The discipline of comparative philosophy has come a long way since generalized studies of “East” and “West” began to appear during the mid-twentieth century. More recent works are more textually sophisticated, historically situated, and “thickly descriptive” (to use the famous methodological axiom of cultural anthropologist Clifford Geertz). More and more adequate comparative categories are being generated that enable registration of genuine similarities and differences, that allow genuine comparisons and contrasts to be drawn, and that enable critical analyses to be made across space and time. Joseph Grange’s book *John Dewey, Confucius, and Global Philosophy* reflects all of these virtues that characterize recent books in this genre.

Grange has been professor of philosophy at the University of Southern Maine (in Portland, Maine) since 1979. With training in the philosophy of Whitehead and the North American philosophical tradition, his previous work has focused on philosophical cosmology, with two major groundbreaking books on the subject: *Nature: An Environmental Cosmology*, and *The City: An Urban Cosmology* (State University of New York Press, 1997 and 1999, respectively). Both of these earlier works evidence Grange’s increasing commitment to thinking in a global and comparative context, including dialogue with the Chinese philosophical tradition. In this respect, the present book under review represents an initial flowering of comparative philosophy hinted at in previous work, even as it anticipates further developments to come.

Grange states in his Preface that he began writing this book in the spring of 2001, but finished it and its Epilog in the wake of September 11, 2001. While American–Chinese relations were only indirectly implicated by the fall of the Twin Towers, the “Western” consciousness has been irrevocably transformed. It is precisely in this post-9/11 context that Grange’s proposed dialogue involving Dewey and Confucius is so important. His goal is a conversation in global philosophy, a much needed activity in our globalizing context. Furthering East–West relations is just as crucial for the global village of the twenty-first century given the prominence of China on the world scene.
How does Dewey help us with this task? It is not widely known that Dewey spent sixteen months lecturing in China (from 1919–1921). While there, he received an honorary degree from the National University of China, and was hailed as the “Second Confucius.” During and especially in the few years after his experiences in China, Dewey wrote extensively on things Chinese, much of which can be found in his *Essays on Philosophy, Education and the Orient* (volume 13 of *The Middle Works of John Dewey*, Southern Illinois University Press, 1988), among his other works.

On the other side of the world, especially in the last few decades, there has been an increased appreciation for the Confucian tradition in various disciplines across the humanities. In academic circles, the appearance of Wing-Tsit Chan’s *A Sourcebook in Chinese Philosophy* in 1963 was both a sign of previous developments and a harbinger of things to come. Since that time, the work of scholars like William Theodore De Bary, FUNG Yulan, CHENG Chungying, and others have brought the Confucian tradition almost into the mainstream of the global philosophical conversation, while philosophers like TU Weiming, David Hall (to whom Grange’s book is dedicated), Roger Ames (editor of the SUNY Series in Chinese Philosophy and Culture, to which this book under review belongs, who in turn contributed the Foreword), and the self-styled “Boston Confucians” (e.g., Robert Cummings Neville and John Berthrong) have brought the Confucian tradition specifically into dialogue with various developments in North American philosophy.

It is into these discussions that *John Dewey, Confucius, and Global Philosophy* speaks. The wager of this volume is that a Deweyan–Confucian conversation can illuminate common cultural concerns as well as the philosophy of the human person. Grange distills three fundamental comparative categories—experience, felt intelligence, and culture—and attempts “to present these interwoven themes as a support system for a cross-cultural dialogue on global understanding” (xv). Chapter One on experience first unpacks what Grange calls “Dewey’s novel insight,” his reconstruction of experience in dynamic, evolutionary, and social categories, before turning to explore working connections with central Confucian notions such as dao 道, de 德, and ren 仁. Next, Grange suggests that there is to be found in Dewey a notion of “felt intelligence” which overcame the traditional Platonic and Cartesian dualisms of mind and body, and which served in turn to connect with other fundamental Confucian ideas such as li 禮, yi 義, and zhi 智. In Chapter Three, Dewey’s philosophy of culture is explored in terms of his situational axiology—the idea that each situation is a nexus of values both received and to be achieved—and then brought into dialogue with Confucian concepts of he 和, xin 心, xin 信, and junzi 君子. A fourth and concluding chapter summarizes the basic findings and implications of this study for life in a global community. Throughout, Grange proceeds with meticulous attention to detail, a command of primary and secondary sources, and a controlled, engaging, and evocative rhetorical style.

Grange is successful in his argument that Dewey’s “fundamental mission was to restore a sense of wholeness and continuity to human experience and culture” (71) to bridge the individual and social orders of human cultural experience. This is consistent with the broad scope of the Confucian tradition (such as the wholeness of mind-body, or acting-thinking, as in WANG Yangming 王陽明), as well as with the dominant strands of the Chinese philosophical landscape. Yet aside from this primary achievement, there are also a wide range of other comparative philosophical insights scattered across the pages of this volume. Dewey’s notion of experience as both doing and undergoing, for example, connects with the Daoist notion of wu-wei or non-acting acting. Further, the Deweyan idea that experience is productive of and oriented to shared value/meaning-making resonates with the Confucian ideal of harmony between the individual and community. Finally, Dewey’s argument that learning is crucial, perpetual, and essential to full humanness and humaneness parallels the