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The relation between the pragmatic philosophy and psychology could point to two paths. First, we can study James' pragmatism and notice that it led to a strong shift towards functional psychology. But we can also use his pragmatist thinking as a tool and ask how psychological knowledge and devices have effected by its plurality our process of subjectification. While the first is usually present in some historical analysis, the second one is rare, and could serve as an epistemological tool, considering psychology in its plurality. The aim of this work is to explore both possibilities, trying to open new avenues for James' pragmatism.