



CALL FOR PAPERS

Azimuth. Philosophical Coordinates in Modern and Contemporary Age
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Experiencing.
Perception, Representation, and Action
between Phenomenology and Pragmatism

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Phenomenology and pragmatism constitute two major contemporary philosophical traditions, whose historical and theoretical entanglements have long been the subject of study and critical attention (suffice it to recall, by way of example, the two volumes of "Discipline filosofiche" on *Realismo, pragmatismo, naturalismo. Le trasformazioni della fenomenologia in Nord America*, 2020, edited by D. Manca and A.M. Nunziante, and *William James e la fenomenologia*, 2000, edited by S. Besoli). Although it is possible to reconstruct the history of the North American and Anglophone reception of Husserlian and more generally phenomenological thought by interpreting these interweavings in a comparative and historical-philosophical sense, the present issue of *Azimuth* rather aims to focus on a number of theoretical issues around which the intersection between the two traditions is played out today from a perspective that transcends scholastic and geographical boundaries and the topic of reception itself. In particular, the problem – which has always remained central to phenomenology since Husserl's late philosophy – of the ante-predicative, the pre-categorical, the aesthetic and sensible (extra-logical) foundation of logical-conceptual thought constitutes the most fruitful theoretical knot for a declination of phenomenology in the pragmatist sense (i.e., of pragmatism in the phenomenological sense).

At the center of this issue, therefore, are the lines of convergence on the axis of the theory of perception and sensation, which, moreover, constitute the premises of the different meanings of truth, evidence, and judgment in the two traditions. Central, exemplarily, to the reflections of Husserl and James is the problem of the correlation between the physical and the psychic in a non-dualistic perspective: James' notion of "pure experience" as preceding the cut between subject and object refers, in Husserl's thought, to intentionality as the original correlation of subjectivity and objectivity. The ways in which pure experience and intentionality are modulated determine the different accents placed by the two philosophers on the egological or objective side, as well as the different foundations of the intersubjective connection: in both cases, the problem of the relationship between concept and percept is diriment and projects two ways of understanding experience that are not necessarily alternative but, depending on the phenomenon under consideration, possibly complementary.

The relationship between phenomenology and pragmatism also proves familiar on the level of the radical connection between passivity and activity in a processual and historical sense, insofar as, in the wake of the Deweyan contribution – in which Dewey exemplarily chooses the aesthetic as the test-bed for his theory of perception – perception is not understood as mere reception, recognition and cognitive determination, but as praxis and operativity, as well as expression is not understood as mere instantaneous emission of a subjective state, but as a more perspicuous articulation of the trend lines that are in force in the experiential field. In this sense, a common emphasis on passive temporal synthesis as an articulation and emergence of the meaningfulness that implicitly regulates and nurtures the relationship between organism and environment is evident. This proximity can be found not only in the instances that have historically

characterized the pragmatist and phenomenological contributions, but also and especially in their current prominence and centrality in contemporary theories of mind and specifically in the paradigm of so-called 4E cognition, in which mind is no longer understood in an intracranial sense but as embodied, embedded, enacted, and extended.

We invite interested scholars and scholars to send their full contributions (in English), with particular but not exclusive reference to the following themes:

- The question of intuition between pragmatism and phenomenology
- The problem of truth and its reference to reality between pragmatism and phenomenology
- Habits, niches and everydayness between pragmatism and phenomenology
- The question of meaning between conceptualization and perceptualization in pragmatism and phenomenology
- The relevance of the aesthetic component of experience in pragmatism and phenomenology
- Language and experience between pragmatism and phenomenology
- Temporality and spatiality between pragmatism and phenomenology

Azimuth invites contributions in English.

Authors, whose papers will be accepted, will be asked to edit their contributions according to the editorial rules of the journal (available at: <https://www.azimuthjournal.com/call-for-papers/>). Contributions should not exceed 34.000 characters (spaces and footnotes included). *All articles will be subjected to blind review process.*

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