The Capacity for Phronesis:

Building Confidence through Curiosity to cultivate 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 judgment) so central for engaged scholarship and collaborative research to be impactful. 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. It is scholarship that demonstrates consistency between what is preached and what is practiced and in doing so promotes curiosity to experiment with possibilities. It also inspires confidence whilst cultivating 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 not just with competence but with care for improving actions by cultivating both their own curiosity, confidence and conscience and that of others they engage in learning-driven collaborations.

This chapter draws on and extends previous accounts of engagement in collaborative management research as part of the GNOSIS research initiative (Antonacopoulou, 2010b; 2010c). It reflexively distils lesson learned from the collaboration with a prestigious Think Tank – ResPublica - in the production of a major report aimed at restoring trust across the professions (teaching, legal and medical) (Blond et al., 2015). Both the topic of the report and, the nature of the collaboration itself called for phronesis. Hence, the basis for explicating what a capacity for *phronesis* in impactful scholarship entails comes from a combination of evidence of its practice in other professions, reflection on the researchers experience and theory.

The Aristotelian notion of p*hronesis* has intrigued many scholars since its initial exposition in *Nicomachean Ethics* (for interpretations see MacIntyre, 1985; Noel, 1999). It has also received 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 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

been explicated as reflexive critique (Antonacopoulou, 2010d) particularly in situations that cause uncertainty, present dilemmas and invite choices about how to respond. Chapters 2 and 3 in Section 1 of this book consider further the conceptual foundations of this important characteristic.

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 adherence to ethical codes) but also a *care-full* approach in which impactful research fosters collaborations that support collective growth and wider human flourishing.

The chapter is organised in four sections. A brief overview of the GNOSIS approach to conducting management research lays the foundation for the essential principle of *phronesis* which could make such scholarship impactful. This is followed by a summary of the lessons learned from collaborative research with a Think Tank- ResPublica, which produced a major report launched in the British House of Lords. The desired impact of the report was to restore trust in professions. The lessons from this report are extended to apply to scholarship as a professional practice to legitimately promote virtue in professional practice. The capacity for *phronesis* was not just central to the report content, it also had to be exemplified in the production process. In the fourth section the focus of the analysis is on explaining the importance of 'designing for impact' as a key focus of the ResPublica Report. This notion of 'designing for impact' will be extended to account for the implications of improving action - professional practice – also forming the foundation for accounting what professionalism in impactful scholarship may mean. 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 to Impactful Scholarship

Emphasising the global character of research demands an important research capability; scholarship which can transcend boundaries. When management scholars collaborate across geographical contexts with business executives and policy makers, as well as other scholars from diverse disciplinary backgrounds within and beyond the management field, there are many boundaries to transcend. Global research, connects practitioners across *inter-national* (*contextual* boundaries), *inter-disciplinary* (scientific or *professional settings*) and *inter-active* (*fields of practice*) boundaries. Global research practice engages those who create ('producers') and use ('consumers') knowledge as *co-researchers*, in joint focus on the *impact* that the knowledge co-creation can potentially generate. The knowledge co-creation process provides the necessary backdrop for explicating both how the capacity for *phronesis* is developed and how it 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 embraced this global character of management research, in founding and directing for over 15 years a research initiative – GNOSIS (the Greek word for knowledge – ΓΝΩΣΗΣ). 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. From this, I have derived a set of principles for impactful scholarship described as the *GNOSIS research* approach.

GNOSIS research is founded on two design principles for creating actionable knowledge: Firstly, engage actively with *lived experience* so as to enhance *ways of seeing* and secondly, build *confidence and capability* by focusing on the *character of performance* (Antonacopoulou, 2010b, 2010c). To enhance ways of seeing, GNOSIS research engages research partners in activities that encourage them to confront issues causing blind spots (e.g. hybris, hamartia and anagnosis Antonacopoulou & Sheaffer, 2014). To this end, research partners

are encouraged to identify the critical connections when they confront tensions embedded in competing priorities and to practise working through the professional dilemmas that arise from the paradoxical nature of management practice e.g. where are the connections between short and long term priorities, strategic and operational activities, formal and informal procedures. The objective of GNOSIS research is to raise awareness of how these tensions, dilemmas and paradoxes require judgment in pursuit of the common good, not merely financial targets. Thus, central to the GNOSIS approach is providing a place to practise *feeling safe being vulnerable* whilst learning to engage with the unknown and unknowable (Antonacopoulou, 2014). This process of practising has the potential to maximise the lasting impact of experiences encountered, both by distilling the lessons learned more explicitly, and by deploying a mode of experiential learning that expands the scope to experiment, exploit and explore when '*learning-in-practise*' (Antonacopoulou, 2006). Thus practising is a mode of learning that can reconfigure patterns of action that form the core of everyday experiences. Consequently, how practices are performed is at the heart of the second key design principle. Emphasizing the character of performance draws attention to the dynamics, which contribute to the tensions, dilemmas and paradoxes experienced. Thus the agents engaged in any complex situation are highlighted as contributors to its creation, making it critical to understand them in terms of their character and capabilities. Then through a commitment to reflexive critique, they 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. The character of performance explicates the underlying principles (axes, values – see Figure 1) that define one's conduct. Equally the character of performance widens the value proposition beyond measureable results and accounts for social, political and environmental impact, as well as, economic outcomes. In this sense, by practising reflexively one expands the scope to make a positive difference to the common good.

\<FIGURE 1 HERE\>

These design principles, distilled from experiences of leading and participating in *inter-national, inter-disciplinary* and *inter-active* research collaborations previously discussed (see Antonacopoulou, 2010a) are incorporated into the research framework that constitutes the GNOSIS approach to impactful scholarship presented in Table 1.

<TABLE 1 HERE>

The ResPublica Report: Restoring Trust in Professions

This section, illustrates the centrality of the capacity for phronesis in the process and outcomes of collaborating with a prestigious Think Tank – ResPublica – to produce a major report. 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 for me, 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 had 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 another ResPublica report. This knowledge sharing gesture, typical among members of the GNOSIS network, led to an introduction to the Director of ResPublica and only a few weeks later an invitation for me to work as an Associate with the Think Tank to produce the report entitled *'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 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: "'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' relies on a practising orientation: living a 'good life' is practised systematically so as to become a habit rather than just an aspiration. Here is 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. This practising was approached with a commitment to understand the professional practice of the three professional groups (doctors, lawyers and teachers) with what Shotter (2006) calls a 'withness' orientation, so as to sense more actively what it feel like being a doctor, lawyer or teacher. This practising was not only empathetic in orientation it was also compassionate in the sensitivity towards the sources of professional

dilemmas that can lead to professional malpractice. For example 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 lived 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 disengagement – among professionals, which underpins the *virtue gap* in professions (Blond et al., 2015).

Distilling the virtue gap in professions called for developing the capacity for *phronesis* in formulating a compassionate understanding towards the issues professionals experienced. It extended the knowing and practising that Beech et al., (2012) promote through dialogical encounters. Although the timeframe for producing the report left limited scope for face to face discussions with professionals there was still a commitment to dialogical exchange in the way recent published systematic research conducted by the Jubilee Centre for Character and Virtue (see Arthur et al., 2014; 2015a; 2015b), with whom ResPublica closely collaborated, to account for the typical everyday dilemmas professionals experience. This as a central feature of our dialogic exchange focused on ways of connecting theory and practice as if professionals co-authored the report. This meant that the process of producing the report was guided by a capacity for *phronesis* not merely to speak on behalf of the professionals or about what professionals experience as dilemmas. Instead, it was produced as if professionals were engaged in co-authoring the messages of the report, accounting for both the practical and theoretical insights that informed our analysis.

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. The very substance of what constitutes professionalism was another critical point where capacity for *phronesis* was called for, because the report expressed a fresh view of professionalism that extends beyond expertise and competence. The choice to address this was informed by a dialogical exchange orientation which acknowledged that professionals are humans too and sensitizing professionals to realize their impact on the quality of life of the citizens they serve, forms a critical step towards reassessing their professional conduct. In other words, this point calls for new modes of learning that address the typical professional dilemmas experienced, which lie at the core of professional misconduct. The capacity for *phronesis* was central here as well, in the way recommendations were constructed. We had to make a choice to avoid formulating a report that was damning of professional practices but one instead that invited professionals to review their choices and to be phronetic in their conduct. To this end we focused in the report to acknowledge that the problems vary across the three professions that the ResPublica report examined. However, we captured the main common challenge as one we described as a 'Virtue gap'. This was a judgment call in our effort to produce a report that made recommendations that were realistic and at the heart of addressing the issue pragmatically.

We noted from our discussions with professional bodies and the available research, that there is a *relational disengagement between professions and professionals and the users and citizens they serve*. The choice to name this relational disengagement as the 'virtue gap' was an attempt to problematize professions and professionals to recognise their individual and collective *impact on social wellbeing*. In doing so, we did not want to offer prescriptions but to ignite their *curiosity* to be more *attentive* to this relational gap. We saw this as central to the capacity for *phronesis*, because we also wanted to build *confidence* in their ability to see more in their professional identity and practice. We therefore, produced the report so that we can frame the challenge as a virtue gap to enhance their *alertness* about their professional *competence* and their personal

responsibility in conducting themselves in line with their chosen character traits, thus becoming more aware how their *character* reflects their conduct. We also framed the challenge as a virtue gap to enhance their *appreciation* of the power of *conscience* and not only codes of ethical conduct as the means of redefining the essence of their professionalism.

All these dimensions of the process of producing the ResPublica report reflect the capacity for phronesis the author team were invited to demonstrate actively. For me as a scholar it was also a unique opportunity to live by my professional values/axies. In this sense, the capacity for *phronesis* outlined here in addressing the 'virtue gap' in the professional practice (of doctors, lawyers and teachers) was also a reflection of practising impactful scholarship as detailed in the previous section and diagrammatically presented in Figure 2.

<FIGURE 2 HERE>

Producing the ResPublica report explicates what it means to be a virtuous professional and what it takes for a profession to be virtuous. The professional practices of a virtuous professional within a virtuous profession ought to be governed by principles (values-in-use) that support leading a 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'* producing the ResPublica Report, called for *phronesis* in appreciating as central to addressing the virtue gap investing 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.

Producing this report was for me a profound opportunity to practise impactful scholarship, not merely in improving actions of other professions. Instead, it became a catalyst for me to practise the very ideas I have been advancing and recognising not only their practical value and relevance, but their impact in improving my own scholarly practice. In this respect, practising as a mode of learning embeds reflexive critique at its core (Antonacopoulou, 2010d; Beech et al., 2012). Practising impactful scholarship for me was becoming more *attentive, alert, aware* and *appreciative* of the issues that the professions and professionals I was studying were experiencing. Building compassion towards the pressures that may lie at the core of malpractices was not only a sensitivity to their circumstances but a capacity for *phronesis* to consider how to address this challenge in a way that serves the common good. It was the capacity for *phronesis* that transformed the initial curiosity on the subject and the scope to build on my competence as a scholar, which also gave opportunity for me to express in producing this report my character traits and my conscience in serving the common good – social wellbeing. Therefore, I do not merely stand by the recommendations put forward by the report, I do so with clear conscience that they can add value and make a positive difference in restoring trust in professions, because I have confidence in my own professionalism as a scholar to have accounted for these recommendations and applied them to my own practice first.

One of the key lesson learned therefore, in producing the ResPublica report, was that 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. What is afforded through practising is transforming 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 the capacity for *phronesis* 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 scholarly research practice can be impactful when the capacity for phronesis invites other professionals (medical, legal, teaching professions) to see that this can be a means of restoring trust in their professional practices. 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 pragmatically addressed. Therefore, the recommendations offered are not only practical but they are designed to deliver impact. That impact is more likely to emerge and transcend boundaries, because it is positioned as a conversation piece with other professional bodies to stimulate further co-creation processes for application in different contexts.

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 management research may be extended. Scholarly 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 capacity for *phronesis* as a force integral to restoring trust in professional practice.

Practising virtuousness is not only what the ResPublica report invites professions and professionals (teachers, lawyers, doctors and scholars) 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 build confidence to navigate the unknown 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 for *phronesis* is not merely recognising responsibility and accountability in how one choses to act as a professional. It is also a reflection of the commitment to engage in actions which demonstrate virtuousness in the pursuit of the common good. 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 management research by demonstrating that impactful research 'by design' reflects the commitment to serve the common good.

Conclusions

The analysis of the capacity for *phronesis* presented in this chapter draws on my 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 management 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 confidence building as an indicator of the impact of collaborative management research particularly when this offers scope to mobilise a stronger connection between competence, character and conscience underpinned by the curiosity when practising reflexivity. 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 management 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. Hence, 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).

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 capacity for *phronesis*.
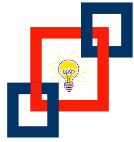
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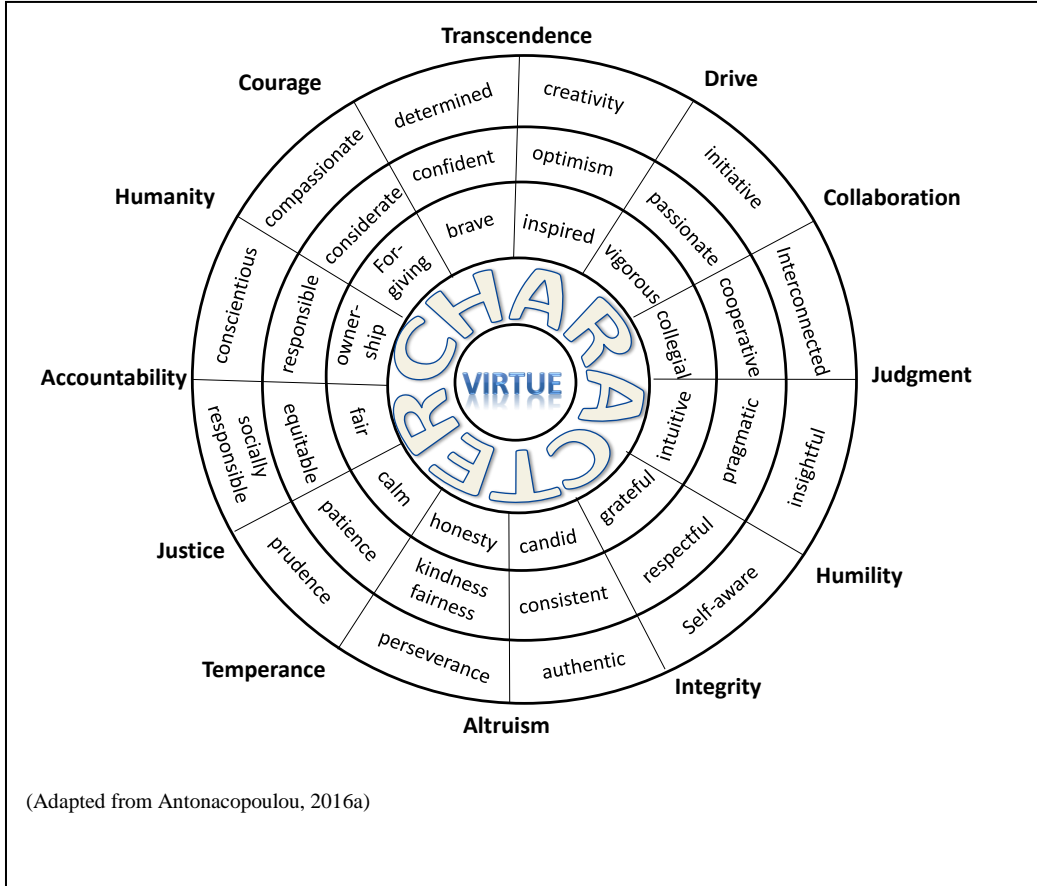
TABLE 1: THE CHARACTERISTICS OF THE GNOSIS APPROACH

Inter-National	Inter-Disciplinary	Inter-Active
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 (***P**ractitioners, **P**hronesis, **P**urpose, **P**rinciples, **P**rocedures, **P**lace, **P**ast, **P**resent* and ***P**otential* future projections, ***P**atterns of connection between them, **P**ace and **P**romise* – Antonacopoulou, 2008.) 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 *engagement* 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.
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.	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.	*Re-search is a common practice* 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.
Instilling a learning culture within the research team to cultivate collective trust and respect towards individual preferences and orientations.	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 *practise* their (research) practice.	Engagement in collaborative research needs to be founded on the principle of *connectivity*, 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.
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.	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.	Creating powerful connections by *integrating knowledge for action* 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

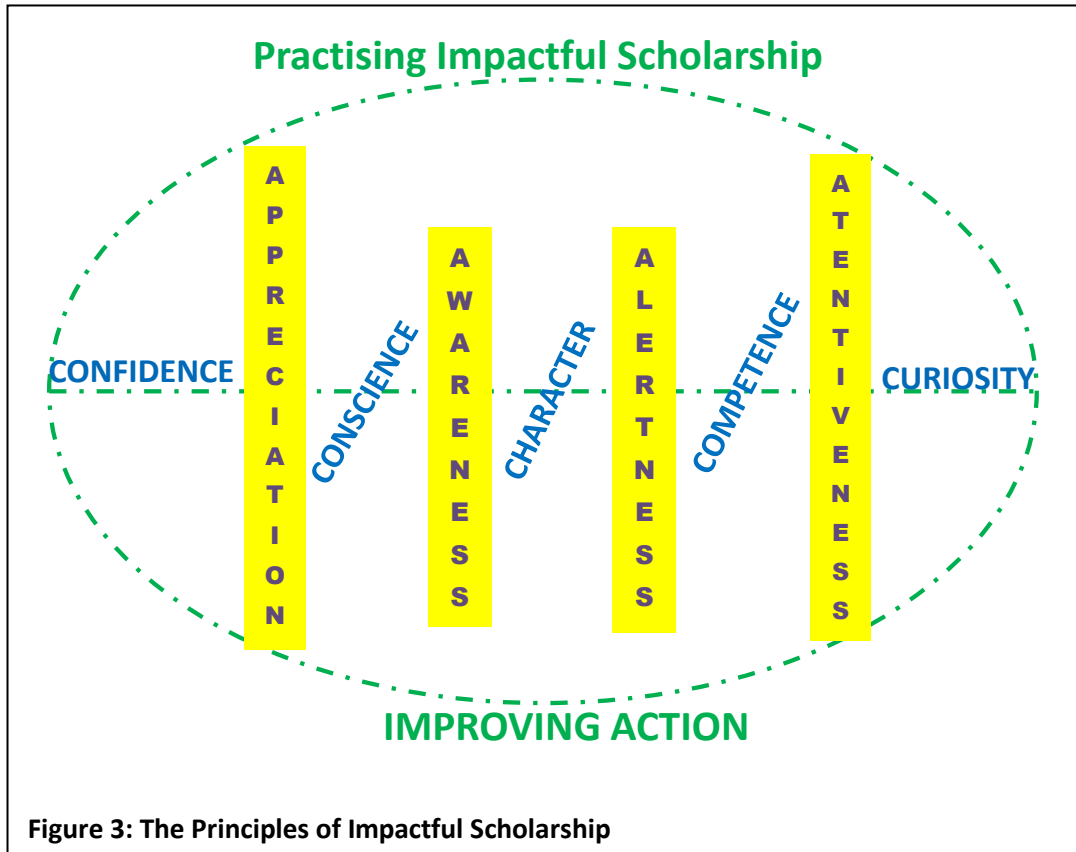|		modes of action locally in different fields of management practice.

(Adapted from Antonacopoulou, 2016a)

Figure 3: The Principles of Impactful Scholarship