



Radical embodied cognitive science and “Real Cognition”

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Abstract

A persistent criticism of radical embodied cognitive science is that it will be impossible to explain “real cognition” without invoking mental representations. This paper provides an account of explicit, real-time thinking of the kind we engage in when we imagine counter-factual situations, remember the past, and plan for the future. We first present a very general non-representational account of explicit thinking, based on pragmatist philosophy of science. We then present a more detailed instantiation of this general account drawing on nonlinear dynamics and ecological psychology.

Keywords Embodied cognition · Thinking · Representation · Artifactualism · Resonance · Ecological psychology

1 Introduction

Rodney Brooks’ landmark article “Intelligence without representation” (1991) was published along with a partly sympathetic critique by David Kirsh “Today the Earwig, Tomorrow Man” (1991). Kirsh’s title makes his line of criticism very clear: while it might be possible to explain some basic perception and action without invoking mental representations, explaining real, human-level thinking will require representations. This kind of critique has been repeated many, many times in the intervening years. The frequent repetition of Kirsh’s critique (not always with citation) has led many of those who defend radical embodied cognitive science¹ to offer explanations of how one might explain what Clark and

¹ We will use Andy Clark (1997) term as a blanket for all prominent non-representational approaches to cognitive science, including work in the traditions of ecological psychology (Gibson 1966, 1979), situated robotics (Brooks 1991), dynamical systems theory (Port and Van Gelder 1995), and enactivism (Varela et al. 1991).

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