CRITICAL ACTION LEARNING REVISITED:

THE GNOSIS 4R APPROACH

Professor Elena P. Antonacopoulou

GNOSIS

University of Liverpool Management School

Chatham Building

Liverpool, L69 7ZH

UNITED KINGDOM

Phone: +44 (0)151 795 3727

Email: E.Antonacopoulou@liverpool.ac.uk

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ABSTRACT

This paper presents a fresh conceptualisation of Critical Action Learning (CAL) by revitalising what criticality means in action and in learning, embedding this as integral to Continuous Professional Development (CPD). This is where CAL could be most impactful, in fostering a mode of learning – *Learning in Crisis* - that cultivates reflexive critique and Phronesis to guide professional conduct, particularly when dealing with professional dilemmas. The GNOSIS 4R Approach to CAL supports CPD that fosters *Re-search, Readiness, Resilience* and *Renewal*. It does so by cultivating *Ways of Seeing*, through *Review, Reflection* and *Reflexivity*, to extent *Ways of Being* in professional conduct that demonstrate beyond *Competence*, *Character* and *Conscience*. The GNOSIS CAL framework also enables *Ways of Becoming* by fostering courage to engage in phronesis through critique that ignites *Curiosity* and builds *Confidence* to arrive at informed *Choices* that serve the common good. The CAL framework is illustrated with fragments of the dialogical exchanges between the author and a Secretary of Education over 15 months typical of GNOSIS collaborative research engagements. The impacts of this CAL are accounted for also from the perspective of the author and the wider implications for Management Learning especially on Professional programmes (e.g. Professional Doctorates) are considered.

INTRODUCTION

This paper offers a fresh conceptualisation of Critical Action Learning (CAL) by revitalising what criticality means in action and in learning, extending previous debates on what it means to be critical (Antonacopoulou, 2010a; Anderson and Thorpe, 2004) and the variety of ways CAL supports improvements in professional practice across different contexts (Ram and Trehan, 2010; Pedler, 2011; Rigg and Trehan, 2015). In this analysis, CAL will be positioned as a response to one of the grand challenges of our times - the eroding trust in professions and professionals due to professional malpractices, at the core of societal, economic and political crises (Blond et al., 2015). Professional malpractices reveal the professional dilemmas and the tensions professionals experience when competing priorities make the use of judgment and choice of action critical. This is where CAL could be most impactful in fostering a mode of learning that cultivates reflexive critique such that *phronesis* (practical judgment/knowing) (Antonacopoulou, 2010a; Shotter and Tsoukas, 2014a; Coghlan, 2016) guides the way professional practices are performed.

Aristotle's notion of *phronesis* has been receiving attention in management studies and has been employed as a basis for rethinking leadership and management education (Shotter and Tsoukas, 2014b; Statler, 2014). *Phronesis* explains the ways 'man' acts in everyday situations by demonstrating through the actions 'man' takes 'his' capacity to exercise judgment with regard to what is deemed good or bad, right or wrong. *Phronesis* as a cultivated care for the appropriate measure of things also signals having 'an eye for the essential' (McNeil, 1999: 319) which in turn, guides perception and formulates a tactical approach to how one engages with encounters becoming fully involved (Merleau-Ponty, 1962). Van Maanen (1971: 146) explains this saying: "To exercise tact means to *see* a situation calling for sensitivity, to *understand* the meaning of what is seen, to *sense the significance* of this situation, and to actually *do* something right". Hence,

phronesis is a way of acting, thinking, knowing and living, which reflect the character of man described as *phronimos* or *homo-phroneticus* (Noel, 1999; Antonacopoulou, 2012); someone who acts in the pursued of excellence and the common good (McIntyre, 1985).

Revitalizing criticality is therefore, an opportunity to account for the impact of critique in extending the ways we *review*, *reflect* and *reflexively* act. It will account for these as *ways of seeing* in the midst of forming professional judgments in response to dilemmas in everyday professional practice. This point explicates more clearly the value added contribution of CAL not merely as a research and pedagogical technique but as a *way of being* (Trehan and Rigg, 2015; Snoeren et al. 2011). By embedding criticality beyond action and learning in forming one's personal and professional identity, this paper presents new possibilities in the ways CAL may be deployed in professional practice as an integral aspect of Continuous Professional Development (CPD).

Being professional in one's conduct is not only about adhering to a body of knowledge and a level of expertise that ascertains one's *competence* (Rommes, 2016). It is also a reflection of the person one choses to be and through their professionalism expressing their *character* and *conscience*. Positioning CAL as central to CPD is deemed fundamental to improving action, because reflexive critique extends not only the *choice* of actions but also the *confidence* and *curiosity* to act in the pursuit of the common good. The pursuit of the common good is not merely an ethical and moral stance. It is about sustaining professionalism through advancing individual and collective growth. In this sense, it is *a way of becoming* as we strive for excellence and perfection to realize human flourishing.

The paper presents this new conceptualisation of CAL as an approach that is embedded in the practice of the author for over 15 years as part of a research initiative – GNOSIS - that (s)he has founded. GNOSIS encapsulates the principles of CAL as well as, the practising space where

these principles are developed. The GNOSIS Approach is presented here drawing on the author's direct lived experience. It is not presented as an auto-ethnography (Ellis, 2004) per se, because greater emphasis will be given in illustrative dialogical fragments that demonstrate the CAL approach in practice. Central to the GNOSIS Approach are the dialogical exchanges which are essential to practising learning and knowing differently (Antonacopoulou, 2006a; MacIntosh et al., 2012). Such practising is about instigating a crisis in learning and in doing so extends modes of knowing as ways of seeing differently. In other words, it is about the emerging phronesis as one forms a different perspective from what may have originally been considered accessible thus, expanding the remit of action, reconfiguring professional practice afresh.

In this paper fragments from the dialogical exchanges between the author and a Secretary of Education (SoE) over a period of 15 months will be presented, to illustrate CAL in practice. These dialogical exchanges were developmental for both contributors in the dialogue. They reflect the relational, embodied, and intersubjective nature of human experience both as a meaningful dialogue between participants as well as, a means of taking stock of our practice (Cunliffe, 2002; Orr and Bennett, 2012). Attention is given to the interpretative insights into how we might see ourselves differently and change the way we engage in professional life valuing the process of shaping meanings between us, even if we each derived different insights from this process (Cunliffe, 2008; Hibbert et al., 2014). The impact of the CAL will be accounted from the perspective of the SoE and that of the author. In the case of the latter, this learning partnership informed a subsequent collaboration with a Think Tank in the production of a major report launched in the British House of Lords. A central feature in the recommendations proposed to restore trust across the professions by improving professional conduct, was to embed CAL in designing CPD interventions.

The paper is organised in four sections. Following the introduction, an overview of the GNOSIS initiative is presented. This will explicate the design principles and characteristics of the GNOSIS Approach to collaborative research in which the development of the CAL approach presented here is embedded. The section that follows advances the CAL framework by drawing attention to the key dimensions that criticality in action and in learning promotes. This will extend references to reflexive critique in the existing literature to also account for the centrality of character, conscience, curiosity and confidence in the action choices made and crisis in learning, CAL entails. The third section will present fragments from the dialogical exchanges in one CAL intervention between the author and a SoE. The last section offers the author's own account of the impacts experienced from this approach to CAL and outlines avenues for further development, in Management Learning especially on Professional programmes (e.g. Professional Doctorates).

THE GNOSIS APPROACH

Typical notions of 'global' assume a broad agenda and orientation that encapsulates and often negates diversity in the interest of homogeneity (Stiglitz, 2006). If we are however, to understand scholarship as a 'global' practice then we need to retain diversity, but understand better how boundaries can be transcended. 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 orientation in Management scholarship offers the opportunity to engage practitioners who carry different labels 'academic', 'researcher', 'manager', 'policy maker' in learning driven-collaborations (Antonacopoulou, 2010a). Global Management Scholarship therefore, connects practitioners across: *inter-national* (across *contextual* boundaries), *inter-disciplinary* (across scientific or *professional settings*) and *inter-active* (across *fields of*

practice) boundaries as *co-researchers*, thus, focuses on the *impacts* that the co-creation of knowledge has the potential to generate by arresting the emerging individual and collective growth, to serve the common good through human flourishing (Antonacopoulou, 2010b).

This overview, provides the necessary backdrop for explicating why I approach my scholarly practice in the way I do and why CAL is an integral dimension. In my career as a scholar I made important choices in embracing the global character of management scholarship, including founding and leading for over 15 years a research initiative – GNOSIS (the Greek word for knowledge – ΓΝΩΣΗΣ[i]). GNOSIS offers a space to actively experiment with different modes of co-creating actionable knowledge (Argyris, 2003) through collaborations that bring international scholars across disciplinary backgrounds together with business practitioners and policy makers. Among the resulting features are a set of principles of impactful scholarship described as the *GNOSIS 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.

As a distinctive approach to impactful scholarship, GNOSIS focuses on creating actionable knowledge founded on two design principles: Firstly, GNOSIS 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, 2010a). By enhancing ways of seeing, GNOSIS would engage participants in activities that would enable them to confront issues that cause blind spots (e.g. hybris, hamartia and anagnosis[ii] Antonacopoulou and Sheaffer, 2014) preventing them from 'seeing'. To this end, GNOSIS would also support participants in seeing the critical connections that can be made as they confront tensions embedded

in attending to competing priorities. It also supports research partners to practise working with the professional dilemmas embedded in the paradoxical nature of management practice which often calls for balancing competing priorities emanating from often conflicting interests, aligning strategic and operational activities and balancing formal and informal procedures in realizing targets and related objectives. 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 returns. 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, 2006a) 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 the next section. Suffice it is here to say, that this orientation towards practising as "*deliberate, habitual and spontaneous repetition"* (Antonacopoulou, 2008: 224) shifts the focus to the dynamic and emergent nature of action. It also fosters rehearsing, refining, learning and changing actions and the relationships between different elements of an action (intension, ethos, phronesis). Practising provides scope for creating new connections and new possibilities in the process of everyday action due to the coexistence of what is known and unknown.

The second key design principle is the focus on the *character of performance,* which draws attention to the dynamics that contribute to the tensions, dilemmas and paradoxes experienced. This means that the complexity (and confusion) that we experience as practitioners (across

different fields of practice) when performing our professional practices, are not only imposed by political, economic, social, environmental and other forces but also a product of our own creation. Put differently, GNOSIS recognizes the character of performance as an ongoing accomplishment when striving for excellence, which calls for searching and re-searching with courage to understand the challenges practitioners experience. In this process of searching, virtues and character traits are revealed as predispositions and perceptions are crystalized. In other words, practitioners 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. Through igniting curiosity to look for more, this process also nurtures confidence 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 cultivating the conscience that drives performance, itself an act of giving.

These design principles form an approach that guides GNOSIS activities whose key characteristics are summarised in Table 1. The key characteristics underpinning the GNOSIS Approach 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 are the virtues that underpin the pursuit of the common good (Bright et al., 2014). Virtues such as: *Wisdom, Courage, Humanity, Justice, Temperance and Transcendence,* are recognised as universal virtues across cultures, religions and moral philosophies (Peterson and Seligman, 2004). The GNOSIS Approach adds to these and other virtues the importance of *altruism* - doing good for others without seeking return (Kurzhban et al., 2015). In what is emerging as "the science of character" (Crossan et al., 2013; Wright and Lauer, 2013) virtues such as altruism reflect one's character which is woven into one's conduct and conduct becomes a reflection of one's character signaling virtue. This is

eloquently captured by Dewey (1932: 14) saying: "Acts are not linked up together to form conduct in and of themselves, but because of their common relation to an enduring and single condition—the self or character as the abiding unity in which different acts leave their lasting traces".

Insert Table 1 about here

Inspired by Aristotle's proclamation that: 'We are what we repeatedly do… Excellence therefore, is not an act but a habit" the GNOSIS Approach aims to cultivate phronesis that can inform conduct, such that conduct becomes 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 phronesis as they 'measure' right/wrong, good/bad as 'the golden mean between extremes' (Rorty, 2000; Antonacopoulou, 2012).

These dynamics are central to the character of impactful scholarship that the GNOSIS Approach aspires to foster embodying the virtues of practising scholarship with *Humility, Integrity,* and *Accountability* (Antonacopoulou, 2004a), reflecting a *Code of Chivalry* (Antonacopoulou, 2016a) and not merely the adherence to ethical codes of conduct. All these aspects of the GNOSIS Approach lay a foundation to further explain why embedding criticality as central to action and learning is a way of reconceptualising CAL anew.

CRITICALITY IN ACTION AND IN LEARNING:

A NEW CRITICAL ACTION LEARNING FRAMEWORK

Many of the characteristics of the GNOSIS Approach summarised in the previous section echo well established characteristics of Action Research and Action Learning in terms of the orientation towards: context and situation specificity, participatory and collaborative, empowering and emancipatory, cyclical and reflective characteristics (Kemmis and McTaggart, 1988; Reason and

Bradbury, 2001; Shani et al., 2008). It is beyond the scope of this paper to provide a systematic review and account of these aspects or the variety of ways CAL has been applied in multiple contexts (see Pedler, 2011 for an overview). Suffice it is to say however, that a common denominator of hitherto CAL is the sensitivity to being critical as a way of unpacking further power, political and emotional (Vince, 2008; Trehan and Rigg, 2015) aspects of action and learning. In this section I build on these characteristics of CAL to propose a further way in which CAL can be conceptualised and supported in practice.

Making sense of criticality: Sensuous Energy

I return to earlier reviews of what being critical means to extend the focus on *reflexive critique* proposed by Antonacopoulou (2010c). This is so as to explicate the intended contribution in demonstrating how criticality in action and in learning can be revitalized. Criticality here as an expression of reflexive critique is to account for the ways of engaging in everyday experiences. Whether interpreting a set of issues or casting a perspective in the meanings attributed to lived experiences, sensemaking engages both cognitions and emotions in constructing the meanings attributed to lived experiences (Weick et al., 2012; Maitlis and Christiansen, 2014). Recent efforts to advance our understanding of sensemaking (Holt and Cornelissen, 2014; Sanderland and Tsoukas, 2015; Colville et al, 2016) highlight the ways in which learning and changing enable social actors and organisations to see sense in the midst of dynamic complexities and to sense such experiences guided by mood, cognitive frames and the exposure to the unknown making use as much of foresight as they do of hindsight.

In this analysis I also introduce the important role of the senses, sentiments and sensitivities implicated in sensemaking which have not been discussed extensively so far. *Putting the senses back into sense-making,* will account for how the senses as a dimension of sensemaking have a

bearing not only on ways of thinking and acting, but also, on the deeper insights formed as we *come to our senses* through the experiences lived. We *come to our senses*, literally and metaphorically, as we learn to recognise critical moments that define our existence and hence, elevate our engagement with the world not just retrospectively, but in the midst of everyday action as we interact and transact with others negotiating versions of reality we live by. The focus on the senses gives voice to the silent modes in which judgments are formed, and new connections/possibilities are born as the horizons expand when reality is reassessed beyond categorisations of the present as separate from the past and future. This means that we tap into an embodied space of *groundedness* and *centeredness* with the issue at hand and recognise the tension as *energy*, as a *force* that propels us to act.

Energy here indicates 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 1993, 1996). Energy force is a means towards new insights which come about when practising with possibilities, a point most clearly presented by Dewey (1929: 70) stating that: "The conjunction of problematic and determinate characters in nature renders every existence, as well as every idea and human act, an experiment in fact, even though not in design."

The Voice of Conscience: Logos

Our senses and sensibilities therefore, reveal the sentiments in our choices and judgments before, during and after we act. I will call this the *Voice of Conscience* (VOC) as an extension of what Scharmer (2009: 39-43) recognises as "Voice of Cynicism", "Voice of Fear", "Voice of Judgment" as important ways of "Presencing – connecting to the deepest sources from which the

field of the future begins to arise". However, unlike Scharmer, I will suggest that these voices may be embedded in the VOC not as 'enemies' to be fought, but as energy forces enriching our sentience (*syneasthesis - conscience*) in the ways sensations propel us to feel our way into the unknown. Sentience here is defined not only as the orchestration of the senses, but also as the sense-withdrawal that enables us to navigate experiences where we 'run out of rules' (Brown, 1988), where 'right and wrong' are no longer in juxtaposition, but even in unison. As Noddings (1984: 13) puts it: "what we do depends not upon rules, or at least not wholly on rules—not upon a prior determination of what is fair or equitable—but upon a constellation of conditions that is viewed through both the eyes of the one-caring and the eyes of the cared-for." For example, we experience instances when to lie may be in principle wrong, but it is also the right thing to do under the circumstances.

This coexistence of otherwise opposing positions reaffirms what Heraclitus explains as *Logos* – 'the co instantiation of opposites' - central to our attempt to understand the dynamic flow that defines our existence (Kirk, 1954). *Logos* expresses the notion of unity not as a single substance but as an arrangement which connects separate things into a determinate whole. Effectively, Heraclitus' Logos, is an expression of energy that provides a valuable means of understanding how the rational coherence underlying our customary experiences of the world is constructed. Such experiences entail in the meanings we deduce, the explanations we attribute to such experiences and the way such explanations are made sense of when we describe them to others (dia-logos - dialogue) who may not share the same experience. In other words, *Logos* could be conceptualised as a sentimental space where connections are formed and energy created when sensitivity and sensibility emerge as the senses are drawn upon to guide conscience. Logos is central to our understanding of how choices are made, because it reflects that to choose is not a

matter of options selected or eliminated. Choice is the power to be conscientious in how one acts before one takes action not merely by anticipating consequences. This choice of how to act reflects the *centeredness* that guides action by drawing on felt tensions to formulate intensions (by recognising what is in-tension – energizing action). These intensions extend the range of possibilities in the midst of action. In other words, Logos, becomes the basis for the transformation of tensions into extensions (Antonacopoulou, 2008). Extensions provide an exegesis for the ways of acting as experiences are formed supporting the ongoing adaptation and transformation of practices as these are performed.

This perspective builds criticality as a mode of questioning common sense reality as Freire (1973) would argue, making the case for conscientization, integral to the VOC. It is also aligned to Grundy's (1987: 154) view of "critical consciousness" as "an emancipatory praxis …to promote change". Logos extends criticality and propels the capacity to *re-view* experiences (as if with new lenses) and *reflect* on these by seeing beyond one's perspective. This expands the capacity to see beyond what is fed back at a level of distancing from the situation to review one's assumptions and energises the search to look for move above and beyond, which is what *reflexivity* encourages, when it fosters learning and changing, because of the questioning that underpins and the orientation towards the impact this has (Antonacopoulou, 2004). Logos therefore, marks the shift – movement when connecting opposing perspectives to broaden the ways of seeing. This shift in perspective and ways of seeing is underpinned also by a mode of learning that is liberating knowledge and supports organic growth.

In short, what is distinctive in the CAL framework proposed here is not only a focus on how choice of action emerges as sensitivity and sensibility guide practical judgments formed. It is also reflective of a mode of learning founded on the premise that the unknown and unknowable shape

the way events (be they deemed as unusual, crises or even innovations) are experienced. Antonacopoulou and Sheaffer (2014) call this mode of learning - Learning in Crisis (LiC).

Learning in Crisis: Navigating the Unknown

LiC offers a way of taking a fresh look at the strategic role of learning across levels and units of analysis and its impact especially during conditions that are deemed out of the norm causing confusion, uncertainty and doubt over the suitability of existing practices as a way of continuing to operate. This mode of learning encourages individuals and organisations to exercise their judgments by questioning deeply held beliefs and deeply embedded norms, revamping in the process some of their core practices (including changing the learning practices) through practising. This orientation towards practising, extends beyond single and double loop learning (Argyris and Schon, 1978), triple loop or deutero learning (Bateson, 1979).

The uniqueness of LiC lies in that introduces crisis for the first time as integral to the learning process itself. Unlike other modes of learning and their sequences (Bingham and Davis, 2012), LiC as a mode of learning develops a wider repertoire of learning practices, because it embeds criticality in the way actions and the assumptions they are founded upon are reviewed, reflected and reflexively engaged with to also renew the learning practices and practical judgments that guide them. As such, LiC emphasises the ongoing practising that performing professional practices entail, highlighting that what is known and the approach towards learning may no longer suffice or be appropriate to engage the unknown and unknowable.

Hence, LiC promotes learning practices that embrace critique and energy as key dimensions. In this vein, learning is not only an *emergence* emanating from repetition as a central aspect of practising. It is also an *emergency* (crisis) when learning engenders conditions where judgments have to be made in response to the tensions experienced. Such tensions are frequently calls to one's

accountability and responsibility in relation to the resulting decisions and actions. LiC restores clarity amidst the confusion of a complex situation not by simplifying it but by overcoming otherwise a crisis in confidence. This crisis of confidence exposes more clearly the crisis in knowledge and learning and the struggle learning itself entails (Antonacopoulou, 2014; 2016b).

It is not uncommon for a whole range of reactions including: egocentricity, posturing, superiority, arrogance and fantasies concerning power and overconfidence to reflect the vulnerabilities that such a crisis in learning may expose. LiC attends to these vulnerabilities by creating safety through the dynamics of reflexive practice in learning and changing individually and collectively. LiC encourages *curiosity* to search and re-search for the *choice* to act. By enabling reflexive critique to inform the often taken for granted ways of doing things, including one's habits and not only standard operating procedures. LiC safeguards against the trap of complacency by acknowledging that judgments in the course of everyday action are susceptible to blind spots like the inability to see the whole and stepping outside of one's limited perspective to explore further connections. This may result in a tendency to act in a vacuum of ignorance informed only by what is known to have worked well previously, which is sought to be replicated.

LiC accounts for cognitive, emotional, social, psychological and political forces affecting learning practice. This multiplicity of conditions shaping learning practices is also why LiC promotes a change in the learning practices through practising – repetition - a mode or re-turning to re-visit issues, offering the space to rehearse new possibilities. Figure 2 presents diagrammatically LiC as a mode of learning that revitalizes criticality in the way tensions are embedded in the space in between stimulus and response (action and error; values and action, values and learning practices) and how these tensions become the foundation for extensions

through practising. This mode of learning, in itself is the foundation for a new CAL framework presented in this paper, because it fosters new ways of seeing, being and becoming.

Insert Figure 1 about here

Ways of Seeing, Being and Becoming

Ways of seeing as Berger (1972) demonstrated in his famous analysis 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, I would argue that criticality is more than a set of lenses for seeing the world. Instead, criticality offers ways of being in the world by virtue of one's choice to learn and to act. CAL as a mode of learning and acting revitalises criticality by extending *ways of seeing* and *ways of being* fostering new *ways of becoming*. As outlined in the previous paragraphs by embedding the VOC as central to criticality the approach of sensemaking incorporates sensations and not only cognition and emotion in the process of interpretation and forming of judgments that in turn shape action and the ensuing learning. A way of acting that is formed on experienced tensions not only problematizes the way to act but the energy with which to do so. It also propels the shift in supporting progressively moving through various 'lenses' and ways of seeing the ways in which actions and events are *re-viewed*, *reflected* up on and *reflexively* engaged with. It thus, instigates a mode of acting phronetically by demonstrating consistency through the actions taken of the virtues one expresses that account not only for their *competence* in existing body of knowledge, but their *character* and *conscience* in doing so. These *ways of being* restore in professional practices and associated actions and learning not only through self-critique and self-discipline, but also the desire and drive to grow as a person – one's humanity. In other words, these modes of being energise action as a sense of groundessness that the actions express not only

learning and knowing but one's identity, the kind of person one choses to be in their conduct. This centeredness on the ways of being as a professional are expressions of one's self-concept, explicating the virtues that comprise one's professional identity (Jennings et al. 2015).

Combined the *ways of seeing* and the *ways of being* can foster *ways of becoming*. The CAL framework presented here proposes as central to becoming and remaining a professional, fostering the courage to engage with the unknown with *curiosity*, growing *confidence* and making *choices* that demonstrate consistency in espoused virtues and virtues-in-use. These three-dimensional CAL framework has critique and phronesis as the threat weaving the connections between modes of seeing, being and becoming to support running throughout its design and execution. It revitalizes criticality in action and in learning as integral to the continuous (professional and personal) development. Figure 3 presents diagrammatically the three dimensional aspects of the CAL framework outlined in the preceding paragraphs. The ways of seeing, being and becoming are integral to criticality in connecting learning and action, as one's professional conduct, also reveals that the CAL framework proposed here connects these processes of inquiry in revitalising criticality itself.

Insert Figure 2 about here

The notion of criticality that the GNOSIS Approach to CAL presented here entails is one where *repetition,* as a mode of practising to cultivate critique that informs phronesis is embedded in CPD. In this respect, repetition is a process of returning to *Re-search* the way professional dilemmas or situations calling for action, invite a *re-view* of the situation afresh, such that one can *reflect* deeply enough to arrest beyond one's perspective multiple alternative perspectives and in doing so reflexively develop the capacity to see the situation above and beyond one's

current point of view. This research in turn builds *Readiness* to act by reassessing one's *competence* to deal with the situation. This means one reconsiders the extent to which the current body of knowledge is sufficient to address the potential challenges and opportunities a situation presents. In this sense, as one navigates the unknown and is stretched in terms of capacity to act, one taps more into the values and virtues that guide acting with *character* and *conscience*. In other words, these are the means of developing *Resilience* to cope with uncertainty and transform insecurity and vulnerability into a new sense of safety founded on groundedness and centeredness. This emerging phronetic response is also a source of *Renewal* on a personal and collective level, as it acts as a source of strength to have courage when 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.

It is this capacity for *Re-Search, Readiness, Resilience* and *Renewal* that forms the core of the GNOSIS Approach presented here. This is diagrammatically illustrated in Figure 4. This new CAL framework provides a fresh perspective in that it accounts for ways of realizing the impact of CAL in restoring trust in professional conduct. We demonstrate this in the next section with an illustrative example.

Insert Figure 3 about here

APPLICATIONS OF THE CAL FRAMEWORK

We focus on professional conduct (and mis-conduct) as a way of illustrating the GNOSIS CAL framework, in the way professionals deal with professional dilemmas. Professional dilemmas are integral to everyday practice and present tensions that exacerbate the need for both action and learning. The mode of criticality with which professionals will chose to engage with dilemmas will

significantly affect both the actions they will take and the learning they are likely to experience. This focus on professional dilemmas will draw attention to the moments when criticality is evident in professional conduct (and misconduct) by virtue of the judgment calls that guide ones' learning, given one's accumulated expertise and the choice to act in particular ways.

Dialogical Exchange: Re-writing the Story

Central to the pedagogy that the GNOSIS CAL framework promotes is critique in forming and applying phronesis. This implies also the courage for imagination and creativity in identifying possible courses of action. I would argue that such courage as a pedagogical principle promotes CPD as integral to rehearsing the internal and external goods (McIntyre, 1985) anticipated from the actions taken. In other words, it shows that courage-infused critique dares to ask difficult questions. In this section I will illustrate how this critique informs the dialogical exchanges between myself and a Secretary of Education (SoE) as part of an ongoing programme of hosting executives-in–residence in GNOSIS, in this case, over a 15 month period. Inspired by previous accounts of what dialogical exchanges can achieve in fostering reflexivity and knowing (Cunliffe, 2002; MacIntosh et al, 2012) the CAL approach adopted here became a foundation not merely to share stories but to *re-write the story*. Re-writing the story is presented in this analysis as a method and not just an outcome of dialogic exchange. In other words, re-writing the story presents a method for dialogic exchange especially one that promotes courageous critique to support the journey of *Re-Searching* ways of seeing, building *Readiness* and cultivating *Resilience* in the ways of being and *Renewing* one's conduct in the ways of becoming professional. This means that the partners in the dialogic exchange draw on the dialogue and the relational nature of the conversation, not only so that they can make sense of their experiences, but more so that they can actively experience LiC, supporting each other in the process. Fundamental to such dialogic

exchange, if it is to foster this level of learning and changing, is to also create a partnership where central to the dialogue is cultivating *safety in vulnerability*. The latter is a central aspect of practising phronesis.

I present the dialogical exchange as fragments from the dialogue with the SoE over the course of our collaboration to account for the way the CAL described in this paper was applied. These fragments account for the choice of the SoE to support Headteachers in State schools to deliver what was central to the wider government policy of democratic education. Important details about the country context and other information that might compromise anonymity are removed from the text in the interest of preserving confidentiality. It is imperative to state that these fragments were co-created in collaboration with the SoE who themselves kept detailed notes during our dialogical exchanges and a diary during the period of service as SoE and the Residency in GNOSIS. This data along with those of the author form the basis of capturing in the fragments presented here, not only the nature of our dialogue, but also the silent conversation – VOC – as a central aspect of the CAL approach. The latter is captured in the deliberations of the SoE which were arrested in writing and shared with the author. The dialogical fragments mark the voice of the Author with *A* and the voice of the SoE with an *S*.

Fragment 1 – Re-searching

A: *Tell me about your experience related to Headteachers training. You said that state education is based in democratic management? What were your main judgments and choices related to this subject at that time?*

S: *Yes, it was very difficult to train teachers to their positions as Headteachers in the state schools. The municipality created a legal procedure in which elected teachers occupied all the Headteachers' positions. It was a way to practise democracy. As the Secretary, I couldn't indicate or choose teachers as Headteachers. Moreover, all the school Headteachers had*

already been elected when I started working. All were educational professionals - teachers, but not managers.

A: *I see. What did you do then?*

S: *It was not easy! This was a tension that consumed me for almost two years. It was critical, a strategic matter. How to train schools Headteachers? How to prepare them to better manage a state school? I felt vulnerable over time, you know? I attentively followed the results of each school and the behaviour of Headteachers. And then, it was time to prepare for the election of the new Headteachers for the following two years. Given my background in management, I concluded that we needed to develop managerial training for them.*

A: *I see…*

S: *In the day-to-day contact with them, I could realize their difficulties in dealing with the financial management of their schools; purchasing the necessary materials and services; managing the political-pedagogic projects, amongst others, you know? How to overcome these obstacles that the newly elected Headteachers would have to confront? I was sure that they needed to be trained, you know? That was my domain.*

A: *I see…You were sure introducing a training course would be enough? It would be the right thing to do?*

S: *Yes, I was. And so, my choice was the establishment of an intensive 40 hours preparative course in management for those interested in standing as candidates for Headteachers. It was focused on "how to do things", how to develop managerial capacity in planning, accounting, human resource management, finance and the principles of democratic management. The course became obligatory, a precondition for becoming a candidate for Headteacher. Those who did not attend and achieve the certificate could not be candidates. I was very happy, at the time, to have implemented this initiative.*

A: *Hmmm… You said that the course was obligatory, didn't you?*

S: *Oh, yes! Absolutely! If it had not been an obligatory condition the candidates would probably not have been attracted to the course, you know? Maybe, they would have interpreted it as just one more difficulty or one extra workload to be done.*

A: *I see. But, let's think about it, OK? You said to me that you were under a democratic education management practice, didn't you? So, I'd like to ask you: was this decision*

democratic? How can we obligate people to attend a training course? Is this a new way to practise democracy?

S: *But I needed good managers heading state schools…*

A: *And who said to you that a traditional management course is the key to become good managers?*

S: *I had no choice, I just needed them to learn a little bit about management, you know?*

A: *Ok, you don't need to justify. I invite you to think about this and rewrite this critical incident. You need to be reflexive about this. Try to think about the results of this choice, what were the tensions that you dealt with. Do you understand what I mean? Ask yourself what could be done differently. Could you do that?*

S: *Yeah, yeah,… I'll try to do my best!*

In this fragment we recognise the sensemaking that guides the SoE in their judgments, the emotions, rationalisations and sense of loss at the same time about how to best address the professional dilemma they face. At the same time we recognise that the process of reviewing the choices made are challenging their competence as a professional to do what would serve the common good – democratic education. Equally, we note the tension of reflecting on the judgment made based on their assessment of the situation and the values of doing good by what the Headteachers experienced as difficulties and challenges in their everyday professional practice. Hence, the provision of the compulsory management training programme reveals the orientation the SoE had on learning itself. It is considered that educating for better management would be a way of fostering the level of learning that could support improvements in actions in the management of schools.

Fragment 2 – Readiness

S's diary notes: *I left A's office totally vulnerable and somewhat confused. Until the moment at which this management training was questioned by A, I still remained confident about my decision to have created the management course. It was one of my 'landmarks', I thought. How could one*

doubt my assumptions at that time? I couldn't be critical until that moment! I spent two months living with the vulnerability, with a 'bothered' feeling, of not knowing how to step outside myself with regard to this lived experience, when I took the decision. In other words, how to 'leave the ground' and observe myself from above, like a flight over myself. How difficult! The vulnerability started to hurt, because I did not have an alternative answer! How to get beyond this? How to break the bonds that do not permit me to critically reflect, to judge what I had done? A's provocation pressured me, I could not let go the opportunity to this reflexive action, but I could not see a way to get to a clear tap of critical consciousness. I was totally taken by the idea that I did what was to be done. After all, would I have had another alternative? Furthermore, schools needed to be managed! I was sure about that!

In this fragment we witness the inner battle that the SoE experiences not only emotionally but moving from merely reviewing the situation to reflectively and reflexively reengaging with the judgments formed that guided action. This shift from seeing the situation from within, and yet with a degree of distancing and detachment is difficult. This difficulty is not least a result of how the SoE embodied in the choices made the values and virtues considered critical in the character that governed the approach to performing the role of SoE. As a professional there was a recognition of the expertise and knowledge that enabled the performing of the role of SoE. However, it is becoming possible for the SoE to slowly become ready to recognise that the critique the questions posed were inviting engagement with, were not merely to defend the decisions made, but to account for the extent to which these choices were done with clear conscience that they served the common good. Here the readiness to consider what could be done differently is still in the making. Several months later and after further dialogical exchanges following the same mode of questioning (as illustrated in Fragment 1) the handling of other critical incidents, the SoE expresses the growing resilience to account for the critique that the CAL process entailed in the dialogical exchanges extend an invitation for.

Fragment 3 – Resilience

S's diary notes: *Soon after I took office, I realised that democratic management would be a challenge as all of the mandatory mechanisms demanded an extra effort, something that until then I had not practised in other lived experiences as a Public Manager… What held my attention, in the role of SoE, were some issues that caused me tension: How to practice democracy in a context of conflict between 'Us' and 'Them'? How to redefine autonomy, as a practice that would guarantee a certain freedom for each school, shared through an educational policy emanating from the Central Body? How to rebuild these interactions whilst at the same time preserving school autonomy? How to make it more effective and in line with the educational policies that we needed to implement? But were these issues, placed in the context of that period, the most appropriate? Could it be that I would have something that I could not manage to manage? Why did the idea of 'Us' and 'Them' bother me so much? Why did I interpret this as something that would have to be changed in a search for a supposed 'integration'? At that time, these questions increased my fears, my insecurity as the SoE.*

At the time, as SoE, I concentrated my energies … to exert control based on a pre-conceived model of management that would have been constructed along my professional path. In this way, the autonomy guaranteed to schools was something to be controlled for the greatest effectiveness of my actions as Manager policy maker, as a way of legitimizing my position of power.

Later 'A' provoked me to approach this as an exercise of describing these critical moments as plots, as if it were scenes in a fiction, drama, comedy film…There I was given a pointer to a way towards a critical self-analysis of my actions, but would I manage to abstract from myself, with real exactitude, an experience so vividly intense, where a decision had been taken to produce a school management course as an obligatory condition for candidates?

As such the first step in my experience learning to be reflexive was to overcome precisely this 'certainty' that the decision taken was unquestionable. So, I tried to deconstruct my certainties. This was the first step and an important one. How did I do this? I started to think about the reactions of people when we took the decision to demand that they did the management course. Why did the majority of them react against this condition? I placed the 'Others' as co-authors of my reflexive action, to try to see in these 'Others' - teachers and Principals – the reasons for the resistance. To try to hear them, something I had not done in the past.

The 'voices' of education professionals, that were heard daily, spoke of a feeling that schools were places of hard work, of the "factory floor", of "operators", where teachers and other staff lived with the everyday local difficulties in order to offer educational services. The Central Body, on the other hand, was seen as a place of "bureaucrats", "thinkers", and "controllers", remote from the schools, comfortably installed in their "air conditioning" and far away from the realities of the schools. The tension, arising from this symbolic construction between 'Us' and 'Them' made me vulnerable … I needed to build a relationship, to be welcomed within the schools, not as the "Boss" or the mandatory SoE, but as someone interested in knowing and trying to solve management issues related to the overall educational system. I felt that without this legitimacy it would be very difficult to guarantee the basic conditions to assure my authority as the SoE.

This fragment is a beautiful account of the VOC in the way the SoE traces their personal journey of growth leading to this professional role, where some of the learning that informed their decision is drawn from. The readiness to see the situation afresh demonstrated in the previous fragment (2) gives way to the resilience to relive the journey and emerging character traits that inform the judgments made, even if at this juncture there is doubt of their appropriateness in practising democracy. This resilience however, is exactly what permits sitting with the situation, forming the centeredness that enables the sense of groundedness to emerge as we note in the next fragment capturing the process of renewal in personal growth and professional conduct.

Fragment 4 – Renewal

S's diary notes: ...*The answers began to appear, from the vivid past, when I began to seek to listen, from the silent 'voices' of the 'Others in my mind!...I had not grasped that a school is an educational organisation and that it delivers educational services and does not sell products or services to clients in a free market. Its management functioned as a conjunction between the administrative and the educational. At the same time it was a political-educational process. Unfortunately, I had not considered a school through these 'lenses'. I had not seen this other message hidden in their 'voices'. They had said to me, "Managing a school is different to*

anything you have ever seen, SoE!" Unfortunately, I did not listen! Was this my mistake? Yes and no, I would answer. Yes, in the sense that I acted in a way in which the outcomes were not those expected, i.e. as a guarantee of Principals 'best performance'. No, because, as provoked by 'A', I can see, firstly, that it was not a matter of a real mistake, but really a recognition that in seeking what I imagined to be a good solution I could have ended up doing harm, and secondly, that by being critical of my past action, by developing a reflexive critique of my practice, I can bring my 'phronetic' ability into action. This is learning!

...How would I deal with the issue of the training of the Principals if it occurred again? After all, the question was not whether management skills should be treated as important, but rather that they should be made relevant to the Principals. In other words, the question was how to create space for them to reinterpret the act of managing a school and moreover, how to respect the distinct, socially constructed, dynamics of everyday life in public schools! An option could be ... to understand the meanings of the 'voices' of the Principals, to be aware that their managerial learning would not be built based on conventional courses about 'how' to move forward, but also on 'why' and 'what for' to move forward. So, the idea would be to re-create a distinct and flexible co-produced school management learning: it could be called "Becoming a reflexive school Principal". It would not be a compulsory conventional course as a pre-condition to be a candidate for appointment as Principal. It would involve school Principals acting critically and in so doing developing their skills in putting managerial abilities into action. But how could this be done? It could be co-produced by Principals and researchers as a collaborative work, in which both practitioners and researchers learn. In this sense Principals would be invited to experience their everyday managerial practices, trying to develop a self-reflexive account in order to not only be critical of their acts but also to re-interpret management as 'doing', seeing it as an unpredictable and unknown phenomenon.

These fragments of how our dialogical exchanges permeated the practising of reflexive critique and the recognition of issues that were previously not considered in the way the judgments guiding action were formed, is a central feature of the process of renewal. It is a means of letting go to acquire a greater sense of what is possible. The renewal is not only about the improvements in actions, demonstrating how the SoE would adopt a different approach to addressing the issues.

The renewal is also in the learning experienced by the SoE which these fragments communicate. This learning explicates the confidence to see (hear) more in the perspectives previously not included in the approach informing the professional practice of the SoE. If offers also a new lens for understanding management differently, as it re-writes the story of management state schools.

The reflexive critique articulated in this fragment speaks of the SoE's personal growth of coming to their senses in the ways they conducted themselves, in the pursuit of the common good, but with the choice to do differently next time, by changing the story itself including the 'other' as a protagonist and not only themselves as the 'hero' of the story. It is this capacity to transform the action and the learning through CAL that I draw attention to here as the impact that the proposed CAL framework seeks to realize. The paper concludes with an account of the impacts of CAL experienced by the author as a way of outlining the implications for the CAL proposed in this paper.

IMPACTS AND EXTENSIONS OF THE GNOSIS CAL FRAMEWORK

The fragments of dialogical exchanges presented in the previous section give voice to the perspective of the SoE who in this case illustrates in practice the CAL approach previously described. It presents the lived experience of embedding criticality in action and in learning in *practising phronesis* and the emerging *Renewal, Resilience, Readiness* and capacity to search and *Re-search* with courage one's actions and the modes of knowing and learning that guide the actions taken. It also instils the level of centeredness to notice the learning experienced and to make choices about how to let go of preconceptions when navigating the unknown. These are all dimensions of the experience of learning shared by the author not only the SoE. The learning I experienced did not only impacted my scholarship of learning, articulated in the development of the CAL framework. It is in experiencing this mode of learning first hand that the crisis in my

learning finally liberated me to find the strength to account for this as a possible new framework that can support CPD even if after dedicating 15 years to practising refining the process.

The impact of the CAL framework is that it improves action by supporting the process of LiC such that the VOC actively informs the capacity to act with phronesis. I recognise that I enter collaborative engagements with a whole range of professionals by invoking all my senses to become more attentive to the reality they represent in their words and in their actions. I sit with the issues presented to me not as a problem in search of a solution. Instead, I consider it as a possibility to grow from and to learn to act differently driven by the desire to make a positive difference. I embrace the capacity for phronesis not as a state but an emergent process embedded in the dialogical exchanges where I seek criticality in the learning and the actions supporting the exploration of the issues. I do so by seeking ways I can feel grounded as we navigate the unknown collaboratively. I take the risk of challenging them to experience reflexive critique by posing the same hard questions on myself and changing my story of what this inquiry might possibly reveal, allowing myself to be frequently surprised. These risks do not always pay off.

My professional collaboration with the SoE was not easy. What the fragments do not fully communicate was the feeling of resentment towards me at different stages of the process as the readiness for critique was cultivated. Feeling vulnerable and potentially exposed as having acted in ways that may be judged by others as less than adequate/effective, enhances the potential closure towards learning and critique. Creating the safety by sharing this vulnerability in joining in the inquiry and deliberating through the dialogical exchanges ways of seeing and being in a situation, was the way I demonstrated my dedication to our collaboration, and the patience to endure the struggle together for the benefit of the learning we would be able to derive, even if I did not know ex-ante what that learning would be. Recognising the critical moments, when

progress is made and shifts are noticeable in one's perspective provides a sense of groundedness that energises the endurance needed to see the process through. The strength to continue to, question and discover what is possible when navigating the unknown is a form of centeredness drawn from insight. This insight is an expression of phronesis that lies inside and often is out of sight. This insight entails suspending judgment, forming a holistic appreciation founded on an ecological orientation of issues elevating the capacity to shift perspective. This shift in perspective in turn, propels the inner strength to sense new connections and 'see' possibilities even if one only feels their way into the unknown. The uncertainty is no longer threatening, the imperfections are no longer mistakes to be fixed. They are aspects of the work in progress as one commits to do the work on themselves, by learning to live with the unknown not least returning to those critical moments (sometimes dark places) where the VOC can be tapped into. The CAL framework proposed and applied here in dialogical exchanges in my scholarly practice and in myself is not a quick fix. It is a dedicated process of CPD and one that continuously reveals the tensions we experience in professional life if we chose to conduct ourselves with professionalism.

I did not realise this as clearly as I articulate now, had I not witnessed myself embrace the challenge of working with a prestigious Think Tank to produce a major report launched in the British House of Lords attending to the crisis in institutional and professional life, calling urgently that we restore trust in professions and professionals. This collaborative endeavour taught me a lot, but had I not had the experience that I shared with the SoE, I would not have been well predisposed to recognise the limited support available to professionals in the study the report presents, in dealing with professional dilemmas beyond following a code of ethical conduct. I was now able to pin point to the lack of CPD programs that support professionals to review judgments, develop character and conscience in management and leadership practice

across the professions. The CIPD (2015) is the exception to the rule, having recently launched a program to identify the principles that can inform future HRM practice to safeguard against professional misconduct. Yet, the relational value of professionalism which is the foundation of the trust in professions and professionals, is unlikely to be realized if the virtue gap that defines professional conduct is not restored. Hence, unsurprisingly, in the recommendations presented in the report, management training – or CPD programmes per se, was not a perceived solution. Instead, it was the opportunity to embed learning in crisis as integral to performing one's practice with professionalism, which formed one of the recommendations.

The GNOSIS CAL framework, presented here can offer a platform for addressing these challenges across the professions, in the dialogical modes it is underpinned by. It can also offer a means for growing the level of criticality that professionalism calls for, because it extends professionalism beyond competent actions founded on the body of knowledge that qualify one's expertise. Instead, professionalism is more likely to reflect the kind of person a professional choses to be, thus their conduct would reflect their character and conscience. Perhaps as management educators, we are called up on to consider this as an important chance to renew Management Learning demonstrating how we live impactful management scholarship through the virtues that reflect its character akin to what Antonacopoulou (2016) describes. We can aim to support CPD across the professions, but we can also attend more readily to the issues professionals across our DBA (Hay and Samra-Fredersicks, 2016) and other related professional doctorates call for as 'extensions of the highest level' (Costley and Lester, 2012) not lest reflecting the challenges practitioners are called upon to form judgments on and thus, learn to act in ways that serve the common good. This is my hope, that the approach to CAL proposed here

can become a critical foundation of future Management Learning practice starting with how criticality in learning and in action restores the impact of scholarship as a professional practice.

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| TABLE 1: THE CHARACTERISTICS OF THE GNOSIS APPROACH		
Inter-National	*Inter-Disciplinary*	*Inter-Active*
Acknowledging and respecting multiple perspectives and versions of reality, disciplinary orientation and ways of collaborating ranging from informal, systematic conversations on a variety of themes or on a specific theme, to a range of collaborative research engagements.		
Attentiveness to contextual conventions and disciplinary variations in research practice and research identity, addressing issues that matter through active engagement in all aspects of the research process.		
Awareness and sensitivity towards partners' concerns calls for more than reassurances. It demands co-designing the research strategy to ensure commitment and ability to deliver the research to agreed standards and communicating findings with care		
Key aspects of research practice (*Practitioners, Phronesis, Purpose, Principles, Procedures, Place, Past, Present* and *Potential* future projections, *Patterns of connection between them, Pace and Promise* – 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 removing the risk that a project that may fail to deliver what it promises.		
Pulling together mutual and diverse interests whilst building on respective individual strengths to define and execute the research is critical.		
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 this exposes potential disciplinary myopia by imposing lenses which not only limit the ways we see the world, but may deny in research the opportunity to broaden the horizons of our understanding. This includes overcoming the stigma that previous unpleasant research collaborations.		
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. Yet, to enable the research to progress it may also 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.		
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.		
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.		
Instilling a learning culture within the research team to cultivate collective trust and respect. Shared experiences, become 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.		
Reviewing own research practice informed by the collaborators' orientations to research is part of the commitment to reflexivity. Sharing experiences acts as a living metaphor enabling greater dialogue around issues that may otherwise be un-discussable.		
Engagement in collaborative research needs to be founded on the principle of *connectivity*, which is also what engagement means – to connect. Research becomes a space for connecting ideas that provide mutual development and learning. This instigates a higher purpose under which collaborators can 'unite'.		
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.		

Figure 1: Learning in Crisis
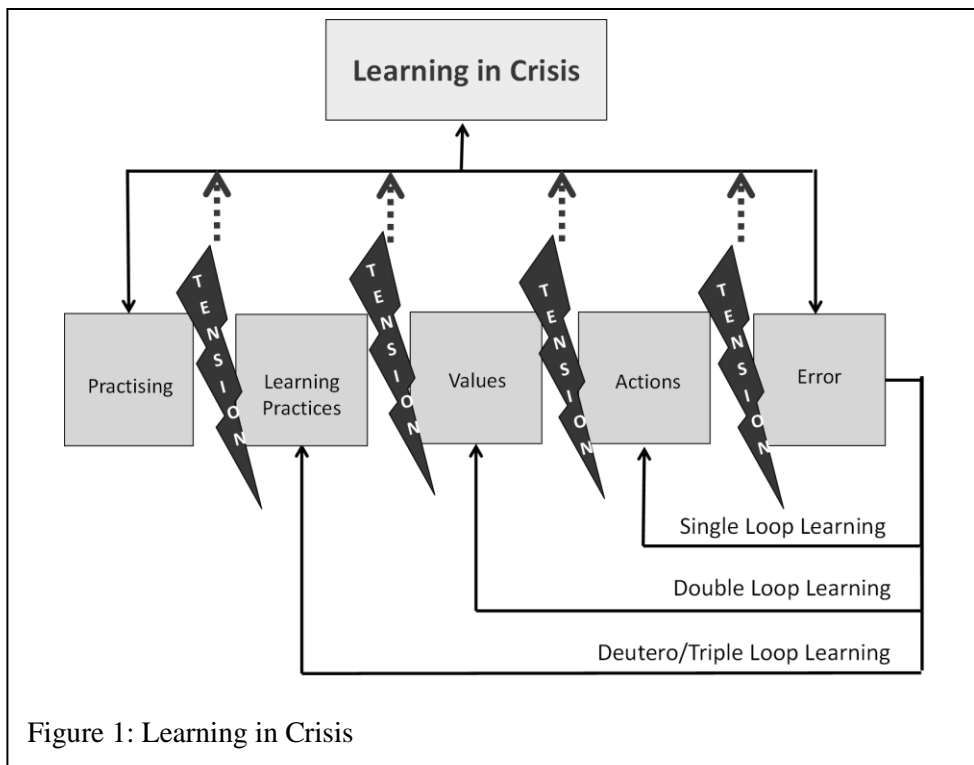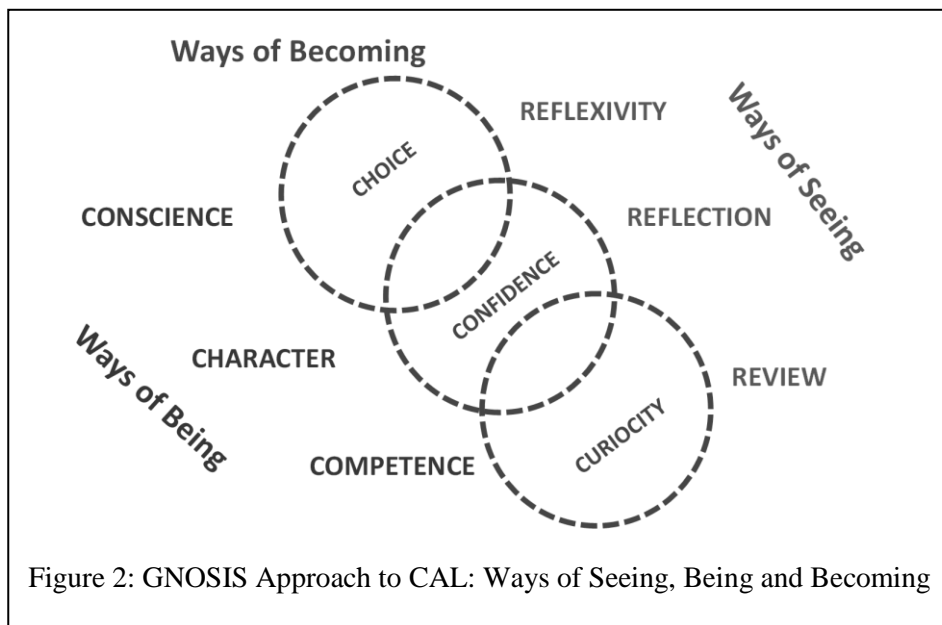
Figure 2: GNOSIS Approach to CAL: Ways of Seeing, Being and Becoming

Figure 3: GNOSIS-CAL Framework
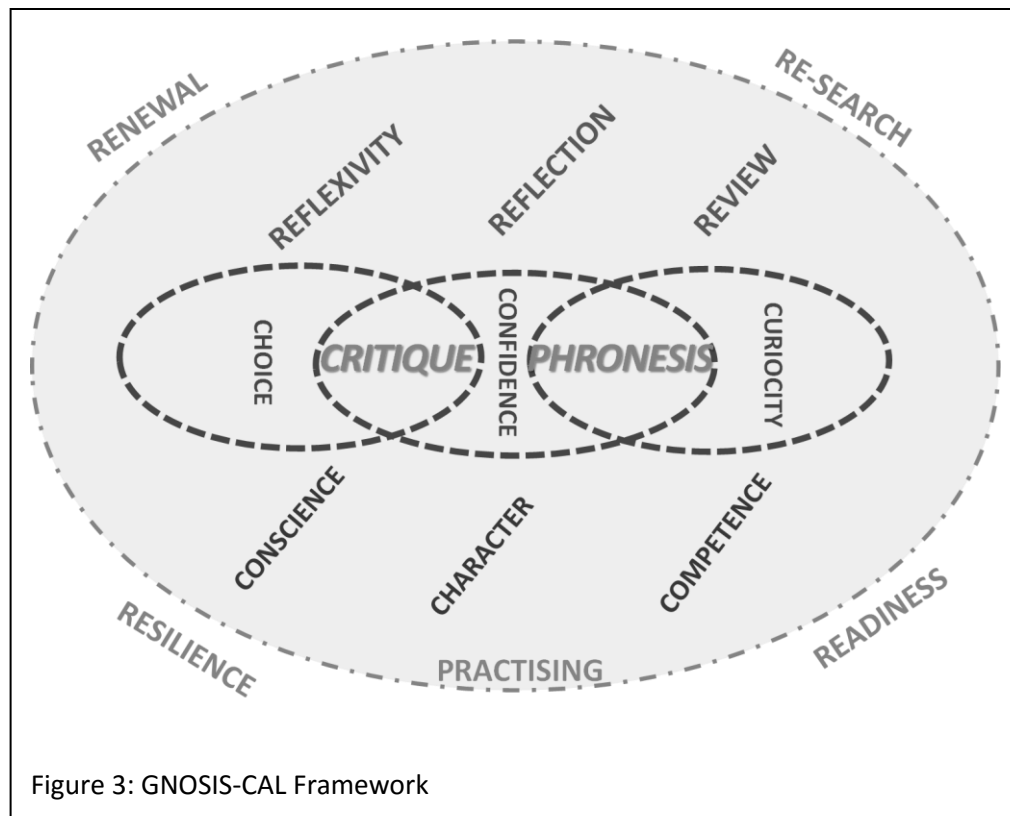
Notes:

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[i] Aristotle in *Nicomachean Ethics* (NE 1139) identifies five modes of knowledge *Techne* (technical/artisan/craftmanship knowledge), *Episteme* (scientific knowledge), *Phronesis* (practical knowledge), *Sophia* (wisdom) and *Nous* (pure apprehending). GNOSIS aims to connect all these modes of knowledge to enhance the 'eye of the soul' with multiple ways of seeing which is what these various ways of knowing also promote.

[ii] 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.