

## Editorial

*In this second volume of its twentieth edition, **Cognitio** further consolidates its commitment to the dissemination of excellence in academic research in the field of philosophy of pragmatist base. It is worth noting that from the beginning, **Cognitio** has been distinguished by the wide diffusion of fertile debate in field of North-American pragmatist philosophy, focused not only on classical pragmatism, but also on its contemporary developments as well, such as studies in the fields of semiotics, logic, philosophy of language, and cognitive science; as well as in the areas of ethics, esthetics and metaphysics. In these twenty years of publication, **Cognitio** has disseminated hundreds of articles from renowned Brazilian researchers and foreign researchers from a wide range of countries in America and Europe, as well as engaging in the publication of translations of texts from authors such as Charles S. Peirce and John Dewey, besides informing its public with innumerable reviews on new books that are relevant to studies in pragmatism and its correlates.*

*In this edition we bring a series of articles based in the history of philosophy, with emphasis on essays that present a fruitful dialogue between such authors as Peirce, Aristotle, Deleuze, and Royce, validating the contributions of pragmatist philosophy to a wide range of areas in philosophy, such as ethics, semiotics and cosmology. Also noteworthy are a number of articles on relevant current themes, like cognitive science and information technology.*

*Firstly, we present an article from Juliana Acosta López de Mesa, entitled A semiotic theory of self-control, in which the author asserts the possibility of an application of Peirce's speculative grammar as a theory of language understood as a controlled form of our feelings that allows them to be shared and communicated.*

*Next, Douglas Anderson, in an article entitled Charles Peirce and the origins of North-American Pragmatism, in the domain of the history of philosophy, discusses the importance of comparative and encompassing studies on the important dialogue and influence between authors, so as to avoid the risk of falling into dogmatism and being closed to learning; in this case, his analysis addresses specifically, the authors of classic American pragmatism. In the third article of this edition, under the title The Ethics of reasonableness or how to live creatively, still in the domain of the history of philosophy, more specifically, in the field of the history of philosophical ethics, Hedy Boero dissects the concept of *ethos*—traversing the thought of Aristotle and Peirce—, besides associating this concept to other important definitions in Peirce's philosophy, as reasonableness, abduction, and the ideal of the admirable.*

*In turn, in C. S. Peirce and Josiah Royce: Understanding, self-understanding and self-misunderstanding, Vincent Colapietro contrasts the approaches of the North-American philosophers Peirce and Royce with the aim of analyzing the problem of interpretation and understanding in the realm of scientific inquiry, asserting, moreover, that both maintained a commitment to the intelligibility of the cosmos in its fullness. Another article that follows the route of contrasting Peirce's ideas to those of other philosophers is the essay by Rogério da Costa entitled The presence of C.*

S. Peirce's Semiotics in Gilles Deleuze on signs; *the article in question suggests the presence of a semiotic in deleuzian philosophy, besides asserting the importance of Peirce's ideas in the thought of Deleuze and Félix Guattari.*

*Another author that speaks on possible dialogues between Peirce and other thinkers is David Dilworth. In his article entitled Emotional, energetic, and entelic interpretants: epistemic and ethical pragmatism in Ibrí, Peirce, and Aristotle, Dilworth goes through the intersection of Ibrí's approach to the Peircean concepts of logical and emotional interpretants with other Peircean concepts, such as the man-sign; in order to, finally, focus on the classical-Aristotelian origins of the Peircean semiotic theory, so as to associate it, among other things, with the sense of rational praxis in Aristotle, in the realm of his ethics.*

*In turn, Ivo Ibrí offers us the article The semiotic resilient mind: conflictual and agapic relationship between logical and emotional interpretants, in which he makes valuable contributions on the analysis of Peircean thought with recent themes such as resilience. Such analysis, as Ibrí intends, reflects on how resilience is a necessary property that every mind must have to deal with the conflict between emotional and logical interpreters.*

*Quality and Form in the philosophy of Charles S. Peirce, an article by Alexandre Augusto Ferraz and Ítala M. Loffredo D'Ottaviano, discusses the relevant correlation between semiotics and cosmology within the Charles S. Peirce's philosophical architecture, proposing a correlation of identity between quality and form in the framework of the inter-relations between the categories of firstness and thirdness, which includes a consideration of the intricate semiotic-cosmological play contained in Peircean philosophy. Lucia Santaella, on the other hand, in an essay entitled The amplified concept of mind according to C. S. Peirce, addresses the important contribution that the Peircean concept of mind can supply to studies in the field of cognitive science today, especially, when it inquiries about the specificities and implications of artificial intelligence.*

*Allesandro Topa proposes two articles on Peirce's vision of rhetoric, developed in some of his later writings (MS 774, 1904 e MS 1343, 1903). In the first article, published here and entitled The general secret of rendering signs effective: on the Aristotelian roots of Peirce's conception of rhetoric as a dynamis, téchne and semeiotic form of the summum bonum, the author discusses the Aristotelian roots of the Peircean conception of the art of rhetoric, in light of the concept of the summum bonum, as Peirce himself had framed it. As we have highlighted, this article is intended to be followed by a second text, which will seek to shed light on the Peircean concept of rhetoric as a practical science, associated with an instinctive faculty (cf. concept of graphic instinct), which would subsidize an inherent capacity semiosis possesses for growth.*

*Finally, we present the article Impacts of Information and Communications Technology on conduct: contributions of the Peircean theory of information, written by Max R. Vicentini, Valdirene A. Pascoal and Maria Eunice Q. Gonzalez, in which the authors problematize the relations between information and action, supported by a Peircean framework, discussing the importance of analyzing the different aspects of*

*information (logical-semantic, pragmatic, and semiotic) for the study of the impact of information and communications technology (ICT) on the orientation of human action, evidencing the relevant ethical, ontological and epistemological implications of the concept of information.*

*We close this edition with a translation from Thiago Gomes of the text The concept of arc-reflex in psychology by John Dewey. Finally, we present a review of the book A critical introduction to the epistemology of memory, from Glaupy Fontana Ribas and Úrsula Maria Coelbo Lied.*

*Once more, we desire our readers excellent reading, may it be stimulating and fruitful, and contribute still more to their research, in all the diverse areas of study, of the sundry themes present in this edition of **Cognitio**.*

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