

INTRODUCTION: PRAGMATISM, SUBALTERN KNOWLEDGES, AND CRITIQUE

Justo Serrano Zamora
Lubomír Dunaj

In the last decades there has been a rising awareness of the political limits of traditional epistemology. Feminist, race-theorists, and postcolonial approaches have pointed that a male-centered and Eurocentric understanding of knowledge has contributed to invalidate many forms of valuable knowledge, contributing to global epistemicide (Sousa Santos 2014) and oppression. They have also aimed at developing alternative epistemologies – i.e., alternative understandings of valuable knowledge and of the practices leading to it – that can be put at the service of the struggles of the oppressed. The role of pragmatism in the pursue of alternative epistemologies has been only partially explored. Certainly, there exists a large literature on pragmatist feminist epistemologies.¹ Apart from putting in dialogue feminist and pragmatist developments, pragmatist feminists also revindicate the value of figures like Jane Addams or Mary Parker Follet, pointing to another genealogy of pragmatism that relates more directly to struggles of the oppressed. Regarding postcolonial epistemologies, and more concretely, the Epistemologies of the South, the connections between those projects and pragmatism haven been less well-studied, though they are not less obvious.²

The aim of this special issue is to continue establishing connections, continuities, but also to identify tensions between pragmatism, feminism, and non-Eurocentric Epistemologies. Hence, none of the three represent monolithic epistemological traditions but are internally diverse. To this extent, the issue also contributes to exploring the potential of different versions of epistemological pragmatism for projects of social emancipation.

We have divided the present special issue in two parts. In the first part, we include papers inquiring about how a

pragmatist epistemology can contribute to and enter in dialogue with the literature on the epistemologies of the oppressed. Emmanuel Renault's text aims at showing the potential of Dewey's approach to inquiry to account for the epistemic activities of oppressed groups. He argues that we can offer a Deweyan view on the epistemic empowerment of the oppressed, by which they reach better knowledge than what they already have. In his paper, João Arriscado Nunes provides a general discussion about the convergence between the literature on the Epistemologies of the South and the so-called "insurreccional turn" in Pragmatism. He argues that this convergence can be tracked through the reception of Paulo Freire's work, particularly his *Pedagogy of the Oppressed*. Nuria Sara Miras Boronat departs from the traditional male-dominated genealogy of pragmatism and draws on the figure of Jane Addams. She explores how Addams' experience at the Hull House was epistemically productive, giving rise to new practices and methods of knowledge production that are particularly interesting for the project of a pragmatist epistemology of the oppressed. Finally, Filipe Campelo makes a contribution to the debate about the epistemologies of the oppressed, focusing the question about what it means for critical theorists to share the experiences of injustice of the oppressed. He argues, in a move that comes close to pragmatism, that a stronger role needs to be played in the relation between the narratives of the oppressed and the theories of critical thinkers.

The texts of the second part of this issue are less focused on the epistemologies of the oppressed but provide original views on pragmatism, exploring the potentials to decentralize its Western origin. In his paper, Alexander Kremer dwells into the defense of Shusterman's project of somaesthetics. He argues that pragmatism in general, and somaesthetics in particular, can contribute to a better understanding of human emancipation that has meliorism at its core. Finally, Šťáhel explores Juraj Kučír's and Ivan Dubníčka's work on environmental pragmatism. Šťáhel shows how the authors have provided valuable contributions to environmentalist debates focusing on a critique of the principle of biocentric egalitarianism and the emphasis on demo-

¹ See, for example Seigfried 1996, Whipps 2019, Sullivan 2001, McKenna 2001, and Fischer 2021.

² One exception is João Arriscado Nunes. Boaventura da Sousa Santos and Paulo Freire have also pointed to pragmatism as an inspiration for their own epistemological projects (see Arriscado Nunes' contribution in this issue).

cratic and human rights aspects of environmental devastation.

We are also happy to include one text by Aleš Prázný on Dewey's theory of education in dialogue with Hannah Arendt and Richard Rorty, as well as two reviews, one on Tullio Viola's recent book on *Pierce and the Uses of History* by professor Vincent Colapietro, and one on Krisina Renzi's *An Ethic of Innocence: Pragmatism, Modernity, and Women's Choice not to Know* by Justo Serrano Zamora.

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