

## **Made-Up Minds: A Constructivist Approach to Artificial Intelligence**

by Gary L. Drescher. The MIT Press, Cambridge (1991). ISBN 0-262-04120-0

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*L'intelligence organise le monde  
en s'organisant elle-même  
Jean Piaget, 1937*

### **1. Introduction**

Two of the main goals of Artificial Intelligence, a) understanding human cognition and b) building computer systems that perform as well as humans in tasks requiring intelligence, can be mutually supportive. For instance, an engineer who wants to enable a computer at performing tasks requiring intelligence may be aided in this aim by a viable model of human intelligence. And a researcher who wants to develop a viable model of human intelligence may use experiments with an artificial realisation of her model as a source of ideas for verifying and further improving the model.

#### **1.1 Understanding human cognition**

Throughout the occidental phylogenesis of ideas and right down to our days, especially in Cognitive Science and AI research, two requisites have been considered fundamental in all established theories of knowing [von Glasersfeld, 1990, p.21]. The first of these requisites demands that whatever we would like to call "true knowledge" has to be independent of the knowing subject. The second requisite is that knowledge is to be taken seriously only if it claims to represent a world of "things-in-themselves", a world of "real things", in a more or less veridical fashion. In other words, Cognitive Science and AI research are based on an implicit 'dogmatic' position [Kant, 1787/1966, p.XXXV]: they tacitly take for granted that the patterns and structures of objects, attributes, relations etc. which we consider to be our knowledge, should be as much as possible independent from us because they have to be as much as possible true copies of 'original' objects, attributes, relations etc. in the world [Charniak, McDermott, 1985]. But some non-established, 'dissident' theories of cognition have challenged this traditional and modern 'cognitive dogmatism'. One of these theories is 'Constructivism', a contemporary trend whose ideas have spread particularly in the last twenty years but whose sources can be traced back to Kant, Vico, Berkeley, Montaigne, Phyrro and finally the Pre-Socratics. In our century, the great pioneer of the constructivist theory of knowing has been Jean Piaget with his 'Genetic Epistemology'. And Jean Piaget is also one of the thinkers who most incisively influenced Ernst von Glasersfeld, who coordinated and integrated the ideas of several ancient and recent dissident thinkers into the theory of knowing called 'Radical Constructivism' [von Glasersfeld, 1981, 1991].

#### **1.2 Piaget's model of human intelligence**

Piaget's Constructivism, one of the most advanced alternatives to contemporary 'cognitive dogmatism' is best summarized in the basic principle of his model of human intelligence: "Intelligence organizes the world by organizing itself" [Piaget, 1937/1971, p. 400]. In his theory Piaget refutes the established approach which implicitly reduces knowledge to an 'inert copy of reality' [Piaget in: Evans, 1973]. If, as he says, in order to make a copy, one should know the original and in order to know the original one should copy it, then we would have a vicious circle between the original and the knowledge of it. His view opposes to the traditional and current notion of 'knowledge as copy' that of 'construct' and says, that 'to know is to construct'. But to construct what? In knowing, he says, we construct actions and

# Made Up Minds A Constructivist Approach To Artificial Intelligence

**Michael Seilmaier**



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