

Reflections on Charlene's Influence

Marilyn Fischer, compiler

Pragmatists are earthy people; they borrow images from the every-day. Dewey talks about organic life, how we, like plants, need sunlight and soil to grow, and if we don't grow, we shrivel up. James puts us in the river, noting that we enter life mid-stream and have to swim in the currents that surround us. Charlene subtitled her much needed book about pragmatism and feminism, "Reweaving the Social Fabric." If the cloak of thought is weak or frayed, we start reweaving it, even as we inhabit it.

Dr. Charlene Haddock Seigfried has spent her professional life exemplifying the truth of these images. She persistently invites us to share "the vibrant sense of lived experience," to borrow her phrase about William James. Her generosity is unflagging. She has met us and challenged us as we are ready to receive her gifts.

The following is a collection of thank you notes to Charlene, conveying how she has touched our lives and made us better teachers, scholars, and persons.

The soil and sunlight of growth:

Charlene has long welcomed scholars who are not yet sure they have a place, into the community of scholars of pragmatism and American thought.

Krissah Marga B. Taganas

University of the Philippines

I met Charlene just a few months ago in what has been the best conference I attended by far in my entire academic career. It was a dream come true for a young feminist philosopher like me to have the opportunity to meet one of my academic heroes. Charlene's works not only helped me

with my Master's thesis, she inspired me on a whole new level. Her dedication to feminist scholarship has immensely motivated me to pursue and explore Feminist Pragmatism in my research. Thank you, Charlene for touching my life through your works. I had the honor to have met such an approachable, brilliant, and inspiring philosopher! You have encouraged me to do better and spread academic kindness and humility which you demonstrated. Thank you for welcoming me to the reweaving of the fabric! Thank you for your contribution to feminism and philosophy. Your words of encouragement to me, stories we have shared, and great advice—these I will cherish for the rest of my life. Maraming Salamat!

Nuria Sara Miras Boronat

University of Barcelona

The paths that led me to pragmatist feminism are intricate. I was researching the philosophy of play and games that led me to Mead and through Mead, I got to know a group of courageous women who were doing amazing things a century before I was born, among them, Jane Addams. When I was trying to integrate them into the genealogy of pragmatism, the impressive book *Pragmatism and Feminism* written by Charlene Haddock Seigfried captured my attention.

Then I wrote my first paper on Jane Addams and Hull-House for the European Pragmatism Conference in Paris back in 2015. I did not know what Charlene looked like; I had only read the book. I presented my arguments and referred to her book several times. And as I finished my presentation, a shy lady came to me to add some insightful comments on Addams's work on woman's memory. It turned to be the admired author of one of my favorite books, who had sat for an hour to listen to me and to give me some feedback! I was just shocked! Her advice inspired me to pursue my investigation and the conversation grew to Charlotte Perkins Gilman,

Florence Kelly, Anna Julia Cooper... and the more I know about these women, the more honored I feel to be part of their legacy.

In January 2020, Charlene gave the welcome lecture of the first *Women in Pragmatism International Conference* at the University of Barcelona. The Conference gathered more than 30 scholars from all over the world. Seventeen were international scholars, among them Charlene, who also served as part of the scientific committee. Thank you, Charlene, for your generosity, for being part of this project and for being an example for the younger generations of pragmatist feminists.

Tess Varner

Concordia College

I wish that in some official capacity I'd had the opportunity to be a student of yours, but even in the absence of having ever stepped into one of your classrooms, you have taught me more than I can adequately put into words. Your scholarship, of course, has been tremendously influential on my own work, and I owe a great debt to those who introduced me to your *Feminist Interpretations of John Dewey*. But perhaps more importantly, your example as a feminist philosopher in a discipline that can sometimes feel cold and inhospitable has shaped me as a scholar, as an educator, and as a person. I entered philosophy from another field, and I felt totally unsure about whether or not I had anything interesting to contribute to the lively conversations I was beginning to find myself in. As a young graduate student, quite out of my element, it was your warmth and welcome that drew me in and emboldened me to find a philosophical voice of my own and to find my place in this discipline. You demonstrate the same democratic faith in

others as unique resources that you identify in feminist pragmatists like Dewey and Addams. I am forever grateful for your example and for your friendship.

Clara Cecelia Fischer

University College Dublin

Charlene Haddock Seigfried has influenced my work and career path tremendously. I first encountered her scholarship while undertaking doctoral research in feminism. Her question ‘where are all the pragmatist feminists’ led to my introduction to feminist-pragmatism, or pragmatist feminism, as she refers to it, but also to pragmatism more generally. It highlighted an alternative school of thought and way of doing feminism and philosophy – both of which, at the time, seemed hemmed in by strict categorisation, notably the analytic/continental divide. I ended up steering my entire doctoral project toward feminist-pragmatism – an unusual approach for somebody to take at an Irish university, given pragmatism’s relative obscurity then in a European context, never mind feminist-pragmatism’s! My Ph.D. thesis was examined by Charlene, and I still remember her generosity, encouragement, and intellectual prowess during what should have been a daunting process – it turned out to be the best master class in feminism and pragmatism I ever had! I am truly grateful for her philosophical work and personal engagement, which sparked a continuous relationship with pragmatism, especially in its connection to feminism, which is manifest not just in my scholarly work, but also in the ongoing, personal challenge it poses to how, paraphrasing Sara Ahmed, one is to live a feminist-pragmatist life.

Tadd Ruetenik

St. Ambrose University

During the late 1990s, Charlene conducted a reading group at her home. The topic was Michael Eldridge's book *Transforming Experience: John Dewey's Cultural Instrumentalism*, and she had a number of Purdue graduate students in attendance. One session, she decided to surprise one of the new bright students by presenting him with a birthday cake, and this student was struck by the new and spontaneous experience developing in front of him, like a Deweyan work of art. This student was ...

... not me. My birthday was at a different time of year. I was just a peripheral part of the experience. The student for whom she baked the cake did not go on to teach and write about pragmatism, and in fact never pursued an academic job. But I guess that's not the point. Acts of thoughtfulness can be spontaneous variations in our world, and not every one of them ends up working toward an expected consummation. But a full consideration of the experience shows us Charlene's willingness to do the spontaneous, thoughtful and good thing in a world of precariousness, and this is what has stuck with me.

Celia Bardwell-Jones

University of Hawai'i at Hilo

Thank you for your work in feminist pragmatism. As a graduate student, I was searching for more specific ways to address questions of diversity and feminism. Of course, I was drawn to women of color figures, such as Gloria Anzaldúa or Patricia Hill Collins. However, I found Charlene's work on Jane Addams particularly inspiring as it opened a gateway into a feminist pragmatist model of feminism that went beyond merely the "add diversity and stir" model I found so often in contemporary feminism. Charlene's introduction to Addams's *Democracy and Social Ethics* articulated what I take to be one of the central concepts of feminist pragmatism:

diversity in experiences. Diversity conceived within a practical and experiential model of inquiry requires openness to contrasting viewpoints. This commitment expressed within feminist pragmatism opened the possibilities for me to see my work integrated within American traditions of thought. I thank Charlene for her intellectual hospitality in philosophy not only theoretically but also at SAAP meetings. The Jane Collective meetings at SAAP are a testament to her legacy in this society and an important feminist refuge within SAAP.

Barbara Lowe

St. John Fisher College

I was immersed in the early stages of my graduate program when I was introduced to your work. It was transformative. Not long after reading *Reweaving of the Social Fabric*, I attended one of my first SAAP meetings and was invited to join you and others for lunch. I even had a few thrilling moments, as a novice graduate student, when I conversed with you about my work! I remember you being fully engaged in our conversation, taking my claims seriously and, at least seemingly, expressing genuine interest and prodding me with thoughtful questions. *Reweaving* was particularly helpful in the framing of my own thinking, playing a central role in my dissertation and the scholarship that followed. Today, your work continues to be a point of reference as I grow in and into my own scholarship. However, it isn't just your scholarship for which I hold so much gratitude. You are among a few at the center of the community of feminist-pragmatist scholars who helped me find my way in philosophy, a discipline that is not always fully welcoming to women or to anyone interested in questions outside of or in opposition to the accepted canon. I looked upon this community of feminist-pragmatists as aspirational, as a place that shared not only some central philosophical assumptions but also as a

community that might offer me a philosophical home. Thanks to what I now know to be purposeful efforts to welcome new and developing scholars into SAAP and into feminist-pragmatism in particular, I now feel at home in this community, a community that not only affirms my scholarship but, moreover, fuels me as a human being. You are at the center of this welcoming culture and for this I am so deeply grateful.

Thank you Charlene!

Marilyn Fischer

University of Dayton

With cheerful generosity, persistence, and an utter lack of possessiveness, Charlene welcomed me to pragmatism and to SAAP. Notes from others in this collection confirm that these were not occasional idiosyncrasies, but persisting traits of her character. These were also enduring traits of Jane Addams; perhaps Charlene sensed a kindred spirit on first acquaintance.

I discovered Addams in the 1990s through reading a kiddie biography to my children. At the time I studied the nonprofit sector and philanthropic fundraising and knew nothing of pragmatism. Struck by Addams's assessment of philanthropy I tried out a few papers at a social philosophy conference where Rawls scholastica was all the rage. A kindly conference-goer suggested I send the essays to this philosopher named Charlene Haddock Seigfried. "I can't do that," I choked, "She's a *real* philosopher." But I sent them anyway and Charlene assured me that yes, Addams was worth studying, and by the way, I might want to read a bit of pragmatism and check out SAAP.

Charlene's support has been unflagging. She invited me to give a response to a Coss Dialogue speaker, serve on panels she was assembling, submit essays to anthologies she was

editing. She has long done the same for others and takes joy as those she mentors set off on creative explorations of their own.

It took Charlene years of dogged persistence to get an academic job and tenure in spite of being over-qualified; years to move SAAP stalwarts from finding feminist pragmatism an oddity to considering it a mainstay of any respectable conference program. I, along with members of the Jane Collective and the SAAP community, as well as many, many others inside and outside philosophy, are enormously grateful.

Judy D. Whipps

Grand Valley State University

I am deeply appreciative of Charlene's personal support, her academic leadership and her feminist- pragmatist scholarship. I can't imagine what my career would have been without her. I decided to get my Ph.D. later in life, and I knew I wanted to work on pragmatist philosophy, which in the early 1990s was still primarily a study of male philosophers. My doctoral institution, Union Institute, required that two members of our dissertation committee come from universities outside of Union. I didn't know Charlene personally but I took a risk and reached out to her. I was and am so grateful that Charlene generously agreed to serve on my committee! I'm sure she had many other commitments in her position at Purdue. My dissertation work focused primarily on Addams and Dewey so she was a wonderful resource and sounding board. The *Hypatia* issue on "Pragmatism and Feminism," edited by Charlene, along with her previous essays, and her then-recent book *Pragmatism and Feminism* were essential to my writing and provided a model of excellence in feminist scholarship. Charlene also helped make the annual meetings of the Society for the Advancement of American Philosophy a welcoming place for me

and other feminist pragmatist thinkers. I've benefited from her mentoring, have been inspired by her writing, and have enjoyed her friendship all these years. Thank you Charlene!

Shannon Sullivan

University of North Carolina, Charlotte

I will always remember Charlene's welcoming spirit when I was a young scholar first dipping my toes into pragmatist philosophy. It was 1997, and I had submitted a paper to the Midwest Meeting of the Society for the Advancement of American Philosophy, which was held in Chicago. I was so excited that my paper was accepted, and then to my astonished surprise, Charlene herself emailed and invited me to stay at her house during the meeting! This helped me save money, of course, but her invitation went far beyond that. It helped me feel that I belonged. I especially appreciated that feeling given how alienating I had found some philosophy conferences to be and how insecure I felt as both a pragmatist and a feminist philosopher. I didn't have any formal coursework or official training in pragmatism or feminism as a graduate student...and, let's just say, that particular paper never made it to publication (thank goodness). Charlene's generosity was incredibly important to my development as a pragmatist feminist philosopher, and for that I will always be grateful.

Lisa Heldke

Gustavus Adolphus College

"If anyone out there is interested in, or knows someone who would be interested in, contributing an essay discussing J.D. from a feminist perspective for a book I'm editing for Nancy Tuana's Penn State series on Rereadings of the Canon, let me know, and I'll send or post specifics."

This email message, written to the DEWEY-L in 1994, is the second message written by Charlene that I've saved. What I cannot remember, for the life of me, is, was this how I "met" Charlene? On the DEWEY-L? Or did I first hear her read a paper at a SWIP conference and trepidatiously go up afterwards to introduce myself to this woman doing pragmatism and feminism? The historical record is painfully silent on this matter. (I *just* recycled all those old SWIP programs.)

What I remember for certain, though, is that in the early nineties, "finding" Charlene—finding another woman working on John Dewey, another woman philosopher who thought pragmatism was important, another philosopher who was trying to make sense of feminism and pragmatism together—was (as we say in these internet days) a Googlehack; a search query that produced exactly and only one answer.

Charlene's philosophical work—her original writing, her editing projects, her leadership in SAAP and her teaching—brought feminist pragmatist philosophy into being, and in so doing, made it possible for the rest of us to imagine that we, too, could be feminist pragmatist philosophers. I am enormously indebted to her, both for her original, bold, careful and methodical writing, *and* for the professional opportunities she gave to me, especially as a young scholar. (Besides that paper she accepted, she also let me organize a session on her *Pragmatism and Feminism* for a SWIP session at SAAP.) Thank you, Charlene, for your philosophy.

Swimming mid-stream:

It is easy to drift along in the currents, hard to change directions alone. Charlene's writings and astute conversations gave many scholars the impetus they needed to change course.

Rosa M. Calcaterra

Università Roma Tre

After about twenty years of study and research on possible theoretical developments in Ch. S. Peirce's cognitive semiotics, I began to systematically confront William James's texts when I met Charlene's beautiful book, *William James's Radical Reconstruction of Philosophy* (1990). The reading of her interpretation of Jamesian thought represented for me a significant and productive experience, which I tried to put to good use by continuing to read with a sort of philosophical voracity all the publications that Charlene has offered to the theoretical debate. Not only her writings on James but also her completely innovative interventions on issues of high topicality, such as the theme of feminist thought and its relationship with different pragmatist philosophies. After all, the innovative character of Charlene's view was the factor that fascinated me the most from the very first readings of her interpretations of James. I felt as much in tune with Charlene's philological work as with her precise theoretical lines. She was thus able to introduce the usually neglected and even denied components of James's epistemology into the philosophical panorama. In particular, the renewed realist instances, the interweaving of Darwinism and anti-dualism, holism, and the continuity of ontology and psychology.

From Charlene's work, I received decisive support to mature my conviction that dealing with classical pragmatists means first of all investigating the salient aspects that allow us to understand them as different voices of a 'common project,' rather than exasperating their methodological differences or the variety of their interests and philosophical ascendancies. Thank you, Charlene, for letting us read a James very different from the prevailing devaluations and misunderstandings of his work and, as far as I am concerned more closely, a James much more profound and timely than has been recognized in the Italian philosophical context until recently.

Kathleen Wallace

Hofstra University

Charlene's work exploring the connections between pragmatism and feminism prompted me to explore the connections between feminism and the work of Justus Buchler. This has been extraordinarily fruitful and I am grateful to Charlene for inspiring me to pursue what has been a constant thread in my work ever since. Charlene encouraged me to contribute to the 1993 special issue of the journal *Hypatia* on Feminism and Pragmatism that she edited (although there were so many papers that some of them, mine included, were printed in the subsequent issue of *Hypatia*). Charlene was both a generous and a sharp and precise critic, and my paper, "Reconstructing Judgment: Emotion and Moral Judgment" was all the better for her comments. This work in turn led to more, culminating in my book, *The Network Self: Relation, Process, and Personal Identity* (2019), a project many years in the making, and to which I am indebted to Charlene for inspiring and encouraging. Charlene's work also inspired me and Marjorie Miller to continue the project of placing feminist theory in the center rather than at the margin of philosophy in our co-edited special issue of the journal *Metaphilosophy* on Contributions and Controversy in Feminist Philosophy (1996). As a member of The Society for the Advancement of American Philosophy, I am also grateful to Charlene for helping to move the Society to a more open and welcoming approach to *advances* in American philosophy, and by women, in particular. Finally, Charlene has been a terrific colleague over the years, always ready with a friendly comment and a sparkle in her eye, an incisive participant in conferences, and a generous and congenial conference travel mate.

Paul J. Croce

Stetson University

I first met Charlene Seigfried at meetings that conventionally have little in common, the Sesquicentennial International Charles Peirce Congress and an American Studies Association conference. She observed their relation in philosophy's attempt to "emulate the presumed value neutrality of the sciences."

Charlene first applied that pluralist spirit in her study of the reality of relations on James's radical empiricism in Chaos and Context; meeting her in 1989 gave me the feeling of witnessing an iconic book come to life. I summoned up some words about my research on James's turn away from materialism and within days, as promised, she sent me several of her articles on James and science, including two in draft form. I welcomed our encounter and these articles as steps into an inner kingdom of philosophy, and I felt encouraged in my complementary goal of assessing the impacts and insights of James the scientist on James the philosopher.

Her next groundbreaking work, James's Radical Reconstruction of Philosophy, captures the drama in his "quest for ultimate answers," while his method increasingly pointed to the elusiveness of such final resolutions. More specifically, she cites his three crises as steps toward his theoretical innovations in the early, middle, and end of his career. Charlene's tacitly supported my contention that his famous youthful crisis was not a single event but a later description of his troubles, and even a creative resource.

The reconstructions in Pragmatism and Feminism extend the philosophical canon to important women from Jane Addams and Mary Whiton Calkins to Beth Singer. Charlene acknowledged misogyny in male philosophers, noting, for example, how James, with "masculine" assertiveness, associated the confident reductionist materialism of the "scientific

order.” At the same time, Charlene identifies doors they opened for later challenges to male dominance and social hierarchy.

Charlene’s recent work reminds me of my first encounters with her. Throughout her career, she has been a beacon of both philosophical rigor and commitment to social justice.

Gregory Pappas

Texas A & M University

I joined SAAP when I was a graduate student. Charlene made me feel welcome to SAAP and regularly attended my paper presentations, giving me always feedback on my work. We shared an admiration for the radical empiricism of William James at a time when this key aspect of James and pragmatism was largely ignored even by scholars in Pragmatism. Charlene’s work on James was a big influence on me. Moreover, she encouraged me to explore the consequences of the pragmatists’ ideas on experience for contemporary ethical and socio-political problems. I am proud to say that I was one of the first scholars in American philosophy to publish articles about the striking resonances between pragmatism and the feminist insights of Gilligan, Addams, and Lugones. I owe this to the encouragement and feedback of Charlene. Charlene did for me and my generation of scholars something very important: expanded our philosophical horizon and gave us a great example of careful and insightful scholarship.

Charlene, you have been an exemplary mentor to my generation of scholars in American Philosophy. Thanks for all the letters you wrote for me, your support and guidance in all of my projects. I have learned and continue to learn from your work and from your unique way of being. Gracias colega y amiga!

E. Paul Colella

Xavier University

My initial encounter of Charlene Siegfried's work is memorable since it occurred at the very time that I was discovering the thought of William James. It was only when I was in my graduate school studies during the celebration of our country's Bicentennial that I discovered American pragmatism through the mentorship provided by several extraordinary scholars. I had just come from an intense study of classical British Empiricism followed by a course in Kant's first *Critique*. Both prioritized the problem of relations and each attempted to describe the manner in which they come to connect discreet sensory experiences into something more unified.

Unbeknownst to me, I was ready for an alternative approach. A course on William James's *Principles of Psychology* introduced me to his famous metaphor of the stream of consciousness which then served as my entry way into his philosophy.

I especially found James's doctrine of pure experience to be most compelling, given the unique light that it cast on the problem of relations. In an effort to develop a better idea of what James was up to, I turned to Charlene Haddock Siegfried's recently published *Chaos & Context*. Her study of James remained close to hand as I made my own way through James's work. That text provided the guiding thread that not only aided me in that task, but also took me deep beneath the surface of James in its penetrating discussion of this most central feature of the lived experience. Her chapters placing James in conversation with Hume and Bradley were crucial in illuminating the manner in which James was reconfiguring those problems. While I never studied with Professor Siegfried directly, her voice on the printed page continues to guide me in my journey through William James's philosophy. Along with so many others, I remain deeply grateful.

Tom ("M.") Alexander

Southern Illinois University, Carbondale

I first met Charlene (and Hans) back in the mid 1980s as we were both starting out. I was a little intimidated because I had been reading her first book, *Chaos and Context* the morning of my dissertation defense at Emory. "Why couldn't I have written this well, this clearly?" I kept thinking. Through SAAP I got to know her personally, initially as an impressive James scholar who approached James through his radical empiricism. This culminated in her masterpiece, *William James's Radical Reconstruction of Philosophy*. I believe this is the best approach to James to this day despite the post-analytic "discoverers" of "pragmatism." Later, Charlene opened up the world of Jane Addams and pragmatist feminism to me, as to many others. Here I found myself the student. Insofar as one of the aims of a society like SAAP is for us to teach each other, it fulfilled this end wonderfully for me here, especially when her major work *Pragmatism and Feminism: Reweaving the Social Fabric* came out. This stimulated many conversations on the subject between me and my SIU colleague Genie Gatens-Robinson, who contributed to Charlene's volume *Feminist Interpretations of John Dewey*. I suppose one other area that has affected me, if not "influenced," was her (surprising) rejection of metaphysics. "Metaphysics" is my middle name, and here I side with Bill Myers and Gregory Pappas. So, this sort of exchange is also productive, more in the Heraclitean sense than in terms of gravitational attraction. Finally, there was one year at SAAP when she scolded us for being too hard on Richard Rorty. I have tried to pull back the throttle on that, thanks to her admonition, and you will occasionally find me saying positive things about Dick Rorty, though through clenched teeth, as a result.

Larry Hickman

Southern Illinois University, Carbondale

On one of your visits to the Dewey Center, as I recall, you were in our conference room reading Dewey's correspondence with Jane Addams. As I came down the stairs from my office on some errand or another, I overheard you commenting to no one in particular, "Ah! Dewey still didn't get it."

You have been my go-to source for insight into what Dewey "didn't get" when it came to the influence of women, especially Addams, on his work. Of course there have been others whose insights into Addams have also influenced my thinking, but it was your deep understanding of both Addams and Dewey that helped keep me on course. Reading and rereading your book *Pragmatism and Feminism* for my graduate seminars, for example, there was your continuing reminder that Dewey sometimes analyzed problems in terms that missed the import of their background aspects such as entrenched racism and misogyny.

You also helped me understand just how Dewey could have avoided his "Polish project" disaster if he had listened to Jane Addams instead of Albert Barnes.

Dear Charlene - You may not have always known that you were my tutor in all this and more. But you were.

Reweaving the intellectual fabric:

Charlene has done more than nourish individuals' intellectual growth. Her innovations have changed the patterns of American philosophy and enabled others to reweave its intellectual fabric with her.

Scott L. Pratt

University of Oregon

I arrived at the university of Oregon in the summer of 1995, new to the discipline and determined to see American philosophy through the lens suggested by Cornel West in his *American Evasion of Philosophy* (1989). Within a year, I received my copy of *Feminism and Pragmatism: Reweaving the Social Fabric* and had another, even more compelling, example of how to engage the history of philosophy from outside the received stories. I immediately started a reading group and over several months came to realize the importance of Jane Addams and Charlotte Perkins Gilman to the tradition and how to make the case for inclusion. At a conference the next year, I had the good fortune to meet Charlene and learned still more about the ways in which the tradition could be re-envisioned, or rather “rewoven,” and the impact such an approach can have in expanding the scope of the philosophical conversation and as a means of shifting its emphasis to the problems of the present world.

Just before joining the faculty at Oregon, a colleague of mine at Minnesota had asked me a casual question: “You study American philosophy,” he said. “Does American philosophy owe anything to American Indian thought?” A few weeks later, I came across a reference to an early American philosopher, Cadwallader Colden, who wrote treatises on metaphysics and ethics and who had been adopted by the Mohawk nation while serving as a surveyor in New York in the 1710s. At my first Society for the Advancement of American Philosophy meeting, I presented the hypothesis, with Colden as an example, that Indigenous Americans had in fact contributed to the philosophical tradition that led to pragmatism and other philosophies in America. I thought that I had said all I could on the matter until I read *Pragmatism and Feminism*.

From Charlene's bold rereading of classical pragmatism, I learned an approach to the idea of influence that opened the possibility of studying how Indigenous Americans also played a crucial role in generating the distinctive philosophical tradition we know as American philosophy. In 2002, with Charlene's invaluable encouragement, I published *Native Pragmatism: Rethinking the Roots of American Philosophy*. In 2015, my colleague Erin McKenna and I continued the project started by Charlene in our co-authored history, *American Philosophy from Wounded Knee to the Present*. It is a simple truth that neither of these projects, or the impact they have had in changing what counts as philosophy in the American tradition, would have happened without Charlene. For all of this I am deeply grateful.

Maurice Hamington

Portland State University

My Addams' scholarship would undoubtedly not exist without Charlene's courage to open intellectual space for it. We often romanticize or take for granted what it is like to be a pioneer. Today, feminist pragmatism has become a somewhat normalized scholarly approach, and although this acceptance is incomplete, it would not have occurred without Charlene's intellectual skill and perseverance. In a 2015 interview, Charlene described a phenomenon familiar to pioneering feminist scholars: "When applying for tenure, I could not put on my vita for promotion anything I had written on feminism, which wasn't considered philosophical. That meant that half my research wasn't counted." Not content to merely participate, Charlene sought to transform the thinking in both philosophy and feminism through her leadership in scholarly organizations and her publications. Charlene turned provocateur in 1991, pushing for both more feminist analysis in American philosophy and more American pragmatism in feminist theory as

exemplified by a *Hypatia* article, “Where Are All the Pragmatist Feminists?” She had the audacity to challenge established practices of a philosophical men’s club that seldom strayed from honoring a white male origin story for American philosophy. I, and others, are forever appreciative that Charlene had the boldness to write, *Pragmatism and Feminism: Reweaving the Social Fabric* where in arguing for the coherence of feminism and pragmatism she recaptures the heritage of women philosophers like Jane Addams. My own copy of this book has notes and highlights in several different pen and pencil colors, as well as dog-eared, and sometimes loose pages. Scouring texts for outstanding insights is how academics show affection for authors and their ideas. *Pragmatism and Feminism* is one such text. It is hard to imagine what American philosophy would look like today had Charlene not pushed us forward into a more inclusive future.

Jackie Kegley

California State University, Bakersfield

I personally want to thank Charlene for the way in which she opened new vistas in American Philosophy by initiating the exploration of feminist themes in American philosophy as well as bringing a clearly feminist perspective to pragmatist thought. I recall her 1991 paper, “Where are All the Pragmatist Feminists?,” where she despaired in her search for articles combining feminist and pragmatist perspectives discovering that there were not enough articles to put together an edited volume. Her concern was not just criticism of pragmatism but more to argue that there were mutual benefits of a feminist pragmatism and a pragmatist feminism. I quote her insightful remarks, “I am convinced that pragmatist theory has resources for feminist theory untapped by other approaches and that feminism, in turn, can uniquely reinvigorate pragmatism.”

Charlene, in her career, has gone on to demonstrate the truth of these remarks. Charlene has, among others, been instrumental in resurrecting the significant work of Jane Addams.

Charlene and I do not share a personal mentor relationship but she did mentor me from afar in encouraging my continual belief in the valuable insights of pragmatism and of feminism and especially of the work of Jane Addams. She opened doors and built bridges for younger philosophers as well as for us older ones. Charlene developed a new paradigm for philosophical work, a ‘new narrative,’ to use Richard Rorty’s words. I thank her for this contribution to the broadening of the American philosophical tradition.

Marjorie C. Miller

Purchase College, SUNY

My memories of sitting on the floor with Charlene outside a room in which the Executive Committee of SAAP was meeting, have been a challenge and a stimulus and a joy for the past 35 years or so. These memories and Charlene's presence and correspondence are often what kept me involved with feminism, with SAAP, and with Charlene herself. We both came with a deep interest in Pragmatism, but Charlene told me some of her life story, inspired me, and kept me working to find ways of integrating pragmatism and feminism. She was warm, caring, nourishing, and determined. Together we laughed, concocted new sorts of programming, and started a feminist “caucus” at SAAP. Charlene never wavered. She worked, she shared, she laughed, she cared-- through difficult losses (Hans, of course) and wonderful successes—her leadership of SAAP, her enormously influential books, her consistent encouragement of others’ work (including my own), and her continued speaking and writing career. She was always

concerned with inclusiveness, and with community. I owe my own concerns to her inspiration and generosity.

James Campbell

University of Toledo

I have never been lucky enough to have been a student or colleague of Charlene Haddock Seigfried; but we have appeared, together or separately, on a number of SAAP programs, beginning in 1979 at John Carroll University, and continuing at various other venues in the U.S. and abroad. From these and other interactions with her, I have come to appreciate both her intense desire to recognize a place for Jane Addams and other women within the American philosophical tradition, and her careful development of a feminist critique of such pragmatic figures as William James and John Dewey that credits what they had to say on relevant issues yet points out what they failed to say. She has worked to rethink and reconstruct the valuable but dated insights of the pragmatic movement for an intellectual context in which issues largely unappreciated by pragmatism have moved from the fringe of social consciousness toward its focus. This is how I would interpret her wonderful metaphor of “reweaving the social fabric.”

It is important to recall the context of Charlene’s contributions. We all recognize that pragmatism was initially the product of a particular social situation: one that flourished among the college-educated and college-affiliated in a society that had few of either; one in which a significant segment of the academy was beginning to view itself as the progressive version of the ministry; one in which matters of poverty and power, and sometimes even class, were just beginning to be addressed as social problems; but one in which issues that are now so obviously

central to the ongoing life of society -- especially the topics of gender and race -- had made little or no headway.

Charlene's work also forces us to realize that there is a range of positions within pragmatism, that it is inherently pluralistic. At the same time, she points to a number of factors that helped to keep pragmatism unified as a philosophical and extra-philosophical movement, including its anti-intellectualist or anti-epistemological spirit, and its rejection of problems found only in academic philosophy circles for problems that arise in daily experience. Her efforts to advance pluralism have helped to educate a whole generation of scholars.

I have been lucky enough to have worked in the shadow of Charlene Haddock Seigfried for over four decades, and I remain grateful for her guidance.

Mark Johnson

University of Oregon

I can't remember exactly when I first met Charlene, but then these days I can't remember what I did this morning, either. Anyway, what I do remember is Charlene's exuberant presence, often along with Hans, at APA meetings and especially at SAAP meetings over the past thirty years. Charlene is a most enjoyable person to be around and to have a good time with, but make no mistake, she is a formidable philosophical interlocutor to engage and learn from. She was always a distinctive voice in her work on James, but her reputation grew markedly with publication of *Pragmatism and Feminism*. With that book, she became *the* expert on feminist pragmatism, and she brought much needed attention to the issues discussed in her book. She was a major influence in opening up and diversifying American Philosophy, and she has always emphasized the pragmatist commitment to a philosophy that changes people's lives for the better.

It is not surprising, then, that Charlene has been a remarkable mentor for women in philosophy, but also for all the new young scholars trying to find their place in American Philosophy. Charlene is the incarnation of the concern with welcoming and nurturing young philosophers that has been one of the main attractions of the Society for the Advancement of American Philosophy. Her attendance at APA meetings, SAAP meetings, the Summer Institute for American Philosophy, and conferences at home and abroad, is marked by her desire to invite new folks into the fold of American Philosophy. She has been a force in the emphasis – of people like Jane Addams – on philosophy as a means of helping people deal with the problems of daily existence in a complex world. In short, Charlene models the research focus that expands the scope of American Philosophy, and she enacts the welcoming and supportive spirit that we should all bring to our encounters with others.

I count myself lucky to have opportunities to learn from, converse with, and have fun with Charlene. In short, her contributions to the profession consist both of her impressive scholarly achievements as a major force in American Philosophy, and also in her care of the younger generation, and even of old folks like me. Our lives are enriched through our relationship with her.

Douglas R. Anderson

University of North Texas

I first met Dr. Charlene Haddock Seigfried in my last year of graduate school at Penn State. At that time, Penn State was one of the few programs in the world where folks could openly study American philosophy. It was there I had my introductions to John E. Smith, John J. McDermott, and, then, to Dr. Haddock Seigfried. She gave a talk at school that afternoon—I believe it was

about John Dewey. I was immediately impressed by two telling characteristics of Dr. Haddock Seigfried: a personal gentleness of expression coupled with a wonderful intellectual toughness.

The Penn State department was populated with smart folks with large egos who were meticulous scholars noted for intimidating guest philosophers. Charlene took every question in stride, answering evenly and knowledgeably. Watching her that afternoon, I learned experientially what some of my professors were trying to teach me academically. It's a lesson I have tried to teach to my graduate students over the years—READ...and READ some more. Our thinking is given its possibilities not only by our imaginations but by the depth and breadth of our reading. Charlene was a reader, an interpreter, and a creator. She answered each question with detail and she ranged across philosophical schools in ways few were then able to do. So, though she was never my “professor,” she was clearly one of my teachers.

After that first encounter, I gathered up all of her work on James and launched into years of intense James' reading. Though gentle in her presence, Charlene inspires others to learn. Her readings of James, focusing on emotion, art, social context, and science, offered a refreshing alternative to the “single argument” (out of context) analysts of James who, as I see it, never fully grasped the scope and import of his work. Charlene offered readers a James that was alive intellectually and that was exploring the possibilities of thinking pragmatically.

Over the years, of course, Charlene's work grew in breadth and depth. She became a leading Addams and Dewey scholar in addition to her work on James. She was also, in my view, the founder of feminist pragmatism, venturing to places where neither the traditional pragmatists nor mainstream professional philosophers would go. She was not at all afraid to wrestle with the darker edges of the early pragmatists. In sum, Charlene Haddock Seigfried is an amazing scholar, a genuine activist, and a creative thinker whose work will be seen as significant when

future scholars begin to unearth the debacle of twentieth century professional philosophy. When scholars look for work from my generation that is humanly interesting and dedicated to careful scholarship, they will find Charlene's work to be among the gems outside the mainstream.

As I worked my way into the community of American philosophers over the years, I continued to follow Charlene's work and her presence as a mentor for younger folks studying American thought. I met her students—McKenna, McBride, Ruetnik, and others—and they were impressive. They carried on her work in very different directions. I have always measured graduate teachers by how many of their students were well prepared and freed to pursue their own world views. I remain thankful for teachers like Charlene and her students. She provides a pragmatic hope for better things in the world of professional philosophy and in higher education more generally. And so I offer my thanks to Dr. Haddock Seigfried! For those not familiar with her work, I urge you to take that journey.

Finally, a tribute:

from one who has known Charlene the longest and in all the ways there are.

Judith Remy Leder

California State University, Fullerton.

In these dreadful COVID days, my friend Charlene, who lives 2000 miles away, gives me a call. We talk long on many topics: the disturbing state of the world, the problem of education, and the charms of her delightful granddaughter, and whatever else sparks our interest. How blessed I am to know Char, who is as lighthearted and charming as she was when she was in college, and as astute and thoughtful as she was during her years at Purdue. One of my earliest memories of her is her barely audible gloss on a passing comment one of our professors made--"That's mind

control.” No one else heard Char’s comment, but even today I am inspired by the acuteness of her insight and I’m considerably more willing to question everything I’m told.

We all can celebrate Charlene for her brilliance, her ability to battle the sexism of academia in general and of philosophy in particular. We all can acknowledge her as the preeminent feminist pragmatist, the winner of awards, and for so spectacularly fulfilling her promise as a young woman. But I am lucky enough to be able to celebrate her as my life long comrade--steady, kind, and funny. She’s been a trusted, treasured friend for sixty years. Pragmatically speaking, there is no greater tribute I can give her.