

Editorial

This issue of Cognitio: Philosophy Journal, as traditionally occurs, contains a series of articles that address the dialogue between the thoughts of Charles Sanders Peirce and the authors of the most diverse philosophical trends.

Firstly, we highlight the text by Vera Saller on the meaning of thought, linking Peircean semiotics to S. Freud's psychoanalysis. This is to show how Freud bases his psychoanalysis on epistemological presuppositions, similar to those of Peirce.

Then, Shannon Dea offers an analysis of Peirce's indebtedness to the thoughts of Spinoza. According to the authoress, in Peircean philosophy, both an early view of the pragmatic maxim and evidences of critical common sense, as well as a weak scholastic realism, are present in Spinoza's thought.

David Dilworth, in turn, draws a parallel between Schiller's philosophy and Peircean thought in respect of three main points, namely: 1) The category of Firstness; 2) Esthetics as the first of the normative sciences; and 3) The concept of Pure Play as "musement."

Douglas Anderson presents a text based on the works of C. S. Peirce, W. James and G. Santayana, showing how the dispute between philosophy and poetry, already present in Athenian culture, is grounded on a clear misconception. According to the author, as philosophy moves through its deductivist failures of the last centuries, it will begin to see that poetry and philosophy are continuous aspects of the human spirit.

Catherine Legg makes a comparison between Hume's nominalist theory of perception and Peirce's realist theory of perception. It shows that the Peircean theory not only allows a considerably more subtle and effective epistemology, but also does justice to what happens when we analyze a mathematical problem.

The issue also includes excellent texts on epistemology and general philosophy. Roberto Pich and Jason Faller present a text on the nature and possibility of language in T. Reid. The main focus of the work is to show how the principles of credulity and veracity should be understood, and the supposed appeal with respect to a relationship between language, mind and world.

Sofia Stein, in turn, analyzes recent neo-pragmatic views that followed Wittgenstein's anti-representationist perspective on meaning. She advocates a neuropragmatic semantics, with perhaps Wittgensteinian traces, but incorporating lessons received from the theories of embodied cognition and of biosemantics.

A parallel between the thought of Dewey and Russell is established in Paul Forster's text. It analyzes a controversy between both authors concerning the problem of knowledge of the external world. Forster deepens the disagreement between Dewey and Russell, showing to what extent one did not quite grasp the epistemological project of the other.

Finally, Erin McKenna and Scott Pratt make an appraisal of American philosophy over the last 25 years. The authors suggest that some of the possibly emerging themes that tradition must address in the 21st century are the concepts of limits and place, pluralism and mediation, and fallibilism and hope.

It should be mentioned that this year we celebrate one hundred years of the death of the founder of pragmatism, Charles S. Peirce (1839-1914), with the Peirce

Centennial Congress at Lowell University, USA. The Center for Pragmatism Studies of PUC-SP will be present through the presentation of the works of many of its Brazilian scholars.

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