



APPLIED REFLEXIVITY FOR KNOWLEDGE, INNOVATION AND RESILIENCE- EXPERIMENTAL RESEARCH FINDINGS

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Abstract

There is an emerging confusion in scientific literature between reflexivity and self-reflectivity. Self-reflectivity is a self-awareness of oneself own conduct to self-regulate feelings, thinking and action to reproduce acceptable social norms such as professional and socially best practices as citizens. Rather, reflexivity emerging literature refers to a metaconscious critical intellectual process and experiential transforming feelings, thinking and action to create new knowledge, innovate new actions and even improve resilience capability. This research argues that knowing how to do reflexivity will it as a transformative force enabling human development. The research question is: ***How to apply Reflexibility for Knowledge Development, Innovation and Resilience and what are the benefits?*** To answer this question a 17 year-long (2005-2022) experimental phenomenological action research was conducted. Findings reveal how reflexivity can be applied to one's life experience, but also to knowledge, beliefs and values reaching ideological and social norms critical awareness enabling knowledge development and innovating new actions as an ability to practice resilience. The discussion addresses the long-term benefits of practicing reflexivity applied on knowledge and innovation building empowerment and resilience capability.

Keywords

Reflexivity, Empowerment, Resilience, Knowledge, Innovation, Learning

INTRODUCTION

Social stability is essential to ensure individual capability to live together and actualize collective projects. Sociology has therefore studied how individuals are socialized to assimilate social norms of conduct to insure this social stability through social practice replicability. In organizations studies, found in sociology and management, this social stability is well understood with the individual's *reflective* capability to adjust self-conduct to conform to social norms (Giddens 1984). For organizations, it implies the capacity for individuals to conform to expect professional best practices enabling the organization's mission and vision implementation (Déry 2010). This individual competency to replicate social norms is known as *reflective* competency found in individual, group, organization and institution actions (Lafortune 2009, Lafortune & Robertson 2004).

Yet again, society doesn't just replicate itself, it also transforms itself. These social transformations are studied at the macro, meso and micro levels. In other words, a vast literature in various fields, such as sociology, history, political sciences, management, social work, and even medicine, explains how society changes, organizations transform and individuals can redefine their lives. Even if individuals have very little leeway, they still nevertheless have a space where they can self-determine their lives even if only in their singular capacity to perceive their experience and create meaning in their own lives (André 2009). Individuals can practice mindfulness, resilience, metacognition, consciousness and self-consciousness, to reflect with insight on their lives and may even proactively act on it and maybe improve it. Like organizations and societies may also take a step back to analyze the situation through a critical perspective and create new alternative means to accomplish a collective vision and sometimes even transform the very vision itself (Déry 2010).

This transformative capacity is more complex than *reflectivity*. This is how an emerging practice called *reflexivity* is becoming a high potential means to develop this innovating competency. Unfortunately, the literature lacks knowledge of how to practice this *reflexive* capability and assess its long-term benefits. More so, it often confuses *reflective* practice with *reflexivity*. In English the two words are used indifferently, but in other languages, such as French, the only usable word is "réflexivité" (*reflexivity*) to talk about two different practices. Added to this

confusion, the very notion of *reflexivity* in terms of transformative capacity is amalgamated with *reflective* actions as undifferentiated practices between social conformism and transformative action and innovation. Even the practical literature, such as Lafortune (2009), Daniel et al. (2004), Lescarbeau et al. (2003), Lafortune & Robertson (2004), St-Arnaud (2009, 2003, 1996, 1988) present conceptual framework guiding reflexive practices, but lack of explaining how to do it concretely.

This research focuses on this new form of transformative practice called *reflexivity* to discover how to concretely practice it in order to differentiate it from *reflective* thinking as a self-regulating monitoring to conform one's conduct to social norms.

1. Research Problem

Reflexivity is most often studied as a reflective introspection on a professional practice with the intent to apply best practices (Husser 2010, Giddens 1984, Dierckx et al. 2016, DiSalvo 2016, 2013, Lafortune 2009, Daniel et al. 2004, Lescarbeau et al. 2003, Lafortune & Robertson 2004, St-Arnaud 2009, 2003, 1996, 1988). This approach to reflexivity practices is actually a misleading approach confused with reflectivity. Indeed, *reflectivity* is metacognition about one's own past feelings, thoughts and actions to regulate it to best practices for future similar situations. Rather, *reflexivity* is a meta-consciousness to analyze and critically evaluate one's own feelings, thoughts, actions and reactions within the current situation to create new practices (Gallagher et al. 2021, Gallagher 2007). The literature review reveals how these two concepts reflectivity and reflexivity became confused in practice and in theory. The confusion is in the theoretical debate about the creating process of social practices. A literature tradition finds that individual voluntarily create new practices, while a more recent literature argues that new practices emerge from applying routinized practices where incremental and subtle contingent adjustments occur. A form of deroutinization occurs creating de facto new practices which become new social norms and therefore new structures.

2. Literature

To better understand how reflexive practice has the potential of transforming social structures, this research reviews two sets of literature. The first is the sociological literature on social reproduction and social change to better understand how social change of society comes as a transformative force within social stabilizing forces governing and regulating society. The second literature focuses on the social practices sustaining social reproduction to find how reflexivity has the potentiality of becoming a transformative social practice.

2.1 Social Reproduction and Social Change

Sociologists debate on the forces of social reproduction and social change. The pioneers of sociology Comte and Durkheim firstly focused on the modernist transformation of social cohesiveness on individualist new norms of social practice. This stream of interpretation of social change was found in the self-determined man enlightenment era. Indeed, this free individualist man is a political philosophy tradition going back to the 17th century with Hobbs (1651) and 18th Lockes references to the modern concept of the individual equality and freedom man (Avon, 2010, 2003).

2.1.1 Social Reproduction

Despite Comte and Durkheim emphasizes on explaining the emergence of a major social transformation such as modernity, individuality and the dissemination of social bonding, ancestry tradition and myths governing the world, there is this sociological tradition explaining how, even this modern society is reproduced and stable. This is how Parsons's theory of social structures came in (Parsons 1937, 1978).

Interestingly, these invisible, yet determining social structures seem to have the same impact on individual actions as myths, social ancestry traditions while social bond. Myths are replaced by knowledge and culture; social bond is replaced by contracts and social ancestry tradition is replaced by social structures. Social structures become the social force of social reproduction. For Parsons, social structures can even be cultural and psychological structures (Parsons 1937). Bourdieu (1972) looks at social practices to reveal how culture becomes the social force determining individual social conduct in replicating traditions through learned and assimilated tacit rules. For Giddens (1979), social structures are the replication of modes and interactive self-conduct. These social structures forcedly constraint individual to conformity. Otherwise, individual random action that could lead to social destabilization (1978). In this sociological tradition, individual action is recognized as such but this apparent experience of voluntary free action is so unconsciously determined by culture, practice, authoritarian rules of conduct that the actual freedom of innovative action is practically inexistent.

The only possible chance to see actual social change is through a very long-lasting evolution of social practices. Indeed, individual contribution of partially random form of action is extremely limited since the social structures impose norms of conduct and social forces to conform to it. It is through the individual effort of replicating social practices that will involuntarily include subtle minor changes that are sometimes being replicated in becoming emerging new structures within a set of relatively stable macro social structures composing a form of social system of structures. The collective selection of these emerging changes of social practices into social

structure that become the key to understand social changes and collective transformations.

2.1.2 Social Change and collective transformations

Social change theories seek the transformation force whether it is the human mind such as reasoning, knowledge, tacit social contracts as new form of social design, entrepreneurship and innovations, and conflicts. Then again, even if sociological theories can recognize that there is social change and collective transformations, it is incremental and limited in terms of individual capacity to impact such a societal transformation because of the power of social reproductive forces. It is, however, important to understand the logic of these social change processes.

The first sociological explanation to social change is the emergence of new forms of social designs as tacit social contracts. These social contacts disrupted the traditional ancestral social bond as the foundation of modern social fabric (Avon 2010, Avon 2003, Durkheim 1918 Tonnies 1887). The modernist revolution was explained by human mind ability to reason allowing choosing conduct according to knowledge instead of reacting based on own feelings, own biased perceptions or cultural traditions. This interpretation is in adequacy with Socrates and Plato's philosophical thoughts (Platon 2018 ed.)

Social contracts became a revolutionary philosophical phenomenon in the 16th century (Avon 2010, 2003, Comte 1842). According to Durkheim (1918), it is in the 17th century with Rousseau's social contracts (Durkheim 1918) that modernity emerged, followed in the 19th century with the industrial intensified new social practices. For the founders of sociology, the intellectual faculty and the system of ideas are the forces of social transformation (Giddens 1979). Reason, scientific methodology, technological innovations and objective ideas based on scientific discoveries meant the path of history toward modernity and social progress (Coron & Gilbert 2020, Giddens 1979).

Comte (1842) originally explained societal evolution was made possible by intellectual, emotional and mental state of mind in three stages: 1) a theological state toward 2) a critical metaphysical intermediate state and finally 3) the ultimate positive intellectual and rational state where industry and science would dominate social fabric (Comte 1842, Nekrasas 2015). Each stage is characterized by a coherent system of ideas. For Comte (1842), the transformative social force is the intellect, the manner by which individuals and society think itself. In this context, the progress of human mind goes by its cognitive and scientific methodology as the positive means to social progress (Nekrasas 2015). In other words, the natural evolution of ideas and knowledge would go from a social bond based on theological and monarchy social structure toward a positive modern society based on liberal democracy, industrial social contract and scientific practices (Gane 2006, Avon 2003, 2010). While social bonds meant to maintain and reproduce the same society in its traditions and social organization, social contract became a disruptive social practice redefining how individuals related to each other through mutually consenting collaborations instead of ancestral traditions and social ties.

Durkheim (1918, 1930) presented traditional society as based on theology and an organic solidarity based on a social bond while modern society is based on rationality and mechanical solidarity applied by social contracts liberating the individual from ancestral traditions (Spector 2018, Avon 2003, 2010). This individual experience of social forms of solidarity is a feeling guiding social conduct (Durkheim 1930). Ultimately, critically analyzing one's own feeling would allow to choose alternative actions based on objective knowledge to social situations instead of emotionally reacting. In this way, reason had to be applied not only on action, but also on feelings and even on thoughts and thinking process in order to self-liberate from reacting to the usual internalized social reactions and its traditional social structure.

The human mind may be a transformative force, the scientific and rational mind may be the most powerful intellectual competency for modernity to emerge. This idea that reason, as *logos* is a road to freedom from passions and myths, *mythos*, constraining social behaviours to biased reactions goes back to the 4th century before J.-C. to Socrates and Plato (2018 ed.). Some studied it in terms of consciousness at the individual micro empirical and factual individual practice (Persiaux 2010, Bergson 1888). It was believed to emerge naturally through a form of transcendental cognitive force of the spirit and back through socially shared ideas (Persiaux 2010, Bergson 1888). It only became evident in Comte (1842) and Durkheim (1918, 1930) that social contracts were perceived as a determining factor of individualistic change in social dynamics because individuals interiorize these new ideas and knowledge through new social practices such as social contracts. As expressed by Durkheim, a natural intellectual and cognitive evolution of humankind led to reason enacted in scientific methodology creating objective knowledge enabling individuals to choose their social conduct and creating new social practices.

Schumpeter (1943) triggered a new angle to explain social change through entrepreneurial aptitude explaining a creative destruction of economic structures. For Schumpeter, entrepreneurs innovate and democratized access to the technological, organizational and social transformations through their businesses. In other words, beyond the individualism, the ability to reason and objective knowledge, there is a pragmatic knowledge embedded in this innovative capability of an entrepreneur to take a creative idea and to transform it into the concrete world. This is how innovators became social change catalysts (Avon 2010, 2003). Historical Schumpeterian social change through creating and adopting innovation goes hand in hand with knowledge evolution (Schubert 2013).

Crozier and Friedberg (1977) enlarge the innovative leeway concept of actor's freedom to the random, undetermined strategic action within the system. In this instance, the individual, or even a coalition of individuals, may strategically act in interaction with other actors to gain influence in the collective path. This actor and system theory have this broader scope of understanding new behaviours transforming the collective journey placing power at the center of the social relations. In other words, it is not so much the imposing force of replicating social conduct that ensures social reproduction, but rather, it is power, influence and authoritarian dominance that have this determining force. Hierarchical social structure of authority distribution result of social negotiation and social agreement that can be revoked. In this manner, power and legitimate authority, as studied by Webber (1956), are not only the result of traditional social structures, but their transformation results of historical social struggles and permanent social conflict.

However, Avon's research (2003, 2010) demonstrates that innovators need a community of practice and social stability from conformists to create, transform and play this innovative function in society. To take back the modernist perspective social bonds and social contracts coexist, as much as reason coexists with emotion and feelings. The two social foundations, individualist and collectivist, coexist as both social transformation and social reproduction with its background of strong collective stabilizer of social norms and conformity. The two forces (collectivist and individualist) find cohesiveness in a collective identity in a social project as a form of modern social bond (Avon 2010, 2003).

However, there is a lack of knowledge about the manner by which a transformative proposition becomes a collective innovative project. There is a need to find the practical link between the innovators and the stabilizers to explain how individualists and collectivists can relate to each other to collaborate by integrating new practices in social norms. Some sociologists explain the integration of these social transformation through the succession between generations with this evolutionist perspective on social change (Parsons 1937, Giddens 1984, Bourdieu 1979). But this generational transformation enabling force is too slow to explain the rapid, accelerated transformation neoliberalism is able to do within a single generation life spend (de Verlaine 2021). This research hypothesis is the role reflexivity practice has in creating an individual empowerment capability and a collective resilience strengthening collaboration despite hardship.

2.2 Sociological Theory Foundation of Reflectivity and Reflexivity

Consequently, to the omnipotence of social reproduction forces over the very constrained change and transformative capability, the literature maintains an ambiguity between *reflective* and *reflexivity practices*. For instance, the Structuration Theory amalgams this *reflective* practice with *reflexiveness* but at the same time, reflexivity is sometimes a reproductive social practice for replicating agents, while in other times an actor emerges through reflexivity becoming an actor initiating social change as a social change force (Crozier and Friedberg 1977, Giddens 1984).

For instance, Giddens (1979) refers to reflexive agent's ability to monitor action through self-regulation insuring social practice (actions and discourse) reproduction into social structures, which happens to be the very definition of reflection practice of social reproduction. Giddens points out that the agent can never be aware of the intent and consequences of these social practices even if the agent is fully aware of the practice at hand (Giddens 1979). In other words, even Giddens's Structuration Theory approaches *reflexivity* as a self-regulatory *reflectivity* for agents replicating structured routines. This creates a confusion between the two *reflective* and *reflexive* practices. However, this confusion is irrelevant for Giddens' interpretation of social stability since the individual is merely a social practice replicator.

In this social structure literature, social change does not occur from new thoughts, new ideas, new discourse, new thinking or new actions. It rather comes from compounding micro-small changes in the replicated social routines (Giddens 1979). These incremental changes come from incremental adapted routinization of initial social structure, de-routinizing social structures into creating new routines. It is the very evolutionist interpretation of social changes and transformation. Ultimately, social structure determines individual actions and reaction despite any agent's effort to be critical and creative to change them. This critical and creative alternative thinking and acting, according to Giddens, is an emerging routinized social practice (Giddens 1979). Bourdieu (1979) adopts a similar view that individuals are unconsciously replicating social structures because they are culturally programmed to do so. Their beliefs, values, lifestyles assimilated through education and socialization since childbirth are so unconsciously assimilated that conforming to social norms is experienced as natural and self-evident for the individual's experiential perspective (Bourdieu 1979).

This current research argues that these small routine modifications may not occur by pure chance or unconscious de-routinization of adapted social practices, but may occur because the agent is in fact a *reflexive* actor. The argument goes against this Functionalist, Institutional and the Structuration Theory's emphasis on social reproduction where the individual is an unconsciously submissive agent conforming to social norms through self-regulating practices.

Rather this research argues that social practice transformation can occur as a consequence of an agent becoming an actor through *reflexiveness*. This epistemological position comes from a long philosophical and sociological radical humanism tradition on self-determined modern man (Burrell & Morgan 1979). In fact, the lack

of understanding the ability an agent may have in becoming an actor is by confusing *reflectivity* and *reflexivity* practices.

It is indeed important to point out that *reflexivity* goes beyond the reproductive *reflection* of social behaviours. *Reflexivity* implies to analyze, criticize and create new actions, new reactions, new perceptions and understanding which leads to new practices. Ultimately, if a *reflective* self-conduct aims at implementing social norms of conduct, *reflexivity* aims at becoming critical about it and creates alternative knowledge, individual reactions and social practices. In other words, the individual goes from a social agent role into becoming an actor creating new knowledge, innovation and transforming social practices and even new social structures.

Because social practices do both, reproduction, change and innovation, *reflectivity* and *reflexivity* should be differentiated. In fact, these two practices are so different that a practitioner can do *reflective* action to conform to social practices without *reflexive* critical thinking. And vice versa, a *reflexive* action can be done without reflective social practice or by limiting *reflectivity* to practicing *reflexivity* itself.

However, conceptual ambiguity between *reflexivity* and *reflectivity* is significant because some literature focus on the *reflective* practice optimization to control and implement best professional practices as norms through social, organizational and institutional conformity process (Bonnet & Barth 2017, Colsoul & Robin 2016, Brulé 2000).

While other literature focuses on *reflexive* practice involving critical analysis of normalized practices to create new innovative forms of action to respond differently to the recurrent situations, to deal with emerging challenges, to solve complex new problems and even to initiate disruptive social transformations (Boutet 2018, Fronty 2017, Bonnet & Barth 2017, Galand & Vanlede 2004, Estrela 2001). In this *reflexive* practice literature, transformative social forces can be led by agent's *reflexive* capability to analyze, criticize and innovate new reactions, but individuals are still submitted to collective cohesiveness through *reflective* practices. It is this difficult balancing act between social conformity and social changes and transformation that falls between these two-literature trends.

The two sets of literature are confused and confusing because *reflexive* practice is not concretely investigated. It is well conceptualized in terms of what it should do, but it is also believed to adopt the same *reflective* thinking competencies. It consequently leads to an amalgam both practices which are nevertheless very distinct.

In 2005, this literature confusion between *reflectivity* and *reflexivity* triggers a need to explore the empirical differences in practice through a concrete experimental long-term research. Because *reflectivity* aims at replicating social practices, it was evident that *reflexivity* was either misunderstood or underestimated in terms of competency. Indeed, if *reflectivity* implies the ability to replicate best practices, *reflexivity* involves the capability to analyze, evaluate, criticize and create alternative practices. Obviously, *reflexivity* appears to be a more complex practice than *reflectivity*. Moreover, *reflexivity* could probably be applied to oneself conduct, but also to other objects such as knowledge, values and beliefs. Even today, in 2022, *reflexive* practice is still very much confused with *reflectivity* and very little is known about the process by which *reflexivity* can become transformative (de Verlaine 2022 b, c, Popoveniuc 2013). Doing *reflexivity* on beliefs, values, knowledge and practices on themselves, most certainly can contribute in creating a praxeology which is a deep knowledge of practice and its foundations.

This research's question is: ***How to apply Reflexibility for Knowledge Development, Innovation and Resilience and what are the benefits?***

Answering this question offers better understanding of what *reflexivity* is. It explores how *reflexivity* can create knowledge and new practices. Ultimately, it democratizes the ability to self-actualize and access this learning and knowledge creation capability for all. It liberates individuals from their agent social replicator roles in becoming consciously critical and adopting an actor role engaging into voluntary social transformations by starting on one's own conduct. Instead of being reactive social agents, actors can become proactive in creating new social togetherness.

3. Methodology

In summary, the research subject is *reflexivity* as a form of practice, while the object of study is the *reflexive* phenomenon as experienced. The unit of study is the conscious cognitive act of *reflexiveness*. The following two sections present the experiential phenomenology method and the action-research strategy.

3.1 Phenomenology as an Experiential Method

Phenomenology is a research method focusing on the phenomenon as being experienced. Researching part of conscious awareness activity is best done by phenomenological method (Jonkus 2015, Kriegel and Williford 2006). It aims at analyzing the experience as a logical formal dynamic. It may start by being aware of the experience, describing it, and analyze the hidden formal dynamic of the phenomenon as experienced. It involves journaling the experience, memoing the emerging experiential categories and finally, analyzing it the transcendental essence of

the phenomenon between different situations (Husserl 1900-1901, 1905-1910 a, b). Ultimately, it leads to find universal experience of the formal phenomenon. The difference between the auto-phenomenology is the researcher’s own experience of the reflexivity phenomenon. The experimental phenomenology is the researcher’s observation of research participants’ experiential reflexivity practice. The participants are explicitly sharing their experience of reflexivity triggered by the researcher’s structured experimentation of the reflexive phenomenon both in participants’ individuality and as collective effort as well. In doing so, experimental phenomenology is experienced by individuals and groups as a collective.

3.2 Experimental Methodology Strategy with Action-Research

A 17-year-long (2005-2022) experimental research using phenomenological experiential data collection and analysis was conducted through action-research approach. Action research appeared to be a logical methodology strategy to study social practice as experienced and as experimented. The scientific rigour was insured with internal and external validation, reliability and falsification. The research reliability was done by monitoring the same researcher’s and participants phenomenology with the same technical tools such as journaling, memoing and categorizing emerging practice for internal validation. The experimental phenomenology is the researcher’s participative observation of the participants’ experience of the reflexive phenomenon. The Action-Research strategy involved an intertwined spiral of three cycles of experiential and experimental phenomenology (figure 1).

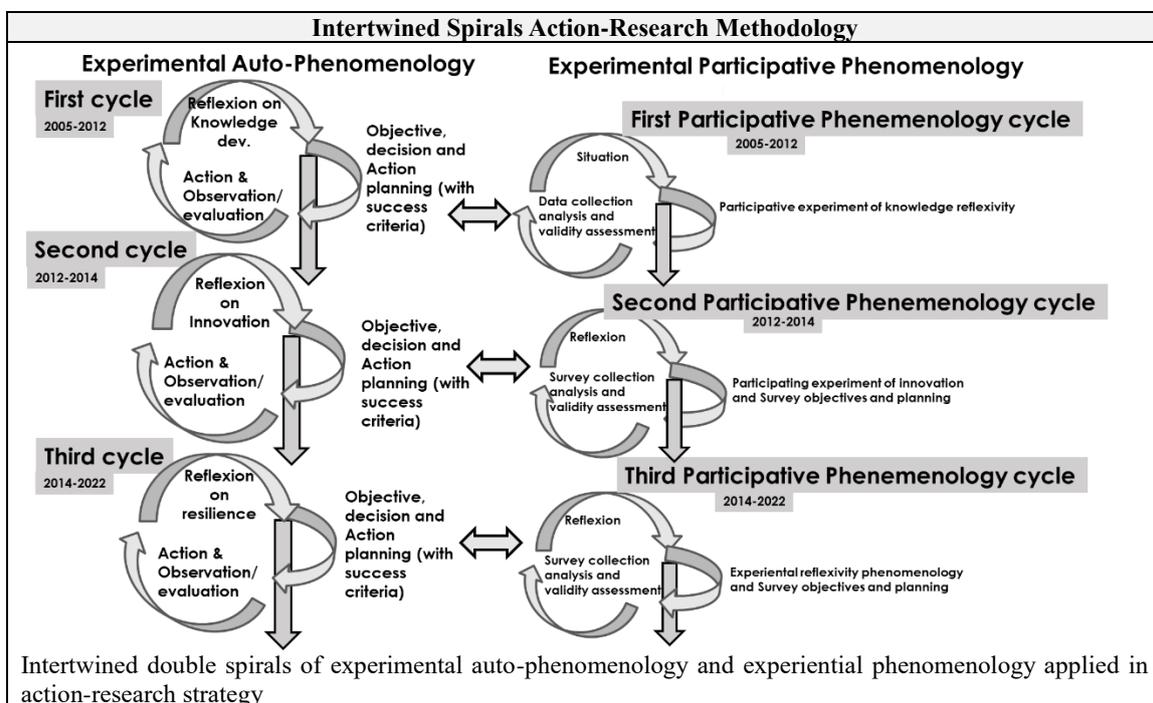


Figure 1: Intertwined Spirals of Action-Research Methodology

The external validation process was conducted by replicating the same auto-phenomenological experience with 1200 research participants. A sample of the first action-research cycle participated to the second and third cycle of external validation. Although, a population of 1200 participants is the total number of participants thought the three cycles to build experimental data collection compounded with the auto-phenomenological experiential data.

Throughout the process, a periodic falsification process was done to test what is reflexivity and what it is not within the analytical process. This falsification was a crucial tactic to build the conceptual categories from the experienced reflexivity phenomenon. The falsification allowed to structure the categories and build a conceptual framework to find the relation between the element of the phenomenon structure. For instance, falsification contributed to clarifying the experiential distinction between *reflectivity* and *reflexivity*. It also led to distinguish between knowing and being aware of knowing, learning new knowledge and aiming at developing and even create new knowledge and innovations. Finally, as a last example, falsification allowed to differentiate between the experienced empowerment and experienced resilience.

3.2.1 First Cycle of Auto-phenomenology and Experimental Phenomenology

Since 2005, a daily one to three hours of auto-phenomenological reflexive data collection was conducted. Reflexivity also required a knowledge research in different literature to understand and classify these daily reflexive experiences requiring an average of 3 hours on a weekly basis. From 2005 to 2014, this knowledge research focused on existential philosophy and phenomenology literature, brain anatomy literature to understand brain functioning in relation with thinking, feeling and learning. Education and learning literature also had to be

explored to distinguish the mind activities. This literature led to find synergy with the very action-research methodology adopted for this research along with phenomenology and grounded theorization. Ultimately, these knowledge gatherings enabled to develop a better understanding of the reflective professional competency development and led to articulate a reflexive practice structure in four phases:

- 1) Understanding a situation through conceptual knowledge, analyzing the situation;
- 2) Develop a critical perspective about the practice within the situation to imagine an alternative improved practice;
- 3) Finding out why this new practice is perceived as legitimate and improved;
- 4) Create a plan to develop knowledge and competencies to implement this new practice.

This four-phase reflexive practice emerged through the auto-phenomenological and experimental phenomenology action-research process and rapidly made evident that the psychological and sociological dimensions of social practices also had to contribute to understanding the situations and the practices.

3.2.2 Second Cycle of Auto-phenomenology and Experimental Phenomenology

In the second cycle of action research during 2012 to 2014, the knowledge research included neuroscience and sociology because the findings put into light the deep relation between the neurological experience of situations especially with the introduction of mindfulness. Sociology contributed in understanding the foundations of social practices, their origins, their functions and the margin for innovations. These two disciplines deepened the understanding of the situated experiences while enabling innovative new perspective on practices.

This intensive experiential phenomenological analysis with transdisciplinary knowledge became crucial to develop a critical perspective on complex socially constructed human life experience. Each action-research cycle built on the next level of *reflexive* practice findings.

The phenomenological epoché process involves setting cultural, historical, ideological into parentheses to analyses the fundamental objective and universal phenomenon. This ongoing iterative analysis of phenomenological existential experience confronted with scientific knowledge to an average range of 3 to 6 hours of analysis on a weekly basis. It led to discover, in the falsification process that the phenomenological experience of knowledge was not as powerful as meaning coming from beliefs. This is how social practice was not only being defined by knowledge, but also deep beliefs and its correlated values. This finding revealed how profound Bourdieu's theory on the power of cultural social structures are on individual experience and practice.

3.2.3 Third Cycle of Auto-phenomenology and Experimental Phenomenology

Since 2014, the third action-research cycle was built from the first two previous findings. It therefore led to look for deep empowerment forces. It had to find alternative knowledge to overcome difficulties, hardship and failures. It was not so much to look at any practice to improve or transform in its experience. But it focused on what feels good and feels difficult to focus on how to deal reflexively with what feels difficult. This selection of life experience to practice reflexivity led to very powerful discoveries such as the learning process as hardship, deep internal motivations to overcome life hardship and ultimately how to transform a difficult human experienced situation into a positive experience as a deep feeling instead of simply adopting superficial positive psychology. This led to find empowerment, deep internal individual potentialities, strength and talent. When the covid-19 pandemic came in, it led to discover resilience capability was built and made the research participants feel empowered to become creative, innovative and proactive through the collective confinement experience. These findings therefore involved discovering what is resilience, and most of all how reflexivity built the resiliency capability both individually and collectively.

4. Research Findings

Empirical experiential and experimental longitudinal research finding report presents how reflexivity is thought as a practice. These findings reveal how this particular form of thinking practice leads to a meta-consciousness awareness of the thought processes and the thoughts themselves. Those thoughts become objects of the reflexive practice distinguishing beliefs from knowledge, different forms of knowledge (experiential, practice and conceptual forms of knowledge). It allows becoming reflexively aware of how knowledge is built, learned and transformed. Through this knowledge development process, innovation becomes the means to explore knowledge potentialities and development. Finally, long-term reflexive practice on knowledge and innovation led research participants to experience empowerment and better faced life hardship. The most common participants' hardship was the covid-19 pandemic and its impact. These unexpected long-term benefits of practicing reflexivity on knowledge and innovation led us to include these findings as profound transformative force for human development and self-actualization. These intertwined findings are distinctively presented to reach a deep understanding.

4.1 Applying Reflexivity on Thinking

Every day we think, think while doing things, and thinking about the things we want to do, that we do and did. We even think about the things we think and thought about. The experience of all this thinking and doing things make us believe we are conscious in a concrete and real world by contrast with the sleeping and dreaming part of our lives. Nevertheless, the experiencing of thinking is not one homogenous activity. It is multilayered and not necessarily easily distinguished.

Because reflexivity is a rare and very distinct form of thinking, it had to be discovered in terms of mind experience to be able to replicate it, experiment on it and most of all learning about its potentiality.

The research report first explain how it was firstly located in the mind activity, and made replicable and teachable to be able to experiment on its applicability. The applicability this research experimented was developing knowledge, as a form of exploratory multidisciplinary learning, and creating innovations. The longtime experiential reflexivity revealed other benefits sur as empowerment, self-confident and most of all the ability to better overcome hardship which increased resilience capability.

4.2 Finding Meta-Consciousness Through Reflexivity and Vice Versa

Neuroscience research demonstrates that most of our daily routines are done by this unconscious part of our brain (Hoza 2016). This leaves questions to what is actually conscious in our daily lives. In fact, studies find that this more “actively conscious” part of our lives comes in when the routines are facing new situations, whether they are wanted or unexpected new situations. These rare moments require such an effort to solve the new situation that it leaves a certain level of stress (Kriegel and Williford 2006, Hoza 2016). The only conclusion to these findings is that being aware of daily consciousness to go beyond the automated routines of our lives requires a voluntary, disciplined, acquired effort. This particular effort can be reflective or reflexive practice. A reflective practice requires less effort of the two since it means taking some retrospective on the past actions, especially in adaptive solutions to new situations, to find in social norms new ways to respond to these types of new situations. In other words, reflective thinking means trying to find ways to implement better practices, whether it is in the thinking, reacting or doing things.

Reflexive action means going further in understanding what happened, why it happened, to be able to develop different perspectives on the understanding, to be critical about the situation and what to do about it. This process will even have an impact on the feeling about the initial perception and experience of the situation. This analyzing and critical thinking that changes initial perceptions open the mind to alternative appreciation of the situation and with it new possible actions unforeseeable with the initial spontaneous perception. These new possibilities allow creating and initiate new actions, and eventually new practices.

The first challenge is to reach this reflexivity practice and therefore going beyond the automated thinking and even reflective introspective practice. Trying to simply focus on improving the practice is not enough. Until there is no multiple potential different perception, interpretation and understanding of any thoughts, feelings, actions and situations, there is no reflexivity practices.

Therefore, the first step is to become conscious, beyond automated consciousness and becoming aware of whether we do *reflective* or *reflexive* thinking.

4.2.1 Experiencing consciousness through reflexivity

The phenomenological experience of consciousness revealed that there are three types of simultaneous thinking at the same time. For instance, a meditative state makes a continuous line of thought uncontrollably and most of all, unstoppable. It is a form of involuntary consciousness, a form of thoughtless consciousness (de Verlaine 2022 b, c) (table 1).

Another consciousness is when we are doing things, while thinking about it. These things we do can be thinking in itself, doing routine things and even socializing. This type of voluntary consciousness is done at will (table 1). This type of voluntary consciousness involves doing things we previously learned to do and that is done spontaneously, “without” thinking about is so to speak. This is the type of automated consciousness we referred to before.

There is this third type of consciousness when we may realize that something in the routine is unexpected, or even a form of consciousness being aware of the two previous forms of consciousness occurs, and even a form of consciousness of being aware of that third level of consciousness. This form of meta-consciousness is the level of consciousness where reflective and reflexive thinking can occur (table 1). It is the zone of the conscious mind that is practiced once in a while when things don’t quite go as expected (Heidegger 1927).

3 levels of consciousness	
Involuntary consciousness	Continuous, spontaneous involuntary thinking experienced as an internal monologue.
Voluntary consciousness	Thinking in action at will. It is a directed thinking intention.
Meta-consciousness	Voluntary thinking on thinking itself whether it is on the internal involuntary monologue or the voluntary thinking itself.

Table 1: 3 levels of consciousness, ref. Sartre (1943) (de Verlaine 2022 b ,p380.)

Once the phenomenological experience of these three consciousness levels have come to a form of awareness, it was still unclear as to what this level of consciousness may have in terms of potentiality. All it revealed is that this level of meta-consciousness demanded such an effort that it is easily distracted by the involuntary and voluntary consciousness. In fact, the meta-consciousness is so demanding and so initially perceived as useless other than doubting ourselves that it is not a preferred state of consciousness. In fact, spontaneous reactions to any new situation is generally preferred to easy daily life routines and normal expected achievements. In fact, a great deal of our lives can be dealt this way because our spontaneous reactions are culturally and psychologically driven with assimilated frames of potential reactions to any situations.

This research experimental finding discovered how learners placed in one of the most challenging situations when learning has to occur, function with involuntary and voluntary consciousness. Indeed, when university students take courses, they most of the time approach learning with a voluntary consciousness trying to understand the presented new knowledge. The learners will find ways to make sense of the new material within the existing knowledge they already have. This process is usually done with involuntary consciousness. The learner passively listens to the professor while evaluating if what is being presented makes sense with the learner's capital knowledge, in other words, the learner compares the presentation with what he or she already knows.

When it is a new frame of conceptual knowledge presentation the learner is unfamiliar with, he or she will evaluate if this new conceptual framework can successfully explain an experienced pragmatic knowledge the learner made through their routine lives. This is part of the conscious voluntary activity. The most of the learner may do is to evaluate this new knowledge with the abstract culturally assimilated frame of beliefs or preferred best actions are being dissimilated in their lived. For instance, the learner will refer to the new knowledge as conformed or not with what is being expected in their working environment or social activities. This evaluation process takes the voluntary consciousness effort, it is not the meta-consciousness effort because the learner is passively staying in their comfort zone with what they already know. The learner expectations are therefore that the new material presented in university classes can help them formalize what they already know with new forms of conceptual framework that conform social norms they already apply in their conduct.

The only meta-consciousness occurs in normally three instances. The first one is when the learners receive exam or paper evaluations on their learning that conform their failure. In other words, when they fail in exams or papers, it automatically creates a choc realizing that their voluntary conscious learning did not meet the evaluators' correction grid. Usually, the preferred reaction the learner will adopt is a voluntary and involuntary conscious reaction to emotionally feel frustrated and angry at the evaluating professor. In other words, the failing learner will fall back into this involuntary and voluntary consciousness accusing the evaluating professor for the mistake the evaluation did about their exam and paper evaluation. In fact, the learner will go as far as demanding a revision or meeting the evaluating professor to explain why the evaluation is wrong, not their exam or paper. This conscious voluntary action is the normal respond to a failure.

A failure doesn't enable the learner to make a self-evaluation on the mis-learning, but it will differ the bad evaluation on the evaluator. Several explanations will be consciously adopted by the learner such as the professor did not explain properly. The professor did not facilitate the assimilation learning properly. Ultimately, some learners will go as far as stating that the professor's presentation of the new knowledge is simply wrong and useless, or even that the professor is ignorant and incompetent in the subject matter. These voluntary reactions are driven by negative emotional choc. The stronger the choc the stronger the negative deflecting reaction.

This first example of typical meta-consciousness demonstrates how much the meta-consciousness doesn't last. It is only useful for the learners to consciously see the obstacle in their achievements which is to get a good grade. The learning process as such is never considered in this social practice. It is even less considered when the learners realize that they are not alone in this difficult situation. Then, a group reaction will follow social norms of conduct such as group rebellion, group complaints, group intimidation toward the professor, and sometimes toward the institution altogether.

This form of voluntary conscious socially acceptable practices is so powerful that it determines teaching practices, evaluation norms, and institutional learning programs. It leaves actual new learning very little margin to occur. It has to be incremental from lessons, and courses into a full program, and most of all it calls for pragmatic kinesthetic teaching activities such as experimentations, experiential simulations, traineeships, and a lot of exercises and class participation. If that doesn't help for some new learning, the learners have to do conditioned abstract learning. These active experiential learning activities will facilitate learners to learn while doing through their voluntary consciousness without having to do meta-conscious efforts.

The second instance when the meta-conscious effort is required is when all the experiential learning activities are set in place, the learner has to regulate new practices in order to assimilate the new competency. This is when the *reflective* practice comes in. The learner is in the situation where there is a need to replicate known practices with minor, incremental adjustments. This is how a university program is built. It is logically designed so that the learner is exposed to a logical process of developing incremental reflective self-regulated new knowledge, competencies and practices from one course to another. This reflective practice becomes extremely

powerful to build a community of reflective practices where professors and students help each other in applying formal practice norms.

Building a learning approach on *reflective* practices can go so far as creating norms of behaviours, norms of critical thinking, norms of emotional reactions, norms of self-esteem and so on. It is a socialization process into a professional and citizen norm of conduct. This type of reflective practice is transferable to civic and working environment. It requires to adopt and incrementally learn to apply social norms. This is what Giddens (1984) and Bourdieu (1979) refer to as socially reproducing society. Technologies become powerful instrument to guide the learner to conform to expect social norms. This is how technologies are so useful at work and in the education areas so that citizens are used to involuntarily and voluntarily consciously adapt to technological behavioural requirements.

The third and last type of situation when meta-consciousness is involved is in a *reflexive* thinking. This reflexive action leads to be aware of the reason behind the social norms, the technological constraints, the reason behind the rules of social conformity. *Reflexivity* awareness makes the voluntary and involuntary consciousness of this meta-consciousness. *Reflexivity* even critically thinks about the reflective practice in itself as well. Reflexivity becomes the first moment when the learner is aware of the learning meta-programs of society to socialize citizens in a historically defined society and its reproductive system. *Reflexivity* allows to be aware that technologies are not enablers but rather constrainers to conformity. When this research participants are firstly being exposed to this type of meta-conscious activity of *reflexivity*, the first reaction is to go back to *reflective* practice. Being aware of social norms omnipotence is so disturbing that the first spontaneous reaction is to deflect to reflective meta-consciousness, and even better to fall back to voluntary and involuntary consciousness. Sometimes, participants want to sustain this *reflexive* capacity but it is consciously so demanding that the mind slips back into the usual type of consciousness.

This phenomenological categorizing process led to experience how consciousness practices revealed where reflexivity occurred in the mind. Vice versa, once reflexivity was located, it was firstly applied to consciousness and its mind activities to be able to delimit what reflexivity is compared to other mind activities, even within the meta-consciousness.

This realization that reflexive meta-consciousness is so hard to maintain and practice, that a pragmatic regular practice had to be set in place and a clear distinction between the different mind activities had to be differentiated. This is when reflexivity became applied to consciousness. Reflexivity had to find how it can be pragmatically sustained through pragmatic actions, and it had to differentiate itself from other mind activities to make sure the practice is reflexive instead of being reflective. This objective became in itself the very finding of a meta-conscious experience of the consciousness of the mind through reflexivity. It is a form of critical awareness of consciousness.

This reflexive thinking is so demanding and so easily differed in other forms of the mind activities that a written record of it had to be made. Because this type of consciousness is so demanding and very rare, it had to be routinized in daily practices.

4.2.2 Conceptual Distinction of Reflexivity from Other Mind Practices

This research findings corroborate the literature stating that *reflexivity* requires a level of *consciousness*, *awareness*, *metacognition* and *reflectiveness*, but it is a different function of the mind such as learning, knowing and believing. The previous presentation on the meta-consciousness allows to better see the thought processes differentiating the experience of knowing, believing and learning. Indeed, the research participant started to be aware of their own learning process enabling self-regulate the frustrating process of contrast between what is known, believed to be knowledge and new knowledge. This self-regulation of individual participants was better experienced when this reflexive awareness of learning was done in a collective experience. More so, the group experience benefitted from a face to face format. This particular aspect of learning reflexivity was made possible by the covid-19 pandemic online learning experience. It appears that a face to face informal spontaneous group interaction is very difficult to recreate in an online format. The reflexive group learning occurs with spontaneous individual share of their learned awareness as they learn it, to help one another to practice this reflexivity on their learning practice and even their learning strategies.

In group settings, this reflexive practice applied on learning process enabled participants to distinguish beliefs from knowledge. Differentiating knowledge led them to falsify beliefs by deconstructing it with epistemology framework and methodological validation. This process revealed a meta-knowing experience where participants became aware of what they know and don't know but that others know. They discovered through meta-knowing that if they collectively share all this knowing, while some know things that others don't know, they soon realized that some form of knowledge may exist that no-one even knows it exists. This experiential meta-knowing made the participants understand the Johari Window potential to understand how knowledge can be created.

A *reflective* practice means to take distance at the occurred practice to identify what went well and what went wrong, or not as expected to find settled adjustments to improve the approach or the tactical practice in itself

for future similar instances (Lafortune 2009, Daniel et al. 2004, Lafortune & Robertson 2004, St-Arnaud 1988, 1996). The *reflective* practice is similar to the *metacognitive* practice where the person takes distance from own thoughts and thinking process of adjusting the thinking to a formal and theoretical best practice of logic (Meunier 2013, Boutanqoi 2012, Daniel 2004, Dierckx et al. 2016).

Mindfulness is a form of self-awareness on one's own thoughts, feelings and sensations, in a present state of mind. By contrast with *reflexivity*, mindfulness will not analyze and have a critical thinking about these feelings, sensations and thinking, and it will neither address the actions and reaction process. Mindfulness calls for a form of self-awareness, but it doesn't focus on these *reflexive* practice's functionalities.

Reflexivity, *mindfulness* and *metacognition* have been studied in several fields for medical therapy (DiSalvo 2013, McEwen 2000), interpersonal competency development (Lafortune and Robertson 2004, Vinatier 2012, Verreault 1992), education (Lafortune et al. 2004, St-Arnaud 2009), neuroscience (Hines 2018, Hoza 2016, Hopkins 2022) and professional development such as management (De Waele et al. 2001, Fronty 2017, Galand et al. 2004, Meunier 2013, Rouchi et al. 2017). Neuroscience and psychology go as far as indicating exercises to improve the brain activity and psychological therapy (DiSalvo 2013). It mainly focusses on its functionality and its benefits for the practitioner and the organizations. Again, while the literature explains how to do mindfulness (Ditrich 2017), it lacks in explaining how to do reflexivity (Popoveniuc 2013).

4.2.2 Reflexivity on Consciously Knowing, Learning and Believing

The meta-knowing accessible through reflexive practice on learning was experientially conducted through a systematic thought process (figure 2). The main force for this learning process is to be profoundly motivated to learn to be able to overcome the pain associated with the learning effort from the brain.

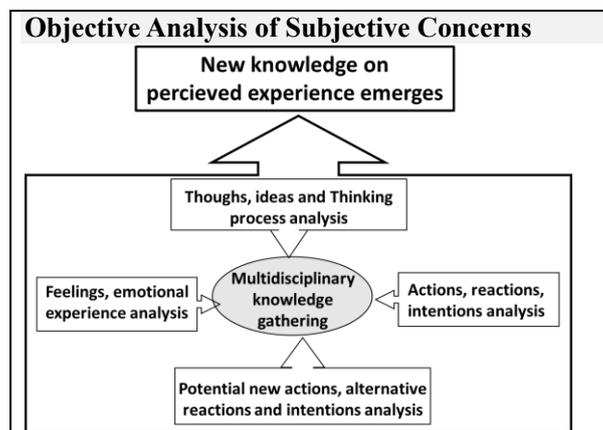


Figure 2: Objective Analysis of Subjective Concerns

This motivation to learn is deeply embedded in subjective concern about this potential new knowledge. In other words, learning becomes an object of reflexive practice so that the learner becomes aware of what this new knowledge can do to improve a subjective concern. If there is a lack of relation between this potential new knowledge and subjective concern, the internal motivation to overcome the learning tremendous effort never comes.

Once this internal motivation to learn emerges, there is an intensive act to understand this new knowledge and test its reliability and utility at relieving the learner from that initial concern. This learning window has to be met when the motivation arises, otherwise, automated voluntary and involuntary consciousness come in to take charge of the thinking process. Again, the learner has to be aware that the intensive act to learn has to occur as soon as they are ready. Otherwise, their brain and consciousness structure takeover and block this brain transformative process of learning. The good news is that because members of a group are not ready at the same time, the learning stimulation has to be repeated three to four times intensively. In each cycle, a reflexive practice has to come in to rise up the group and individual awareness of the learning effort and the knowledge understanding and integration in the individual knowledge capital. In other words, the learners have to be aware of the moment the new knowledge comes into what they already know. The critical point of this learning experience comes in when their initial concern is lifted because a new understanding appeased their subjective tension of even confusion.

Interestingly enough, it is the reflexive practice that enabled learners to see themselves learning as they learned and transformed their knowledge and their brain new connections in improving their knowledge. Without reflexivity, learners would have learned without knowing that they have learned. This lack of awareness becomes a disempowering experience of their own learning process. Becoming aware of the learning process, witnessing their internal transformation of their thoughts and the sustained effort to achieve it led them to experience empowerment especially when they became aware of their learning action the fourth and fifth time. After this repetition of

reflexive awareness of their learning, emergence a new form of experiential competency in becoming a learner at will.

This new learner competency empowerment established, the reflexive practice is easily realigned to be applied to critical thinking about their known knowledge (figure 3). Ultimately, the learners become so motivated and empowered to learn that they start to question their own knowledge to develop it even further and challenge the Johari Window concept on what they believe is reality.

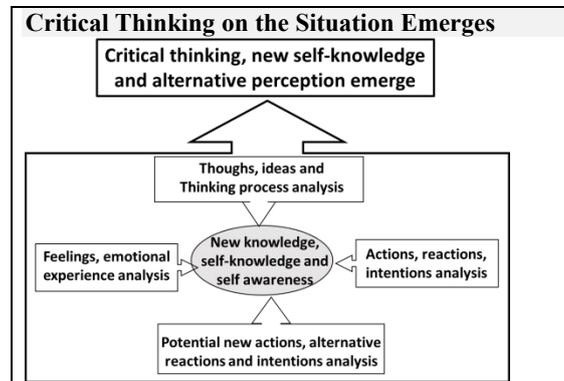


Figure 3: Critical Thinking on the Situation Emerges

These empowered learners become internally so motivated in challenging their knowledge and beliefs that they start to create strategies in critically think about everything they feel needs to be challenged. Their motivation to learn is not so much on their initial subjective concern, but on testing their perception of the world with what they believe is true. In other words, this new learning competency created proactive, critically thinking learners competent to learn and most of all to create knowledge.

These challenging learners started to challenge their beliefs, their feelings, their perceptions, their actions and their foundations, challenging their ideas, and most of all their driving intentions to choose what they want to develop in terms of knowledge. They even become aware of their internal motivation to learn, develop new knowledge and the impact of these learning have in their lives. These learners challenge their professors, not so much to test them, but to collaborate in learning. Their professors became partners in learning, developing knowledge and ultimately innovation in pragmatic application of their learning. This is how the reflexive praxeological four pillars became a guide in building strategic plans in their human development project (figure 4).

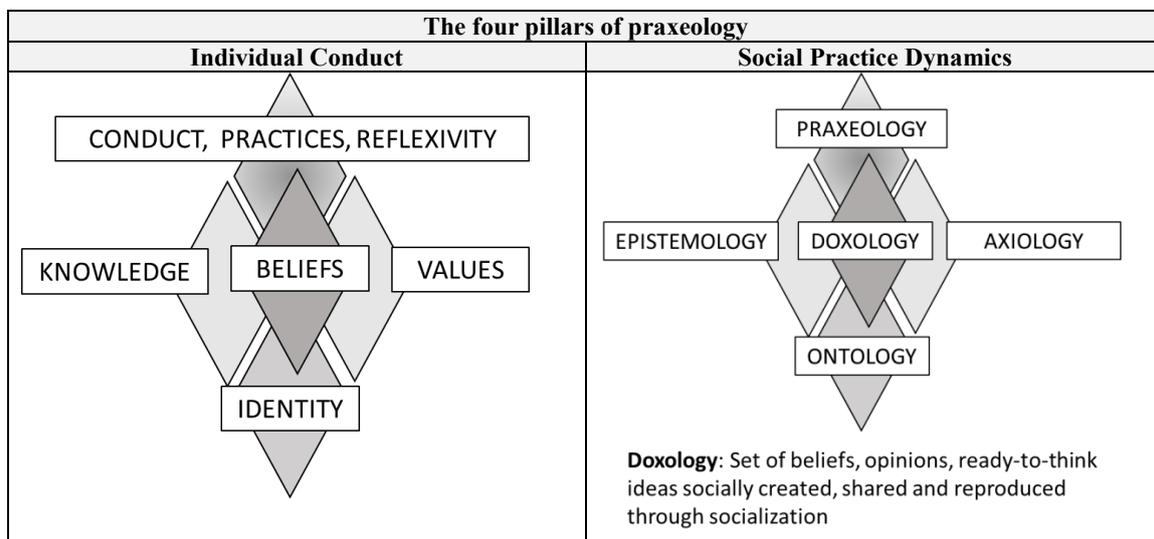


Figure 4: The four pillars of praxeology (de Verlainé 2022 c, p.29)

It is the research participants that revealed in the second cycle of this research how their beliefs became central in guiding their actions and how their values and knowledge guided and built on their beliefs. Ultimately, their human experience of knowledge into action was to transform this knowledge into a new form of beliefs about reality and the truth. Value became leverage to differentiate what is important to prioritize their actions and action plans. Over time, participants expressed how it is their reflexive practice that guided their actions and transformed them as individuals. In this sense, it is their conscious experience of their practice, including their reflexive practice that created them. They became self-actualized competent learners.

4.3 Reflexivity Application to Knowledge Development and Innovation

Reflexive practice applied to better understand and question reality leads to knowledge development competency and creating innovations. Indeed, the more knowledge is integrated into understanding, the more complex and nuanced reality becomes, the more innovative practices become possible to transform the lived experience. The two applications emerged as the research was conducted.

It started with knowledge development, and rapidly opened to innovation to enable knowledge development. Ultimately, *reflexive* practice made clear that in order to innovate, a creative innovation immersion has to occur in a knowledge development journey. A *reflexive* innovation practice is part of a transformative process of self-actualization, and collectively self-develop, producing social change. Otherwise, innovation can only be done in an episodic *reflective* incremental practice improvement. It cannot radically transform the social reproduction forces of social structures. Rather, it only can contribute to reinforcing the social reproduction.

4.3.1 Knowledge Development through Reflexivity

Knowledge development was the first application done through reflexivity. The main initial objective was to learn about reflexivity in itself. This led to learn about consciousness, the mind, the brain functionalities and its anatomy including its relation with consciousness, psychology, personality, emotions and actions and practices such as mindfulness, thinking, metacognition, learning, and differentiating it from believing. This knowledge development journey involved not only reading about these themes, but to reflect on the knowledge and its application, but also to experiment on it to better understand it. It involved doing transdisciplinary literature research and integrating this knowledge to better understand the object of study. To experiment and integrate this knowledge, the best approach adopted was the action-research method (figure 7).

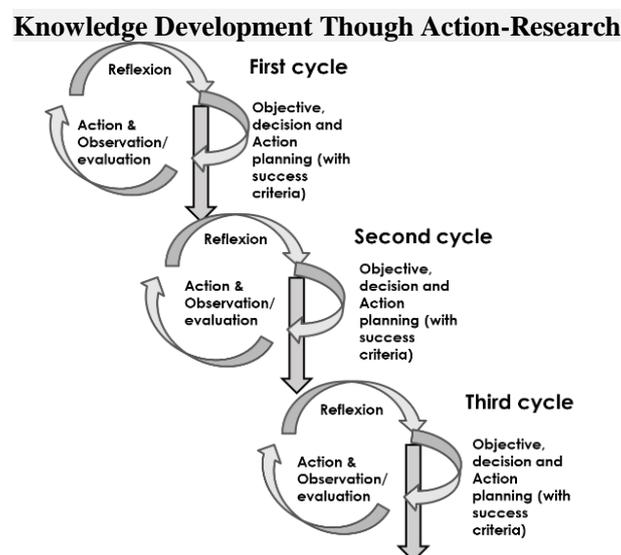


Figure 5: Knowledge Development Through Action-Research (de Verlainé 2022 c p.21)

The knowledge development journey becomes so complex and demanding, that something has to motivate someone to do it. This internal motivation is phenomenology find in creating meaning of existing. Whether is in auto-phenomenological and experimental phenomenology, the common finding of reflexive practitioners in developing knowledge is building meaningful life for oneself.

Interestingly, integrating knowledge on its own was not enough. Reflexivity calls for integrating debates, conflicting scientific perspectives, and therefore, making meaning for oneself more confusing. This is when epistemology became a larger theoretical frame of understanding knowledge and its functionality. Researcher participants of all categories, from ungraduate and graduate management students, adopted epistemology to better understand the angle through which the scientific literature was developed. The impact of integrating epistemology also allowed to better understand scientific research, theorizing cycles, methodological strategies, effectiveness and its limits. It also allowed to learn how to analyze an object from different conceptual perspective, from different epistemological traditions and even from different paradigms to further better understanding.

This epistemological perspective on knowledge even enabled research participants to see researchers' and theories' tacit political positions about reality, the world, society and even humanity. Understanding how scientific development is politically and historically influenced did not lead to discredit or delegitimize scientific knowledge. Quite contrary, it gave a human dimension to scientific endeavour and a need to collectively contribute knowing how it is challenged from within the scientific community, but also by ideologies, religious beliefs and other form of cultural and counter-cultural movements. It also created more compassion for passionate political debates and more acceptance for understanding complex situations and difficult public choices.

Finally, reflexivity practice applied to knowledge development empowered research participants to approach their own knowledge capital and knowledge competency with enthusiasm for becoming aware and lucid through understanding the complexities of current worldwide issues and the integrated collective contributions that are being attempted to bring answers. Reflexivity practice built long-term competency to sustain knowledge development for the research participants creating meaning for others. Early on in this research, the participants were getting promotions (within two to three months) while they were learning reflexive practice because it made them proactive and offering meaning to their organizations. Some others realized they had all the knowledge and competency to start their business and becoming entrepreneurs, others improved their business models. Reflexive knowledge development enabled research participants to become leaders and driving force in their respective communities.

Knowledge development through reflexive practice became so interesting for some research participants that they realigned their professional career to be part of the scientific community to build new knowledge through a lifelong research contribution. Some learned this reflexive practice in their undergraduate studies. It became so motivating that they followed up their studies to the graduate studies, sometimes even in different fields because it better met their interests. Their competency in epistemology and methodology led them to better integrate any new form of knowledge or discipline. It empowered them to take on this challenge to discover the world through scientific knowledge while contributing to this knowledge development with a critical perspective and a motivation to learn and empower others.

4.3.2 Innovation through Reflexivity

Innovations occurred through reflexivity practices. The first type of innovations through reflexivity was created in university pedagogy. Once reflexivity was located, it became obvious that a series of experiential situations had to be made for the learners to experiment reflexivity about the different learning experiences. The most powerful learning innovations involved the learners to experience a double loop learning experience. To be able to consolidate the double loop learning, reflexivity became a group activity to step back from the learning experiment and access a meta-conscious reflexivity on what is learned on the learning and the learning process itself. This double loop experience had to be replicated several times by the learners in several different double loop learning experimentation to be able to assimilate the reflexive activity as a practice. As an example, students were experiencing a series of lectures coupled with simulations and multiple experiential case study in a compressed immersion. Periodically, a reflective group activity was conducted to step back and understand what was being experienced with these intertwined simulations and case studies.

At the end of a series of these experiments a group reflexivity was conducted to observe how these activities thought them something new, how the periodical reflective discussions made them aware of the learning in the process, and finally, how the new theoretical conceptual knowledge created a new understanding of the simulation, the case studies, the reflective activities and most of all, how it transformed their awareness of their own lives. This reflexivity led to create new pedagogical innovations, but also led to learn how reflexivity differed from reflectivity. Ultimately, over time reflexivity opened a new form awareness of learning activities, learning strategies, the learning on how they learn impacted how they perceived themselves individually and by comparison with others. They learned how they are similar and what differs from each other.

The impact of this reflexivity practice to innovate and the innovation practices had on reflexive practice became co-constructive. It made evident that to innovate, curiosity, knowledge development and creativity had to be part of an explorable experimentation of different situation to better understand what was being created (figure 5).

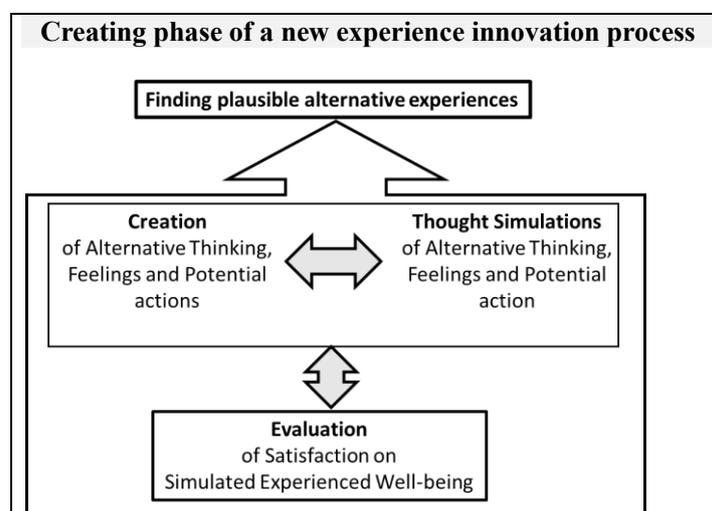


Figure 6: Creating phase of a new experience innovation process

Eventually, after experiencing immersing learning innovative activities, it became possible to extrapolate these experiences to similar situations through collective mind simulations. Every time, a reflexive activity was conducted to evaluate the impact of these new possible experiences in life satisfaction, in competency development and ultimately, find meaning and usefulness for new theoretical knowledge.

Research participants continued to implement reflexivity in their organizations to innovate through group reflexivity in different experimentations (figure 6). As entrepreneurs or top managers, they innovated in organizational processes, organizational adaptive strategies, and eventually in business models.

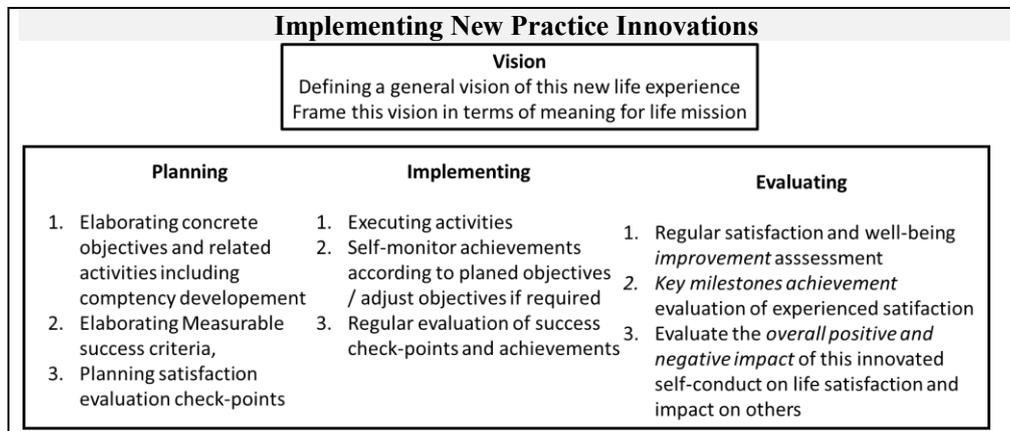


Figure 7 : Implementing New Practice Innovations

Over time, entrepreneurs and top manager research participants develop thinking outside the box competency, and created a high level of organizational agility. When the covid-19 pandemic arrived, they were able to transform the organization’s response to sanitary confinement and operational restrictions to innovate their practice and business operations. Some of the research participants’ testimony in 2022 was to the effect that not only the knowledge learned in the courses’ program was useful, but that this reflexivity practice was the backbone ability for themselves and their organization to adapt and be part of the rare businesses to survive a two-year-long hardship. Research participants that were in graduate research studies initially find themselves in a hold situation during the pandemic confinement. Applying reflexive practices, they saw opportunities to learn new activities they wouldn’t have done without the sanitary confinement. During these new experiences, reflexivity allowed them to see how these new experiences, including the pandemic itself, could be part of their research as well to explore their respective subject in a new light. Some even discovered that another subject emerged and become more interesting to study and learn about. Ultimately, ongoing long-term reflexivity practices allowed them to create innovations within their research projects and reframe their research’s epistemological contribution.

Transcendental research findings about reflexivity applied to innovation revealed three major discoveries:

- 1) To innovate, simultaneous continuous experimentations have to occur to be able to create useful innovations, and most of all a predisposition to experiment and learn from apparent failures and continue to learn from it;
- 2) There is always something valuable and positive to learn through hardship, whether it is a new meaning, a new perspective, a new opportunity, a new competency;
- 3) Innovation is not an end in itself, it is merely one of the means in a complex contingency of life to continually practice reflexivity transforming unsatisfactory situation into a positive one, including changing perspective and changing for a meaningful vision.

These findings in terms of experiential phenomenon of long-term reflexive practices and its transforming impact on the mind set and predisposition toward hardship led to a completely unexpected benefit of reflexivity: resilience increased capability.

4.4 Building Empowerment and Resilience Capability

As presented earlier, applying reflexivity practice to knowledge development and innovations transformed this research participants feeling of empowerment to learn even more, to challenge their preconceptions and beliefs and made them more aware of the known and the unknowns in contrast with their beliefs.

Given the unexpected findings and the covid-19 pandemic common experience to all researchers’ participants, a specific consideration is given to explicate the experience of empowerment and resilience.

4.4.1 Building Empowerment

Empowerment is a feeling of liberty to act, control oneself destiny and self-define a way of living (Wilkinson 1998, Perkins & Zimmerman 1995, Carroll 1994, Prilleltensky 1994). Empowerment came in as a management reform to

overthrow Taylorist alienist impact on humans in their workplace. Empowerment came in philosophy and psychology as a self-determination capability for the individual to choose by themselves (Carroll 1994, Prilleltensky 1994). In psychology and philosophy literature empowerment refers to the individual freedom to determine one's own life. Self-determination occurs as a natural tendency for humans to self-actualize. This implies that humans are naturally internally motivated to self-actualize, self-determine as a voluntary force of nature. Management literature taps on this individual strong motivation to act on their lives and channel it in collaborative democratized participation activities to achieve collective goals. In short, management literature assumes that individual and collective objectives are aligned with the organizational and employers' interest. Redistributing some authority as a resource enabling individual and collective initiative became a common practice to redistribute political capital taken from management powers. This organizational practice met psychological and philosophical conception of empowerment by enabling individuals to contribute in collective endeavours through valuing self-determination, redistributing authoritarian resources to employees as traditional vulnerable organizational agents.

Through these pragmatic psychological, philosophical and management literature became an illusion of empowerment because it completely dodged the human emancipation notion (Inglis 1997). Bourdieu and Foucault pointed that cultural capital is the key leverage to deconstruct ideological domination sustaining political, social and economic dominance and oppression on subordinated social classes (Inglis 1997, Bourdieu 1979). This cultural capital is the ability to acquire knowledge, particularly, knowledge about knowledge and beliefs. This meta-knowledge was indeed the result of reflexive practice applied by research participants on their learning. Developing strategies to learn and prioritizing what they wanted to learn, explore, and question about perceived and believed reality led them to experience empowerment as an internal force to deconstruct hegemony in ideologies. This empowerment was observable within the first two to three months of practicing reflexivity on the participants learning activities. This early on, reflexivity enabled them to reach a level of awareness over their competency development on their learning and their knowledge capital. Critical thinking was also improved from first impressions determined by assimilated ideologies and beliefs in becoming knowledgeable diverse perspectives on the object of knowledge or debate. Diversity in perceptions and understanding was no longer a confusing complicated and frustrating situation to deal with. Rather, it became stimulation to challenge initial perceptions, beliefs and understandings to engage in an emancipatory journey. The experience empowerment through reflexive approach to knowledge capital is aligned with the sociological literature about social change as discussed in the social change literature.

From then on, research participants became motivated to challenge new perception of any unexpected events to integrate it in their need to understand the situation of concern. This attitude led to an increased resilience capability.

4.4.2 Building Resilience Capability

Compounded incremental transformation through reflexivity led to develop a resilience capability supported by the empowerment experience. Becoming self-aware through reflexivity did not only include the intellect or self-conduct in social situations, but it also changed the neurological response to stressors and hardship. The consistent and iterative understanding, creating and innovation implementing process created a greater capacity to activate neurological responses through concrete transformative actions while learning to monitor its life satisfaction improvement. Facing hardship, this integrated empowering capacity from long-term reflexive practice on knowledge and innovation, became a key enabler to creatively adapt in very difficult situations, such as covid-19 pandemic worldwide situation.

Resilience is an individual capacity to adapt to extreme adverse situations (Bonanno 2021, Shelton et al. 2019, Webb 2013, Atkinson et al. 2009). This adaptation founded on an internal locus of control includes the ability to transform the meaning and impact of difficult human experience into learning and new experiential and existential meaning. Medical research is still trying to discover effective practices to enable resilience through therapeutic intervention (Bonanno 2021, Atkinson et al. 2009). Resilience literature is interested in preventing or treating hardship and deleterious social practices on individuals. For the moment, research looks at personality predispositions to resilience with very modest findings (Bonanno 2013, Webb 2013), positive psychology coupled with self-regulating reflectivity from past hardship learning (Bonanno 2021, Webb 2013) and even spiritual beliefs (Bonanno 2021, Shelton et al. 2019) as unconfirmed yet possible contributing factors for resilience. Bonanno (2021) refers to resilience as a very complex construct where genetic predisposition is limited and other factors are still very hard to capture since the learned self-regulating practices are not a good predictor to be resilient.

Resilience benefits can be explored in the experimental process of discovering *reflexivity* as a form of critical, creative and transforming process a person can do to become resilient or improve resilience capacity. Better understanding resilience contribute in understanding how *reflexivity* can be critical and alternatively create new practices, including transforming the meaning behind an experience or a deleterious social practice and by doing so reaching well-being and possibly self-actualization (Shelton et al. 2019).

Research participants revealed in 2021 and 2022 that their long-term reflexive practices on knowledge development, innovation and social practices led them to react to covid-19 pandemic systemic constraints creatively. By doing so, some entrepreneurs allowed their businesses to rapidly innovate their business model and operations to the point of thriving through the pandemic. Others, managing large organization started to challenge the crises response to reflect on the managerial practices to innovate in maintaining their organizational operations in a transformed context. Finally, other research participants reframed their research studies to transfer their initial findings in better understanding emerging phenomena from the complex pandemic situation. In some cases, it realigned their research objects, others realigned their research objectives or theoretical perspectives. Ultimately, reflexive practice allowed them to become proactively resilient, a capacity they knew they wouldn't have had without long-term reflexivity praxeology.

4.5 Building Knowledge, Innovation, Empowerment and Resilience

The research findings reveal how reflexivity is more than a practice focusing on improving self-conduct like reflectivity does. Reflexivity practice doesn't stop at reflecting on thoughts, feelings and actions. It is driven by the need to create knowledge capital, enables innovation creations and over time, changes that we are in experiencing empowerment and building resilience capability as a form of adaptive and transformative resilience capital.

Because reflexivity is applied on knowledge and innovation, it certainly can be done as a collective effort. To do so, it doesn't require that each member of the collective knows how to practice reflexivity. Research participants and the action-research methodology revealed that only a few individuals can lead a collective to practice reflexivity on knowledge and innovation. The collective will bring a form of group awareness of empowerment in building knowledge and creating innovations, even resilience capacity in a very complex crisis such as the covid-19 pandemic.

These findings are significant for organizations knowing that a few reflexive practitioners can act as organizational leverage for developing intellectual capital, innovation and strong adaptability. Of course, reflexive practice applied at the individual level is even more powerful, but it doesn't mean it can be expected by any member of an organization. As noted in sociological literature, most individuals will focus in conforming to social norms in reproducing social structures. Doing reflexivity to trigger change will definitely be channeled through organizational division of labour following specific rules. Organizations will not be able to constraint individuals from practicing reflexivity, but it will structure its functionality. Reversely, if reflexivity practice becomes a social norm in terms of social structure, it may not be expected to be adopted by every individual or by all cultural structures. As Bourdieu explains, each social class will develop and reproduce its own cultural structure. This social practice, reflexivity, can certainly become a democratized social practice like management (de Verlaine 2022a). Management is indeed both a professional practice structures in organizational environment, while it also integrated cultural structures and societal practices at large (de Verlaine 2022a). This research was conducted with professional participants willing to build knowledge and innovation in their workplace as the main initial motivation to learn reflexive practice to transform their practice. Reflexivity has the potential to be adopted in any cultural and societal environment.

5. DISCUSSION

The research question was *How to Apply Reflexibility for Knowledge Development, Innovation and Resilience and What Are the Benefits?* The main focus was to find out how knowledge and new ideas could trigger social change through reflexive practice on knowledge and innovation. Early on, reflexivity was a mind experience, and therefore solipsist in its manifestation. It appeared not much different from reflective practice enabling social reproduction. Overtime, reflexivity applied to knowledge increased learning competencies and with it led to critical thinking.

Over long-term practice, reflexivity becomes an underlying competence building on a powerful knowledge and cultural capital. It built critical thinking and innovating capability. Facing hardship, long-term reflexivity revealed an increased resilience capability, actualized empowerment, learning, and meta-consciousness when facing complex difficult situations.

These findings resonate in the overall emerging aptitude to take adversities and contingencies as opportunities to learn, self-develop, self-actualize, innovate, contribute all that by gaining meaning with increased knowledge and cultural capital. It contributes in developing individual internal motivation awareness. Collectively, it becomes a means to develop critical thinking, create alternative actions and innovations by developing new competencies and new meanings. It creates the collective ability to be proactive and choosing a different spontaneous and unconscious mindset to become empowered and resilient in front of adversities and unpredictable major events.

CONCLUSION

This research goes, furthermore, then a reflective practice which is currently well practiced in professional domains. It aims at democratizing reflexive praxeology to make this level of transformational capability to be individually and collectively accessible to improve full responsibility and full awareness of social movements, social innovations and social changes. In other words, with reflexive practice social movements, Nation-States, Institutions, elites and citizens initiating changes would become fully aware of its impact as well as positive and negative consequences and externalities over its demands. At an individual level, reflexivity becomes a fundamental human competency to self-liberation from the process of integrating social conformity and to be liberated from blind obedience to social norms expectations over human life project. If empowerment is a feeling, reflexivity is a practice to achieve this feeling of power over self-determination.

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