

Pragmatism and Neopragmatism's Impact on American Politics: A Brief Overview of Their Historical Progression and Fundamental Principles

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ABSTRACT: *Pragmatism, an American philosophy that gained enormous fame in the late 19th century, influenced several aspects of American life. Classical pragmatists, namely Charles Sanders Pierce, William James, and John Dewey, discussed various topics in their writings. After pragmatism lost its influence, there were some attempts by neopragmatists to revive it, especially by Richard Rorty. The problem lies in the widespread disregard and misunderstanding of pragmatism. Some classical pragmatists, as well as neopragmatists, explicitly and implicitly discussed politics. Despite the enormous research on pragmatism, there is little literature concerning the relationship between pragmatism as a philosophy and politics. This paper aims to provide a brief history of the philosophy of pragmatism and its influence on American politics. We use a combination of quantitative, qualitative, analytical, and exploratory methods to uncover the influence of pragmatism as a philosophy on American politics. The study found that pragmatism influenced and perhaps still influences American politics, such as liberalism, to a large extent. We encourage further research on this topic.*

KEYWORDS: Pragmatism, Politics, Philosophy, America, Pragmatists, Neopragmatists.

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1.Introduction

Pragmatism is considered the first original American philosophy. It is understandable that it had and still has an impact and influence in the United States. Its influence is evident in both society and politics.

Generally, when an individual is described as pragmatic, it is perceived mostly as practical. This definition is not incorrect, but it is widely inaccurate. Pragmatism as a philosophy discusses more than practicality; practicality is just one characteristic of Pragmatism.

An examination of pragmatism in American politics offers a captivating perspective to analyze the development of political ideas and actions in the United States. Influential thinkers such as Charles Sanders Peirce, William James, John Dewey, and Richard Rorty advocated the philosophical tradition of pragmatism, the foundation of the pragmatic approach to politics. It emphasizes the importance of practical outcomes, experimentation, and flexible problem-solving.

Therefore, this paper delves into the integration of pragmatism into American politics, offering a concise overview of its historical development and operational principles. As a result, this paper brings together the history and principles of American pragmatism as a philosophy, as well as its use in American politics. So, understanding pragmatism separately is critical to grasping its inclusion in politics.

Ultimately, the paper's main focus is on providing different philosophers' ideas and principles on pragmatism and consequently illustrating how the philosophy of pragmatism affected politicians in political life. As a result, the main research question that this paper addresses is: to what extent is pragmatism's philosophy integrated into American politics?

2.Research Methodology

The proposed research will use a triangulation of qualitative, quantitative, exploratory, and analytical methods. Therefore, the research will investigate, analyze, and explore the interplay between pragmatism and politics. Data relating to pragmatism are more amenable to data collection by quantitative and qualitative methods, and establishing the relationship between pragmatism and politics is more compliant with analytical and exploratory methods.

3.Literature Review

3.1. Classical Pragmatism

3.1.1. The Ideas of Charles Sanders Pierce

Peirce separated philosophy and the "special sciences" from the positive sciences. For example, physics, neurophysiology, and medieval history are special sciences. In the broadest sense conceivable, philosophy investigates the facts of daily life. Its goal is to give us a broad understanding of the world in which we live, which can serve as the foundation for the special sciences. According to Peirce, there are three main subfields of philosophy: phenomenology, the normative sciences (aesthetics, ethics, and logic that deal with beauty, goodness, and truth), and metaphysics. He thought that phenomenology was the most fundamental of the three (Ormerod, 2006, p. 897).

Pierce broadly defined science as "the pursuit of truth for the sake of seeking it by a group of men and women." The "positive sciences," as he referred to them, and mathematics were his next divisions of science. According to Peirce, mathematics is the subject that derives the required inferences from ideal or purely speculative structures. In pure mathematics, Peirce argued, it makes no difference if these structures or even their conclusions are applicable to the real world (Ormerod, 2006, pp. 896-897). It is clear that Pierce was rather keen on the notion of "inquiry" based on doubt. Pierce advocates for unending inquiry and the constant pursuit of truth. It is apparent that Pierce was probably more interested in the notion of truth, a recurring concept in his writings.

Concerning the philosophy of truth, Pierce has several pieces of writings that discuss truth in a quite deep manner. (Copleston, 1994) argues that Peirce differentiates between many types of truth. For example, he refers to transcendental truth, which is inherent in things as they are, and, in this sense, science is

searching for truth. We mean that it is looking into the true personalities of things, their personalities, whether we know about them or not. However, we are concerned with what Peirce refers to as complicated truth or the truth of propositions. This truth can also be categorized. There is ethical truth or truthfulness, for example, which consists of conformance of a notion with the speaker's or writer's belief. There is also logical truth, which is the conformance of a statement to reality (pp. 306-307). So, according to Peirce, there is not only one truth; there can be many types of truth.

The most important writings of Peirce deal with the relationships between doubt, inquiry, belief, and action. Peirce also wrote extensively on logic, measurement, the theory of signs (which he referred to as "semiotic"), probability, evidence, and some speculative cosmological concepts. Peirce contended that inquiry always begins with 'real and live doubt'. Doubt motivates investigation, which leads to belief. According to Peirce, the core of belief is forming a habit of action (Smith P. G., 2015, p. 803). Indeed, (Ormerod, 2006) states that Peirce believed that all scientific endeavor is based on the expectation that the universe is understandable in the sense that no notion that 'bars the route of inquiry,' compelling us to accept regularities as brutal or unexplainable, should be taken seriously. Moreover, according to Peirce, investigations should be a collaborative effort. He also stated that ordinary investigations accept all assertions we find certain as we begin the inquiry for granted. The amount and variety of arguments supporting a conclusion impress ordinary inquiry (p. 897). Peirce believed that inquiry is evaluated and valued based on the supporting shreds of evidence conducted by investigators.

Since Peirce does not express his thoughts in what we would identify as political language, such politics will have to be extracted from his writings. According to (Ward, 2001), Peirce's view of politics exposes the emptiness of instrumentalism and the folly of a purely individualistic liberalism. A Peircean politics' philosophical relevance lies in its aim to give the community a sense of purpose beyond the divisive tensions between tradition and development. Instead, for Peirce, the community only comes to life in the particular period brought about by the self-aware criticism of thought and deed (pp. 68-69). Hence, it is fair to conclude that Peirce encouraged non-liberal politics.

Partially, Peirce's view on giving a new sense of community is quite applicable to American society in that it is a society tied to the ideologies of newness, democracy, and openness. Peirce's view does not at all suggest that Peirce's idea of the community is present in American society; it is, nevertheless, a society that comes close to Peirce's ideas. However, the community that Peirce aspired to exist is somewhat difficult to establish. Even today, with advanced human knowledge, it is rather difficult to find fully aware individuals in a community. Without delving into the reasons, it is evident that self-awareness of all aspects of life can be quite challenging to achieve. Applying the same logic, we can view Peirce's concept of the ideal community as a utopian world, particularly in the current era. Moreover, Peirce's thoughts indicate his support for a pluralistic world, implying that he promoted a democratic sphere, despite not explicitly mentioning it in his writings. James's writings further discuss and develop the idea of pluralism.

Ethics is a primary theme closely associated with politics. There are several public doubts about politicians, including whether they are ethical or not. Ethics is one of Peirce's central themes in pragmatism. Peirce puts much emphasis on ethics. (Copleston, 1994) states that Peirce is unafraid to assert that there is reason to believe that a discussion about morals will probably eventually lead to one party changing their views to full agreement, which certainly assumes that the basis of morality is objective, that the ultimate good or goal is something that can be discovered, and that there is a general area of agreement that can be reached (p. 319). To a certain extent, it is true that occasionally we change our minds about a particular subject. Therefore, it's reasonable to assume that politicians encounter similar situations, despite their likely refusal to acknowledge them. Moreover, this happens frequently in American politics when Republicans and Democrats reach an agreement. For instance, Republicans and Democrats agreed that Nancy Pelosi, the United States House of Representatives speaker, should visit Taiwan. This simple example shows the accuracy of Peirce's thoughts about ethics and morality. It is evident that ethics and morality are recurring themes among pragmatists..

3.1.2. The Ideas of William James

James describes pragmatism as follows in his book *Pragmatism*: A pragmatist rejects abstractions, inadequacy, verbal answers, flawed a priori justifications, fixed principles, closed systems, and false absolutes and origins. Instead, he moves in the direction of appropriateness and concreteness, as well as facts, action, and power. Moreover, he claims that pragmatism is merely a strategy and an "attitude of orientation." The mindset of ignoring initial things, principles, "categories," and ostensible necessities in favor of conclusions, consequences, and facts (James, 1907, pp. 28, 29, as cited in Ormerod, 2006, p. 899). For instance, according to James, pragmatism is "a method only." First and foremost, pragmatism serves as a technique for resolving philosophical conflicts that could otherwise be endless. To put it another way, the pragmatist will look at the implications of each theory from a practical standpoint if A presents theory X and B suggests theory Y. If he is unable to distinguish between the two theories' respective practical ramifications, he will come to the conclusion that they are essentially the same theory with only a word distinction. Further disagreement between A and B will be viewed in this situation as useless (Copleston, 1994, p. 334). James supports the idea that a pragmatist should embrace change and continuity.

In the introduction to *The Will to Believe*, James identifies himself as having a radical empiricism-based philosophy. He clarifies that when he uses the term "empiricism," he means a viewpoint that is willing to treat its most confident findings concerning things of truth as hypotheses liable to alteration in the course of future experience (Copleston, 1994, p. 331). From the beginning, one can notice that James relied heavily on empiricism more than Pierce himself did. He argues that truths are a type of hypotheses that are changed based on our experiences. James states:

We now begin our study of the mind from within. Most books start with sensations, as the simplest mental facts, and proceed synthetically, constructing each higher stage from those below it. But this is abandoning the empirical method of investigation. No one ever had a simple sensation by itself. Consciousness, from our natal day, is of a teeming multiplicity of objects and relations, and what we call simple sensations are results of discriminative attention, pushed often to a very high degree. (James, 1968, as cited in Spencer, 2020, p. 56)

According to (Spencer, 2020), James favors examining experience as we experience it; that is- as a continuous, undifferentiated flow of intertwined ideas, sensations, perceptions, emotions, and memories, as opposed to categorizing it into two categories. James outlined five important qualities that set apart his radical empiricism, referring to this flow as the stream of thought, but it is more commonly known as the stream of consciousness. To start, consciousness is individual. As far as we know, all ideas and experiences are the property of something or someone. Some specific conscious entity is the owner of every thought and experience. Second, the nature of consciousness is dynamic (p. 57). We can indeed focus on a particular matter; however, it is unlikely that other ideas will not recoil into our minds. (Spencer, 2020) states that James' third attribute is the continual nature of the stream of consciousness. While we use time units to categorize and convey our experiences, these units are abstractions that the mind imposes on reality. They do not comprise the actual experience. Fourth, it appears that we are aware of things that are independent of and external to our minds. Finally, consciousness always makes decisions about the experience's objects (pp. 57-58). It seems that James developed more detailed and somewhat different empiricism than the one of Pierce's. James claimed that consciousness is individual, changing, continual, and self-aware.

One of the important ideas that James put forward was pluralism. (Spencer, 2020) argues that this pluralism, which honors our subjective experience without eschewing the scientific method, is James's most important contribution to pragmatism and culture (p. 60). To clarify, (McKenna & Pratt, 2015) state that James saw the world's boundaries and confines as a pluralism with ramifications for one's way of life, the knowledge one possesses, and what the "real" world actually is. He highlighted that we frequently become oblivious to other people's sentiments and senses if they differ from ours. For example, we become closed

off to other people's joy because we are unable to perceive what they appreciate or comprehend why they enjoy it (pp. 57-58). Here, James emphasizes that the perception of things differs from person to person. Therefore, he is, to a large extent, advocating a pluralistic world where differences are appreciated. Furthermore, (Spencer, 2020) states that James finds the breadth of human experience to be incredibly vast, varied, and new (p. 61). So, the changing aspect of human experiences may cause us to be unaware of other people's sentiments because we rarely share the same experiences, and even if we do, the consequences are seldom similar.

Many societies today reflect James's views on pluralism. The United States, largely multicultural and multiethnic, clearly demonstrates James's pluralism. We do not know for sure whether or not a philosophy is applied intentionally or unintentionally, but once it is proven to be present, the importance of it being applied intentionally or unintentionally diminishes.

Similar to Pierce, James did not declare his political view; however, it is possible that we can interpret his political stance. Though it is quite a challenge to determine a philosopher's political commitment, one might deduce that James was an individualist liberal based on his thoughts about embracing pluralism. (Bush, 2017) states that it has been maintained by political theorists, historians, and literary academics that James does, in fact, have a political philosophy that merits our attention. However, there is a broad range of different opinions in their perceptions of this political ideology. Although there have been a wide variety of these views, we can broadly classify them as quietist, anarchist, communitarian, reformer, anti-imperialist, pluralist, democratic, republican, and liberal (p. 22). As one might notice, James is considered to be affiliated with more than one political philosophy. People likely make this claim because James addressed several topics in his writing, which led them to interpret him as having multiple political orientations. However, the idea of pluralism, widely considered his major contribution to pragmatism, suggests that James was an individualistic liberal attempting to promote liberal politics.

3.1.3. The Ideas of John Dewey

James's pragmatism and the scientifically focused philosophy of Dewey produced after 1900 initially had certain similarities, and some of this work had an influence on James, who acknowledged it. However, in later years, Dewey rewrote pragmatist themes within what he called a "naturalistic" framework, which emphasizes the value of social interaction in human life while beginning with a biological explanation of living beings and their relationships to their environments. According to Dewey, intelligence gives people the power to modify their surroundings and find solutions to the issues that ambiguity and change pose in the course of nature (Smith P. G., 2015, pp. 804-805). For Dewey, unlike Pierce and James, human life is what matters more, not the metaphysical world. Therefore, throughout his writings, Dewey largely neglected metaphysics in favor of human experience.

Dewey significantly focused on the concept of inquiry. (Ormerod, 2006) states that the theory of inquiry offers a comprehensive explanation of how cognition works in effective scientific inquiries and problem-solving in everyday life, not in an abstract or exclusively formal fashion. Dewey described inquiry as the process of turning a perplexing, ambiguous situation into one that is sufficiently united to support a claim or a logical course of action. So, the Application of intelligent inquiry, the self-correcting process of experimentally verifying hypotheses developed and improved from our prior experience, is necessary. Furthermore, this method can be used in physics, chemistry, morality, and politics. For instance, Testing could occur in a lab or through legislation that modifies a particular government function. In every situation, the parameters of the initial problem and its resolution are mediated by the social context. The investigation alters the social context (pp. 900-901). Dewey explicitly supports the social context as the determiner in every inquiry. This social context may and will probably be altered, but it is still a crucial aspect of Dewey's inquiry concept.

Like Pierce and James, Dewey relied on empiricism; however, he refers to his empiricism as naturalistic. (Copleston, 1994) argues that, according to Dewey, in a metaphysical sense, thought is neither

an ultimate, an ideal, nor a mechanism that creates objective reality. It is also not something about man that stands in for a non-natural element because it elevates or opposes Nature. Long-term, it represents a highly evolved type of active relationship between a living creature and its surroundings. Dewey is aware that the intellectual life of man has its own particular traits, despite a propensity for using behaviorist terms (p. 353).

In contrast, for Dewey, the key is that he refuses to begin, for example, with the separation between subject and object as from an absolute and ultimate point of departure; instead, he believes that man's intellectual life presupposes and develops out of antecedent relations and, as a result, that it entirely belongs within the domain of Nature. One of the many natural processes or activities is thought (Copleston, 1994, p. 354). Consequently, Dewey disagreed with what is known as the "spectator theory of knowing," which holds that the true knower is someone who observes events without interfering. Instead, the proper function of knowledge is to empower people to improve their circumstances (Smith P. G., 2015, p. 805). To do that, Dewey presented instrumentalism. According to (Copleston, 1994), instrumentalism, according to Dewey, is an effort to provide an exact, logical explanation of concepts, judgments, and conclusions in various forms by focusing largely on how the mind operates in the experimental prediction of future outcomes (p. 365). This claim is another confirmation that Dewey emphasizes social context, i.e. humans in relation to their environments.

From Dewey's thoughts on inquiry and empiricism, one might deduce that Dewey is an advocate for embracing change in our lives. Indeed, Dewey states:

We must either find the appropriate objects and organs of knowledge in the mutual interaction of changing things; or else, to escape the infection of change, we must seek them in some transcendent and supernal region. The human mind, deliberately as it were, exhausted the logic of the changeless, the final, and the transcendent, before it essayed adventure on the pathless wastes of generation and transformation. (Dewey, 1981, p.34, as cited in Spencer, 2020, p. 82)

Moreover, according to Dewey, no knowledge assertion, moral norm, principle, or ideal is ever certain and impervious to all reasonable scrutiny and revision (epistemological and moral fallibilism). Nevertheless, he thought that advancements could be made by encouraging intellectual behaviors in people and preserving social institutions that support ongoing research (Ormerod, 2006, p. 901). This statement stands in agreement with the concepts of constant social context change and inquiry. However, in order to change, according to Dewey, one must not stop inquiry, research, and investigation. Similarly, (Ormerod, 2006) argues that Dewey believed that there are some fundamental truths about the nature of humans as a particular form of the developed organism interacting with both a highly complex physical world and a continually unpredictable and changing social context (Decker, 2003, as cited in Ormerod, 2006, p. 901).

Furthermore, Dewey rejected the concept of "Dualism". Instead, Dewey aimed to displace these dualisms with a perspective grounded in several types of "continuity"—between the mind and the natural world, between the body and its surroundings, and between cognition and more basic biological abilities. These organic continuities serve as Dewey's foundation for resolving conflicts between fact and value. Dewey's latter work is largely composed of rigorous system-building based on claims of "continuity" and extensive historical surveys that trace the origins of significant philosophical blunders throughout thousands of years (Dewey, 1981, p. 90, as cited in Smith, 2015, p. 805). The rejection of dualism is one of the prominent principles of pragmatism, for pragmatists generally do not approve of dualist concepts such as "good and evil" or "black and white".

Dewey, unlike Pierce and James, explicitly expressed his political views, which makes it not as challenging to detect his politics as is the case for Pierce and James. According to (Smith P. G., 2015), Dewey played a major role in the political and social ideas of the United States. In addition to writing extensively about the ideal composition of a democratic society, he defended a particular brand of liberalism.

At various points, he was under attack from the left and the right. He aspired to a more "democratic" economic system while remaining distant from communism. Dewey's most well-known political endeavor was leading an international investigation into Stalin's prosecution of Trotsky. They labelled the investigation report "Not Guilty." (p. 805).

Moreover, democracy serves as both an end and a means for Dewey. Our world's constant state of change and the passing of one generation to the next imply what Dewey termed a "continual rhythm of disequilibrations and recoveries of equilibrium." Because the community creates the conditions for recovery, and because we cannot be certain of the source or type of reconstruction in advance, we require the best ideas and deeds from everyone in the community to rebuild our equilibrium. Dewey took democracy to be and promote that vast experiment because it is always an experiment (Ormerod, 2006, p. 902). (McKenna & Pratt, 2015) state that Dewey defined democracy as the "ruling" of intellect and the rejection of dogmatic uses of hostility and violence to resolve interpersonal conflicts (p. 92). This definition seems to serve as a critique of American politics at that time. It is probably a comment on the United States' intervention in the First World War. To assert the matter, Dewey wrote: "I know of no greater fallacy than the claim of those who hold to the dogma of the necessity of brute force that this use will be the method of calling genuine democracy into existence." Therefore, for Dewey, democracy must never be related to violence.

Like any typical philosopher, John Dewey tackled several themes in his writings. Inquiry, naturalistic empiricism, experimentalism, the rejection of dualism, and democracy are recurring topics in his writings. He had many similarities and differences with Pierce and James. One apparent difference is that Dewey was straightforward in his politics.

3.2. Neopragmatism

3.2.1. The Ideas of Richard Rorty

There is no single philosophical school known as neopragmatism. Since the 1980s, people have used this word to identify notable philosophers, primarily Americans, who have demonstrated extensive knowledge and understanding of classical pragmatism. Most people generally acknowledge Richard Rorty and Hilary Putnam as the two most significant neopragmatists. Certain authors distinguish neopragmatism from "new pragmatism," arguing that despite thematic similarities, neopragmatism need not be based on "old" pragmatism. Some primarily use the term "neopragmatist" to refer to Rortyan pragmatism, while others use it broadly to encompass other philosophical viewpoints influenced by the pragmatic tradition. It is frequently debatable whether it should be applied to a specific thinker (Pihlström, 2013, pp. 1455-1456).

(Smith S. J., 2020) states that many philosophers desired to revive the philosophy of pragmatism after Dewey. One of the prominent figures in the after-Deweyan era is Richard Rorty. Rorty was heavily influenced by John Dewey (p. 2). Moreover, The foundation of Rorty's purported acceptance of "pragmatism" (as he defined it) was a severe discontent with analytical philosophy. According to this conception, "pragmatism" was the "opposite" of analytical philosophy (Webb, 2012, p. 55). However, following the release of Richard Rorty's *Philosophy and the Mirror of Nature* in 1979, pragmatism underwent a more self-aware "reinvention" in the 1980s. By that point, Rorty was attempting to guide analytical philosophy out of the picture it had painted for itself (Smith S. J., 2020, p. 2).

Moreover, the neopragmatists' focus on language's function as a medium of communication or interaction—a mechanism for people to discuss issues and come to a consensus on solutions—rather than as a means of portraying the world as one of their major accomplishments. This focus has led to the transactional, interpersonal, and entirely social view of knowledge and experience that the classical pragmatists advocated being centered around language, or more specifically, conversation (Smith S. J., 2020, p. 2). It seems that the neopragmatists, namely Rorty, embraced most of the classical pragmatists' views, especially Dewey's and shifted the focus of pragmatism to how we use language. This shift facilitates investigating the extent of pragmatism usage in various life aspects.

According to Rorty, a series of trade-offs between alternatives characterizes pragmatism. For example, philosophy can be combative, argumentative, or communicative. It can also be fundamental, informative, purposeful, or therapeutic. It can also be empirical in nature or interpretive. Finally, it can be the work of a thinker or a poseur. Rorty's pragmatist is communicative, purposeful, therapeutic, and interpretive (Webb, 2012, p. 56). This thought may be challenging to James's ideas of rejecting dualism; however, Rorty seems to have rejected dualism but favours dichotomies; Rorty advocated subcategorization.

The goal of classical pragmatism was to bring together philosophical theory and everyday life. The pragmatic maxim, developed by Peirce and James, instructs us to think about any potential practical outcomes that our notion of an object might entail; our conception of these outcomes then serves as our conception of the subject. Neopragmatists share this overarching pragmatic approach to philosophical and scientific issues. However, a neopragmatist is more than just a student of the classical school of pragmatism. Neopragmatists aim to adapt pragmatic perspectives to modern issues, such as the one pertaining to the interactions between science and religion (Pihlström, 2013, p. 1456). One crucial aspect that draws attention is the fact that neopragmatists differ from classical pragmatists in the sense that neopragmatists are more practical. In other words, neopragmatists opt to put ideas into application, which does not suggest that classical pragmatists did not attempt to do the same. Instead, it is to assert that neopragmatists did not desire only to revive classical pragmatism but also to produce new insights.

(Webb, 2012) argues that the objective of the inquiry is one component of the (Deweyan) inquiry design. Dewey's philosophy can be used as a guide for daily life in the modern setting. The improvement of conditions brought about by industrial capitalism through democratic methods occupies a central place in this context. This inquiry necessitates encouraging critical thinking among the general populace. The philosopher serves as a sort of mediator between science and the rest of culture, applying lessons learned from the most fruitful type of human inquiry—scientific research—to other areas of human concern. With an emphasis on how philosophy might help resolve pressing social issues, Dewey's pragmatism views philosophy as a public endeavor on a variety of levels (p. 56). Similar to classical pragmatists, Rorty accepts the concept of inquiry but with adding a sense of meaning to it. In other words, for Rorty, we ought not to conduct inquiry merely for the sake of it; we initiate inquiry to serve a purpose, apply it to real-life issues, and ultimately resolve problems. Therefore, Rorty believed that critical thinking must be integrated into society.

Rorty, similar to Dewey, declared himself a liberal; however, his idea about liberalism differs largely from the liberalism of classical pragmatists. (Bacon & Dianda, 2021) state that Rorty's most comprehensive political theory arguments are found in *Contingency, Irony, and Solidarity*. In it, Rorty draws a picture of what he refers to as "the ideally liberal society," a place where liberal institutions are understood as the result of historical coincidences rather than having or needing any philosophical explanation (pp. 161-162). So, according to Rorty, if an incident occurs, it is not quite significant to delve into why it occurred. Accordingly, he believed that liberal institutions should be considered without having to provide any justifications.

Furthermore, (Bacon & Dianda, 2021) state that a society where people are free to build their own lives is the perfect example of liberalism. By embracing contingency, Rorty means, in particular, viewing one's self and those things that are important to their identity as the outcome of such circumstances and reconstructing them through redescription (pp. 162-163). Here, one may notice that several classical pragmatism thoughts are adopted in Rorty's writings. It is rather clear that Rorty advocated pluralism, liberalism, inquiry, and learning through experience, which are central themes in classical pragmatism.

The concept of redescription is one of Rorty's important notions. (Topper, 1995) states that Rorty's suggestion that philosophers and political theorists give up their attempts to combine the urges for self-creation and justice logically is the essential strategy in this redescription. Instead, they should be happy to acknowledge the significance and legality of both drives while carefully limiting the space in which each is permitted to grow. Rorty contends that by insisting on a clear division between the public and private

spheres, philosophical disagreements that are utterly insurmountable can be transformed into practical questions about how to most effectively strike a balance between the opposing demands for self-creation and human solidarity (p. 962). It is important to note that self-creation achieved by redescription will lead to the belief in Ironism (Bacon & Dianda, 2021, p. 164). Rorty's redescription does not encourage the discard of previous views. It is more in favor of re-describing classical ideas into newly developed ones.

Rorty had a radically different perspective on truth than the classical pragmatists. According to (Webb, 2012), Rorty holds the consensus theory, in which the truth is nothing more or less than an agreement among participants in a pertinent speech community. Rorty said:

We are mistaken in supposing that we can use reality to test ideas; we are mistaken that ideas are in any direct sense about real existences. Propositions do not correspond to, represent or picture an objective world. . . . We do not compare a description to an object, but only to another description, and there is no neutral criterion for saying one description is better than another. Accordingly, we cannot make distinctions regarding cognitive validity between science, philosophy, poetry, religion, theology, and scriptural faith. All, Rorty insists, are literary genres. Hence also, we cannot distinguish between methods of inquiry as better or worse, and we cannot speak of progress in knowledge, even in science. (Gouinlock, 1995, p. 73, as cited in Webb, 2012, p. 58)

According to Rorty, no one can reach or achieve absolute truth. It seems that Rorty attempted to detach truth in all its forms from reality, which is also apparent in his political philosophy, in which he favors ideal liberalism that encourages an individualistic lifestyle. Moreover, even judgments and opinions, even if supported by scientific inquiry, do not represent an unbiased world because we are incapable of determining the quality of the scientific method. Rorty's ideas are interesting, to say the least; however, it is possible that we can evaluate and assess good and bad methods of scientific inquiry, and if we can do so, we can also measure the degree of knowledge progress.

4. Results and Discussion

4.1. Pragmatism and Politics

It can be challenging to understand how pragmatism fits into political philosophy, especially when pragmatists do not always seem to express their political views clearly and precisely. It is accurate to say that each person follows a particular philosophy in living their life. We may not be able to pick the ideology we follow, but what is certain is that we all do. Since pragmatism is an American philosophy, it is reasonable to infer that many Americans are pragmatic, or at least adhere to some of its principles. Consequently, pragmatism's views may attract politicians, and it's probable that numerous American politicians align with this school of thought because liberalism and pragmatism both value individualism, freedom, and plurality. Liberals, for instance, might be considered pragmatists. It is difficult to separate pragmatism from politics in this way.

Although Pierce and James, two classical pragmatists, did not state their political views outright, this does not imply that they did not adhere to a particular political stance. The current problem is that Pierce and James wrote on a wide range of subjects. They frequently change their thoughts, whereas the pragmatism they adhere to does not change. It is particularly difficult for academics to ascertain their views because of this and the fact that they did not write much on politics. Dewey and Rorty, a classical pragmatist and neopragmatist, respectively, did not hesitate to express their political views in their writings. They both favored a society that values diversity and individualism and thought liberalism was a worthwhile way to live for both societies and governments. Therefore, the political distinction between Pierce/James and Dewey/Rorty lies in how they express their political views.

The conflict between liberalism and conservatism perfectly illustrates how pragmatism is deeply ingrained in American politics. For instance, conservatives believe that the division of the private and public sectors endangers the public. Liberals, who typically follow a Rortyan pragmatism of separating the public and private sectors from one another, hold to the belief that there can be benefits as a result of this separation.

5. Conclusion

To summarize, our examination of "Pragmatism in American Politics" has offered a concise yet perceptive exploration of its historical development and fundamental principles. Pragmatism, which emerged in the late 19th century and continues to have a strong influence on contemporary governance, is a flexible framework that emphasizes adaptability, experimentation, and practical outcomes. Through examining its historical development and clarifying its core principles, we have acquired a more profound comprehension of how pragmatism continues to influence the political environment of the United States. This offers valuable perspectives on successful policy creation, political communication, and democratic administration. When considering the relationship between pragmatism and American politics, we are reminded of its lasting importance as a guiding philosophy that promotes practical problem-solving and encourages innovation and collaboration in the pursuit of the greater good.

Pragmatism has been disregarded and neglected. Pragmatism appears to be the philosophy that is most frequently misinterpreted. People often refer to pragmatism as a philosophy of practicality, but this is not entirely accurate, as pragmatism encompasses more than that. Despite its misuse, pragmatism is often associated with the field of politics. This paper aimed to summarize key ideas about the pioneers of classical pragmatism and neopragmatism, as well as determine how some of those concepts fit into the realm of politics. Pragmatism is widely used and embraced in American politics because it is an American worldview. Neopragmatists, particularly Richard Rorty, had a significant influence on politics, especially among liberals. Although it is difficult to pinpoint the precise politics of the classical pragmatists, they did address political views. Charles Sanders Pierce and William James stand out as specific examples of this. Understanding the pragmatic concept thoroughly is crucial, as it holds surprising potential. Further investigation is required to expand the information on the topic.

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