New Trends in Philosophy of Mind and Epistemology: An Overview

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The seven papers included in this special issue of *Argumenta* might be ideally divided into two parts. On the one hand, this issue collects four contributions dealing with some important topics in Philosophy of Mind and Philosophy of Language: the modularity of mind (the connections between the "pragmatic" module and epistemic vigilance mechanisms), the problem of perception and its link with action (the alleged anti-representational character of enactivism), the nature of phenomenal content (the plausibility of naïve realism in explaining the phenomenology of veridical visual experience), and the alleged irreducibility of consciousness (the claim that anti-physicalist intuitions are just a by-product of certain epistemological features of phenomenal concepts). On the other hand, there are three more contributions discussing some relevant themes in Logic and Epistemology: the actuality of the ancient Master Argument (its consistency and relationship with contemporary tense logic), the problem of evidence (the kind of evidence, psychological or non-psychological, intuitions actually provide), and that of counterevidence (the possibility that undermining defeaters, contrary to overriding defeaters, require the subject to engage in some higher-order epistemic reasoning).

In the ideal first section, the paper "Pragmatics, modularity and epistemic vigilance" adopts the modular view of the mind and focuses on the connection between the pragmatics module and epistemic vigilance mechanisms, which filter the incoming information and assess the reliability, competence, and benevolence of the informer. The author, Diana Mazzarella, aims at showing not only that epistemic vigilance mechanisms may directly affect the comprehension process, but also that their emergence may correlate with different developmental stages in pragmatics. As to the problem of perception and its link with action, a successful approach is enactivism, a thesis which exploits the union of action and perception in order to claim that perception is direct, i.e. not mediated by representations. In "Enactivism, Representations and Canonical Neurons", Gabriele Ferretti and Mario Alai question this inference arguing that even though the union of action and perception is well-confirmed by wide empirical evidence in neuroscience, it can only be explained involving subpersonal representations. However, this would mean that perception is indirect, contrary to the enactivist's conclusion. As to the nature of phenomenal content, naïve realism claims not only that the phenomenology of veridical visual experience is

explained by acquaintance or perception, an irreducible mental relation between the subject and some environmental objects, but also that the visual phenomenology of veridical experience is wholly constituted by the environmental objects perceived by the subject. Takuya Niikawa's paper "Naïve Realism and the Explanatory Role of Visual Phenomenology" aims to show that naïve realism is what best captures the explanatory roles of the phenomenology of veridical experience. Finally, the paper "Conscious Experiences as Ultimate Seemings: Renewing the Phenomenal Concept Strategy" presents the current versions of the Phenomenal Concept Strategy, which argue that anti-physicalist intuitions concerning consciousness (especially that of conceivability) are just a by-product of certain epistemological features of phenomenal concepts. The author, François Kammerer, raises some questions against these versions of the strategy and defends the idea that phenomenal concepts are concepts of unjustified justifications, or "ultimate seemings".

In the ideal second section, the paper "The ancient Master Argument and some examples of tense logic" discusses the Master Argument of Diodorus Cronus, which—being halfway between ancient logic and metaphysics—has been long debated by both logicians and philosophers. The author, Fabio Corpina, mainly deals with Prior's reconstruction, which marks the beginning of tense logic. More specifically, he evaluates and criticizes an argument by Øhrstrøm and Hasle trying to prove the inconsistency of the Master Argument, and then compares their strategy with that adopted by Prior. As to the problem of evidence, in "Williamson on the psychological view" Serena Maria Nicoli defends the classical assessment of intuitions according to which the nature of the evidence they provide is psychological. Against Williamson—who thinks that as the subject matter of philosophy is non-psychological, the evidence collected by intuitions must be understood as non-psychological as well—she adopts a Wittgensteinian perspective on the aims of philosophy and argues that conceiving the subject matter of philosophy as conceptual does not necessarily amount to conceive it as psychological. Finally, in "Undermining Defeat and Propositional Justification", Giacomo Melis discusses the problem of counterevidence. Defeaters can be understood as pieces of counterevidence: "overriding" defeaters give a subject S a reason to believe not-p while "undermining" defeaters give S merely a reason to give up p. The author defends the idea that undermining defeaters, contrary to overriding defeaters, requires the subject to engage in some higher-order epistemic reasoning. In particular, he shows that this proposal can be not only applied to doxastic justification, but also extended to cover propositional justification.