

Editorial

*In this new edition, **Cognitio** presents articles that address extensive dialogues encompassing the transdisciplinarity that philosophy is capable of putting into practice. The edition opens with the article Memory from a pragmatic point of view: intersections of Merleau-Ponty and Francisco Varela, by Arthur Araujo, which draws a parallel between the philosophies of Merleau-Ponty and Francisco Varela in order to explore the relationship between memory and the bodily condition of certain organisms in Nature, which use memory to perform vital activities for survival, but do not depend on it for developing internal representations of the world.*

In Metaphysical grounds of universal semiosis, Nicholas Guardiano, drawing from the ideas of Ralph W. Emerson and Charles S. Peirce, conducts a reading of “signs in nature” with the purpose of unveiling an ontology based on a universal semiosis allied with the defense of an “aesthetic dimension at the center of semiotic activity”. Luca Igansi, in his article Ethical objectivity and the death of ontology in Putnam, presents the elaboration of an ethic without an ontological foundation as conceived by Putnam. To this end, Igansi develops his argument making use of other authors such as Quine, Moore, and Wittgenstein as he analyzes the trajectory of Putnam’s pragmatism.

Transdisciplinary dialogue enables different sciences to move towards a common goal, as in the article The polysemic condition of judicial cognition, in which Júlio César D’Oliveira combines Peircean semiotics with Fichtean idealism in order to reflect on aspects of the ‘rite of office’ and its nuances on judicial processes. Similarly, Raquel Ponte, in her article Habitus and its semiotic aspect, analyzes Pierre Bourdieu’s concept of “habitus”, in light of Peirce’s philosophy, and presents it as a sign that mediates the individual’s relationship with society in the semiotic process of fixation of beliefs.

In The differences between Peirce and Russell’s thought on philosophy, mathematics and logic, Lucas Saran compares the differences between the thought of Charles S. Peirce and Bertrand Russell, taking for granted that both were contemporaries and aware of each other’s work on such distinct themes as Philosophy, Mathematics and Logic. Next, we find the article Sub specie aeternitatis, in which Frank Thomas Sautter analyzes the formalization of pre-theoretical notions of finite object collections and the types of difficulty evidenced by crucial decision-making processes “in the passage from the intuitive to the formal”.

In the article What epistemologists talk about when they talk about reflection, Waldomiro J. Silva Filho and Giovanni Rolla explore the divergences among contemporary epistemologists on the importance of reflection as a “necessary condition for the attribution of valuable epistemic states”. By identifying the reasons behind these divergences, the authors identify that such conflicting positions result from interpretative misconceptions about “the place and value of reflection”.

Marcos Rodrigues da Silva and Gabriel Chiarotti Sardi, in the article The distinction between abduction and inference to the best explanation: Daniel Campos’ approach, make use of the analysis in the article “On the distinction between Peirce’s abduction and Lipton’s Inference to the best explanation”, by Daniel Campos, to

counter the argument of Campos “who defends a partial distinction between abduction and the inference to the best explanation” to emphasize the complete distinction between Peircean abduction and Lipton’s IBE.

To close the articles section, we have the instigating article The highly semic processes of asemic writing, by Steven Skaggs, in which the author conducts a semiotic analysis of the so-called “asemic writing”, present in handwriting and typography, to explore issues of the legibility of illegible texts and how this allows us to interpret hidden expressions that purport to be transparent.

This edition also brings two translations. The first is the translation of Naturalism: or living within one’s means by American philosopher W. V. Quine, by Guilherme Gräf Schüler and Rogério Passos Severo. In the second, we turn to another American philosopher, John Corcoran, in his article Completeness of an ancient logic translated by Tomás Troster, Pedro Alonso Amaral Falcão and Constança Barabona.

Completing this volume is a review by Michael L. Raposa of Pragmatic realism, religious truth, and antitheodicy: on viewing the world by acknowledging the other by Professor Sami Pihlström.

To our assiduous readers, as has become our habit, we wish a stimulating and fertile reading that may, in some way, be a contribution to the personal research of each one in the area of the themes now brought by **Cognitio**.

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