

dewey human nature and conduct

Dewey Human Nature and Conduct: Exploring the Foundations of Moral Philosophy

dewey human nature and conduct serves as a profound exploration into the intersection of psychology, ethics, and philosophy. John Dewey, a towering figure in American philosophy and education, delved deeply into the nature of human behavior and the principles that guide conduct in society. His work, particularly in his influential book **Human Nature and Conduct**, offers timeless insights into how individuals develop moral understanding and how society shapes and is shaped by human actions.

In this article, we'll journey through Dewey's perspectives on human nature, the foundation of ethics, and the practical implications of his theories on conduct today. Along the way, we'll touch on related concepts such as pragmatism, moral development, social behavior, and the role of education in shaping ethical individuals.

Understanding Dewey's Approach to Human Nature

John Dewey challenged traditional views that saw human nature as fixed or inherently good or evil. Instead, he proposed a dynamic and evolving concept where human nature is something shaped by experience and interaction with the environment. This perspective aligns with his broader philosophy of pragmatism, which emphasizes the practical effects of ideas and the continuous process of learning through doing.

The Fluidity of Human Behavior

For Dewey, human behavior is not dictated by innate, unchangeable traits but is malleable and adaptable. This means that actions and habits develop in response to circumstances, social contexts, and personal experiences. Dewey argued that by understanding this fluid nature, we can better appreciate how individuals grow morally and intellectually.

This approach has significant implications for ethics because it suggests that moral conduct is not a static set of rules handed down from authority but a product of active engagement with the world. In other words, morality evolves as humans interact with their surroundings and each other.

The Role of Environment and Society

Dewey placed great emphasis on the environment's role in shaping human conduct. He believed that social conditions, education, and community life heavily influence how people act and develop their sense of right and wrong. This focus on social context highlights the interconnectedness of individuals and society, where each influences the other in a continuous feedback loop.

The idea that conduct is socially conditioned encourages us to think about ethics as a communal rather than merely individual endeavor. Our habits, values, and moral judgments are often reflections of the cultural and social

environments we inhabit.

Human Nature and Conduct: The Moral Philosophy of Dewey

Dewey's moral philosophy in *Human Nature and Conduct* departs from classical ethical theories that rely on abstract principles or divine commands. Instead, he grounds morality in human experience and the consequences of actions. His pragmatist approach insists that ethical concepts must be tested by their practical outcomes and their ability to promote human well-being.

Habits as the Foundation of Moral Action

One of Dewey's key insights is the central role of habit in shaping conduct. Habits, according to him, are learned behaviors that become automatic responses to certain situations. They form the structure of daily life and influence moral decision-making more than conscious deliberation alone.

By focusing on habits, Dewey shifts the ethical conversation from rare, dramatic choices to the everyday behaviors that cumulatively define character. This emphasis encourages us to cultivate positive habits, recognizing that moral development is a gradual, ongoing process rather than a one-time event.

Intelligence and Reflection in Moral Growth

While habits are important, Dewey also stresses the role of intelligence and reflective thought in ethical behavior. He argues that individuals must critically evaluate their habits and the consequences of their actions to foster moral progress. This reflective process allows people to revise outdated or harmful behaviors and to adapt to new social realities.

In this way, Dewey's model of morality is both practical and flexible. It acknowledges the importance of routine but also the necessity of conscious reflection in cultivating a just and humane society.

Applying Dewey's Ideas to Modern Ethical Challenges

Dewey's exploration of human nature and conduct remains highly relevant in contemporary discussions about ethics, education, and social policy. His pragmatic and experiential approach provides tools for addressing complex moral issues in a rapidly changing world.

The Importance of Education in Moral Development

One of Dewey's strongest contributions to philosophy and education is his

assertion that schools play a crucial role in shaping moral character. He believed that education should go beyond rote learning to include experiences that foster critical thinking, empathy, and social responsibility.

Incorporating Dewey's ideas into modern education means designing curricula that encourage students to engage with real-world problems, collaborate with others, and reflect on the impact of their choices. This experiential learning approach nurtures habits of inquiry and ethical sensitivity that last a lifetime.

Social Reform and Ethical Progress

Dewey saw ethical conduct as intertwined with social reform. Because human nature is flexible and shaped by environment, improving societal conditions can lead to better moral outcomes. For instance, addressing poverty, inequality, and injustice creates environments where positive habits and ethical behavior can flourish.

This link between social conditions and morality challenges us to think about ethics not only as a personal responsibility but also as a collective one. Policies and community efforts that promote fairness and opportunity are essential components of moral progress.

The Legacy of Dewey's Human Nature and Conduct

The enduring influence of Dewey's **Human Nature and Conduct** lies in its holistic understanding of ethics as an evolving practice rooted in experience, habit, and social interaction. His work invites us to see morality not as a set of rigid laws but as a living process that grows and adapts alongside humanity.

Today, scholars and practitioners in philosophy, psychology, education, and social sciences continue to draw from Dewey's insights. His emphasis on reflective habits, the social nature of conduct, and the practical consequences of moral choices provides a rich framework for navigating the ethical challenges of modern life.

Whether in classrooms, communities, or personal growth journeys, Dewey's vision encourages a thoughtful, engaged, and compassionate approach to understanding human behavior and fostering ethical living.

Frequently Asked Questions

What is the central theme of John Dewey's 'Human Nature and Conduct'?

The central theme of Dewey's *'Human Nature and Conduct'* is the exploration of human behavior and ethics through the lens of psychology and philosophy, emphasizing the role of habits, environment, and social conditions in shaping conduct.

How does Dewey define 'habit' in 'Human Nature and Conduct'?

Dewey defines 'habit' as a fundamental mechanism of human behavior, consisting of learned patterns of action that are deeply ingrained and guide much of our conduct without conscious thought.

What role does environment play in Dewey's theory of human conduct?

In Dewey's theory, the environment is crucial as it interacts dynamically with individual habits and impulses, influencing and shaping human behavior and ethical decisions.

How does Dewey's approach in 'Human Nature and Conduct' differ from traditional moral philosophy?

Dewey's approach shifts from fixed moral absolutes to a pragmatic and naturalistic perspective, focusing on the development of habits and the impact of social context rather than abstract ethical rules.

What is the significance of the concept of 'impulse' in Dewey's work?

Dewey views 'impulse' as the initial, often spontaneous, reaction or drive in human behavior that interacts with habits and social conditions to produce conduct.

How does Dewey relate human nature to the possibility of moral growth?

Dewey argues that human nature is flexible and capable of transformation through the modification of habits and adaptation to changing environments, allowing for continuous moral growth and improvement.

Why is 'Human Nature and Conduct' considered important in the field of ethics and psychology?

'Human Nature and Conduct' is important because it bridges psychology and ethics, providing a scientific and pragmatic framework for understanding human behavior, moral development, and social interactions.

Additional Resources

Dewey Human Nature and Conduct: An Analytical Review of Pragmatism and Ethics

dewey human nature and conduct serves as a foundational lens through which the renowned philosopher John Dewey explores the intricate relationship between human behavior, ethics, and society. His seminal work, *Human Nature and Conduct*, published in 1922, presents an innovative approach to understanding morality not as a fixed set of rules but as a dynamic process deeply embedded in human experience and social interaction. This article

delves into the core themes of Dewey's philosophy, examining the implications of his pragmatic ethics and its relevance in contemporary discourse on human nature and moral conduct.

Contextualizing Dewey's Exploration of Human Nature and Conduct

John Dewey, a leading figure in the American pragmatist movement, challenged traditional notions of morality that often relied heavily on absolute principles or metaphysical doctrines. Instead, Dewey's **Human Nature and Conduct** emphasizes the fluidity of ethical understanding as it evolves through practical engagement with the environment and community. His work intersects psychology, philosophy, and social theory, providing a comprehensive framework to analyze how habits, impulses, and social conditions shape human behavior.

Dewey's approach is notably empirical and functional, rejecting static conceptions of human nature. He argues that human conduct cannot be divorced from the contexts in which it occurs, highlighting the interplay between individual impulses and the social environment. This perspective aligns with his broader philosophical commitment to pragmatism, where truth and meaning emerge through active problem-solving and experiential learning.

The Pragmatic Foundation of Dewey's Ethical Thought

At the heart of Dewey's argument is the idea that ethics should be understood as an ongoing process rather than a fixed code. He critiques the rigid moral frameworks that dominated 19th-century philosophy, advocating instead for a flexible, experimental approach to ethics that responds to changing circumstances.

Dewey posits that human behavior is largely habitual, driven by ingrained responses to stimuli, yet these habits are modifiable through reflection and social interaction. He distinguishes between impulsive actions and deliberate conduct, suggesting that moral growth arises when individuals learn to control impulses and develop habits aligned with broader social welfare.

This emphasis on habit formation and adjustment underlines Dewey's belief in the potential for progress in human conduct. Ethics, in his view, is not about adherence to universal maxims but about cultivating habits that promote cooperative and constructive living.

Key Themes in Dewey's Human Nature and Conduct

The Role of Impulse and Habit

Dewey's analysis of human nature centers on the tension between impulse and habit. Impulses, according to Dewey, are spontaneous drives or desires, which on their own are neutral but can lead to either constructive or destructive outcomes. Habits, however, are learned patterns of behavior that mediate

these impulses.

He asserts that much of human conduct is habitual, formed through repeated actions that become automatic responses. This habitual nature of conduct means that moral education and social environments play a crucial role in shaping ethical behavior. Dewey's focus on habit challenges the idea that morality is innate or fixed, instead suggesting it is cultivated through experience.

Social Environment and Moral Development

Another critical aspect of Dewey's work is his emphasis on the social context of human nature. He argues that individuals are not isolated agents but are deeply influenced by their communities and cultural surroundings. This social embeddedness means that moral conduct is a product of interaction and communication.

In Dewey's framework, ethical problems arise precisely because of the complex interplay between individual impulses and social expectations. Resolving these problems requires a communal process of inquiry, dialogue, and experimentation. This dynamic approach contrasts with ethical theories that prioritize individual reasoning detached from social realities.

Ethics as a Science of Conduct

Dewey proposes that ethics should be treated as a naturalistic science, grounded in observation and experimentation. He envisions a methodical study of human behavior that informs ethical principles based on empirical evidence rather than abstract speculation.

This scientific approach to ethics encourages continuous revision and adaptation of moral beliefs in light of new experiences. Dewey's pragmatic ethics thus advocates for a practical, problem-solving orientation, where moral judgments are tested through their consequences in real-life situations.

Comparative Insights: Dewey and Other Philosophical Traditions

Placing Dewey's *Human Nature and Conduct* alongside other moral philosophies highlights its distinctive contributions. Unlike Kantian ethics, which emphasizes categorical imperatives and duty, Dewey's pragmatism denies any absolute moral laws, focusing instead on the context-dependent nature of ethical decisions.

Similarly, while utilitarianism shares Dewey's concern with the outcomes of actions, Dewey critiques its tendency to reduce ethics to simple calculations of pleasure and pain. He broadens the scope by incorporating the formative role of habits and social conditions, emphasizing moral growth over static utility.

In contrast to classical virtue ethics, which focuses on character traits,

Dewey's approach is more process-oriented, viewing virtues as evolving habits responsive to changing environments rather than fixed qualities.

Pros and Cons of Dewey's Approach

- **Pros:** Dewey's framework promotes flexibility and adaptability in ethical reasoning, encouraging individuals and societies to evolve morally through experience. His integration of psychology and social theory offers a holistic understanding of human conduct.
- **Cons:** Critics argue that Dewey's rejection of universal moral principles may lead to relativism, making it difficult to resolve ethical disputes. Additionally, the emphasis on social context might underplay individual responsibility.

Relevance of Dewey's Human Nature and Conduct in Contemporary Ethics

In an era marked by rapid social change and complex ethical challenges, Dewey's insights into human nature and conduct remain strikingly relevant. His pragmatic approach encourages adaptability and continuous dialogue, principles essential for addressing issues ranging from technological ethics to social justice.

Moreover, Dewey's highlighting of habit and environment as key drivers of behavior resonates with current psychological research on behavioral change and moral development. His insistence on viewing ethics as an experimental science parallels modern interdisciplinary approaches that combine philosophy, psychology, and sociology.

Educationally, Dewey's ideas underpin progressive pedagogy that fosters critical thinking and moral inquiry, moving away from rote learning of fixed rules toward experiential and reflective learning.

The ongoing influence of *Human Nature and Conduct* is evident in diverse fields, including ethics education, behavioral science, and public policy, where understanding the complexity of human motivation and social factors is crucial.

As society continues to grapple with questions about the nature of morality and human behavior, Dewey's pragmatic framework offers a valuable model for balancing individual impulses, social responsibilities, and the pursuit of collective well-being.

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Human Nature And Conduct John Dewey Give a dog a bad name and hang him. Human nature has been the dog of professional moralists, and consequences accord with the proverb. Man's nature has been regarded with suspicion, with fear, with sour looks, sometimes with enthusiasm for its possibilities but only when these were placed in contrast with its actualities. It has appeared to be so evilly disposed that the business of morality was to prune and curb it it would be thought better of if it could be replaced by something else. It has been supposed that morality would be quite superfluous were it not for the inherent weakness, bordering on depravity, of human nature. Some writers with a more genial conception have attributed the current blackening to theologians who have thought to honor the divine by disparaging the human. Theologians have doubtless taken a gloomier view of man than have pagans and secularists. But this explanation doesn't take us far. For after all these theologians are themselves human, and they would have been without influence if the human audience had not somehow responded to them. Morality is largely concerned with controlling human nature. When we are attempting to control anything we are acutely aware of what resists us. So moralists were led, perhaps, to think of human nature as evil because of its reluctance to yield to control, its rebelliousness under the yoke. But this explanation only raises another question. Why did morality set up rules so foreign to human nature? The ends it insisted upon, the regulations it imposed, were after all outgrowths of human nature. Why then was human nature so averse to them? Moreover rules can be obeyed and ideals realized only as they appeal to something in human nature and awaken in it an active response. Moral principles that exalt themselves by degrading human nature are in effect committing suicide. Or else they involve human nature in unending civil war, and treat it as a hopeless mess of contradictory forces. We are forced therefore to consider the nature and origin of that control of human nature with which morals has been occupied. And the fact which is forced upon us when we raise this question is the existence of classes. Control has been vested in an oligarchy. Indifference to regulation has grown in the gap which separates the ruled from the rulers. Parents, priests, chiefs, social censors have supplied aims, aims which were foreign to those upon whom they were imposed, to the young, laymen, ordinary folk a few have given and administered rule, and the mass have in a passable fashion and with reluctance obeyed. Everybody knows that good children are those who make as little trouble as possible for their elders, and since most of them cause a good deal of annoyance they must be naughty by nature. Generally speaking, good people have been those who did what they were told to do, and lack of eager compliance is a sign of something wrong in their nature.

dewey human nature and conduct: **Human Nature and Conduct** John Dewey, 2014-03 This Is A New Release Of The Original 1922 Edition.

dewey human nature and conduct: Human Nature and Conduct John Dewey, 2014-09-11 To find out what one is fitted to do, and to secure an opportunity to do it, is the key to happiness. This insightful treatise on the essential components of human nature by the great American philosopher and educator John Dewey grew from a series of three lectures presented at Leland Stanford Junior University upon the West Memorial Foundation. One of the topics included was Human Conduct and Destiny. In his own words, Dewey has, set forth a belief that an understanding of habit and different types of habit is the key to social psychology, while the operation of impulse and intelligence gives the key to individualized mental activity. Some eighty years after its original publication, Dewey's common sense based direct approach, rooted in experience and objective observation, still has much to recommend it to students of ethics, psychology, and sociology. Table of Contents PREFACE

INTRODUCTION PART ONE. THE PLACE OF HABIT IN CONDUCT SECTION I: HABITS AS SOCIAL FUNCTIONS SECTION II: HABITS AND WILL SECTION III: CHARACTER AND CONDUCT SECTION IV: CUSTOM AND HABIT SECTION V: CUSTOM AND MORALITY SECTION VI: HABIT AND SOCIAL PSYCHOLOGY PART TWO. THE PLACE OF IMPULSE IN CONDUCT SECTION I: IMPULSES AND CHANGE OF HABITS SECTION II: PLASTICITY OF IMPULSE SECTION III: CHANGING HUMAN NATURE SECTION IV: IMPULSE AND CONFLICT OF HABITS SECTION V: CLASSIFICATION OF INSTINCTS SECTION VI: NO SEPARATE INSTINCTS SECTION VII: IMPULSE AND THOUGHT PART THREE. THE PLACE OF INTELLIGENCE IN CONDUCT SECTION I: HABIT AND INTELLIGENCE SECTION II: THE PSYCHOLOGY OF THINKING SECTION III: THE NATURE OF DELIBERATION SECTION IV: DELIBERATION AND CALCULATION SECTION V: THE UNIQUENESS OF GOOD SECTION VI: THE NATURE OF AIMS SECTION VII: THE NATURE OF PRINCIPLES SECTION VIII: DESIRE AND INTELLIGENCE SECTION IX: THE PRESENT AND FUTURE PART FOUR. CONCLUSION SECTION I: THE GOOD OF ACTIVITY SECTION II: MORALS ARE HUMAN SECTION III: WHAT IS FREEDOM? SECTION IV: MORALITY IS SOCIAL

dewey human nature and conduct: Human Nature and Conduct John Dewey, 2024-03-05T20:28:01Z Delivered as a series of lectures at Stanford University in the spring of 1918, the pragmatist John Dewey introduces a theory of morals that draws upon the observation that social environment plays a prominent role in the development of human thought and society. Dewey takes issue with the then-popular religious view that morality is an internal quality that can be separated from personal conduct and its effects on society. But, in classic pragmatic tradition, he also takes issue with the opposite extreme viewpoint: that observable outcomes are the only way to judge human conduct—or in other words, that “the end justifies the means.” Mechanically following instructions to produce a desired outcome misses something vitally human. These extreme views can be reconciled with the claim that while concrete material ends are important, the separation from intention is artificial. There is a constant evolution of the material environment, which leads to an evolution in the psychological environment and new desires. A society creates an environment, and this environment creates new feelings which lead to new customs and a new society. Thus, in a very real sense we are all connected to everyone else, not through feelings but through actions and their impacts—whether intentional, or much more often, unintentional and unobserved. This motivates us to take much more responsibility for our actions than their immediately observable effects. Dewey maintains that understanding how society, habits, impulses, and customs co-exist and evolve is the challenge for anyone who wants to create a fairer society. There may be ways to control these various factors to create that society, but those controls will not be static and must be updated based on observation. Touching upon his work in *Democracy and Education* he stresses again the importance of education in shaping how society functions. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

dewey human nature and conduct: Human Nature and Conduct John Dewey, 2016-06-09 Human Nature And Conduct, An Introduction to Social Psychology, contains 4 Parts; Part One. The Place Of Habit In Conduct; Part Two. The Place Of Impulse In Conduct; Part Three. The Place Of Intelligence In Conduct; and, Part Four. Conclusion. Give a dog a bad name and hang him. Human nature has been the dog of professional moralists, and consequences accord with the proverb. Man's nature has been regarded with suspicion, with fear, with sour looks, sometimes with enthusiasm for its possibilities but only when these were placed in contrast with its actualities. It has appeared to be so evilly disposed that the business of morality was to prune and curb it; it would be thought better of if it could be replaced by something else. It has been supposed that morality would be quite superfluous were it not for the inherent weakness, bordering on depravity, of human nature. Some writers with a more genial conception have attributed the current blackening to theologians who have thought to honor the divine by disparaging the human. Theologians have doubtless taken a gloomier view of man than have pagans and secularists. But this explanation doesn't take us far. For after all these theologians are themselves human, and they would have been without influence if the human audience had not somehow responded to them.

dewey human nature and conduct: Human Nature and Conduct John Dewey, 2015-06-11

The book, *Human Nature and Conduct* by John Dewey, does not purport to be a treatment of social psychology. But it seriously sets forth a belief that an understanding of habit and of different types of habit is the key to social psychology, while the operation of impulse and intelligence gives the key to individualized mental activity. But they are secondary to habit so that mind can be understood in the concrete only as a system of beliefs, desires and purposes which are formed in the interaction of biological aptitudes with a social environment. John Dewey (1859-1952), author of *Human Nature and Conduct: The Introduction to Social Psychology*, was an American philosopher, psychologist, and educational reformer whose ideas have been very influential to education and social reform. John Dewey asserted that complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully-formed public opinion, accomplished by effective communication among citizens, experts, and politicians, with the latter being accountable for the policies they adopt. John Dewey's most significant writings were *The Reflex Arc Concept in Psychology* (1896), a critique of a standard psychological concept and the basis of all his further work; *Democracy and Education* (1916), his celebrated work on progressive education; *Human Nature and Conduct* (1922), a study of the function of habit in human behavior; *The Public and its Problems* (1927), a defense of democracy written in response to Walter Lippmann's *The Phantom Public* (1925); *Experience and Nature* (1925), John Dewey's most metaphysical statement; *Art as Experience* (1934), John Dewey's major work on aesthetics; *A Common Faith* (1934), a humanistic study of religion originally delivered as the Dwight H. Terry Lectureship at Yale; *Logic: The Theory of Inquiry* (1938), a statement of John Dewey's unusual conception of logic; *Freedom and Culture* (1939), a political work examining the roots of fascism; and *Knowing and the Known* (1949), a book written in conjunction with Arthur F. Bentley that systematically outlines the concept of trans-action, which is central to his other works. While each of these works focuses on one particular philosophical theme, John Dewey included his major themes in most of what he published. John Dewey published more than 700 articles in 140 journals, and approximately 40 books. His main interests were: Philosophy of education, Epistemology, Journalism, and Ethics.

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1924 John Dewey, 2008 Volume 14 of *The Middle Works of John Dewey, 1899-1924*, series provides an authoritative edition of Dewey's *Human Nature and Conduct*. A Modern Language Association Committee on Scholarly Editions textual edition. *Human Nature and Conduct* evolved from the West Memorial Foundation lectures at Stanford University. The lectures were extensively rewritten and expanded into one of Dewey's best-known works. As Murray G. Murphey says in his Introduction, It was a work in which Dewey sought to make explicit the social character of his psychology and philosophy--something which had long been evident but never so clearly spelled out. Subtitled *An Introduction to Social Psychology*, *Human Nature and Conduct* sets forth Dewey's view that habits are social functions, and that social phenomena, such as habit and custom and scientific methods of inquiry are moral and natural. Dewey concludes, Within the flickering inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them. In its presence we put off mortality and live in the universal.

dewey human nature and conduct: John Dewey's Human Nature and Conduct Leonard J.

Waks, Andrea R. English, 2026-01-31 This handbook introduces *Human Nature and Conduct*, John Dewey's groundbreaking book about moral psychology and moral philosophy, to a new generation. In his classic work, Dewey redefined impulse, habit, and intelligence: not as isolated individual traits, but as socially conditioned factors shaping human thought and action. His ultimate insight is that growth is the only moral good, and that morality is, at its core, a matter of education. Featuring contributions by leading international scholars, this volume presents expert insights into Dewey's unique psychological framework and its far-reaching impact on moral philosophy and education. The book also tackles contemporary moral dilemmas, from environmental protection and healthcare rationing to sexual liberation and religious transformation, demonstrating how Dewey's thought remains as vital today as ever.

dewey human nature and conduct: Human Nature and Conduct - An introduction to social psychology - The Original Classic Edition John Dewey, 2013-03-13 Finally available, a high quality book of the original classic edition of Human Nature and Conduct - An introduction to social psychology. It was previously published by other bona fide publishers, and is now, after many years, back in print. This is a new and freshly published edition of this culturally important work by John Dewey, which is now, at last, again available to you. Get the PDF and EPUB NOW as well. Included in your purchase you have Human Nature and Conduct - An introduction to social psychology in EPUB AND PDF format to read on any tablet, eReader, desktop, laptop or smartphone simultaneous - Get it NOW. Enjoy this classic work today. These selected paragraphs distill the contents and give you a quick look inside Human Nature and Conduct - An introduction to social psychology: Look inside the book: pg 018 Courses of action which put the blame exclusively on a person as if his evil will were the sole cause of wrong-doing and those which condone offense on account of the share of social conditions in producing bad disposition, are equally ways of making an unreal separation of man from his surroundings, mind from the world. ...To content ourselves with pronouncing judgments of merit and demerit without reference to the fact that our judgments are themselves facts which have consequences and that their value depends upon their consequences, is complacently to dodge the moral issue, perhaps even to indulge ourselves in pleasurable passion just as the person we condemn once indulged himself. About John Dewey, the Author: Dewey's most significant writings were 'The Reflex Arc Concept in Psychology' (1896), a critique of a standard psychological concept and the basis of all his further work; Democracy and Education (1916), his celebrated work on progressive education; Human Nature and Conduct (1922), a study of the function of habit in human behavior; The Public and its Problems (1927), a defense of democracy written in response to Walter Lippmann's The Phantom Public (1925); Experience and Nature (1925), Dewey's most 'metaphysical' statement; Art as Experience (1934), Dewey's major work on aesthetics; A Common Faith (1934), a humanistic study of religion originally delivered as the Dwight H. ...While some psychology historians consider Dewey more of a philosopher than a bona fide psychologist, the authors noted that Dewey was a founding member of the A.P.A., served as the A.P.A.'s eighth President in 1899, and was the author of an 1896 article on the reflex arc which is now considered a basis of American functional psychology.

dewey human nature and conduct: Human Nature and Conduct (Serapis Classics) John Dewey, 2017-10-17 John Dewey (1859-1952) is an American philosopher and psychologist most notably remembered for his theories on progressive education. He grew up in the rapidly industrializing town of Burlington, Vermont, where he was able to witness increasing social and economic division of the classes. Although he displayed little vivacity or imagination as a child, he was immensely analytical and spent years teaching and writing on a wide range of philosophical ideas. Of his twenty-one books and countless articles, Human Nature and Conduct is one of his best-known; it draws from Dewey's West Memorial Foundation lectures at Stanford University. This work criticizes the morality of the past as being too abstract and reliant on arbitrary rules rather than on a scientific understanding of human nature. Dewey argues that truth changes over time, and therefore life must be based on human experiences and utilizing one's knowledge in coping with those experiences.

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dewey human nature and conduct: Revealing Whiteness Shannon Sullivan, 2006-03-28 [A] lucid discussion of race that does not sell out the black experience. -- Tommy Lott, author of The Invention of Race Revealing Whiteness explores how white privilege operates as an unseen, invisible, and unquestioned norm in society today. In this personal and selfsearching book, Shannon Sullivan interrogates her own whiteness and how being white has affected her. By looking closely at the subtleties of white domination, she issues a call for other white people to own up to their unspoken privilege and confront environments that condone or perpetuate it. Sullivan's theorizing

about race and privilege draws on American pragmatism, psychology, race theory, and feminist thought. As it articulates a way to live beyond the barriers that white privilege has created, this book offers readers a clear and honest confrontation with a trenchant and vexing concern.

dewey human nature and conduct: Max Weber's Economy and Society Charles Camic, Philip S. Gorski, David M. Trubek, 2005 This book provides an indispensable introduction to Weber's *Economy and Society*, and should be mandatory reading for social scientists who are interested in Weber. The various contributions to this volume, all written by important Weberian scholars, present the culmination of decades of debates about Weber's various concepts and theories. They are sure guides in the maze of conflicting interpretations, and draw out the implications of Weber's sociology for understanding social change in the 21st century. Gil Eyal, Columbia University Many will value this as the best collection of essays on Max Weber in the English language. It surpasses prior studies in using Weber and the world of his endeavors as entry points into the central issues of social science today. Richard Biernacki, University of California, San Diego

dewey human nature and conduct: Works by John Dewey: Democracy and Education and Human Nature and Conduct John Dewey, 2015-06-11 John Dewey (1859-1952), author of *Human Nature and Conduct: The Introduction to Social Psychology* and *Democracy and Education*, was an American philosopher, psychologist, and educational reformer whose ideas have been very influential to education and social reform. John Dewey asserted that complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully-formed public opinion, accomplished by effective communication among citizens, experts, and politicians, with the latter being accountable for the policies they adopt. John Dewey's most significant writings were *The Reflex Arc Concept in Psychology* (1896), a critique of a standard psychological concept and the basis of all his further work; *Democracy and Education* (1916), his celebrated work on progressive education; *Human Nature and Conduct* (1922), a study of the function of habit in human behavior; *The Public and its Problems* (1927), a defense of democracy written in response to Walter Lippmann's *The Phantom Public* (1925); *Experience and Nature* (1925), John Dewey's most metaphysical statement; *Art as Experience* (1934), John Dewey's major work on aesthetics; *A Common Faith* (1934), a humanistic study of religion originally delivered as the Dwight H. Terry Lectureship at Yale; *Logic: The Theory of Inquiry* (1938), a statement of John Dewey's unusual conception of logic; *Freedom and Culture* (1939), a political work examining the roots of fascism; and *Knowing and the Known* (1949), a book written in conjunction with Arthur F. Bentley that systematically outlines the concept of trans-action, which is central to his other works. While each of these works focuses on one particular philosophical theme, John Dewey included his major themes in most of what he published. John Dewey published more than 700 articles in 140 journals, and approximately 40 books. His main interests were: Philosophy of education, Epistemology, Journalism, and Ethics.

dewey human nature and conduct: Living Across and Through Skins Shannon Sullivan, 2001-03-22 Explores the dynamic relationship between bodies and the world around them. What if we lived across and through our skins as much as we do within them? According to Shannon Sullivan, the notion of bodies in transaction with their social, political, cultural, and physical surroundings is not new. Early in the 20th century, John Dewey elaborated human existence as a set of patterns of behavior or actions shaped by the environment. Underscoring the continued relevance of his thought, Sullivan brings Dewey into conversation with Continental philosophers -- Nietzsche and Merleau-Ponty -- and feminist philosophers -- Butler and Harding -- to expand thinking about the body. Emphasizing topics such as the role of habit, the discursivity of bodies, communication and meaning, personal and cultural structures of gender, the improvement of bodily experience, and understandings of truth and objectivity, *Living Across and Through Skins* acknowledges the importance of the body's experience without placing it in opposition to psychological, cultural, and social aspects of human life. By focusing on what bodies do, rather than what they are, Sullivan prompts a closer look at concrete, physical transactions that might be changed to improve human experiences of the world.

dewey human nature and conduct: Human Nature and Conduct John Dewey, 2015-07-07

Excerpt from Human Nature and Conduct: An Introduction to Social Psychology In the spring of 1918 I was invited by Leland Stanford Junior University to give a series of three lectures upon the West Memorial Foundation. One of the topics included within the scope of the Foundation is Human Conduct and Destiny. This volume is the result, as, according to the terms of the Foundation, the lectures are to be published. The lectures as given have, however, been rewritten and considerably expanded. An Introduction and Conclusion have been added. The lectures should have been published within two years from delivery. Absence from the country rendered strict compliance difficult. Perhaps the sub-title requires a word of explanation. The book does not purport to be a treatment of social psychology. But it seriously sets forth a belief that an understanding of habit and of different types of habit is the key to social psychology, while the operation of impulse and intelligence gives the key to individualized mental activity. But they are secondary to habit so that mind can be understood in the concrete only as a system of beliefs, desires and purposes which are formed in the interaction of biological aptitudes with a social environment. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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