

A Social-Being Phenomenology Study. A Better Understanding of Complex Systems and Governances Failures.

Professor Emmanuelle de Verlaine

Department of administrative sciences
Université du Québec en Outaouais
101, rue Saint-Jean-Bosco
C.P. 1250, succursale Hull
Gatineau (Québec) Canada, J8X 3X7

Abstract

Social sciences approach to study the “social phenomenon complexity” under different angles such as social structures, political and cultural dynamics and even in terms of collective projects. A fundamental set of questions remains: what is the “social phenomenon”? What is its ontology? And how do we come to believe we can apprehend such an intangible object of “reality”. This paper presents our findings in terms of a phenomenology study of the social phenomenon as a “Social-Being” using both Husserl and Sartre methodologies to transcend theoretical preconception from one hand while reaching the phenomenon through formalizing its existential experience. The results expose the depth of its multidimensional complexity. We discuss the intrinsic limits of an integrated meta-theory to apprehend the social phenomenon as a whole in an effort to optimize complex systems’ governance practices.

Keywords: Complexity, phenomenology, Social Phenomenon, Social-Being, Relational-Being, governance practices

Introduction

In social sciences, such as in Sociology, Political Sciences and Management Studies, there is an attempt to describe and understand the complexity of social phenomenon through several dimensions namely social structures (Durkheim 1930, Parsons 1937, Giddens 1984), political and cultural dynamics (Habermas 1968, Crozier & Friedberg 1977, Altmäe et al. 2013, Thomas 1992, Trippe&Baumoel 2015, Shell 2001) and in terms of collective projects such as studied in project management studies and even in sociology with the Actor-Network Theory (Callon 2001, Kanger 2017, Lamine et al. 2014, Lecoutre& Livre 2010, Sage et al. 2011). In Management studies, there is an attempt to integrate these theoretical knowledgesto optimize complex systems governance practices (Williams 1999, Aaltonen 2011, Atkinson et al. 2006, Clarke et al. 2012, Curlee& Gordon 2011, Eskerod et al 2015, Freeman 1984, Hodgson & Cicmil 2016, Small & Walker 2010). But then again, it becomes obvious that such an integrating effort fails to embrace all uncertainties and risk probabilities inherent to complex social systems.

This level of unpredictability of social complexity may be obvious, but we still don’t know how much social complexity really is. In other words, we still don’t quite know what is the social phenomenon as an ontological substance of reality. We don’t quite know how it comes to become an object of knowledge other than we postulate that it exists and therefore we think we know it exists. We think we know how we come to experience the social phenomenon through what is commonly shared in the media, science, and common beliefs about society as a social phenomenon. But we don’t quite know how we come to feel the experience of the social phenomenon. This raises the question about how deep the social complexity really is. How much can we really anticipate the unpredictable probability of its manifestation. In other words, when we encounter a collective project, such as the industrialized capitalism, how can we predict its emergences and its consequences for humanity and for the planet? In fact, how do we even know that humanity and the planet are separated entities? How do we establish, with validated knowledge, that the two objects (humanity and the planet earth) can be governed as separate entities?

We believe that we need to empirically investigate what is the social phenomenon ontology to better appreciate what is missing in our common approach to social complexity. This will even allow us to better understand the depth of potential governance practices of complex systems but also its limits and how to embrace complexity as a self-sustainable system. Therefore, our investigating question is: what is the “Social Phenomenon” Ontology? This investigation won’t focus on the theoretical intentional ontology of its knowledge, but rather focus on the existential experience of the phenomenon as an essence, as a reality that we can all experience to profoundly feel its inherent complexity.

1. Methodology

Our qualitative phenomenology study is based both Husserl and Sartre methodologies (Serban 2012, Dussort 1959, Ribau et al. 2005, Merleau-Ponty 1945). In accordance with an Ontological research, our objective is to describe the very fundamental (in terms of universally-transcendental) and empirical as experience form of substance of the phenomenon under investigation. To collect data of such a phenomenon, we had to exercise a form of ongoing meta-cognition and reflexivity of the social experience by writing down over 14 year-long (2007-2021) ongoing process between the experience of being-in-this-world and a conscious being-in-this-world. This ongoing process allows to process a phenomenological reduction through meta-cognitive writing followed by meta-cognitive analysis of the experience substance and meaning of what is this feeling of the actual Social-Being, as a being-in-this-world.

Stating that Ontology is a substance we position our epistemology through an objectivist and empiricist paradigm aligned with Aristotle and Kant tradition distinguishing the reality and the knowledge of that reality (Meyer 1991, Wahl 1959, Wyschogrod 1969). In other words, we distinguish our methodology from a Plato's idealist tradition which should proceed from a theoretical conception to test with empirical data. In contrast, we privilege empirical description of the phenomenon in order to extract some understanding of the phenomenon. Since our object is the social phenomenon, which could be observed from within our socially-human experience, the phenomenon should therefore be investigated from the subjective experience to be validated through a phenomenological regression to reach the essence of its universal experience. Husserl's phenomenology methodology will guide us in collecting such an empirical investigation. Sartre's methodology in studying an ontological phenomenon will assist us in extracting some formal knowledge to understand the formalized essence of the investigated substance (Sartre 1943).

Husserl phenomenology is based on the epoché principal which implies to suspend any preconception or knowledge of an empirical phenomenon followed by a transcendental reduction (Husserl 1900-1901 a) et b), 1905-1920, Serban 2012, Ribaut et al. 2005).

Sartre (1943) ontological phenomenology methodology is inspired by Husserl and based on an empirical existential experiment of a singular phenomenon from the front end to extract its formal transcendent existentiality. In order to address the object of study of this ontological phenomenology, he presents it as a Being. This Being is not reconceptualized as such, but it is conceptually designed as the object under investigation because it is an empirical phenomenon as such. The primary Being Sartre is investigating, is the Ontic-Being, the Being conscious of its existence, because it is the existential being through which Sartre has primarily access to. He therefore presents a comparative analysis of the Being and Non-Being, which is nothingness. His findings bring an understanding of this Being as a conscious Being, which we define as an Ontic-Being, which exists as an intentional Being and eidetic hermeneutics. We define this hermeneutic as an existential dynamic of the Ontic-Being becoming conscious of its existence in finding meaning as a significant idea of its own existence as a being. This hermeneutical interpretation follows Searle's (1983) own findings about the phenomenology of the Intentionality.

In comparison to Heidegger's ontological investigation where he studies the same Being through an empirical process, Heidegger finds this Being existing in a Timely process in the world (Heidegger 1927, Wahl 1959, Wyschogrod 1969). In both instances however, the phenomenon is defined as Being, not as an individual, nor a human, nor as a man or a person. It is defined as a Being which allows the ability to create a formal theoretical language applicable to all form of Beings in the world. Husserl (1905-1910) refers to the intimate moment of consciousness of time and space. It is the moment where time and space are felt at a subjective moment rather than the objectified time and space. Therefore, the Being, as studied by the existentialists we are referring to is a momentarily timely and spatially conscious of its facticity unlike other forms of Beings. This conscious Being is what we refer to as the Ontic-Being. We encountered both conscious and unconscious forms of Beings as Beings-in-this-world.

Our research aims at describing and understanding the ontological dimension of the social phenomenon as a Social-Being. In other words, we try to learn what is the very nature, essence and fundamental dynamics of the matter which is this social phenomenon. To describe the social phenomenon as an object of study, we therefore establish that this particular phenomenon exists, and therefore should be regarded as a "Being" on its own. The means to investigate this particular form of Being is through a subjective experiential of the phenomenon adopting an epoché posture to describe the phenomenon.

While undertaking the experience of the phenomenon, we encounter a first level of experience through social relation. This first level of analysis had to address this entry through the epoché (bracketing the preconceptions) and applying phenomenological reduction to reach the essence of the experience (Husserl 1900-1901 a) b)). These social relations became de primary Social-Beings we could feel as conscious being- in-this-world. These social relations lead us to feel the group dynamics and therefore feel the collectivities to better feel a sense of communities.

All these levels of existential being-in-this-world allowed us to find meaning of the more abstract Social-Beings existential experience as part of the being-in-this-world.

Our investigation results therefore have to present this relational-Being as a first level of encounter to be able to understand the Social-Being as existentially experienced. This methodological process allows us to be able to investigate this Social-Being as embedded and intertwined as it is in terms of existential phenomenon rather than as an objectively rationalized and conceptualized phenomenon.

2. Results: From being-in-this-world to Social-Being

Our long-term in-depth investigation lead us to understand Social-Being phenomena as a two-dimensional intertwined existential experience which are the Relational-Being and the Social-Being. The fundamental result is that social phenomena as subjectively experienced is first and for most a complex relational-web through which a conscious being co-creates meaning for its existence and its life journey. We are presenting the results respectively to the three categorized set of analysis: 1) the epoché first results: substance and meaning of social relations, 2) the Relational-Being phenomenological reduction and 3) the Social-Being phenomenological reduction. The end result is the Social-Being Existentiality as a formalization of the existential phenomena.

2.1 The epoché first dimension of results: the substance and meaning of social relations

The first obstacle to investigate the Social-Being, is the realization that the subjective experience of our sociality has traditionally been prescribed as an interactional, transactional and contractual mode of experience. This preconception has therefore polluted our ability to experience the depth of our sociality. By applying Husserl phenomenological reduction, we discovered that our sociality subjective experience was not an objective rational mode of social interaction and a cumulative set of interactions, but rather a deep sense of social relation with the world. In other words, the very substance of social relation, in essence, is a deep sense and subjective feeling of bond with others and the world as described by Durkheim (1930) when he referred to the internalized social bond of collectivities. The phenomenological reduction allowed to experience the underlying deeper experience of social interactions as a sense of belonging to the world. Even more, the world was no longer restricted to the human world, but to the whole world including the ecosystem, nature surrounding us, but also technologies, machines, objects, space, time and with it, the cosmos and the micro components of the world. Ultimately, the experience of the world as a feeling of in-depth relation as a being-in-the-world, leading to feel our own disappearance as a distinct entity leading to wonder what our consciousness actually means to be a being-in-this-world. Our apparent simple action of existing in this world became a deeper question on its own. This is when we had to approach this line of analytical questioning with the Husserl's epoché technique (Husserl 1900-1901, 1905-1910, 1905-1920).

Based on this first finding, we applied the epoché transcendental technique to find the meaning of experienced social relations as a being-in-this-world. This is how the first empirical question of investigation came to be: what is this thing called social relations? By contrast, this line of question guiding our phenomenological empirical investigation led us to encounter social relations as a form of Being, as both a unit of observation and as a unit of analysis.

Understanding the Relational-Being meant we would need to collect different set of relational manifestations of multiple postures of being-to-the-world-for-others. This led us to different modes of conduct within the dialectical process of being-in-this-world and being-to-this-world. As previously find by Sartre's work (1945), we have experienced that all social relations are set in modes of perpetuated conflict with others and with ourselves to allow the conscious Ontic-Being to emerge from this being-in-this-world experience.

Our findings (figure 1) let us to essentially find that the conscious Ontic-Being emerges as such through perpetuated conflict as a being-in-this-world-with-others. These conflicts are experienced as different forms of bonding with others. The very first level of infants being-in-this-world-with-others establishes a deep sense of social bond through the experience of appropriation as a sense of belonging to others and others belonging to ourselves with the experience of love, friendship, brotherhood, but also more explicate confrontational such as adversity and downright hard edge. Appropriateness is a life-long mode of relational mode of conduct where the Ontic-Being attempts to capture the Other One as free subjective being-in-this-world acting freely toward the Ontic-Being itself as a liberated subject as well. Appropriateness is a mode of conduct where the two Ontic-Being are subjects toward one another.

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 <i>Pleasantness</i> ←	Friendship	Brotherhood	Adversity	Hatred → <i>Painfulness</i>
Enslavement <i>To be of service for others</i>	Sadism <i>Pleasantness</i> ←	Exploitation	Humility	Alienation	Masochism → <i>Painfulness</i>
Annihilation <i>To be distanced by and for others</i>	Desire <i>Pleasantness</i> ←	Admiration	respect	acknowledgement	Indifference → <i>Painfulness</i>

Figure 1: Relational phenomenology

These bonding experiences, however, have a deeper obscure experience of social relations of a being-in-this-world-for-others for itself as a self-alienation to be of service for others. In other words, as the Ontic-Being develops a consciousness of its existence in this world, it seeks means to contribute and finding meaning for its own existence-in-this-world. This is when we find the enslavement conflicting posture to the world. The enslavement self-conduct expresses a deeper sense of experiencing the assimilated, as a deep process of interiorizing the relational bond as an explicit conflict toward ourselves in service for others.

Enslavement is an intentional conduct aiming at objectifying through alienation, the surrounding world and the Ontic-Being subjective interior world to serv its own willingness. It is the most dominating posture of all forms of relational phenomenon.Enslavement acts out through a realm of conduct such as sadism, exploitation, humility, alienation and masochism as sets of attitudes of enslavement toward oneself and to others. This relational phenomenology will establish most of the Ontic-Being life experience to contribute in cocreating a meaning for its existence as a being-in-this-world. This relational deep conflict is extremely violent since it tends to alienate the liberated subjectivity as being acting out in-this-world in an effort of both existing and enslaving itself as a Being-in-itself-for-other-and-for-itself.

Finally, we have found another set of experiences of being-in-this-world-with-others as a self-manipulation of our own existence by distancing from, both for and by ourselves and others toward ourselves as expressed by the annihilation. Contrary to the initial understanding, this annihilation conflicting conduct is the magical cocreation process between the self and the Other as mutually created as beings. This form of mutual annihilation is therefore experienced as a set of gradual modes of feelings and attitudes of desire, admiration, respect and acknowledgement. All of these four level of experiences cocreated each other as beings-in-this-world, with its own right of existence. As described by Durkheim (1930) these bonding experiences on being-in-this-world express different forms of social attitude toward an accomplished Ontic-Being. Ultimately, the better the enslavement experience of cocreating the Ontic-Being as a being-in-itself-for-others, the better the annihilation process takes place.

The indifference self-conduct, however, is an annihilation process to counteract this magical cocreation of the Other on Oneself. In Other words, the Other, as powerful Ontic-Being and as a being-in-this-world, can only be restrained on Oneself through this indifference conduct as a form of annihilation of this magical power. This bad faith mode of conduct allows the Ontic-Being to exist without the need of feeling being recognized by the Other One as a being-in-this-world. It is the ultimate powerful of disarmament within the relational ongoing conflict to exist in this world, allowing the Ontic-Being believing it can almost exist independently from the Other One. The feeling of self-empowerment is a magical illusion process where the Ontic-Being comes alive by destroying the Other One through undifferentiating form of annihilation.

This overall analysis of the relational phenomenology reveals how the Ontic-Being as a conscious being is briefly self-existing. In fact, all of its life, its experience of being-in-this-world is a deep feeling of being intertwined with this world. Its brief consciousness of self-existing as an Ontic-Being occurs when the violence of these relational conflicts deepens its emergent sense of existence.Consequently, its consciousness as an existing being emerges through the perpetuated conflicting process of being-in-this-world-with-others to become a self-disciplined being-in-itself-for-others through different modes of attitudes and conduct with itself and others.

It is through this life-long process that the Relational-Being becomes the only mode of existence of the Ontic-Being-in-this-world. Since there is other form of being-in-this-world other than conscious Ontic-Beings, and that even Ontic-Beings tend to alienate itself to annihilate its empowerment and its responsibilities as a being-in-this-world, we find that the Relational-Being is the only reliable experienced phenomenon to reach the Social-Being phenomenon. This is the base in our findings to investigate this Relational-Being as the actual unit of expression of the meta phenomenon as the Social-Being existence.

2.2. Relational-Being phenomenological reduction as second emergent dimension

Since the Ontic-Being feels its own existence through social relations, the actual being-in-this-world is fundamentally a Relational-Being. In other words, Ontic-Being doesn't exist outside its social relations. But at the same time, the social relations allow the Ontic-Being to feel its own existence in-this-world. Therefore, the experience of existence is the experience of the Relational-Being within the being-in-this-world.

This Relational-Being is felt within interpersonal and group dynamics, collective collaboration and competition as well as social meta-debates. We were able to distinguish these differences based on known sociological categorizations of levels of social dynamics. However, the investigation actual results have been obtained through the phenomenological reduction of our empirical experiences. These categories (interpersonal and group, collective and social) are there only to structure our findings in a translation manner to make them intelligible. But, we need to warn that our phenomenological investigation still applies the epoché technique to reach an independent transcendental reduction to the Relational-Being existential experience.

This warning being done, we need to make explicit the methodology of experiencing the Relational-Being through the Ontic-Being existential life experience. Given how the Ontic-Being is a being-in-this-world, the epoché and phenomenological reduction has to be applied to the particulars of the conflictual ongoing process of the singular Ontic-Being investigating. In other words, we had to bracket (Husserl's epoché technique) the singularities of the social relations of the particular individuals doing the investigation to access the fundamental transcendental phenomenon of the Relational-Being and Social-Being. This investigation process had to be done over an extended period of a decade to establish the commonalities of these experiences and validating them with multiple forms of internal and external validations.

2.2.1 Interpersonal and group dynamics

The Ontic-Being first hand experience of being-in-this-world is felt through interpersonal and group dynamics. In fact, any form of consciousness of collective and ultimately social reality can only be experienced through interpersonal and group dynamics. These first-hand primary experiences of being-in-this-world is the local field where the ongoing conflictual processes occur. This is where the Ontic-Being acquires a consciousness as an existing, and with it, the responsibility to assert its presence. This assertiveness acts-out in creating anguish, but also the courage and leadership to express its presence as the facticity of being-in-this-world, but also the power to cocreate and perform its existence. The anxiety and nausea to assert its performing existence comes with the spleen underlying the experience of existing in-this-world. But then again, the other ones are also in deep relation to cocreate in the expectancy of asserting their existences. The magical empowerment and heaviness of the responsibility toward this-world, weigh on the obligations of this acted-out and even performed existence. The only form of existence is therefore the Relational-Being imposed as a being in-this-world.

2.2.2 Collective collaboration and competition

The collective collaboration and competition come as a first-hand level of interpersonal and group dynamics of the Relational-Beings-in-this-world. In other words, the Relational-Beings exist as beings-in-this-world and with it, all the same previous modes of existence observed and analyzed phenomenology of the beings-in-this-world. Therefore, the relational-being-in-this-world encounter all the conflicting modes of conduct and postures of both dialectical collaborating and competition forms of beings-in-this-world.

It is through these ongoing conflicting processes of existing between relational-beings-in-this-world that we find the We and Them social forms of existential beings. These We and Them, as interiorized Beings-in-this-world, coconstruct meaning of their existence through sets of beliefs, values, and with it a sense of pride and shame of its performances as Ontic-beings-in-this-world. We encountered these interiorized and assimilated collective relational-beings meaning only in the Ontic-Beings.

We have, however, did find the We and Them social modes of existence within non-ontic relational-beings-in-this-world. Ethological and botanical phenomenology investigation allowed us to have find that the collective intertwined deep relational-being-in-this-world does exist within the dialectical cocreation and codestruction of beings-in-this-world. We have found that an emergent social order arises within a complex system of intertwined relational-beings-in-this-world. All these beings-in-this-world and relational-beings-in-this-world appropriate, enslave and annihilate one another in a complex equilibrium creating a complexified Social-Being.

2.3 Social-Being phenomenological reduction of a third dimension

In this section, we will answer the methodological question of how we can go from an existential experience of an Ontic-Being experiencing the being-in-this-world to find how the actual substance is the Relational-Being to be able to experience the Social-Being phenomenology.

The first level of phenomenological experience of this Social-Being has to be understood as the experience of emergent complexity of this-world. To better explain this experience, the best analogy we could find is the overall set of ongoing interactions between atomic and sub-atomic particles cocreating the universe. The universe is more than the sum of these particles. It is better understood as the overall movements and crashes between these particles than the particles themselves. The substance of the universe is therefore these movements and crashes through time dimension. Even space is not empty on its own. It is part of these movements and crashes of these particles.

By analogy, we experience this Social-Being as the emerging complexity of the relations and conflicts between Relational-Beings and Collective-Relational-Beings as beings-in-this-worlds. Given all of our findings, it appears that there are a few discoveries that have to be explicated. The first one, is that the fundamental beings-in-this-world are fundamentally relational, and therefore unmaterialized substances of reality. Taking the Ontic-Being occasionally conscious of its existence and its responsibility over its power and ability in cocreating this world, is, in essence, an interiorized and assimilated set of ongoing conflictual relations. It becomes a contingent and emergent Ontic-Being when it takes consciousness of this-world as an objectified alienated existing subject while consubstantially alienate itself as being-to-this-world. In other words, even the Ontic-Being can not think its own existence without the world it created it and that it creates. It may attempt an indifference conduct toward the objectified world, but it cannot exist without it. It is a form of being conscious of this-world, but also assimilated by this world from within because it is, in itself, composed of a complex system of relational-beings as part of its facticity. The Ontic-Being, is merely an intermediate level of relational-beings consciousness of its existence and consciousness of the existence of this-world.

The second finding is that the Social-Being is not limited to ontic-beings as such. Social-Beings relate to the entangled relational-beings-of-this-world. These beings are compounded relational-beings as well, whether they are technologies, apparent inert objects, languages (Searle 1983), ideas (Habermas 1968, Searle 1983, Recanati 2019), as well as natural ecological species and earthly and cosmos substances, from micro to macro proportions.

The third finding is that the Social-Being is therefore characterized by emergent debates on the values, in terms of surviving priorities, the performances and the practices of existing beings-in-this-world. These debates are expressed by the survival of the existing beings-in-this-world. Therefore, the survival of a species, or of a technology, or of a culture, for instance, is the result of an ongoing social debates within this global complex web of Social-Being in terms of priorities and performances of relational-beings-in-this-world.

The fourth finding of the Social-Being phenomenology is that it operates within an extremely large-scale space and time dimension. Therefore, the assimilated, interiorized Relational-Beings within the Social-Beings goes beyond the co-presences of current beings-in-this-world. Therefore, the beings-in-this-world take their facticity not only in its presence as substances, but most of all as probabilities as existences. In other words, relational-beings-in-this-world exist and have probabilities of existing. These probabilities exist in the past and the future as a whole. It is not trapped in the present in itself since it is found in Relational-Beings facticity.

Altogether, priorities as values and performances of relational-beings-in-this-world cocreated and codestroyed a set of probabilities within complex intertwined system of beings-in-this-world as Social-beings.

The beauty of it all is that the Ontic-Beings as conscious beings-in-this-world have the responsibility of its performances and priorities toward these complex Social-Beings. This is how taking responsibilities implies taking consciousness over their deliberate stand on social debates to perform its responsibly. The responsibility lays with the Ontic-Being's and the Relational-Being's power of cocreation and codestruction in-this-world to exist and avoiding total annihilation of the Other relational-beings-in-this-world.

2.4. Social-Being Existentiality

The Social-Being existentiality can be better described as a dialectical dynamic between cocreation and codestruction of the being-in-this-world at the micro, meso and meta levels of Relational-Beings (figure 2). In other words, being-in-this-world are cocreated and codestroyed through social relations. These socialrelations (as the result of beings-in-this-world experiencing integrated social bonding while producing act of selection of what is acceptable and unacceptable acts of being-in-this-world) create and destroy beings-in-this-world.

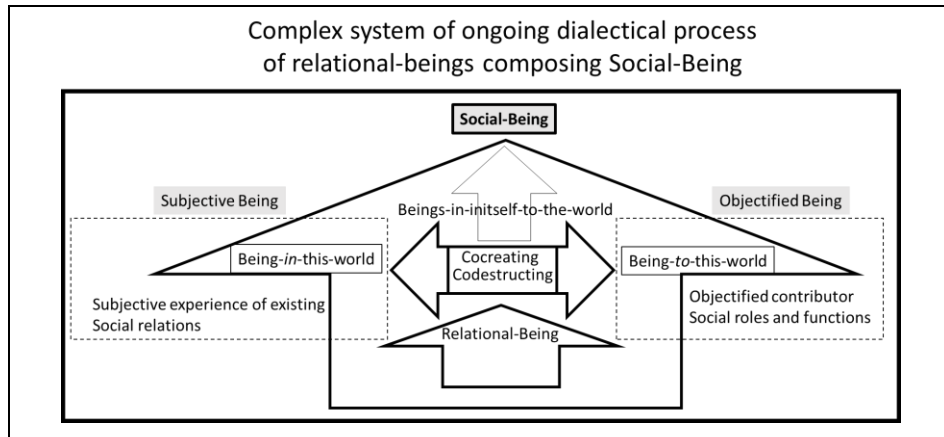


Figure 2: Complex system of ongoing dialectical process of relational-beings composing Social-Being

This process, becomes somewhat conscious for the Ontic-Being. The Ontic-Being experiences this ongoing process as sociologically known as the socialization process. It contributes to define the Ontic-Being consciousness as a being-in-this-world within a dialectic process of existing and disappearing as being-to-the-world. In other words, it is through an internalization of feeling being-in-this-world that the conscious being reifies itself as a being-to-the-world, as an actor of contribution in cocreating the complex web of Relational-Beings composing Social-Being (figure 3).

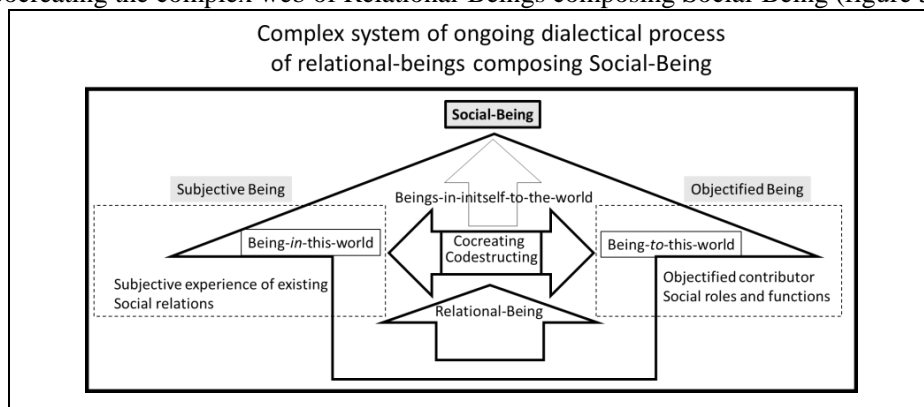


Figure 3: Ongoing dialectical process of Social-Being

The ongoing dialectical process between being-in-the-world and being-to-the-world creates a hermeneutic experience for the conscious being (figure 4). With this consciousness, or more so this partial consciousness, the Ontic-Being discovers its responsibility in this web of relational-beings taking some awareness of its own priorities from the observable consequences of its actions in the Social-Being.

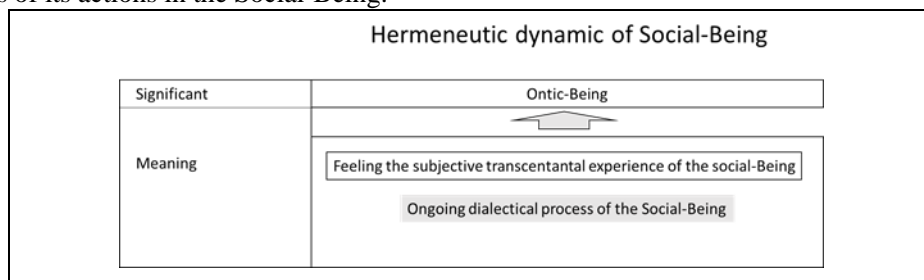


Figure 4: Hermeneutic dynamic of Social-Being

This level of particularities of the Ontic-Being consciousness brings us to clarify our finalized conceptualization of our object of this phenomenological investigation: the Social phenomenon. We originally focused on this particular human

condition of being a social-being. We wondered how we could understand the complexity of this social phenomenon which escaped our ability to govern such an apparent complex system of social interactions. Through our phenomenological investigation, we discovered a wider empirical web of interactions among all beings existing and performing in this world. Looking deeper in these interactions we uncovered the actual dialectical process of relations among these beings to the point that the actual objects of objectified observations don't exist outside the conflictual-ongoing dialectic of relations. It became obvious that the unit of observations to further our phenomenological investigation had to be the Relations as the actual beings of this world.

Once the Relational-Beings became the unit of observation, our phenomenological investigation encountered the conscious beings, such as humans, as a particular form of problems. It is a problem because this form on being, known as Ontic-Beings, have a form of knowledge of this universe of this world. Unlike viruses, for instance, the Ontic-Beings appear to lead their actions with intentional effects in the meaning of their existence. We have observed this particularity not only in humans, but also with animals aware of their role as beings-in-this-world. We had to validate this phenomenological experience through in dept existential investigation over 6 years, from 2014-2020, with individual interactions, group dynamic and collective collaborations and competition among different species of animals on an ongoing web of relations to figure out the extent of this consciousness.

Our findings are included in the results presented earlier. But then, again, we had to consider a more fundamental knowledge to include all forms of Relational-Beings, independently of the ontic-beings from one hand, and deal with the ontic-beings particular problem of feeling aware of this world. Epistemologically, we have kept the concept of Social-Beings to reflect this feeling of awareness of humanity about this world. We are therefore including other form of phenomenological beings, such as viruses and galaxies, as part of this Social-Being, since it is perceived and understood from a human perspective of awareness. But it is, by no mean, a reduction of the overall web of Relational-Beings composing this-world to the realm of humanity. It is merely a conceptual terminology to reflect the fact that this leadership intention and responsibilities of human existence in-this-world is socially constructed. It is not an object of its own, it is not a set of compounded beings in interactions with one another. It is a complex system of ongoing deep dialectical contingent process of Relational-Beings cocreating and codestructing this world that humans, like some other species, can be aware of.

More so, this complex system of contingent and emergent Relational-Beings called Social-Being reaches out all particles of this world independently of their time and space original existence since its facticity lies with the current complex Relational-Beings. In this manner, we can understand how genes for instances, as particular form of beings-in-this-world, act out in different time and space through species own existence, and how, we, as humans, act out on these genes' expression of their existence.

3. Preliminary answers to our investigating question

Our initial investigating question was: what is the "Social Phenomenon" Ontology? As we need to recall, this question was raised because we could not understand how our integrated set of sociological knowledge into a system of integrated theories could not counter play the governance problems and failures of complex social systems.

Our preliminary answers to this investigating question led us to discover that the Social phenomenon could not be viewed as a system of beings in interaction with one another. Therefore, it revealed some of the deeper flaws of our current theoretical assumptions about complex social system. To name a few flaws, the sociological theories tend to be concerned only about humans. It disregards any other forms of beings-in-this-world that are not concerned with the human tunnel vision of its intended action in-this-world. This is how a virus or other microorganisms, can destroy, within a few weeks of spreading, a complete shutdown of most of human activities. It goes the same for climate change, artificial intelligence and any other relational-beings intertwined in-this-world (Crawford 2021).

Another miss understanding is the space and time dimensions. The current theoretical knowledge is concerned with a very limited and manageable timeframe. It rarely considers past events as deep contributor to the present events and most of all over the future events. In fact, our modernity led us to focus on the present actions to intent on future end results. The theories certainly don't even consider future events to act out in the present timeframe and certainly not in the past history. This line of time traveling effect of actions is extremely limited in our current sociological theories despite the knowledge we have in physics where time is flexible and relative instead of linear and one directional. This line of thought limits the awareness that an Ontic-Being can have about its future relational-being experience over its past relational-experience about its own relation with itself (Husserl 1905-1920).

Meanwhile, the Ontic-Being feels trapped in this one directional linear time frame, rather than understanding its intrinsic responsibilities of its intended action in relation with itself (Husserl 1905-1920). But what can be said about artificial intelligence? How is this form of Relational-Being dealing with the time frame the Ontic-Being is hanging on so dearly? Artificial intelligence timeframe obviously has absolutely no concern about this human time frame. Yet, our theoretical knowledge of complex social systems doesn't even begin to grasp the consequences of this time relativity over all forms of Relational-Beings we are coconstructing and codeconstructing this world with.

This line of thought goes the same for space dimension. The current social theories tend to believe that Ontic-Being is stuck in its local-regional existence. There is very little consideration to the notion of not only virtual social spaces, but also to the multidimensional spaces of emotional spaces, or the fullness of emptiness within the spaces where there are unobservable Relational-Beings that act out within the realm of actionable complex world. For instance, an apparent emptiness in a group gathering between people would in fact be full of expectations, aspirations, emotional multiple reactions as Relational-Beings performing in this web of conflicting relational-beings-in-this-world cocreating and codeconstructing this-world. This complex set of unobservable contingent complexity would fill up this apparent emptiness within the group of people, in so much that we don't even raise the fact that there are other Relational-Beings participating in this complex system such as micro beings and macro forces, reaching in different time frames as well. Altogether, spatial dimension is deeply emerging from the intertwined complex system of Relational-Beings engaged in dialectical processes leaving Ontic-Beings aware of only partial aspects of this space.

A third and last consideration for this paper, over the lack of consideration within our current social theoretical knowledge about complex social system, is the overly importance according to human interest and with it, the human empowerment over its destiny. All theoretical body of knowledge appear to over-estimate human ability to control its action in this world. It embraces human competences and action as a form of unalienating form of power over its will and intention. Our current theoretical knowledge never considered that this feeling of empowerment has no real existence of its own. The theories never considered any other form of Relational-Beings capable of acting through this feeling of empowerment over the Ontic-Existence. Yet, biologists did find a parasite capable of leading the escargot to reach an intended place so that it can be eaten by a species to ensure its circle of existence (Wesolowska&Wesolowski 2014, Nakao et al. 2019, Baker et al. 2017). By analogy, biologists are barely finding out how complex is our intestinal microbiota and how this complex microscopic ecology of microbes appear to play a role in our mental health, emotional experiences and even in our ability to take decisions and act on it (Butler et al. 2019, Komanduri et al. 2019, Masson et al. 2015).

Our phenomenological findings have positioned the conscious Ontic-Being as a problem within the complex web of ongoing Relational-Beings dialectical process. We discovered that the Social-Being is a substance of reality expressing a complex web of relational-beings cocreating and codeconstructing this world. The problem with the Ontic-Being is its awareness of existence. It doesn't mean that it is a being on its own, that it exists as a distinct entity. But it means that at some points in this complex set of Relational-Beings intertwinements emerges consciousness and with it, some kind of awareness. With this particular phenomenon comes the apparent illusion of empowerment to act out on this Social-Being and on this-world. This ethnocentric theoretical perspective appears to play a major role in believing humanity can play a deterministic role over complex social systems. Not surprisingly, all theoretical knowledge and management practices over complex social systems fail to embrace all possibilities, probabilities and control over its intended actions. Our governance practices may act on some of the complex social system, but it certainly can not grasp its depth and scale.

Discussion on Social-Being inherent ontological complexity to understand failing attempts of governance practices

Given the depth of our preliminary findings, it appears that our phenomenological investigation on social phenomenon has revealed how shallow and biased is our social complex system understandings. It reveals how deep is the complex world and how relations are the actual unit of actions in this complexity. The very ontology of social phenomenon is therefore relational complexities rather than a set of beings in interactions.

This line of findings calls for a redirected focus of study and governance practices on complex relations rather than on actors themselves. In fact, these findings lead us to bring three firsthand implications.

The first and foremost, is that leaders, whether the social elite or corporate and public system leaders, may have some awareness over the complex systems and some project complexities they govern, they certainly can't grasp the depth of the complex systems and its consequences.

The second implication, consequently to the first one, is that given the restrictive view of the successful leaders over complex systems, the more we can include other actors in the governing process of complex systems, the better we can become aware of the implications and consequences of these intertwined complex systems. Even the conscious intended aim of any form of complex system governing process has to be openly discussed and debated to focus on wide range of values and priorities. This is how civic management governance practices are emerging and could be extended (de Verlaine 2020).

The third implication concerns scientific knowledge development. Not only these findings help understand why transdisciplinary and multidisciplinary research works, since this-world is a complex system of intertwined Relations-Beings. But it points out the need to also develop synthesis and ethical consideration to reiterate ongoing guideline development to ensure deeper and extended social and ecological responsibilities over the social practices and technologies we create. In other words, even the scientific community should engage civic management governance practices in guiding professional practices and technology development.

Given these considerations and implications, we can only see how much complexity governance practices as we know it today, is barely scratching a partial aspect of our world. It becomes obvious that new management practices have to be explored to embrace a better understanding the complexity unknowns and engage in an more ethical, responsible and sustainable scientific and technological development as civic management practices started to embrace.

Conclusion

Initially confronted by the knowledge limitation over complex systems dynamics to optimize governance practices, we engaged a fundamental research of the social phenomena to better understand its ontology. After 14 years of phenomenological investigation including internal and external validation and reliable systematic methodological verifications, we discovered a realm of complex system of contingent intertwined conflictual web of Relational-Beings cocreating and codestructing this world.

Consequently to these findings, we uncovered two problems: 1) the Ontic-Being partial consciousness and awareness of this-world; 2) the ethical and responsibilities resting on these Ontic-Beings as leaders of consciousness over this world. These two problems open research to consider new governance practices to engage wider Relational-Beings within knowledge and technological development. But most importantly, engaging this wider explicit contribution would intent to declare its ethical and responsible cocreation and codestruction priorities and intentions over and for our world.

References

- Aaltonen, K. (2011). Project stakeholder analysis as an environmental interpretation process. *International Journal of Project Management*, 29(2), 165-183.
- Alcadipani, R., & Hassard, J. (2010). Actor-Network Theory, organizations and critique: towards a politics of organizing. *Organization*, 17(4), 419-435.
- Altmäe, S., Türk, K., & Toomet, O. S. (2013). Thomas-Kilmann's Conflict Management Modes and their relationship to Fiedler's Leadership Styles (basing on Estonian organizations). *Baltic Journal of Management*, 8(1), 45-65.
- Atkinson, R., Crawford, L., & Ward, S. (2006). Fundamental uncertainties in projects and the scope of project management. *International Journal of Project Management*, 24(8), 687-698.
- Bakker, T. C. M., Frommen, J. G., & Thünken, T. (2017). Adaptive parasitic manipulation as exemplified by acanthocephalans. *Ethology*, 123(11), 779-784.
- Butler, M. I., Mörkl, S., Sandhu, K. V., Cryan, J. F., & Dinan, T. G. (2019). The Gut Microbiome and Mental Health : What Should We Tell Our Patients?: Le microbiote Intestinal et la Santé Mentale : que Devrions-Nous dire à nos Patients? *Canadian journal of psychiatry. Revue canadienne de psychiatrie*, 64(11), 747-760.
- Callon, M. (2001). Actor Network Theory. In N. J. Smelser & P. B. Baltes (Eds.), *International Encyclopedia of the Social & Behavioral Sciences* (pp. 62-66). Oxford: Pergamon.
- Clarke, N., Braun, F. C., Avital, M., & Martz, B. (2012). Action-centered team leadership influences more than performance. *Team Performance Management: An International Journal*, 18(3/4), 176-195.
- Crawford, K. (2021). *The atlas of AI : power, politics, and the planetary costs of artificial intelligence*.
- Crozier, M., & Friedberg, E. (1977 (1992)). *L'acteur et le système : les contraintes de l'action collective*. Paris: Ed. du Seuil.
- Curlee, W., & Gordon, R. L. (2011). Complexity theory and project management.
- de Verlaine, E. (2020). Civic Management Model: A Citizenship management practice. *International Journal of Business and Social Science*, 11(12).
- Durkheim, É. (1930 (2004)). *De la division du travail*. Paris: PUF.

- Dussort, H. (1959). Deux textes de Husserl sur la méthode et le sens de la Phénoménologie. *Revue Philosophique de la France et de l'Étranger*, 149, 433-462.
- Eskerod, P., Huemann, M., & Ringhofer, C. (2015). Stakeholder Inclusiveness: Enriching Project Management with General Stakeholder Theory. *Project Management Journal*, 46(6), 42-53.
- Freeman, R. E. (1984). *Strategic management : a stakeholder approach*. Boston :: Pitman.
- Giddens, A. (1984 (2013)). *The Constitution of Society. Outline of the Theory of Structuration*. Cambridge: Polity (Wiley).
- Habermas, J. (1968 (1973)). *La technique et la science comme "idéologie"* (J.-R. Ladmiral, Trans.). Paris: Gallimard.
- Heidegger, M. (1927 (1953, 1986)). *Être et Temps* (F. Vezin, Trans.). Paris: Gallimard.
- Hodgson, D., & Cicmil, S. (2016). Making projects critical 15 years on: a retrospective reflection (2001-2016). *International Journal of Managing Projects in Business*, 9(4), 744-751.
- Husserl, E. (1900-1901 (1970, 2001)). *Logical Investigations* (J. N. Findlay, Trans. Vol. 1). London, New York: Routledge.
- Husserl, E. (1900-1901 (2006, 2001)). *Logical Investigations* (J. N. Findlay, Trans. Vol. 2). London, New York: Routledge.
- Husserl, E. (1905-1910 (1964)). *Leçons pour une phénoménologie de la conscience intime du temps* (H. Dussort, Trans.). Paris: PUF.
- Husserl, E. (1905-1920 (1991)). *Problèmes fondamentaux de la phénoménologie* (J. English, Trans.). Paris: PUF.
- Kanger, L. (2017). Mapping 'the ANT multiple': A comparative, critical and reflexive analysis. *Journal for the Theory of Social Behaviour*, 47(4), 435-462.
- Komanduri, M., Gondalia, S., Scholey, A., & Stough, C. (2019). The microbiome and cognitive aging: a review of mechanisms. *Psychopharmacology*, 236(5), 1559-1571.
- Lamine, W., Fayolle, A., Chebbi, H., Cohendet, P., & Mazouz, B. (2014). Quel apport de la théorie de l'acteur -réseau pour appréhender la dynamique de co nstruction du réseau entrepreneurial ? *Management international*, 19(1), 158-176.
- Lecoutre, M., & Lièvre, P. (2010). Mobilizing social networks beyond project team frontiers: The case of polar expeditions. *Project Management Journal*, 41(3), 57-68.
- Masson, M., Richard, J., Biscotti, L., & Tysseyre, C. (Writers). (2015). *Microbiote, nouvel organe*. In *Décou verte*. Montréal: Société Radio-Canada.
- Merleau-Ponty, M. (1945 (2001)). *Phénoménologie de la perception*. Paris: Gallimard.
- Meyer, M. (1991 (1999)). *Pour une histoire de l'ontologie*. Paris: PUF.
- Nakao, M., Sasaki, M., Waki, T., Iwaki, T., Morii, Y., Yanagida, K., . . . Asakawa, M. (2019). Distribution records of three species of Leucochloridium (Trematoda: Leucochloridiidae) in Japan, with comments on their microtaxonomy and ecology. *Parasitology international*, 72, 12.
- Parsons, T. (1937). *The Structure of Social Action*: McGraw-Hill Book Company, Inc.
- Recanati, F. (2019). Les contours de la philosophie du langage et de l'esprit. *La conversation. L'expertise universitaire, l'exigence journalistique*.
- Ribau, C., Lasry, J.-C., Bouchard, L., Moutel, G., Hervé, C., & Marc-Vergnes, J.-P. (2005). La phénoménologie : une approche scientifique des expériences vécues. [Phenomenology: A scientific approach to lived experiences]. *Recherche en soins infirmiers*, 81(2), 21-27.
- Sage, D., Dainty, A., & Brookes, N. (2011). How actor-network theories can help in understanding project complexities. *International Journal of Managing Projects in Business*, 4(2), 274-293.
- Sartre, J.-P. (1943 (1996)). *L'être et le néant. Essai d'ontologie phénoménologique*. Paris: Gallimard.
- Searle, J., R. (1983 (1985)). *L'intentionnalité. Essai de philosophie des états mentaux* (C. Pichevin, Trans.). France: Les éditions de minuit.
- Serban, C. (2012). La méthode phénoménologique, entre réduction et herméneutique. [The Phenomenological Method, between Reduction and Hermeneutics]. *Les Études philosophiques*, 100(1), 81-100.
- Shell, G. R. (2001). Bargaining Styles and Negotiation: The Thomas-Kilmann Conflict Mode Instrument in Negotiation Training. *Negotiation Journal*, 17(2), 155-174.
- Small, J., & Walker, D. (2010). The emergent realities of project praxis in socially complex project environments. *International Journal of Managing Projects in Business*, 3(1), 147-156.
- Thomas, K. W. (1992). Conflict and conflict management: Reflections and update. *Journal of Organizational Behavior*, 13(3), 265-274.
- Trippe, B., & Baumol, D. (2015). Beyond the Thomas-Kilmann Model: Into Extreme Conflict. *Negotiation Journal*, 31(2), 89-103.

- Wahl, J. (1959 (1969)). *Philosophies of Existence. An Introduction to the Basic Thought of Kierkegaard, Heidegger, Jasper, Marcel, Sartre* (F. M. Lory, Trans.). London: Routledge & Kegan Paul.
- Wesolowska, W., & Wesolowski, T. (2014). Do *Leucochloridium* sporocysts manipulate the behaviour of their snail hosts? *Journal of Zoology*, 292(3), 151-155.
- Williams, T. M. (1999). The need for new paradigms for complex projects. *International Journal of Project Management*, 17(5), 269-273.
- Wyschogrod, M. (1969). *Kierkegaard and Heidegger. The Ontology of Existence*. New York: Humanities Press.