



Radical embodied cognitive science and “Real Cognition”

Guilherme Sanches de Oliveira^{1,2} · Vicente Raja^{3,4} · Anthony Chemero^{1,2}

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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).

✉ Guilherme Sanches de Oliveira
gui.cogsci@gmail.com

¹ Department of Philosophy, University of Cincinnati, Cincinnati, USA

² Center for Cognition, Action and Perception, University of Cincinnati, Cincinnati, USA

³ The Rotman Institute of Philosophy, Western University, London, Canada

⁴ MINT Lab, University of Murcia, Murcia, Spain

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Table of Contents Radical Embodied Cognitive Science

1. Understanding the eBook Radical Embodied Cognitive Science
 - The Rise of Digital Reading Radical Embodied Cognitive Science
 - Advantages of eBooks Over Traditional Books
2. Identifying Radical Embodied Cognitive Science
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Radical Embodied Cognitive Science
 - User-Friendly Interface
4. Exploring eBook Recommendations from Radical Embodied Cognitive Science
 - Personalized Recommendations
 - Radical Embodied Cognitive Science User Reviews and Ratings
 - Radical Embodied Cognitive Science and Bestseller Lists
5. Accessing Radical Embodied Cognitive Science Free and Paid eBooks
 - Radical Embodied Cognitive Science Public Domain eBooks
 - Radical Embodied Cognitive Science eBook Subscription Services
 - Radical Embodied Cognitive Science Budget-Friendly Options

6. Navigating Radical Embodied Cognitive Science eBook Formats
 - ePub, PDF, MOBI, and More
 - Radical Embodied Cognitive Science Compatibility with Devices
 - Radical Embodied Cognitive Science Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Radical Embodied Cognitive Science
 - Highlighting and Note-Taking Radical Embodied Cognitive Science
 - Interactive Elements Radical Embodied Cognitive Science
8. Staying Engaged with Radical Embodied Cognitive Science
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Radical Embodied Cognitive Science
9. Balancing eBooks and Physical Books Radical Embodied Cognitive Science
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Radical Embodied Cognitive Science
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Radical Embodied Cognitive Science
 - Setting Reading Goals Radical Embodied Cognitive Science
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Radical Embodied Cognitive Science
 - Fact-Checking eBook Content of Radical Embodied Cognitive Science
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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