secondary literature (continental as well as Anglo-American). The central thesis of the book is the question whether Dewey's conception of participatory democracy, which is grounded in a pragmatistic ethics and anthropology, can be used to tackle contemporary social and political problems. Logister begins his argument with a survey of what he calls Dewey's cultural naturalism. In good European fashion, Logister devotes the next two chapters to Philosophical Anthropology, an area of specialization in Europe that is virtually absent in the Anglo-Saxon curriculum. The first of them is devoted to Dewey's conception of habit; the second to his conceptions of impulse and intelligence. Next, Logister discusses Dewey's empirical ethics, his political philosophy, and his philosophy of education.

The book is concluded with a chapter on Dewey's participatory democracy, which Logister also calls a creative democracy. According to Logister, Dewey's participatory democracy is best equipped to address the problems that face us today in a continuously changing world. It is also best suited to lend legitimacy to political decisions. For instance, Logister sees great promise for a Deweyan participatory democracy to address social issues like abortion, euthanasia, and immigration. Should Logister's reference to abortion and euthanasia seem incredulous, this may be a sign that the Dutch are more

pragmatic than Americans, and that Dewey's participatory democracy is better suited for the Dutch situation than it is for the American one, where Christian fundamentalists still dominate the debate and refuse to participate in anything unless the outcome will be theirs.

Overall Logister does an excellent job giving Dutch translations for Deweyan concepts. I am not sure, though, why he hesitates to translate the very common word "habit," which came to play such a central role in Dewey's thought. Are we to assume that the concept of habit is so alien to anything in the Dutch language and culture that no Dutch word applies to it? If this were so, it would certainly impair the universality of Dewey's philosophy. Dutch people either don't really have habits, or they find them so utterly insignificant that they never bothered to coin a word for it. Fortunately, this isn't true. The English "habit" derives from the Latin *habitus*, as does the admittedly less attractive Dutch word *hebbelijkheid*. Though originally equivalent to "habit," over time *hebbelijkheid* has acquired a distinctly negative connotation. It is now solely used for the kind of habits one does better without, which makes it clearly unsuitable as a translation for Dewey's key term. There is however an entirely good alternative—the Dutch word *gewoonte*, which derives from the Germanic root *wen*, and which, like "habit," contains a distant echo of "being at home." It seems to me that wherever Dewey writes "habit," the Dutch *gewoonte* is a perfectly acceptable match. Because of this, Logister's refusal to translate "habit" has the unfortunate effect that it leaves the Dutch reader with the impression that in some subtle way Dewey's "habits" aren't really habits. Bea Koetsier, for instance, wrongly draws this conclusion in her review of Logister's book.

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American Indian Thought, Anne Waters, ed. Malden, MA: Blackwell Publishing, 2004.

As an undergraduate, I fell in love with philosophy and began to study a canon of great literature completely devoid of any mention of my Chickasaw ancestors. Years later, the graduate director of my master's program was concerned about minority recruitment and expressed