



Ontic-Being Competencies through Reflexive Praxeology: Action-Research Findings

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Abstract

The existentialists along with the existential and social psychologists' literature have recognized the life dreadfulness of existence and the pain of dealing with others. Consequently, they opened the question about the possibility of finding meaning of existence and relative satisfaction to live with others. This research question: How can the Ontic-Being consciously actualize both meaning for existing and social accountabilities? These 16 year-long longitudinal Action-Research investigations reveals how reflexivity becomes a mean to encounter this life journey. More importantly, is that a reflexive praxeology and a life-long praxeological reflexivity become not only core competency, but a teachable way of life. This current paper presents the overall pragmatic, systematic and rigorous empirical research on the Ontic-Being competencies development process over life mission and social capabilities and accountabilities. The discussion addresses the implications of these findings transcending compulsive and programmed reactions into reflexive self-conduct into life-long journey

Keywords: Ontic-Being, Reflexivity, Praxeology, Self-Conduct Competencies

INTRODUCTION

The existentialist literature studies how the Being is a conscious existing living creature. Whether it is Sartre (1943) Heidegger (Heidegger 1927, Thomas-Fogiel 2017, Horrigan-Kelly, Millar and Dowling 2016), Kierkegaard (Mesnard 1955, Watkin 2000, Kierkegaard 1844), Nietzsche (Nietzsche 1872, 1878, Pipin 2012) Merleau-Monty (1942, 1945), de Beauvoir (1949, 1960), Husserl (1905-1910a, 1905-1910b) or Jaspers (1938), there is never a clear definition of the empirical unite of observation. According to a common conclusion, this conscious Being is overwhelmingly submerged by this painful dreadfulness of being alive from one hand (Kierkegaard 1844, Nietzsche 1872, 1878, Jaspers 1938, Sartre 1943, Wahl 1959, Wyschogrod 1969). And this Being is commonly despaired by this continuous painful struggle of having to deal with others on the other hand (Nietzsche 1872, 1878, de Beauvoir 1949, 1960, Sartre 1938, 1943, 1946, Jaspers 1938). This line of questioning over existence began with Kierkegaard (1844) concerned with the empirical assessment of the experience of existence by contrast with spiritual aspirations (Mesnard 1955, Watkin 2000). Heidegger (1927) offered an empirical approach to deconstruct Kierkegaard inquiry through the daily experience of existence as the only valuable philosophical truth (Thomas-Fogiel 2017, Horrigan-Kelly, Millar and Dowling 2016). This empirical observable Being was presented as the Dasein. For Heidegger, the Dasein is this observable daily in-doing form of being (1927). Heidegger theoretically referred to this Dasein as the **Ontic-Being** meaning this empirical form Being (Thomas-Fogiel 2017, Horrigan-Kelly, Millar and Dowling 2016).

From this distinction from the Dasein and the Ontic-Being, this present research considers that the Dasein is actively concerned only by his daily life, while the Ontic-Being is aware of this daily life form of experience within the Totality of its own existence. In other words, the Ontic-Being is a reflexive Dasein on its own existence and the meaning of this life-long existence. The existentialists have yet to debate if it is the daily form of existing, as the Dasein that causes this dreadfulness and painful experience of living, or if it is the awareness of this conscious existence (Sartre 1943). Ultimately, it is the reflexive capacity that the Ontic-Being that could be creating this painful experience of existing (Nietzsche 1872, 1878). But then again, the existentialists launch back this debate by referring to this self-alienation of denying this awareness that creates this profound despair over existence, but not being aware that this pain is universal and embodied in its own foundations of being alive. In other words, self-denying reflexive existence does not avoid this experience of deep inalienable suffering, and the problem is fully maintained. This research focuses on the key question: **How can the Ontic-Being consciously actualize both meaning for existing and social accountabilities?**

Since conscious *reflexivity* appears to be the key element of this existential problem, this research starting point in 2005 was to investigate, if we have found better understanding and pragmatic experimentation about this reflexive capability. This paper firstly presents the literature on experiential reflexive capabilities. It is followed by a 16 year-long longitudinal empirical experiential investigation findings including 1200 participants to explore empirical reflexivity and its effects on:

- 1) Self-awareness;
- 2) Self-conduct in social interactions;
- 3) Self-assessment of one’s own meaning of existence and life-long satisfaction.

The experiential research findings presented in the last section responds to these three main objectives to answer the research question.

1. Literature review

The existentialist literature review unveils two major trends in respect to the research question and objectives. The first one, is found with Heidegger (1927), establishing that the Ontic-Being (as the empirical and observable being) seeks a life-long mission to be achieved. The second one is when Sartre’s inquires how Ontic-Being takes responsibilities over its impact on Others (Sartre 1943). In this respect, Heidegger (1927) and Sartre (1943) would be the two pillars founding categories of this literature meta-analysis: 1) Ontic-Being conscious life purpose; and 2) Ontic-Being social responsibilities (Table 1).

Existentialist Literature Review		
Philosopher	Ontic-Being Life-long mission	Ontic-Being Social responsibilities
Heidegger (1927)	Finding daily life truthfulness of existence between authenticity and inauthenticity to find existential meaning of their lives as a Structural Totality of being-in-the-world	Responsible acting in the real world as factional existence between self-others and ambient world in its contemporality and immediate embeddedness of the Ontic-Being (Dasein)
Sartre (1943)	Continuously nihilating its existence as a being	Taking individual responsibilities for our own impact on others
Nietzsche (1871, 1878)	Life quest for potency to live intensively, create and love in a nihilist era where nothing else makes sense	Quest for useful truth like fundamental life pain, suffering and weariness transcending systemic programed joys and happiness as empirical nothingness
Kierkegaard (1844)	Duty for a spiritual quest for ethical individuality through life experiences and choices	Conscious experience of life is the existential truth
Merleau-Ponty (1942, 1945)	Awareness of the corporeality of any life experiences including consciousness of perceptions, thoughts, judgment, doubts, as subjectively intentional	Cocreating objective perception through intersubjectivity with others through language and sociocultural context
Jaspers (1938)	Awareness of the cleavage between painful empirical existence and the quest for transcendental spiritual life	Strained social relations between love and hate for each other
Husserl (1905-1910)	Access to reality through intersubjectivity with others to reach objective reality in quest of the Truth	Recognizing the other as a conscious being and ultimately recognizing the collective consciousness of transcending objective reality
de Beauvoir (1949, 1960)	Conscious awareness of structural and cultural construction of individualities and identities toward humanist emancipation	Contemporaneity of social interdependency and therefore individual responsibility to emancipate oneself and others

Table 1: Existentialist literature review

Existential and social psychologist literature has initiated an experiential approach to the reflexive abilities for humans to regulate self-conduct with other in achieving collaboration (De Waele and al. 2001, Kahneman and al. 2003, St-Arnaud 2009, 2008, 2003, 1999, 1996, 1992, 1982). It also reveals how one-self hidden intentions come to become conscious through reflexive practice to regulate one’s own self- awareness (St-Arnaud (2009, 2008, 2003, 1999, 1996, 1992, 1982, Lescarbeau et al. 2003). This line of empirical investigation through pragmatic and daily self-conduct reflexivity lead to discover a wide range of personal and professional existential competency for anyone aspiring to an ethical self-conduct toward self-integrity and others (De Waele and al. 2001). Of course, this line of existential and experiential investigation finds its roots in the experiential learning literature founded by Dewey (Dewey 1960, 1967, Ord 2009), Piaget (1967, 1969, 1979), Lewin (1951) and Kolb (1984) et Shon (1987, 1983) as an humanistic self-development (Bourassa, Serre and Ross 2000). Ultimately, the genetic epistemology traces back these lines of experiential and existential human development for human emancipation in Rousseau (1754, 1762), Montesquieu (1748) and Tocqueville (1835) conception of humanity (Avon 2010).

2. The knowledge gap

The knowledge gap of these two literatures triggering this investigation finds its origin in the no real connection between the existentialists concern for dreadfulness and the existentialist and social psychologist literature for reflexive self-awareness as a mean for human emancipation. In other words, these experiential learning about reflexive capabilities have not been submitted to facilitate the Ontic-Being self-actualization in terms of both life-long mission and social responsibilities as acknowledge by the existentialist claims. There is no link between those two fields of research to validate the existentialist claims to see if it is possible to enable any Ontic-Being to consciously learn a life-long competency to create its life mission as meaningful while acting ethically and responsibly into this world.

3. Problem Statement and Research Question

Given this literature review and the gap between the two fields of existentiality, the obvious problem statement is that we don't know if and how the Ontic-Being is capable of acting responsibly in this world while finding or creating a meaningful existence.

This pragmatic problem leads to the research question: **How can the Ontic-Being consciously actualize both meaning for existing and social accountabilities?**

This line of investigation is all the more difficult to approach that the Ontic-Being lives in a complex intertwined and contingent world of events that creates unintended social consequences from one hand and the overall life intended aim is the most uncertain accomplishment (de Verlaine 2021a). Ultimately, if we approach one's life as a project, the only end result predefined is death. Given that one's death or life could be meaningful for others, the research objective is to create meaning for one's own life for oneself. But that would should be done while maintaining ongoing ethical integrity and responsibility toward others.

4. Conceptual Frameworks

This investigation was based on three intertwined conceptual frameworks:

The very first conceptual framework is based on Sartre's (1943) and Bergson (1888) analysis of consciousness and reflexivity (Persiaux 2010). He differentiated 3 level of consciousness 1) thoughtless consciousness; 2) thoughtful consciousness and 3) reflexive consciousness (Table 2).

3 levels of consciousness	
Thoughtless consciousness	Ongoing line of involuntary line of thoughts
Thoughtful consciousness	Conscious ongoing concentration of the task at hand
Reflexive consciousness	Awareness of the conscious thoughts (of all three levels of consciousness), intents, actions and repercussions of the later in respect of the original intent, thoughts, knowledge and beliefs framing the initial intentions.

Table 2: Sartre (1943)

This conceptual framework of these three categories of consciousness establishes two considerations. The first one is that the three levels of consciousness require different efforts. The main and dominant one is the **thoughtless consciousness**. Since Sartre, cognitive and neurosciences have established how predominant is this first level of consciousness to govern daily lives through routines, habits and any programmed set of behavior. This automated thoughtless consciousness requires so little effort, that it becomes possible to focus, from time to time in more complex and sensitive tasks of **thoughtful consciousness**.

Thoughtful consciousness is a level of consciousness required when learning new knowledge or skills, solving complex problems or conflicts. It takes on a voluntary sustain effort to deliberately think about this object of immediate concern at hand.

Reflexive consciousness is not only rare, but it is often required only when there is an obstacle to accomplish thoughtless conscious action or to accomplish thoughtful conscious intentions in action. Ultimately, reflexive consciousness is the ability to consciously regulate thoughtful and thoughtless consciousness in action. In fact, it is so rarely practiced, that individuals may more often abandon the unsuccessful actions or repeat the same mistakes without understanding the fundamental obstacles to their failure, including lack of knowledge, lack of skills or even lack of applied competencies. Reflexive consciousness is dominated by the prefrontal part of the brain which is much slower to process thoughts.

This particular reflexive consciousness differences from the two previous form of thoughtless and thoughtful consciousnesses leads to the second consideration which is the very sensitive and volatile function of the reflexive consciousness. It is mostly of importance to understand that not only it requires tremendous effort of sustained concentration, but it is extremely difficult to keep it structured. It is very volatile since it is easily distracted by invasive overwhelming thoughtless consciousness to the point of rapidly give the reflexive conscious thought process some quick fix, pre-thought and preprogrammed answers to any reflexive inquiry. If the

thoughtless conscious internal monologue is not successful at breaking the reflexive consciousness, it is easy to hijack the reflexive conscious process with alternate thoughtful consciousness as if the issue is within the task itself rather than the meaning hidden in the task at hand. In the end, reflexive consciousness is not only rarely practiced, but it is easily interrupted by the two previous level of consciousness while there is very little learned and taught skill to maneuver within a reflexive process including the immediate situation of concern, structured objective theoretical knowledge and clarity of the intent and empirical data of failed attempts to deal with the complex situation.

The second conceptual Framework concerns the relationship between the essence of the Ontic-Being and its action in the world. For that matter, the Bedard (2008, 1999, 1995) conceptual model relates action as a system of practice (praxeology). This literature asserts that observable praxis is the actualization of the Ontic-Being true essence. In other words, ontology predefines praxeology. This line of thought is found in leadership literature stating that inspiring leadership is unteachable, but rather something that appears to be in the very essence of charismatic leaders. Since then, leadership has been nuanced with other forms of leadership, including situated leadership styles along with more pragmatic and technical management style. Bédard (2008, 1999, 1995) offers a conceptual framework where praxeology is again founded in ontology, but it is guided by two complementary guidelines which are value system (axiology) and a knowledge system including both tacit and explicit knowledge (epistemology) (figure 1).

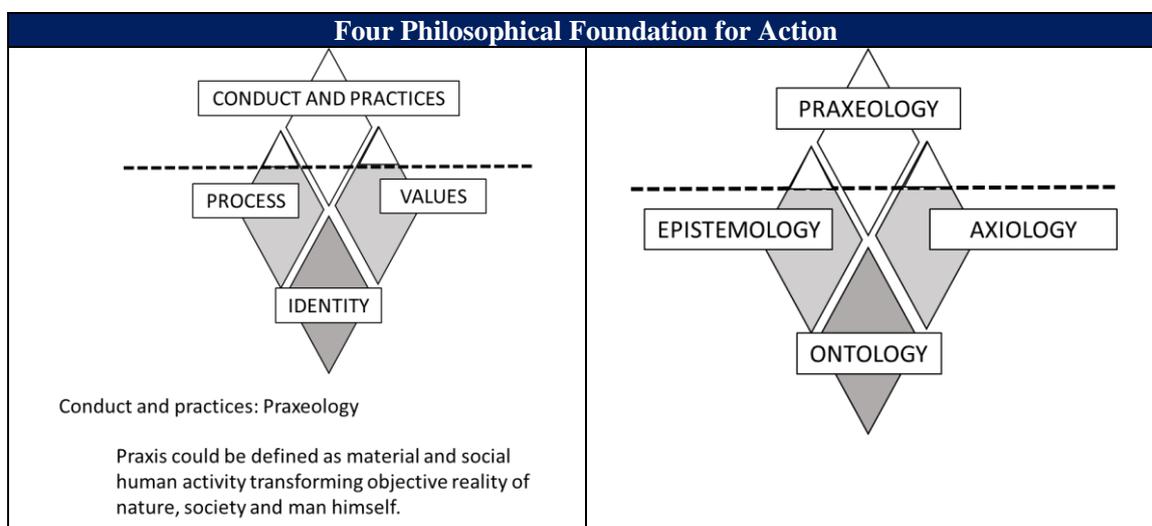


Figure 1: Four philosophical foundation of Action, (Bédard 1999, p.16 and p.26 (free translation))

This conceptual framework implies that the praxis, including all observable actions and practices find their foundations in the very essence of the individual’s identity called ontology guided by two set of references, its values and knowledgeable approaches to act into this world. All of these three pillars are however hidden but can be inferred through its self-conduct and practices into this world.

Ultimately, Bédard (2008) concludes a typology of 4 forms of true identities governing overall practices of one-self (Beauchamp Couillard 2006) (Table 3). This typology is easily related to the literature management typologies such as Déry (2010), Pitcher (1997) and even Boltanski and Thévenot (1991).

Ontic-Being Identities	Meanings
Mythical Being or symbolic or artistic management	Actions focusing on the collectivity and its sustainability
Systematic Being, or technical management	Actions focusing on theoretical knowledge and structured applied knowledge
Pragmatic Being or craftsmen management	Finding practical solutions to empirical emerging problems based on traditional and experiential knowledge
Relational Being or social management	Act through negotiation, mobilization, forms a general collective agreement in terms of political and multicultural lenses and values togetherness

Table 3: Ontic-Being Identities

These first two conceptual framework were used to embrace empirical and longitudinal Action-Research about consciousness over one’s action, intended consequences and regulating process of the double-loupe between action its analysis and evaluation of its potentiality and consequences.

Over time, the first two conceptual framework became insufficient for the current research to understanding how meaning through life could be reached. This is when new form of conceptual framework had to come into consideration to better understand how meaning is created for the Totality of one’s existence and accomplishments and what form this meaning of life takes. This lead to embrace a more recent dynamic conceptual frame of refence.

This third and more recent conceptual framework contributes to better understand the emerging sense of meaning to one’s life and existence as found in more recent heuristic analysis in de Verlaine (2021b) phenomenological investigations (figure 2, 3, and 4). This framework presents general posture of the Ontic-Being toward others in general (figure 2). But most importantly it presents two dynamic modelization of the Ontic-Being emerging essence through its relation with others and the Social-Being as a surrounding contemporary collectivity find both outside and inside the Ontic-Being. This conceptual dynamic model allows to see how oneself finds meaning of own’s existence and even own’s life mission through the active contribution and socially recognized contribution over a lifetime.

Firstly, the reflexive dynamic takes reference in a being-in-itself-for-others set of postures (Figure 2). These predisposed postures of the Ontic-Being with others oscillate between appropriation, enslavement and annihilation as described by Sartre’s reference of the type of posture of the Ontic-Being in interaction with others. These postures are dimensions of existentially experienced being-in-this-world-with-others. This means that these forms of experiences can not only include all three postures simultaneously, but the experiences of these postures can include several forms of experiences within the same posture. For instance, an appropriation posture may include a complex intertwined love, adversity, friendship and even hidden hatred experience for oneself and the other. This appropriation posture is never isolated which would also bring admiration, humility, masochism and exploitation experiences within the set of interactions.

Relational phenomenology

Postures of Being-in-itself-for-others	Experiencing being-in-this-world-with-others: <i>perpetuated conflicts toward cocreating the Ontic-Being</i>				
Appropriation <i>To belong to others</i>	Love	Friendship	Brotherhood	Adversity	Hatred
	← Pleasantness ————— Painfulness →				
Enslavement <i>To be of service for others</i>	Sadism	Exploitation	Humility	Alienation	Masochism
	← Pleasantness ————— Painfulness →				
Annihilation <i>To be distanced by and for others</i>	Desire	Admiration	respect	acknowledgement	Indifference
	← Pleasantness ————— Painfulness →				

Figure 02 Relational phenomenology (de Verlaine 2021b, p.4)

Given the complexity of this conceptual frame of reference of being-in-itself-for-others and being-in-this-world-with-others, it becomes evident that the task at hand is to accompany each and individual Ontic-Being to develop a reflexive praxeology to better understand these hidden postures for any significant thoughts, decisions, actions and practices in their lives and their relations (Figure 3).

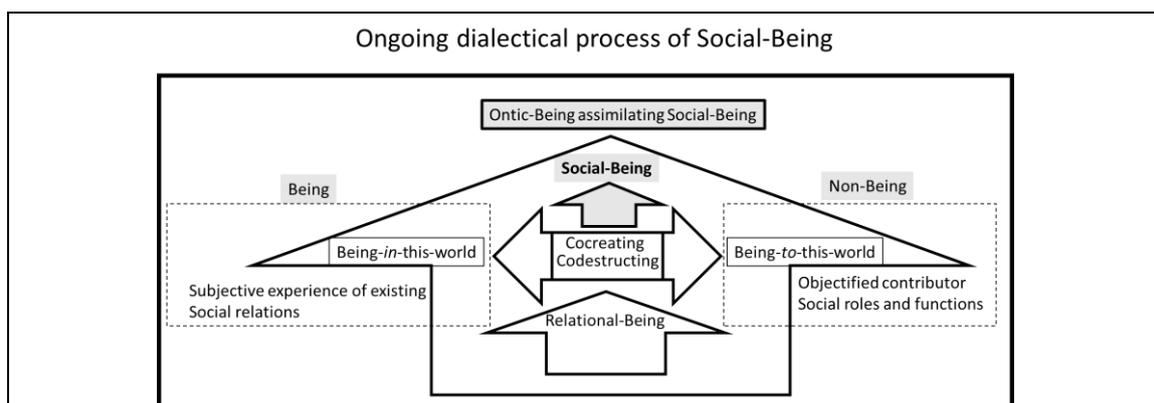


Figure 3: Ongoing dialectical process of Social-Being (de Verlaine 2021b, p.7)

Once the competency is developed, the research aims at validating if, over time, this life-long reflexive practice means something significant for their lives while becoming more responsible and accountable for self-conduct and one’s impact on others (figure 4).

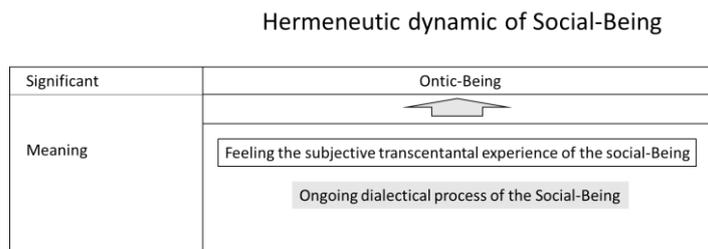


Figure 4: Hermeneutic dynamic of Social-Being (de Verlainne 2021b, p.7)

Evidently, these three conceptual frameworks are useful as guidelines for the empirical experiential research methodology applied in a rigorous, validated and reliable manner.

5. Methodology

Since the object of study is existential, experiential and pragmatic, the best methodology to approach this investigation had to be a very long-term Action-Research started in 2005 until 2021. Action-Research’s main approach is to learn from actions in the real world. Based on Dewey, Kolb and Lewin conception of experienced learning, Action-Research is pragmatically structured in deep relation with empirical daily life (Reason and Bradbury 2008, Goyette and Lessard-Hébert 1987). It is composed of either cycles or spirals (figure X).

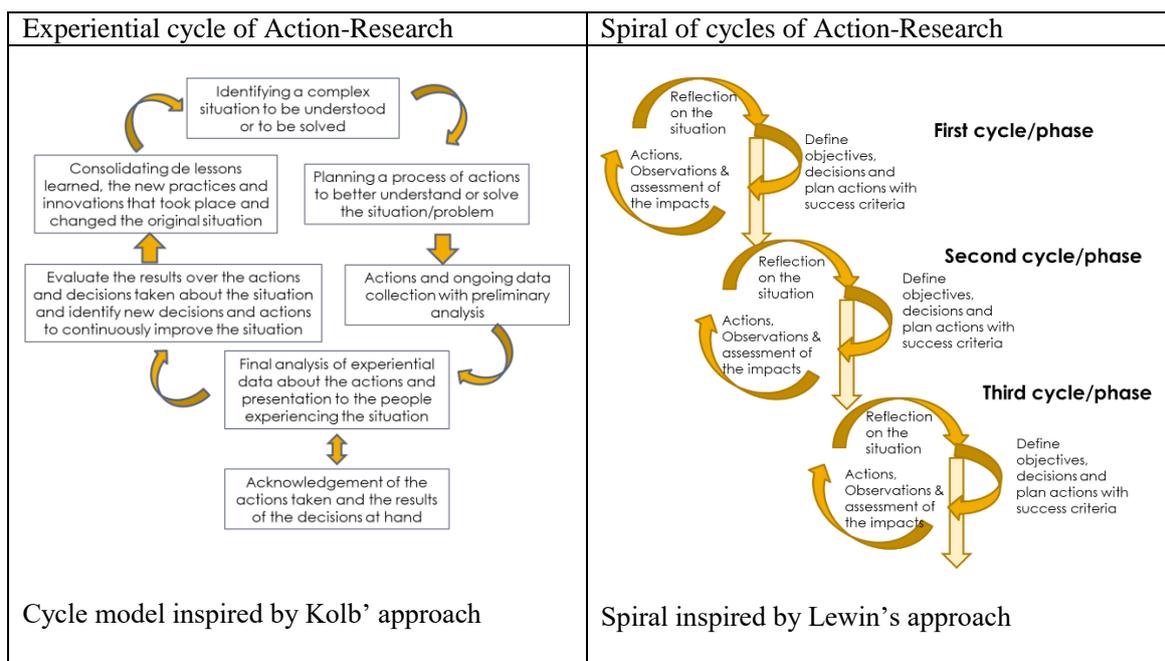


Figure 1: Two approaches to Action-Research: cycle and spiral

The 16 year-long Action-Research has been processed in a serial of cycles composing a long-term intertwined spiral dynamic (Goyette and Lessard-Hébert 1987).

The first cycle built in a multiple replicated set of experiences from 2005 to 2021. Over the years, a little more than 1200 university students (an average of 100 undergraduate and graduate students per year for 12 years in 115 courses given in 60 different subjects) to approach each new knowledge and experience in a reflexive manner in every teaching classes. Each student had to present regular papers presenting their reflexive self-awareness and self-regulation results in action in accordance to their individual own’s intended impact on others, the world and one-self. For each and every one of these students was collected at between three to five reflexive reports about their experiential self-awareness reflexive learnings.

The second cycle was done in 2014 with a questionnaire to validate the sustainable learnings population of the first 700 students (2008-2014 first 7 year of the cycle) through the first cycle of experiential learning over this reflexive approach to life. A sample of 100 students were randomly selected through different courses they have

taken where they learned the reflexive praxeology to answer a questionnaire. A total of 13 voluntary responded to the directed and semi-directed questionnaire on reflexive praxeology practices. This first moment of inquiry about sustainable learning was to see if this reflexive competency learned in only one course had a long-lasting effect for the students.

The last and third cycle was done in 2020 and 2021, to reach a sample of 15 students (who were taught the reflexive praxeology between 2009 and 2021) were invited to present their non-directed life testimonial about what they have learned in those courses that were the most valuable and how it impacted their lives. This last action-research cycle was to validate if the reflexive competency is sustained overall lesson learned and how it impacted their lives for themselves and others.

Finally, through the 16 year-long investigation, the action-research also took a form of self-ethological collection of data and analysis. This was done through a logbook maintained over the whole spiraled action-research process to register personal endeavor. It also involved a series of analytical memos to regularly construct key learnings about the effect of long term applied reflexive praxeology and teaching the competency to others. Finally, a research report was done for each cycle, to keep log the lessons learned through the self-ethology and the experiential learning as reported by the students in their course's papers.

The overall experiential journey was about this reflexive approach to learn, to act and to innovate as a way of consciously experiencing life.

Evidently, in an effort of concise reporting over these findings, there will be very little demonstrations as such. However, each finding has been internally and externally validated while the reliability of these findings was insured through systematically apply the same teaching practices and log journal entry. To complete the action-research validity, each action-research cycle was internally validated, while external validity was applied from each cycles of the spiral loops to each other.

6. Action-Research results

The Action-Research results are presented according to 7 main discovering in relation to the conceptual frameworks (Table 4).

Key discovery	Meaning
1. Reflexive praxeology is a teachable competency	Every student to different degree of success was able to learn how to practice reflexivity in their daily lives and learn from it
2. The reflexive praxeology transforms thoughtless consciousness	Thoughtless consciousness is generally negative until the reflexive praxeology competency reveals the thoughtfulness of intended actions and impacts. It reveals the differentiated one's own responsibilities versus others'
3. Reflexive praxeology becomes a transcending and permanent competency	Reflexive praxeology becomes a sustainable core competency elevating one's consciousness and self-awareness of being in-this-world. It reveals human sufferings and consequently develops empathy, compassion, humility, maturity and ultimately better social collaborations to collective achievements
4. Long term new competency emerges as a Praxeology of reflexive living called Praxeological Reflexivity	Over time, the learned competency opens to a new form on competency which is a praxeology of being reflexive over one's own actions, life with others and life existence
5. The overwhelming importance of doxology in daily actions	It became obvious from reflexive practices that it is difficult to apply theoretical new knowledge when life learned beliefs guided all previous actions. Even when beliefs and opinions (doxology) become obviously biased new knowledge, new actions and new practices require sustained consciousness awareness to be implemented to counter strike previously programmed intuitive believed best actions.
6. Pragmatism never defines the Ontic-Being's fundamental identity. Freedom of existence is at the core essence of the Ontic-Being	Pragmatism is the foundations of the ontological typologies as defined by Bédard but it doesn't define the Ontic-Being because, conscious awareness of one's own existence brings new form of fundamental freedom of existence beyond programmed believes and social roles.
7. Meaning of oneself existence and life mission is acquired through sustaining reflexive existence	Meaning of one's own existence takes time and sustainable reflexivity over all actions, thoughts and practices to find an emerging pattern of life accomplishment and contribution to others and for the collectivity.

Table 4: The key findings

The first conceptual framework approaches the Ontic-Being from a consciousness’ perspective over one’s existence and actions. This particular long lasting experiential action-research cycle was applied by requiring each and every individual to write down their reflexive process on a regular basis and to report the learnings in key specific dimensions related to the university course at hand. This action-Research experimentation aimed to attempt to teach individuals to reflect on their own actions and their impact on others and the world. These 16 year-long lasting cycles reveal four discoveries:

- 1) Reflexive praxeology is a teachable competency;
 - 2) Reflexive praxeology transforms internal thoughtless self-monologue about one’s own value in life;
- The last two cycles including an open questionnaire and a life-long testimonial of the lessons learned from the reflexive praxeology revealed that:
- 3) Reflexive praxeology becomes a transcending and permanent competency elevating one’s consciousness and self-awareness in-this-world;
 - 4) Over time, the learned competency opens to a new form on competency which is a praxeology of being reflexive over one’s own actions, life with others and life existence.

The second conceptual framework applied in the last two cycles of Action-Research, based on the philosophical pillars of actions, reveals two major discoveries:

- 1) The importance of doxology in guiding actions (Figure 4);
- 2) The ontological typologies (symbolic-mythical, systematic-technical, pragmatic-craftsmen and relational-social) never defined the Ontic-Being’s meaning of existence and accomplishments as collective contribution with others. The Ontic-Being is elusive even by oneself or by others. It can never be captured as a title, a role or a predetermined approach of conduct and practices.

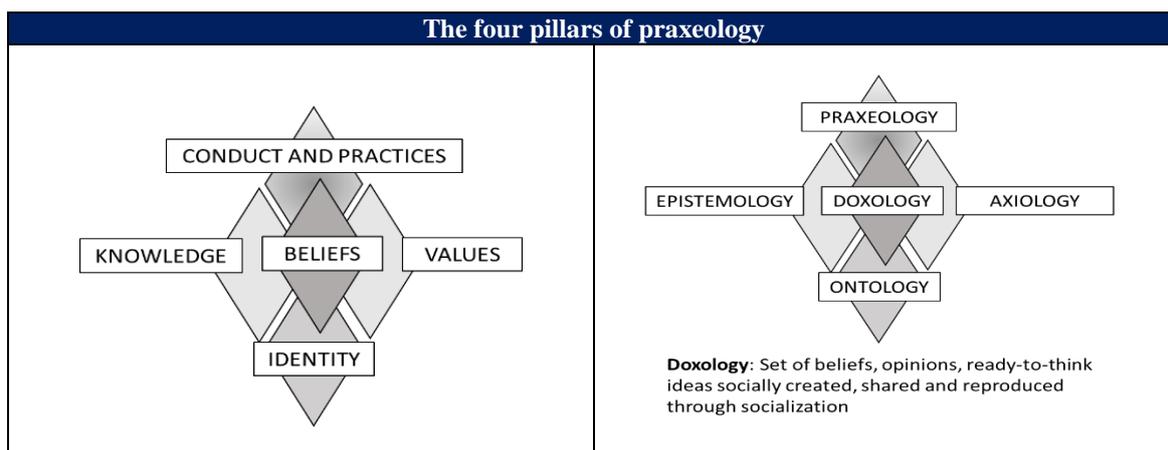


Figure 4: The four pillars of praxeology

Doxology is the integrated epistemological and axiological pillars compounded with existential ontological experiences of life (Figure 4). The testimonies collected over the three cycles of empirical action-research revealed that the conduct and practices found their legitimate through their strongest conviction (as a doxological pillar) that their action in the world makes sense to them and is rationally explainable through knowledge (epistemology), value (axiology) and their self-awareness of who they are as a person (ontology).

Praxeology therefore becomes not only conduct and practices, but it most of all includes reflexivity, to the level of a meta-reflection over one-self’s conduct, practices and hidden intentions to reveal the four-founding pillars of action: epistemological, axiological, doxological and ontological (Figure 4). Over time reflexive praxeology becomes a praxeological reflexivity mode of conduct over existence revealing Ontic-Being oneself meaning of existence.

Lastly, the third conceptual framework and dynamic model, applied to the third and last cycle of inquiry and self-ethological journal analysis, reveals how long-term reflexive praxeology transforms existential experience. In fact, there is evidence that Ontic-Beings figure out the meaning of oneself existence through a reflexive analysis of the Totality of their accomplishments. It allows the Ontic-Beings to actualize an overall assessment of a lifetime contributions, its impact on others. The testimonial process allows the Ontic-Beings to find a common thread over their existence a form of ontological emerging essence of who they are and became. It is even more obvious for the

Ontic-beings when they recollect the key social recognitions they received for some of their contributions and find meaning of their existence within the Social-Being.

In terms of reaching the three main research objectives, the findings can conclude for:

- 1) **Self-awareness:** the findings reveal a deep transformation of the Ontic-Being. Reflexivity builds on a deep self-awareness of intimate drivers for any form of actions, decisions, thoughts and even dreams.
- 2) **Self-conduct in social interactions:** the findings discover how reflexive praxeology and an ongoing praxeological reflexive ways of life allows to reach a level of life-long awareness of oneself. This reflexive praxeology allows the Ontic-beings to better align daily actions into existential and meaningful milestone accomplishments with others. In other words, instead of being stuck with ongoing tensions with others as explained in the existentialist literature, ongoing reflexive praxeology allows the Ontic-beings to see how to better collaborate with others in the interest of the common good. Reflexive praxeology creates a high level of self-awareness of one's own responsibilities along with the responsibilities of others through empathetic interactive relations. It consequently creates better accountability of one's own impact on others and enables to align intentional contribution to the contribution into the collective collaborations, projects and ultimately, to societal visions.
- 3) **Self-assessment of one's own meaning of existence and life-long satisfaction:** a transformed self-awareness and the ability to find meaningful collaborations with others enable creating an existential pride and satisfaction about existence.

Reflexive praxeology leads to a praxiological reflexivity capability allowing to seek a life-long meaningful assessment for the Totality of one's own existence. Through this appreciation emerges a mature reflexive praxeological capability to better focus on existential meanings of significant contribution in one's life and for the community. It therefore transforms the Ontic-Being dreadfulness and painful sense of existence into a creative, innovative, spiritual and mythical meaning for one's own existence and life-long contributions.

A life-long praxeological reflexive practice elevates the Ontic-Being from its Dasein imprisoned daily living condition into a spiritual, historical and cosmological meaning for existence. It is therefore a conscious deliberate ongoing practice that transforms the Ontic-Being from an alienated individual into its living conditions into an emancipated humble human being for its life journey and existential accomplishment as a proud member of society.

7. Discussion on implications of reflexive praxeology and long term praxeological reflexivity over life satisfaction

The original action-research aimed at answering one very large question: **How can the Ontic-Being consciously actualize both meaning for existing and social accountabilities?** Ultimately, the intended objective was to find pragmatic practices for humans, as significant Ontic-Beings of this world, to act through life by taking responsible intended actions, accountabilities for the consequences of their actions and ultimately, if possible, finding meaning for their own existence.

The main practice to achieve those objectives was reflexivity as the existentialists have pointed out to be the main competency to achieve those valuable goals.

Not only the empirical 16 year long longitudinal investigation has proven how much this reflexivity appears to be the most valuable competency to achieve those two goals: 1) social accountabilities and 2) meaning for existing, but it revealed how reflexivity is not only a teachable and learnable competency, but practicing it through a life time journey changes who we are both as Ontic-Being and as a valuable Social-being contributor. It creates a clear understanding and meaning of one's life, accomplishment and consequently a more satisfying sense of who we are and what our lives mean. Reflexive self-conduct through a life-long journey liberates the Ontic-Beings from alienated, preprogrammed beings going through daily life as painfully meaningless existence, in creating emancipated and proud human beings opened to others and human kind aspiration to aim at common good for all.

CONCLUSION

This research has found a link between the existentialists and the experiential learning to improve life satisfaction through its meaning and accountabilities to others. But most importantly, this research, through its experiential methodology enabled over a thousand individuals to develop sustainable competencies to transform their lives and the collective potentiality and capabilities. Each and every one of these individuals have find the path to their own salvation even when they did not know their existence was becoming meaningless. Ultimately, this impact over all participants, is the primary focus of an action-research methodology. In this essence, this investigation has succeeded its original intent for more than a thousand individuals who impact in return several local communities. This research report may also contribute to leverage these findings to a broader audience.

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