

# Review of: "Significance and its role in the historical constitution and transformation of social reality. A conceptual approach from enactive cognition"

Alvaro Monterroza-Rios<sup>1</sup>

<sup>1</sup> Instituto Tecnológico Metropolitano

Potential competing interests: No potential competing interests to declare.

I consider that the text pertinently touches upon a topic to reconsider the classic sociological notions of context as something external that shapes subjects. Enactivism is a rich and suggestive explanatory framework for rethinking issues of social learning and social reality itself.

However, I have significant differences regarding how the concept of meaning can stabilize and constitute social reality. My reasoning is as follows: meanings are the results of coordinated actions and practices among human agents and their environments, especially artificial environments, but they are not the cause of social realities. That is, meanings are an effect of embodied practices among human agents within environments of material culture.

What does culture mean to the author? What is meaning? Why is it said that culture is a source of meanings? Is culture a repository of meanings?

Culture is not synonymous with the symbolic, as a world of preexisting meanings. In my view, it is an "environment of practices" manifested in the living body and coupled with material artifacts that result in significant elements (beliefs, knowledges, morals, arts, rules, etc.), which are ultimately encoded in artifacts (texts, images, buildings, objects of use, web, etc.). In my concept, enactive theses do not understand meanings as autonomous abstract entities, nor culture as a repository of preexisting significations. Significations emerge in participatory sense-making practices, in coordination with others and with material culture.

Here is an extension of this idea:

<https://periodicos.ufsc.br/index.php/principia/article/view/85209>

Moreover, Bruno Latour, Bjork Olsen, Tom Ingold, Fernando Broncano, and others have highlighted the constitutive role of materiality and material culture (artifacts and technologies) in the stabilization and transformation of social reality, which is not mentioned in the entire text. Meanings arise as sensorimotor coordinations between human agents within their material culture environments.

I suggest the author consider reducing the size of the text because, in some passages of the manuscript, it is difficult to follow the thread of discussion and focus it on the title and thesis posed.

Also, be cautious when using terms such as “Significance” or “Meaning,” as well as “Sense-making” from enactivism when translating into English.