RELATED SCHOLARLY PUBLICATIONS ON WILLIAM JAMES
Spring 2025 - Fall 2025

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.

Bui, Dung Xuan. "William James's Pragmatism Unleashed: Igniting Modern Education with Dynamic, Student-Driven Innovation," *Contemporary Pragmatism* **22, no. 2 (2025): 209-227.**

William James's pragmatic educational philosophy, emphasizing practicality, experiential learning, and personalization, offers a transformative framework for modern education, particularly relevant in Vietnam's shift from theory-centric to practice-oriented systems. This study is driven by the need to address Vietnam's educational challenges, where overemphasizing rote learning limits stem innovation and global competitiveness. James's philosophy, rooted in his evolutionary and psychological insights, prioritizes real-world application, as he stated, the teacher's art is to connect the pupil's mind with the world's living realities. The research highlights James's unique focus on individual agency using historical and comparative analysis and social pragmatism. Results suggest that integrating James's experiential methods, such as hands-on stem projects and personalized learning, can enhance student engagement and creativity, fostering skills critical for a stem-driven education in Vietnam.

Craig, Megan. "Hearing Voices in *The Varieties of Religious Experience*.**"** *The Journal of Speculative Philosophy* **39, no. 2 (2025): 190-203.**

This article considers the role of testimony in William James's *The Varieties of Religious Experience* in order to highlight the unique style and structure of the text and its effect on readers. Understanding *Varieties* as a performative, multivocal, creative experiment in pedagogy and teaching puts the book in conversation with more contemporary theorists of liberatory education including Paulo Freire and bell hooks.

Crippen, Matthew. "William James and the Pragmatics of Faith: Bridging Science, Religion and Global Indigenous

Epistemologies," *Religions* 16, no. 9 (2025): 1116. doi: 10.3390/rel16091116.

This article examines William James's philosophy of science through his pragmatic response to epistemic fallibilism, emphasizing how actionability rather than evidential certainty underwrites both scientific and religious practices. While James explicitly drew comparisons between science and Abrahamic scriptures, my account highlights resonances with non-Western traditions, particularly Indigenous American and Asian epistemologies, also situating some of James's philosophical motivations within his biography. James may have indirectly absorbed Asian religious and philosophical teachings from American Transcendentalists who engaged with them, and he may have encountered Amerindian perspectives through the cultural milieu of the United States or during his Amazonian expedition. In either case, threads within these global Indigenous traditions align with the weight that James's work gives to contextual, agent-relative forms of knowing that are inseparable from action. I conclude by discussing how James's ideas support an account of animism that integrates Amerindian thought with the extended mind thesis. I also detail how his pluralistic account of experience and reality creates conceptual space for the co-existence of science and spirituality, ironically by undermining the assumption that the two operate according to radically distinct epistemologies. Throughout the article, I connect James's thought to more recent debates in religion and metaphysics.

Ni, Yifeng and Ning Liu. "Bridging the theory-practice divide in public administration: Wang Yangming and William James," *Public Policy and Administration* 40, no. 3 (2025): 452-476. doi: 10.1177/09520767251315504.

Public administration (PA) is a practical discipline that faces persistent challenges in establishing effective connections between researchers and practitioners. This divide between

theory and practice hinders practitioners' use of research findings and the integration of practical experiences into scholarly work. Bridging this divide holds practical significance and leads to a deeper understanding of PA's disciplinary identity as more than just a form of science. This paper brings together the philosophies of Western thinker William James and ancient Eastern philosopher Wang Yangming, promoting a virtuous pragmatic approach to bridge the theory–practice divide in PA. This approach offers a teleological and embodied perspective on knowledge, providing a nuanced framework for understanding the theory–practice divide. By drawing on Wang's coherent virtue–ethical framework and James' embodiment and pragmatic philosophy, this paper argues that unifying theory and practice requires establishing a common purpose that is perceptually familiar to both parties. Moreover, shaping and acting on this purpose inherently involves cultivating the virtues of Cheng (Sincerity, 诚) and Ren (Benevolence, 仁). Grounded in the virtuous pragmatic approach, we introduce a three–stage research praxis framework to guide the research process and encourage practitioner engagement in existing research endeavors. This study serves as a valuable contribution to bridging the theory–practice divide in PA and advancing pragmatic PA studies in both Eastern and Western cultural contexts.

Hedlund, Nicholas. "Toward a Unified Science of Spiritual Experience—Visionary Realism and the Ontology of Interiority: Philosophical Commentary on Chatlos's Framework of Spirituality," *Zygon* **59, no. 4 (2024): 996-1012, doi: 10.16995/zygon.19049.**

This article proposes visionary realism as a philosophical framework to underlabor for the development of a unified science of spiritual experience. By integrating elements of Roy Bhaskar's critical realism, Ken Wilber's integral theory, William James's radical empiricism, Johann Wolfgang von Goethe's participatory epistemology, and Rudolf Steiner's

subtle empiricism, visionary realism outlines key ontological and epistemological challenges to studying interior realities such as consciousness, culture, and spirituality. Visionary realism critiques the reductionist tendencies of physicalism (scientific materialism) and the neo-Kantian conflation of subjectivity and interiority, reclaiming interiority as an emergent, ontologically real dimension of the natural world that, while epistemically relative and fallible, can, in principle, be understood objectively—namely, in an ontologically realist and transfactual manner. This article advances an expanded or integrative empiricism—radical, deep, and subtle—that integrates subjective, intersubjective, and objective methodologies to legitimize spiritual experience as a domain of rigorous scientific inquiry. It further explores the nested relationship between a science of interiority, a science of spiritual experience, and the emerging academic field of soul studies. This integrative framework seeks to bridge science, philosophy, and theology, offering transformative responses to the meaning crisis and the larger global metacrisis by fostering a secular spirituality capable of re-enchanting the disenchanted world.

Hughes, Derick. "Modesty's Inoffensive Self-Presentation," *Philosophical Psychology* **38, no. 6 (2025): 2570-2592.**

Philosophers often characterize modesty as a disposition that primarily or exclusively involves individual attitudes about one's worth in relation to others. Borrowing from William James, I offer an interpersonal view of modesty that requires an emotional disposition sensitive to causing others offense based upon one's self-presentation. On this view, modesty is a trait with the following three necessary features: (1) the modest person, A, endorses a norm of self-presentation M, (2) A is justified in believing that another person, B, endorses M, and (3) A is emotionally disposed to avoid offending B by violating M. These conditions account for the variety of modesty norms about one's merits and

achievements, personal objects, and traditional modesty norms in dress and self-presentation.

Kien, Pham Thi and Bui Xuan Dung. , "william james's Pragmatism in Educational Theory: A Comprehensive Theoretical and Practical Analysis in Contemporary Educational Contexts," *Pragmatism Today* **16, no. 1 (2025): 133-144.**

Kinlaw, Dennis. "Reading as Spiritual Experience: Theological, Affective, and Cognitive Approaches," *Religions* **16, no. 8: 987. doi: 10.3390/rel16080987.**

This article explores the often-overlooked question of how literary reading might give rise to experiences that readers themselves identify as spiritual. Framed by William James's account of "mystical susceptibility" and recent psychological models of spirituality as altered states of consciousness involving shifts in perception, affect, and cognition, the essay asks how engagement with narrative may occasion such states. Drawing from selected examples and critical traditions, it examines the conditions under which reading becomes spiritually resonant. Theologically, the piece considers the formation of attentiveness and imaginative receptivity in writers such as Teresa of Avila and Jessica Hooten Wilson. From affect theory, it engages Rita Felski's language of enchantment; from cognitive studies, it draws on empirical approaches to literary studies and Tanya Luhrmann's work on absorption and the cultivation of spiritual perception. By drawing attention to absorption as a psychological and aesthetic phenomenon, this article suggests a renewed interdisciplinary approach— one that connects empirical studies of attention and transformation with older theological and affective insights. In this way, literature may be examined not as a site of doctrinal meaning or subjective feeling alone, but as a form of engagement capable of opening readers to spiritual insight whose impact might be measured through qualitative means.

**Lane, Robert. ""The Arbitrament of the Big Battalions":
Russell's Argument Linking James's Account of Truth to
Authoritarian Violence,"** ***Russell*** **45, no. 1 (2025): 3-31.**

Bertrand Russell argued that William James's pragmatic
account of truth implies that truth is not objective and that
James's abandonment of objective truth makes it inevitable
that violence will be used to settle disagreements, including
political disagreements. On my view, there is an
inconsistency in James's account of truth that yields two
different readings of that account, one on which the truth of
the belief that p does require, and another on which it does
not require, that it actually be the case that p . I argue that
Russell's criticism of James fails if it is directed against the
first reading of James's account of truth, because on that first
reading, there is such a thing as objective truth. However,
Russell's criticism fairs better against the second reading of
James's account—that is, it fairs better once its conclusion is
weakened, from the claim that James's account makes it
inevitable that violence will result from disagreements, to
the claim that when violence is in fact used to end a
disagreement and succeeds in doing so, the victor is the one
who has the true belief.

**Ni, Yifeng and Ning Liu. "Bridging the theory-practice divide in
public administration: Wang Yangming and William James,"**
Public Policy and Administration **40, no. 3 (2025): 452-476. doi:
10.1177/09520767251315504.**

Public administration (PA) is a practical discipline that faces
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Yangming, promoting a virtuous pragmatic approach to bridge the theory–practice divide in PA. This approach offers a teleological and embodied perspective on knowledge, providing a nuanced framework for understanding the theory–practice divide. By drawing on Wang's coherent virtue–ethical framework and James' embodiment and pragmatic philosophy, this paper argues that unifying theory and practice requires establishing a common purpose that is perceptually familiar to both parties. Moreover, shaping and acting on this purpose inherently involves cultivating the virtues of Cheng (Sincerity, 诚) and Ren (Benevolence, 仁). Grounded in the virtuous pragmatic approach, we introduce a three–stage research praxis framework to guide the research process and encourage practitioner engagement in existing research endeavors. This study serves as a valuable contribution to bridging the theory–practice divide in PA and advancing pragmatic PA studies in both Eastern and Western cultural contexts.

Reitan, Eric. "The Moral Hope Argument," *Religions* **16, no. 8 (2025): 1060, doi: 10.3390/rel16081060.**

This essay develops a distinct moral argument for the reasonableness of believing in God (conceived as a perfectly good creator) inspired by the pragmatic argument for "the religious hypothesis" advanced by William James in "The Will to Believe." It also contextualizes the argument relative to familiar moral arguments, notably those of C.S. Lewis and Kant. Briefly, the argument developed here holds that when facing more than one coherent picture of reality, each of which could be true based on the arguments and evidence but only one of which fulfills the hope that in a fundamental way reality is on the side of moral goodness (what I call "the ethico-religious hope"), a reasonable person could opt to believe in the hope's fulfillment and live accordingly. Following James' approach, however, this argument does not imply that others who do not adopt such a picture are necessarily irrational or less rational.

Reyes Cárdenas, Paniel. "A Semiotic and Pragmatic Proposal for the Academic Study of Spirituality and Religious Experience," *Esferas : Revista Interprogramas De Pós-Graduação Em Comunicação do Centro Oeste* **no. 32 (2025).**

This paper proposes a semiotic and pragmatic framework for the academic study of spirituality and religious experience, drawing on the insights of Charles Sanders Peirce, William James, Josiah Royce, Bernard Lonergan, and David Tracy. It challenges the limitations of traditional approaches that neglect the dynamic and relational nature of experience, advocating for a more holistic and transformative understanding mediated by a rigorous science of signs. Peirce's semiotics, with its emphasis on the mediation of signs and the three universes of experience, provides a foundation for interpreting religious experience as an engagement with the transcendent. James's pragmatism complements this framework by focusing on the practical consequences and transformative potential of religious experience. Royce's concept of the "Beloved Community" highlights the communal dimension of religious insight, while Lonergan's cognitive theory and Tracy's notion of "religious classics" offer further tools for understanding the transformative and hermeneutical aspects of religious experience. This integrated approach aims to bridge the gap between philosophy, theology, and spirituality, fostering a more nuanced and comprehensive understanding of religious phenomena in the modern world.

Robinson, William S. "Epiphenomenalism and Evolution Response to John Wright," *Journal of Consciousness Studies* **32, no. 3 (2025): 63-78.**

In earlier work, I have defended epiphenomenalism against a formidable argument given by William James in 1890. Recently, John Wright has offered a very plausible critique of my defence. This paper provides clarifications and explanations that are required to respond to Wright's

critique, and concludes that epiphenomenalism remains viable in the face of James's argument.

Seager, William. "William James, David Bohm, and the Puzzle of Consciousness," *Journal of Consciousness Studies* **32, no. 5 (2025): 37-61, doi: 10.53765/20512201.32.5.037**

Stroud, Scott R. "Democratic Education between Empowered Skepticism and Partisan Dogmatism." *The Journal of Speculative Philosophy* **39, no. 2 (2025): 204-219.**

What sort of education does democracy require? How can we balance the ideals of openness to others and assertion of our own ideas to disagreeing others that democracy demands? This article explores the tempting solutions to the paradoxical charges of democracy—skepticism and partisan dogmatism—and finds them lacking. Using insights from William James and John Dewey, this study argues that there are two habits or senses of charity needed in pluralistic democracies. These habits of imagination open us to the complexities of other agents and to moral situations in general. Democratic education thereby seeks these habits as a way to maintain the tentative balances required by living among agreeing and disagreeing others.

Wójtowicz, Marek. "The Issue of the Pragmatist Sources of Post-Truth, Considered in the Light of William James' Definition of Truth." *Forum Philosophicum* **30, no. 1 (2025): 215–27. doi:10.35765/forphil.2025.3001.10.**

"The post-truth era" is one of the terms characteristic of modern times. It describes the widespread acceptance of deception and manipulation in public life, especially in the mass media. The investigation presented here first seeks to clarify the phenomenon of post-truth, on the basis of an analysis of those authors who have proposed and popularized the concept, such as Steve Tesich, Ralph Keyes and Matthew d'Ancona. Next, it explores the thesis put

forward by Dariusz Juruś regarding the influence of the philosophy of pragmatism on the development of post-truth. In order to evaluate that thesis, William James' conception is examined, including his definition of truth, his radical empiricism, and the idea of a genuine option. It turns out that the American philosopher's pragmatism can undoubtedly not be counted among the sources of post-truth.