The Psychological Reality of Practical Representation[1]

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forthcoming in Philosophical Psychology

Abstract

We represent the world in a variety of ways: through percepts, concepts, propositional attitudes, words, numerals, recordings, musical scores, photographs, diagrams, mimetic paintings, etc. Some of these representations are *mental*. It is customary for philosophers to distinguish between two main kinds of mental representations: *perceptual representation* (vision, auditory, tactile, olfactory, gustatory, proprioperception) and *conceptual representation*. This essay presupposes a version of this dichotomy but argues that it is not exhaustive of the realm of mental representations. In addition to perceptual and conceptual representation, there is a third kind of mental representation, which is, in an important sense, distinct from both perceptual representation and conceptual representation: the relevant sort of representation is *practical*. An understanding of practical representation has important consequences for the debate on the nature of know-how.

1. Introduction

We represent the world in a variety of ways: through percepts, concepts, propositional attitudes, words, numerals, recordings, musical scores, photographs, diagrams, mimetic paintings, etc. Some of these representations are *mental*. It is customary for philosophers to distinguish between two main kinds of mental representations: *perceptual representation* (vision, auditory, tactile, olfactory, gustatory, proprioperception) and *conceptual representation*. This essay presupposes a version of this dichotomy but argues that it is not exhaustive of the realm of mental representations. In addition to perceptual and conceptual representation, there is a third kind of mental representation, which is, in an important sense, distinct from both perceptual representation and conceptual representation: the relevant sort of representation is *practical*. I argue that a correct understanding of the nature of this sort of representation has important consequences for the debate on the nature of know-how.

In §2, I introduce the notion of practical representation in contrast with perceptual representation and conceptual representation, as these usually conceived in the philosophical and psychological literature. In §3, I argue that practical representation enters center stage in current psychological and neuroscientific theories of motor behavior — particularly in control theories of motor behavior. In §4, on certain assumptions on the nature of the representations on which procedural memory systems are based, I show that the same argument generalizes to every psychological theory that assigns to procedural memory systems a role in explaining skillful behavior. In §5, I distinguish my notion of practical representation from Nanay's (2013) notion of "pragmatic" representation and I compare it to other recent discussions of motor representation. In

[1] I'd like to thank two anonymous referees for their comments. I am also indebted to Tyler Burge, Felipe DeBrigard, Mike Martin, Gabe Greenberg, and Josh Armstrong for helpful discussion. This essay is a companion to Pavese (manuscript).

§6, I discuss the import of my discussion for the recent debate on the nature of know-how. In particular, I argue that the notion of practical representation developed in this essay helps defuse a very common but wrongheaded argument against intellectualist theories of know-how (Fridland 2017; Levy 2017), according to which intellectualist theories about know-how cannot account for the role of motor representation in skillful motor behavior. I conclude in §7.

2. Preliminaries.

Mental representation is perspectival. That means that we never represent things *neat*. We always represent the world and its parts *in some way*. And the way we represent the world constitutes the "perspective" from which we represent it.[2]

It is very common for philosophers to speak of conceptual and perceptual representation as perspectival in this way. A variety of authors characterize beliefs as *maps from which we steer*, suggesting that beliefs constitute points of view or perspectives (Ramsey 1931:146; Armstrong 1973; Lewis 1994: 310–311; Braddon-Mitchell & Jackson 1996:177–184). Dretske (1986:79) utilizes the same metaphor more generally for propositional attitudes. Burge generalizes it to both perceptual and conceptual representation: "all representation is representation-*as*" (Burge 2010:51) and all "representation is necessarily from some perspective or standpoint" (Burge 2009:247).

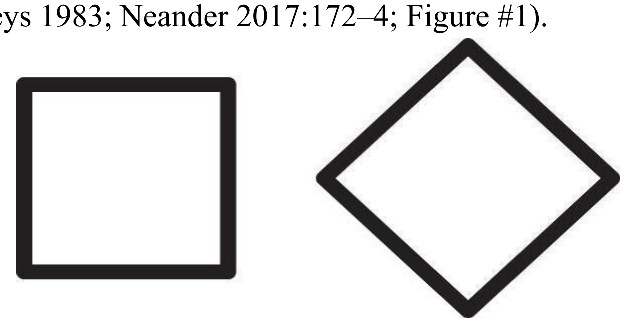
The perspectival character of conceptual representation is reflected by the inten*s*ionality of representation attributions that exploit the locution "represent Y as X" (Burge 2010: 35; Neander 2017: ch. 2). For example, consider Mark's conceptual representation of Venus. Mark might think of Venus as the morning star but might be unaware that it also appears in the evening. Then Mark represents Venus as the morning star (1.a. is true) but not as the evening star (1.b. is not true):

1.a. Mark represents Venus as the morning star.

1.b. Mark represents Venus as the evening star.

Mark represents Venus under one mode of presentation but not under the other and this is reflected by the representation attribution "Mark represents Venus as …" being 'inten*s*ional'.

It is well-known that conceptual representations can create intensional (or opaque) contexts. What about *non-conceptual* perceptual representation? (Evans 1982; Peacocke 1989; Bermudez 1998; Burge 2009, 2010; Neander 2017.) It is less obvious that this sort of representation too involves modes of presentation. Nonetheless, as Peacocke (1989:244) points out, there certainly is some intuitive notion of "mode of presentation" that applies non-controversially at the level of non-conceptual perceptual content: in perception, like in thought, we perceive things *as being thus and so*. Moreover, Peacocke (1995:73–75) observes that perceptual representations stand into many-to-one relations to their content, as when we perceive a square as a square, or as a diamond, like in the Mach diamond's case (cfr. Rock 1973; Humphreys and Quinlan 1988; Humphreys 1983; Neander 2017:172–4; Figure #1).



[2] The argument in this section is more fully developed in Pavese (manuscript).

Figure #1: An ordinary square and a Mach diamond

Along the same lines, Burge (2010: 36–46) distinguishes conceptual representation from non-conceptual perceptual representation, and points out that also in perception we perceive things through modes of presentation (Burge 2010:41). The main difference between the two cases is that in perception the notion of perspective is more "concrete, commonly spatial-directional, sometimes phenomenological."[3]

Why think that these nonconceptual ways of perceptually representing are *bone fine* modes of presentation? The main mark of modes of presentation is the *intensionality* of the ascriptions involving them. And Neander (2017: 34–8) points out, ascriptions of non-conceptual perceptual representations *can* create inten*s*ional contexts. In order to make this point, Neander observes that visual scientists routinely take visual representations to be structured along imaginary Cartesian grids (Palmer 1999; McCloskey 2009) (Figure #2):

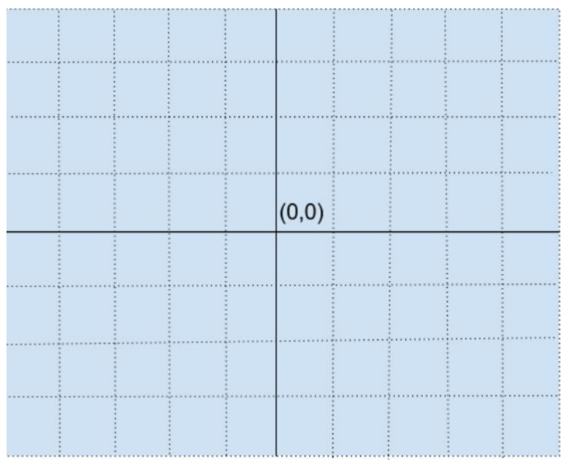


Figure #2: The Visual Field as a Cartesian Grid.

Now, consider the following perceptual representation of a star:

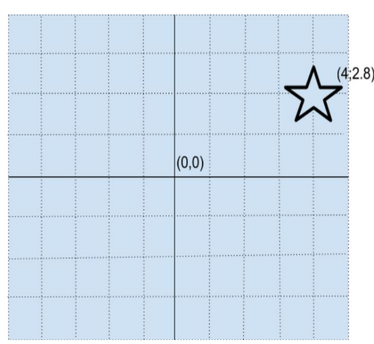


Figure #3: Star on a Cartesian grid.

3 On the perspectival character of perceptual representation, also see Lande (forthcoming).

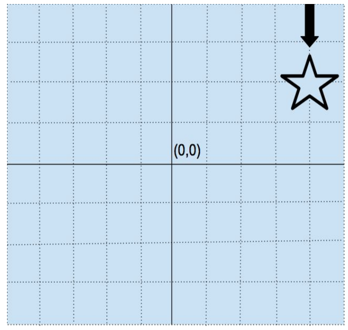


Figure #4: Star and Arrow on a Cartesian Grid

2.a. might be true of Mary's visual system. But, as Neander observes, of course, we can refer to the same point in space (4,2.8) in a different way, for example, *as the place mentioned in the sentence above for illustrative purposes* (Neander 2017:37). Or we could refer to it as the place to which the arrow points in Figure #4. Although the descriptions "4,2.8," "the place mentioned in the sentence above for illustrative purposes" and "the place which the arrow points to in Figure #4" co-refer, 2.b. and 2c are not true of Mary's visual system, as Mary's visual system does not represent the Moon *as located at the place mentioned in the sentence above for illustrative purposes*:[4]

> 2.a. Mary's visual system represents the top of the star as located at (4,2.8)
> 2.b. Mary's visual system represents the top of the star as located at the place mentioned above for illustrative purposes.
> 2.c. Mary's visual system represents the top of the star as located at the place to which the arrow points to in Figure #4.

As Neander (2017:37) points out, and as this example shows, because of the intensionality of their reports, it makes sense to talk of modes of presentation also for the visual system's representations, regardless of whether those representations are introspectively accessible to the subject and regardless of whether those representations are conceptual.

Hence, both conceptual representation and non-conceptual perceptual representation can involve modes of presentation. They both can be *representations-as*. Such modes of presentation constitute, as Burge (2010:37) puts it, the *perspective* from which an animal or a person's representation steers: representing in a perspectival way is equivalent to that representation *having a mode of presentation* (also cfr. Burge 2009:249–50).

The relevant perspective differs, of course, in the case of conceptual or perceptual representation: In one case, modes of presentation are conceptual and in the other, they are not. There is, however, a commonality. In both kinds of representations, the nature of the relevant perspective is tied to the relevant *representational abilities:* as Burge (2009:250) puts it, in perception like in thought, we represent "through abilities that provide partial, incomplete, usually fallible perspectives on actual or purported subject matter." In other words, what we can represent and how we do it depends on the representational *abilities* and *capacities* of the representing subject. Perceptual representations represent the world in accordance with one's *perceptual*

[4] Of course, the relevant false reading is *de dicto* —— i.e., with the "as…" clause taking narrow scope.

abilities. Conceptual representations represent the world in accordance with one's *conceptual abilities*.

What are perceptual abilities or capacities? I will refer to "perceptual abilities" in general as to particular kinds of representational abilities — i.e., abilities to *track* features of the environment. By "ability to track features of the environment," I mean, quite standardly, the ability to change states in a lawlike fashion in accordance with the varying of the environment. A long tradition in the philosophy of mind takes the perceptual system to be the paradigm case of a system apt for tracking features of the environment (Dretske 1986, 1988; Stalnaker 1999:347; Neander 2017:152–3).[5]

For example, Neander's (2017) previous example, the visual system tracks the environment by locating objects in two-dimensional space. This ability is a special kind of tracking ability, for it is an ability to vary states which are two-dimensionally structured in accordance with the varying of objects and their features in three-dimensional space. Or consider the Mach diamond. Noting this phenomenon, Humphreys and Quinlan (1988) argued that perceptual representations *as of squares* are structurally distinct from perceptual representations *as of diamonds*. And that this structural difference depended on how one represented the orientation of the figure (see also Humphreys 1983). The different ways in which one might represent the orientation of the figure correspond to different visual modes of presentation, which are in turn due to the structural characteristics of our visual tracking abilities.

Finally, the auditory system, the smell system, and the touch system also track features of the environment (cfr. Coombs et al. 2010; Dau et al. 1996; Porter et al. 2007), although their ways of tracking features in the environment do not need to be of the same kind as the visual ability to locate objects in two-dimensional space, nor share its structural characteristics. Their modes of presentation are correspondingly different. Hence, although perceptual abilities can vary a lot across sensory modalities, they are all essentially *tracking abilities* — i.e., abilities to carry information about the environment.

Conceptual representations too represent in accordance with the abilities that representing subjects possess. But in this case, the relevant abilities are *conceptual*. What a "conceptual ability" is depends on what concepts are, and this is notoriously a thorny question in philosophy and psychology. Some take a concept to be *any* mental representation that is combinatorial — i.e., that can combine into more complex representations, in accordance with systematic structural rules (Fodor 1975; 1994; 1998; Gallistel 1990; Camp 2009). Following Camp (2009), I will dub this the "minimalist conception of concepts." A more widely held view of concepts takes a concept to be a representation that is combinatorial *and* in addition underlies high-order cognitive capacities of categorization and reasoning (Figure #3). On this *robust conception* of concepts, as I will call it, many combinatorial representations that underlie low-level cognitive abilities, such as perceptual or motor abilities, do not count as concepts, if those abilities are not abilities to think and to reason. For the purpose of the main argument in this essay, I will assume the robust conception of concepts, as it seems to be prevailing both in psychology and in philosophy (Rosch 1978; Rosch &

[5] Not everybody understands perception in terms of tracking. For example, Lupyan and Clark (2015) defend a view of perception as a *predictive process*, rather than a tracking process. It is an interesting question, but one that I cannot pursue here, whether on such "predictive" view of perception, the taxonomy I am proposing for mental representation would radically change. Thanks to Felipe DeBrigard for discussion here.

Mervis 1975; Peacocke 1992; Laurence & Margolis 1999; Prinz 2004: Chapter 1; Machery 2009: 7–51; Margolis & Laurence 2014).[6][7]

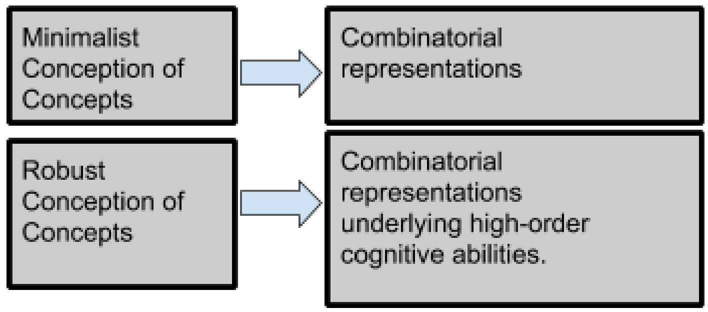


FIGURE #5 : *Robust versus minimalist conceptions of concepts*

Thus far, I have been arguing for a couple of theses. The first thesis, already rather popular in the philosophy of mind, is that both conceptual representations and (non-conceptual) perceptual representations can involve modes of presentation. In this sense, they are *perspectival*. The second thesis is that the nature of their perspectives has to do with the relevant representational abilities. The perceptual abilities that we possess constitute the perspective from which we can perceive the world; and the conceptual abilities that we possess constitute the perspective from which we can conceptually represent the world. In the case of perceptual representation, the relevant abilities are tracking abilities. In the case of conceptual representation, they are thinking and reasoning abilities.

This discussion puts me in a position to introduce the notion of practical representation and the main thesis of this essay. The thesis that practical representation is psychologically real is the thesis that *there is a third way of representing the world, alongside with perceptual representation and conceptual representation — i.e., a practical way of representing the world*. Practically representing the world is to represent it in accordance with abilities that are neither necessarily perceptual nor necessarily conceptual, in that they are not necessarily abilities to track, nor are they necessarily abilities to think and reason. These abilities differ from tracking abilities and classificatory abilities in *their direction of fit* (Platts 1979:257; Anscombe 1957:56): instead of having a world-to-mind direction of fit like tracking, classificatory, and thinking abilities, they have a mind-to-world direction of fit. In this sense, they are practical abilities.

The claim of this essay is, then, that practical abilities of this sort can also constitute the perspective from which we can represent the world, just in the way perceptual abilities can constitute the perspective from which we can perceptually represent the world and in the way conceptual abilities can constitute the perspective from which we can conceptually represent the

[6] By "reasoning," here I mean a sort of inference that can be performed by a subject at the personal level. By "categorization," I mean both *category production* (when a person identifies which attributes an individual possesses if it is a member of a certain category) and *category identification* (when a person identifies the category under which an individual belongs). Cfr. Printz (2004: 9). See Armstrong, Gleitman, and Gleitman (1983) for a dissenting voice among psychologists.

[7] I will remain neutral as to what these conceptual representations must be like in order to play the theoretical role of explaining high-order cognitive capacities of categorization and reasoning — i.e., as whether concepts must be definitions, or exemplars, or prototypes, or bodies of knowledge, and so on.)

world. When we represent the world from the perspective provided to us by our practical abilities, we represent it *practically*.

The next section argues that practical representation enters center stage in current psychological theories of motor control that appeal to motor instructions and motor commands.

3. Practical Representation in Control Theories of Motor Behavior.

According to so-called "control theories" of motor behavior, a motor task such as, for example, the task of pouring wine in a glass involves a series of sensorimotor transformations that map the intentions of the agent, together with visual and other sensory information about the location of the targeted objects (bottle and glass) and the location of the limbs, into a series of motor commands.[8] The idea behind these models is that these intentions are mapped into motor representation *bit by bit* — the bits being the smallest parts of the complex intentions. For example, consider the complex task of pouring wine in a glass. Suppose we break it into parts. For example, one part might consist in moving the hand to the glass, one in lifting the bottle of wine, one in bending it, etc. According to these models, each of these parts is mapped into a motor command, that is executed by the motor system; its execution gives rise to visual feedback, which is then fed into the motor system, and, given the possibly updated intention of the agent, is mapped into a new motor command, etc. (e.g., Bernstein 1967; Schmidt 1975, 2003; Jeannerod 1997:11–55, 2006; Arbib 1981, 1985; Wolpert 1997; Wolpert & Ghahramani 2000; Wolpert & Flanagan 2001; Wolpert & Kawato 1998; Kawato 1999; Wolpert & Diedrichsen & Flanagan 2011; Wolpert & Ghahramani & Jordan 1995; Wolpert & Miall & Kawato 1998; Trappenberg 2009).

In these computational models (Figure #4), the role of motor commands can then be characterized as twofold.[9] Firstly, motor commands translate desires and intentions that the agent might have into a representation that can then be interpreted and executed by the motor system; secondly, motor commands prescribe to the motor system the execution of a given motor task.

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[8] This section reelaborates a line of argument developed in Pavese (2017b).

9 See also Trappenberg (2009: 271) and Kawato (1999: 719).

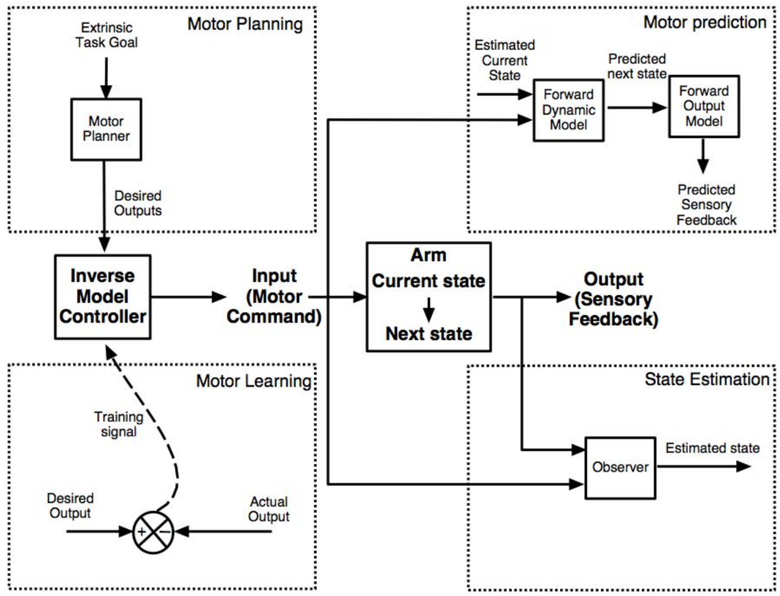

FIGURE #6: Wolpert's (1997: 209–210) *representation of the motor system*

Qua outputs of the motor planning and *qua* inputs to the computation by the motor system, it is plausible to take motor commands to be representations *of some sort.* Of course, they are not representations in the sense that they have truth- or accuracy-conditions. They are, nonetheless, as Tulving (1985:387–8) puts it, "prescriptive" representations, or as Anderson (1989:165) puts it, "procedural" representations, like imperatives in natural languages.[10] *Qua* representations, it makes sense to ask what motor commands represent and *how*.

On the denotational model, as I will label it, motor commands represent what they prescribe — i.e., *tasks,* ones to be performed by the motor system. The denotational model dovetails well with a particular approach to the semantics of imperatives that has been put forward in recent years (Lascarides and Asher 2003; Barker 2012), according to which the meaning (or denotation) of an imperative such as (1) is an *action outcome*:[11]

1. Dance!

According to this denotational model, (1) denotes the outcome of dancing. Extending the denotational approach to motor commands, we have that a motor command denotes, or represents, an action outcome, such as the result of moving one's hand to a target location, or the result of

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[10] Indeed, it is quite natural to think of motor commands as linguistic representations, on the model of programming languages' commands. However, for the purpose of this discussion, I do not want to lean on the assumption that motor commands must be linguistic. I want to allow that motor commands might be more akin to imperatival pictures such as architectural plans or road-sidewarning signs than they are to linguistic representations. As a consequence, my discussion will be more abstract, but will hopefully gain in generality.

[11] What is an action? As Barker (2012:1) puts it:

> Actions change the world. This means that actions can be characterized by before-and after pictures, that is, by a picture of the world before the action is performed, and a picture of the world afterwards. Technically, then, an action will be a relation over worlds, a set whose elements are ordered pairs <*w*, *w*i> where *w* is the world before the action and *w*i is the world after the action in question has been performed.

Thus, for example, the meaning of an imperative such as (1) is the set of world pairs in which the second world is a continuation of the first world in which the addressee dances.

lifting a wine bottle. More generally, on a broadly teleosemantic approach to the content of mental states, a conative state has as its content the *effect* that the conative state has the function of bringing about (Millikan 1984; Papineau 1984; Schulte forthcoming). Extending this approach to the content of motor commands, we get that a task is the content of motor commands, since a task is what a motor command have the function to bring about.

However, motor commands do not just denote, or just represent, action outcomes (or task outcomes). They do so *from a certain perspective, through a certain mode of presentation*. The first step of the argument is the claim that a motor command does not just represent a task neat. But it does *in a particular way* and *in accordance with a particular method*. Consider for example again the motor task that consists in moving the hand to a target location. There are a number of possible paths that the hand could move along, and for each of these paths there are a number of velocity profiles (trajectories) the hand could follow. Even after having specified the hand path and velocity, each location of the hand along the path can be achieved by multiple combinations of joint angles, and each arm configuration can be achieved by many different muscle activations (Wolpert 1997:2). In this sense of 'method', the same motor task can be performed by a variety of different methods.

Now, in these computational models, so-called "motor planning" is the process through which a task intended by the agent is translated into a motor command and through which the particular method by which a task is to be performed by the motor system is selected across a variety of different options. As Wolpert (1997:2) puts it:

> Motor planning can be considered as the computational process that consists in selecting a single solution or pattern of behavior at the levels in the motor hierarchy, from the many alternatives which are consistent with the task.

Figure 7 (from Wolpert 1997:3) shows the motor hierarchy. In it, the same task outcome — e.g. reaching for the glass on the table — corresponds to different paths the hand could take, which, in turn, correspond to different possible trajectories that can be executed by different movements of the joint, and these movements, in turn, correspond to different muscle activations that can be prescribed by still different neural commands:

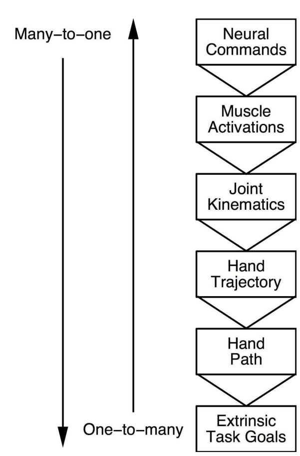

FIGURE #7: The motor hierarchy, Wolpert 1997:3

Motor commands are supposed to be the *outputs* of this process of motor planning. If so, they must bear record of the method by which the task they represent is to be performed. Hence, they must prescribe the task *as to be performed in accordance with a certain method*.
So, the denotational model is incomplete. Motor commands do not just represent tasks. They represent it in a particular way — i.e., *as to be performed in accordance with a certain method*.

These different methods can be thought of the modes of presentation whereby motor commands represent the task to be performed. In fact, it is quite natural to think of these methods as modes of presentation of tasks. As we have just seen, methods stand to tasks in a many-to-one relation, for the same task can be performed by more than one method. Moreover, a method is always a method to perform a specifiable task (Girard 1989; Pavese 2015b: 2–5); finally, the execution of a method M would, in favorable conditions, output the task that M is a method to perform. In this sense, a method *fixes*, or *determines*, that task.

For example, consider Method 1, Method 2, and Method 3:[12]

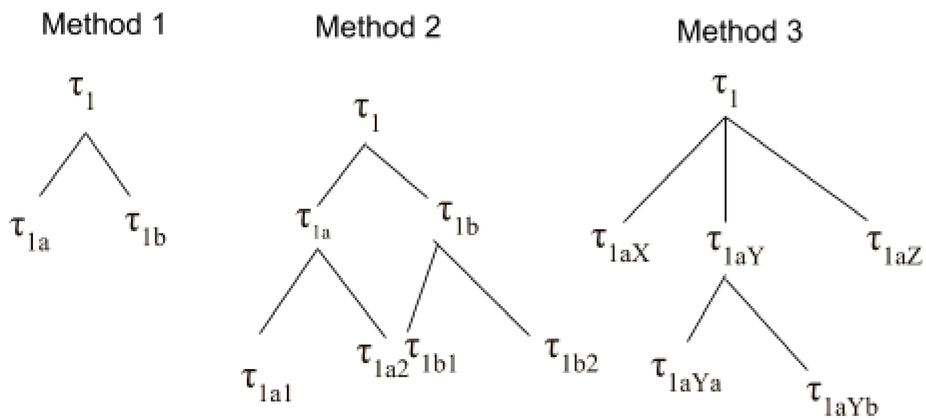

Figure #8 : Three methods for performing a task

As this example illustrates, different methods to perform a task can be thought of *as different ways of breaking down a task into subtasks* (Pavese 2017a; 2017b). Method 1 breaks the task $\boldsymbol{\tau}_1$ into two parts: $\boldsymbol{\tau}_{1a}$ and $\boldsymbol{\tau}_{1b}$. Method 2 differs from Method 1 in that it breaks $\boldsymbol{\tau}_{1a}$ and $\boldsymbol{\tau}_{1b}$ into further parts. Method 3 differs from Method 2 and Method 1 because it breaks $\boldsymbol{\tau}_1$ down into three altogether different parts ($\boldsymbol{\tau}_{1x}$, $\boldsymbol{\tau}_{1Y}$ and $\boldsymbol{\tau}_{1Z}$); and $\boldsymbol{\tau}_{1Y}$ into two further parts ($\boldsymbol{\tau}_{1Ya}$, $\boldsymbol{\tau}_{1Yb}$). Because each of these three methods are methods to perform the same task ($\boldsymbol{\tau}_1$), they all denote or represent $\boldsymbol{\tau}_1$. But they represent it in different ways, that is, *through different decompositions of the task into parts*. In this sense, different methods can be different modes of presentation of the same task. They present the same task differently, as they represent it through a different breaking down of the task into parts — i.e., through a different structure.

[12] One might think that *probabilistic methods* are a counterexample to this "determination" claim, for they enable the execution of a task *only with a certain probability of success*. However, the determination claim can still be upheld by being careful about what task it is which a probabilistic method determines or fixes: a probabilistic method for Fing with X% probability of success *determines the task of F-ing with X% probability of success.* Because methods stand to tasks into a many-to-one relation and can be said to determine tasks, several people have pointed out (Girard 1989: chapter 1; Moschovakis 1994:17; Muskens 2005; Pavese 2015:3) that methods stand to tasks as Fregean meanings (or senses) stand to their denotations (or referents). Consequently, methods are plausible candidates for being the modes of presentation of tasks.

Why think of these modes of presentation as distinctively practical? As the example above illustrates, different methods can be thought of *as different ways of breaking down a task into subtasks* (Pavese 2017a; 2017b). *Qua* ways of breaking down a task into subtasks, they must come to an end *at some point*. They cannot divide into subtasks indefinitely. That is so because a method for a system *s* to perform the task $\boldsymbol{\tau}$ must answer the question "How can *s* perform $\boldsymbol{\tau}$?" — i.e., it must provide an explanation of how *s* can execute $\boldsymbol{\tau}$. And a satisfactory explanation of how *s* can execute τ must come to an end at some point — it cannot go on *ad infinitum*. If methods for performing a task cannot divide it into subtasks indefinitely, their division of tasks into parts must reach a set of "elementary" subtasks — ones that have no further proper parts.[13]

Now, either the set of elementary subtasks is relative to a system, or it is not relative to a system — i.e., it is absolute. The problem with the latter option supposition is that it is not clear that the notion of an absolute elementary subtask even makes sense. An elementary task is, by definition, one that *a system at a time* (or a set of systems which certain commonalities at a time, cfr. Fodor 1968:629) *can perform directly, but of which it cannot perform a proper part.* Hence, the very same operation may be elementary for a system at a time, and not elementary for another system at that time, or for that very same system at another time. Because of this, it is not clear that we are speaking intelligibly if we talk as if ways of breaking down a task into a set of elementary operations could be common to *every* system.

In Pavese (2017b), I argued for the relativity of elementary operations starting from the phenomenon of "chunking." Chunking is a process by which a sequence of elementary operations gets "chunked" into parts that then can be executed as unified wholes (Verwey 1996, 2001; Sakai & Kitaguchi & Hikosaka 2003). For example, through chunking, a sequence of elementary operations [A], [B], [C], [D], [E], and [F] can get chunked into two big parts [A, B, C] and [D, E, and F]. For through chunking, the sequence [A, B and C] loses, so to say, *theoretically interesting structure*: the system has now come to execute it directly, for it has now at its disposal a "specialized" instruction for executing at once a task that before it had to execute through three different instructions. In psychological theories of motor behavior, it is widely thought that practice makes improvement of performance possible precisely through chunking, for chunking makes the processing of a motor sequence more efficient (Verwey 2010; Verwey and al. 2011:407).

Now, if a chunked sequence is a specialized instruction that is partless from the point of view of its computational structure, it makes sense to think of it as a new elementary operation for the system. If chunking is possible, as it seems, *the set of elementary operations of a system must change over time*, because in virtue of their lack of computational structure, the new chunks qualify to be included in the list of newly acquired elementary operations. Moreover, *different systems may have different elementary operations at the same time, for they might have undergone different chunking processes.*

If what counts as an elementary operation is relative to systems and times, and if a method is a way of breaking down a task into operations that are elementary for a system, then methods must be relative to systems and times too. In other words, whether a way of breaking down a task into subtasks is a method for that system to perform that task will depend on the system's stock of

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[13] This argument to the effect that methods cannot indefinitely divide tasks into sub-operations closely resembles Fodor's (1968:629) argument against the objection from the "proliferation of homunculi." Like Fodor's, my argument focuses on the need for a satisfactory explanation (e.g., of how a system *s* performs a task) to be finite.

elementary operations.[14] Hence, methods are not just modes of presentation of tasks: they are *practical* modes of presentation, as they represent a task in terms of operations that the system can elementary perform. These most basic abilities do not need to be conceptual abilities nor perceptual abilities for they do not need to be abilities to sort things into categories or to reason about things, nor do they need to be abilities to track features of the environment. Their *direction of fit* (Platts 1979: 257; Anscombe 1957: 56) is mind-to-world, rather than world-to-mind. In this sense, the perspective of motor representation is neither (entirely) conceptual nor (entirely) perceptual but distinctively practical.[15]

Now, we have all the ingredients for an argument to the effect that motor commands are practical representations and that, through them, motor systems represent practically. Consider a motor system with the following elementary operations: τ_{1a1}, τ_{1a2}, τ_{1b1} and τ_{1b2}, but not $\tau_{1Z,}$ τ_{1X} or τ_{1Y}. We can further suppose that also τ_{1a} and τ_{1b} are not elementary for the system. Consider a motor task τ_1 and the three methods in figure 3. Although METHOD 1, METHOD 2, and METHOD 3 are all ways to perform τ1, only 3b. is true:

3.a. Motor system 1 represents τ_1 as to be performed in accordance with METHOD 1;

3.b. Motor system 1 represents τ_1 as to be performed in accordance with METHOD 2.

3.c. Motor system 1 represents τ_1 as to be performed in accordance with METHOD 3.

Moreover, although METHOD 1 and METHOD 2 partially overlap, only METHOD 2 represents τ_1 from the point of view of motor system #1's elementary abilities. By contrast, METHOD 1 does not tell the system how to further decompose τ_{1a} and τ_{1b}. Since τ_{1a} and τ_{1b} are not elementary for motor system 1, METHOD 1 is not a method for the system 1 to perform τ1. Hence, it is not a practical mode of presentation of τ1 for motor system #1.

In this sense, ascriptions of motor representations are inten*s*ional (or opaque), in a way similar to how ascriptions of perceptual representations are intensional (or opaque), and in a way similar to how ascriptions of conceptual representations are usually taken to be inten*s*ional (or opaque): although these methods all determine the same task, not all of them are ways in which motor system #1 can represent.

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[14] If we do so, though, it is important to keep in mind that Fodor's definition of elementary operation (as one that a system can perform directly but cannot perform a proper part) is not entirely correct: for the system may still be able to perform parts of the chunked sequence in isolation. So an elementary operation is not correctly defined as one that the system can perform but of which it cannot perform a proper part. Rather, an elementary operation should be thought of as one that the system can perform without *thereby* performing any proper part.

[15] On certain assumptions about the semantics of mental representations, it also makes sense to assign a distinctively *practical meaning* to motor commands (Pavese 2017b). Start by asking: what is the function of a motor command within the motor system? Within the motor system, as output of the motor planning and input to the execution of the task, its function is not, like that of truth-conditional representations, of tracking the environment. More plausibly, its function is *to prescribe a task* — or to represent a task as to be executed in accordance with a method for performing a certain task. But note that, if the motor command represented the task as to be performed in accordance with something less of a method — that is, in accordance with a way of breaking down a task in terms of something else than its elementary operations, then the motor command would fail its function. In this circumstance, the system would malfunction, and so, in this sense, it would misrepresent. Hence, from the perspective of a broadly teleosemantic approach to the meaning of mental representations, it makes sense to think of the meaning of a motor command in terms of a practical meaning, where a practical meaning is a way of breaking down the task in terms of operation that a system can elementary perform. But since methods are relative to stock of elementary abilities, so are practical meanings (cfr. Pavese 2017b).

Hence, motor representations involve modes of presentation but the relevant modes of presentation are practical, for they represent a task in accordance with the system's most basic practical abilities. Thus, a motor system might represent a task differently across times, with the varying of its practical abilities across times, and two motor systems with different practical abilities might represent a task differently at the same time. Because the motor representation of the same task varies with a system's stock of practical abilities at a time, motor representations qualify as practical.

4. The scope of practical representation

My argument in the last section consisted in pointing out that motor commands qualify as practical representations, in the sense of "practical representations" introduced in §2: they represent a task as to be performed in accordance with a method, where a method breaks down the task in different ways depending on the system's practical abilities. Does practical representation extend beyond the realm of motor tasks?

Note that my characterization of practical representation in §2 is not restricted to motor tasks: Practically representing *any* task is a matter of representing it in terms of a system's elementary abilities. Given this characterization, we should expect practical representation to enter center stage in explaining skills other than motor skills. This section documents certain widespread assumptions in psychology and neuroscience on the sort of the representations over which procedural memory systems are taken to be based. The goal is to show that, if those assumptions are not wrongheaded, then the argument given in the last section generalizes to *every* skill, for it generalizes to every procedural memory system.

The distinction between declarative and procedural systems is foundational in cognitive sciences and goes back to the pioneering experiments by Milner is the late 50s. Her work with the patient known as H.M. has been taken to reveal a dissociation between different kinds of knowledge. After bilateral removal of the hippocampus, parahippocampal gyrus, entorhinal cortex, and most of the amygdala to relieve debilitating symptoms of epilepsy, H.M. was unable to form new memories of facts or events and he could no longer access memories he acquired in the few years leading up to his surgery. Nevertheless, Milner (1962) found that over 10 trials, H.M. acquired the motor-skills necessary to trace the outline of a five-pointed star in a condition of only being able to see the reflection of the star, his hand, and the pencil in a mirror. This learning indicated a dissociation between the function of forming memories for facts and events, on one hand, and the function of improving motor-skills, on the other.

Neal Cohen and Larry Squire (1980) subsequently demonstrated that the skill-learning preserved in amnesia is not limited to motor skill learning but includes cognitive skill learning as well. Cohen and Squire (1980) concluded the storage and reinstitution of "procedures" for action (procedural memory) is entirely distinct from the storage and retrieval of previously-learned facts or previously-experienced events (declarative memory). While "procedures" for actions are retained by amnesiacs from trial to trial, and indeed are perfected from trial to trial, the relevant declarative knowledge has to be reacquired by amnesiacs at each trial.

Since Milner (1965) and Cohen and Squire (1980), the distinction between procedural knowledge and declarative knowledge has been foundational in psychology and neuroscience (cfr. Squire 1992; Cohen & Eichenbaum 1993; Squire 2009; Squire & Kandel 2003; Squire & Wixted 2011, 2016; Squire & Zola-Morgan 1988; Bayley & Franscino & Squire 2005; Roy & Park 2010).

Although there is no shortage of detractors, even those challenging the distinction end up relying on some version of it (Dew & Cabeza 2011; Henke 2010).

How are we to think of this procedural component? It is not unusual for cognitive scientists to talk of procedural memory systems as *representation-based*, and to describe these representations as "prescriptive." For example, Tulving (1985: 387–8) points out that "the representation of acquired information in the procedural system is prescriptive rather than descriptive." Here Tulving is not just talking about the motor system but more generally about procedural memory systems which may be involved in the generation of actions that are not necessarily motor. Along the same lines, Anderson (1982) studies *cognitive* skills such as learning to program a computer or to solve a differential equation. For the acquisition of skills of this sort, Anderson (1982:369-371) distinguishes two stages: a declarative stage in which facts are learned about the skill domain and a procedural state in which the domain knowledge is "directly embodied in procedures for performing the task." Procedures are characterized as "primitive rules" and such primitive rules are represented as instructions. For examples, a primitive rule for performing addition would have the form of a conditional instruction/imperative, conditional on the goal of the task:

If the goal is X, then do Y!

Since Anderson (1982), it has been very common for psychologists and neuroscientists to think of procedural representation in such prescriptive terms. For example, in their study of cognitive skills such as solving a differential equation, Singley & Anderson (1989:165) talk of "procedural representations" for algebraic operations such as 'restate' and 'evaluate'. By "procedural representations," they mean a "production rule" and they model production rules along the lines of computer program's instructions (Singley & Anderson 1989:190–1).

Knowlton and Karin Foerde (2011: 107) inquire over the "neural representations supporting different forms of nondeclarative learning" across domains of skills, to include both visuo-motor skills, such as dancing and mirror-inversion drawing tasks, and cognitive skills, such as picture naming, word completion and probabilistic classificatory tasks (Knowlton & Mangels & Squire 1996; Foerde, Knowlton, & Poldrack 2006). As they acknowledge (2011:109), cognitive skills too are "not purely declarative or procedural, with performance influenced by both types of knowledge depending on the circumstances." They take a procedural component to support different forms of non-declarative learning in the case of cognitive skills too, and think of that procedural component as involving a "procedural" representation. An account of the procedural component of cognitive skills in terms of instructions is also explicitly defended by Taatgen (2013). On Taatgen's model, a cognitive skill such as counting involves the proceduralization of certain declarative knowledge into production rules, also represented along the lines of computer programs as instructions.

To summarize: current psychological theories of skillful behavior assign a procedural component an important role to play not only in a theory of motor skills, but also in a theory of non-motor, cognitive skills. When modeling procedural systems, psychologists also routinely posit *"procedural" representations* and those representations are generally thought of as prescriptive.[16] On the assumption that this practice of positing procedural representations is not misguided, the argument run in the last section generalizes to cover a variety of different sorts of tasks: any such task that can be represented procedurally is thereby represented practically, in the sense that it can

[16] For a dissenting view, see Sutton (2007).

be represented in terms of the elementary operations of the relevant procedural (whether or not motor) system. If so, far from being confined to an explanation of motor skills, practical representation enters center stage in any psychological explanation of skills, whether motor or not, that assigns an explanatory role to procedural systems.

5. Comparisons

A number of authors (Rizzolatti, Fogassi, & Gallese 2000; Rossetti 2001; Gallese & Metzinger 2003; Stevens 2005; Rizzolatti & Sinigaglia 2008; Pacherie 2011; Nanay 2013; Butterfill & Sinigaglia 2014; Sinigaglia & Butterfill 2015; Lex, Schütz, Knoblauch, & Schack 2015; Mylopoulos & Pacherie 2016; Levy 2016; Brozzo 2017; Fridland 2017) have discussed and emphasized the central role of motor representation in the production of intentional motor actions. Nanay (2013) has even coined a new expression — i.e., "pragmatic representation" — to characterize the intervention of a special sort of unconscious representation in the guidance of actions. The notion of practical representation introduced in this essay differs, however, in some crucial respects both from Nanay's (2013) pragmatic representation as well as from the above authors' discussions of motor representation. This section highlights some crucial differences.

For Nanay (2013), pragmatic representations are not at all prescriptive. In fact, Nanay (2013:16–17) distinguishes between a *cognitive* or *representational component* (which he calls "the immediate antecedent of actions") and a "conative" component; he explicitly identifies pragmatic representation with the cognitive component:

> the cognitive component represents the world, whereas the conative one moves us to act. As long as we make a distinction between these two components of the immediate mental antecedents of action, there is no reason why the representational component (what Brand calls the "cognitive" component) would need to have a "world to mind" direction of fit. The "conative" component moves us to act, and the representational component tells us how the world is in such a way that would help us to perform this movement.

Because of this, I doubt Nanay would count motor commands or motor schemas among pragmatic representations, as both motor commands and motor schemas are prescriptive and with a mind-to-world direction of fit. The same is true for most of the recent philosophical and psychological discussions of motor representation — i.e., that they do not necessarily take (or at least don't take explicitly) motor representation to be prescriptive. By contrast, practical representations in the sense discussed here *are* prescriptive: they represent a task *as to be* performed in a certain way. In this sense, my practical representations resemble more the "conative component" of Nanay's (2013) immediate antecedents of actions than Nanay's pragmatic representations proper.

Secondly, my proposal differs from both Nanay's (2013) pragmatic representation as well as from other discussions of motor representations in that the notion of practical representation is *more general* than that of pragmatic/motor representation. Current discussions of the role of motor representation in intentional action, such as Butterfill & Sinigaglia (2014, 2015), and Mylopolous & Pacherie (2017), are explicitly restricting their attention to motor actions.[17] These authors are not interested in providing a more general functional characterization of procedural representation. Nanay (2013:18) is also very explicit in restricting his notion of pragmatic representation to the domain of *non-mental* actions:

[17] Although see Feinberg (1978) and Campbell (1999), for a view on which motor processes and (presumably) motor representations may also enter in thinking and thought.

> [...] I don't think we have any reason to believe that the representational components of the immediate mental antecedents of mental actions are perceptual states (although some may be quasi-perceptual states, such as mental imagery, see Shepard and Metzler 1971). The argument I will present for the claim that pragmatic representations are perceptual states only applies to non-mental actions.

And because Nanay (2013: 3–4) focuses on motor actions, for which perception is essential, he identifies pragmatic representation with a *perceptual representation of sort*:

> Pragmatic representations are, at first approximation, the representational components of the immediate mental antecedents of action. They are also genuine perceptual states. [...] Pragmatic representations are *bona fide* perceptual states.[18]

Nanay (2013) goes on to characterize pragmatic representations as *perceptual representations that are unconscious* — that is, not typically accessible through introspection.

In contrast, practical representations as conceived in this essay do not need to be (or do not need to be entirely) perceptual representations. In §§2–3, we have seen that, whereas perceptual representation represents the world through our perceptual abilities, which are essentially discriminatory and tracking abilities, practical representation represents the worlds through primitive abilities that are not necessarily perceptual. In particular, as I understand it, although a practical perspective might involve perceptual abilities, as they do, for example, in the case of sensory-motor representation where the perceptual component is essential, the perspective is not exhausted by it, for by definition a practical perspective includes abilities that do not need to be perceptual abilities. Where perceptual representation represents the world in terms of our perceptual abilities which are essentially discriminatory and tracking abilities, practical representation represents the worlds in terms of abilities that are not necessarily, and not entirely, perceptual and that have a different direction of fit.[19]

Moreover, whereas Nanay's pragmatic representation is sensory-motor, practical representation is not exhausted by sensory-motor representation. Recall that a practical way of representing a task is a way of representing a task in terms of a system's most basic practical abilities. In the last section, I tried to emphasize that motor representation as posited by control theories of motor behavior is just *one* example of practical representation. Practical representation in my sense enters in an explanation of skillful non-motor behavior: in particular, it enters in an explanation of skillful mental and cognitive behavior, such as skills at performing mathematical tasks, as Anderson's (1992) notion of procedural representation suggests. Hence, motor representation provides but one example of practical representation. And the notion of practical representation captures what is common to all sorts of "procedural representations" (to use Anderson's 1992 expression) upon which procedural systems are based.

To summarize, the present discussion of practical representation differs from previous discussions of motor representation, including from Nanay's (2013) notion of pragmatic representation, in that (i) it emphasizes the *prescriptive* character of practical representation; moreover, because it is based on a functional characterization of procedural representation in terms of its distinctive perspective, (ii) the notion developed in this essay is more general, in that it purports to capture what is common to procedural representations across domains of skills. Partly

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[18] Later, Nanay (2013: 4) clarifies that pragmatic representations are *kinds* of perceptual states: "Pragmatic representations are perceptual states, but not all perceptual states are pragmatic representations."

[19] As I make clear in Pavese (manuscript), there might very well be hybrid representations that are both practical and perceptual, or both practical and conceptual. In fact, sensori-motor representations are both practical and perceptual.

as a consequence of that, (iii) my view differs from Nanay's (2013) in that it contrasts practical representation to perceptual representation.

6. Know-how and Practical Representation

Intellectualism about know-how is a family of views that share the idea that knowing how to perform an action is a matter of being in a certain distinctive knowledge state with propositional content — the state of *knowing a proposition about how to perform that action under a practical mode of presentation* (Stanley & Williamson 2001; Stanley 2011; Pavese 2013, 2015a,b, 2017a). According to anti-intellectualism, instead, know-how cannot be understood entirely in terms of a knowledge state (Noe 2005; Devitt 2011; Glick 2011, 2012).

In the current literature, several authors have highlighted the need for motor representation in explaining intentional motor actions (e.g. Butterfill & Sinigaglia 2014; Levy 2017). And from that, Levy (2017) has concluded that, at least in the motor case, know-how and skill cannot be fully understood in terms of a propositional knowledge state. In particular, Levy (2017) argues that a view identifying know-how with a propositional knowledge state cannot account for the role of motor representation in an explanation of skillful action. The right view for motor skill is, Levy (2017:523) claims, a *composite view*, on which know-how includes both motor representation and a propositional knowledge state. Levy (2017:523) concludes that "So long as there are some cases of knowledge-how of which the composition view is true, intellectualism is false."

We owe it to Levy (2017) to have singled out with extreme clarity the role of motor representation for an account of motor know-how. Nonetheless, we might ask: Is it correct to argue, as Levy (2017) does, from the role of motor representation in an explanation of intentional action to the falsity of a view that identifies know-how with a knowledge state with propositional content?

The problem with this argument is that, since its very first formulation (e.g., Stanley & Williamson 2001) intellectualism is the view according to which know-how *requires practical representation*. According to it, know-how is not just *any* propositional knowledge state; it is a state of knowing a proposition *under a practical mode of presentation* (Stanley & Williamson 2001; Pavese 2013, 2015a,b, 2016a,b, 2017).

To understand the view correctly, it is helpful to make a comparison with other sorts of knowledge state involving modes of presentation. Compare an instance of *perceptual knowledge* (i.e., the knowledge I acquire by seeing that there is a table in front of me) to an instance of non-perceptual knowledge with the same content (i.e., the knowledge that I obtain by mere testimony when I am told that there is a table in front of me). It is natural to distinguish between these two knowledge states in terms of *the modes of presentation* under which they represent the state of affairs that there is a table in front of me. According to this view, in the former case (when I see the table), I know that there is a table in front of me under a perceptual mode of presentation, and in the latter case (when I am merely told that there is one), I know that proposition under a non-perceptual mode of presentation. Intellectualism thinks of know-how along similar lines. Accordingly, know-how is a matter of being in some knowledge state with propositional content but under a distinctive kind of modes of presentation: not a perceptual mode of presentation, like in the case of perceptual knowledge, but a *practical mode of presentation*.

In the light of the view of practical representation defended here, there is no reason why intellectualism could not countenance motor representation in their account of know-how. For motor representations are kinds of practical representations and come with a distinctively practical mode of presentation. According to intellectualism, knowing a proposition under a motor representation is just one way of knowing a proposition under a practical mode of presentation.

Now, this is not to say that Levy's (2017) criticism of many intellectualist views is not well-placed. Many proponents of intellectualism have indeed failed to provide an account of practical modes of presentation; in some cases, they even commit themselves to construals of practical modes of presentation which are incompatible with motor representation being practical. [20] For example, when Stanley (2011:125–30) does talk of practical modes of presentation, he argues that practical modes of presentation are ways of thinking, and he conceives of them as sorts of conceptual representation in the robust sense of "conceptual" specified at the outset. But we have seen that motor representation, and more generally practical representation, does not need to be conceptual in this robust sense. Hence, motor representation cannot be accounted for by Stanley's (2011) view. Finally, Stanley (2011:156) explicitly does not think of procedural knowledge in terms of practical representation but rather as a kind of propositional state in its own terms:

> The content of procedural knowledge is *propositional*, but *involves different kinds of propositions* than stock cases of declarative literature. That is, it is completely consistent with a strong reading of the neuroscience distinction between declarative and procedural knowledge — that it concerns states of knowledge with different kinds of content, and not merely points about implementation — that *procedural knowledge is propositional knowledge of the sorts of propositions* that I take states of knowing how to do something to have as their contents. In fact, given that the other types of memory — episodic and semantic — clearly seem to be propositional in character, this is the most natural way to take the distinction between procedural and declarative knowledge (my italics).

From the above passage, it is clear that Stanley (2011) is not at all thinking of procedural knowledge in terms of what I called *practical representation*. For neither motor representation nor practical representation are propositional. In fact, as a form of *prescriptive* representation, practical representation does not even have truth-conditions.

Practical modes of presentation do not even explicitly play a role in Stanley & Krakauer's (2013) "mixed view" of motor skills. Stanley & Krakauer (2013) do propose that we think of motor skills as composed of a declarative component and a procedural component. But on their view, the procedural component does not correspond to a practical mode of presentation. Rather, according to them, the procedural component is to be understood in terms of "motor acuity." As Levy (2017) also observes, Stanley & Krakauer (2013) do not think of motor acuity in representational terms. They think of motor acuity along the lines of perceptual acuity or discrimination, which they conceive of non-representationally, in terms of a disposition or a bare ability. Hence, Stanley & Krakauer (2013) fail to characterize the procedural component of skill representationally in terms of practical modes of presentation. On the other hand, they take the declarative component of skills to be a sort of know-how, and following Stanley (2011), they construe this know-how propositionally. For example, we are told that, in order for a subject to perform intentionally a task, they need to "know what to do to initiate the task" (Stanley & Krakauer 2013:4). This latter knowledge, we are told, is propositional — i.e., is a matter of

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[20] Moreover, some intellectualists have not always been faithful even to the idea that practical representation is needed for know-how. For example, at times, Stanley (2011: 125–30) argues that practical modes of presentation are *dispensable* from an intellectualist account of know-how.

knowing *that certain movements are required to initiate the task* (Stanley 2011). Because Stanley & Krakauer (2013) think of the procedural component non-representationally, if *any* role is given by their view to practical modes of presentation, it is doomed to be in an account of the *declarative component* — i.e., in an account of the propositional knowledge state that, on their account, is to be combined with motor acuity to give rise to skills (Figure #9).

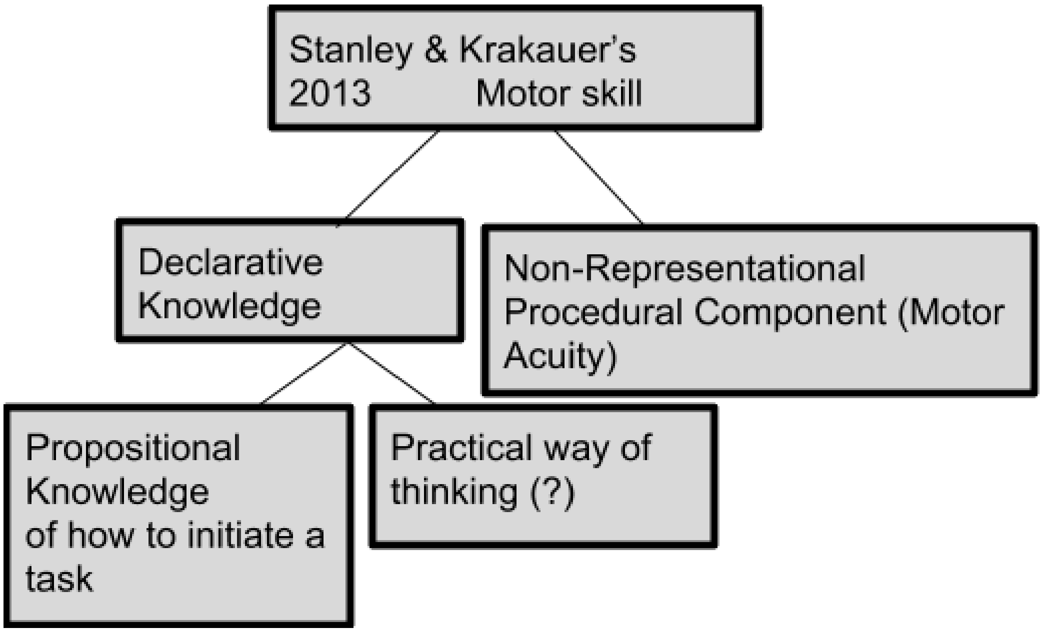

FIGURE #9 : Stanley & Krakauer (2013) *on motor skill*

In conclusion, Levy (2017) is right to point out that motor representations are missing from both Stanley (2011) and Stanley & Krakauer's (2013) account of skills. Moreover, lacking a detailed account of practical modes of presentation, it is not at all obvious that motor representation can be understood as having a practical mode of presentation.

However, it is not true that intellectualists cannot in principle accommodate the need for motor representation and for procedural representation in a theory of know-how.[21] In this essay, I have given a general characterization of practical representation (§2), one which makes it clear in what sense motor representation counts as an example of practical representation (§3). On this understanding of practical representation, it is open to the intellectualist to assign a crucial role to motor and procedural representation in their account of know-how and skills, by thinking of motor skills and know-how as combining the declarative component (corresponding to one's knowledge of a proposition) with the procedural component (corresponding to the practical mode of presentation):

[21] Fridland (2017) makes a similar mistake in objecting to intellectualism.

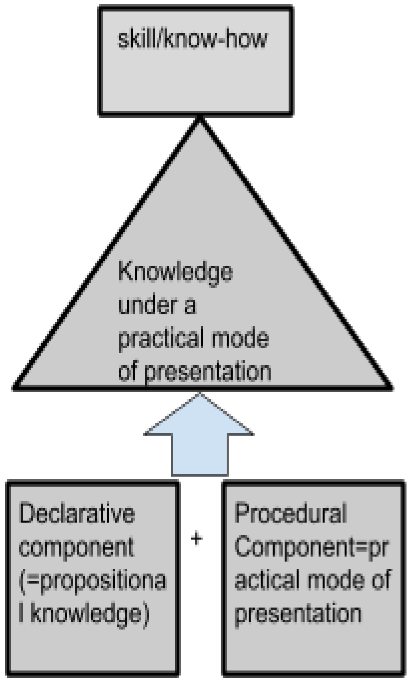

FIGURE #10 : *Intellectualism about skills*

On this view, the state of knowing under a practical mode of presentation is *grounded* both on a declarative component and on a procedural component. We get to this picture of skill if we combine two ideas.[22] The first idea is that practical modes of presentation can be construed in Russellian terms *as ways* whereby one stands in a propositional attitudes towards a proposition.[23] The second idea, originally due to Pavese (2013; 2015b; 2017b), is that practical modes of presentation can be modeled along the lines of programs, or more precisely, along the lines of operational semantic values of program texts. Operational semantic values for program texts are themselves ways of breaking down a task in terms of operations that a system can primitively perform. And as Pavese (2017b) argues, operational semantic values can also model the meaning of motor commands. Therefore, Pavese's (2015b; 2017b) practical meanings can be used to model the modes of presentation associated with practical representations.[24]

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[22] I first defended this view in my PhD dissertation (Pavese 2013), chapter 3 "Skills as knowledge". Ghilardi, M. F., Moisello, Silvestri, Ghez, & Krakauer, J. W. (2009) also distinguish between two components of skill, but they are not explicit as to whether they are thinking the implicit component representationally or not. Mazzoni & Krakauer (2009) talk about "motor plans" to refer to the implicit component, but they are not explicit as to what they take these plans to be. Wong, Goldsmith, & Krakauer (2016) talk as if the implicit motor component is a representation, but they take it to be a representation of the movements of the body, and they fail to clarify how these two components come together. Sutton & Al (2011) also seem to think of skill as involving two components, when they say "Skill is not a matter of bypassing explicit thought, to let habitual or grooved actions run entirely on their own, but of building and accessing flexible links between knowing and doing" but they do not seem to take a stand as to whether the "doing" component should be understood representationally. Christensen, Sutton, & McIlwain. (2016) also speak of skill as having different components, and as having a declarative components, but they do not address the issue of what kind of state these different components ultimately make up.

[23] Russellian ways of construing knowledge states are independently motivated from the debate on first-personal thoughts. Hence, it is not *ad hoc* for intellectualists to appeal to them.

[24] At points, Pavese (2015a, b) talks as if practical representation were conceptual but there, quite explicitly, she understands conceptual in accordance with a *minimalist* conception of concepts, rather than in accordance with a

6.2 Fleeting modes of presentation?

Having summarized the import of this discussion for the debate on know-how, this and the next sections consider a few objections.

The first goes as follows. Motor commands are highly specific and context-dependent. They are produced *here and now* when the task is executed. So, one might worry that such a fleeting sort of representation may not be suitable to play a role in a theory of know-how as a *general standing* knowledge state.

The objection only raises a *prima facie* worry. That is so because motor commands are not the only kind of practical representation that there is, even within the motor domain. Besides motor commands, control theorists posit *motor schemas* (Bernstein 1967; Schmidt 1975, 2003; Arbib 1981, 1985, 2003; Jeannerod 1997). Motor schemas are less context-specific, and more enduring motor representations that mediate between intentions and motor commands (Mylopolous & Pacherie 2017). A motor schema is a predetermined set of commands, often characterized as a "control program." Hence, motor schemas also are prescriptive representations, only more general. They are supposed to be revisable through trial and error and to store information about the invariant aspects of an action (Arbib 1981; Jeannerod 1997: 51–5).

That suggests a hierarchy of motor representation analogous to the hierarchy of perceptual representation (Burge 2009; Siegel 2011). Just like we might distinguish between *particular* perceptual representations and *attributive* perceptual representations, and between different kinds of attributive perceptual representations depending on their level of specificity, similarly we might distinguish between more specific practical representation and more general practical representation (Figure #11):[25]

robust conception of concepts. As she (2015:2, fn 4) points out, her view of practical modes of presentation is compatible with a Russellian construal, on which practical modes of presentation are not conceptual components of propositions but are *ways whereby* one stands in a knowledge relation to a proposition.

[25] As Burge has pointed out to me (p.c), the analogy between the perceptual hierarchy and the motor representation hierarchy is not perfect, since motor commands must be *to some extent* attributive too. If so, then, the distinction between motor commands and motor schemas is a distinction between *attributive* representations that however differ in their levels of specificity.

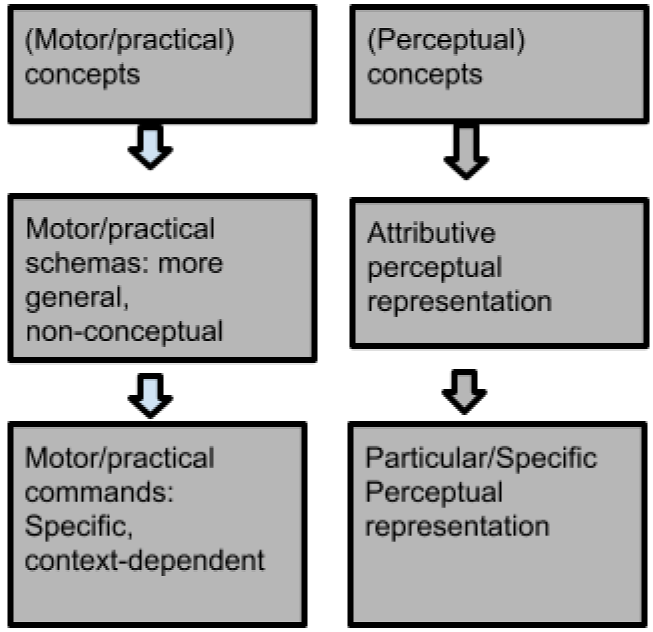

FIGURE #11 : *The hierarchy of motor versus perceptual representation.*

6.3 Practical Representation and the personal-subpersonal distinction.

One might worry that motor, and more generally procedural, representations cannot play the role intellectualists want practical modes of presentation to play, on the ground that procedural representations are implicit and subpersonal, whereas modes of presentation ought to be explicit and personal.[26]

This objection relies on several assumptions, none of which should be granted. To start with, as we have seen in §2 when reviewing Neander's (2017) argument for perceptual modes of presentation, it does makes sense to talk of modes of presentation *also* for subpersonal perceptual representations — i.e., for the sort of representation cognitive scientists are willing to attribute to the visual system. Hence, thinking of motor representations and procedural representations as involving modes of presentation is not incompatible with those representations being subpersonal.

Secondly, it is also questionable to assume that practical representations *ought* to be subpersonal. There are notoriously many ways of drawing the personal/subpersonal distinction, and not all of them neatly line up with the implicit/explicit distinction. On at least *some* ways of drawing the personal/subpersonal distinction, a representation is "personal" if "available" at the personal level. The relevant notion of availability is rather fuzzy, but if the availability of a representation at the personal level includes its intentional retrievability and its accessibility to the subject's attention, then motor representation must sometimes be available at the personal level, as there is plenty of evidence that it can be refined through attention and mental rehearsal (e.g., Epstein 1980; Feltz & Landers 1983). Some have even argued that in order to explain the influence of motor representations on the thoughts' content, motor representations must come with a distinctive phenomenology, and that there is such a thing as *motoric experience* (e.g., Sinigaglia & Butterfill 2015). Although these points would require more discussion than I can provide here, this sort of psychological evidence, together with evidence from both conceptual

[26]The first occurrence of the distinction personal/subpersonal occurs in Dennett 1969.

and perceptual priming (e.g., Keane & al 1991, Mulligan 1997), supports the hypothesis that rather than being a distinguishing mark of practical representation, each of the three main species of mental representation (i.e., conceptual, perceptual, and practical representations) can come in two varieties, i.e., as personal level representation or as a subpersonal level representation.[27]

6.4 Practical representations and practical concepts

The third objection goes as follows. Practical modes of presentation can be understood on a Russellian construal (Stanley & Williamson 2001) or on a Fregean construal (Stanley 2011; Pavese 2015b). On a Fregean construal, practical modes of presentation are practical senses, and it is customary to take practical senses to be components of propositions.[28] If being eligible as a component of propositions suffices for being a conceptual representation, the proponent of a Fregean construal is committed to taking practical modes of presentation to be kinds of conceptual representations.[29] In this essay, however, practical representation has been introduced in *opposition* to conceptual representation. Hence, one might wonder whether this notion of practical representation is compatible with a Fregean construal of Intellectualism theories of know-how.

As a preliminary remark in response, first recall that the Fregean construal is *not* demanded by an Intellectualist theory of know-how. The Russellian construal serves Intellectualists' theoretical goals perfectly well and is definitely compatible with construing practical representation as non-conceptual. After all, perceptual modes of presentation are often invoked in characterizing perceptual knowledge, and they certainly are not conceptual (cf. Kulvicki 2007) nor are they necessarily accessible to the subject's introspection or awareness (cf. §2 and Neander 2017: chapter 2).[30]

This said, the Fregean construal is not *in*compatible with the view defended here either. Practical representation is not conceptual in the robust sense of "conceptual" specified at the outset. But it might still be conceptual according to the minimalist sense of "conceptual" (Camp 2009). Many neuroscientists and psychologists concur in taking motor representations to be combinatorial (Arbid 1981, 1985; Jeannerod 1997:51; Lewis, Vera & Howes 2004; Wolpert & Diedrichsen & Flanagan 2011). Hence, it is plausible that practical representation qualifies as conceptual in the minimalist sense. It is an open question, one that would require much more

[27] I am grateful to Felipe De Brigard for having drawn to my attention the case of conceptual priming as evidence for the possibility of conceptual but subpersonal representation.

[28] I would resist taking senses to be necessarily conceptual in a robust sense. In Pavese 2015a, I took the view that practical modes of presentation are practical senses, primarily in order to highlight that they determine their referent and that they are compositional, rather than in order to emphasize their conceptual character. Yet, the thesis that senses are conceptual (in a robust sense) is very widespread. Because of this, I will engage with this idea in the main text.

[29] Also this step of the argument is controversial, if one endorses a robust view of concepts. For example, one might think that concepts can enter as constituents of propositions, but allow that wordly individuals can also enter as constituents of propositions. Again, I will grant this step for the sake of argument.

[30] It is often argued in the literature on motor representation that motor representation ought to be implicit and subpersonal. I think the arguments given for this conclusion really only show that motor representation is sometimes implicit and subpersonal, not that it ought to be. Evidence for the effect of mental training on refining motor representation suggests instead that motor representation is accessible from personal level, although it is not verbalizable and although it might lack the sort of phenomenology that perceptual representation has. (On whether motor representation ever has a phenomenology, see Bufferfill & Sinigaglia 2015).

careful investigation than anybody has given it so far, whether conceptual representation in the minimalist sense can appear as components of propositions.[31]

Third, the parallel with perceptual representation (Figure #10) does make room for the possibility of a *third* hybrid kind of practical representation, a form of practical but also conceptual representation, like Pavese's (2015a) "practical concepts" and Mylopolous & Pacherie's (2017) "action-based concepts," where "concept" is understood on the robust conception of concepts. As Pavese (2015a) and Mylopolous & Pacherie (2017) put it, practical concepts are concepts whose possession entails ability, for their possession entails representing a task practically. That amounts to saying that, if one possesses a practical concept of a task, one must also represent it practically in the sense outlined in this essay — i.e., one must also represent that task in accordance with one's practical abilities.

The idea that there might be concepts that are especially linked with non-conceptual representations is, of course, not at all new or exotic. It is rather plausible that many concepts are derivable from non-conceptual perceptual representations through copying and abstraction (Prinz 2004: chapters 5–6; Neander 2017: Chapter 8). Along the same lines, there might be concepts that may be derivable from, and as a result be especially linked to, motor representation and more generally to practical representations. Given the current state of the research, it is very much an open question whether a complete psychological theory of skills must feature practical concepts too, in the robust sense of "concepts," alongside with non-conceptual practical representation.[32] I have to leave arguing for the need of practical concepts in a complete theory of skills to another occasion.[33][34]

[31] Some have mentioned the fine-grainedness of motor representation as the main reason for why this sort of representation cannot enter as component of propositions (Carruthers, 2006: 284; Levy 2017: 520, fn 8). The idea is that its fine-grainedness would outstrip any subject's conceptual abilities. It is worth noting that this argument relies on several assumptions. First, it assumes that motor representation is too fine-grained for being grasped by a subject. But more general motor representations, such as *motor schemas*, do not need to be quite as fine-grained. Motor schemas are motor representations that mediate between intentions and motor commands; they store knowledge about the invariant aspects and the general form of an action and are implicated in the production and control of action (Schmidt 1975, 2003; Arbib 1981, 2003; Jeannerod, 1997). They are less context-specific, more abstract and enduring representations than motor commands. As such, they are less detailed. Hence, it is not at all clear that the argument from fine-grainedness against the Fregean construal of practical modes of presentation applies to motor schemas too. Secondly, the current objection assumes that, in order for a subject to be able to grasp a representation, one must be capable of grasping (or of introspectively accessing) *all of its details*. But note that that is hardly true even for *bona fide* conceptual representations. For example, I might have the concept of parrot, and so possess a complex representation that underlies my ability to sort parrots from non-parrots and to engage in reasoning about parrots. That may be true even though not every detail of the representation that accounts for my sorting abilities may be accessible to me by introspection. For example, there may be all sorts of subpersonal perceptual clues of which I may not be aware, such as the smell of parrots, that intervene in enabling me to sort parrots from non-parrots. These details are part of the complex representation that underlies my classificatory abilities, even though they are not accessible to me by introspection. Hence, it is not clear, and it should not be taken for granted, that for one to be able to grasp a representation underlying one's classificatory abilities, one needs to be aware of all of its details.

[32] Some have already argued for a positive answer to this question: Mylopolous & Pacherie (2017) contend that practical concepts might indeed be needed to overcome Butterfill & Sinigaglia's (2014) interface problem — the problem of explaining how motor, and more generally practical representation, can compose with intentions in producing motor skillful behavior.

[33] See Pavese (manuscript).

[34] According to the view of know-how developed in this section, know-how is a "practical knowledge state," a knowledge state with propositional content but with a distinctive practical mode of presentation. Now, one might

7. Conclusions

Practical representation is, like other sorts of mental representation, "perspectival:" it represents what it does from a certain point of view or under a certain mode of presentation. In this respect, nothing is special about practical representation: mental representation in general is, to cite Burge (2009:247) again, "fundamentally and ineliminably perspectival." What is distinctive about practical representation is that its perspective is distinctively practical, for it is constituted by abilities that do not need be (or do not need to be entirely) either perceptual or conceptual. Motor commands and motor schemas, as they figure in current psychological and neuroscientific theories of motor control, are examples of practical representation. If so, then our best theories of motor control routinely and essentially invoke practical representations: *Practical representation is psychologically real*. Moreover, on the assumption that the general practice of cognitive scientists of positing procedural representations is not misguided, the scope of practical representations goes well beyond the realm of motor skills and extends to more distinctively cognitive skills too.[35] In the second part of the essay, I have argued that, by appeal to the notion of practical representation developed in this essay, an Intellectualist view of know-how can countenance a place for motor representation, and more generally for procedural representation, in their account of know-how.

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complain that, by introducing practical representation in a characterization of the knowledge state of know-how, this view is building too much into the knowledge state. And at any rate, one might wonder what we really gain by understanding know-how in terms of a unitary practical knowledge state described rather than in terms of two distinct components. In response, consider the view that takes perceptual knowledge to be a knowledge state with propositional content, the content that the cat is on the table, plus a distinctive perceptual mode of presentation. Nobody would complain against such view of perceptual knowledge that it builds too much on the knowledge state for it to be plausible or that it cheats by identifying perceptual knowledge with a knowledge state of sort. Nor should a composition view of perceptual knowledge, analogous to Levy (2017) proposed analysis of know-how, be preferred. That is so because it is helpful to think of perceptual knowledge as a unitary knowledge state under a certain mode of presentation. After all, as a unitary state does it enter in psychological and folk explanations of behavior. On the other hand the composition view would have to explain what ties the two components together and the answer will eventually be that they somehow compose into a unitary state, individuated both by its modes of presentation as well as by its content.

[35] This essay leaves open that there might be practical representation that does not coincide with what cognitive scientists call "procedural representations." Moreover, I have to leave to further work the task of providing more principled reasons (that is, reasons not having to do with the cognitive scientists' current practice of positing practical representations) for thinking that practical representation is psychologically real. See Pavese (manuscript) for developments.

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