

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

Iryna Pinich¹

¹ Kyiv National Linguistic University

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The paper elaborates on the centrality of collaborative processes in meaning construction practices, highlighting the essential role played by individual and collective efforts in shaping and interpreting shared significance.

Emphasizing the significance in social action and interaction, the author contends that social reality is a continual and evolving process of configuration and reconfiguration. This dynamic is guided by the perpetual engagement in co-enquiry, co-determination, and co-cognition.

As a mediating factor between the individual and the social world, significance is asserted to constitute a definitive pattern that influences cognitive operations and provides transformative possibilities for sense generation. The paper gains particular significance by theoretically incorporating everyday lived experiences and co-experiences, which are inherently concrete and embodied, into the tapestry of historical meaning production. This contribution adds considerable value to the construction of the theoretical framework in social sciences, actively aligning with the contemporary trends of non-representationalism within cognitive studies.

Enactivism, selected as the central term in this paper, and the eponymous approach employed to the study of social meaning evolution, offers a comprehensive perspective on the nature of intra- and interpersonal meaning negotiation, allowing for a broader spectrum of concept interpretation. The focal point of the discussion underscores the challenge posed by representationalist reliance solely on internal symbolism for the sustenance of social structures. Consistent with the principles of the Embodied Mind Theory (Lakoff & Johnson), the philosophy of enactivism (Varela, Thompson, & Rosch), and the Extended Mind Hypothesis (Clark & Chalmers), the paper also demonstrates an inclination toward Dynamic Systems Theory. This inclination asserts the fluidity and continuity inherent in social structuring, making an attempt to explore the intricate dynamics of social systems over time.

An argument advocating the actionality of cognition is presented in the paper, emphasizing the inherent naturalness of meaning-making mechanisms. The author sheds light onto the gestalt-like interrelation among mind and body, perception and action, as well as meaning and signification. This integrationist perspective on the dynamic nature of the social sphere contributes significantly to fortifying the theoretical foundations of both social and humanitarian sciences.

Another crucial standpoint of the author is the inherently characteristic discontinuity as an underlying principle of social maintenance and transitions. This property of social life arises from the psychological duality of the self, involving the eternal struggle of being distinct from others while simultaneously being part of a community. Such a dual existential form of distinction and participation creates the yin-yang of social co-existence facilitating further dialogism of human nature by

both sense production and crystallization in the relevant realm of contestations and decontestations.

The social equity is basically observed in communal access to informational inputs and physiological affordances for their processing, linking this principle to skillful large-scale manipulations involved in power hierarchies. The configurational specificity of identity secures intersubjective interpellations in forging agency, primarily sedimented at an individual level in the form of commonsensical knowledge and followed by building up a collective understanding. The differentiation is preserved due to the multilayered structure of the identity and an intricate interconnection of propositional and affective/emotional in the system of knowledge and self-knowledge.

Subjectivity, consequently, is considered a powerful yet often overlooked component in social processes of meaning-making. Therefore, the author argues that the emphasis on intersubjectivity in social studies can pose a risk of concealing the consistency of meaning construction against the historical backdrop of social existence. The fluidity of meanings serves as the perpetual driving force of social co-existence, aiming to be anchored in purposeful processes of signification observed in various conventions, rituals, and symbolic activities, all aimed at legitimizing knowledge.