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Can self-consciousness and team reflexivity guard against the consequences of objectification?

Abstract: *Objectification in the workplace refers to relationships in which employees can be reduced to the status of objects. This phenomenon has deleterious consequences for health. In this study we examine the protective role of reflexivity, i.e. self-consciousness and team reflexivity. 98 employees answered an online questionnaire which measured objectification, self-consciousness, team reflexivity, mentalization and instrumentality/humanness. The results highlighted a moderation effect of private self-consciousness in the relations between objectification and its consequences. An elevation of self-consciousness is associated with a decrease in dementalization and is associated with an increase in instrumentality. Team reflexivity promotes a decrease in instrumentality and an elevation in humanness either directly or indirectly via the diminution of objectification. The two forms of reflexivity are therefore complementary when facing objectification in the workplace and its consequences. The question of the articulation of the self and co-regulation processes is discussed in connection with these results.*

Key words: *Team Reflexivity, Self-consciousness, Objectification, Self-Objectification, Health in the workplace*

No conflict of interest

INTRODUCTION

There is a growing body of research aimed at understanding how modern working conditions damage workers' health. In addition to understanding the phenomena associated with psychological health, this study aims to identify means of action that improve the quality of relationships at wo*rk and as a result the health of employees. Specifically, it is from this perspective that we focus here on the phenomenon of dehumanization at work which has attracted attention for only a few years.*

More and more studies are focused on objectification and its consequences in the workplace. Objectification describes interpersonal relationships where one of the protagonists is considered as deprived of humanity, is perceived as a thing or through his/her form (Haslam, 2006; Nussbaum, 1995; Volpato & Andrighetto, 2015). This type of relationship is thought to take place in situations of uncertainty (Haque & Waytz, 2012; Landau, Sullivan, Keefer, Rothschild & Osman, 2012; Timmermans & Almeling, 2009) when activity is repetitive, fragmented and under an external source of control (Andrighetto, Baldissari & Volpato, 2017, Andrighetto, Baldissarri, Gabbiadini, Sacino, Valtorta & Volpato, 2018,

Baldissari, Andrighetto & Volpato, 2017; Baldissari, Andrighetto, Gabbiadini & Volpato, 2017) or more generally in the context of asymmetrical and formal power relations (Auzoult & Personnaz, 2016a ; Gruenfeld, Inesi, Magee & Galinski, 2008).

These different explanatory perspectives reveal the conditions under which objectification is likely to occur and how it manifests itself. Objectivation occurs in contexts where control over action is essential. This is the case when power relations are salient and involve evaluating the action potential of other people in order to use them. This is also the case when relational uncertainty is high, which means having to assess how it will be possible to interact with others. In this case, objectification is based on a reduction of the person to their external and visible attributes in order to restore subjective control. Likewise, repetitive, fragmented and externally controlled activities most often involve human and technical co-ordination. This principle of coordination involves a comparative assessment of the action potential of humans and other elements of the context such as machines and robots. Once again, it is about reducing the person to their attributes in order to assess how usable they are. We can also refer to objectification in the medical field which

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occurs when a medical act requires action via a diagnosis or via a medical act which is difficult to perform because of the pain it involves (Haque & Waytz, 2012). In this case, objectification leads to reducing the person to their body and denying them any subjectivity or autonomy. If we consider what characterizes an object, namely its use, its appearance and the fact that it does not have human attributes such as rationality or experientiality, we see that objectification is established via these three modes of equating man to an object. In this case, the person is treated cognitively in the same way as an object (Bernard, Gervais & Klein, 2018).

More generally, objectification is implemented through action economy (Proffitt, 2006) in which a person perceives their environment through their possibilities for action and the resulting cost. In this process, each person integrates each source (physical or social) by evaluating the cost of their action according to the nature of the activity to be carried out. In this sense, objectification and self-objectification can become resources, e.g. become functional and facilitate difficult decision-making (Haslam & Loughnan, 2014), increase the employee's market value (Rollero & Tartaglia, 2013), the exercise of power (Inesi, Lee & Rios, 2014) or increase the feeling of self-efficacy and well-being (Nistor & Stanciu, 2017).

Most of the time, the consequences of objectification are perceived as negative. Objectification leads to a deterioration in mental health, psychological violence and a problematic self-concept for employees. It has been observed that objectification is associated with emotional numbing, lack of empathy and meaningful thought (Bastian & Haslam, 2011; Christoff, 2014), and with the risk of occupational burnout (Baldissari, Andrighetto & Volpato, 2014; Caesens, Stinglhamber, Demoulin, & De Wilde, 2017; Szymanski, & Mikorski, 2016). Objectification also leads to dementalization, i.e. a feeling of having lost the ability to think or feel emotions (Gray, Knobe, Sheskin, Bloom & Barrett, 2011). Objectification is also associated with a decrease in job satisfaction (Nguyen & Stinglhamber, 2018; Szymanski & Feltman, 2015) At the interpersonal level objectification is associated with sexual harassment (Wiener, Gervais, Allen & Marquez, 2013; Gervais, Wiener, Allen, Farnum, & Kimble, 2016). Finally, objectification leads to the perception of people as instruments and as being deprived of humanity (Andrighetto, Baldissari, & Volpato, 2017; Loughnan, Baldissari, Spaccatini & Elder, 2017).

One conclusion emerges from these studies: Working relationships can be partly modified and certain activities limited, but it seems difficult to eliminate objectification at its source (Budesheim, 2014). Specifically, although work can be modified to limit the routine activities that are the source of objectification, eliminating power relations and uncertain social interactions at work seems inconceivable. These observations lead us to a search for the variables likely to moderate the relationship between objectification which is consubstantial with work and its deleterious consequences for health.

SELF-CONSCIOUSNESS AND TEAM REFLEXIVITY AS ANTECEDENTS OF HEALTH IN THE WORKPLACE

In this study, we invoke two forms of reflexivity likely to facilitate the regulation of relationships and health conditions in the workplace: self-consciousness and team reflexivity.

Self-consciousness and /or self-awareness reflect some forms of self-focus attention that can be transitory or dispositional (Auzoult, 2013; Duval & Wicklund, 1972) and which are involved in many forms of individual or social regulation (Buss, 1980; Carver & Scheier, 1981; 1982; Duval, Silvia & Lalwani, 2001). In particular, a rise in the level of self-consciousness is associated with positive health states (Carver & Scheier, 1982; Ingram, 1990). In this case, adaptive health regulations can be explained by taking into account the opinions of others and the effective regulation of emotions (Andela, Auzoult & Truchot, 2014; Silvia & O'Brien, 2004).

Team reflexivity is a variable at the origin of organizational co-regulations (Antoni & Hertel, 2009; Konradt, Otte, Schippers & Steenfatt, 2016). It can be defined as a collective capacity to reflect on the objectives and the means that the team implements (decisions, communications) and on the adequacy of its functioning in respect of environmental constraints (West, 1996). Team reflexivity is a determinant of occupational health. In particular the level of team reflexivity is positively associated with the level of well-being (Carter & West, 1998; West, 2000, 2012).

SELF OR/AND CO-REGULATION?

This study, whose objective is the study of objectification at work, also has other implications that concern the articulation of the regulation processes at different operating levels, here self versus co-regulations. The processes associated with co-regulation and self-regulation can be conceived as independent, competitive or complementary (Sedikides & Gaertner & O'Mara, 2011, Volet, Vauras & Salonen, 2009). For example, it has been observed that mindfulness is involved in a differentiated way at individual level and at collective level in safety rules regulations (Dierynck, Leroy, Savage & Choi, 2017). On the other hand, the consideration of identity as an articulation of processes leads to the design of individual-level processes and group processes as competitors (Turner, Oakes, Haslam & McGarty, 1994). Notably, the transition from motivation (Sassenberg & Woltin, 2008) or emotion (Smith, Seger & Mackie, 2007) regulations between individual and group levels would depend on the level of social identification. Finally, other studies have shown that the sense of individual and collective effectiveness, although relatively independent of each other, is coordinated in a complementary way in order to achieve shared objectives (Bandura, 1998). This is for example what is observed in the regulation of organizational commitment (Vera, Le Blanc, Taris & Salanova,

2014). At the same time, the context is likely to induce preferentially one or the other of the regulation levels. Thus, organizational performance is regulated by the sense of collective effectiveness only when the context promotes interdependence with activity (Katz-Navon & Erez, 2005).

The Living Systems Theory (Bailey, 2006) proposes an integrative model explaining the articulation of self-regulation and co-regulation. This model, which is not specific to a field of study, can serve as a framework for thinking about psychological phenomena. The two levels of regulation, self and co-regulation, are thought to be driven by distinct but interdependent processes. The general principle that guides the articulation of the different forms of regulation is that of the adaptive adjustment of the different systems vis-à-vis the constraints coming from the environment. From this perspective, individual regulations and co-regulation involve more or less competitive, bidirectional, symmetrical processes, one of the levels fuelling and/or hindering the operation at the other level of regulation. Specifically, the focus on one or the other of the systems and the articulation of the systems is thought to depend on the orientation of the attention induced by the context (Hadwin & Oshige, 2011). When the context induces a focus of attention on a specific level of operation then the processes of different levels would act independently or concurrently. In the absence of an explicit index directing attention to one or other of the operating levels, it is the simplest level that is likely to be implemented. This is probably why it is generally observed that self-regulation has a primacy of functioning over co-regulations (Sedikides & Gaertner & O'Mara, 2011). However, in this case, the regulatory processes could be set up in a complementary way, either according to an additive logic where the processes would fuel each other or according to a substitutive logic where the processes would support each other (Auzoult & al. in press). According to an additive logic, the processes would fuel the attainment of the same objective sequentially. According to a substitutionary logic, co-regulations would take place if self-regulations failed to facilitate the adjustment with respect to the environmental constraints and if the group operation was sufficiently complex and integrated to be able to become preeminent (Antoni & Hertel, 2009).

Objectives and hypothesis of the study

Some studies have looked at the resources available for avoiding the process of objectification and its consequences. Auzoult & Personnaz (2016b) have highlighted the fact that communications allowing professional identities to be defined or power to be asserted over others have a protective role for dementalization. Similarly, Auzoult and Personnaz (2016a) have demonstrated that the relationship between objectification and mentalization is moderated by the level of private self-consciousness. In this case, objectification leads to dementalization if the level of private self-consciousness is low. At the same time, the more the organizational culture is based on flexibility, participation and cooperation the more objecti-

fication decreases. Finally, in the last study, Auzoult (2019) observed a moderation effect of the meaning of work on the relationship between objectification and humanness.

These studies reveal that reflective activity on the self or on the activity protects individuals from the deleterious consequences of objectification. Similarly, involvement in collective functioning through participation in decision-making or co-action is thought to address the negative consequences of objectification. In this context, we can assume that team reflexivity has a similar role to self-consciousness in the process leading from objectification to its consequences. Specifically, there is no element in the work context that would favor one level of operation over another. It should therefore be expected that the self and co-regulation function in a complementary way. Thus, we make the hypothesis of a double moderation of self-consciousness and team reflexivity between objectification and its consequences (H1). In this case, the consequences of objectification should decrease especially as the level of self-consciousness or team reflexivity is high.

Theoretical models that integrate self-consciousness distinguish private self-consciousness, i.e. attention focus on internal states, and public self-consciousness, i.e. focus of attention on visible aspects of self (Buss, 1980). These two forms of self-consciousness are likely to lead to self-regulation. Until then only private self-awareness has been taken into account in studies on objectification. For exploratory purposes, we measured the PSC in this study to test the hypothesis of moderation from all dimensions of self-consciousness (Figure 1).

In this study, we examine several consequences of objectification. Mentalization, instrumentality and humanness are three indicators of self-objectification that are evoked interchangeably. Self-objectification is a consequence of the objectification relationship that results for the person through dementalization and skewed self-perception. To perceive oneself as an object leads one to perceive oneself as an instrument, with the corollary of lacking the attributes of a person, especially feeling or thinking. We will therefore test hypothesis 1 on the three self-objectification indicators considered as interchangeable consequences of objectification.

METHOD

Participants & procedure

The study was conducted by 98 volunteers ($N = 82$ females and $N = 16$ males, Mage = 35.39 years). The participants worked in different professional sectors (health / social, trade / service, industry, civil service, transportation). They were senior managers ($N = 3$), middle managers ($N = 21$), or workers/employees ($N = 74$). 9 participants had a diploma less than or equal to the French *baccalauréat* and 89 higher or equal to the French *baccalauréat*. The average length of service in their position was 5.4 years. We calculated the size a priori for a correlation size of .40, between a low and medium size,
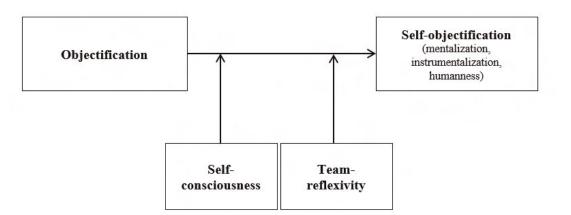
Figure 1. The moderating role of self-consciousness and team-reflexivity

with a power of .99 and a threshold of .05. We needed 85 participants a priori. We stopped data collection at 98, considering the excess as a guarantee of sample validity.

Participants were invited to complete an online questionnaire. The questionnaire was submitted via a professional forum dedicated to the dissemination of job offers. The message was disseminated by the Laboratory of the research team. Its contents indicated that the researchers were looking for volunteers to participate in study on workplace relationships. The questionnaire allowed us to measure the study variables. The answers were anonymous and once data were completed and results processed, respondents received a report of the study's main results by email.

Measures

Team reflexivity

We used the Carter and West scale (1998) validated in French by Facchin, Tschan, Gurtner, Cohen and Dupuis (2006). This scale contains 16 items that measure reflexivity with regard to activity (e.g. "Our group often discusses working methods") or interpersonal functioning (e.g. "Conflicts are treated in a constructive way in our group"). The respondents identified their position on a Likert scale ranging from 1 ("Not agree at all") to 5 ("Totally agree"). The internal consistency was satisfactory (α = .93). We averaged the scores for the 16 items to get an overall team reflexivity score.

Private and public self-consciousness

We used 8 items to measure private self-consciousness (e.g. "I am constantly trying to understand myself"). These items came from the scale of Fenigstein, Scheier and Buss (1975) validated in French by Rimé and Le Bon (1984). The original scale contains 9 items but item 4 which is the only item reversed (e.g. " I never scrutinize myself") correlated very weakly with the overall factor (r = -.14) and caused internal consistency to fall. For the 8 items remaining the internal consistency was satisfactory (α = .78) which allowed us to average the scores to 8 items. We used 7 items to measure public self-consciousness (e.g. "I am very concerned about how I introduce myself to others"). The internal coherence was satisfactory (α = .85).

So, we averaged the scores for the 7 items. The participants had to identify their position on a Likert scale ranging from 0 ("not at all like me") to 3 ("very like me").

Objectification

We measured objectification using the 26-item scale of Auzoult & Personnaz (2016a). This scale measures the frequency of perceived behavior on the part of co-workers and the respondent's supervisor. These behaviors refer to intrumentalization (e.g. "My boss and/or my colleagues think more about what I can do for them than what they can do for me "), reduction to appearance (e.g. "At work, my boss and/or my colleagues only consider me on the basis of my physical appearance."), denial of autonomy (e.g. "My boss and/or my colleagues never ask if I would like to work in a different way"), denial of subjectivity (e.g. "At work, my boss and/or my colleagues act as if my private life was of no importance and shouldn't be taken into account"), passivity (e.g. "At work, my boss and/or my colleagues reflect back the image of someone who is subject to events and incapable of taking the initiative"), interchangeability (e.g. "At work, my boss and/or my colleagues, give me the impression that my work could be replaced by that of a machine "), violability (e.g. "At work, my boss and/or my colleagues act as if my health was of no importance and should not be protected "), possession (e.g. "I sometimes have the impression that I am the possession of my employer and that I will easily be transferred or sold to another company"), reduction to body (e.g. "For my boss and/or my colleagues, what I feel or what I think is of little importance, what counts is that I am physically able to work "), and reduction to silence (e.g. "My boss and/or my colleagues do not listen to what I have to say about my work."). Participants responded using scales in five points ranging from "not at all" (1) to "quite" (5). We averaged the 26 items' scores to account for objectification (α = .94).

Mentalization

We measured mentalization using the 19-item scale of Self-Mental State Attribution Task by Baldissari and al. (2014). This scale allows the attribution of different mental states during a working day (e.g. wants, desire, sensing a smell or having an intention). Participants responded

using scales in five points ranging from "not at all" (1) to "quite" (5). We averaged the 19 items' scores to account for mentalization (α = .82).

Instrumentality and humanness

We measured perceptions as being instrument-like, i.e. instrumentality, or as a human-like, i.e. humanness, using the 10-item scale (2X5) of Andrighetto, Baldissari, and Volpato (2017). To answer the participants must indicate how they perceive themselves as a human person (human being, person, individual, subject, and guy) or an instrument (instrument, device, tool, thing and machine) using a 5-point scale ranging from "not at all" (1) to "quite" (5). We averaged the 5 items' scores to account for instrumentality (α = .86) and humanness (α = .81).

RESULTS

Common method variance

In order to control the Common Method Biases (Podsakoff, MacKenzie, Lee & Podsakoff, 2003), we performed the *Harman's single-factor test*. This test consists in performing an exploratory factorial analysis without rotation on all the items measured in the study. In this context, the fact of noting the emergence of a one-factor solution accounting for a high level of covariance leads to the finding of a common variance bias. The analysis highlighted 22 factors with eigenvalues greater than 1. The first factor accounted for only 24.7% of the variance for 78.5% for the 22 factors. This leads us to consider the risk of common variance bias as negligible.

Descriptive statistics

Means, standard deviations, intercorrelations among all variables and internal consistency indexes are presented in Table 1.

The level of objectification was negatively associated at the level of team reflexivity, mentalization, humanness and positively associated with instrumentality. The level of private self-consciousness was positively associated with the level of public self- consciousness and the level of mentalization or humanness. The absence of a relationship between the level of private self- consciousness and the level of team reflexivity makes it possible to conclude that

these two forms of reflexivity are independent. Public self- consciousness was not associated with any other variable in our model. Team reflexivity was associated with the three indicators of dehumanization, namely mentalization, instrumentality and humanness. Finally, mentalization was positively associated with humanness but not with instrumentality, which makes it possible to establish that these three indicators of dehumanization are not interchangeable. We use the population correlation coefficient (r) between objectification and mentalization as the effect size measure. We calculated Power for Pearson's & Spearman's Correlation (Sample size = 98; Significance level= .05). The post hoc analyses revealed a statistical power as being .46 for objectification/mentalization, .99 for objectification/instrumentality and objectification/humanness.

Hypotheses testing

Our hypothesis H1 predicted a double moderation of self-consciousness and team reflexivity between objectification and self-objectification. We used the procedure Process (Hayes, 2013) under SPSS (model 2, 50000 bootstraps, 95% CI) to test this hypothesis with mentalization, humanness and instrumentality as a dependent variable.

For mentalization the interaction between objectification and private self-consciousness was significant (B= 0.21, SE= 0.09, t= 2.23, p= .0281). There was no interaction effect between objectification and team reflexivity (B= -0.02, SE= 0.09, t= -.02, p= .9774). The variance explained was significantly increased by interaction (ΔR^2= .04, F(1.92)= 4.98, p= .02). In this case we observed that objectification contributed to lower mentalization for low levels of private self-consciousness (*Effect*= -.42, SE= .12, t= -3.29, p= .0014) or average levels (*Effect*= -.19, SE= .09, t= -2.14, p= .0348) but not for high levels of private self-consciousness (*Effect*= .03, SE= .13, t= .23, p= .8169).

For humanness, we observed neither the interaction between objectification and private self-consciousness (B= -0.02, SE= 0.07, t= -.35, p= .7284) nor the interaction between objectification and team reflexivity (B= 0.13, SE= 0.07, t= 1.71, p= .0891).

Regarding instrumentality, we observed an interaction between objectification and private self-consciousness

Table 1 Descriptive statistics and intercorrelations between all variables (Cronbach' alpha between brackets)

		M	*SD*	1	2	3	4	5	6	7
1.	Objectification	2.51	.77	(.94)	.04	-.08	-.70*	-.19*	.72*	-.62*
2.	Private SC	2.16	.55		(.78)	.52*	-.03	.32*	.06	.19*
3.	Public SC	2.04	.67			(.85)	.11	.13	.03	.11
4.	Team reflexivity	3.03	.93				(.93)	.26*	-.59*	.54*
5.	Mentalization (a)	3.55	.49					(.82)	-.10	.29*
6.	Instrumentality	2.51	1.10						(.86)	-.67*
7.	Humanness	3.87	.84							(.81)

Note. *p<.05; (a) The higher the score, the upper the mentalization.

(B= 0.17, SE= 0.07, t= 2.47, p= .0152). There was no interaction between objectification and team reflexivity (B= -0.06, SE= 0.07, t= -.93, p= .3505). The variance explained was significantly increased by interaction (ΔR^2= .03, F(1,92)= 6.12, p= .0152). In this case objectification helped to increase instrumentality especially as the level of private self-consciousness was respectively low (*Effect*= .57, SE= .09, t= 5.79, p= .0001), average (*Effect*= .72, SE= .07, t= 10.30, p= .0001) or high (*Effect*= .87, SE= .10, t= 8.60, p= .0001).

Post hoc analyses

Examination of the correlations suggests that team reflexivity could play a direct role in objectification and its consequences. The fact that team reflexivity does not moderate the relationship between objectification and its consequences might lead one to think that the reciprocal relationship between these variables is mediation. Reflexivity could contribute either directly or indirectly via a decrease in objectification to reducing dehumanization, namely dementalization, instrumentality and on the contrary increase the perception of humanness. Team reflexivity has been associated with a certain number of variables. Specifically, reflexivity is possible when a certain level of trust exists between fellow team members, when they have a common identity and sufficient collective involvement. Leadership which facilitates the creation of a long-term vision, cooperation, sharing and ethics promotes reflexivity (Lyubovnikova, Legood, Turner, & Mamakouka, 2017). However, it has been observed that the team's reflexivity helps to clarify roles at work (Schippers, Edondson & West, 2014). This leads us to believe that raising the level of group reflexivity is conducive to reducing objectification and its consequences. We tested this model via a Process procedure (model 4, 50000 bootstraps, 95% CI).

There was no direct effect (*Effect*= .23, SE= .14, t= 1.73, p= .0866) or indirect effect via objectification (*Effect*= .01, SE= .09, [-0.16, 0.22]) of team reflexivity on mentalization. On the other hand, we observed a direct trend effect (*Effect*= .21, SE= .11, t= 1.90, p= .0594) and indirect trend effect via objectification (*Effect*= .33, SE= .07, [0.19, 0.50]) of team reflexivity on humanness. Similarly, we observed a direct trend effect (*Effect*= -.17, SE= .09, t= -1.72, p= .0885) and indirect trend effect via objectification (*Effect*= -.42, SE= .07, [-0.57, -.28]) of team reflexivity on instrumentality.

DISCUSSION

A number of observations emerge from this study. Results confirm the existence of the different dimensions of self-objectification. Notably, although it is possible to observe links between mentalization and humanness, the relationship between mentalization and instrumentality cannot be established. We thus obtain a similar finding to the study of Auzoult (2019). This lack of relationship could be due to the fact that mentalization and humanness appear as a perceptual phenomenon which is a self-image of possessing or not possessing specifically human attributes. From this point of view, these two indicators reflect the concept of self. At the same time, instrumentality is a metaphorical indicator that can only indirectly reflect self-image. In particular, we know that metaphorical descriptions of the self are more abstract and reflect an interpretation of the world more than of direct experience (Meier, Scholer & Fincher-Kiefer, 2014). In this sense, the three indicators are not strictly equivalent when accounting for self-objectification.

Public self-consciousness does not seem to play a role in the process of objectification and its consequences. In this case, as in the study of Auzoult and Personnaz (2016a), we observe a protective role of private self-consciousness when mentalization is involved. At the same time, increasing the level of self-consciousness reinforces the effects of objectification on instrumentality. Team reflexivity does not moderate the relationship between objectification and self-objectification. Team reflexivity tends to directly diminish instrumentality and increase humanness and contributes indirectly to their variations via the reduction of objectification. These results call for some comment. The consequences of objectification in relation to the deterioration of mental health, here dementalization, can be curbed by individual
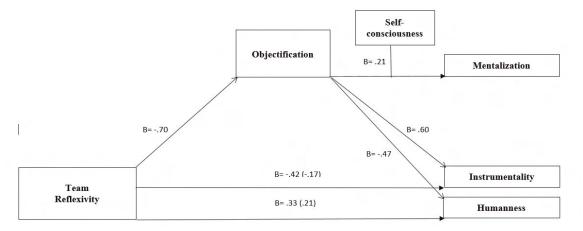

Figure 2. Summary of the effects of self and co-regulations on self-objectification

Note. total effect is indicated in parentheses

regulation. At the same time, the elevation of self--consciousness does not unequivocally lead to protection from the consequences of objectification since it is likely to impact self-image in congruence with interpersonal relations of objectification. From this point of view, it seems risky to rely exclusively on self-regulation to cope with objectification. Co-regulations, initiated here by team reflexivity, appear to be effective in coping with objectification and its consequences for self-image.

Objectification seems to be a complex phenomenon both in terms of its origins and its consequences. In this study, we looked at the consequences of objectification in the workplace and the ways to deal with it. The most direct consequence of objectification would be self-objectification, that is, internalization of interpersonal relationships at the level of the person's own functioning. It appears that self-objectification may refer to deteriorated mental states through dementalization or dehumanization via a self--construct distanced from human characteristics. These different phenomena are not interchangeable in accounting for the consequences of objectification despite the logical links that seem to bring them together. In this study, we postulated that individual or collective reflexivity would be a means of disrupting the relationship between objectification and its consequences. It turns out that these two forms of reflexivity are not interchangeable. The elevation of self-consciousness helps people to cope with dementalization whereas the elevation of team reflexivity directly impacts the objectification and its consequences in term of dehumanization. The processes initiated by these two forms of reflexivity are therefore complementary, one and the other of the levels of regulation coming to contain the different consequences of objectification. Future work should be done to specify the conditions for the implementation of these different forms of regulation at work.

The discussions of this study are based on post hoc analyses and on a relatively small sample considering the power we observed for mentalization. Similarly, the study is correlational and cross-sectional which limits the interpretations and leads us to consider the utility of complementary studies. Ces limites conduisent à reproduire ces résultats dans de futures études de façon à consolider nos conclusions. Dans cette perspective, il serait possible d'envisager de provoquer la relfexivité d'équipe de façon à établir une relation causale entre cette dernière et la limitation de la deshumanisation au travail. These limitations encourage us to reproduce these results in future studies in order to consolidate our conclusions. From this perspective, it would be possible to consider provoking team reflexivity in order to establish a causal relationship between the latter and the limitation of dehumanization at work.

CONCLUSION

Although we have considered that it is difficult to modify the conditions that promote the objectification phenomenon at work, i.e. power relations, relational

uncertainty and routine activities, it seems possible to adapt the working environment to cope with objectification. Il s'agit de la première étude qui démontre la possibilité d'agir à l'origine du phénomène de deshumanization au travail, les études précédentes n'ayant permi d'invoquer que des variable modératrices suscpetibles d'enrayer les conséquences de la deshumanisation. En ce sens, nos résultats ouvrent sur des perspectives pratiques novatrices. This is the first study to demonstrate the possibility of acting on the origin of the phenomenon of dehumanization at work, the previous studies having only invoked moderating variables capable of countering the consequences of dehumanization. In this sense, our results open up innovative and practical perspectives.

Team reflexivity behaviors at work can be induced through the development of trust values (Widmer, Schippers, & West, 2009), leadership (Lyubovnikova & *al.*, 2017) or power sharing (Auzoult & Abdellaoui, 2011). By developing the team reflexivity, it becomes possible to facilitate the regulation of objectification and its consequences. In addition, it is essential to develop reflective activity at individual level *via* prevention practices for example. Again it is through future field studies that it will be possible to confirm these initial conclusions.

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