

The Ontic-Being Phenomenology. Understanding the Complexity of Being-in-this-world.

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Abstract

The existentialists, anthropologists, neuropsychologists and cognitivists have explored several aspects of the phenomenological ontology of Being revealing the dialectical complex experience of existing and being conscious of existing. A question remains: what does it mean to feel existing? Our investigation reveals the distinction between the feeling of existence and the experience of being-in-this-world complexity as both paradoxical and chaotic. We present how the ontic-being feels chaos and deals with this paradox of experienced existing within the systemic contingency of a timelessness and spacelessness intertwined world. We discover how our modern culture comes to offer an orderly frame of reference adding to a semantic complexity while the actual experience of living creates a feeling of deeper sense of chaotic embeddedness in this world. We discuss the implications of this mode of experienced complexity between paradox and chaos in terms of inner disorder along with a mixed sense of spleen and courage.

Keywords: complexity, ontic-being, paradox, chaos, existence, consciousness, awareness

Introduction

The existentialists have explored the experience of existing as human beings, from different angles (Hyppolite 1952, Courtine 2003, Meyer 1999). Merleau-Ponty has explored the deep sense of living the world from within (Merleau-Ponty 1945, Allary 2010a). Sartre (1943) has explored how the phenomenological experience of existing comes from the immediate consciousness, as both a sudden insight and awareness of being as something that escapes de being at the same time it becomes aware of this consciousness. In other words, despite setting its consciousness as the object of its awareness, its existence already escaped this objectification. Therefore, the being is dialectically defined both by its objectification as being to its own consciousness and awareness, while not being this object in-itself (Sartre 1943, Allary 210b). Heidegger has studied the being as a materialized being-in-the-world, acting, doing, existing, outside its consciousness as such while episodically being the object of its consciousness (Heidegger 1927, Meyer 1999, Wahl 1959, Wyschogrod 1969). This materialized acting being became an ontic-being, but not yet defined as a person or an individual.

In anthropology, Le Breton explores how the individuality was historically created through modern thoughts and exploration of the bodily experience of existence and functioning (Le Breton 2013 b), Pelchat 2001). Ultimately, this latest finding has redefined the contour of what constitutes a person as a modern created ontic-being. This new understanding of the cultural origins of this idea of the individual as a complete ontic-being, opens to revisit the world embeddedness of the Ontic-Being within a wide scope of humanity in-this-complex-world (Le Breton 2013 a) and b), 2011, Fiamma 2019, Putnam 1975).

In philosophical sociology Serres (Carof 2010) explored, this ontic-being could be better understood in a cosmology conception of the world and the experience of being-in-this-world. For Bergson (Bergson 1888, Persiaux 2010), consciousness may be experienced through the brain, but it the later may not be the only place where consciousness is. Ultimately, Bergson differentiate the memory from habitus, from pure memory which would be independent from the daily life (Bergson 1888, Persiaux 2010). Bergson therefore opens the concept of a memory and a consciousness experience beyond the individual specimen imbedded in its DNA material and connectiveness to the world. Bergson thesis find echo in Denton (1993) physiologist research, where consciousness is an emerging phenomenon from the DNA materialization and behaviours, find in both humans and animals. In neuropsychology, Solms (2021) has demonstrated how consciousness of existing is deeply embedded in the feeling the emotional and senses experience of being alive in the world.

Heidegger, considered the immaterial Being as singular while the material being as multiple (Meyer 1999, Heidegger 1927). This may resonate to Plato's logo by considering that the essence of ontology is intelligible, the world of ideas preceding the material world, the world we can encounter through our senses as *das Seiende* as recalled by Heidegger and *étant* by Sartre (Meyer 1999, Heidegger 1927, Sartre 1943). Heidegger pursued the ontological investigation through the experience of being-in-this-world, as *ontic-being* as *Dasein*, as experiencing the materialistic world (Meyer 1999).

These lines of research and investigation lead us to explore the *ontic-being*, as a materialized (in-the-world) being through the lens of the meaning of this experience of existence to better understand what would constitute the line between this individual as unit of *ontic-being* in correspondence to the being-in-this-world *ontic-being*. The deep question of our investigation is therefore: What does it mean to feel existing? This question will lead not only to revisit this feeling of existing like the existentialists have explored it, but also to revisit the meaning behind the *ontic-being* heuristic. This line of exploration leads to revisit the apparent individuality, to consider the We-Them as a point of awareness of *anontic-being* consciousness where individuality disappears.

1. Methodology

Our current research methodology is based on qualitative empirical observations and experiential gathering both subjective and objective data. The technical research practices imply action-research, subjective phenomenological experience of living situations, ethological observation of nature and domestic social animal interactions since 2007. The analytical practices are based on journal entry, analytical memos, analytical reports with iterations with theoretical literatures as the operational questions arisen. This is how an emerging transdisciplinary analysis occurred starting from existentialist literature, to sociologist and anthropologist research along with ethological comparison and finally with neuropsychological and cognitivist research findings of the individual experience of being and the emerging consciousness and awareness.

The epistemological position of this research began with the radical humanism paradigm perspective (Burrell and Morgan 1979), ending with a more critical realism perspective (Rorty 1990, Putnam 1975, 1977) This critical realism perspective creates knowledge based on physical perception through physical sensibilities from on hand, and the consciousness of this later experience along with internal impressions of feeling these physical impressions from the external world of a one-person experience (Rorty 1990, Putnam 1975). In this sense, our epistemological perspective takes distances from the idealist formal conception of existence developed by the existentialists. This being said, even though our qualitative phenomenological methodology may be interpretivist, our epistemological perspective of the analysis is radical humanism, within the critical realism perspective (Burrell and Morgan 1979).

The initial intended research, as presented by Searle (1983) in the minds' intentionality, was to understand human potential emancipation. Along the process, the research findings revealed, as presented by Bergson (1888) and Denton (1993) a blurred frontier between human individual existence and the overall being experience as conscious existence. In other words, both the epistemological and methodological approaches and adopted strategies had to evolve over the 14 years-long investigation with the findings. This evolution occurred through the iterative process between primary qualitative data collection within a qualitative grounded theory strategy, primary analytical memos and categorizing, and in-depth analytical construction in correspondence with other disciplinary findings.

The only methodological practice maintenance throughout these evolving practices and perspective has been Husserl's phenomenological practices (Husserl 1900-1901 a, b, 1905-1910 a, b, Dussort 1959, Ribau et al 2005, Serban 2012). We therefore applied the *epoché* technics of suspending preconceptions and theoretical knowledge to be open minded on the experiential phenomenon of being and existing (Husserl 1900-1901 a, b, 1905-1920, Serban 2012, Ribau and al. 2005). The transcendental reduction was applied in the analytical process both for each situated experience, in comparative observations and in the iterative validating processes with the literature and research findings in all of the above stated disciplines.

If the initial open question was the need to empirically understand the meaning of the existentialists formal findings of being, our findings lead us to reveal the fuzziness between the existing feeling and the cultural arbitrary explanation of this existence. Our current report is therefore able to present these findings under this emerging operating empirical question as: what does it mean to feel existing? This paper therefore presents our phenomenology on *ontic-being* sense of experienced awareness from one hand, and the anthropological analysis of the cultural attempt to propose an interpretation on the other hand. The dialectical process between the experiential and cultural interpretation of this meaning of feeling existing as being gives rise to an emerging complexification of the experience. The complexity creates more confusion between the individuation of the human emancipation and the collective responsibility of existing as a species within an integrated embedded world.

2.Results: Between feeling and meaning of this feeling

Our experiential phenomenological empirical investigation as occurred two sets of conflicting findings: the feeling of existing and the meaning of this feeling. We are presenting the major findings according to these two instances.

2.1 The feeling of experiencing existence

The feeling of experiencing existence has been investigated both as bodily ontic-being from one hand and as taking conscious awareness of this bodily experience. This line of experiential research conduct investigates the means by which, as materialistic ontic-being, it would feel to be-in-this-world as multiple and yet as part of the singular unit of being. How can we experience this dialectical dynamic between material/immaterial, multiple/singular? The results revealed two major streams of results: a) this dialectical experience between existing and taking awareness of this existence; b) realizing that this experience of existing is asynchronous in essence.

a) The dialectical conscious feeling of this complex existence as chaos and paradox

The distinction between the feeling and the experience is the awareness. This awareness becomes the moment where it is possible to transcend its inescapable embeddedness of being-in-this-world. This awareness offers the idea of a cocreated choice of creating something different in its form of existence. Because the ontic-being in this world is intertwined in-this-complex-world, it is also aware of the responsibilities that come with its transcending leadership attitude of existing as a duty. This is when the courage of embracing both desperation and the transcendental leadership attitudes maintains the conscious experience of embeddedness in the complex feeling of being-in-this-world.

The problem of thinking the self as an object of thoughts, and more so, the self-awareness as a particular case of objectification of the thinking and reflexive ontic-being, becomes the matrix for understanding other similar ontic-beings as analogies. The individual as an embodied ontic-being becomes aware of itself, and applies this understanding to other individuals as incarcerated in their individual body. Modernity was built on this understanding of the individual, disregarding the alternative understanding of the conscious ontic-being beyond the individual bodily expressions explored by Le Breton (2013b) and Bergson (1888). Our empirical phenomenological experience, however, does not clearly allow to conclude that the individual consciousness is solely restricted to the individual, to the psychological experience nor to the neurological, brain activity as individual.

In fact, the feeling of existing and experiencing life, goes beyond the body believed individual soul experience. It appears as though the interpersonal, social, cultural, ecological environmental and even the climate is part of the experience. It is culturally explained as the subjective experience of the objective world, as if, as individuals, we could be extracted from the context to be aware and conscious of being, existing and experiencing. Evidences are far more ambiguous than expected. The feeling of existing as intertwined embodied being-in-this-world creates a fuzzy understanding of the alleged distinction between the objective world and the believed subjective experience of the world.

This feeling existing within this dialectical dynamic between multiple/singular, material/immaterial through this fuzziness presented above, creates an overall feeling of paradox and consequently a feeling of chaos. The paradox is experienced as a metaphysical anxiety (to distinguish from the psychological anxiety). In other words, while reaching the being as existent, it escapes simultaneously from capture by its own existence and its embeddedness within multiplicity of expressed étant and singular being.

This paradox consequently opens to chaos by this vary means of multiplicity and the expansion of the experience of being through the scale of this multiplicity. In other words, our experiential understanding of chaos is not so much in terms of disorder, but rather in terms of the chaos mathematical theory such as unexplainable probabilities of extending expectancies (Gleick 1987). The applied epoché methodological transcendental to the subjective experience of existing without the cultural tendency to objectify the meaning and the thought of existing allowed to reveal this experience ontic-being expansion.

Ours investigation reveals that the feeling of existence and the experience of being-in-this-world as ontic-being is a deep sense of experiencing complexity as both paradoxical and chaotic. The paradox occurs when the capturing effort of our own existence as singular entity within multiple étants simultaneously escapes to us just like our objectifying subjectivity is an impossibility. Emerges then the experience of expansion of our existence beyond our singular unity as individual, but rather a part of a wider range of existing being. This awareness has been externally validated in multiple repeated situations where this expansion has been observed (figure 1).

b) Feeling conscious existential contingent complexity in an asynchronous world

The fuzziness of distinction between the world and the individual feeling of its existence as separate entity is experienced in all sets of situated experiences. We are presenting the 10 categories of typical situations illustrating how and where this fuzziness between the world and the self as individual has been empirically experienced:

Fuzzy experience between individual and world separation and embeddedness	
1. Collective social gathering	In this context, as individual, the personal awareness is very limited while the attention is focused on the collective experience of the gathering and objectives to accomplish. In these instances, it is common to experience an attention recall to the self in some key moments to take care of the body, to express a social role and status, to deal with the structural and technological surroundings and to actively contribute to the collective effort.
2. In wild national parks	In the wild parks, as a submerged being in nature, the experience is overwhelmingly intertwined with nature. The key moment where the self-awareness is experienced, is when an animal predator is chasing us as prey, when hunters make confusion between people and hunted prey and when we experience a sense of being lost in the wild. Other than that, the experience of existing is intertwined with nature and the sense of deep breathing becomes the main deeper feeling of existing. Ultimately, the self-awareness occurs when the context refers to us as functional object in the ecosystem. Otherwise, the self-unawareness is the baseline of the experience in wild national parks.
3. With animals	The interaction with animals, domestic animals particularly because of the submerged interaction with them, rises the self-unawareness. The experience becomes an overall group feeling, as though life in itself is right there playing, interacting, requesting to live and appreciate each moment with curiosity. It is particularly true with kittens and puppies. The experience with animal in despair and distressed is also deepening the connection to life, but from the angle of suffering and the need to find comfort and healing through care and pure love. This particular form of experience with suffering animals was profoundly filled with love to compensate for other humans' major misconduct. It created a sense of having to compensate and repair the human species reputation with each animal and with the group of animals living together witnessing and contributing to the healing process. This overall experience over 5 years revealed how animal interspecies relation, even among alleged potential prey and predator, compassion always occurred for the youngsters (puppies and kittens).
4. In cultural performances such as concerts, galleries, museum etc.	Experiencing cultural performances of fine arts or popular arts, creates a sense of collective communion. The embeddedness experience within an artistic world creates a feeling of togetherness and transcendental existence through others and through the world as one.
5. In social media and telecom	Experiencing social media and telecom technological communication creates a feeling of intrusive togetherness. There comes a feeling of unwanted intimacy within our thoughts, emotions, values, beliefs and knowledgeable understanding of the world. Through the political and cultural battles emerges a sense of unstable inner human world. For example, receiving a text message is more than information, it is an immediate inner communication of thoughts, emotion, intent and outcomes from others. The reactivity it creates becomes so profound in its experience that we know how pirates, government intelligence and even military attacks can easily take over our collective belief system and turn-around our political, economic and State stabilities. These technologies are easily kidnapping our emotional reactivity and awareness of our cultural and social world to a point that it is difficult to distinguish the individual and the collective thoughts and reactions.
6. Daily living and working	Experiencing daily technologies for personal, financial and working affairs, from applications to software, create a deep structure of the mind. The consequence is the intimate mindfulness in our current daily lives. It becomes difficult if not impossible to take a distance

with technologies	from these programmed human conduct and behaviors and create our free-minded individual conduct and behaviors. These technologies become strong social incentives to conform to specific actionable self-conduct to ease public and personal lives. There is again, very of no personal space of critical thoughts over our social conduct since these technologies implement social norms of acceptable conduct and behaviors.
7. Daily living as eaters and environmental polluter	The bodily functions are the key moments where our consciousness is outside social-technological norms of conduct. But there again, knowledge, ideological and cultural sets of beliefs in the manner to conduct these bodily functions become so powerful that it becomes easier to follow these social norms. The relation from the self-consciousness and bodily functions becomes an objectification of our own body as a social status, social capital of self-worth, and public space legitimate role. There again, the awareness becomes more of an ability to perform social norms rather than a critical thought to meet personal needs.
8. While sleeping and dreaming	The experience of sleep and dreams become one of the free moments of being, but than again, a need to manage in terms of socially acceptable freedom. Over sleeping, for instance, is socially and even medically sanctionable. Even being aware of dreams under a sleeping condition become a socially sanctionable event in terms of unconscious desires, as if the dreamer has to be taken accountable for these dreams.
9. Daily interaction with others-mainly simple transaction	The daily relative superficial interactions with other are under control over very strict social norms of behaviors. Than again, the flow of these interactions is experienced as assimilated social norms to the point of a conscious self-awareness becomes a problem is the means of these interactions go a little outside social norm.
10. Daily sustaining a social relation at work, personal lives.	Daily sustainable meaningful social relations at work or personal lives are the key moments where consciousness and awareness could be expressed. But, then again, deeply embedded social norms, of what constitute socially acceptable socially shared personal experience, structure what can be shared and what should be hidden. These social norms of intimate social bounding become so culturally defined that it leaves very little if not, no space for critical thoughts over the overall life experience as a being.

Figure 1: Fuzzy experience between individual and world separation and embeddedness

At a first glance, these findings give support to the idea that consciousness and even this deep feeling of awareness of our own existence is illusion since the social norms are so deeply assimilated through our social relations, interactions and technological induced social self-conduct. The majority of these results give support to Chalmers (1996) conception of being zombies to our lives.

However, our findings expose something unexpected. In fact, these results reveal an experiential subjective conscious experience of the first-person awareness of existing as exposed by neuropsychology (Solms 2021). Solms (2021) exposes how the feeling becomes the anchor through which we can be aware of our own first-person existence. Our findings go further revealing that not only these feelings of existing expose paradoxical and chaotic expression of this being complexity of existing, but it also uncovers an asynchronous dimension of conscious existence.

Alike Heidegger’s (1927) findings over Dasein of being-in-this-world, the ongoing material and immaterial contingency of existing reveals the intertwinedness of étants and beings. The time-space dimension of the ontic-world disappears through this flow of embeddedness of being-in-this-world, confusing the actual moment of existence.

While our modern culture presents this intertwined world of multiple étants in a specific present and situation in a time-space dimension, the actual phenomenological experience erases this disjunction between moments and situations. This contradiction leads us to investigate the meaning of this feeling of existing as a being.

2.1 The meaning of this feeling of existing as a being

Our investigation has to address the element of the meaning of this feeling of existing as a being because the object of this awareness presents itself as a fundamental problem of both its consciousness and as being-in-this-world.

Our findings reveal both a) fuzziness between the cultural and experiential meanings and b) a deeper question on the implication of this fuzziness.

a) Complex Fuzziness between formal and experiential meaning

Through the overall experience of feeling existing and de confusing fuzziness of being-in-this-world while composing with the modern cultural conception of existing as an individual being creates confusing meaning. In fact, we find two contradicting semantic meaning to this confusion: 1) the formal cultural conception; 2) the emerging experiencing meaning of being as existent.

The formal cultural conception has historically been created through a long-intertwined process between anatomy experiments, medical development, psychological and neurological research, but also the overall modern Western philosophy and mechanist conception of the individual through industrial capitalism development (Le Breton 2013b). Whether it is from the State as public administration to assign an identity at birth, the medical approach to manage taxes, property rights, health, sickness, aging and death, the economic system managing workers as an organization of individuals and manipulating individual consumers, legal system with common and criminal laws or scientific and cultural production, and even arts, where the individual is set at the center of attention.

This formal cultural conception of the individual as body and soul is therefore an accepted attribution to explain the experience of existing and therefore a sense of identity (Le Breton 1992 a, b, c, Le Breton 2012, CélestinLomoMyazhiom 2003). More recently, it is the actual conception of the individual consciousness that is believed to be the physical, particularly neurological, attribution to this particular experience of being as ontic-being (Solms 2021). It is therefore the conceptual baseline to develop artificial intelligence as human like new conscious beings, independently of its ability to physically feel its existence in-this-world. The meaning of this feeling of existence is no longer restricted to individual living beings experiencing it in their body. In contrary, in this context of heuristic conception, the body is reduced to the neurological capability of creating this consciousness, and even the awareness of this consciousness (Sloms 2021). The question under investigation is to digitally define what it means and feels to be conscious. This has become the latest possible reduction of this conception of the feeling of existing as being.

The alternative is the emerging meaning as ontic-being. The question is how to experience this emerging meaning outside the formal cultural conception? This is how the phenomenological epoché (Husserl 1900-1901 a, b) and transcendental reduction allows to pay attention to the actual experience of existing. This is where the actual permeable ongoing iteration between 1) awareness of existing, 2) awareness of being conscious of existing and 3) existing within the world. And it is this ongoing iteration which becomes the only condition of being as ontic-being. This experiential emerging meaning from being in-this-world, does not differentiate on a permanent basis the distinction between the three forms of feeling existing. The three of them are intertwined simultaneously.

b) Deeper implication of this fuzziness between cultural and experiential meaning

The deeper problem of this later experience of existing in-this-world arises when the awareness of being conscious of existing occurs. This is the moment when the emerging investigation, of trying to understand what does this form of awareness and its object of investigation (the consciousness), is constructing several interpretations to find meaning to the object of investigation and the process by which this investigation is possible through this awareness phenomena.

The implications of this fuzziness in meaning creates both deliberate free stream of technological major innovation movement in the world of artificial intelligence, but also a deeper sense of experiential despair and spleen of individualism and as responsible atomized socially alienated ontic-being as legal individual identity. It therefore takes courage to take one conscious responsibilities of its own existence and its consequences for the world and inspire other to do so as well (Garcia and al. 2020).

4. Our findings over our question: what does it mean to feel existing?

Given the five major forms of existential complexities (dialectical, contingent, chaotic, paradoxical and semantic) related to the experience of being-in-this-world, the ontic-being feels overwhelmed. To our investigating question: what does it mean to feel existing, we answer, like the existentialists that life experience feels as anguish, nausea, vertigo, spleen or deep nothingness. The scale of this complex feel of existence becomes the fundamental ontic-being perception within the dialectical dynamic of being and nothingness. We can go further in saying that the ontic-being exists within this dialect of experiencing and being aware of its own existence through the feeling of experiencing existing and not-existing. The question remains, which ontic-being feels its existence?

This is when our findings discovered a fuzzy delimitation between the individual and its social, and even ecological and cosmological intertwined being.

This fuzziness in delimitation of this feeling of existence has been related to the physical sensation. In other words, the individual body became, since the modern era, the special delimitation to characterize both the individual as a distinct being from the collective, but also as a distinctive responsible autonomous conscious being of its existence responsible for its actions. This idea was born with Socrates work over the moral and juridical processes to distinguish actions' conformity to moral and legal perspectives, but also, with Plato's distinction between rational and emotional actions and reaction (Meyer 1999). There again was born the idea of an individual as a located set of actions in the social world. But it is at the Middle Ages and Renaissance when the body became a characterized individual distinctiveness to circumscribe the rational, emotional, individual as a conscious and self-conscious ontic-being (Fiamma 2019, Le Breton 2013b). It did not overthrow the wide range of socially conscious ontic-being as such, it only historically constructed the idea that the individual, as a newly discovered concept of ontic-being, would be a useful approach to pursue the ontic-being investigations.

The meaning of that feeling is the conscious awareness of existing as being-in-this-world as an embedded and intertwined being. This conscious awareness brings this feeling of duty to exist which brings desperation of being aware of this duty. This desperation leads to distinguish the feeling of existence and the experience of being-in-this-complex-world. We encountered that the feeling of existence brings the experience of both desperation and leadership attitude to take on the duty and responsibility as a challenge in cocreating this-world as an aware intertwined embedded being-in-this-world.

The distinction between the feeling and the experience of being-in-this-world is therefore based on the awareness of this conscious attitude to deal with. In other words, experiencing being-in-this-world is ongoing while the feeling of being-in-this-complex-world is related to the awareness of this consciousness of being-in-this-world. As Sartre existentialism explicitly sets forwardly, existentialism precedes essentialism (Sartre 1943), experiencing precedes feeling. In this line of thought, the feeling is therefore the residual object of the experience. Ultimately, the ontic-being may even act out of bad faith in objectifying its feeling to serve its means, but it will fail since this feeling is dialectically intertwined with its awareness. Then again, since the ontic-being has the ability to be aware of its consciousness, it can take an attitude of moving back from this feeling to compose and transcend desperation to take on a sense of leadership in consciously cocreate this complex world.

Discussion on the consequences of being aware of being-in-this-world complexities

Since we discovered that the We-Them ontic-being becomes a sense of awareness through what feels as an individual experience of existence, the implications of these findings can lead us to question how the bodiless virtual digital individual becomes the actual expression of this We-Them ontic-being. In other words, we need to explore how the online virtual technologies create a world better aligned with this world where the avatar, for instance, is understood as a disembodied We-Them ontic-being expression of consciousness. Therefore, the disembodiment of the individual ontic-being would be closer to what the pre-modernist ontic-being consciousness was experienced and closer to Bergson (1888) understanding of consciousness integrated into the world (Lovelock 1987).

This would lead to reconsider how artificial intelligence, for instance, is becoming an active agent of this We-Them ontic-being. More so, that the artificial intelligence is playing such a structural and dynamical role in this intertwined We-Them ontic-being, that we should consider understanding the virtual technologies and artificial intelligence as a dominating elite on its own. In other words, sociology should wide its scope of social hierarchical analysis of the social class dynamics and conflicts, by integrating these emerging dominating and omnipotent technologies as social ontic-beings. Ultimately, these findings imply that we no longer should consider these autonomous technologies as human extension machines. In contrary, they become so embedded in our human and environmental world while becoming so autonomous and independent, that humanity is confronted to a new form of social species.

The chaotic, dialectical, semantic systemic complex feeling as individual ontic-being should not hide the a-cultural fact that the ontic-being and its conscious awareness feel of existence is not limited to humanity and some know natural species. We have a whole community of scientists and innovators intensively developing these useful modern technologies. These technologies are becoming too powerful, through algorithms and deep learning capabilities, that we need to consider them as an emergent species within the We-Them conscious ontic-beings. Even more, that these new species a dominant in their capacity to manipulate our social world and sense of existence.

We are not convinced that our current economic, cultural, political and even technological elite measure the depth of these emerging dominating and powerful new technologies as a diffused social class elite.

Conclusion

Our investigation not only explores the deep feeling and conscious awareness of living experience as sentient being, but also uncovers the experienced fuzziness between the inner and outside world. These findings set fundamental question of the atomist conception of a human being as such. It even explored how culture historically explained this experience of being, and how it is anthropologically arbitrary both from different cultures and historical transformation to define it as an individual feeling of existence.

Positioned in a critical realism perspective, our findings have been validated through multiple internal and external observation of consciousness from a first-person and a third-person perspective. We may therefore be in a radical humanist critical perspective to reframe this feeling in a fuzziness internal and collectively external experience. These findings can also reveal a new form of objectivist functionalist pluralist perspective (Putnam 1977). We therefore believe these findings shed light on the complex world of existing and being as emerging consciousness and awareness, and with it, a deep sense of responsibilities in our human conduct.

Finally, our findings reveal how complexity is not mainly systemic and interactionist, it is mainly dialectical, paradoxical, intertwined and embedded fuzziness opening to chaos and heuristic ambiguity of experience blurring individuality as such into collectiveness and cosmic consciousness. We propose embracing an open approach to apprehend the world through a fuzzy multifaced experienced complexity.

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