

Pragmatism: Key Resources

By John R. Shook and Tibor Solymosi

Pragmatism is a philosophical tradition, founded in the United States during the late nineteenth century, which prioritizes human experience, practical methods, and scientific knowledge for dealing with philosophical issues. Accordingly, pragmatism has lasted far longer than typical isms, and remains robust today because it stays aloof from purely intellectual fads while allying only with current understandings of humanity and nature. Pragmatism was the first form of empiricism to put rationalisms in its shade,

and it was the first to incorporate evolutionary ways of thinking into every aspect of philosophizing. Indeed, one might say that each new generation rediscovers and reinvents its own versions of pragmatism by applying the best available practical and scientific methods to philosophical problems of contemporary concern.

Prominent pragmatists are usually skilled practitioners in a scientific field, and quite familiar with methods and research in areas such as mathematical logic, linguistics, cognitive science, social psychology, biology, or physics. Most intellectuals who have done pragmatist-style work have not inhabited philosophy departments; most humanities, social science, life science, and natural science fields have been hospitable to pragmatist-minded scholars turning

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to speculative work at some point during their careers. Pragmatists have contributed to every core philosophical issue and every topical philosophical problem—from aesthetics to zombies, and from the philosophy of accounting and architecture to the philosophy of zoology. At least one hundred books about pragmatism or pragmatists are published each year worldwide; adding books containing substantial discussion of pragmatist ideas probably triples that total. Any brief survey of recent work in pragmatism must therefore be superficial and selective. This survey emphasizes more dynamic varieties of recent pragmatism, culled from fields where pragmatism is either influential or at least receiving fresh attention. It also contains reliable expositions of pragmatism and explorations of major pragmatists. A comprehensive bibliography for recent works is incorporated in *The Continuum Companion to Pragmatism*, edited by Sami Pihlström. John Shook's

Pragmatism: An Annotated Bibliography, 1898-1940 covers the classical era of pragmatism. Many more bibliographies and guides to pragmatism's history and thinkers are available at David Hildebrand and John Shook's *Pragmatism Cybrary* <http://www.pragmatism.org/>. This essay discusses books that provide an overview of pragmatism, those that treat classical and contemporary pragmatism, and those that discuss pragmatism's interdisciplinary nature, relating it to behavioral, moral, social, political, multicultural, and religious topics.

Overviews

REFLECTIONS ON PRAGMATISM'S BREADTH of relevance to philosophical problems, pragmatism's historical development, and its relations with cultural contexts have become plentiful. Three major reference works supply many essays about pragmatism: *A Companion to Pragmatism*, edited by John Shook and Joseph Margolis; *The Oxford Handbook of American Philosophy*, edited by Cheryl Misak; and *American Philosophy: An Encyclopedia*, edited by John Lachs and Robert Talisse. *Pragmatism in the Americas*, edited by Gregory Pappas, features essays exploring pragmatists' impact on Hispanic thought and original pragmatist themes emerging from Latin American culture. Wide-angle narratives about pragmatism's roots in American life and culture by outstanding intellectual historians include Scott Pratt's *Native Pragmatism: Rethinking the Roots of American Philosophy*; Joan Richardson's *A Natural History of Pragmatism: The Fact of Feeling from Jonathan Edwards to Gertrude Stein*;

Louis Menand's *The Metaphysical Club*; and Douglas Anderson's *Philosophy Americana: Making Philosophy at Home in American Culture*. H. S. Thayer's *Meaning and Action: A Critical History of Pragmatism*, now in its second edition, is the best general history of pragmatism. Susan Haack's edited anthology *Pragmatism, Old and New* gathers essential readings.

Reflections on pragmatism's growth from and enrichment of distinctive features of the American experience have been appearing with satisfying regularity from a diverse array of interdisciplinary scholars. Those deserving mention include Jonathan Levin's *The Poetics of Transition: Emerson, Pragmatism and American Literary Modernism*; Jessica Feldman's *Victorian Modernism: Pragmatism and the Varieties of Aesthetic Experience*; Walton Muyumba's *The Shadow and the Act: Black Intellectual Practice, Jazz Improvisation, and Philosophical Pragmatism*; Richard Shusterman's *Practicing Philosophy: Pragmatism and the Philosophical Life*; John McDermott's *The Drama of Possibility: Experience as Philosophy of Culture*; and Stuart Rosenbaum's *Pragmatism and the Reflective Life*. Readable overviews and expositions of pragmatism's technical positions on philosophical stances include Michael Bacon's *Pragmatism: An Introduction*; Robert Talisse and Scott Aikin's *Pragmatism: A Guide for the Perplexed*; Richard Bernstein's *The Pragmatic Turn*; John Lachs's *Stoic Pragmatism*; Robert Schwartz's *Rethinking Pragmatism*; and Douglas McDermid's *The Varieties of Pragmatism: Truth, Realism, and Knowledge from James to Rorty*.

Classical Pragmatists

MAJOR CLASSICAL PRAGMATISTS OF the period from 1880 to 1940—in roughly chronological order, Charles Peirce, William James, Josiah Royce, John Dewey, Jane Addams, George Mead, and C. I. Lewis—have enjoyed scholarly scrutiny during the past two decades. Peirce, the founder of pragmatism, was the greatest scientific mind combined with original philosophical genius since Descartes, and applications of his fertile

thought have not ceased since his death in 1914. Lara Trout's *The Politics of Survival: Peirce, Affectivity, and Social Criticism* demonstrates the vitality of Peirce's thought for the communal realm of social action, and Mats Bergman's *Peirce's Philosophy of Communication* has a similar utility for cross-disciplinary work on meaning, mind, and language. A sophisticated exegesis of the technicalities of Peirce's semiotics has been assembled by T. L. Short in *Peirce's Theory of Signs*. Another reliable study of Peirce's pragmatist theory of intelligence and scientific method is Elizabeth Cooke's *Peirce's Pragmatic Theory of Inquiry*. The most notable work in almost two decades on Peirce's speculative religious thought is Anette Ejsing's *Theology of Anticipation: A Constructive Study of C. S. Peirce*. The confluence of Peirce's metaphysics with A. N. Whitehead's process philosophy has also remained influential; readers should consult *Process Pragmatism*, edited by Guy Debrock. Peirce may be the most intimidating of the classical pragmatists, but Cheryl Misak has edited a volume of impressively clear essays in *The Cambridge Companion to Peirce*.

The renewed interest in James, the Harvard philosopher and psychologist until 1910, has now approached the level of Dewey's renaissance during the 1980s and 1990s. James especially has regained the esteem of scholars of religion and cognitive scientists (covered in later sections). Discerning expositions of this multifaceted thinker, profitable for generalists and specialists alike, include Michael Slater's *William James on Ethics and Faith*; James Pawelski's *The Dynamic Individualism of William James*; and Francesca Bordogna's *William James at the Boundaries: Philosophy, Science, and the Geography of Knowledge*. Also worthy of mention is Russell Goodman's *Wittgenstein and William James*, which capably compares two kindred spirits and their contributions to analytic philosophy. An unapologetic discourse on some of James's most radical and least accepted views, his radical empiricism, and his humanity-based understanding of truth is Finnish philosopher Sami Pihlström's *The Trail of the Human Serpent Is over Everything: Jamesian Perspectives on Mind, World, and Religion*. James's comrade at Harvard, Josiah Royce, must not be forgotten—

fortunately, we have Frank Oppenheim's study, *Reverence for the Relations of Life: Re-imagining Pragmatism via Josiah Royce's Interactions with Peirce, James, and Dewey*. James's other close ally, F. C. S. Schiller at Oxford, has been anthologized in *F. C. S. Schiller on Pragmatism and Humanism: Selected Writings, 1891-1939*, edited by John Shook and Hugh McDonald. *The Reception of Pragmatism in France and the Rise of Roman Catholic Modernism, 1890-1914*, edited by David Schultenover, offers chapters covering both James's provocations in conservative France and boldly French versions of pragmatism in response. Italy's Giovanni Vailati forged an original kind of pragmatism from Peirce and James, and his pre-World War I articles are now translated as *Logic and Pragmatism: Selected Essays*, edited by Claudia Arrighi et al.

For two generations, the supreme pragmatist was John Dewey, the Columbia University philosophy professor who spent a lifetime advocating progressive reforms in education, labor, civil rights and liberties, and countless more social causes until his death in 1952. Multidisciplinary treatments of Dewey's continued relevance are gathered in *The Cambridge Companion to Dewey*, edited by Molly Cochran; *Dewey's Enduring Impact: Essays on America's Philosopher*, edited by John Shook and Paul Kurtz; *John Dewey between Pragmatism and Constructivism*, edited by Larry Hickman, Stefan Neubert, and Kersten Reich; and *John Dewey and Continental Philosophy*, edited by Paul Fairfield. More introductory, but hardly cursory, explanations of Dewey's naturalistic and scientific worldview are Jerome Popp's *Evolution's First Philosopher: John Dewey and the Continuity of Nature*, and Thomas Dalton's *Becoming John Dewey: Dilemmas of a Philosopher and Naturalist*. Larry Hickman, the director of the Center for Dewey Studies at Southern Illinois University, has assembled an accessible set of chapters explaining Deweyan philosophy for application in almost any discipline in his *Pragmatism as Post-postmodernism: Lessons from John Dewey*. Advanced treatises on Dewey's experimental and humanistic ethics are Stephen Carden's *Virtue Ethics: Dewey and MacIntyre*, Steven Fesmire's *John Dewey and Moral Imagination: Pragmatism in Ethics*, and Gregory Pappas's *John Dewey's*



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Ethics: Democracy as Experience. John Shook and James Good's *John Dewey's Philosophy of Spirit, with the 1897 Lecture on Hegel* examines Dewey's commitment to transmuted the ethical idealism of religion into the democratic ethos of a secular nation. The engine of democracy for Dewey is education in the methods of inquiry, both scientific and social, permitting the flourishing of active citizens. Paul Fairfield's *Education after Dewey*, Jim Garrison's *Dewey and Eros: Wisdom and Desire in the Art of Teaching*, and Stephen Fishman and Lucille McCarthy's *John Dewey and the Challenge of Classroom Practice* deliver inspirational and practical classroom activities illustrating Deweyan educational methodology. Additional works involving Dewey's social theory and political thought receive due mention in later sections on those topics.

A brilliant thinker and activist in her own right, Jane Addams is becoming better appreciated by intellectual historians, scholars of pacifism, and pragmatist-minded social theorists. Exemplary studies include Maurice Hamington's *The Social Philosophy of Jane Addams*; Louise Knight's *Citizen: Jane Addams and the Struggle for Democracy*; Katherine Joslin's *Jane Addams: A Writer's Life*; and *Jane Addams and the Practice of Democracy*, edited by Marilyn Fischer, Carol Nackenoff, and Wendy Chmielewski. To read Addams herself, consult *The Jane Addams Reader*, edited by Jean Bethke Elshtain, and volumes of *The Selected Papers of Jane Addams*, edited by Mary Lynn McCree Bryan, Barbara Bair, and Maree de Angury. The brilliant philosopher and social theorist Alain Locke, of Howard University, can be rediscovered in Leonard Harris and Charles Molesworth's *Alain L. Locke: Biography of a Philosopher*. Locke's writings are collected in *The Philosophy of Alain Locke: Harlem Renaissance and Beyond*, edited by Harris. Rudolph Cain's *Alain Leroy Locke: Race, Culture, and the Education of African American Adults* also should be consulted.

Two philosophers deeply influenced by James and Dewey, G. H. Mead at Chicago and C. I. Lewis at Harvard, sustained pragmatism's impact while behaviorism and analytic philosophy came to dominate after 1930. Work on Mead is categorized with social theory below. Lewis was a transitional figure who set the stage for

post-World War II pragmatists, many of them imbibing pragmatism as his students. Murray Murphey, among the greatest intellectual historians of American thought, gave us his final work, the magisterial volume titled *C. I. Lewis: The Last Great Pragmatist*. Sandra Rosenthal's shorter book, *C. I. Lewis in Focus*, is similarly the culmination of a fine career working with pragmatism. Lewis taught several of the next generation's leaders in naturalist and pragmatist modes of thought, including W. V. Quine and Nelson Goodman. Goodman's student Israel Scheffler returned to Harvard as a professor and produced several pragmatist books, including *Worlds of Truth: A Philosophy of Knowledge*.

Contemporary Pragmatists

QUINE'S CAREER IN PHILOSOPHY AT Harvard from the 1930s to the 1990s exemplifies how a pragmatist-style respect for science inspires reconciliations of philosophy with the naturalistic worldview. Dewey's behavioristic approach to intelligence and his antipathy to rationalistic devices such as the analytic-synthetic dichotomy were translated by logical techniques of analytic philosophy mastered by Quine. Useful guides to Quine include Lewis Hahn and Paul Schillp's edited *The Philosophy of W. V. Quine*, now in a second, expanded edition; Roger Gibson Jr.'s edited *The Cambridge Companion to Quine*; and Hans-Johann Glock's *Quine and Davidson on Language, Thought, and Reality*. Several of Quine's students, including Donald Davidson and Daniel Dennett—and many of their own students after them—developed noticeably pragmatist themes in the 1970s, 1980s, and 1990s. Several chapters of *The Philosophy of Donald Davidson*, edited by Lewis Hahn, address pragmatist issues. Joining the conversation was Richard Rorty, an admirer of both Dewey and the “linguistic turn” analytic philosophy. Rorty's death in 2007 has not slowed the pace of writing about his controversial “neo-pragmatism,” as it was labeled. Reliable guides to Rorty's primary views include

The Philosophy of Richard Rorty, edited by Randall Auxier and Lewis Hahn; *Richard Rorty*, edited by Charles Guignon and David Hiley; Neil Gross's *Richard Rorty: The Making of an American Philosopher*; Alan Malachowski's *Richard Rorty*; and James Tartaglia's *Routledge Philosophy Guidebook to Rorty and the Mirror of Nature*. In this last volume, the section on social and political theory addresses Rorty's work in those fields. Robert Brandom, Rorty's student at Princeton, edited *Rorty and His Critics* and composed his own pragmatist contributions, notably *Making It Explicit*; *Between Saying and Doing: Towards an Analytic Pragmatism*; and *Perspectives on Pragmatism: Classical, Recent, and Contemporary*.

Joining Quine at Harvard to add to the conversation was Hilary Putnam, and the Rorty-Davidson-Putnam neopragmatism debate reached a crescendo. Davidson declined to be called a pragmatist, but Putnam embraced and advanced pragmatism during the 1980s and 1990s further than anyone since Dewey. Putnam's student James Conant, now professor at Chicago, coedited *Hilary Putnam: Pragmatism and Realism* with Urszula Zegleń. Yemina Ben-Menahem's edited *Hilary Putnam* is a welcome survey of Putnam's diverse ways of applying pragmatism to central philosophical issues such as truth, realism, knowledge, representationalism, and the self. Putnam's recently published final collection of writings, *Philosophy in an Age of Science*, is edited by Mario De Caro and David Macarthur. Although Wilfrid Sellars, son of noted philosophical naturalist Roy Wood Sellars, did not adopt the pragmatist label for himself, some of his students at Pittsburgh did. These include, most notably, Paul Churchland and more recently his wife, Patricia Churchland, who espouses some pragmatist views as well. Exemplifying the pragmatist stance that evolutionary biology and cognitive science cannot be ignored by philosophical psychology, the Churchlands challenged analytic philosophy's armchair intuitions about language, mind, and knowledge. Their “neurophilosophy” has been recently expressed in Paul Churchland's *Neurophilosophy at Work* and Patricia Churchland's *Braintrust: What Neuroscience Tells Us about Morality*. Daniel Dennett's

contentious relationship with analytic philosophy, and his preference for pragmatist-leaning views on agency, intelligence, and consciousness, can be found in any of his writings; a notable example is *Freedom Evolves*.

Distanced even further from analytic philosophy's hegemony have been the Columbia University pragmatic naturalists. Dewey's thought is embodied in three prominent graduates from the 1940s and 1950s: Morton White, Paul Kurtz, and Joseph Margolis. White's book *A Philosophy of Culture: The Scope of Holistic Pragmatism* brings together pragmatist reflections from his four decades as a professor at Harvard. Kurtz led the secular and humanist movement until his recent death; his many books are mostly in print, and a selection of core writings is gathered by Nathan Bupp as *Meaning and Value in a Secular Age*. Margolis's central pragmatist work may be *Pragmatism without Foundations: Reconciling Realism and Relativism*, now in its second edition. His trilogy of recent books—*Reinventing Pragmatism*, *The Unraveling of Scientism*, and *Pragmatism's Advantage*—is required reading for tracking the convoluted paths and intersections among all the post-Kantian and post-Hegelian options across pragmatism, analytic philosophy, and Continental philosophy. Columbia University's John Dewey Professor of Philosophy is presently Philip Kitcher, another Princeton graduate, who defends pragmatist stances on science, democracy, and ethics. His recent book *The Ethical Project* brings together his views on morality's natural basis, experimental ethical inquiry, and the challenges of modernity.

The convulsions and controversies aroused by the neopragmatism debates and the eruption of pragmatism among those familiar with the sciences continues to receive study, as a successive generation of philosophers sustain the momentum. Volumes that survey the contemporary scene include *New Pragmatists*, edited by Cheryl Misak; Alan Malachowski's *The New Pragmatism*; David Hildebrand's *Beyond Realism and Antirealism: John Dewey and the Neopragmatists*; and *The Pragmatic Turn in Philosophy*, edited by William Egginton and Mike Sandbothe. Perennial philosophical questions about the

range and reliability of human knowledge, and whether a realistic stance about the world is sufficiently warranted, continue to engage pragmatist thinkers. Books for philosophers include Huw Price's *Naturalism without Mirrors*; Ronald Giere's *Scientific Perspectivism*; Patrick Baert's *Philosophy of the Social Sciences: Towards Pragmatism*; and Joseph Margolis's *Culture and Cultural Entities: Toward a New Unity*

traced in Eric Charles's edited *A New Look at New Realism: The Psychology and Philosophy of E. B. Holt* and Harry Heft's *Ecological Psychology in Context: James Gibson, Roger Barker, and the Legacy of William James's Radical Empiricism*. A parallel stream arrived from Francisco Varela; a highly influential work is *The Embodied Mind: Cognitive Science and Human Experience*, by Varela with

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of Science, now in its second edition. On narrower issues about knowledge and truth, see Barry Allen's *Truth in Philosophy*; David Boersema's *Pragmatism and Reference*; Nicholas Rescher's *Epistemic Pragmatism and Other Studies in the Theory of Knowledge*; and Susan Haack's *Evidence and Inquiry: A Pragmatist Reconstruction of Epistemology*, available in a second, expanded edition. Pragmatist books offering widely accessible understandings of learning, inquiry, and logical argument include Stephen Toulmin's *The Uses of Argument*; Elizabeth Minnich's *Transforming Knowledge*, now in its second edition; and Douglas Walton's *Informal Logic: A Pragmatic Approach*, also available as a second edition.

Behavioral Sciences Aspects

SINCE CLASSICAL PRAGMATISM WAS intimately involved with the rise of scientific psychology and early brain science, not surprisingly, pragmatist views on mind, intelligence, and knowledge receive fresh confirmations from behavioral and brain sciences. J. J. Gibson's "ecological psychology," following themes from William James and James's student E. B. Holt at Harvard, was the most self-consciously pragmatist paradigm during the middle of the twentieth century. Its emphasis on the embodied and dynamic bases for "mind" remains active today. This tradition is

Evan Thompson and Eleanor Rosch. Thompson later wrote *Mind in Life: Biology, Phenomenology, and the Sciences of Mind* while at the University of Toronto. Detectably pragmatist versions of cognitive science are also found in *Action in Perception* by Alva Noë, and in Andy Clark's *Supersizing the Mind: Embodiment, Action, and Cognitive Extension*. Mark Rowlands offers a balanced survey of this uprising against internalism and representationalism in *Body Language: Representation in Action*. The greatest pragmatist rebellion against representationalism comes from psychologist Anthony Chemero in *Radical Embodied Cognitive Science*.

Scholars familiar with the behavioral and brain sciences are producing, in growing numbers, treatises defending pragmatist themes. Notable books include Kim Sterelny's *Thought in a Hostile World: The Evolution of Human Cognition*; Jay Schulkin's *Cognitive Adaptation: A Pragmatist Perspective*; Owen Flanagan's *The Really Hard Problem: Meaning in a Material World*; W. Teed Rockwell's *Neither Brain nor Ghost: A Nondualist Alternative to the Mind-Brain Identity Theory*; and Richard Shusterman's *Body Consciousness: A Philosophy of Mindfulness and Somaesthetics*. Developmental and social psychology has not been left behind; recent important books include Radu Bogdan's *Our Own Minds: Sociocultural Grounds for Self-Consciousness* and David Franks's *Neurosociology: The Nexus between Neuroscience and Social Psychology*. George

Mead's early social psychology is more frequently cited; getting reacquainted with Mead is possible with Filipe Carreira da Silva's *G. H. Mead: A Critical Introduction*. The tradition of symbolic interactionism bridges Mead through Herbert Blumer and Erving Goffman to the present; see Norman Denzin's survey, *Symbolic Interactionism and Cultural Studies: The Politics of Interpretation*. The related fields of semiotics and biosemiotics long have been indebted to pragmatism, going back to Peirce's systematic theories of signs and communication. State-of-the-art works are Marcel Danesi's *The Quest for Meaning: A Guide to Semiotic Theory and Practice*, Marcello Barbieri's edited *Introduction to*

ethical theory; Lekan's pragmatist mentor, James Wallace, recently published *Norms and Practices* as well. Some pragmatists in medical ethics include Jonathan Moreno, author of *Is There an Ethicist in the House?: On the Cutting Edge of Bioethics*; Glenn McGee, whose edited *Pragmatic Bioethics* is now in its second edition; and D. Micah Hester, author of *End-of-Life Care and Pragmatic Decision Making*.

Not surprisingly, pragmatist thought pursues many ethical and public policy questions. Questions of political economy and economic theory are explored in Elias Khalil's edited *Dewey, Pragmatism, and Economic Methodology*. Sandra Rosenthal and Rogene Buchholz offer the best single

progressive liberalism was framed largely by pragmatist ideals. Jürgen Habermas's blend of critical theory and social pragmatism further invigorated late-twentieth-century debates, and the renaissance of Deweyan thought could not have been more timely. Navigating these tumultuous waters with due appreciation for pragmatism is Eric MacGilvray's *Reconstructing Public Reason* and Henry Richardson's *Democratic Autonomy*. Favorable receptions of Habermas's general views on society and democracy can be found in *Habermas and Pragmatism*, edited by Mitchell Abouafia, Myra Bookman, and Cathy Kemp. Larry Hickman's *Philosophical Tools for Technological Culture: Putting Pragmatism to Work* approaches the broad cultural issues at stake from the Deweyan perspective. Additional scholars with penetrating and accurate expositions of Deweyan positions are William Caspary, author of *Dewey on Democracy*; Robert Westbrook, who wrote *Democratic Hope: Pragmatism and the Politics of Truth*; Judith Green, with *Pragmatism and Social Hope: Deepening Democracy in Global Contexts*; and Melvin Rogers, author of *The Undiscovered Dewey: Religion, Morality, and the Ethos of Democracy*.

Rorty's powerful influence was unavoidable for these and many more theorists, of course, culminating with his *Philosophy and Social Hope* and his later essays collected in *Philosophy as Cultural Politics*. Among the numerous books about Rorty's social and political theory are Christopher Voparil's *Richard Rorty: Politics and Vision* and Neil Gascoigne's *Richard Rorty: Liberalism, Irony and the Ends of Philosophy*. Colin Koopman's masterful analysis in *Pragmatism as Transition: Historicity and Hope in James, Dewey, and Rorty* is now garnering deserved attention. Additional political thinkers working with a broad framework of pragmatist themes must be mentioned. Robert Talisse prefers Peircean epistemic calculations to Deweyan ethical grounds in his *A Pragmatist Philosophy of Democracy: Communities of Inquiry*. Jack Knight and James Johnson apply political science in *The Priority of Democracy: Political Consequences of Pragmatism*. Richard Posner's provocative kind of legal pragmatism finds voice in his *Law, Pragmatism, and Democracy*. James Bohman carries pragmatist political theory

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Biosemiotics: The New Biological Synthesis, and Donald Favareau's edited *Biosemiotics: An Examination into the Signs of Life and the Life of Signs*.

Moral, Social, and Political Aspects

THE PRAGMATIST DEMAND THAT ALL modes of intelligence receive naturalistic treatment does not stop short of thinking about meaning, value, and morality. Mark Johnson's *The Meaning of the Body: Aesthetics of Human Understanding* is among the most significant pragmatist manifestos of this decade. Similarly informed by the cognitive sciences and neurosciences is William Casebeer's *Natural Ethical Facts: Evolution, Connectionism, and Moral Cognition*. Patricia Churchland's *Braintrust*, already mentioned, follows these lines as well, and Eric Racine's *Pragmatic Neuroethics: Improving Treatment and Understanding of the Mind-Brain* sets a new standard for understanding the implications of the brain sciences for comprehending the modes of social and moral cognition permitting autonomy, agency, and responsibility. Todd Lekan's *Making Morality* directly reinvigorates

volume on ethical aspects of business in *Rethinking Business Ethics: A Pragmatic Approach*. Deweyan Eric Thomas Weber contributes *Morality, Leadership and Public Policy*. Environmental policy has held pragmatists' attention for decades. Ben Minteer's *The Landscape of Reform: Civic Pragmatism and Environmental Thought in America* and *Refounding Environmental Ethics: Pragmatism, Principle, and Practice* help shape the conversations at the intersections of pragmatism, environmental policy, and animal rights. Andrew Light is also a leader here; see his work, coedited with Erin McKenna, *Animal Pragmatism: Rethinking Human-Nonhuman Relationships*. Another notable work is Hugh McDonald's *John Dewey and Environmental Philosophy*.

Pragmatism's impact on social, political, and legal theory cannot be underestimated. Frederic Kellogg recounts legal pragmatism's rise in the early twentieth century in *Oliver Wendell Holmes, Jr., Legal Theory, and Judicial Restraint*. Sidney Hook inherited from Dewey the midcentury charge of prodemocratic and anticommunist pragmatism; see *Sidney Hook on Pragmatism, Democracy, and Freedom: The Essential Essays*, edited by Robert Talisse and Robert Tempio. Until neo-Kantian John Rawls's contributions,

across cultural and international boundaries in *Democracy across Borders: From Dêmos to Dêmoi*. Jeffrey Stout's *Democracy and Tradition* defends a broadly Deweyan stance ensuring inclusivity of all values, religious ones among them. Roberto Unger's visions of human liberation and participatory democracy are condensed in *The Self Awakened: Pragmatism Unbound*. One of Unger's students at Harvard Law School was Barack Obama. Obama's presidency has been characterized as pragmatic in several senses; pragmatist scholar James Kloppenberg explores the possibilities in *Reading Obama: Dreams, Hope, and the American Political Tradition*.

Harvard also nourished philosopher, religious scholar, and public intellectual Cornel West for a time. West's explosive combination of prophetic Christianity, Marxist socialism, and pragmatism cannot be reduced to any simplistic formula. One must approach West for oneself, and *The Cornel West Reader* is a good place to begin before plunging into his many books. George Yancy edited a volume of incisive commentary, *Cornel West: A Critical Reader*. Monographs about West include Mark David Wood's *Cornel West and the Politics of Prophetic Pragmatism*, Rosemary Cowan's *Cornel West: The Politics of Redemption*, and Clarence Shole Johnson's *Cornel West and Philosophy: The Quest for Social Justice*. While West was at Princeton, his younger colleague Eddie Glaude published an indispensable work, *In a Shade of Blue: Pragmatism and the Politics of Black America*. Explorations of pragmatism and race also can be found in *Pragmatism and the Problem of Race*, edited by Bill Lawson and Donald Koch.

Feminist theory and pragmatism also have mutually enriched each other's philosophies. A senior voice has long been Charlene Haddock Seigfried; she has kept Jane Addams in print, edited *Feminist Interpretations of John Dewey*, and helped inspire the next generation of pragmatic feminists. Examples include Shannon Sullivan, author of *Living across and through Skins: Transactional Bodies, Pragmatism, and Feminism*; Sharyn Clough, who wrote *Beyond Epistemology: A Pragmatist Approach to Feminist Science Studies*; Erin McKenna, who contributed *The Task of Utopia: A Pragmatist and Feminist Perspective*; and Alexandra

Shuford, author of *Feminist Epistemology and American Pragmatism: Dewey and Quine*. Maurice Hamington undertakes an expansive project in *Embodied Care: Jane Addams, Maurice Merleau-Ponty, and Feminist Ethics*. Hamington and Celia Bardwell-Jones recently edited *Contemporary Feminist Pragmatism*.

Multicultural and Religious Aspects

APPLYING PRAGMATISM TO MULTICULTURAL and global perspectives is also a vibrant area. Mitchell Aboulaifa's *The Cosmopolitan Self: George Herbert Mead and Continental Philosophy* and Sor-hoon Tan and John Whalen-Bridge's edited *Democracy as Culture: Deweyan Pragmatism in a Globalizing World* engage these classical pragmatists in contemporary international issues. Giles Gunn's *Beyond Solidarity: Pragmatism and Difference in a Globalized World* seeks unifying pragmatic principles while avoiding hegemonic rights. Without any moral acquiescence, Joseph Margolis embraces the cultural relativism inherent to pragmatism in his *Moral Philosophy after 9/11*. Parallels between pragmatism and aspects of Eastern philosophy, especially Chinese thought, receive periodic notice. Wei Zhang's *Heidegger, Rorty, and the Eastern Thinkers: A Hermeneutics of Cross-Cultural Understanding* is an example, and more direct alliances with Confucius are evident in Sor-hoon Tan's *Confucian Democracy: A Deweyan Reconstruction* and Joseph Grange's *John Dewey, Confucius, and Global Philosophy*.

By no means less important is pragmatism's engagement with religion. Although pragmatism's empiricist and naturalistic leanings do not mesh well with mysticism, transcendentalism, or supernaturalism, a surprisingly large number of pragmatists of each generation attempt humanistic reconciliations between the religious spirit and science's inquiries. William James supplied a helpful model for such open-mindedness, and the 2002 centenary anniversary edition of his *Varieties of Religious Experience* elevated attention to new heights. Three collections of new essays appeared in quick succession:

Wayne Proudfoot's edited *William James and a Science of Religions: Reexperiencing The Varieties of Religious Experience*; Jeremy Carrette's edited *William James and The Varieties of Religious Experience: A Centenary Celebration*; and John Capps and Donald Capps's edited *James and Dewey on Belief and Experience*. Dewey's colleague at Chicago, E. S. Ames, has been investigated by Creighton Peden in *Christian Pragmatism: An Intellectual Biography of Edward Scribner Ames, 1870-1958*. Broader examinations of pragmatism and religion in American thought are offered by Richard Mullin's *The Soul of Classical American Philosophy: The Ethical and Spiritual Insights of William James, Josiah Royce, and Charles Sanders Peirce*; M. Gail Hamner's *American Pragmatism: A Religious Genealogy*; and Roger Ward's *Conversion in American Philosophy: Exploring the Practice of Transformation*. Those seeking an anthology can use *Pragmatism and Religion: Classical Sources and Original Essays*, edited by Stuart Rosenbaum. Original speculative work abounds at the confluence of pragmatism and religion. Robert C. Neville's numerous books cannot be listed here, but *Realism in Religion: A Pragmatist's Perspective* is a fine place to start. Neopragmatism has kept up—Rorty has been influential, as always—and G. Elijah Dann's *After Rorty: The Possibilities for Ethics and Religious Belief* is powerfully suggestive. Rorty's own views are available in *Pragmatism, Neo-Pragmatism, and Religion: Conversations with Richard Rorty*, edited by Charley Hardwick and Donald Crosby. Sheila Davaney's theological pragmatism is a further development of several pragmatist strands; see her *Pragmatic Historicism: A Theology for the Twenty-First Century*. Finally, looking back on twentieth-century religious naturalism, and projecting speculative trends into the future, is the ambitiously successful book by Jerome Stone, *Religious Naturalism Today: The Rebirth of a Forgotten Alternative*.

Conclusion

SINCE ITS ORIGINS IN THE 1870S, pragmatism has focused on the practical. While continuing to deal with important philosophical issues, as the movement has developed it has become increasingly

interdisciplinary, engaging many other fields in the humanities, social sciences, and sciences. The dozens of books published each year reflect continuing interest in the pragmatic approach. Along with books, various websites and journals contribute new content and represent a good way to keep up with the field. In addition to the Works Cited section below, which corresponds to the books discussed in the essay, readers should consult the two lists that follow it—one devoted to important journals, and the other to useful websites.

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