

**Embodied Human Intersubjectivity**  
**Acting Imaginatively To Create and Share Meaning**

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**What Is Embodiment? What Is Intersubjectivity? How Does Embodied Intersubjectivity Motivate Cultural Learning?**

I take 'embodiment of mind' to mean *having an animal body intent on moving, and knowing how to use the experience of moving well* – a body feeling alive as one integrated Self. The embodied self is aware of the immediate prospects of moving its different members. It perceives the layout of surroundings where it is, taking in knowledge of the 'affordances' of a particular place with certain objects in a single present time (von Uexküll, 1957; Gibson, 1979). It also recalls items of this experience for future use in a 'narrative of events' or of 'episodes' (Tulving, 2002; Stern, 2004). This body also shows emotions as expressions of the vital values of action felt within that changing experience (Darwin, 1872; Panksepp, 1998a, b). It has appetites, fears and satisfactions, excitements, pains and pleasures. It makes responses to defend a self-confidence that is attempting to adapt to and remember what happened according to the emotions excited. To live in a body is to move and feel it moving, and then to know and care about a drama of acting in the world. Even an earthworm can have a rudimentary self with these functions as "liabilities of mobility" (Merker, 2005), and even show a simple practical intelligence (Darwin, 1881).

'Inter-subjective embodiment', sharing of action between selves, requires pairs or groups of individuals to move in an engagement of their intelligent vitalities, each one recognizing or "sympathizing with" the life of the other beings who *perceive one another as agents*, and who move with bodies that manifest intentions and emotions *known entirely from how they move*. Selves become "subjects" of the intentions and interests of other selves by a mysterious process of *shared embodiment and mutual awareness of agency*. Thus is brought to life forms of cooperative moving regulated by imitative and emotionally sympathetic responses between agents who take up expressions of intention and emotion in one another's actions, making responses that have the possibility of identifying common objects, and then of creating awareness of intentions in a society and an expanding knowledge and imagination of a common world (Baldwin, 1894; Trevarthen, 1979, 1988, 1989a, 1998a, b, 1999a, 2005a, 2006, 2009a, 2010; Donald, 2001; Donaldson, 1992;

# Finlandization Towards A General Theory Of Adaptive Politics

**Mark Steyvers**



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