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Sommario/riassunto	Will our everyday account of ourselves be vindicated by a new science? Or, will our self-understanding remain untouched by such developments? This book argues that beliefs and desires have a legitimate place in the explanation of action. Eliminativist arguments mistakenly focus on the vehicles of content not content itself. This book asks whether a naturalistic theory of content is possible. It is argued that a modest biosemantic theory of intentional, but nonconceptual, content is the naturalist's best bet. A theory of this kind complements connectionism and recent work on embodied and em