

Editorial

This issue of Cognitio, which includes submissions of articles presented in the form of conferences at the 13th International Meeting on Pragmatism, enhances the dialogue of classic pragmatism with other philosophical traditions, contemporary trends that corroborate the broader thematic scope, creative and conceptual potential, and avant-garde vision of Peirce, James e Dewey.

In “Foucault’s Pragmatism and Dewey’s Genealogies,” Vincent Colapietro concludes his comparative study between the ideas of Foucault and Dewey on philosophical practice, as practices of freedom. Exploring a similar approach, Ivan Ferreira da Cunha in “John Dewey and the Logical Empiricist Unity of Science,” discusses the pragmatist nature of science under a Deweyan view, present in the Vienna Circle. Another important connection between analytical philosophy tradition and pragmatism is the theme of Cheryl Misak’s paper, “Donald Davidson’s Place in the History of Pragmatism,” in which she brings the critique of Davidson’s distinction between scheme and content closer to Peircean pragmatism.

Cognitio also offers original studies on Peircean philosophy, such as the discussion of pragmatist and semiotic elements incorporated in Habermas’ ethics of discourse in “Peirces Semiotics and its Relationship with Habermas’ Ethics of Discourse,” by José Luiz Zanette, and the importance and reach of Thomas Reid’s principles of common sense in Peirce’s philosophy, in “Thomas Reid’s Common Sense Philosophy and C. S. Peirce’s ‘Critical Common-sensism’,” by Roberto Hofmeister Pich.

Also noteworthy in this issue are two articles on aesthetics, theory of art and architecture. In “Aesthetic Cores,” Carl R. Hausman responds to subjectivism in the interpretation of artworks with the hypothesis of the validity of an aesthetic core that grounds each artwork, which would correspond to the dynamic object under Peircean semiotics. And Steven Skaggs, in “Structures of Belief: Pragmatism and the Architectures of Self and Idea,” draws on Peirce’s theory of belief to analyze architecture.

This issue closes with a pragmatist approach to social justice in solidary communities in the article “Advancing Cosmopolitan Community Solidarity in Struggles for Economic Justice, by Judith M. Green, followed by comments from Antonio José Romera Valverde (“Liberalism, Solidarity and Prophetic Traditions”), and a paper by Mario Ariel Gonzalez Porta, called on Frege’s intentional character of consciousness, in “Currie and the Literal Interpretation of Frege’s Thesis On the Causality of Thoughts.” We do wish to everyone a very good reading of the rich and varied thematic menu offered by the present issue.

Edelcio Gonçalves de Souza
Adjunct Editor