

The subtle nature of innovation – Heidegger, Moreno and Henry, a phenomenological perspective

Ângela Lacerda-Nobre, Rogério Duarte, Marc Jacquinet

Escola Superior de Ciências Empresariais, Instituto Politécnico de Setúbal, ESCE-IPS; Escola Superior de Tecnologia de Setúbal, Instituto Politécnico de Setúbal, ESTSetúbal-IPS; Universidade Aberta, Lisboa
Campus do IPS – Estefanilha, 2910-761 Setúbal; Rua da Escola Politécnica 141, 1250-100 Lisboa
lacerda.nobre@gmail.com; rogerio.duarte@estsetubal.ips.pt; marc.jacquinet@uab.pt

Abstract: I – The research aim is to explore the limits, frailties and vulnerabilities of the concept of well-being from a phenomenological perspective, under the argument that, from that groundwork, powerful, effective and impactful results may emerge. This consists in explorations into the subtle nature of innovation. II – The procedures applied, within the setting of phenomenological investigations and of hands-on-based work, include the disclosure of real-life examples, illustrations and influential initiatives that capture work-in-progress in contemporary societies. III – The conclusions wrap-up the insights from Heidegger, Moreno and Henry into the foundational basis of innovation, understood as an open, public, collective, dialogical and, inherently, disruptive process, which is (already), unavoidably, present in regenerative, ecological, socio-political, and local and global business economics research.

Key words: *disruptive dynamics; open innovation; open science; regenerative principles; rationalization models; dialogical collaboration; impactful technology; phenomenological management; transformational group-work.*

1. Introduction

Acknowledging the way reality unfolds, according to subtle elements of existence, and that phenomenology is an open ground and a showcase of this very process of disclosure, is the main purpose of this research. That is, if innovation (Kline, Rosenberg, 2010), from whichever perspective, does not capture this flow and movement, it will, disastrously, lose its essence of innovativeness, and will become mere repetition, of stale products, processes, institutions, cultures, civilizations and past universes of significance.

The procedures applied may be described as the assumption of the universal power of open models of rationality, always apparently available and complete, yet, never finished, exhausted, emptied and fully drained. Phenomenology is an applied, practical, real life, hands-on, exploration-based, experiential and existential work methodology, framed in late 19th century and early 20th century by Husserl, then further developed by other authors. Phenomenology is more alive today than ever before, and it structures the present text.

The results are presented as a discourse, a narrative, a hypertext black-box that encloses its very instructions and ready-to-use specifications. Throughout the text, evidence-based experiences are described and discussed in an open dialogue, based on the ideals and criteria of open science and of open innovation, including examples and illustrations. The conclusions are an invitation for stronger, consequential and effective research communities, for future studies that have real life impact, and for gratifying, pleasurable and captivating rewards, win-win, for all stake-holders involved.

2. Phenomenology and the innovation character of key thinkers

Phenomenology is a branch and school of thought of philosophy, developed by Husserl (1999), who argued for the need to “go back to the things themselves”. Husserl’s life time work has set in motion a wide-ranging

strategy and working methodology that has had a profound and lasting impact, which is visible in the diversity, richness and proficuous depth and breadth of present-day phenomenology research. It is important to refer that the epistemic standing and the role and function of this strand of philosophical thought is not mainstream and, indeed, rejects and is incompatible with the dominant-thinking and almost hegemonic control of analytically influenced thought. Phenomenology focuses on dynamic processes of the emergence of reality based on experiential and existential open flows that constantly and continuously unfold and make it undistinguishable inside-outside, inner-outer, individual-collective, material-symbolic dichotomies precisely because of its capacity to hold on to the unfolding nature of human lived experiences.

Heidegger, Moreno and Henry are inheritors of Husserl's tradition, more or less directly, and each one represents a breakthrough in their respective areas. Martin Heidegger (1967) is considered to be one of the most important thinkers of contemporary times and the inventor of modern-day philosophy. His revolutionary work has significantly turned a page into a new era because of its capacity to present an apparently obvious constation: common knowledge and scientifically based knowledge are a continuum, so that natural language and its every-day use is the source of what later becomes acknowledged as scientific production. Dasein, the experience of being thrown into reality, that is already there, ready at hand, understood as the being-in-the-world, has meant a definitive and paramount shift in modern thought. This has set in motion the possibility of regarding science in its frailty, acknowledging its limits and demystifying eventual science's abusive pseudo-sacralization. Science and technology became part of the overall adventure of humankind in terms of trying to make sense of the lived experience and to connect to reality from a hands-on and immersive perspective. Indeed, Heidegger was critical and suspicious of the technological voracious development and, nevertheless, his work has enabled acknowledging the complex impact that technological artefacts have in shaping societies. Technology use shapes human experience, so that there is an intimate and ongoing moulding effect that affects practices, routines, habits and, ultimately, what is meant by being human.

Moreno (1951), was a prolific writer, thinker and inventor. He was a psychiatrist who has unleashed widely diverse work areas that have become today autonomous disciplines and fields of study, often without acknowledging Moreno's pioneer work. From the philosophy of the encounter, to group therapy, psychodrama and sociodrama, to social group research, to the theatre of spontaneity, or sociography, sociometry and sociatry, the psychiatry for society, these are some examples of Moreno's creations. The importance of Moreno's thought is that he represents a radical swing of the pendulum from a top-down and command-and-control view of society (of the social world and of social interactions), to a bottom-up and grassroot approach that is integrative and sensitive to inclusivity and to diversity, in a holistic way. Jacob Levy Moreno, the creator of social network analysis, argued that spontaneity and creativity were being destroyed and that human societies had to actively recreate the necessary conditions for setting free the capacity to dream, to create and to invent, expanding the potential for thought and action.

Henry represents a cult figure in the sense that his fertile and diversified phenomenological production has not only opened new grounds for theoretical research but, most importantly, has enabled the expansion of the application areas of philosophical thought. Michel Henry (1963), has presented a lived philosophy, an approach that enters into the subjective world in a fashion that distends and expands the inner universe of subjectivity and of intersubjectivity. This direct, immediate and impactful intimacy was applied to art, to politics, to religion, or to technology, turning them inside-out and revolving the bowels of contemporaneity. This radical and powerful work is both illuminating in terms of presenting novel routes and roadmaps for rethinking present times and it is also highly critical, denouncing society's self-destructive impetus in the form of barbarism (Seyler, 2016). Barbarism is the use of sophisticated and apparently innocent (and even appealing) societal mechanisms that end up being violently destructive, noxious and toxic; the alienating and self-denying pressures of social regulation and control, turn human cultures into void puppet games, whereas culture is itself the carrier of human's capacity to create. This disturbing account helps to open new spaces for constructive critique and for consequential repositioning, which is fundamental for rethinking contemporary challenges.

3. Harnessing innovation for the well-being of all

The concept of well-being is a double-bladed sword term that easily leads to a stalemate, as it is hard to grasp the full consequences of what it implies. Well-being, considered as dignifying conditions that are realistically viable to be shared by both present and future generations (Pérez-Troncoso, 2022), including basic needs, covers a long list, such as housing, nutrition, education, health, judicial accessibility, support to the frail and dependent, in old age, illness or disability, energy, transport, work and labour market, leisure, play, culture, and quality of living. The Maslow Pyramid, that argues that, first, it is necessary to fulfil the basic needs, at the bottom of the pyramid and, then, the cultural, spiritual and self-realisation levels can only be achieved by a small minority at the top of the pyramid, is both wrong and misleading because the history of humankind, whatever the geographical region, culture, civilization, epoch or time frame, consistently proves that quite the opposite occurs, as overdoses of toxic accumulation become self-destructive and mine the basis that sustain civilizations. Social organisation, and resistant and resilient mechanisms, are culturally incorporated and are passed from past to newer civilisations in the form of utopias, Cosmo visions and cosmogonies that, simultaneously, filter out past equivoques and protect and sustain that which is liberating, empowering, emancipatory and edifying to life conditions, to life of humans, life of the planet and the life of present and future fellow beings.

The purpose of the present text is to explore knowledge, how knowledge is understood and experienced, proposing a perspective that, initially, seems counter-intuitive and strange and, subsequently, it appears as obvious and familiar and, most importantly, highly innovative. This perspective includes a theory of knowledge, a working methodology and an existential positioning. This proposal and this exploration exercise is based on phenomenology and on the social tradition of knowledge management and of organisational learning studies, within management contexts. The authors that are used as referents – Martin Heidegger, Jacob Levy Moreno and Michel Henry – were extremely critical of the societies of their time and, indeed, their message is truer today than it was in the past.

Knowledge or philosophy, innovation or well-being, general overarching terms or specific concepts and ideas, need to be qualified. That is, they need to make explicit the structuring assumptions that they are tacitly conveying (Kline, Rosenberg, 2010). Indeed, it is not merely an issue of a translation note from a translator, nor an editor's introduction that calls attention to a contextual factor. Quite the opposite; it implies making clear the rejection and explicitly denouncing of millenary biased positions.

Indo-European languages are structured as subject-predicative, "I, so and so"; I, the subject of the sentence, do something, as verbs capture action modes. Other languages, that have a different structure, not only prepare the ground for something different, but also are themselves the social cumulative result of different processes of language construction. Fernando Belo (2016), extensively elaborated on this pre-conditioning role of language use. This affects how evidence is understood, because evidence becomes something external, whilst, indeed, it is, first, primordially and prefigurably accessible, both as a transcendent and an immanent experience; as something that transcends, goes beyond, what one can trace and grasp, presently, in one's immediate context and circumstance and, simultaneously, one cannot escape from it, in an immanent fashion, from one's bowels and ready-at-hand all-involving life experience.

Fernando Gil (1996), has defined a treaty on evidence, which is illuminating and, indeed, troubling, precisely because it catches the stream of thought in a way that makes explicit its hidden biases. The subject-object relationship acquires a dynamic structure, through which the strongest objective constataion, verification, validation and confirmation, individually and collectively is, primordially, in a pre-conditioning way, the strongest subjective experience, as it is there, before our eyes, undeniable and inescapable, present in group work and in individual isolated reflection, in both cases using a dialogical structure, going to-and-forth with arguments and counter-arguments, in inner and outer dialogues. In turn, this introduces the world of subjectivity and of intersubjectivity, which is the domain of phenomenology *per excellence*. Shared assumptions enable sharing knowledge and, indeed, the creation of new knowledge because it performs the re-signifying process of elucidating and clarifying the taken for granted expectations and assumptions that pre-condition thought and action.

Besides language, the models of rationalisation, of how rationality is understood and captured, precisely as language, follow a dynamic structure. That is, using the truck and warehouse examples of old logistics terminology, knowledge, models of rationality and, indeed, language, are flow variables and not stock variables. Duns Scotus, Giordano Bruno, Giambattista Vico, are examples of thinkers who performed this role and function of clarifying what knowledge and rationality is, within contexts that were very different and, yet, surprisingly similar to today's ones. The ancient suspicion of Gnosticism and of Manicheism, is still valid today, in the sense that it denounces a relationship regarding knowledge and rationalization in terms of idealization and sacralization and, consequently, unavoidably leading to alienation and to a dependable and, indeed, addictive bonding with whomever and whatever assumes that divine role. The process is one of taking human's and life's inherent (unavoidable, irrefutable and irrefusable) impetus, drive, energy, creative and spontaneous capacity, present, for instance, in community life, or in every instance of human creativity, scientific, artistic, sportive, technical or in play, to turn it against itself in a toxic and self-destructive manner.

The inner structure of addictive and alienating behaviour is also present in present day state violence, in private violence, for instance, in the labour market, in wars, in the destruction of the environmental ecosystem, of social structures and community life. Today's institutions, families, churches and temples, factories and offices, hotels and hospitals, prisons and schools, generation after generation, reproduce and reinforce past belief systems and taken-for-granted assumptions, or else reject, denounce and reinvent new ways of living and new possible futures. Violently suppressing creativity and spontaneity, successfully empowers and helps the entrenchment of the sacralization and deification process of an alienating presence who is incarnated in institutional structures and its social roles and functions. Inculturation, socialization, normalization, naturalization, indoctrination and alienation are thin layers of a *Mille-feuille* pastry, or the successive peeling the layers of an onion.

3. Social critique and new sources of hope for humankind

Historically, there is a long tradition of powerful work that has denied, rejected and denounced the mainstream views of their times and which have paved the way to an understanding of reality that is still in its crawling stage, as mere infants, precisely because it continues to be mainstream a perspective and an assumption on knowledge as something of a commodity, transactionable and packageable. Knowledge as an embedded and embodied process that is present in social practices and in language use, in material gestures and words, texts and images, sound and movement, still comes as a surprise in contemporary societies. Indeed, barbarism, the rejection of culture as a life manifestation and participation instance (Henry, 1963), emerges directly from this seemingly tiny and, yet, major equivocate.

The origins of this equivocate, the persistency and strength of this self-imposed illusion throughout the millenary evolution and development of what is now understood as society, civilization and the social world of contemporaneity, has produced rich, diverse and illuminating interpretations, hypothesis and arguments from widely dispersed perspectives that, nevertheless, are unanimous in denouncing the abusive and pseudo-sacralised notion of knowledge, as a commodity, and of the holders of such power as being the new uncontested deities, in the form of consumerism, toxic economic growth, wars, mental health calamities, alienating media, and the connivant complicity of legal, economic and political structures.

In the twentieth century, recurring to examples of ancient realities, enabled widely diverse thinkers to elucidate the alienating and self-destroying structure of knowledge and rationality equivoques. Going deep into the question of what kind of rationality model one is recurring to, when elaborating on an argument, enables setting forth the process of rethinking and re-signifying what are the implicit structures that validate, sustain and legitimise whatever is being stated, thought or acted upon. In the name of what and to the benefit of whom, are structuring questions that must be endlessly confirmed regarding the ultimate consequences of present actions and thought. Decision-making and opting between alternative choices is a misleading criteria or an elusive practice, when applied to human symbolic choices, precisely because it hides and reinforces the previous conditioning and determining element of apparently being aware of what, indeed, is going on. Automatically picking an apple or a pear in a fruit shop stand, hides infinite layers of assumptions that are based on previous experiences and on external and circumstantial factors, including

the way the products are being presented. The point is that the present state of wars, social and ecological destruction, ever rising economic inequality, social and climate injustice, racist and gender discrimination, catastrophic migrant crises, endless death and destruction, aporofobia, the fear of the poor (from Adela Cortina, 2017), the North-South divide, the East-West tension, the Global-North Global-South paradigm, are examples that have awakened massive voices of social movements' protest and it has also encountered ever more entrenched resistance to change by political and economic structures, backed by scientific and technological biased support. These movements are a mere illustrative example of the radical social changes that present times are witnessing: Me-Too, Black-Lives-Matter, Fridays-For-Future, La Revuelta de las Mujeres en la Iglesia, Degrowth, Transition Towns, Eco Villages, Penal Abolitionism, Esperanto, Anti-war, Anti-slavery, Anti-mining, Anti-nuclear, and Anti-privatization of social and public goods, such as water and air, and also health and education, energy and transports, the media, technology and science.

Open and citizen science, within the overarching scientific institutional framing, and open innovation, within the managerial and business proper environment, are standards and representatives of this general call for action, for a standing and positioning that is committed, engaged, responsible, accountable, adult, collegial, and rational to its ultimate consequences (following a rationality model that breaks away from past equivoques, misleading traps and dead-ends). Self-organisation and auto-organisation capacity, autopoiesis, is present in every living system, no matter the scale, in micro and macro-organisms. In the case of humans, self-organisation emerges as models of rationality, as creativity and spontaneity that, individually and collectively, are framed through forms and practices of the use of language. Humans are moulded and prefigured through significant experiential, existential and transformational experiences that are, simultaneously, occurring in the here and now, *hic et nunc*, and also encompass the evolutionary history of humankind. What it means to be human is stated by every previous generation of human specimen and is actualised, reified, confirmed, revised, made present, alive and kicking, by present day generations.

Innovation, knowledge, business reality, science, technology, economics, policy-making, or decision-making, are instances of recapitulation of what it means to be human and how these very humans perform the task of organising themselves socially, collectively, caring for the terrestrial and space exploration conditions and for the present day and future generations of humans and all living fellow creatures (Pérez-Troncoso, 2022). This occurs intentionally, consciously and purposefully, or otherwise. That is, this occurs irrespective of the assumed intentions, and the unassumed resistances, blockages and obstacles. In good conscious, in bad conscious, in perfect, lucid, coherent, consistent and crystal-clear consciousness, or the contrary, whatever the case, the consequences, the footprint, the no-turning back and the irremediable destructive effects cannot be undone. Change occurs and silent or noisy revolutions take place, and such change occurs with, without and regardless of what individually or in small groups the intentions are shaped; revolutions are performed by those that are distracted, by those that are engaged, by those that are conservative and reactionary and by those that change sides in the middle of the process.

The key point is that there is this unstoppable flow that takes hold as a tsunami and that, suddenly, reality is not what it used to be. The idea, the power, the energy, the impetus and drive for change is unstoppable; it may work within a time frame of millenary historical unfolding; it may attract a marginal, peripheral, fragmented, dispersed and excluded fraction of the population; it may be frail, vulnerable, fragile and weak, and that is okay, as it is not a strength competition, neither a heavyweights or a marathon; it is there, and that is enough; it is a small seed of a giant tree, it may take long to germinate but its undestroyable power lays precisely in its capacity to keep wide and widening horizons for thought and action, diverse and diversifying sources of alternative futures, and widely creative, spontaneous, autopoietic, rewarding, passionate, unforgettable and contagious forms of engaging and of committing for collective causes.

4. Innovation, self-organisation or autopoiesis, and knowledge visualization

Maria Zambrano's poetic rationality is a powerful concept (Henriques, 2001); it argues that, in Antiquity, the superimposition of the Logos that led, in Modernity, to logical deductive positivism, had lost track of the lived experience, the bodily material experience, which was present for millennia in pre-Socratic thought, in Mesopotamian, Indian, Asian, African and American ancient civilisations. Other authors have

used this strategy of identifying past eras that are illustrative of blockages that are repeated until present times, in order to call attention to the need to rethink, reframe, reconfigure and re-signify what it means to be human. That is, how humans self-organise to create the conditions for protecting their habitat and their social life, in the best possible way that secures present and future generations' livelihoods.

Hannah Arendt (1994), Michel Foucault (1984), and Mikhail Bakhtin (1994), the Russian scholar and his fellow colleagues, the Bakhtin Circle, offer fertile and prolific examples of the history of sexuality, of literature, of mental health, of language and action perspectives, of the human condition, of the penal system, of the military and of war, and of present and past instances that illustrate how it is possible to perpetuate oppressive, abusive and self-destroying structures until present times. Another example is that of Charles Sanders Peirce, the father of the American School of Pragmatism (1997), who understood the need to comprehend, to grasp and to take charge of the full consequences and the ultimate effects of alternative courses of action; more importantly, the criteria was that the capacity to expand the limits, in time and space, in a holistic way, of anticipating such effects was itself the validating mechanism to evaluate the benefit of a specific alternative; indeed, Pragmatism itself has become perverted and, even in his life time, Peirce argued that he needed to rebaptise it and so called it Pragmaticism; the last two centuries of North American style's commercial, industrial, foreign policy, military, educational or cultural strategies, through the media, science, technology or diplomacy, have fallen prey of old style invasive, exploitative and extractivist modes of millenary old empires and colonisation structures.

The Flintstones, the cave ages' operating mechanisms, the social structures and predetermined functions that conditioned behaviour, of freeze or flight, to be submissive and deferential, or to move away and to "vote with your feet" (a powerful economic theory, till the present day) (a justification of the youth brain-drain that reinforces the haves and the have-nots divide, within and across continents, territories and world regions), has become stronger today than ever before. It is rationalisation, the modes and models of rationalisation, that are at stake. Rationalisation is a pending promise that is still to be fulfilled; it is work-in-progress, homeopathic drop-by-drop consistent, resilient, resistant and permanent quotidian realisation that better alternatives are possible, better present and future possibilities can, should, and, indeed, must, be achieved - and that is innovation, at its best. It is not through fighting, making an effort, dispending huge amounts of energy; quite the opposite, it is a question of appropriation of the universal power of creativity and of self-organisation that humans share universally and, from this, to denounce and reject social structures, functions and roles that hide and perpetuate abuse in a collective self-destructive manner, destroying life on planet Earth, extinguishing all life forms, including the human species.

In order to grasp the fractal persistency of social structures that are not fit for the purpose of a full-fledged model of rationalisation, guaranteeing that the best possible outcomes, for all parties involved, win-win, are being considered, in education, technology, or business settings, there are knowledge visualisation tools that do the trick of exposing biases and unintentional blockages (Duarte, 2021). Being able to have a group of autonomous and expert individuals, seated around a table, who share a common purpose in the long-term and, yet, in the short-term, fail to see and to account for their automatic myopic and narcissist bias, is a challenging task that is facilitated by knowledge visualisation tools and instruments. By using key terms and the connections between these terms as evidence of what takes precedence over what, within a specific work-flow process, it is possible to visually illustrate the overall result of the present choices and, most importantly, to show the areas that more effectively may lead to improvement.

Team-work in complex, transdisciplinary and demanding contexts, in industry, education, the public sphere, the social sector, the media, political organisations, or international agencies, benefits from knowledge visualisation tools that help to accelerate results in a non-aggressive, non-accusatory fashion, constructive and positive. Rogério Duarte (2021) and his team have successfully developed a software that performs the knowledge visualisation task within a particular educational setting. It corresponds to a particularly demanding context because it simultaneously covers two main areas that are structural in present times' business life worldwide, the hybrid training in technology and business areas.

The importance of this achievement is two-fold. On one hand, it shows the productive and self-motivation capacity of a small, multi-tasking and under-sourced research unit, because it has managed to successfully complete a product that, regarding other alternatives in the market, which were produced by very large, full-time dedication and well-resourced research centres, cannot be possibly compared; on the other hand, tragically, precisely because of its humble (spontaneous and creative self-organising, bottom-up and grassroots) origins, it cannot achieve the status, impact, disseminating and reproducing capacity, neither the attention from the managing structures, from within and from outside the educational institution from which it emerged, which it would have if the same institution would have procured and paid for, in the international market, a technological solution of this kind, that is, it creates a loose-loose situation and the educational setting becomes impoverished, as an example of what Henry names barbarism (1987).

5. Will-to-power, pre-figuring innovation

When Husserl (1999) created and launched his phenomenological project, he was closely watching the emerging science of psychology and, indeed, the preconditions of a science that could possibly study the dark and luminous sides of human existence, and of human individual and collective behaviour, were an important source of inspiration. In parallel, Nietzsche (2003) also addressed this emerging disciplinary domain and even referred to expressions such as “we, the psychologists”, meaning that he understood the potential power of such scientific project, in a context where societies were becoming secularised and metaphysics, philosophy and theology were losing their magic, appeal and attraction capacity. Interestingly, surprisingly and intriguingly, Nietzsche, throughout his life-time work, repeatedly insisted that his “death of God” and that his “it was humans who killed him” meant that will-to-power would be the substitute of that far away, distanced and detached, omnipotent and omnipresent deity.

Moreover, Nietzsche (2003) insisted that the more one is unaware of the power of such attraction and forcefully dependent instances, the greater power they have and the larger elusive, denial and blinding dependency becomes. That is, humans fall prey of instances and of symbolic structures that condition, determine and mould existence, and the less aware and less sensitive and knowledgeable of this dependency, the greater power these structures have, individually and collectively. Nietzsche’s concept of will-to-power was an overarching idea that included the blinded and alienating dependable nature of not being able to acknowledge socially imposed biases and prejudices, in a negative and pejorative fashion and stage, and it also meant a liberating and emancipatory process whereas the best of the best of individual and collective realisation and affirmation is achieved. In Nietzsche’s will-to-power there was the main driving force of human’s ambition, an immanent and transcendent force, a deep and burning desire to strive, a craving for self-affirmation and for self-overcoming, for realisation of one’s potential and for the reification of collective utopias and Cosmo visions, through new cosmogonies and through the resignification of present and active belief systems.

Nietzsche and other philosophers, namely Wittgenstein (1979), considered themselves to be anti-philosophy philosophers. This meant that they positioned themselves as rejecting the historical development of the discipline and, crucially, they argued that the bad and mediocre state of affairs of philosophical production was itself the cause for the contemporary civilizational problems. This tragic account reinforced their motivation to prove everyone else wrong and enabled the development of original thought. In parallel, the area of anti-psychiatry psychiatry, developed by eminent and knowledgeable psychiatrists, was an open cry for social justice and a process of denouncing the political, economic and socially accepted abuse that discriminated against women, the poor, the foreigners (the poor foreigners, not the rich ones), non-binary gender, the disabled, the old and dependent, ethnic minorities and every discriminating characteristic that created margins and peripheries of the social world.

The importance of referring to mental health when discussing innovation is related to the fact that the more developed, sophisticated and programmed a society is, the greater control it is able to exert over its members, i.e. the greater domain and control is in the hands of the professionalised layers of society, such as scientists, academicians, teachers, doctors, lawyers, consultants, technical and business experts, etc.. Indeed, the tragedy of this account is that societies are dispending greater and greater resources and

channelling larger levels of energy to addressing mere social control, to guarantee the perpetuating of its social discriminative system. The collective intensification of this process is self-reinforcing, from within and from without, as internally and externally the role model of this apparently desirable and ideal state of affairs is multiplied and perpetuated, increasing the levels of denial, of dependency and of alienation, individually and collectively.

Allain Touraine (1997) referred to the programmed society as the social organisation whose problems are the ones that emerge from its very intrinsic organisation, i.e., they are self-created, self-inflicted and self-destructive, as opposed to being the product of external factors. Michel Foucault (1984) extensively studied the history and logic of power, mental health, the penal system, sexuality, and of inner and outer modes of oppression and of control; he used past examples of extremely violent and explosively aggressive societies to argue that present day social structures have created a *modus operandi* that has successfully managed to shift violence to the inner, subjective, individual, personal and singular sphere of alienated, isolated and fragmented citizens; biopolitics is the capacity to address large numbers people, from large populations, to massively enforce self-imposed control and self-punishment. Byung-Chul Han (2018) extensively continued to develop this line of work.

Both Foucault (1984) and Wittgenstein (1979), at the end of their prolific and long life, coincided with passing to other fellow humans the following message; they argued that the only thing that really mattered was to make one's life a work of art, a chief d'oeuvre; in short, "enjoy, while it lasts"; the paradox of hedonism, of constantly seeking pleasure, which is negative in the long run, is not what they meant, as they were both well knowledgeable about both personal biographical memories and by their intense and deep thought; the critical issue is that art is magical, it cannot be predicted, neither fully regulated and controlled; artistic, sportive, scientific or quotidian creativity shares the same Eureka flash and Ah!Ah! moment, which can only be mastered by artistry, practice, discipline and collective and individual environments, protected and safe atmospheres that foster, fuel and are conducive to the production of creative novelties, and innovative outputs.

6. Social and economic perplexities and innovation

Anti-schooling, home-schooling and alternative educational models, from Piaget, Steiner, Montessori, to Dewey, Peirce's disciple, to Agostinho da Silva, Paulo Freire and José Pacheco, in the educational sector, in parallel to the mental health sector, there is a deep criticism regarding the social role of education, which falls into the trap of being a mere mechanism of reproducing previous social structures.

It is important to highlight that Paulo Freire had a profound influence in North American progressive thinking. Today's social movements related to agroecology, are heirs and representatives of the social and environmental political struggle, and class discrimination, in urban and rural food systems, and the agroforestry domain of production and consumption, including the logistics, the distribution and the food processing sectors. In parallel, Antonio Gramsci (1999) was influential beyond his political sphere of action, as one of the founders of the Italian communist party, and has inspired widely ranging areas, from culture to the media. Indeed, the tragic consequence is that eco-fascist factions (Zimmerman, 1995) have also managed to learn, to develop and to successfully apply these lessons; Mussolini, Hitler, Franco and Salazar were all experts in creating a well-developed propaganda machine and Salazar was the longest protagonist of a dictatorship and fascist regime in the European continent, for 48 years; the point is that old and new media strategies continue to be developed; and the more developed and sophisticated this development becomes, the greater the responsibility and accountability on behalf of the professionalised stratus of societies.

Usually, this discussion falls into political and electoral arenas, under the argument that both are the ones directly responsible for the mediocre state of democracy that is achieved in democratic states. However, this is misleading, as the last centuries have proven; no matter and independently of the political orientation, the capacity to effectively exert control over populations, is primarily and primordially dependent upon the

tight web of relationships that hold millenary bonding, codes of honour and eternized systems of professional and professionalised individuals and groups of individuals; academic, scientific, institutional, and wide ranging structures condition professional action, including syndicates and professional orders, and these, collectively successfully perform their double social function and role, they control and regulate society, guaranteeing the continuation, stability and perpetuation of the ruling class and of the economic elites and, simultaneously, they help-themselves in the process, directly benefiting from their proximity and domain over the intricacies of the economic and political system.

The history of the Medieval ages, from the 12th to the 15th centuries, and the triple role of the Religious Military Orders – Saint James, the Templars, Avis, Christ, Malta, Holy Sepulchre, and many others – elucidates the power of professionalised groups of individual experts. The Religious Military Orders collectively represented, in single individuals and in collegial formats of extremely tight groups who shared their codes of honour, with their pairs, groups of companions and of fellow partners, the triple power of the most important sections of Medieval society: the clergy, the nobles and the military. It is possible to argue that today's professionalised individuals and professional groups are the direct inheritors of this tradition.

When studying wide apart events, like the role of the commons and the importance of the Amazon Forest, or the transition from a central state control to a market economy in central Eastern Europe, it is possible to acknowledge the effectiveness of millenary bonds that are able to survive and to cut across different eras and regimes. The argument is that both individuals, professionalised individuals, and groups of professional individuals, perform that role of helping societies to survive and develop; in the Amazon, scientific and indigenous knowledge continues to produce enduring professionalised forces of activists, small in numbers, and being victims of state violence and of political and economic assassinations and, yet, unstoppable. In Eastern Europe, the social bonds of the Hanseatic League, from old times, enabled the sustaining of the social tissue and of productive and commercial relations locally, helping to manage territories and rural and urban populations welfare, independently from the state or market pressures. Here the examples are of positive interference of professional bodies, but the point is that these are rare examples as, tragically, across the world, stronger bonding and social webs of dynamic professional structures fall prey and are the mechanism, the strategy and the vehicle for present day regulation and control of supposedly democratic states.

Within the European Union, Spain and Portugal have both joined the economic integrative region in 1986 and, surprisingly, they both have shared positive economic growth, for the overall period, at the expense of negative levels of productivity. The case of Portugal is even more shocking and perplexing as it has shown 25 years of systematic negative levels of “all factors productivity”, that is, the economic growth was exclusively the result of accumulation of capital or of labour. Productivity is the capacity to produce more with the same resources or to produce the same with less resources; it is a measure of economic success as it creates no-waste and efficient systems. In Portugal, that produces highly qualified professionals and offers some of the lowest salaries in Europe, the youth brain-drain has spread the Portuguese diaspora worldwide, whilst, paradoxically, attracting the digital nomads and some of the richest elites in the world, thanks to its fiscal havens, climate, and prosperous life of transnational companies.

The weirdest issue is that the Portuguese government has created a special council for the study of productivity, “Conselho para a Produtividade”, which produced one single report that mentions the state of affairs of Portuguese economy and its 25 years of consecutive negative productivity, in 2019, and, yet, there is little to no discussion in the public sphere. Competing and fiercely aggressive factions across the political border fail, indeed, to tackle this issue and to produce an adult, transparent and accountable discussion that the public opinion can follow and may escape the technical hermetic jargon of the “ecomomês”. The point is that one possible reason is that as both Iberian economies joined the EU together and the Portuguese economy is smaller and less developed economically, it did not manage to create the necessary conditions to successfully compete in the global markets; to be more precise, it did create optimal conditions for the creation of fortunes – one in four Teslas that arrives in Europe comes to Portugal – and it has attracted and

continuous to attract global businesses as intermediaries, as passing, as a platform for global trade that systematically impoverishes its population, its territory and its future.

The argument is that the intermediaries are the professional bodies, who both exert control over the population through the regulated social structures, across all areas of society. It is not possible to separate the symbolic and the material effects, although it resembles the reproduction of the empire and colonial powers. When studying personal and collective trauma, it is mandatory to acknowledge the social role structure, in the sense that being a victim and being abused also enables learning how to abuse, in a tragic vicious circle; present day paedophiles were themselves abused, etc. Portugal's long historical trajectory, its religious, demographic and geographical context, including the times of the Inquisition, over two hundred years of dramatic abuse, death and suffering, in the name of the highest ideals, and its long experience as coloniser, also means that the Portuguese society has learned social traits that enable abuse to go undercover, to be denied and hidden, in public and in private.

The Tordesillas Treaty, at the end of the fifteenth century, and the Pink Map that emerged from the Berlin conference, at the end of the nineteenth century, where the old and new European powers fought for their share in the African continent, are examples of political movements that are presently performed away from state power and within the spheres of global trade and the financial markets. Again and again, when trying to make sense of the present state of affairs and the tragic consequences in terms of raising economic inequality and ecological degradation, summing the current wars that cannot be separated from global interests, then it is possible to argue that professional bodies and individuals have a pivotal role in operationalising a system of regulation and control that perpetuates millenary old social structures of abuse.

More importantly, the issue is not one of personal engagement or lack of it, as this is, in itself, the result of an equivocal or, better, a misuse, misunderstanding, of "what it means to be human". That is, the existential and teleological statement that every single generation after generation of humans has produced, consciously, purposefully and intentionally or otherwise. As Jean-Paul Sartre (2021) argued, not being free is not a choice; humans cannot escape from being free, they are condemned to be free. Humans, once certain knowledge and experience has been acquired, cannot escape from it; humans can enter into a denial mode, can incur in collective cognitive dissonance, can engage into a myriad of fantastical escape routes that only lead to shorter- or longer-term self-destruction.

However, as the Universe conspires in good favour and stars become aligned, it is possible to argue that there is a positive and double search for hope. The first one is that if humanity's "wrong" doing and self-destructive trends were as bad as they seem, humans would have become extinct long ago; this comforting gulf of fresh air serves the purpose of stimulating humans to continue to do what they are good at doing, to enter into dialogue and into collective experiences of diverse and inclusive communities, which are able to create the actual lived experienced conditions for realising the "we are all on the same boat". The second source of hope in humankind is the humble identification to humans' miseries and acknowledgement of the unbreakable power of collective will to change, the power of shared utopias and the certainty that better future and present realities are possible, "things do not have to be this way".

In simple terms, again and again, dialogue and debate are key, not between like-minded-people but in creative tension, genuinely aiming to capture the most diverse, plural and inclusive environments. Ironically, such settings and human experiences exist today and have always existed in the past; there are always bubbles of highly and intense creative environments that forge individuals and groups of individuals, communities and territories, usually in the periphery, at the margin, (like Portugal, and, sadly, not like Portugal). Indeed, Brazil is itself known for its cosmopolitan heritage, bringing together indigenous and original people's traditions, and also invaders, colonisers, explorers together also with migrants and refugees, from all religious, ethnic groups and world continents. It is an open laboratory for the world. The tragic twist is that, typically, having been invaded and colonised, has enabled Brazil to master the art of commercially dominating others, inner and outer others, whether these others are neighbours or the fragilized and impoverished margins of the social world.

There is another source of hope that may be recalled, not just the two issues mentioned above (that things cannot be as bad as they seem, otherwise total destruction would have already occurred; and that there is an unstoppable force in collective dreaming, in sharing convictions and visions of better possible futures). The third magical potion is that it is possible to alienate large numbers of individuals for endless periods of time; it is not possible to elude everyone, all the time. That is, there is always someone, somewhere, sometime, who manages to escape the collective maddening of contemporaneity. It is possible to validate this teleological (the ultimate ends, the intentional structure that is being activated), transcendent (cannot be fully grasped, it escapes present and immediate understanding capacity) and immanent (it is already there, already present and active, in every individual, in an universal way, just from the issue of being alive, it is the cry of life that is present in every leaving being) statement, at a personal and immediate level.

Away from grandiloquent discourses and narratives, in plain terms, when observing limit-situations, pleasant and positive or negative and painful, whatever the straining pressure and creative tension that is being activated, mobilised and become ready for action, it is possible to recognise that being lucid, coherent and consistent is hardly possible or desirable, one hundred per cent of the time (suicides are often the outcome of no escape routes from lucid confrontation of reality). In other words, there is a double movement, inner and outer, individual and collective, which enables both comforting and soothing moments and the energy to face hard issues, again in singular and as a community. Having significant relationships and bonds and being present to one's community is a simple, yet effective step that has historically proved to be effective.

Anecdotally, it is like following a dietary regime or practicing in a gym; the problem is the lack of exercise and the abusive ingestion of calories across large periods of time and not in exceptional cases; when celebrating Christmas and New Year festivities, in the world regions where such festivities occur, and regarding the cultural groups that follow that tradition, the problem is not the weight gain that occurs between the 25th of December and the 1st of January of the new year, but the one that occurs throughout the year, between the 1st of January and the 25th of December of the new year. Similarly, individually and collectively, the problem is that humans tend to forget to care for community life, for territories, for whatever enables a pleasant, rewarding, satisfying and dignified life; when humans are born and when they die, they unavoidably encounter minimal survival conditions (or not, and they perish) and they leave their footprint when they are gone; the greater the individual and communal capacity to acknowledge the unavoidable reality of belonging to the collective adventure of humankind, the greater the possibility to share the ups and downs of existence.

A word of warning; when a society has reached a stage that it is able to separate those that have the right to live and those that are denied such right, then it is humanity as a whole that is at stake and it is necessary to stop and to cry out loud; no, endless destruction is pointless. In short, the ultimate source and the most challenging challenge for humanity is that of social innovation, of how humans are able to create and to regenerate their environments. However, the last centuries history of eugenics, and the more recent examples of social engineering and of nudge economics are a lesson learnt of not to do; social innovation must be emancipatory, it is teaching to fish, not offering the fish; it sounds simple and it is indeed and, yet, trial and error have to be planned for, prevention is better than corrective measures, teaching to the converted, path dependency, locked-in effect and wishful thinking.

7. Real-life examples of grassroots innovativeness

Present times, correspond to the end of the first quarter of the first century of the third millennium, the 2020-2025 time span. In 2023, it is possible to acknowledge a myriad of initiatives that are performing social change from bottom-up. They are pioneers of social movements that are offering alternative modes of economic organisation, and innovative production and consumption patterns.

These realities offer an example of disruptive dynamics, of regenerative principles, and of dialogical collaboration. Moreover, they show impactful technology in action. This consists in phenomenological management and transformational group-work, which includes the re-thinking of the rationalization models. Open innovation (Chesbrough, Vanhaverbeke, 2014) and open science, critically depend upon this paradigmatic renewal of business thought and of institutional life.

Regeneration and regenerative approaches imply the need to surpass sustainability, because to sustain is insufficient, regarding the present state of degradation of ecological environments. Regeneration of soil and of territories, of water and of air quality, depend upon the prior acknowledgement of the need to revolutionise the way human populations and geographical settings are understood. There is a mentality renewal that implies novel cosmogonies and Cosmo visions. These, in turn, emerge from the actual real-life direct experience of transformational events, of community-based work, and of groups of active, engaged and committed individuals who exemplify and illustrate alternative ways of organisation and of collective livelihoods.

It is important to trace, track and acknowledge networks and social movements that are referents in the transformational process that contemporary societies are undergoing and passing through. The Transition Network and Transition Towns movement has a global implantation even if in a small and familiar scale. The agroforestry movement has an ecological, social and political standing, which has emerged from South American rural settings and has acquired powerful urban and academic international status.

The Global Ecovillage Network has emerged from European initiatives that have developed in the last decades, as spontaneous gatherings of alternative ways of social organisation and of community living, exploring new models of production and consumption, that are sustainable, regenerative and ecological. Community Climate Coaches and iAct are initiatives that have emerged from European Union's funded projects and that have successfully managed to bridge different traditions and sensitivities, together with bringing together the rich movement of permaculture's decades long associations' experience, throughout different European countries. Rizoma and other integral cooperatives explore the associative and collaborative referent of collective production, whilst, simultaneously,

Applied, community level, social theatre has acquired an international dimension (Fernandez, 2018). Playback Theatre, in particular, presents a tight network of highly engaged groups, spread across all continents. These groups often are active in business contexts and are recruited to explore innovation in a direct and personal way, which is critical for team building and for strengthening the culture of the organisation.

8. The desiring structure that is hidden inside innovation

Within management studies, it is customary to acknowledge the evolutionary nature of the birth of this academic discipline. Taylor and Fayol's engineering work in French and North-American late 19th century industrial and mechanical environments usually serve as a setting for this incubation, which promptly resulted into the creation of educational settings, known as business schools today, which, some of them, have survived almost one hundred and fifty years of existence. In parallel, management teaching absorbed the case study model from medical sciences, resulting in an effective and, still to this day, undisputed and unequalled method to pass the core and essence of the discipline to future generations.

Remembering the unifying and universalizing structure of scientific production, which acknowledges the (obvious) inherent and automatic nature of information, knowledge and the human domain of intellectuality and of rationalization, then, it is necessary to recognize, identify, acknowledge and accomplish the unavoidable dynamic nature of managerial studies. To a certain degree, management ideas, models and concepts create an abstract and purposefully designed mechanism to make explicit that which is already present, already available, and ready to be used, in every dimension of human activity. Human action and

thought processes can be traced and nominated, catalogued and classified, to a certain degree, by all the available disciplinary endeavours that the evolution of science, of technology, and of techno-science, have produced. Management, and its managerial applications, in their essence, capture, perform, offer the setting and serve as a surrogate and midwifery of that which is already explicit, operationalised, tested and verified within every dimension of social organisation, across cultures, geographical settings and socio-political contexts.

This research argues that self-organisation is inherent to life processes and that humans and human activity is embedded and embodies dynamics that can be observed, followed and tracked by processes of so-called innovation (Kline, Rosenberg, 2010). Under this perspective, innovation is the end of the line of a millenary process, individual and collective, across generations, which formats that which emerges as novelty, as uniqueness and as being pioneer, when, indeed, it represents an official presentation and social recognition protocol of that which was active and operating under the surface and the radar of accepted formal institutional settings. Narratives do this trick of gradually disclosing, excavating and elaborating that which is present in quotidian discourses, mindsets and Cosmo visions. In other words, innovations are the effective germinating sprouts of infinite seeds, all equally full of potential, energy and horizon expansion capacity, although only a few manage to emerge during the active life span being usually considered. When watching an image with a scene of a desert, an endless desert, it is necessary to see the Amazon of dense, intense and engaging, permanently florescent and unstoppable power of ideas, of deep experiences and of transformational events that humanity as a whole has witnessed, has embodied and has accomplished. This accomplishment is an incomplete task that every generation is called to continue and to act upon, to become responsible for, to appropriate and make its own. It is an open contract and its contractual format is itself an agenda for action, for reinventing, for questioning, for self-discovery, for group work and for collective disclosure.

Future studies aim at prediction, and use regulation and control mechanisms to situate emerging trends. However, the trick comes from acknowledging, once again, the self-organisation capacity that is already present. Future is open as much as past and present are open. In this sense, Alexander the Great created Alexandria and its immemorial Library, by immortally incorporating, as an actor or a clown, a persona that offered a ready sketch of a desirable future. Alexander visited the place as a young man, never returning to the region, meaning that he was the protagonist of a powerful change movement that took everyone by surprise, like a tsunami. His role was parallel to that of all of his contemporaries, all performing their part, yet the script that they followed is still an open one, an unfinished and incomplete task that all subsequent generations have shared until present times. That is, Alexander the Great was a living myth, with its accompanying rites and rituals that sustain its magic and attraction capacity. However, the process behind this figure, this narrative, is not closed in past Antiquity. Quite the contrary; it is shared and reinvented today, in the form of a search engine, and in the shape of a grasp for novelty. Indeed, “innovation”, innovation as an open process, is a process through which humanity creates tools and processes and, simultaneously, continuously reinvents itself as a performing species, whose script is being written by everyone’s footprints, and whose voice is being heard in the endless corners of the universe, in the form of a call for individual and for collective action.

History is not narrating, describing and systematising a sequence of events; that part is merely a side task. History is reviving, re-experiencing and re-awakening the endless line of giants, of monsters and of deities that capture what is kernel to human existence. This is the capacity to stand in awe, facing inner and outer universes and, simultaneously, to grasp that power and to unleash the potential for individual and collective creation. The purpose, the intentions, the directions and the results to be explored and experimented with, are a second-phase and a subsequent stage that inevitably emerges from the burning desire that consumes humanity’s existence. The essence of the essence, the heart of the heart of innovation is that wake-up call, that alertness, restlessness and readiness which, simultaneously, offers a fire that is all encompassing, that devours everything in its passage and, also, it presents a cooling breeze, a delicate fragrance and an enchanting atmosphere of soothing intimacy that makes trust, peace, hope, desire and, possibly, wishful thinking, the arms and tools for sustaining, nurturing and supporting better possible futures and better possible presents, for generations to come and for present day individuals, groups, communities and the collection of human exemplars taken in its singularity and as a whole.

Innovation, management and technology are double entry portals that, on one hand, capture an objective reality and a projection into the future of that reality and, on the other hand, the very terms themselves reveal, unveil, disclose and offer a direct insight into the way the voice and statement is being disclosed. It is there, “il y a”, and not yet; “darse cuenta y hacerse cargo”; the immediacy and undeniable nature of what is there, and the opaqueness and escape-route of movement, flow, of existence, always ready-at-hand and never fully captured, constantly calling for further intensity, density and authenticity. Paradox, mystery and ambiguity are permanently pushing, triggering further hints into new land, new territories of significance, of meaning-making and of disclosure of road-maps, that are already there, ready-at-hand and, yet, never fully grasped. They are understood, shared, disseminated and hinted upon, and they are also incomplete, unstable, and ready for further, yet, another novel trial, of a further incompleteness effortless round. The subtle nature of innovation is present in every human endeavour that presently survives, and that can be traced and revived, because it is connecting, bonding, and opening new grounds for further development.

9. Conclusions

Research on innovation, on its structure, roots, principles and taken-for-granted assumptions, has become a hot topic of debate in private and public contexts, in industry and in academia, in policy-making and in future trends' exploration.

The purpose of the present text was to elaborate on the subjective and intersubjective meaning-making universe that permanently exhibits itself across every sphere of contemporary societies. Subjectivity is the immediacy of self-explanatory evidence that sustains the search for better, more diverse, inclusive, dialogical and integrative answers to humanities' demands, in objective, real life settings, contexts and territories.

Using radical, original and powerful thinkers and adopting the phenomenological method as a default mode of human existence, this research explores, elaborates and discloses lesser familiar insights of challenging tasks that innovation, technoscience and managerial studies embody and embed in their institutions, routines, protocols, procedures, bureaucracies and practices. The underlying reasoning is the emancipatory, empowering, bottom-up and grassroots nature of knowledge creation and sharing, which is represented in institutional life as much as human art production is exhibited in museums or that human sportive activity is presented in international competitions. Artists performing is festivals; athletes competing in sport events; high fashion being presented in catwalk shows; dead leaves being collected in a herbalist cupboard; acrobats exhibiting in a circus; folklore dance in festivities; the emotional display of drama in a soap-opera; these examples collectively represent the endless and, surprisingly, millenary traditions that have shaped the history of institutions and of institutional life, so that today's innovation performed in a formal managerial setting is but the tip of the iceberg of this continuous overarching flow of creativity.

The core message is that if humans fail to acknowledge this power, this power from below, this rupture in the form of attraction, of hope and of desire for better real-life outcomes, for universal, inclusive and diverse alternatives, and for consistent, committed and engaged individual and collective action, then humans may be throwing away the baby with the bath water, and failing to recognize the inherent, unavoidable and unrefusable power of human passion, desire and contaminating drive of existence. Political economy, technological development, sociological dynamics or historical trends, all share an epistemic shift and a transversal push for radical and innovative change that managerial studies have successfully enabled being the show-case off, yet, have failed to deliver on its promises.

That is, present day science, technoscience, represents effective possibilities and real-life opportunities for novelty, for change, for improvement of ecological, social, political and economic outcomes, inclusive and universal. Yet, this open promise, this cry for action, needs to free itself from equivoques, from blockages and from dead-ends, in the sense that it has lost its soul and its call, in the meanders and wanders of nano and mega slips, of the intricacy of webs of bonds that contemporary societies have managed to create, to

plan, and to execute, in a command-and-control fashion. The issue is not one of a blame fight, scape goat, final judgment, neither denial, evasion, alienation or mediocracy escapism. The issue is merely one of creating a safe space for dialogue, an effective environment for scientific and for non-scientific knowledge production, and a platform for open debate, for open science and for open innovation (Chesbrough, Vanhaverbeke, 2014).

The Enlightenment was prefigured by the idealized figure of the European, educated, white male, which sailed the waves of pagan patriarchal archetypes, that made invisible the human illusive and self-destructing nature of empires, colonialization, and slavery, for millennia. Present times acknowledge that inheritance and reinvent ideals of knowledge, of information, of science and of technology, and that is innovation, innovation at its best.

If humans fail to acknowledge the inherent and ubiquity nature of innovative capacities, in an all-inclusive and universal fashion, then humanity has lost its humane reality and has become an endless game of repetition of dead formulas and void words. Like a hamster running in its wheel, or the red fish looking out through the aquarium water and glass, reality may not be what it seems; reality may be this open narrative that is (also) present in formal managerial institutions, as long as it is able to connect to its roots and to the already present reality of innovation as an inherent human factor, present throughout human population, worldwide. A word of warning; there is little hope in the effectiveness and non-sought for advice, neither in proselytist messianism; the core issue is one of appropriation, of growing to fit the vest of creativity, of innovation as an agenda for effective action and for the creation of the conditions for reality to unfold, in singular and universal, individual and collective, local and global, institutional and non-institutionalised, formal and informal settings, environments and conditions. Welcome to the new world of reinventing innovation by (merely) diving into its inclusive and universal core and essence.

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