

RELATED SCHOLARLY PUBLICATIONS ON
WILLIAM JAMES
Spring 2024 – Fall 2024



In recognition of the fact that James scholars are publishing articles in other academic journals, the editors believe that it is important to keep our readers informed of the diversity within James scholarship by drawing attention to relevant publications outside of WJS. This section of the journal aims to provide articles that address the life, work, and influence of James's thought. If you have recently published a peer-reviewed article on James or have noticed an omission from this list, please contact our Periodicals Editor, Jordan Williamson at periodicals@williamjamesstudies.org and we will include it at the next opportunity.



Cowley, Stephen J. "How Expertise is Enabled: Why Epistemic Cycles Matter to Us all." *Social Epistemology* 38, no. 1 (2024): 83-97.

DOI:10.1080/02691728.2023.2287592

Rather than ask if expertise is under threat, this paper uses case studies to show how expertise is enabled. Its appearance can be traced to how the already known evokes sensibility, judging, thinking and languaging. As defined below, it draws on epistemic cycles. Using Secchi and Cowley's (2021) 3M model, this posits a second cut between the micro and the macro. In the mesosphere, people create temporary domains or what William James (1991) calls 'little worlds'. Within these corpora popularia, the new is made possible – expertise sets off unimagined outcomes. Thus, many concerns cannot be solved by scientific correlates of a natural ontological attitude: indeed, the truism clarifies many social challenges. We lack social institutions that dedicate expertise to goals like ecosocial justice and life-sustaining relations. Once the necessary expertise is traced to epistemic cycles, we can demand of institutions that they create bodies that seek to bring a rich future to evolution.

DiLeonardi, Sean. "Mediation, Stream of Consciousness, and the Faulknerian Voice: As I Lay Dying to The Town." *Twentieth Century Literature* 70, no. 2 (2024).

Duns, Ryan. "No Orthopathy without Orthoaesthesia: On the Necessity of Negative Effort." *Harvard Theological Review*, 117, no. 2 (2024): 317-41.

Theologians have become increasingly attentive to the role emotion and experience must play in theological reflection. Several thinkers have recently done so by appropriating and developing Jon Sobrino's understanding of orthopathy, or "right affect." A close examination of these efforts, however, reveals inconsistencies in the way the category is understood and deployed. This article redresses these inconsistencies by complementing orthopathy with orthoaesthesia, or "right perception." The article opens by considering various appeals to orthopathy before suggesting how

William James's theory of emotion might provide the category with clarifying content. The second stage engages Simone Weil and Iris Murdoch as practitioners of orthoaesthesia. Special attention is given to Murdoch's "techniques" aimed at transforming how practitioners perceive reality. With Murdoch's guidance, the article contends that orthopathy is ineluctably bound to and not possible without orthoaesthesia. The article concludes with a constructive proposal to show how orthoaesthesia-orthopathy contributes to a Christian theological anthropology.

Moore, Candace. "Piqued: Compounded Interest and the Intersubjective Scene." *differences* 35, no. 1 (2024): 74-96.

In conversation with Silvan Tomkins, William James, Sianne Ngai, and others, "Piqued: Compounded Interest and the Intersubjective Scene" further theorizes one of the most taken-for-granted of the classic affects: interest. This essay argues that the piquing of interest is essential for projection, attachment, or resentment, even, to follow. Interest not only compounds, or accumulates with itself, sometimes sharpening or transforming into those more intense affects that we tend to associate with driving forces. It also acts combinatorially, as an elemental ingredient of all affects. Because of interest's fundamental role in initiating momentum, combining with other affects, switching registers—in transmissible, communal, or mediated forms—it is worth confronting interest's ubiquity to better understand how it, once provoked, functions culturally. To better demonstrate interest as a foundational, compounding affect in coexperienced dynamics and their representations, the author unpacks scenes of intersubjectivity in the television series *Killing Eve* (bbc America, 2018–22).

**Nikkel, David H. "William James: The Mystical Experimentation of a Sick Soul." *Religions* 15, no. 8 (2024): 961-80.
DOI:10.3390/rel15080961**

Especially in *The Varieties of Religious Experience*, William James developed the polar categories of healthy-minded individuals content with their once-born religion versus sick souls who need to

become twice-born in order to find religious peace. Biographers of James have concluded that he does not fit well under either of his polar categories. Drawing on both data about James' life and on his philosophical and theological writings, I demur from the biographers' conclusion and instead advance the thesis that the overall pattern of William James' life is best understood as a sick soul searching for—and ultimately finding—twice-born religion in connection with mystical experiences. Notably, James attempted to theorize about mystical experiences as connecting with divine reality/ies in naturalistic ways compatible with scientific knowledge of his time. Scientific knowledge today makes it more difficult to find evidence of direct divine input in religious experiences, yet one might find value in religious experiences in terms of James' pragmatic criterion for truth: their beneficial or adaptive effects.

Pihlström, Sami. "Situated Religious Cognition in Jamesian Pragmatist Philosophy of Religion." *Religions* 15, no. 7 (2024): 815-29.

DOI:10.3390/rel15070815

Pragmatist philosophy of religion has, since the early days of the tradition, developed distinctive accounts of (what we now call) “situated” religious cognition highly relevant to currently ongoing discussions in this developing field. This paper focuses on William James's pragmatism as an important example of such an approach in the philosophy of religion. Some central “situational” themes in James are identified, and special attention is given to the relation between the (situation-dependent) concepts of belief and hope in Jamesian pragmatism. The ontological status of the “objects” of situated religious cognition is thereby also briefly discussed.

Savransky, Martin. “In the fourth person singular: pragmatism, anarchism, and the earth.” *Subjectivity* 31, (2024): 1-15.

Nothing has done more to cement William James's reputation than his unrepentant individualism. In a present marked by the challenge of imagining modes of transformative action worthy of our planetary travails, James's individualism appears dated, unworthy

of the present. Yet such judgement neglects its pragmatic dimension, as well as its political connections to James's anarchistic pluralism. Situating anarchism at the centre of James's vision, this article argues that his defence of individuals constitutes no ontological postulate but forms part of a speculative theory of change. Rather than apologia for individual heroism, James's individualism is better understood in the impersonal voice of the "fourth person singular:" individual lives matter not as ordinary sources of heroic action but as zones of divergence through which terrestrial forces of mutation and metamorphosis pass. Revisiting connections between James's individualism, pragmatism, and anarchism, the article offers a radical reappraisal of James's thought as a vital method for intensifying unruly forces of transformation on an earth unstable and unsafe.

**Snarey, John R. and Joel McLendon. "William James's Experience of Presenting the Varieties of Religious Experience: His Gifford Performance in Historical Context." *History of Psychology* 27, no. 3 (2024): 227-245.
DOI: 10.1037/hop0000255**

William James delivered the prestigious Gifford Lectures at the University of Edinburgh in 1901 and 1902, and his 20 lectures were published as *The Varieties of Religious Experience*. While the book is a classic in the psychology of religion, little to no attention has been given to the immediate context of James's lectures or his state of mind and perspectives during his delivery of each. This study aimed to understand James's 20 Gifford Lectures as separable performances and to uncover his experience of delivering each. We placed in conversation two first-hand accounts of the lectures—*The Scotsman* newspaper reports and James's correspondence. A word-count methodology was used to compare the newspaper reports among themselves. The results showed that the separate reports by James and *The Scotsman* were strongly correlated. For instance, both James and *The Scotsman* reported that the 1901 lectures were better received than the 1902 lectures. Further, both confirm that James and his audience engaged each other in a complicated dance involving competing expectations and worldviews. The results demonstrate that viewing the lectures as performance events

experienced by James within personal and societal historical contexts clarifies our understanding of James, each of his 20 lectures, and the book that enshrined them.

Tadajewski, Mark. 2024. "Beyond the Extended and Distributed 'Self': From Subliminal Extended Selves to Nonlocality and Neurocapitalism." *Journal of Marketing Management* 40 (7–8): 662–74. DOI:10.1080/0267257X.2024.2346019.

Russ's extension of William James' reflections on the self has been a significant accelerant of interpretive and Consumer Culture Theoretic research. In this paper, I will outline a different way we can engage with James' oeuvre; specifically via psychical research and parapsychology. These fields are subsequently linked to recent debates on quantum interconnectedness, nonlocality, brain-computer interfaces and capitalist-materialist telepathy. This endeavour initially responds to Russ's point that 'What we call "self" is really "selves". Besides distributed selves and multiple selves shared between individuals, there are also multiple selves within individuals'. It builds upon Craig's respective accounts by proffering materialist and post-materialist perspectives on human-human dynamics and human-computer technological affordances. As we shall see, William James encourages us to recognise multiple selves, multiple levels of consciousness, and the psychical extension of self.

Zackariasson, Ulf. "Stances and Skills to in-Habit the World: Pragmatic Agnosticisms and Religion." *Philosophies* 9, no. 3 (2024): 57. DOI:10.3390/philosophies9030057

This paper explores two routes along which a pragmatic philosophical approach can contribute to reflections on agnosticism. The first of these approaches is developed in dialogue with William James, and it is oriented towards the needs and obligations of individuals and the extent to which agnosticism affects our abilities to lead strenuous lives. The second is developed in dialogue with Richard Rorty. It is oriented towards how agnosticisms can be adopted within particular vocabularies vis-a-vis other vocabularies

as a pragmatically helpful strategy or skill. I discuss the extent to which these can contribute to philosophical reflection on agnosticism and propose that they show that the agnosticism debate would benefit from a broadened focus where epistemic and pragmatic considerations are better integrated than presently. This would enable us to discuss different types of agnosticism that come to the fore in various contexts and whether they prevent us or allow us to better handle concrete problems in our interactions with the world.