

# Sensuous Learning: What It Is and Why It Matters in Addressing the Ineptitude in Professional Practice

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## Abstract

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This chapter introduces the fundamental motivation of why to develop *Sensuous Learning*, what it means, and why it matters in restoring trust in professions and professionals. This trust has been compromised by the ineptitude that professional practices often reflect in the ways they are performed. Ineptitude is the condition where professionals do not demonstrate their public accountability and responsibility in serving the common good. *Sensuous learning* is, therefore, presented as a new learning theory whose impact is especially orientated in cultivating **character** and conscience and not only competence in professional practice.

## Introduction

This chapter introduces the fundamental motivation of why to develop *Sensuous Learning*, what it means, and why it matters in restoring trust in professions and professionals. This trust has been compromised by the ineptitude that professional practices often reflect in the ways they are performed. Ineptitude is the condition where professionals do not demonstrate their public accountability and responsibility in serving the common good. *Sensuous Learning* is, therefore, presented as a new learning theory whose impact is especially orientated in cultivating **character** and conscience and not only competence in professional practice. The focus on character and conscience is central to elevating **reflexivity** as a critical capacity supporting practical judgement in professional practice. Reflexivity is critical in addressing professional ineptitude, because it promotes a way of making sense of the world and responding to dilemmas and paradoxes in everyday life by engaging not only cognitions and emotions. Instead, **reflexivity** promotes an *emplacement* in aligning the embodiment and enactment in the sensemaking that shapes professional practices. This means that **emplacement** attends to the choices made which are often sensuous in nature. Thus, it promotes a new **intelligence** beyond **cognitive** and emotional **intelligence** (IQ and EQ). Emplacement as a way of coming to **our senses**, reflects a **CORE** *intelligence* (CQ). Reference to **CORE** encapsulates *Centeredness*, *Oneness*, *Reflex* and *Energy* as critical dimensions in the ways professional practices are conducted. They collectively form *CQ* which restores *freedom of choice* in the practical judgements reflecting a fresh perspective on what professionalism is. Introducing *CQ* as a foundation for rethinking professionalism embeds *sensuousness*—**sensibility**, **sensitivity**, and **sentience**—as integral to the sensemaking that informs practical judgements in professional practice. *Sensuous Learning* aligns cognitions, emotions, and intuitive insights by fostering **critique** such that the complex—**symplegma**—of emerging sensations exposes the **CORE** of professionalism that inspires a Code of Chivalry (**character** and conscience) in professional practice.

## Ineptitude in Professional Practice: Professionalism Revisited

Professional ineptitude must neither be confused with incompetence, nor defensive mechanisms that prevent the capacity to consistently act with professional ethos. Instead, professional ineptitude is the absence of a **character**-infused response to the way one chooses to act which calls for the **engagement** of one's conscience in doing so. Responding to the global challenge of professional ineptitude calls for measures that extend beyond regulation and the use of ethical codes or indeed calls for moral action to underpin professional

practice (Blond et al. 2015; Oakley and Cocking 2006). If we are to address professional ineptitude it is imperative to understand the institutional structures (including the knowledge that guides action) that professionals are governed by. In doing so, we can begin to explore the challenge from the very foundations of professionalism itself (Romme 2016).

The word ‘professional’ is indicating a social link constitutive of an identity, and such sociology of professions (Abbott 1988) is taking into account a mix between a professional logic (which is built around the notion of capabilities and knowledge) and an institutional logic (which is related with the genesis, the diffusion, the application, and the transformation of a related body of knowledge). The profession, therefore, becomes both a means of identifying professionals among other practitioners and also serves as a means of identification for an individual with a group through professional membership (Antonacopoulou and Pesqueux 2010).

Rethinking professionalism predisposes revisiting the body of knowledge and ways of knowing that govern professional practice. Professionalism is no longer to be judged on the basis of expertise and competence in performing specialist practices. Professionals are no longer just those with expert knowledge. Instead, in this chapter a case will be made that professionals are those that actively and consistently demonstrate *sensibility*, *sensitivity*, and *sentience* all aspects of *sensuousness* embedded in practising *reflexivity* in everyday professional practice, especially when addressing tensions and dilemmas integral to their practice.

The latter it will be argued, provides the scope to develop a fresh conceptualisation of professionalism founded on *phronesis* (practical judgement) as a mode of knowing that places the common good as central to the ethos of professionalism. Redefining professionalism in these terms, demands more than critical reflection in professional practice, inviting instead, a return to *reflexivity* which is elaborated in this chapter. This will form the foundation for explicating how might reflexivity become a professional capacity for phronesis (Antonacopoulou 2017) that can be developed through *Sensuous Learning*.

## Practising Phronesis: A Critical Mode of Knowing and Sensemaking in Professional Practice

The Aristotelian notion of phronesis (see interpretations by McIntyre 1985; Eikeland 2009), attests to the power of exercising choice, making practical judgements, and taking action. This means that the essence of phronesis is not just the knowledge that guides the actions taken, but also the everyday experiences where action is taken and decisions about action are made, all of which combine to form the *character* of man. Hence, phronesis is a way of acting, thinking, knowing, and living, which reflect the character of man described as phronimos (Noel 1999) or homo-phroneticus (Antonacopoulou 2012). Homo-phroneticus (unlike homo-economicus or homo-sociologicus—Reckwitz 2002) acts non-instrumentally in pursuit of the ultimate common good, by paying attention to things that others may overlook.

Phronesis is the stance one takes in relation to any given situation that calls for standing up for what one stands for (Antonacopoulou 2016). It is about personal conviction, values, principles, and the choices one makes about how to conduct work and personal life (Antonacopoulou 2017). Therefore, phronesis presents a relational mode of knowing that is founded on virtues and standards of excellence that are pursued on the way to perfection. In other words, phronesis is about the knowledge that defines the standards professional practitioners seek to reach as they strive to conduct their practice better and better in response to a range of forces that influence their choices. This is consistent with Shotter and Tsoukas’ (2014a, b) illustration of how practitioners contemplate and rigorously assess how to act to avoid kneejerk reactions that can be damaging to themselves and others.

This orientation towards phronesis sensitises us to the critical decision to act in particular ways and the imperative role of *reflexive critique* in reviewing, reflecting, and critiquing actions and the meanings attached to these but also their appropriateness in serving the common good (Antonacopoulou 2010a). Among the issues that phronesis enriches our understanding of, is the role of virtues in the ethos of professional practice and offers a foundation for rethinking how professionalism is to be assessed particularly as it brings closer to focus the role of *character* and conscience.

Phronesis understood as a reflection of some deeper **engagement** with everyday life and the dilemmas that shape professional practice, highlights the meanings attributed to lived experiences, as sensemaking engages both cognitions and emotions in constructing such meanings (Weick 2010; Maitlis and Christiansen 2014). Sensemaking is integral to phronesis not only because, it highlights the ways in which learning and changing enable social actors and organisations to ‘see sense’ in the midst of dynamic complexities using foresight and hindsight (Sandberg and Tsoukas 2015; Colville et al. 2016). Sensemaking is integral to phronesis because it exposes how *insights* are formed. New insights are born when *sensations* guide action as much as cognitions and emotions. Sensations fill the space in-between cognitions and emotions and energise learning (Antonacopoulou and Gabriel 2001). Sensations and the emerging insights formed *inspire* new connections and an expansive space for making sense. In this respect, the *sensuousness* accounted for in sensemaking is explicated in the way **reflexivity** invites new ways of making sense of the world and the ways professionals participate in it through their action choices reflecting their **character**.

This perspective elaborates the role of sensemaking in supporting professionalism, because it expounds the role of *sensuousness* in the way reality is constructed and interpreted. It also offers a way to account for the **reflexivity** that charges up professionals to act differently, if they chose to make a difference to the common good. However, sensemaking as it has traditionally been understood, can only go so far in addressing the ineptitude in professional practice. ‘Collective mindfulness’ may steer preoccupation with failure, reluctance to simplify interpretations, sensitivity to operations, commitment to resilience, and deference to expertise (Weick and Sutcliffe 2015). However, embedding a widely distributed sense of vulnerability, responsibility, and accountability may not be sufficient if there isn’t also the necessary ‘self-respect’—one’s own perceptions as well as, the perceptions of others operating in tandem with trust and honesty (Sutcliffe 2011).

Self-respect in this analysis provides a way of extending Antonacopoulou’s (2014) reference to *safety in vulnerability*. As an account of the experience of learning, feeling safe being vulnerable explicates the freedom to experience choice but also to liberate one’s self from the limits knowledge presents that may support as much as restrict action. This freedom and liberation is *sensuous*, **because it is the place CORE** that extends beyond space and time in the actions taken. This means that *sensuousness* is a *way of knowing* that is in movement and the making of sense is not only guided by the senses, but also by the emerging *sensations* formed in the midst of *practising*.

Practising reflects such movement as ‘deliberate, habitual and spontaneous repetition’ (Antonacopoulou 2008: 224). Practising accounts for the vibrations that the return to **reflexivity** creates, as they invite sensing afresh how professional practices are conducted. Practising is a way of making sense that fosters rehearsing, refining, learning, and changing actions and the relationships between different elements of action (e.g. intention, ethos, phronesis). Practising is, therefore, also *a way of knowing differently* as new possibilities in everyday action are created when connecting what is known with the unknown and unknowable. In short, practising is a movement, enabling returning to make sense afresh through ways of knowing that are sensible, sensitive, and sentient, but also enriched with *sentiment*.

This framing extends sensemaking beyond cognitions and emotions. It embeds the centrality of sensations as a means by which professional knowledge becomes actionable when it energises fresh connections through practising (Antonacopoulou 2007). Practising as a way of making sense, expands the space that experiences provide to imagine, wonder, experiment, exploit, and explore ways of acting. Such practising is integral to learning as a continuous process of improving one’s professional practice. This process of improvement has been conceptualized as ‘*learning-in-practise*’ (Antonacopoulou 2006) itself a critical aspect of a mode of learning Antonacopoulou and Sheaffer (2014) describe as ‘*learning in crisis*’. This mode of learning will be explicated further in Chapter 2 of Volume 2. Suffice it is here to say, that this orientation towards learning provides the basis for cultivating **character** and acknowledging the ‘voice’ of conscience shaping the impact of professional practice.

## Cultivating Character

One of the most ambitious attempts to explore ‘the science of **character**’ (Peterson and Seligman 2004) highlighted six universal virtues (*wisdom, courage, humanity, justice, temperance, and transcendence*) as common across a broad sample of cultures, religions, and moral philosophies. Their analysis adds to an

already notable body of work that recognises the following characteristics in relation to virtues namely; that virtue is a capacity that a person can develop through practise and that practising virtue is a socially established collective activity, which reflects attentiveness to situational pressures and circumstances (Antonacopoulou 2004a). Virtuousness represents the ‘highest of the human condition’, ‘an end itself’ as a particular kind of excellence orientated towards the common good (Cameron 2006; Bright et al. 2006). This is why cultivating virtue and **character** is central to reflexive practice, because it fosters modes of learning and changing actions whilst discovering the essence of the person one chooses to become (Antonacopoulou 2004b).

Crossan et al. (2013, 2017: 986) present a development in the way we understand the relationship between virtue and **character** through their framework of leader **character** development that explicates character as ‘an amalgam of virtues, personal traits and values that enable excellence’. Their revised framework places judgement as the central virtue and the foundation of virtuousness. By extension, virtues are a sign of ‘practical wisdom in exhibiting situationally appropriate behaviours as part of ethical decision-making’.

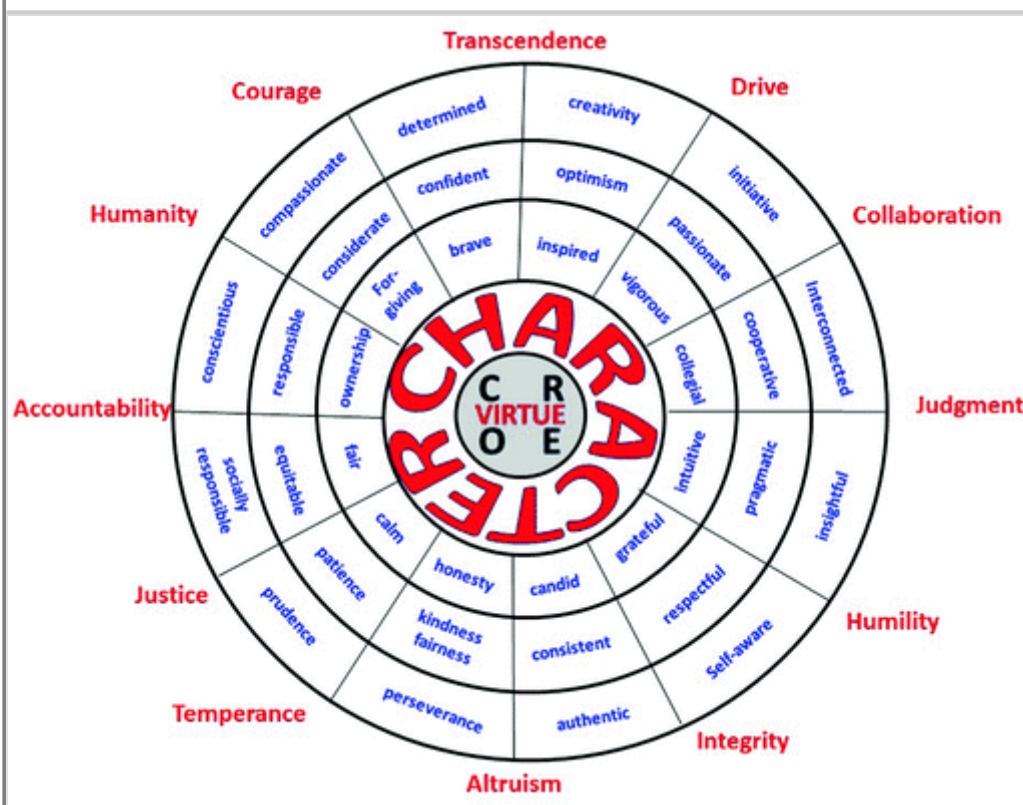
Antonacopoulou (2016) makes the case for altruism as an equally important virtue in professional practice, which does not feature in the leader **character** framework and is particularly critical in addressing phronesis’ orientation to serve the common good. The key principle underpinning altruism as an aspect of virtuous character, remains the voluntary and intentional effort to do well for the benefit of others be that as an act of reciprocity or gratitude (Kurzhban et al. 2015). Antonacopoulou’s (2016) thesis about altruism, in relation to scholarship as a professional practice, is that altruism can be considered a force that energises the pursuit of the common good in the way it engages professionals to conduct themselves (not merely exhibit behaviours) motivated by a code of chivalry. In this respect, the way **character** is woven in one’s conduct and the way conduct becomes a reflection of one’s character, serves to draw distinctions between deficiencies and excessiveness of virtue as the golden mean between extremes (Bright et al. 2014).

Figure 1 shows diagrammatically how Antonacopoulou (2016) extends Crossan et al.’s (2013) earlier framework. It will be noted, that in this revised **character** framework, collectively virtues create **a space that forms the CORE** of professionalism. *CORE* encapsulates *Centeredness, Oneness, Reflex* and *Energy* as critical dimensions in the ways professional practices are conducted. **CORE** here means a ‘place’ energising forms of acting that weave the connections between different virtues fuelling the capacity for phronesis. Phronesis itself is a virtue – the freedom to act practically – subject to the choices made. The power of choice places judgement to the test and it is here it would be argued, that perhaps more room can be created to accommodate virtues like altruism when the choice to act is to serve a bigger purpose than merely the balancing act between ‘good and bad’, ‘right and wrong’.

### Fig. 1

Character and virtue in professions

(Adapted from Antonacopoulou 2016)



In this respect, if the focus is on the *CORE* that the choice to act and the choice how to act create, then the space of virtuousness, it could be argued, is where character is cultivated, if character means ‘a firm seasoned substance of soul’ (Chamberlain 1889, cited in Boe et al. 2015). Such an orientation proposes a greater appreciation of the conditions that fuel and charge up the way virtues dynamically connect not only to guide practical judgements but also the consistency in professionals’ conduct with which professionalism itself could be judged. This also reveals that professional conduct is mark of a code of chivalry and not only obedience to a code of ethics. This begs the question, what energises professional practice to be conducted with character? A response may be available if we examine closer conscience.

## The Voice of Conscience

Unlike codes of ethics, a code of chivalry that promotes among other virtues also altruism as a virtue, would be less concerned with promoting an attitude that is geared towards an orientation of: ‘what do I need to avoid doing, so I do not get into trouble’. Instead, it would encourage an orientation such as: ‘what ought I to do to be good and do good in my practice (personal and professional)’ (Blond et al. 2015; emphasis added). This focus on the goods of professional practice is one way that the *CORE* of professionalism is reflected, albeit in the way tensions professionals often experience offer a foundation for extending the possibilities for action.

The focus on the goods of a practice (managerial, professional, or organisational) is central to McIntyre’s (1985: 188–191) thesis which explains social practice as a dynamic between the ‘goods’ internal and external to a practice. He describes as ‘external’, those ‘goods’ like wealth, social status, prestige, fame, power, and influence. They are ‘goods’ which one possesses in competition with others who may not own them. ‘Internal goods’ on the other hand, are the virtues that create good for the community one is part of. Internal goods are not ‘goods’ as they are not possessions. They are the kind of ‘qualities’ however, that can only be identified through participation in a professional practice.

This focus on the goods of practice, would entail returning to the essence of any practice which ought to reflect; namely a ‘coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of that form of activity, with the result that

human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended' (McIntyre 1985: 187).

It is in extending the goods of professional practice that the *CORE* of professionalism may lie. This is not least, because it also provides a renewed sense of the responsibility professionals especially have to preserve and by implication any act of bridging the virtue-gap that professional ineptitude reflects. This is closely aligned to Friere's (1973) notion of 'conscientisation' which is extended here beyond the way it may be engaged with in supporting management learning (Antonacopoulou 2010a) to also suggest that it is an integral aspect of learning to become and remain professional.

Reference to conscience and its associated terms like consciousness and conscientiousness (despite recognising the fine differences) seeks to draw on the collective focus they bring to awareness, attentiveness, and compulsion to do the right thing (Vimal and Lakhani 2009; Hernández and Mateo 2012). They also highlight the importance of empathy steering action towards making a difference, itself one of the most critical challenges for professionalism.

Conscience in this analysis goes beyond 'Presencing – connecting to the deepest sources from which the field of the future begins to arise'. (Scharmer 2009: 39–43). Presencing recognises the 'Voice of Cynicism', 'Voice of Fear', 'Voice of Judgement' as 'enemies' to be fought, as Scharmer (2009) suggests. It will be argued here, that these 'Voices' are in fact embedded in the *Voice of Conscience* as *energy forces* enriching *sensibility*, *sensitivity*, and *sentience* all integral elements to *sensuousness* as it will be further explained. Reference to 'voice' here invites a recognition that conscience is the 'sound' of sentiment in the vibrations that are sensed in the *impulses* that reflect human energy. Ingall (1976 drawing on Carl Jung) defines human energy as: 'the level of psychic and physical force that we have available to bring to bear on accomplishing any task or on developing any relationship we choose' (cited in Alexiou et al. 2018).

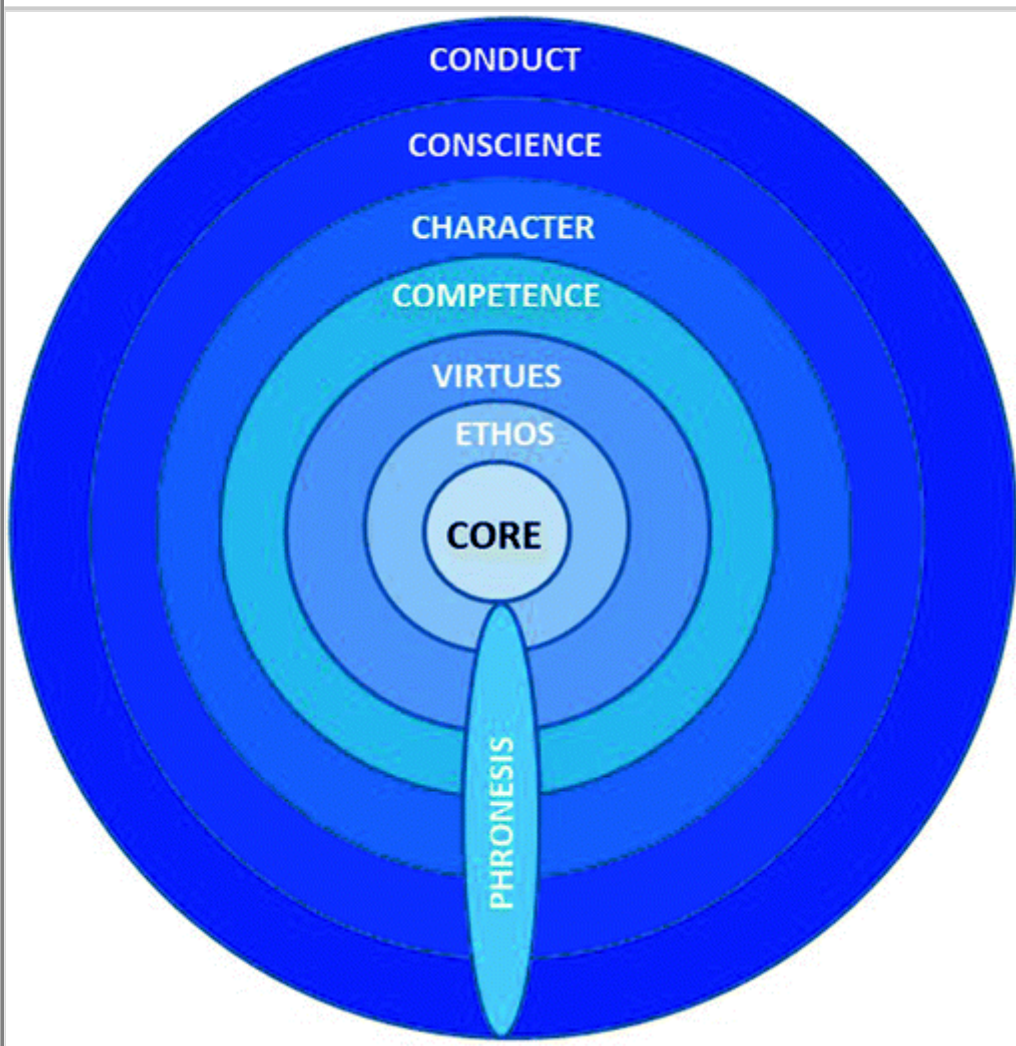
Others also recognise the voice of conscience, even if they do not make reference to it in the same terms when they account for: 'a way of seeing through our naval – the umbilical cord that attaches us to the world' (Bentz and Shapiro 1998), 'silent /sacred voice' (Neafsey 2006), 'the simple feeling of being the true self' (Wilber 2004). This point is elaborated further in the analysis this chapter presents with reference to *CORE Intelligence*.

For the purpose of this analysis, the *Voice of Conscience* holds the key in the ultimate virtue in professions to steer other social groups to bridge the gap between the society that professionalism aspires for and the reality of the society and conditions professionalism contributes towards creating. The scope through raising collective/social conscience as an antidote to what Jung (1959) also recognised as the 'collective unconscious', is to co-create the society and the social conditions that would support individual and collective human flourishing, itself a reflection of the holistic reconceptualisation of the ethos of professionalism presented in this chapter and diagrammatically illustrated in Fig. 2.

## Fig. 2

The ethos of professionalism as a code of chivalry





The ethos of professionalism is not only a basis of redefining the meaning of professionalism. It is also a foundation for practically responding to the global crisis that calls for restoring trust in professions and professionalism by addressing the underlying ineptitude. Central to this response is recognising afresh the **CORE** that forms the conduit for action and this calls for the return to reflexivity. Reflexivity elaborates further how professionals can understand and access their *Voice of Conscience* as central to the **CORE** of professionalism when reconnecting ways of seeing, being, and becoming.

## Reflexivity: Reconnecting Ways of Seeing, Being, and Becoming

As a starting point, when reference is made to reflexivity, processes like learning and changing are implicated as central aspects (Antonacopoulou 2004b). In this sense, reflexivity unlike reflection, critical reflection (for distinctions see Cunliffe 2009, 2016) extends beyond merely taking another look at one's actions; taken for granted assumptions, emotions, perceptions, and the sociopolitical environment in which one operates in. Reflexivity is not just about being critical (for distinctions between being critical, criticism, scepticism, and critique see Antonacopoulou 2010a) of the meanings that inform actions or the actions themselves. Instead, *reflexive practice* entails critique, which in turn fosters insights that reflect sensemaking and phronesis. This means that critique is integral to phronesis and sensemaking. This also means that reflexivity is the capacity to broaden the *ways of seeing* such that the *insights* vested in acting are also accounted for.

This perspective on reflexivity draws inspiration from Berger (1972) who demonstrated in his famous analysis (ways of seeing) of the history of art, is as much about representation of images as it is about the spectator and the ways they chose to engage with the art. Similarly, it would be argued that critique is more than a set of lenses for seeing the world. Instead, critique offers ways of being in the world by virtue of one's freedom to choose. In this sense, René Magritte (1933: 176) in his account of the human condition rightly

points out that: 'If one looks at a thing with the intention of trying to discover what it means, one ends up no longer seeing the thing itself, but thinking of the question that has been raised. The mind sees in two different senses: sees, as with the eyes; and sees a question (no eyes)'. This perspective captures the essence of **reflexivity** as a way of seeing not only by asking questions (itself central to critique) but also by cultivating the capacity to 'see' and the responsibility that 'seeing' entails.

This focus on sight does not seek to privilege one of the senses over others, a point which will be further elaborated in the next section. Instead, it offers another exegesis of the centrality of **critique** and phronesis as having 'an eye for the essential' (McNeil 1999: 319 emphasis added) which in turn, guides perception and formulates a tactical approach to how one engages with encounters becoming fully involved (Merleau-Ponty 1962). This focus on sight then, provides an opportunity to reframe **reflexivity** as *in-sight* to mean both the capacity to see deeply within—inside—but also to see in a fresh light/sight over and beyond—a panoramic view. Reflexivity is a way of seeing simultaneously inside (within) and outside (above and beyond) the actions constitutive of one's conduct in relation to that of others.

This alternative perspective on **reflexivity** is consistent with previous empirically informed accounts of the dynamics of reflexive practice (Antonacopoulou 2010a). Central to **critique** as these empirical accounts demonstrate, is the way judgements are formed. This chapter extends these empirical accounts to also explore reflexivity as insight that also accounts for seeing as an act of imagination, a process of wondering, improvising, and innovating in the midst of everyday action. As a relational practice (Schippers et al. 2015) **reflexivity** in this respect, supports the ways social actors interact. Their 'trans-actionality', is central to professional practice and a source of many of the tensions and dilemmas that professionals are challenged to respond to (Emirbayer 1997). In this respect, as Archer (2012: 6) explains **reflexivity** is 'the process mediating the effects of our circumstances upon our actions'.

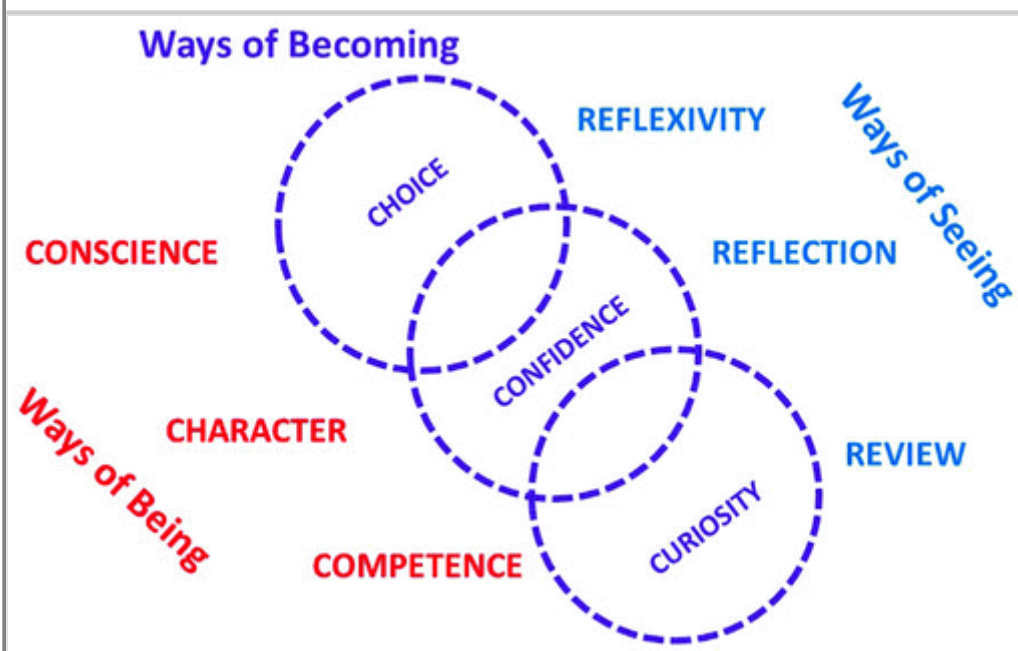
The relationality that underpins the insights that **reflexivity** supports also have the potential to *inspire* action. Reflexivity itself accounts for the growing insights that inspire action not least, because it supports the cultivated care for the appropriate measure of things and propels the shift through various 'lenses' and ways of seeing. In other words, reflexivity extends the ways in which actions and events are *reviewed*, *reflected* upon, and *reflexively* engaged with beyond the tensions and dilemmas they may present. It thus, instigates a mode of acting phronetically by demonstrating consistency through the actions taken, signalling that in one's conduct lay not only ways of seeing but also *ways of being*. Ways of being account for what collectively is recognised as a level of competence, but also what is acknowledged as a mark of **character** and conscience in doing so.

Combined the *ways of seeing* and the *ways of being* can foster *ways of becoming* and remaining a professional, nurturing the courage to engage with the unknown with *curiosity*, growing *confidence*, and making *choices* that demonstrate consistency in espoused virtues and virtues-in-use. The **reflexivity** promoted in this analysis does not only offer a more dynamic account of acting phronetically. It also accounts for how professionalism is lived. Professionalism is neither a mere act, nor a set of behaviours. It **forms the DNA—the CORE** of professional practice weaving ways of seeing, being, and becoming. Figure 3 presents this diagrammatically.

### Fig. 3

Reflexivity—reconnecting ways of seeing, being and becoming a professional



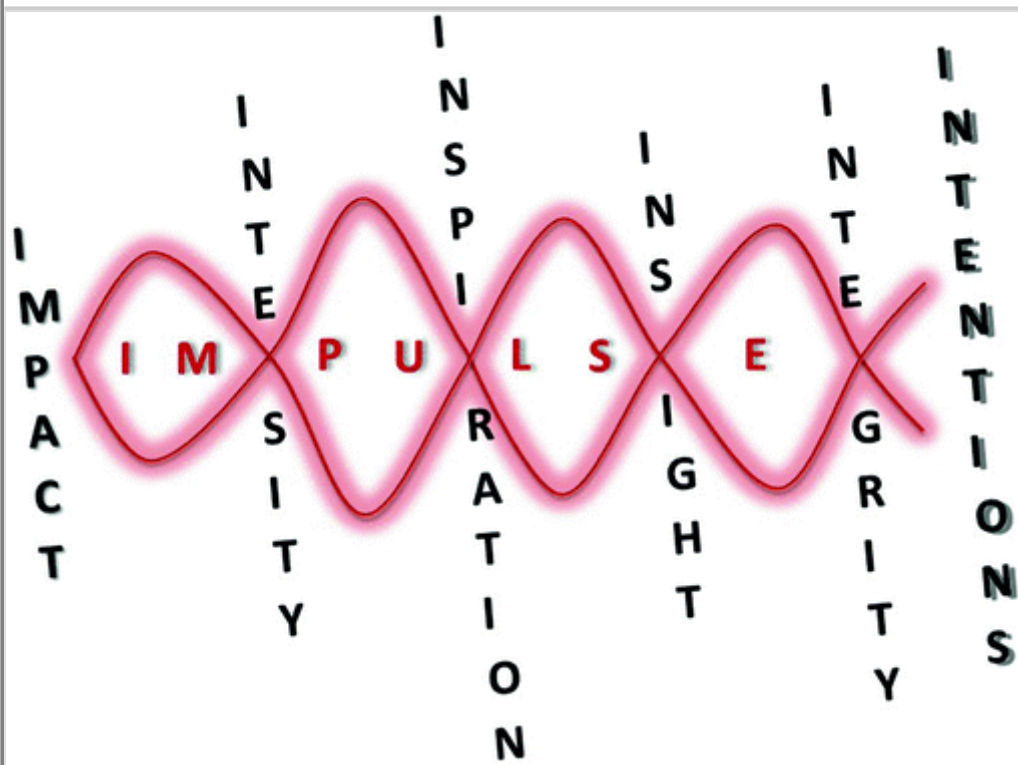


Practising **reflexivity** as a catalyst for ways of becoming, offers beyond a focus on *insight* and *inspiration* as integral to how professional practice is conducted, also a way of appreciating the *impulse* to act. If we acknowledge that the word reflexivity has *reflex* as a central aspect of it, then perhaps a focus on the impulse (instinct) that reflexivity also fosters recognises reflexivity as a way of intensifying the *impact* of professional practice.

Becoming professional, therefore, when practising **reflexivity** adds to *intentionality* and *integrity* in professional practice, as previously discussed, also *intensity* in the actions taken (Antonacopoulou 2008). This intensity does not only propel action but also energises ways of acting—realising the *impact* of professional practices by inspiring actions that serve the common good. This is demonstrated diagrammatically in Fig. 4.

**Fig. 4**

Practising reflexivity to realize the impact of professional practice



By broadening the ways in which we understand reflexive practice, in the way it fosters beyond *ways of seeing*, also *ways of being and becoming*, this analysis expands reflexive practice to account for other dimensions when practising **reflexivity** that have not hitherto been accounted for. **Reflexivity** supports making sense of the world professionals inhabit and contribute towards creating. Reflexivity is not only about the impulse to act that reflect the oscillation of movement from intention to impact as Fig. 4 suggests. **Reflexivity** cultivates character and conscience in the way it fosters alignment between who one is and what one chooses to do. This is why *intentions* will not necessarily lead to *impact* if *integrity*, *insights*, *inspiration*, and *intensity* are not also engaged with to drive the *impulse* to serve the common good. This is because these dimensions (7Is) of reflexivity form part of the **intelligence** that is coined here **CORE intelligence (CQ)**.

**Reflexivity** is the catalyst for cultivating **character** and conscience by fostering greater *centeredness* on who one chooses to be and become as a person and as a professional. It also enables the sense of *oneness* (as a mode of connectivity than mere interaction) in the way one ecologically co-exists with others to define the common good in professional practice. Moreover, practising reflexivity develops the capacity for phronesis in seeing above and beyond the implications of one's actions. Reflexivity supports practical judgement through instigating **critique** (including self-critique) that enriches not only awareness (situational and self) but also attentiveness, alertness, and appreciation of how to act (Antonacopoulou 2017, 2018) a point elaborated further in Chapter 2, Volume 2. Furthermore, **reflexivity** serves to support sensemaking as it reveals the *energy* in the *sensuousness* encapsulating **sensibility**, **sensitivity**, and **sentience** as integral to professionalism.

If **CORE** reflects the critical dimensions in the way professionalism is conducted, then **reflexivity** does not only point to a new **intelligence (CQ)**. It also points to a new *place* from which to 'speak' about the ways we come to give meaning to everyday experiences. Making sense of everyday experiences including the dilemmas and paradoxes that form part of everyday professional practice, is not merely a case of enactment and embodiment. It is also a case of *emplacement*. Understanding emplacement offers not only a new place from which judgements, intentions, actions, and their impact emanate. It also places, reflexivity beyond cognition (the brain) and emotions (the heart) in the body. It places reflexivity as the intuitive insights that often form part of the 'gut feel' and can, therefore, offer fresh explanations to the ways professionals come to their senses. We discuss this next in explicating and defining *Sensuous Learning*.

## Sensuous Learning: CQ and the GNOSIS 4R Framework

In order to support the improvement of practical judgment we also need to better understand professional practices. As social practices (Schatzki 2006), professional practices reflect the social complexities shaping the dynamics of everyday life and how it changes (Shove et al. 2012; Antonacopoulou 2008). Such dynamism is not simply the performative recursiveness they reflect in habitual behaviour (Bourdieu 1990), but the reconfigurations resulting from the emergence when practising. As explicated in the previous section, practising activates new possibilities by returning to review, reflect and reflexively critique actions and the ways of knowing that inform it in a dynamic process of movement. As part of such movement 'the environment', 'events', or 'critical moments' where choices are made reflect the social, material, and environmental conditions shaping professional practices enabling professionals to demonstrate a capacity for pronesis not least when acting entrepreneurially (Antonacopoulou and Fuller 2018). A focus on practising professional practices, promotes a recognition of both the materiality and sensoriality of social practices. It calls for going beyond action, activities, and interactions between social actors to also account for sensing when professional practices are shaped to serve the common good.

This perspective finds support in the emergent paradigm of 'emplacement' (Pink 2011) which draws attention to the role of sensory forces that impact the political and ideological agendas and power relation which remain integral to professional practices. Emplacement is introduced here to extend previous references to enactment and embodiment and to show more clearly that when combined they provide a more comprehensive account of how and why professional practices are performed in the ways they do. Emplacement is valuable in this analysis, because of the centrality it places on action and the choices that inform such action, especially when it serves the common good. Emplacement accounts for the ways of moving beyond context in time and space to account for the seizing of moments which define action as part of everyday life.

The ontology of emplacement gives voice to the *place* of multiplicity in possibility in everyday life (Serres 1995) where subjects, objects, ideas, images, discourse, and practices intertwine. Such a place is not merely a (physical) *topos* where actions are taken based the possibilities embedded in the connections formed. Instead, emplacement is a positioning, a vantage point, a placement from which 'disclosure' is possible (Spinosa et al. 2007) enabling reviewing and revising the ways actions are formed and transformed every time they are performed. Emplacement explicates the way reflexivity is reconceptualised to express more clearly also the CORE Intelligence (CQ) that it necessarily entails.

To explicate further what is meant by emplacement and why it demonstrates the value of CQ, a good starting point is to expose the variety of treatments 'sensuousness' as a mode of knowing has received. This is especially useful in defining and distinguishing the *Sensuous Learning* presented in this chapter as a new learning theory supported by the examples that the subsequent chapters illustrate through the use of a variety of art-based methods.

To begin with, we need to acknowledge that sensuousness is described in a variety of ways: Strati (2007) refers to 'sensible knowing' as knowledge which 'is perceived through the senses, judged through the senses and reproduced through the senses'. Gherardi (2015) refers to 'sensuous knowing' as 'a type of doing that in the course of doing invents the way of doing' what Pareyson's (1960) accounts as 'formativeness'. Panayiotou (2017) refers to 'sensory knowing' as the combination of the previous two that is also recognised as 'passionate' knowing. Springborg (2018) accounts for sensory knowing through a focus on 'sensory templates' (the primary, embodied metaphors for how we make sense of our world) that are the foundation of the values that drive behaviours. Hallberg (2015) refers to 'sensuous learning' as the title of her Ted Talk, which she does not provide a definition for, however, elaborates how different forms of art can foster a 'sensuous society' that is the vision of the aesthetically informed manifestations of artistic interventions (an example of which is also featured in one of the chapters in Volume 2) that the Sisters Academy is organising.

What these ways of knowing present is not much different from references to 'presentational' or 'propositional' knowledge as forms of 'inquiry' (Heron and Reason 2008; Darsø 2017). They explore to different degrees either the use of artful or aesthetic forms to express experience or account for ways of knowing described as 'embodied cognition' (Springborg and Ladkin 2017) or 'somatic' (Rigg 2018) but which are none-the-less essentially 'perceptual' and 'tacit' (Merleau-Ponty 1962; Polanyi 1983). Valuable as these 'images' of knowing may be, they do not always fully explain how such knowing is cultivated besides recognising the centrality of the senses and references to mindfulness, which are valuable. Nor do these

images of knowing account for the impact of learning (be it embodied or cognitive) in shaping practical judgements. For the purpose of this analysis, they do not account for the learning process that shapes the dynamic modes of acting that professional practices call for and professionalism entails. Perhaps more worryingly ‘sensory’, ‘sensible’, and ‘sensuous’ knowing may be deployed to speak of the senses, but in fact, mean different things.

To ensure consistency and clarity in the treatment of the *sensuous ways of knowing* that *CQ* presents, *sensuousness* is defined as the energy force that sensations create and may be experienced as the intrusive and uninvited presence of *sentiment* that triggers, follows, and underpins the flow of conscious experience. Some have described such sentiment as a vague urge, eros, or passion (Alexander 1990; Feyerabend 2002), others like a struggle that triggers and permits the formation of sense (Joas 1996). It may be experienced as a *vibration* of energy force that gives access to *sentience* of what could be experienced as a gut feel—a tightening of the stomach reflecting centeredness and groundedness. Sensuousness may also be experienced in the *sensitivity*—intensifying emotions of oneness and empathy and *sensibility* to return to issues to understand them anew problematising the taken for granted ways of seeing and being.

*Sensuousness* is, therefore, not just about the senses, but the sensations that activate *sensibility*, *sensitivity*, *sentience*, which in turn energise action. Sensuousness aligns *sensibility*, sensitivity, and sentience in what respectively correspond to the cognitive, emotional, and intuitive insights that inform action. Sensuousness fosters an *engagement* with the world that goes beyond enactment and embodiment but embraces also emplacement (Pink 2011). The latter recognises multisensoriality however, turns the focus on the *place* (the environment and its materiality) as an ‘event’ of knowing. This is closely aligned to the earlier reference to the *symplegma*—complex that the experience of learning (Antonacopoulou 2014), forms as a *critical moment*, a *CORE* that is amorphous and un-specified physically. Therefore, reference to *CQ* is to signify the ways multiple threats of knowing coalesce to form an event, a mode of learning that is sensuous because it is a way of acknowledging the growth in humanity referred to earlier as a mark of growing maturity.

*Sensuous Learning* is defined as that learning which aligns cognitions, emotions, and intuitive insights by fostering *critique* such that the complex—*symplegma*—of emerging sensations exposes the *CORE* that inspires acting, reacting, and conducting one’s practice with freedom of choice. *Sensuous Learning* is not a guardian against the seduction that may lead action astray from the common good. It is another form of drawing inferences especially when the conditions are characterised by Volatility, Uncertainty, Complexity, and Ambiguity (otherwise referred to as VUCA). In other words, *Sensuous Learning* supports practical judgement by going beyond inductive and deductive reasoning. It supports abducting the essence of the issue at hand by aligning *sensibility*, *sensitivity*, and *sentience* in making sense of the issue that calls for action. Sensuous Learning as a process of cultivating *CQ* exposes the *CORE* as a place of humanity.

When operating with their *CORE*, professionals reconfigure their practices with an *impulse* to serve the common good, because it fosters a greater balance in their *intentions* to act in particular ways, so as to remain in line with their *integrity*. Such *intensity* in professional practice becomes central to realising the *impact* of professional practice. This attests to the practising which shapes how professional practices are formed and transformed, because every time they are performed the *impulse* to act also demonstrates the *intelligence* to extend the ‘goods’ of the professional practice (McIntyre 1985).

*CORE intelligence* expands sensemaking beyond *cognitive* (IQ) (Resing and Drenth 2007) or emotional *intelligence* (EQ) (Goleman 1997). *CORE intelligence* (*CQ*), is not only akin to the gut feel reflecting the sentiment that the substance of the sensations and the vibrations actively create. As a form of intelligence *CQ* signals that the brain may have a mind but the body has a mind too. And the ‘gut’ may be a ‘brain’ we have yet to fully understand. Hence, when reference is made to *intelligence* we extend the focus beyond mental capacity to emphasise that intelligence is a response and one that reflects an intellectual *engagement* with the world as a place where learning to remain curious and confident to wonder remain essential to the *critique* that defines the freedom to choose.

This perspective offers an alternative take to the growing interest in neuroscience (Boyatzis 2014) by recognising that neurons are a property of human biology not limited to the brain. Given the focus on consciousness as elaborated here in relation to sensations and not only the senses or indeed traditional conceptions to cognitive science, *CQ* expands the *ways of knowing*. It also offers an account of the

experience of learning beyond the confines of specific space and time boundaries. As Antonacopoulou (2014) explains, the experience of learning is a *symplegma*—a complex of connections that transcend concrete versions of time and space. *CQ*, therefore, reminds us that ‘consciousness is essentially free; it is freedom itself’ (Bergson 1907: 270).

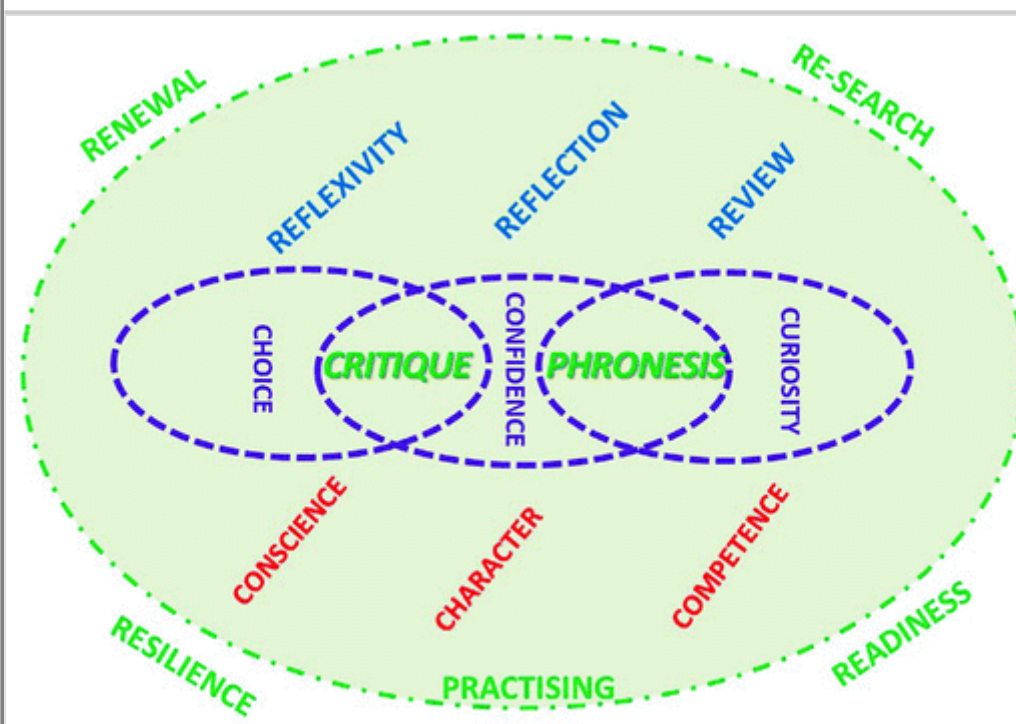
In this respect, as a means of demonstrating *CQ* in the practical judgements that underpin the choices of how to conduct professional practices, central to practising *reflexivity* is *returning* to search and *re-search* the way professional dilemmas or situations calling for action, invite a *review* of the situation afresh. This is such that professionals can reflect deeply enough to arrest beyond their perspective multiple alternative perspectives, and in doing so, *reflexively* develop the capacity to see the situation simultaneously within as well as, above and beyond their current point of view. This alignment process brings the *ways of seeing*, *ways of being*, and *ways of becoming*, closer in balance with the emerging *ways of knowing* that unfold as actions are taken. In line with Ingold’s (2000: 229 original italics) account of knowing ‘*as we go* from place to place’. Such movement forms an ‘event’ which Pink (2011: 349) further accounts as ‘intensities of activity and presence’. *Sensuousness* is, therefore, an event, a *CQ* where the experience of learning gives way to knowing how to act guided by conscience and *character* and not only expert bodies of knowledge signalling one’s competence.

This way of knowing in movement reflects fundamentally what distinguishes *Sensuous Learning* from other modes of learning. *Sensuous Learning* is not only a mode of *Re-search* but also a way of building *Readiness* to act by reassessing professionals’ competence to deal with the situation at hand. This means professionals would reconsider the extent to which the current body of knowledge is sufficient to address the potential challenges and opportunities a situation presents. In this respect, as professionals navigate the *unknown* and are stretched in terms of capacity to act, they tap more into the virtues that guide acting with *character* and conscience. These are the means of developing *Resilience* to cope with uncertainty and transform insecurity and vulnerability into a new sense of safety founded on centeredness and groundedness. This emerging phronetic response is also a source of *Renewal* on a personal and collective level. *Sensuous Learning* is geared to support navigating the unknown with *curiosity*, developing greater *confidence* in the ability to act and in doing so emerging more clear about the ‘right’ *choice* in how to conduct one’s self under the circumstances. This *4R framework* expresses pragmatically, how *Sensuous Learning* can become the conductor energising *CQ* which in turn can activate realising the impact of professional practice. Figure 5 presents this framework diagrammatically.

### Fig. 5

Sensuous learning—CQ—the GNOSIS 4R framework

(Adapted from Antonacopoulou 2018)



This account of *Sensuous Learning*, as a way of knowing and new form of **intelligence**—*CQ*, explicates the space of action it is afforded to grow, as well as, the growth that it supports. When *Sensuous Learning* activates the capacity for phronesis energising and charging up the active *Re-search*, *Readiness*, *Resilience* and *Renewal* of social actors and their actions all at once—in synchronicity and unison the resulting intensity, integrity, and intentionality of professional practice stands a better chance to realise its impact to serve the common good. This framework has been applied in energising **critique** in the practice of a Secretary of Education (Antonacopoulou 2018). This example shows not only practically the process of *Sensuous Learning*, in the way the professional in question reviewed their professional practice e.g. in democratising education. More fundamentally, as they progressively became more curious in reassessing the intentions of their actions, the growing confidence enabled this professional to critique the practical judgements that guided their actions. The emerging reflections enabled the professional to see the issues they were seeking to address from the perspective of other stakeholders which at the time of delivering this program of work seemed less feasible. The *Sensuous Learning* that is reflected in the extracts of the diary the Secretary of Education maintained in the course of a collaboration over a 15 months period, enabled them as a professional to practise **reflexivity** to return to revisit the actions that can be taken to deliver the impact of the educational policy.

The example also shows the application of the 4Rs framework as part of the GNOSIS approach to collaborative research. The example of how the 4R framework has been applied demonstrates a way in which all the elements that form *Sensuous Learning* come together. It also fuels a response to the *so what* question. In other words, it invites an account for why *Sensuous Learning* matters. This calls for returning to the question this chapter sought to address at the onset namely; How are we addressing the ineptitude in professional practice to restore the ethos of professionalism?

## Professionals; Are You Realising Y-OUR Impact?

Taking the analysis in the previous sections together, it is important to recognise that the underlying motivation in seeking to advance *Sensuous Learning* is so as it can act as a catalyst for realising (recognise and deliver) the *impact* (where ImpAct is equivalent to ‘IMProving ACTION’ Antonacopoulou 2010b) of professional practice in restoring the ethos of professionalism. This analysis is, therefore, a call to all professionals (be they scholars, executives or policymakers)—*are you realising Y-Our (your and our) impact* by taking active steps to improve your actions in ways you conduct your professional practice and reflexively account for your conduct to make a positive difference to the common good?



This chapter has set out to pragmatically attend to the ineptitude in professional practice and do so by exploring ways the ethos of professionalism may be restored. It has accounted for the missing mode of knowing that phronesis presents professionals when they navigate through the tensions, paradoxes, and dilemmas that often compromise their professionalism. Practical judgement as a mark of professionalism is not only a reflection of the humanity professionals exhibit when they reflect the virtues and **character** defining the standards of their professionalism. Guided by the voice of conscience professionals can transform tensions into extensions when they choose to conduct their practices not only with intentionality, but also with integrity and intensity. Therefore, becoming and remaining professional realising the impact of one's professional practices in serving the common good, lies in the reflexive **critique** that guides action, and is integral to the formation and transformation of such actions when professionals operate in a practising mode.

By practising their professional practices, professionals, come to their senses; they begin to experience learning that goes beyond their current ways of seeing the issues they deal with and beyond their ways of being a professional. As their capacity for phronesis expands, so does their capacity of becoming more 'intelligent'—in **touch with their sensations—CORE**. The practising that underpins the ways they conduct their professional practices is no longer informed by their competence alone, but also by their **character** and conscience.

As professionals enrich their actions with curiosity and confidence they not only recognise the responsibility in their acts but the choice to act in ways that serve and preserve the common good. Professionals, then become living proofs of their professionalism, because they no longer rely on their existing knowledge alone to act. They act by energising new ways of knowing that enrich their ways of making sense of the world they participate in co-creating. They become centred and one with the ecosystem they are part of, not least because they are more grounded and present with the issues and challenges they are called upon to respond to. They become professionals centred on what matters. They reflect professionalism not with titles and certifications of expertise, but in the ways they sense promising actions not least, because these 'feel' right.

Energised by their sensations their growing sensuousness releases their creative capacity to offer fresh sensibilities—exegesis to the issues at hand through a refined sensitivity drawing on the insights that emerge from the way the issues are experienced. Sensuousness provides a sentiment of harmony when the sentience that is used to bring about refinements to actions taken demonstrate alignment in cognitive, emotional, and intuitive insights enlightening the consistency in who a professional is, what a professional does and why a professional can stand grounded and strong to defend the actions taken.

The strength of **character** defining professionalism is not because the consequences of their actions can be pre-empted, but because they can be worked with guided by their voice of conscience. This is where *Sensuous Learning* lies, as the complex—**symplegma**—of connections where the multiplicity of possibility heightens the experience of learning itself, **thus rightfully reflecting a CORE intelligence—CQ**—that we aspire for this edited volume to help explicate further in the way art-based methods are uniquely suited to facilitate.

In the chapters that follow in this volume, professionals are invited to explore how their learning horizons can be broadened when art-based methods act as catalysts for searching and *Re-searching* for new ways of acting, heightening all the way the *Readiness* to act and do so with *Resilience* as they experience safety in vulnerability, *Renewing* their humanity to act with choice to remain free. It is this freedom to be who they chose to become that *Sensuous Learning* invites professionals to experience and it is this core **intelligence—CQ**—that it helps them grow, so that they can realise their impact.

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