

Editorial

*This is a very special issue of **Cognitio**. First of all, we have to announce, albeit belatedly, that our journal can also be found online, available at the PUC/SP website: <http://revistas.pucsp.br/index.php/cognitiofilosofia/index>. All issues published so far can be accessed there, and readers are free to download or print the PDF version of their choice. We intend, however, to keep all issues in their printed format, making the journal available to all interested parties.*

But this issue is also special for its greater content of essays by specialists in the field of North American philosophy, members of the International Organization Committee (IOC) of the Peirce Centennial Congress, a conference that, in July 2014, at Lowell University, USA, will celebrate the centenary of Charles S. Peirce's death (1839-1914). Incidentally, these authors participated in the 14th International Meeting on Pragmatism in November 2012, when it was taken the opportunity of having a face-to-face meeting of the IOC.

The essays published in this issue are a fair sample of what have been most updated in terms of research on North American philosophy, not only for the high-quality intellectual credentials of the authors, but also for the specific thematic interest of their respective texts.

Although it may seem redundant to say, considering what has been already observed in the past, that North American classical philosophy has reached such a level of universality that subtracted from it any close cultural links of a regional nature, although one may find, from the environment within which its main ideas emerged, historiographical reasons for the maintenance of some form of relationship with them. This universality is evidenced by the dissemination of research throughout the countries of the world, notable not only by the active presence of specialists in the various philosophy departments of the major universities of the planet, but equally in the specific activities of Centers of Studies, linked to universities, with a research focus similar to our Center for Pragmatism Studies at PUC/SP.

The possible original regional traces of pragmatism were soon erased by the philosophical theme that accommodated the issues proposed by the movement. Its dialoguing nature with the historical tradition of philosophy reintroduced new approaches and instigating solutions, maintaining, however, the depth of ideas characteristic of their times, seeking to respond to them in light of new points of view. In particular, the founder of Pragmatism, Charles S. Peirce, was an erudite thinker, mindful of the major issues of philosophy and maintaining a respectful dialogue with tradition, despite disagreeing with many ways of thinking which he considered nominalist, having adopted a metaphysical realism which became increasingly radical in his mature texts. Thus, the spread of pragmatism as a line of research throughout the world occurs from the universal nature of the issues with which it is concerned.

It is not appropriate to reduce classical pragmatism, especially that of a Peircean extraction, to a mere logical rule that configures the meaning of sentences within a type of semantics confined solely to a philosophy of language. Peirce's pragmatism requires that meaning materializes in the possible affection of conduct, so that our willingness to fit in a universe of potentially sharable experiences is what provides the

rule with the meaning intended in the enunciation of the maxim of the doctrine. On the other hand, the pragmatism maxim, when one is aware of the metaphysics of its creator, ultimately justifies, logically, the forms of world that experience reveals, where determination in a universe of existents assumes its meaning by way of reference to ontologically general instances. In short, pragmatism, in its legitimate expression as a logical rule of meaning requires broad reflection within a systemic framework of philosophy, such as Peirce's, which includes not only the cognitive dimensions of language, but, equally, a dimension of reality, in a play between internal and external world, which starts in his Phenomenology.

All these considerations lead the meaning of pragmatism, from its original cradle, to levels of philosophical reflection way beyond reductionisms, which ultimately associated it to instrumentalist utilitarianism in the wake of a conceptual misunderstanding of the meaning of the word practical, which, unfortunately had to be applied to its maxim.

*We hope readers will make the most of this issue. We reaffirm that it is a special issue of **Cognitio**, where brilliant senior scholars have honored us with their contributions, dealing carefully with themes associated with the journal's field of research, giving them the substance that classical pragmatism deserves and requires for an understanding of the questions that it continues to raise.*

*Ivo A. Ibri
Editor*