



Extended cognition and the space of social interaction

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ABSTRACT

The extended mind thesis (EM) asserts that some cognitive processes are (partially) composed of actions consisting of the manipulation and exploitation of environmental structures. Might some processes at the root of social cognition have a similarly extended structure? In this paper, I argue that social cognition is fundamentally an interactive form of space management—the negotiation and management of “we-space”—and that some of the expressive actions involved in the negotiation and management of we-space (gesture, touch, facial and whole-body expressions) drive basic processes of interpersonal understanding and thus do genuine social-cognitive work. Social interaction is a kind of extended social cognition, driven and at least partially constituted by environmental (non-neural) scaffolding. Challenging the Theory of Mind paradigm, I draw upon research from gesture studies, developmental psychology, and work on Moebius Syndrome to support this thesis.

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1. Introduction

The extended mind thesis (EM) asserts that some cognitive processes are (partially) composed of actions consisting of the manipulation and exploitation of environmental structures (Clark, 2008; Clark & Chalmers, 1998; Hurley, 1998; Hutchins, 1995; Menary, 2007; Rowlands, 2003). Some cognitive processes are thus partially driven by environmental (non-neural) scaffolding. Might some of the processes at the root of social cognition have a similarly extended structure? Despite intense recent interest in both EM and social cognition in philosophy and cognitive science, this question has yet to receive sustained consideration.

In this paper, I argue that social cognition is a kind of extended cognition. Specifically, I argue that social cognition is fundamentally an interactive form of space management—the negotiation and management of “we-space”—and that some of the expressive actions involved in the negotiation and management of we-space (gesture, touch, facial and whole-body expressions, etc.) drive basic processes of interpersonal understanding and thus do genuine social-cognitive work. Some social cognitive processes are therefore partially driven by and composed of non-neural scaffolding; and social cognition is in this way not reducible to individual, intracranial mechanisms but instead emerges from within the dynamics of the interactive process itself. Put otherwise, social interaction is a form of social cognition—the self-structuring negotiation of what I call “we-space”. Challenging the dominant Theory of Mind paradigm in social cognition literature, I draw upon empirical research from gesture studies, developmental psychology, and work on Moebius Syndrome to support this thesis.

2. Embodiment, interaction, and “we-space”

The basic mode of human sociality is face-to-face interaction with others who are physically co-present (Zhao, 2003). Co-presence occurs within shared contexts of interaction in which others become physically accessible and subject to one

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Social Interaction And Consciousness

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