

## Chapter 10

### The Capacity for Phronesis:

### Curiosity, Confidence and Conscience as central to the Character of Impactful Scholarship

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#### Introduction

The focus of this chapter is to explicate the capacity for *Phronesis* (practical wisdom) so central to engaged scholarship and collaborative research that is impactful. Impactful scholarship is that scholarship that *takes a stance for what it stands for*. In other words, it demonstrates *consistency* between what is preached and what is practiced and in doing so promotes *curiosity* to experiment with possibilities but also breaths *confidence* whilst cultivates *conscience* in recognizing the implications of what is practiced for the common good. Put simply, impactful scholarship reflects the character of scholars who conduct themselves with care, not only competence, seeking to improve actions by cultivating curiosity, confidence and conscience their own and others they engage in learning-driven collaborations. Improving action is the meaning attributed to impact (Imp-roving Act-ion see Antonacopoulou, 2009; 2010a) therefore, impactful scholarship goes beyond engagement in the drive to make a positive difference.

This chapter explicates these points by drawing on and extending previous accounts of engagement in collaborative research as part of the GNOSIS research initiative (Antonacopoulou, 2010b; 2010c). This chapter reflexively distils lesson learned from the collaboration with a prestigious Think Tank – ResPublica - in the production of a major report that seeks to restore trust across the professions (teaching, legal and medical) (Blond et al., 2015). The topic of the report as well as, the nature of the collaboration itself called for *Phronesis* (practical judgment) and provides the foundation for explicating what capacity for phronesis in impactful scholarship entails.

The Aristotelian notion of *Phronesis* has commanded the interest of many scholars since its initial exposition in *Nicomachean Ethics* (for interpretations see MacIntyre, 1985; Noel, 1999). This notion has also been receiving attention in management studies as a basis for rethinking leadership and management education and more recently managing change (Shotter & Tsoukas, 2014; Badham, et al., 2012; Antonacopoulou, 2012). Central to the analysis and treatment of phronesis in this chapter, are the processes that are integral to the act of *phronesis* itself; the role of discernment, practical syllogism, insight, wisdom, virtue, and moral excellence (Wall, 2003). *Phronesis*, has be explicated as reflexive critique (Antonacopoulou, 2010d) particularly in situations that cause uncertainty, present dilemmas and invite making choices about how to respond.

Promoting phronesis as a *characteristic* (virtue) of impactful scholarship, extends recent accounts of the meaning of a scholarly career (as a *care-er* of ideas see Antonacopoulou, 2016a) by demonstrating not only consistency in professional conduct (in the adherence of ethical codes) but more so the *care-full* approach in which impactful research fosters collaborations that support collective growth and wider human flourishing. In this chapter the power of *pride* in

what we do and who we are as professionals and the supremacy of *shame* as forces guiding phronesis will be explicated.

The chapter is organised in three sections to address these issues. Following the introduction, a brief overview of the GNOSIS approach to conducting management research is presented as a foundation for phronesis in the principles guiding impactful management scholarship. This is followed by an overview of the lessons learned from the collaboration with a Think Tank in the production of a major report launched in the House of Lords. This example explicates how the capacity for phronesis was important in the production of the report which was promoting virtue in professional practice. Sensitivity of phronesis was also intensified by the desired impact of the report to restore trust in professions including scholarship as a professional practice. In this third section the focus of the analysis will be to explain the importance of ‘designing for impact’ that was a key focus of the ResPublica Report. This notion of ‘designing for impact’ will be extended in the final section where the implications of improvement of action - professional practice - form also the foundation for explicating what professionalism in impactful scholarship may mean. In this section the power of *pride* and *shame* will be introduced as forces guiding the capacity for phronesis. The chapter will conclude by considering the implications of the capacity for phronesis in advancing and sustaining impactful scholarship as well as, building on this capacity to restore trust across the professions.

### **Global Research: The GNOSIS Approach of Impactful Scholarship**

Typical notions of ‘global’ assume a broad agenda and orientation that encapsulates and often negates diversity in the interest of homogeneity (Smith and Lewis, 2011). In this chapter the emphasis towards the global character of research is about the important research capability that characterises scholarship that transcends boundaries. In this case the boundaries that are transcended are in the way management scholars collaborate with business executives and policy makers as well as, with other scholars from diverse disciplinary backgrounds within and beyond the management field and across geographical contexts. A global research orientation offers the opportunity to engage practitioners who carry different labels ‘academic’, ‘researcher’, ‘manager’, ‘policy maker’ in learning driven-collaborative research (Antonacopoulou, 2010c). Global research therefore, connects practitioners across: *inter-national* (across *contextual* boundaries), *inter-disciplinary* (across scientific or *professional settings*) and *inter-active* (across *fields of practice*) boundaries. Global research practice engages those who create (‘producers’) and use (‘consumers’) knowledge as *co-researchers*, thus, focuses on the *impact* that the co-creation of knowledge has the potential to generate. This provides the necessary backdrop for explicating both how the capacity for phronesis is developed and how this complements and extends the capability of being a global scholar transcending boundaries of context, professional setting or field of practice.

In my career as a scholar I made important choices in embracing the global character of management research, including founding and directing for over 15 years a research initiative – GNOSIS (the Greek word for knowledge – ΓΝΩΣΗ). GNOSIS offers a space to actively experiment

with different modes of co-creating knowledge through collaborations that bring international scholars across disciplinary backgrounds together with business practitioners and policy makers. Among the resulting features of this research initiative are a set of principles of impactful scholarship described as the *GNOSIS research* approach. These principles have been both distilled from collaborative research experiences and have formed the basis of pursuing subsequent research collaborations. In this sense, they are tried and tested ideas of how a global research approach is enacted in practice and embodied in the processes of practising it all the time.

GNOSIS research as a distinctive approach to impactful scholarship, focuses on creating actionable knowledge founded on two design principles: Firstly, GNOSIS research seeks to engage actively with *lived experience* so as to enhance *ways of seeing* and secondly, it seeks to build *confidence and capability* by focusing on the *character of performance* (Antonacopoulou, 2010b, 2010c). By enhancing ways of seeing, GNOSIS research would engage research partners in activities that would enable them to confront issues that cause blind spots (e.g. hybris, hamartia and anagnosis<sup>i</sup> Antonacopoulou & Sheaffer, 2014) preventing them from seeing. To this end, GNOSIS research would also support research partners in seeing the critical connections that can be made as they confront tensions embedded in competing priorities. It also supports research partners to practise working with the professional dilemmas embedded in the paradoxical nature of management practice which often call for balancing short and long term priorities, strategic and operational activities, formal and informal procedures. In seeking to enhance the ways of seeing the objective of GNOSIS research is to support greater awareness of how these tensions, dilemmas and paradoxes call for judgment and the pursuit of the common good, not merely financial targets. Thus, central to GNOSIS research is to provide a platform for practising *feeling safe being vulnerable* when learning to engage with the unknown and unknowable (Antonacopoulou, 2014). This process of practising has the potential of maximising the lasting impact of experiences encountered, not only by distilling the lessons learned more explicitly, but by also experiencing a mode of learning that expands the space that experiences provide to experiment, exploit and explore when '*learning-in-practise*' (Antonacopoulou, 2006).

The character of performance as another key design principle draws attention to the dynamics that contribute to the tensions, dilemmas and paradoxes experienced. This orientation places the agents engaged in any complex situation as the contributors of its creation. This emphasises the need to understand agents, their character, their capabilities and through a commitment to reflexivity, learning and changing, to build their confidence to make a difference with and through others. In other words, agents actively demonstrate what matters most when they are accountable for the value they add through the actions they take in a practising mode on the way to perfection. Put differently, GNOSIS research recognizes the character of performance as an ongoing accomplishment when striving for excellence, which calls for searching and re-searching with curiosity to understand the challenges one experiences. In this process of searching confidence is developed to look for more and to explore different courses of action previously not considered relevant. Throughout this process of searching however, sensitivity to intended and unintended consequences of actions is critical to the conscience that drives performance.

These design principles are distilled from experiences of leading and participating in *international*, *inter-disciplinary* and *inter-active* research collaborations previously discussed (see Antonacopoulou, 2010a) and now distilled into a framework summarised in Table 1.

<TABLE 1 HERE>

The key principles underpinning the GNOSIS approach to impactful scholarship outlined in Table 1, signal many of the character traits to be found in any practice performed with the internal and external goods in mind (McIntyre, 1985). Internal and external goods form the core foundation for practical wisdom: they are the virtues that underpin the pursuit of the common good. Virtuousness represents the ‘highest of the human condition’, ‘an end itself’ as a particular kind of excellence orientated towards the common good (Bright et al 2011; Wright & Lauer, 2013). In what is emerging as “the science of character” (Bright et al., 2013; Crossan et al., 2013) virtues such as: *wisdom, courage, humanity, justice, temperance and transcendence*, are recognised as universal virtues across cultures, religions and moral philosophies (Peterson & Seligman, 2004: 9). Character is woven into one’s conduct and conduct becomes a reflection of one’s character signaling virtue. Conduct in this respect, is the space of action in which virtues emerge and become habits that reflect the consistency in a person’s character to strike that ‘ideal’ golden mean. By extension virtues are a sign of prudence (practical judgment - phronesis) as they ‘measure’ right/wrong, good/bad as “as the golden mean between extremes” (Rorty, 2000; Antonacopoulou, 2012).

These dynamics are central to the character of impactful research practice in the way scholars practise it and define not only how knowledge is created and enacted but also how factors such as the reward structures, among other influences, shape the choices made by scholars in sustaining research practice. The virtues of management scholarship are rarely discussed (for exceptions see Antonacopoulou, 2004, 2016a) and the debate on the professionalism that underpins management scholarship is equally absent from much of the hitherto discourse on rigour and relevance. For example we do not always account for some of the political aspects that underpin our practice of publishing in particular journals, or citing specific contributions. Nor do we always account for the practical judgments and choices we make when interpreting qualitative research findings, or when reporting and presenting contributions based on empirical research that confirms or disconfirms hypotheses we select to test.

All these are illustrations of how aspects of our scholarly practice are as much reflections of our agentic selves (Archer, 1995), as they are reflections of the institutional structures that we create and are governed by (Giddens, 1987). If we are to realise the impact of management scholarship we need to conduct our research practice with virtuousness and this means actively practising virtues like *humility, integrity, accountability, altruism* as part of our code of chivalry (see Antonacopoulou, 2016a). Figure 1 summarises the virtues of impactful management scholarship in what is promoted as a more than merely a code of ethical conduct.

<FIGURE 1 HERE>

It is this commitment to remain *authentic* towards our research practice that the GNOSIS approach has also marked more clearly, signalling that reflection alone is insufficient to see all that is embodied in the performances of our research practices. An active engagement with the contributing forces that affect how practices are formed, performed and transformed (Antonacopoulou 2008; 2015) demands a systematic exposition of the core aspects of a (research) practice including: the *Practitioners* involved and their characteristics beyond simply accounting for their behaviours. Their beliefs and assumptions are also manifested in their reportable attitudes and their *Phronesis* – practical judgments. The practical judgments practitioners exercise in relation to a practice reveal some of the underlying *Principles* and core values that govern a practice. These principles also need to be seen in relation to the intentions that inform their practice, the competing priorities practitioners may seek to address and mindful of the internal conflict they may experience as they define the *Purpose* of their practice and the ends they aspire to reach. The principles and purpose of a practice are deeply rooted in the rules, routines, activities and actions that govern the *Procedures* underlying the way a practice is organized. These procedures are contextually specific and they are reflective of the cultural and social conditions that shape the space a practice occupies in the *Place* in which it is performed. No space exists however, devoid of the socio-historical dimensions that define the time boundaries, in terms of the *Past*, *Present* and *Potential* future projections regarding the ways a practice is performed. These aspects of practice (the 9 Ps of practice) and the *Patterns* of connection between them reflect the intra-practice dynamics that along with inter-practice dynamics influence the *Pace* (degree of momentum or inertia) with which a practice emerges (balancing the coexistence of stability and change) as well as, the *Promise* it entails to deliver particular outcomes. Taken together the 12 Ps of reconfiguring practice define the character of the practice in the way it is performed (Antonacopoulou, 2008; 2015). Figure 2 illustrates diagrammatically how these 12 aspects of practice connect to define its impact.

<FIGURE 2 HERE>

All these aspects of practice reflect how we embody our practices in the way we are engaged in performing them. In other words, all these aspects reveal what we as research practitioners care about, what matters to us based on the standards that we set and the choices we make, signalling our intentions and forming our judgments on how to act. These judgments in turn, lie at the core of our knowledge how to act ethically, morally, in socially acceptable ways and for the common good (McIntyre, 1985).

This means that as practitioners we shape our research practice by virtue of who we are as researchers given the choices we make when performing different aspects of our research practice that also reveal the collective identity based on either our theoretical orientations or methodological predispositions. This entwinement of personal and professional identity in becoming and remaining professional as a scholar reflects another major struggle shaping the person as a person or the person as a professional (Ibarra, 1999). This ongoing process of negotiating who we are as research practitioners, what we do, how we do what we do and why we do what we do the ways we do it, also helps explain why we never perform our research practice in exactly the same way precisely because, we respond to local and situated conditions,

which change over time and space. Such conditions challenges us fundamentally in recognising instances where mal-practices also emerge.

Even though the research practice of different practitioners varies in terms of assumptions and methods employed they may none-the-less share a common appreciation as to what is deemed to be rigorous. This is perhaps as much a consequence of all the problematics outlined in Table 1 regarding the engagement with the world of business practice and policy, as it is potentially a matter of these issues not receiving the same degree of significance. Hence, more due care is called for investing in bringing closer to research practice's attention, an awareness and appreciation of the ways in which other practitioners perceive of and work to realize the impact of their practice.

Realizing the impact of our research practice demands recognising that the pursuit of excellence in research practice, is confronted with a range of dilemmas that we actively need to engage with as we design our research practice and perform this to arrive to new and value adding contributions to knowledge. These dilemmas are not merely a matter of methodological choices and consistency in their application and defending their suitability. They are also incidents where judgment calls are made and choice of how to act is governed not by rules but one's character and conscience. Professional dilemmas include workplace tensions as well as, moral challenges which cannot be approached with a problem solving mentality as they tend to reflect those situations when we 'run out of rules' (Brown, 1988) and the judgments and choices made are what matters most.

In essence, this perceptiveness towards improvement and perfection of what we do in our research practice also indicates what we bring *greater attention, alertness, awareness and appreciation* as modes of learning to enhance our capacity for phronesis. Hence, dilemmas and tensions experienced when competing priorities make choosing how to act harder, demand more than just competence in selecting and executing methodological techniques. It calls for recognising the centrality of our character and conscience. At the same time, it also calls for entering any research engagement with curiosity to discover more than we have set out as our research objectives and in doing so building confidence in our ability to see more. These principles of impactful scholarship when applied to our research practice will also directly affect other practitioners we engage as co-researchers. Therefore, it can be argued that these principles are also indicators of impact we can design our scholarly efforts to realize. Figure 3 summarizes the principles of impactful management scholarship outlined in this section which are illustrated in the next section.

<FIGURE 3 HERE>

### **The ResPublica Report: Restoring Trust in Professions**

Collaborating with a prestigious Think Tank – ResPublica – to produce a major report that seeks to foster virtue in the professions was a collaborative research experience like no other. This section, illustrates the centrality of the capacity for phronesis in the process and outcomes from

this research collaboration. The discussion focuses on the process of developing actionable knowledge for a policy audience and lobbying professional bodies in the medical, legal and teaching professions to radically change their practices and instil virtue as a central characteristic. The production of the ResPublica Report was a major capacity building activity but also one that offers great opportunities to take stock of what it means to demonstrate capacity for phronesis not just by advising others to do so, but by actively demonstrating this in one's own practice first.

The opportunity to work with ResPublica arose out of research I published previously on virtue and phronesis (Antonacopoulou, 2004; 2010d) that I shared with one of the GNOSIS long-standing collaborators, a business executive who was already building on our previous collaboration by acting as a commissioned researcher and consultant on one of the other ResPublica reports. Little did I ever imagine that this knowledge sharing gesture, typical among members of the GNOSIS network, would have led to an introduction to the Director of ResPublica and only a few weeks later an invitation to work with ResPublica think tank as an Associate to produce the report on 'In Professions we Trust: Fostering Virtuous Practitioners in the Medical, Legal and Teaching Professions' (Blond et al. 2015).

As an "independent non-partisan" think tank, ResPublica seeks to establish "a new economic, social and cultural settlement for the United Kingdom...[through] interventions in public policy and public debate [so that their] ideas [are] adopted by politicians of all parties. [They] believe in the common good and the development of real wealth that promotes both social and economic flourishing" (ResPublica, 2016a). 'Virtue' is one of ResPublica's three core themes, the other two being 'society' and 'prosperity'. "'Virtue' charts a way of life that enables a person, community and nation to properly identify and fulfil the shared goals that they hope to achieve. .... The exercise of virtue is a process of discernment that has an ambitious goal in mind: the flourishing of all humankind." (ResPublica, 2016b).

Aside from the production of influential reports and events that bring together relevant representatives across stakeholder groups, ResPublica also lobbies professional associations to promote the level of social change beyond mere legislation and regulation. In the case of the virtue agenda it seeks to promote the depth of social and cultural change that can restore humanity and the pursuit of the 'common good'. This is stated in the ResPublica agenda explicating that: "'Virtue' encompasses not simply an ethical code or guideline by which we measure ourselves and our institutions. It also entails a much deeper understanding of what it means to be human and why it matters to contribute to the 'common good'..." (ResPublica, 2016b).

This orientation towards 'Virtue' is also recognised as demanding a practising orientation so that living a 'good life' is practised systematically for it to become a habit as opposed to just an aspiration. And it is here where the capacity for phronesis lies. Producing the ResPublica report can be considered as practising to explicate what this would mean for professions and professionals to be virtuous so that trust can be restored in their professional practices. Working on the report offered time and space to make sense of what it means to be virtuous as a professional, and by extension as a scholar appreciating what professionalism entails.



One of the most fundamental conclusions and recommendations from this report was that as scandals continue to reveal professional malpractices at the core of societal, economic and political crises, intensifying the use of ethical codes of conduct, will not address this grand challenge. Sensitising professionals to realize their impact on the quality of life of the citizens they serve, calls for new modes of learning that address the typical professional dilemmas experienced, which lie at the core of professional misconduct. The problems vary across the three professions that the ResPublica report examined. The all-too-prevalent emphasis on career and financial targets, especially in law (at least in public perception), is stifling attention to other priorities valued by their clients (such as care for justice). In medicine, technical knowledge confers power and ethical knowledge and the practitioner-patient relationship suffer. In teaching the diverse needs of pupils set against the rather rigid targets set makes creating an over-arching good initially seem too utopian a task. Unsurprisingly, medical practitioners, teachers and lawyers all face so many time constraints that they are, understandably, focused on task-orientated modes of professional conduct. Most worrying (especially in the teaching profession where issues of staff retention are most prevalent) being a professional (be it teacher, lawyer or doctor) is fast losing the sense of joining a vocation whose values one lives by. Instead, the work pressures are too high and the standards that govern professional practice are becoming meaningless. These conditions are central to the level of engagement or as the report argues – disengagement – among professionals, which underpins the *virtue gap* in professions (Blond et al., 2015).

Therefore, *virtue gap* is the *relational disengagement between professions and professionals and the users and citizens in realizing the impact to social wellbeing*. The relational disengagement is promulgated by the loss of common values/virtues in the wider social context. The ResPublica report explicates what it means to be a virtuous professional and what it takes for a profession to be virtuous. It lays as the central foundation of virtue the use of practical judgment in acting with conscience in personal and professional life. In other words, to be virtuous is not only to exhibit a good character as a professional through one's conduct. Instead, virtuousness as a characteristic among professionals and across professions is about restoring altruism as the desire to make a difference in pursuing the common good (Antonacopoulou, 2016a).

Building on extensive recent empirical research (see Arthur et al., 2014; 2015a; 2015b) there is evidence in both day-to-day practice and in ethical training, the three professions examined in the ResPublica report lack the space and priority for cultivating virtue. There is little that would allow or encourage members of the profession to formally contribute towards defining the virtues of their profession. Furthermore, there are no clear mechanisms for external perspectives (e.g. users of professional services even in cases where for example patient feedback is solicited) to play a part. Insightful observations from outsiders that are not tied to the cultural givens implicit to each profession are arguably indispensable and yet are hardly present in the development of the values-in-use as opposed to the espoused values. This lack of dialogue and engagement of both members of the profession, as well as, users and citizens creates the kinds of collective blind spots (otherwise referred to as lack of reflexivity) that limit practising virtue as a matter of course.

The professional practices of a virtuous professional within a virtuous profession ought to be governed by principles (values-in-use) that support leading an ethical professional life, not merely applying professional ethical codes (espoused values). The latter are by definition insufficient to account for all the complexities professionals are confronted with, which vary not only across professions but also within professions and across specific incidents in professional life.

Inspired by Aristotle's dictum that '*We are what we repeatedly do. Excellence then, is not an act, but a habit*' the ResPublica Report, highlighted as central to addressing the virtue gap a whole range of recommendations central to which was the need to invest in creating the platforms (by giving priority, space and time) for practising virtuousness across personal and professional life. Practising virtuousness calls for rethinking the process of learning to become professional and secondly, introducing a mode of learning that fosters practising virtue reflexively. In this respect the 'crisis of the professions' will not be averted -not least- it could be argued, because a crisis in learning has yet to take place (Antonacopoulou & Sheaffer, 2014). The crisis in learning is imminent and demands rethinking the ways in which becoming and remaining a professional are taking place. Therefore, a central recommendation was *practising virtue*.

Practising is a mode of learning that embeds critical thinking at its core (Antonacopoulou, 2010d; Beech et al., 2012). It is in practising one's practice that one changes aspects of the practice and oneself (Antonacopoulou, 2008). This means that central to becoming a professional is the need to have space to experiment with multiple aspects of professional practice as it is in this process of practising the professional dilemmas will be experienced and insights will be gained about ways in which one can develop a virtuous response. Practising is a mode of learning that entails change, because it helps practitioners to push the boundaries of their repertoire of action, by exercising their judgment more centrally than merely performing their practice as if it were a routine. Put differently, practising is a process of transformation when professionals learn to accept and expect the unexpected. Practising virtue then is about providing exposure to professionals to opportunities that will maximise their capacity to command the unknown and unknowable.

This is imperative because one of the most fundamental risks of not practising is the crisis of confidence that is most damaging when a professional encounters a challenge in professional practice and feels confused or lost in its complicatedness. Practising is about recognising that the element of surprise of what is possible is critical in engaging the unknown. Expecting the unexpected however, will be insufficient in coping. What is afforded through practising is transforming the confusion into a drive for curiosity to restore clarity before one takes action. It is in this juncture of being curious to work with the unknown that virtue has the most potential to emerge and greatest significance in adding value to the quality of action taken. This is fundamentally because practising sharpens phronesis (Antonacopoulou, 2008; 2016b).

In short, summarising the highlights of the ResPublica report, demonstrates how research can be impactful by embedding the knowledge co-created in a range of contexts (medical, legal, teaching professions). It also shows that arriving at the recommendations and placing emphasis

on practising virtuousness as a key dimension around which a range of policy recommendations are delivered by the report is an illustration of the capacity for phronesis. This is so because the coproduction of the research that informed the ResPublica report, is not only the amalgamation of the ideas of the authors (reflecting different practitioners – scholars and policy-makers). It is also an illustration of how these ideas come to life when they are designed to address practical issues and make a difference. Put differently, the recommendations of the ResPublica report were not simply compiled by reviewing relevant prior research, but by connecting the multiplicity of perspectives and integrating these with a whole range of issues in professional practice. This approach showed understanding and sensitivity to how these issues could be practically addressed. Therefore, the recommendations offered are not only practical but they are designed to deliver impact.

A year on since the publication of the report, work is intensifying in reaching out to professional bodies beyond those professions the report addresses. For example discussions have been taking place about the alignment of the findings of this report with work the CIPD are doing to promote a principle-based approach to HR professionalism (CIPD, 2015). Moreover, interest in the report has been generated internationally and invitations for keynote presentations have been extended by other professional bodies. For example a dialogue is in progress following the invitation to present the report and its findings during the annual meeting for all CEOs of Hospitals with the Minister of Health to discuss the implications of the ResPublica report for Health policy reforms in Norway. Moreover, insights from the report have also been embedded in a research collaboration underway with the Norwegian Military where a ‘Professor-in-Residence’ engagement is providing scope to connect the ideas from the report in improving teaching and learning practices in the Royal Norwegian Air Force Academy. A similar program is being developed in discussion with The Atkinson Trust in extending its role as a space of learning for the general public and not only multiple professional groups. These engagement activities are not offered here as ‘evidence’ of the impact of the report and are not referred to as marked improvements in action either. They are indicators of the emerging impact we designed the report to provide scope for. Designing the ResPublica report for impact is another indication of the capacity for phronesis. This is explicated further in the next section.

### **Designing for Impact: Restoring Professionalism in (Scholarship as a) Professional Practice**

The process of producing the ResPublica report provided scope to better understand how the impact of collaborative research may be extended. It is beyond the scope of this analysis to provide a review of the impact debate. For such a review see Antonacopoulou (2016a). Suffice it is to say however, that impact at the policy level, calls for evidence that investment in science leads to returns in terms of societal, economic, political and environmental impact. This is in line with calls for greater accountability and responsibility for the social contract between science and society (Chubb, 2014; Chandler, 2014).

The production of the ResPublica Report demonstrates both in terms of content and process that actionable knowledge is impactful not only when it moves, energizes and propels practitioners

(be the academics, executives or policy makers) to act differently by reflexively critiquing their practices. Actionable knowledge is also impactful when it engages possibilities to act in ways that demonstrate one's virtues and character. In other words, impact is about practising improving actions and steering such practising and associated improvements reflexively and in doing so critiquing not only one's actions but how one chooses to act. This embeds the process of exercising judgment – phronesis – as an integral force for connecting thinking/knowing (Beech et al., 2012).

Phronesis as this analysis explains casts the common good and living a good life as the guiding principle for accounting for impact. In other words, it fosters a new way of measuring impact by focusing on how actions taken reflect the common good for all stakeholders. This means that understanding and practising phronesis is not only an essential capacity for developing effective collaborations, but also a capability that can be learned through practise.

Practising virtuousness is not only what the ResPublica report invites professions and professionals (teachers, lawyers and doctors) to do. It reflects that the collaboration between scholars and policy makers who produced the report also called for them to practise the virtuousness too in their capacity to breathe life to ideas in ways that cultivate character and not only solve isolated moral problems or recommend another set of rules to replace existing standard operating procedures of codes of ethical conduct. What this fundamentally means is that the impact of the capacity to cultivate character and virtue through practising phronesis, is that it brings to the fore the power of *pride* and *shame* as guiding principles in designing collaborative research for impact. Pride and shame are presented here as going hand in hand, because they are embedded as central character traits that influence how professional identity and practitioners' self-concept (irrespective of what hat they wear as scholars, executives or policy makers) is formed.

This orientation towards designing for impact guided by pride in one's professional practice coupled with the shame when one fails to conduct themselves with professionalism offers the scope to move from blame and guilt to a desire to practise leading a virtuous life. This means that it is not merely recognising responsibility and accountability in how one chooses to act as a professional. It is also a reflection of the commitment to engage in actions which demonstrate the capacity for phronesis. This is the key message of the ResPublica report and the key learning in undertaking the collaboration. This key lesson enriches the substance of the GNOSIS approach to collaborative research by demonstrating that impactful research by design reflects the commitment to serve the common good. This also means that one's conduct through the collaboration is to remain open to reflexively review and improve action by enriching the sense of pride in one's professional practice (in this case scholarship) removing the fear of shame for failing to demonstrate one's humanity in the process.

The recommendations offered in the ResPublica report were presented with confidence and in line with the tone of reports intended to inspire policy change. The recommendations were bold and in some cases radical. However, they were also pragmatic in the way they reflected the conscientiousness of the key authors (Antonacopoulou and Blond) to promote through these

recommendations realistic ways of restoring trust in professions. The ResPublica report makes also the case for the *humanisation* of professional service provision, which places the actual value of professional practice in the *relationship* between provider and user of professional services. This relational orientation towards co-creating value means that collaborative research becomes the foundation of generating the impact desirable as a means of improving not only actions but the wider social well-being – the quality of life

Acknowledging the power of co-creating value when the ethos of professional and scholarly practice is assessed on the basis of its underlying principles radically shifts the focus of how value is assessed. The ethos of professionalism is what often defines the value of professional practice as that which serves the common good. Therefore, the impact of management scholarship is assessed and sustained for the value it contributes in supporting social well-being by restoring humanity in professional practice not least in demonstrating the value of *pride* and *shame* guiding the capacity for phronesis.

## **Conclusions**

The analysis of the capacity for phronesis presented in this chapter draws on the experience of working with the ResPublica Think Tank, to produce a report that actively seeks to deliver impact in restoring trust in professions. The discussion explicates not only the focus of the report and the process of building capacity for phronesis in its construction. It also reinforces the GNOSIS approach to collaborative research and why collaborative research designed for impact not only demonstrates this capacity for phronesis. It also transforms this capacity from mere professional competence, to a demonstration of the character of professional practice (including scholarship) to add value to the social well-being by cultivating collective social conscience.

The chapter distils the importance of instigating virtue and phronesis as indicators of the impact of collaborative research particularly when this offers scope to mobilise not only a stronger connection between thinking/knowledge and action, through practising judgment. Beyond merely demonstrating the ability to choose appropriate courses of action that seek to advance the common good, this analysis also draws out the power of pride and shame (as opposed to guilt, blame or punishment) as a force propelling the desire and commitment to do good for the flourishing of human kind.

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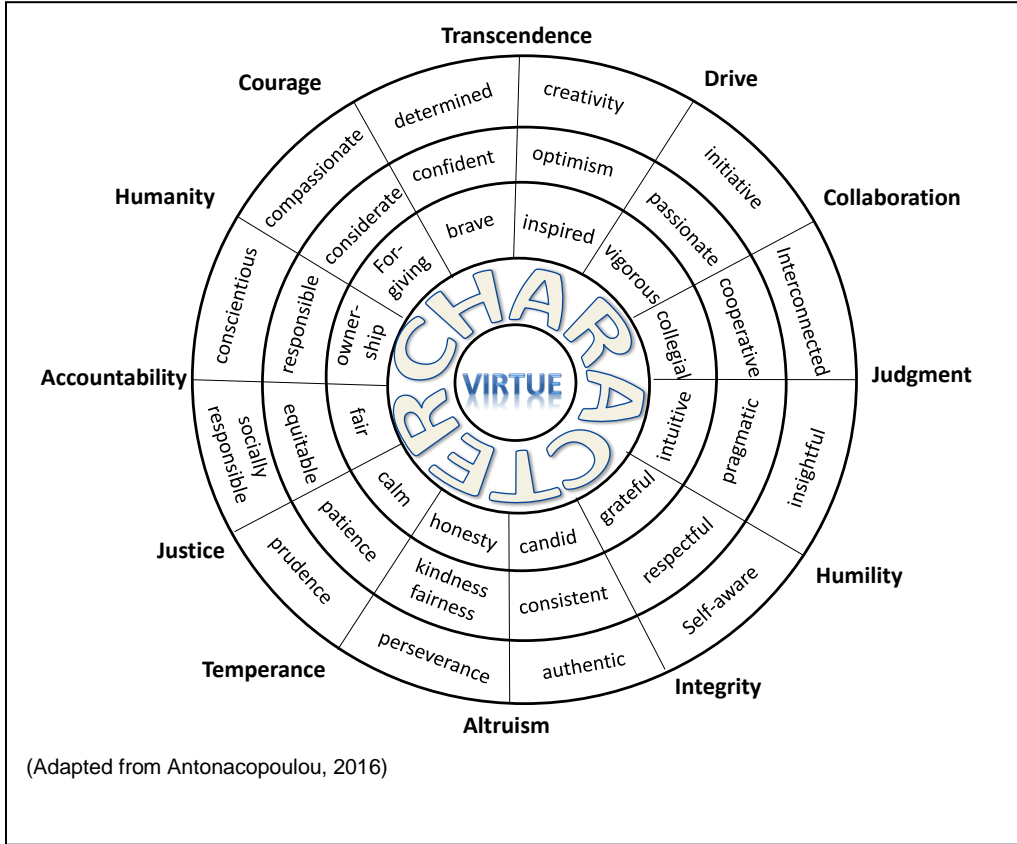


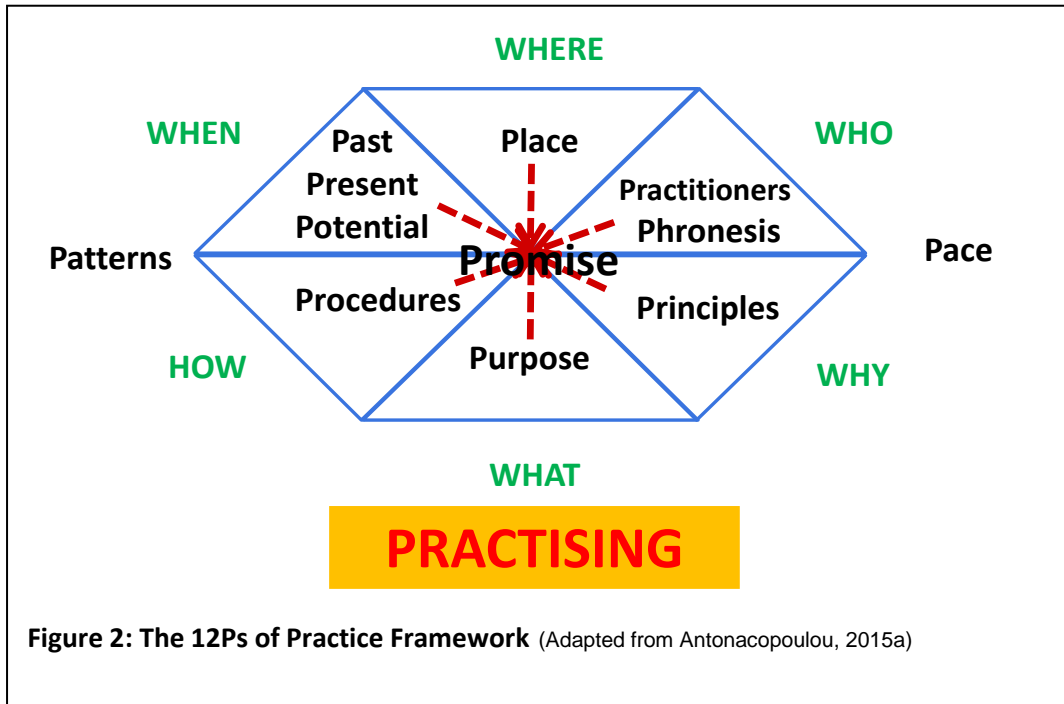
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<b>TABLE 1: THE PRINCIPLES OF THE GNOSIS RESEARCH APPROACH</b>		
<i>Inter-National</i>	<i>Inter-Disciplinary</i>	<i>Inter-Active</i>
Mobilising or setting up networks to attract relevant experts, contributors or participants in the research across geographical contexts enriches the pool of perspectives and versions of reality.	Some phenomena by their very nature call for multiple perspectives to inform the research revealing different dimensions and sensitising us to the multiple ways in which a phenomenon may be manifested.	Investing in building relationships with executives and policy-makers calls for exploring multiple modes of collaboration ranging from informal, systematic conversations on a variety of themes or on a specific theme, to a range of collaborative research engagements (e.g. Executive-in-Residence; Professor-in-Residence etc.) either commissioned or part funded.
Investing time and energy to study other's research across international traditions of research practice, not just thematic relevance, cultivates sensitivity to contextual conventions of research practice.	Challenges are presented not only in terms of research practice but research identity which can make communication between researchers harder even if the same terminology is used but the meanings attributed to terms is very different.	Gaining access becomes a binding commitment towards working together with the industrial or policy partner(s) to address the issues that matter. It entails an active engagement in all aspects of the research process and often spills over through ongoing dialogue to new projects.
Co-designing the research strategy to ensure commitment and ability to deliver the research to agreed standards lays a basic foundation for the collaboration.	Variations in the ways in which the same subject/topic can be seen adopting different disciplinary lenses signals aspects of research identity which shapes research practice.	Being sensitive to industrial partners' concerns about corporate reputation calls for more than reassurances. It demands communicating findings with care.
Pulling together mutual and diverse interests and building on respective individual strengths to define and execute the research is critical.	Key aspects of research practice (Purpose, Principles, Procedures, Pace etc.) become more visible when openly debated at different stages of the research when critical decisions have to be made in the research process.	Securing endorsement by executives for high profile research calls for removing the risk that they sponsor a project that may fail to deliver what it promises.
Open and active dialogical exchange exposes the variety of interpretations of what is considered 'good research practice' even when a common research orientation is followed (e.g. qualitative research).	Disciplinary specialisations are reflective of the way we chose to see the world. They also reflect the very myopia in doing so. By imposing our lenses we not only limit the ways we see the world, but we may deny in research the opportunity to broaden the horizons of our understanding.	It is critical at the onset to overcome the stigma that previous unpleasant research collaborations with academics may leave as reasons for executives and policy-makers not wanting to participate in collaborative research.
A balance of flexibility and firmness is imperative when negotiating deviations from agreed research design to ensure that the quality of the research is not compromised.	To enable the research to progress may call for suspending agreement on certain issues with research partners, including how key terms, phenomena, processes are to be defined.	Genuine <i>engagement</i> can overcome differences in language between academics and executives, differences in the time frame in conducting the research and delivering findings. This implies seeking actively to understand how the co-creation of knowledge adds value to those it engages in mutually beneficial ways.

<p>Reviewing own research practice informed by the collaborators' orientations to research is part of the commitment to reflexivity. Learning to negotiate differences so that these are transformed from impediments to the research into key dimensions of its success.</p>	<p>Creating common experiences, including capacity building initiatives that can expose the interdisciplinary research team to a very different practices e.g. demonstrations by a Michelin Chef, a Theatre director of their practices as a useful foundation for building connections as opposed to allowing differences to dominate. Sharing experiences acts as a living metaphor enabling greater dialogue around issues that may otherwise be un-discussable.</p>	<p><i>Re-search is a common practice</i> on which meaningful collaborative relationships can be developed even if performed for different ends. Executives are more inclined to research for solutions to problems rather than debate how to define a problem as academics do. Executives value more research that offers them insights that they can apply to address specific issues especially concerning the bottom line (i.e. financial profitability). Policy-makers are more predisposed to understand how initiatives they undertake can deliver wider social and economic prosperity.</p>
<p>Instilling a learning culture within the research team to cultivate collective trust and respect towards individual preferences and orientations.</p>	<p>Creating through these shared experiences, an active/safe space of experimentation and improvisation of alternative ways of pursuing collaborative research in ways that engages all actors, because it gives voice to their ideas, interests and research identity to <i>practise</i> their (research) practice.</p>	<p>Engagement in collaborative research needs to be founded on the principle of <i>connectivity</i>, which is also what engagement means – to connect. This focuses collaborative research on the power of association in developing the respective re-search practice of collaborators. This means that the research practice is not only a common practice, but a common space for connecting ideas that provide mutual development and learning.</p>
<p>Instigating a higher purpose under which collaborators can 'unite'. Such higher purpose could be founded on altruistic ambitions founded on pragmatic imagination of what can be accomplished collectively.</p>	<p>Co-existence of a multiplicity of disciplinary perspectives could build confidence in one's discipline to ensure it can continue to grow, remain relevant and impactful by learning from other disciplines thus, broadening capacity to attend to issues by seeing more and differently.</p>	<p>Creating powerful connections by <i>integrating knowledge for action</i> is less concerned with developing local recipes for how to act. It is more concerned with asking the 'grand' questions that reflect global challenges relevant across boundaries with a view of broadening the repertoire of modes of action locally in different fields of management practice.</p>





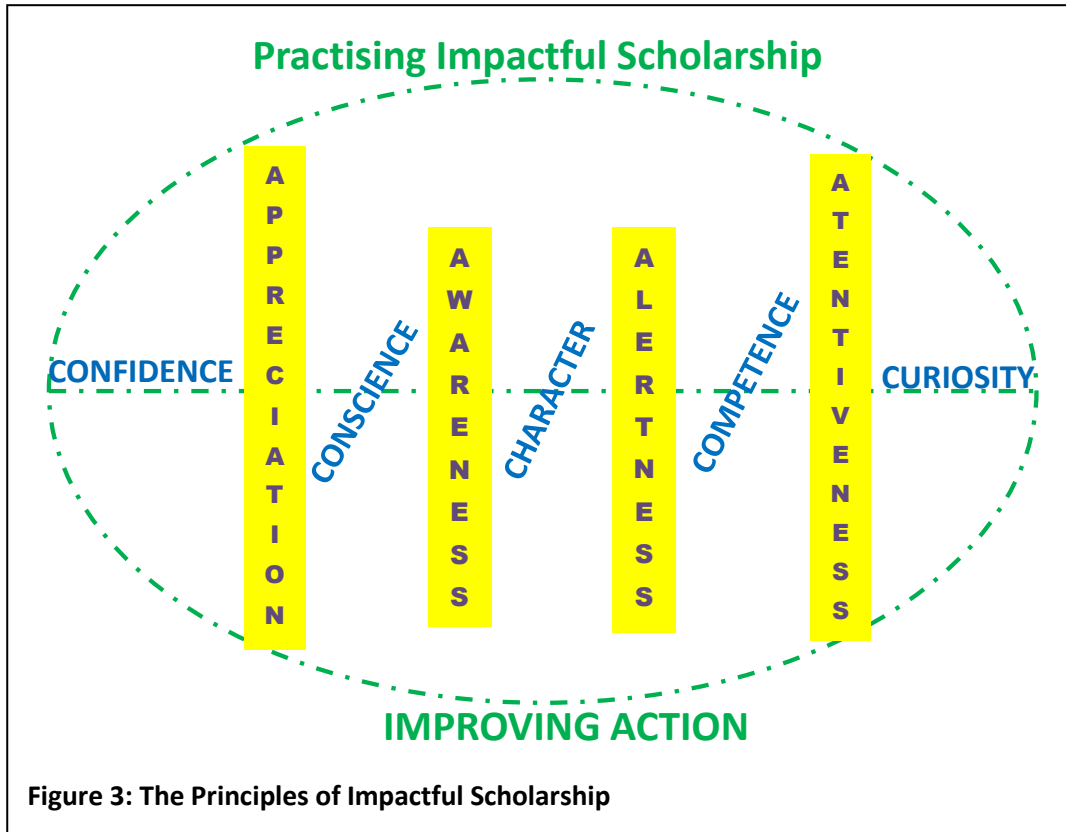


Figure 3: The Principles of Impactful Scholarship

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<sup>i</sup> Antonacopoulou & Sheaffer (2014) explicate “Hubris”, “Hamartia” and “Anagnosis” (HH&A) as vices that transpire in interactions amongst humans especially when faced with challenges such as tensions, dilemmas and paradoxes that call for decisions or actions that extend beyond their current experiences. HH&A are reflected in the disposition and stance underpinning behaviours where being unwilling to listen (hubris), and limitation of seeing the whole and stepping outside of one’s limited perspective (hamartia) and acting in a vacuum of ignorance (anagnosis), present blind spots or dismissive responses to the significance of the challenges. HH&A affect the practical judgments (phronesis) that guide action because, collectively they explicate the defensive mechanisms that individuals may exhibit in their efforts to protect themselves and their self-image.