

Editorial

Cognitio: Journal of Philosophy, Brazilian and international, that combines excellence and bold innovation, rigor and adventure, in the spirit of pragmatism, is today one of the foremost publications in its field, in Brazil and around the world, for those that produce philosophy with this inspiration: from consecrated philosophers to committed young researchers, from the New and Old continents, from North and South. Indeed, under the ecumenical leadership of Ivo Ibri, **Cognitio** has become a veritable pole of philosophical production, that includes the Center for Pragmatism Studies, of the PUC-SP, its International Meetings on Pragmatism and the Work Group on Semiotics and Pragmatism, associated with the Work Group of Pragmatic Poetics. As part of a dynamic of research, interlocution, and elaboration, which includes lively presentations, replies, debates and panels, of which Brazilian philosophers and those of other countries can participate as equals and unfolds with equal liveliness in its pages.

In this first number of 2020, in dialogue with Peirce, Dewey, James, and Rorty, as well as Wittgenstein, Hume, Aristotle, Emerson, and Fukuzawa Yukiichi, **Cognitio** reiterates the non-dualistic, non-dogmatic pragmatist focus on practices and processes, the purpose of meaning, belief, agency, change, and creation. Transiting among topics proper to its vocation as a reconstruction of philosophy, as innovating in relation to the tradition, contiguous with common experience and ameliorative in relation to human coexistence. Discussing our own self-construction as well, beyond Cartesianisms, biologisms and traditionalisms, together with our relationship with others. Finally, with a special emphasis on signs and the production of signification, in its complexity and richness, in the semiotic interweaving between beliefs and effects on the world.

Douglas Anderson opens this edition with a proposal of a Philosophy without borders, without arrogance or dogmatism, interested in the modes of investigation of other disciplines, as well as the conversation with the history of ideas in view of new directions for thought, and by the crossing of cultural borders.

Robert Innis, in *On the lived truths of atmospheres: the qualities of existential contexts*, endorses Dewey's idea that the non-consideration of contexts is a disaster for philosophical thought and, he adds, for thought and life in general. Contexts, whether particular or multiple, have a profound existential force that conforms our modes of feeling, our standards of action, or understanding and self-understanding, with which we describe ourselves and the world, and about which we should, despite all differences, come to an understanding.

Rosa Calcaterra talks about Knowing ourselves and recognizing others in dialogue with the neo-pragmatist Richard Rorty, whose narrative model of self, contrary to Cartesian introspectivism and psychobiological reductionisms from natural sciences, aligns herself with the Humean position on the contingency of the self. Rosa dwells, furthermore, on central notions of Rorty's thought; irony, of auto-critical and antidogmatic reach, and of solidarity, of moral and epistemological reach.

David Dilworth, in *Destiny and conditionality*, intersects the ameliorative pragmatisms of Ralph Waldo Emerson and Fukuzawa Yukiichi, putting them in

relation to their respective lifeworlds, hermeneutically interpreted, and relating them to one another, while both share meritocratic possibilities for a post-feudal and post-patriarchal modernity.

Roberta Dreon speaks on James on the stream of language: with some remarks on his influence on Wittgenstein, accompanying the passage of the Jamesian idea of thought as a current, a continuum, to the analogous idea of language. An idea of language also focused on its continuous, relational, transitive aspects, more than on its substantive elements, as the sum of discrete parts. With this, Roberta corroborates the idea that William James's Principles of Psychology had a significant influence on Wittgenstein's conceptions.

Michael Raposa, in On reading pragmatically: a delayed response to Peter Ochs, speaks to two practical perspectives, that of rabbinic pragmatism and his own, that of theosemiotic as Peirce's philosophical theology properly understood; two perspectives that, notwithstanding different evaluations, emphasize the importance of the practice of reading and re-reading.

Javier Clavere presents The multidimensionality of semiosis as the development of an anterior conversation on anthroposemiosis, which now passes from a notion of multimodality to one of multidimensionality, in which multiple modalities are part of a more ample, wholistic and symbiotic system of signification.

Farouk Seif, in The role of pragmatism in De-sign, makes use of this neologism to signify the interweaving of a doing/transforming reality (design) and a thinking/signifying/interpreting that same reality, composing a free and challenging movement, that implicates our beliefs in paradoxes, ambiguities and uncertainties, that demand of us an effort in persevering unto the development of action. The maxim of experimentalism and pragmatism adjust the congruence of our intentional processes of thought and of making, creating action, as an agapistic act that participates in divine creation.

Alessandro Topa, in Graphic Instinct: the account of graphical instinct, after referring to Peirce (who himself refers to Aristotle) to conceive of rhetoric as a faculty of making signs efficient, as dynamis (potency, capacity) endowed with an entelechy (end), sees now, furthermore, a rhetoric, corroboratively, as a "graphic instinct" rooted in our disposition to express ideas in action and in imagination. Alessandro frames rhetoric as a practice, tekne, and as part of our communal, reasonable mode of being in the world—in relation to the practical sciences, and to Peirce's normative sciences, emancipative and perfective of social and political life.

Donna West, in Perfectivity in Peirce's energetic interpretant, understands that this interpretant, which produces practical effects, facilitates the elevation of consciousness between sign users, by forcing attention and the progress of action, implying in consciously inhibiting or restraining a force. This is capable of destroying former beliefs and actions, and opens up, for one or both interlocutors, a change of habit, evidencing its perfectivity, exercised through particular efforts.

*Concluding this number of **Cognitio**, we have finally the translation of Are We Automata? by William James, by Arthur Araujo, and a review of John Dewey: una estética de este mundo, by Arenas, del Castillo and Faerna, by Laura Haubert, Fábio Campeotto and Claudio Viale.*

To our readers, we vigorously desire that all of this be nutritive and may mobilize your thinking efforts in the field opened by pragmatism, as a subsidy to

your own productions in the parameters of this tradition and in its development and renovation. With a disposition at the same time communal, of interlocution, dialogical and argumentative, as well as personal, autonomous, and creative.

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