



Graduate School
of **BUSINESS**
UNIVERSITY OF CAPE TOWN

Executive Wisdom:

A Study of *Phronesis* in Modern Management Practice

Submitted by: **Francois Steyn**

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Supervisor:

Associate Professor Kosheek Sewchurran

Graduate School of Business

UNIVERSITY OF CAPE TOWN

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Declaration

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Abstract

The prominence of executive management failures brings to the fore concerns with a perceived lack of management scholarship impact. Executive managers should be better prepared for a complex world of work and there is a growing scholarly awareness that this requires more focus on practical knowledge (developed through *phronesis*), which has largely been ignored in favour of theoretical knowledge (developed through *episteme*) and specialist craft skills (developed through *technê*). This thesis contributes to the discourse by analysing *phronesis*, as the virtue underpinning practical knowledge within the managerial scholarship domain.

The thesis highlights the fact that, despite its utility, *phronesis* is generally absent from management scholarship, from professional development and from executive management practice. A *phronesis*-infused, practice-focused pedagogy is required. However, given the abstruseness of *phronesis* as a concept in the executive management context, what should a *phronesis*-pedagogy entail? How can the progress of executive managers in developing their *phronesis* be gauged? In seeking answers to these questions, this study crystallises a definition and conceptual typology of managerial *phronesis* through an inductive Gioia Grounded Theory analysis of relevant literature published over the past decade. Managerial *phronesis* is defined as a morally-imbued capacity for sense-making and managerial action aimed at virtuous outcomes. It is characterised as a situationally embedded developmental and practical skill characterised by interrelated Modes of Engaging, Knowing and Thinking, Being, and Acting.

However, understanding *phronesis* in the applied executive management context demands that the theory be extended to practice. The theory was therefore tested through a two-phased Qualitative Content Analysis. The first analysis of transcripts of interviews with practicing phronetic social scientists was followed by an analysis of minor dissertations submitted by Executive MBA students from the University of Cape Town's Graduate School of Business. In this context, Phronetic Social Science embodies *phronesis*-in-action and the Executive MBA represents a phronetic executive management practice programme. The analysis validated the Grounded Theory typology and extended it by highlighting the existence of "embraces paradox" as a further characteristic of a phronetic Mode of Knowing and Thinking.

A credible typology of managerial *phronesis* emerges from the research. This thesis therefore contributes to the discourse on the training of executive managers. It clarifies how *phronesis* as a vital managerial competence manifests in practice. In so doing, this research offers the management scholarship discipline a framework for developing good executive managers.

Table of Contents

Declaration	i
Abstract	ii
Table of Contents	iv
List of Figures and Tables	vii
Dedication	ix
Preface	x
Acknowledgements	xii
1. Introduction to the study	1
1.1 The ineffectiveness of management scholarship in developing executive managers	2
1.2 The inadequacy of management scholarship impact	4
1.3 A focus on the obscurity of <i>phronesis</i>	6
1.4 Research aims and questions	8
1.5 Contribution of the research	9
1.6 Organisation of the thesis	10
2. Contextualising and defining managerial <i>phronesis</i>: A literature review	13
2.1 Introduction	13
2.2 The deficiency in scholarship impact conceptualised as a theory-practice gap	13
2.2.1 The knowledge transfer problem	15
2.2.2 Difference in knowledge in theory and knowledge in practice	16
2.2.3 Knowledge production problem	16
2.3 Limited impact of management scholarship as the consequence of a neglect of <i>phronesis</i>	18
2.4 An introduction to <i>phronesis</i> , <i>episteme</i> and <i>technê</i> in management scholarship	20
2.4.1 <i>Episteme</i>	24
2.4.2 <i>Technê</i>	24
2.4.3 <i>Phronesis</i>	25
2.5 The utility of <i>phronesis</i> in executive management practice	26
2.6 The enduring dominance of <i>episteme</i> and <i>technê</i>	28
2.7 The pedagogical challenge of developing <i>phronesis</i> in executive managers	31
2.8 Phronetic Social Science: <i>phronesis</i> in management scholarship	32
2.9 Developing managerial <i>phronesis</i>	37
2.10 Modern schemas of wisdom, <i>phronesis</i> and practical wisdom	38

2.11	A definition of managerial <i>phronesis</i>	42
2.12	Conclusion	46
3.	Research design, methodology and methods	47
3.1	Introduction	48
3.2	Research philosophy	49
3.3	An inductive and deductive qualitative research approach	51
3.4	Research methods	54
3.4.1	The research questions	54
3.4.2	Unit of analysis and data collection	56
	<i>i. Literature review</i>	57
	<i>ii. Phronetic Social Science as a laboratory of phronesis in action</i>	59
	<i>iii. An analysis of executive management practice</i>	61
3.4.3	The integration of Grounded Theory coding and Qualitative Content Analysis	69
3.5	Ethical considerations	75
3.6	Conclusion	77
4.	A typology of managerial <i>phronesis</i>: the crafting of a grounded theory	78
4.1	Introduction	78
4.2	First order analysis	79
4.3	Second order analysis	85
4.4	Developing aggregate dimensions	89
4.5	A grounded typology of managerial <i>phronesis</i>	91
4.5.1	Mode of Engaging	92
4.5.2	Mode of Knowing and Thinking	93
4.5.3	Mode of Being	102
4.5.4	Mode of Acting	106
4.6	Conclusion	109
5.	The evidence of <i>phronesis</i> in practice: A directed qualitative analysis	110
5.1	Introduction	110
5.2	Developing the coding scheme	111
5.3	Extracting the meaning units for analysis	113
5.4	The concept driven coding results	116
5.5	Reviewing the theory of <i>phronesis</i>	119
5.6	Conclusion	121

6. The manifestation of managerial phronesis in the practice of researchers and executive managers	123
6.1 Introduction	123
6.2 Phronetic mode of engaging in practice	124
6.2.1 Contextually sensitive	124
6.2.2 Dialogical and discursive	124
6.2.3 Participative	125
6.3 Mode of Knowing and Thinking	125
6.3.1 Discerning	125
6.3.2 Orientation towards experiential learning	125
6.3.3 Analytical	126
6.3.4 Interrogative	126
6.3.5 Deliberative	126
6.3.6 Problem focused	127
6.3.7 Embraces paradox	127
6.4 Paradoxical nature of phronetic Knowing and Thinking	128
6.4.1 Value-rational and reasoned	128
6.4.2 Non-algorithmic and heuristic	128
6.4.3 Particular and universal	129
6.4.4 Critical and considerate	129
6.4.5 Personal and communal	130
6.4.6 Subjective and holds multiple perspectives	130
6.4.7 Principled and pragmatic	131
6.5 Mode of Being	132
6.5.1 Action-orientated	132
6.5.2 Adaptable	132
6.5.3 Cautious	133
6.5.4 Intuitive	133
6.5.5 Mindful	134
6.5.6 Reflective and reflexive	134
6.5.7 Virtuous and ethically sensitive	135
6.6 Mode of Acting	235
6.6.1 Collaborative	135

6.6.2	Habitual	136
6.6.3	Responsible	136
6.6.4	Situational and applied	237
6.7	Conclusion	138
7.	Conclusion	140
7.1	Achieving the research aims	141
7.2	The study of <i>phronesis</i> in executive management and the development of a typology of managerial <i>phronesis</i>	142
7.3	<i>Phronesis</i> in executive management	143
7.4	Contributions of the thesis	145
7.4.1	Theoretical discourse on the development of executive managers and the nature of <i>phronesis</i>	145
7.4.2	Empirical contributions	146
7.4.3	Recommendations	147
7.5	Research particularities and opportunities for further research	150
7.6	Conclusion	152
	References	153
	Appendix A: First order categories	174
	Appendix B: The structure of the first order category ‘<i>Phronesis</i> as an action competence’	176
	Appendix C: Constructing second order themes	177
	Appendix D: Illustrative evidence of the second order themes of managerial <i>phronesis</i>	181
	Appendix E: Data structure and emerging typology of managerial <i>phronesis</i>	187
	Appendix F: Managerial <i>phronesis</i> coding scheme	193
	Appendix G: Meaning units from the verbatim transcript of the interview with A3	197
	Appendix H: Meaning units from the B1 minor dissertation	199
	Appendix I: Categorisation of meaning units from researcher-context	203
	Appendix J: Categorisation of meaning units from executive management practice-context	218

List of Figures and Tables

Figures

Figure 1.1	Structure of the thesis	10
Figure 2.1	Contrasts in knowledge types	22
Figure 2.2	The relationship between knowledge types and intellectual dispositions	23
Figure 2.3	The <i>phronesis</i> , practitioner and practice relationship	27
Figure 2.4	Sophia in relation to episteme, technê and <i>phronesis</i>	39
Figure 3.1	Research design, based on Graue (2012)	48
Figure 3.2	Inductive, deductive qualitative research design	54
Figure 3.3	Research Boundaries	56
Figure 3.4	Gioia Grounded Theory coding process based on Gioia et al. (2013)	70
Figure 3.5	Directed Qualitative Content analysis	72
Figure 3.6	Integrated data analysis process	74
Figure 4.1	Example of first order coding and categorisation in Nvivo software application	80
Figure 4.2	An example of first order categorisation using the Nvivo software	82
Figure 4.3	The structure of the first order category ‘ <i>Phronesis</i> as an action competence’	84
Figure 4.4	From ‘Bending the rule’ to ‘Discernment’ through increasing abstraction	86
Figure 4.5	Action orientation as a higher-level theme	87
Figure 4.6	Phronetic mode of engaging	90
Figure 4.7	Dimensions of managerial <i>phronesis</i>	91
Figure 4.8	Phronetic mode of Engaging	92
Figure 4.9	Phronetic mode of Knowing and Thinking	94
Figure 4.10	The paradoxes of a phronetic mode of knowing and thinking	97
Figure 4.11	Phronetic mode of Being	102
Figure 4.12	Grounded typology of managerial <i>phronesis</i>	107
Figure 5.1	An extract of the coding matrix prepared for the first Qualitative Content Analysis	114
Figure 5.2	The typology of managerial <i>phronesis</i> incorporating a focus on paradoxes	120

Tables

Table 2.1 The Van de Ven and Johnson typology of the gap between theory and practice	15
Table 2.2 Flyvbjerg's methodological guidelines for Phronetic Social Science	36
Table 3.1 Databases and search engine employed to construct relevant bibliography	59
Table 3.2 The EMBA programme as a <i>phronesis</i> -pedagogy	67
Table 4.1 The second order themes of managerial <i>phronesis</i>	88
Table 4.2 Explanatory evidence of the 'Non-algorithmic and heuristic' dimension of managerial <i>phronesis</i>	89
Table 5.1 The coding scheme for the Mode of Engaging category	112
Table 5.2 Number of meaning units per source	114
Table 5.3 Example of meaning units extracted from interviews and minor dissertations	115
Table 5.4 Validation of the problem focused nature of phronetic knowing and thinking	116
Table 5.5 Results of directed Qualitative Content analysis	117

Dedication

‘Wise men, wise woman – wise people who can make considered decisions with the greater good firmly kept in mind, are in short supply. Yet as our damaged world attests, they are needed more than ever’ (*Waddock, 2014, p.129*)

To my God, all the glory be Yours

To Ilse. You exemplify wisdom

To Franco and Kiana. Because of you, I want to contribute to making the world a better place

To my dad, Francis Steyn. I know you were very proud of me and it pains me that you cannot celebrate my graduation with me

Finally, I dedicate this thesis to those managers who aspire to be servants of others and to those managerial tutors and mentors who want to contribute to this cause

Preface

Agape guides, *phronesis* enlightens.

(Wivestad, 2008, p.208)

Against the backdrop of a report by the non-profit organisation Corruption Watch (2014) that described a 56% year-on-year increase in reports of alleged corruption in South Africa, the ceaseless ethical failures and maladministration evident in modern executive management practice captured my imagination. As an executive practitioner employed in the commercial banking sector in South Africa, this phenomenon represented a poignant concern as my naive faith in the ethical maturity of executive managers dissolved.

During my post-graduate studies, I became convinced that this problem was the consequence of a lack of adequate and practical relevant management scholarship that could develop a more virtuous cohort of executive managers. The concern represented a symptom of inadequate practical rationality in modern management scholarship. I argued that infusing management scholarship with *phronesis*, an action competence orientated towards virtuous outcomes, would actualize a more relevant scholarship.

Following the logic that *phronesis* flows from its reinforcing application in transformation of the scholar and his or her practice, I believed that through the broader adoption of Phronetic Social Science, management scholarship would better serve humanity because it would develop practitioners with a more responsible approach to executive management. To support a more extensive adoption and the consequent establishment of a more phronetic-oriented executive management tradition, I embarked on a study that aimed to clarify the rigour-standards appropriate to Phronetic Social Science. This entailed interviewing a number of world-renowned practicing phronetic social scientists and management scholars, all of whom were eager to participate. My aim was to develop a framework of criteria that would guide the legitimization of Phronetic Social Science within management scholarship.

However, it became apparent that encouraging the broad acceptance of Phronetic Social Science is an oblique pathway to the desired transformation in modern executive management practice. This concern was made clear by the very first scholar I interviewed in July 2017. He stated explicitly that it is our phronetic outlook that influences how we create data and how we use this data. “*Your habitus if you like, the way that you are and your role and responsibilities*” influences your practice integrity. This perspective was echoed by another scholar interviewed months later. From studying the global exploitation of labour, he gained the insight that, if *phronesis* in social science and practice is to flourish, the focus should be on developing “*practice-situated reasoning as embedded in social context*”.

In fact, all the accounts of the respondents’ scholarship progression revealed how their own phronetic awakening contributed to the evolution of their practice: Their developing phronetic scholarship did not emanate from exposure to Phronetic Social Science or its theories and methodologies but through the development of their *phronesis* itself. Could this be true for executive managers-as-students too? From the initial idea that a perfunctory approach to rigorous Phronetic Social Science would inevitably support a more responsible management of society’s organizations, the focus of this research evolved into examining how the development of managerial *phronesis* could become a pathway to more responsible executive management *praxis*. This thesis reports on the study of managerial *phronesis* in the executive management domain.

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Chapter 1: Introduction to the study

“Within the dominant culture of modernity, the concepts of *phronesis* and *praxis* have been rendered marginal and now face something approaching total obliteration”.

(Carr, 2006, p. 434)

Phronesis is a form of practical wisdom drawn from the everyday. The practical knowledge it produces stands in contrast to the specialised craft knowledge and universal theories preferred as the foundation of global business (McPherson, 2005; Stewart, 2003; Van de Ven & Johnson, 2006a). *Phronesis* is juxtaposed with the familiar general knowledge (generated by what Aristotle described as *episteme*) and specialised craft knowledge (flowing from *technê*) of management theory. Formed through the virtue of *phronesis*, practical knowledge is an intelligence that draws on general theory and craft knowledge (Brown, Holtham, Rich & Dove., 2015; Roos, 2017). As will become evident as the conceptual understanding in this thesis unfolds, I believe that *phronesis* draws on local, social values and contextual insights; it therefore allows management *praxis* to incorporate contextually relevant approaches to management. A phronetic approach is crucial in unearthing and deploying appropriate theoretical traditions and practical skills. *Phronesis* contributes to the analysis of complex situations and to clarifying the moral demands in vague management contexts. Through practicing *phronesis*, managers can make “good” decisions (Roca, 2008, p. 610).

Initially the ancient concept of *phronesis* may not seem appropriate in the modern business context where executive managers are caught up in the complexity of competing demands, contradictory advice and the frenzied pace of modern executive management. Focusing on *phronesis* could seem old fashioned and almost at odds with the latest management tools and techniques that are unceasingly promoted by experts and management scholars. Yet, in an interconnected world of rapid change, practicing managers face dilemmas that defy conventional approaches to management (Storey & Salaman, 2010). This, to some extent, explains the regularity and magnitude of managerial ineffectiveness. In the pursuit of productive and specialised instrumentality, executive managers are attracted by the advantages offered by the latest management practice, possibly oblivious to how their actions send out ripples in a pond, touching individuals, communities and societies.

This thesis focuses on where and how wisdom and practice meet (the theory-practice gap) within the context of the debate about the impact of management scholarship on the practices of executive managers. More fundamentally though, through this thesis, I hope to explore and illuminate an alternative practice model, “*an approach to doing, knowing, being and becoming*” (p. 81) that could empower executive managers to be true to their practice ontologies and epistemologies (Higgs, 2012).

This is not to say that general theory and specialised skills should be discarded. The objective of this research is merely to encourage the acknowledgement of *phronesis* as an important competency that will allow executive managers to fuse appropriate management techniques and theories with the practical and moral demands of their management context (Clegg, Jarvis & Pitsis, 2013). I argue for a focus on the troika of intellectual virtues and a restoration of balance in the education of executive leaders. As Bachmann, Habisch and Dierksmeier (2017) remind us, turning management into a pure science and the disproportionate reliance on past management theories that exclude a concern for human wellbeing “*have facilitated dramatically unwise decisions in recent decades*” (p. 126).

This is not, however, a simple matter. Even Aristotle, who first articulated the concept, was not systematic in describing *phronesis* (Kristjánsson, 2015). Yet as difficult as it may be, I suggest that a synthesis of the varying interpretations of *phronesis* and its application will help us understand what is involved in its use in executive management practice. This chapter outlines the background and rationale for this study, and describes the problem this research aims to solve. I clarify the research aims and research questions and offer an overview of the research contributions. I conclude with an overview of the structure of this thesis.

1.1 The ineffectiveness of management scholarship in developing executive managers

Morgan (2013) predicts that managerial work will become ever more challenging as the complexity of changes is likely to increase over time. Managers carry the responsibility of continuing to be effective in turbulent environments since they direct the allocation of organisational resources and determine organisational focus. Whilst this is well understood, there is also the realisation that the popular theories and managerial principles are mostly inadequate for a world of work characterized by growing ambiguity and complexity (Morgan, 2013). This is not a modern dilemma; even for Aristotle appropriate contextual decision making and action represented a challenge (Thuesen, 2011). It is thus evident that new

managerial competencies, the *raison d'être* of management scholarship, should be developed and deployed (George, Corbishley, Khayesi, Haas, & Tihanyi, 2016).

Management scholarship is pivotal to the growth of managerial capacity, itself essential to the development of human capital and the appropriate decision-making of business leaders and policy makers (George, et al., 2016). Management scholarship affects both organisations and society at large (Armstrong, 2005) and aids in the creation of desirable social conditions and management practices (Pfeffer, 2005). Starbuck (as cited in Barnett, 2007) suggests that, given the nature of corporations as dominant social institutions, management scholarship should be reconstituted so as to better address the world's problems. In this regard, Mahoney, McGahan, and Pitelis (2009) argue that management scholarship is essential for developing an understanding of the organisational and institutional failures which prevent global, sustainable value creation. Management scholarship can therefore be useful in better informing policies, regulating organizational behaviour and in structuring public-private relationships (Mahoney et al., 2009).

The value of management scholarship in creating and disseminating knowledge about management and organisations is acknowledged and admired (Peng & Dess, 2010). Likewise, its role in promoting a more just and democratic policy debate through empowering marginalised actors has also been noted (Adler & Jermier, 2005). Some argue that the discipline has progressed significantly from the mid twentieth century: Augier, March and Sullivan (2005), for example, note an increase in the production of specialised publications and the growing number of scholars and scholarly communities in organisational studies. Yet, despite the crucial role of management scholarship in developing much-needed managerial competence and even though much of current management scholarship can be celebrated (Arbaugh, 2010; Peng & Dess, 2010), alarms around the discipline are being raised. Executive management failures seem to occur regularly despite calls by management scholarship to change the ways that organisations are managed (Brown et al. 2015; Cairns, Śliwa & Wright, 2010).

One such managerial lapse is the alleged accounting fraud at the multinational firm Steinhoff (Cronje, 2018). Similarly, the once respected international auditing firm KPMG stands accused of breaching industry codes of ethics in conduct that allegedly facilitated fraud and corruption (Haffajee, 2018). Another example is the decisions made by executives at the now disgraced international firm Bell Pottinger. The firm produced a racially inflammatory public

relations campaign to prop up the presidency of a political leader facing criminal charges for more than 730 instances of alleged fraud and corruption. Former Chief Executive Martin Winterkorn and other executive managers of Volkswagen have likewise been criminally charged for fraud relating to the manipulation of diesel emission tests that cost the company an estimated USD 31 billion (“Former VW boss charged”, 2019).

These examples raise questions about executive managers’ integrity. However, not all corporate scandals can be ascribed to executive malfeasance with ordinary managerial ineptitude also a potential cause of corporate blunders. For example, executives at South Africa’s power utility, Eskom, oversaw the delivery of over-priced, poorly designed and poorly constructed power stations, the effects of which threatened the power supply to an entire nation (Tech Central, 2019). The retailer H&M erred in running an offensive “coolest monkey” advertising campaign in South Africa, a country burdened by the legacy of racism (Mabuza, 2018). A food processing plant owned by international food manufacturer Tiger Brands Limited was identified as the source of the world’s worst listeria outbreak, resulting in more than two hundred deaths. Although criticised for their management of the ensuing crisis, the Tiger Brands executives issued a blanket denial of responsibility (Johnston, 2018).

Adler and Harzing (2009) and Flyvbjerg, Landman and Schram (2012a) appropriately remind us that the original purpose of university scholarship was to engage rigorously in important questions that could guide society. The examples of executive mismanagement quoted above indicate that the scholarship falls short in this regard. I argue that these executive management failures, and others like them, occur within a framework of professional training steered by management scholarship. Since the responsibility of management scholarship is to equip managers to be able to appropriately direct and coordinate organizational activities (George et al., 2016), these failures have raised concerns around that scholarship’s impact (e.g. George et al., 2016; Adler & Harzing, 2009; Van de Ven & Johnson, 2006a; Armstrong, 2005).

1.2 The inadequacy of management scholarship impact

As a product of and contributor to academic thinking, management scholarship could and should move closer to meeting the calls for greater social significance (George, 2014). Social significance, however, varies according to the social context. As recently as 2015, Nkomo (2015) challenged the dominant influence of “*the global north or west*” on South African management education (p. 242). Discussing what she believes to be the challenges faced by the management education institutions in South Africa, Nkomo starts with a description of the

country's socio-political history. In this she comments on South African scholarship's core-periphery relation to dominant theory, knowledge, culture and solutions emanating from developed countries, its postcolonial legacy, its nature as a developmental state and the impact of Apartheid's racism, sexism and patriarchy.

Nkomo (2015) argues further that these factors culminate in scholarship's inadequate contribution towards achieving black socio-economic beneficiation and liberation from the West's economic and knowledge domination. According to Nkomo, the country's historical legacy resulted in peculiar challenges that include unequal participation, inadequate student preparation, lack of tuition in first language, the ability to attract, difficulties in retaining and transforming academic staff, limited research output and impact as well as the inability to be both locally relevant and internationally recognized.

Expanding the context, Van de Ven and Johnson (2006a) also highlight the limited influence of management scholarship on management practice with Adler and Jemier (2005) bemoaning the limited impact of the discipline on public policy. The professional relevance of management scholars has also been challenged by Armstrong (2005). Shapiro and Rynes (2005) note that management scholars should have greater influence on organizations' operations while George (2014) believes that organizational problems should be brought to the forefront of management scholarship.

The propensity of scholars to engage in scholarship on behalf of dominant interests is believed to limit the relevance of research to a broader stakeholder group (Adler & Jermier, 2005; Shapiro & Rynes, 2005). Barnett (2007) argues that management scholars are not interested in perceived opportunities and threats. He sees them as indifferent to the disadvantages of the management-occupation and apathetic about long-run structural organizational changes. Shapiro and Rynes (2005) bemoan scholars' reactivity in engaging in debates around change. At the same time, Pfeffer (2005) argues that scholars "*stopped asking big, important questions*" (p. 99), and a number of authors even criticise a more fundamental insensitivity towards the plight of humanity (Adler & Jermier, 2005; Barnett, 2007; Dyck & Schroeder, 2005; Mahoney et al., 2009).

The concern around a dearth in focus on relevance was also a central theme in an article by Peng and Dess published half a decade earlier. However, whereas authors such as Nkomo (2015) call for a re-evaluation of management scholarship, Peng and Dess (2010) adopt a contrary perspective, suggesting that management scholars should be unapologetic in the face

of criticism about the discipline's shortcomings. Peng and Dess (2010) develop an elaborate explanation of why the concern around relevance of management scholarship may itself be irrelevant. They suggest that focusing on superb scholarship and the mastery of theoretical knowledge is more desirable than the practical relevance of management scholarship. Practical relevance, the authors argue, would result in inferior scholarship; the implication is that this would involve inferior forms of science and the recruitment of inferior academic scholars¹.

The view that relevant scholarship equates to inferior science does not necessarily hold true (Antonacopoulou, 2011). Indeed, Peng and Dess (2010) themselves state that understanding managerial contexts can be better obtained through engaging with practitioners rather than by promoting practitioners to faculty, suggesting that practical relevance need not involve an abandonment of standards. Having said this, the authors support the notion that management scholarship should not pursue knowledge with immediate practical relevance but rather pursue knowledge in itself. Focusing on practical relevance, Peng and Dess (2010) argue, is comparable to the "*academically bankrupt "trade school" model of the 1950s*" (p. 283). However, though they challenge the conclusion that management scholarship can be regarded as irrelevant, Peng and Dess (2010) ultimately acknowledge the validity of concerns around modern scholarship, stating that they "*do not dispute the empirical observations made by critics of the imperfections of our scholarly world*" (p. 283). Thus, the authors concede that scholars should try to enhance the practical relevance of their craft. Their concession accords with the broader discontent about the impact of management scholarship. Whilst Peng and Dess (2010) call for a continued focus by management scholarship on theoretical knowledge, their analysis underscores the existence of an alternative knowledge realm applicable to the world of practice to which management scholarship applies.

1.3 A focus on the obscurity of *phronesis*

Management scholarship is tasked with equipping managers to be able to appropriately direct and coordinate organizational activities (George et al., 2016). Nevertheless, the discipline falls short of delivering on this mandate. It is criticized for not having the desired impact on society and the management practices of executives (Armstrong, 2005).

¹ I do not engage in the debate around the tension between rigour and relevance in management scholarship. The latter is a well-worn theme with most scholars agreeing that both rigour and relevance are essential. As a case in point, Van de Ven and Johnson (2006a) argue for a focus on both research dimensions stating that, to be useful, scientific and practical knowledge should meet the requirements of both practical relevance and rigour. In a similar tone, Antonacopoulou (2011) argues that engaging in the relevance-rigour debate may not be productive. According to her, regarding both these dimensions as necessary rather than as opposites may engender a more critical reflection that is relevant to an impactful scholarship.

Though some authors believe that the limitations of management scholarship impact can be conceptualised as a theory development problem (Arbaugh, 2010), in Chapter 2.3, I argue rather that the problem flows from a continued reliance on theoretical knowledge and from a focus on specialist managerial skills. Developing managers' practical knowledge is being neglected (Van de Ven & Johnson, 2006a). Notwithstanding the apparent contribution of *phronesis* towards engendering appropriate managerial *praxis* (Chishtie, 2012), it too remains at the periphery of professional development. Indeed, managerial *phronesis*, as the critical competency underpinning the development of practical acumen, does not feature prominently in management scholarship, even though some attempts at incorporating *phronesis* into the professional development of managers are evident.

This obscurity of *phronesis* in the executive management context is, I argue, the consequence of the vagueness of what *phronesis* is and what it entails (Frank, 2012a) and the pedagogical challenge of developing it (Vosecky, 2017). How the modality relates to other intellectual virtues should be explored and how it could best be developed has not been settled yet. Ultimately, the question: "How can the practice of *phronesis* be modelled to exemplify a wise executive management practice?" remains unanswered.

This study engages with this problem by aiming to position *phronesis* as a developmental priority within the management scholarship domain. Such redesign can thus contribute to a more impactful scholarship that better prepares executive managers charged with managing organizations. The problem that this research aims to solve is the prevailing absence of a guiding framework that could provide the pathway towards developing a more phronetic executive management cohort.

Developing a typology of managerial *phronesis* will empower executive managers to develop and deploy practical knowledge appropriate to the technical and moral demands of the managerial context in which they find themselves. Therefore, identifying the characteristics of *phronesis* in the management domain will enable those tasked with developing executive managers (management scholars) to move beyond the current focus on theory and specialist mastery of productive skills and include the development of *phronesis* in their pedagogical approach.

This study starts by contextualizing managerial *phronesis*. This is done by conceptualising the inadequate impact of management scholarship as an imbalanced focus on the different intellectual virtues - *episteme*, *technê* and *phronesis* - rather than seeing it as a theory development problem, as some scholars argue. I highlight the potential contribution of *phronesis* and locate the virtue within Aristotle's broader schema of knowledge. The neglect of *phronesis*, is described as a pedagogical challenge flowing from its conceptual vagueness and the difficulty in developing the virtue. In this research I consider how managerial *phronesis* could be developed.

1.4 Research aims and questions

This research focuses on stimulating shifts in management scholarship towards developing executive managers who will be better prepared to deal with the moral demands of management today. I achieve this by distilling the characteristics of managerial *phronesis*. From this, the objective is to craft a credible model of the *phronesis* competency that could lead to the incorporation of appropriate developmental initiatives into professional scholarship programmes that are focused on executive managers' education.

Achieving these aims requires an in-depth understanding of how *phronesis* is currently framed in the management scholarship domain and developing a comprehensive theory of its constituting characteristics. This may reveal a framework of managerial *phronesis*. However, this study involves an applied topic focused on executive management practice and thus requires an understanding of the characteristics of *phronesis* as it is applied in practice. This necessitated testing the theory in practice.

Developing and validating the aforementioned typology of managerial *phronesis* therefore involved answering the following questions:

1. What is *phronesis* in the context of management scholarship?
2. What is managerial *phronesis*?
3. How can the practice of *phronesis* be modelled to exemplify a wise executive management practice?
4. What are the wisdom-related features evident in executive management practice?
5. How is the conceptual understanding of *phronesis* exemplified in the practice of *phronimoi* or wise practitioners?

In the following chapters I illustrate the plan developed to answer the questions and how I completed the research. In the first instance, this involved blending relevant literature into a Grounded Theory model of managerial *phronesis* followed by a two-phased validation of the theoretical framework using directed Qualitative Content Analysis techniques. Through researching and distilling the conceptualisation of *phronesis* and then linking the theory and practice of *phronesis*, a systemic understanding of the notion emerged.

The research finds that *phronesis* is a situationally embedded, developmental and practical skill constituted by four interrelated modalities: a Mode of Engaging with the world; a Mode of Knowing and Thinking; a Mode of Being; and a Mode of Acting. Through these modes, the phronetic being manifests in accounting fully for who the manager is and what the situation as well as the practitioner's community demands.

1.5 Contribution of the research

The primary contribution of this research is its input to the critical discourse on the impact of management scholarship in general, and the discipline's approach to developing management practitioners in particular. In this regard, the thesis underscores the importance of developing *phronesis* as a counterbalance to a managerial practice skewed towards instrumentality and a reliance on theory. The study offers three significant, unique contributions.

Firstly, through the thorough examination of the contemporary literature on *phronesis* in the management scholarship and pedagogy domains, a definition of *phronesis* as it relates to management practice is proposed. This is connected to the second original contribution which is the crystallization of the nature of managerial *phronesis* from the academic and largely abstract commentary. This ensued from empirical interrogation of how *phronesis* is understood by scholars concerned with educating practitioners and with the *phronesis* construct.

Finally, the study extends the conceptual framework to realistic practice environments. In this regard, the thesis describes a twofold validation through which the theoretical model is tested in two distinct practice environments. The model was compared with scholarly research practice as well as with the practice of executive managers. Ultimately, therefore, the thesis offers an original typology of managerial *phronesis* that connects theory to practice and credibly reflects the manifestation of phronetic executive management practice.

1.6 Organisation of the thesis

After highlighting the utility of *phronesis* in executive management practice, this first chapter illustrates the need to incorporate *phronesis* in the pedagogical approach to management development. The chapter presents the research problem that this thesis grapples with; the study of *phronesis* as it applies to executive management practice. The chapter concludes by introducing the research questions and explaining the contributions of this thesis. The structure of the remainder of the thesis is illustrated below in Figure 1.1.

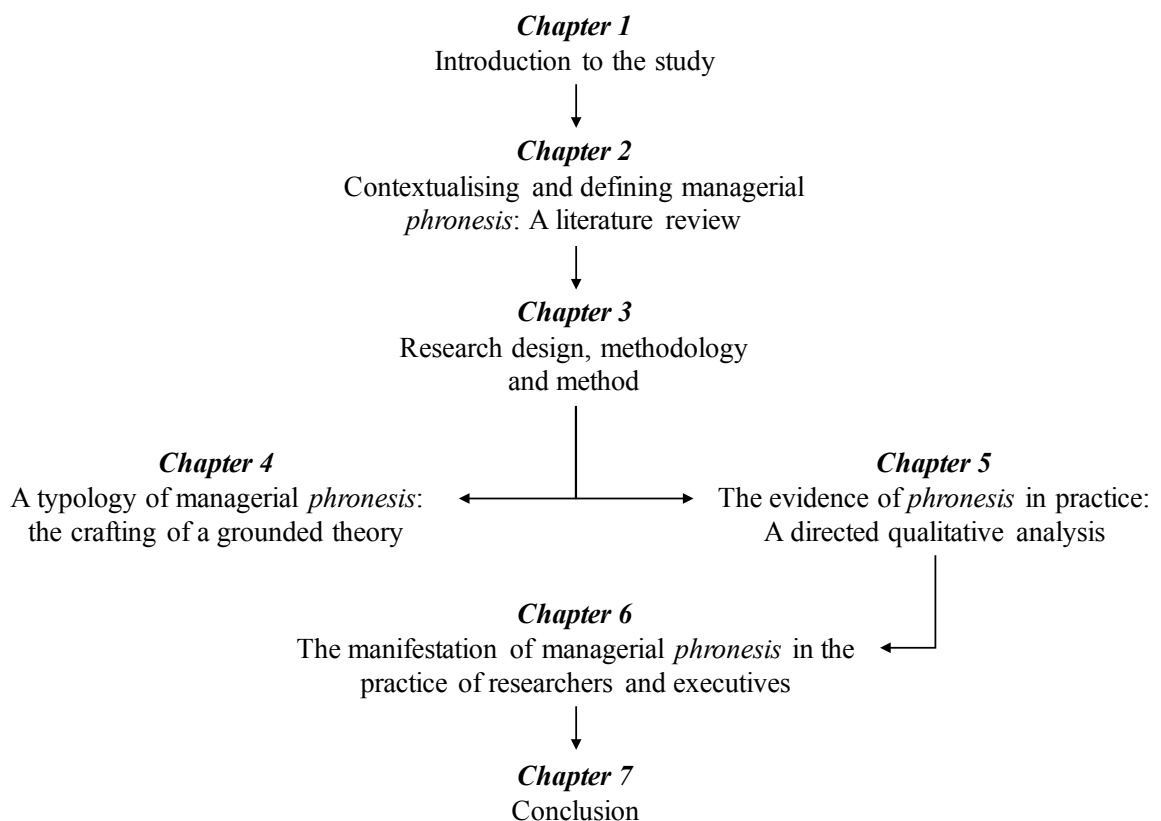


Figure 1.1 Structure of the thesis

Chapter 2 offers a critical literature review of the contemporary discourse on the nature of the limited impact of management scholarship. The discussion positions the research problem in the broader context of a management scholarship struggling for greater significance or impact on the management practice domain. *Phronesis* as a critical competency is situated within this context, as well as in Aristotle's schema of intellectual virtues and the related knowledge types. After underscoring the utility of *phronesis* and how it has been consistently neglected in the management context, the problematic nature of teaching for *phronesis* is considered. This represents the research problem. Having analysed the Phronetic Social Science approach to addressing the same problem within the organisational science domain and having critically

considered existing frameworks of wisdom and practical wisdom that include *phronesis*, Chapter 2 concludes by answering the first research question of this study. From a study of the many definitions of *phronesis* in the management scholarship domain, a definition of managerial *phronesis* is developed.

In Chapter 3 I describe the research design, starting with an explanation of theoretical underpinnings. These include a post-positivist research philosophy that incorporates a critical realist ontology, a dualist epistemology and a phenomenological research strategy. The chapter proceeds to explain the integration of an inductive Grounded Theory methodology with a deductive Qualitative Descriptive strategy. While I deemed the inductive research phase necessary in order to develop the typology of managerial *phronesis*, the Qualitative Descriptive Analysis enabled the testing of the theory in the second research phase. The chapter then outlines the stratified units of analysis and the data collection strategy. The units of analysis involved a focus on the management scholarship community concerned with the development of *phronesis*, the practice of *phronesis* within the scholarly community and the manifestation of *phronesis* in the management practice of executive managers. Finally, I discuss the Gioia coding and the directed Qualitative Content Analysis techniques used to analyse the data sets in a process spanning published scholarly literature, semi-structured interviews with practicing phronetic researchers and the phronetic action-learning minor dissertations of executive managers.

Chapter 4 answers the second and third research questions through conceptualising the characteristics of managerial *phronesis*. It describes the Grounded Theory coding of the management scholarship literature on *phronesis*. This articulates the meaning unit and describes the initial coding and categorisation process that generated 1210 first order codes and 165 first order categories. The second order analysis resulted in the identification of twenty seven category-concepts and four aggregate dimensions, the latter defined as modes of Engaging, Knowing and Thinking, Being, and Acting.

Chapter 5 presents the concept-driven testing of the Grounded Theory typology of managerial *phronesis* using the directed Qualitative Content Analysis. This serves to answer the fourth research question: “What are the wisdom-related features evident in executive management practice?” I clarify the transformation of the Grounded Theory data structure to the coding scheme used to analyse the two data sets. The theory-driven coding scheme represents the prism through which I interrogate the practices of researchers and executive practitioners. This

chapter explains how 243 meaning units were extracted from the transcripts of the semi-structured interviews with the *phronetic* social scientists and how 359 meaning units were mined from the minor dissertations of executive scholars' *phronetic* action learning projects. The theory-driven coding process and results are presented, culminating in the validation and deductive expansion of the model with the data pointing towards an additional *phronesis* characteristic: “embracing paradox” incorporated in the model. Thus, a credible typology of managerial *phronesis* is offered.

In the penultimate chapter, I present the validated typology of managerial *phronesis*, systematically connecting theory and practice. This chapter explains each of the twenty eight attributes that constitute the four modes of managerial *phronesis*, drawing on examples from both the interviews with phronetic researchers and the minor dissertations from the executives' phronetic action-learning projects. As the pinnacle of the study, I use the validated model as a framework to demonstrate the manifestation of *phronesis* in the practice of executive managers.

The final chapter summarises the findings of the research, offers conclusions and considers opportunities for further research.

Chapter 2: Contextualising and defining managerial *phronesis*: A literature review

2.1 Introduction

The aim of this study is to provide a broader focus within the management scholarship discipline on the development of *phronesis* in executive managerial practice. I seek to elevate the prominence of *phronesis* in management scholarship by expanding the theory on *phronesis* and extending it to executive management practice. It is hoped that understanding what managerial *phronesis* entails and how it manifests in executive management practice will stimulate the inclusion of a focus on *phronesis* in management development. This in turn, can increase the impact of management scholarship.

In this chapter I develop an answer to the first research question: “What is *phronesis* in the context of management scholarship?”. I contextualise *phronesis* by highlighting the current discourse around the concept in management scholarship. Particular reference is paid to how the literature has tried to make sense of the deficit in the discipline’s impact or application, seeing the problem as a theory-practice gap. After illustrating that this particular problem should rather be conceptualised as an imbalance in the scholarship’s focus on Aristotelian intellectual virtues, I highlight the role of *episteme*, *technê* and *phronesis* as necessary modalities of professional managerial practice. I position *phronesis* as the missing intellectual virtue that holds the potential to contribute towards a more impactful scholarship. After I introduce the challenge of developing the competency, the focus of this study, I consider an approach to this problem in the practice of organisational social science. Finally, I conclude the chapter by developing a definition of managerial *phronesis*.

2.2 The deficiency in scholarship impact conceptualised as a theory-practice gap

Chapter 1.2 describes the inability of management scholarship to appropriately develop executives for the challenges of a modern management practice. I argue that this is a consequence of the limited impact of the discipline. This deficiency in scholarship impact has been broadly conceptualised as a gap between theory and practice. For instance, Van de Ven and Johnson (2006a) describe the limited relevance of management scholarship as a disconnect between the theoretical contribution offered by scholars and management practice. George (2014) as well as Usdiken and Wasti (2009) argue that this detachment is also evident in relation to the phenomenon that organizational research seeks to understand.

Peng and Dess (2010), however, favour the argument that the relevance of scholarship does not lie in its relationship to practice lest scholars “*end up becoming practitioners*” (p. 284). According to Peng and Dess (2010), scholars are scholars; scholars are not practitioners and the value of their scholarship lies in its value to other scholars.

Antonacopoulou (2009) disagrees, stating that impactful management scholarship reflects knowledge that connects theory and practice and that can be implemented by targeted constituents. In fact, later Antonacopoulou and her colleagues argue that conceptualising scholar-practitioners and organizational practitioners as separate social groups separated by clear boundaries can be paralyzing. They suggest that an orientation towards integration focused on impactful scholarship be adopted instead (Antonacopoulou, Dehlin & Zundel, 2011). Undeniably, the goals that organizations pursue and the challenges they face are practical in nature and not metaphysical (Crockett, 2005). As argued by Flyvbjerg (2001), the scholarship must support its practitioners in solving real social problems.

Reflecting on the impact of management scholarship as a dynamic process rather than an outcome, Antonacopoulou et al. (2011) favour the view that assessing the effectiveness of impact is the problem of integrating theory and practice on the one hand and knowledge and action on the other (see also Antonacopoulou (2009)). Having reviewed the contemporary arguments related to the developmental challenges within various research domains, Sewchurran and McDonogh (2015) observe that inadequate theory *in* practice and a lack of problem-reducing action underlie the management scholarship challenges.

Since professional schools should develop knowledge for the betterment of professional practice, Van de Ven and Johnson (2006a), as indicated before, perceive the limited impact of management scholarship as a gap between theory and practice. In their article the authors provide a helpful summary of how the gap between theory and practice has been conceptualised (Van de Ven & Johnson, 2006a). Table 2.1 offers a graphical illustration of this.

Table 2.1 The Van de Ven and Johnson typology of the gap between theory and practice

Nature of the problem	Underlying assumptions	Possible interventions	Critique
The theory-practice gap as a knowledge transfer problem			
It is a problem of translating and disseminating theory among practitioners and practitioners fail to adopt theory as a result	Practical knowledge is derived from research knowledge	Researchers, consultants and practitioners should collaborate in interpreting and implementing research findings	Relies on a unidirectional view on the creation and adoption of knowledge and assumes that knowledge creation is context and purpose neutral
The theory-practice gap conceptualised as a gap between knowledge for theory and knowledge for practice			
The nature of theory <i>in</i> practice has not received adequate attention driven by an assumption that practical knowledge derives from theory	Based on the recognition that research and practice yield different knowledge types	In research, practical knowledge should receive equal status alongside formal-technical scientific knowledge	Assumes that the interrelationship between knowledge of theory and knowledge of practice involves literal translation from one to the other. The knowledge types however serve divergent, insular communities
The theory-practice gap conceptualised as knowledge production problem			
The approach to research within practice-focused social science has limited professional relevance	Research within management science should be applied in nature and should be concerned with developing practice-based scientific knowledge	Engaged scholarship as an arbitrage research strategy collaboratively engaging practitioners and academics in knowledge production	

Van de Ven and Johnson (2006a) identify three explanations for the gap between theory and practice. They describe these as a knowledge transfer problem, a failure to draw a distinction between knowledge for theory and knowledge for practice and, ultimately, a knowledge production problem.

2.2.1 The knowledge transfer problem

The knowledge transfer problem represents a perspective that practitioners' failure to adopt theory is rooted in the indigestible nature of theory and that academics should co-opt practitioners and consultants to translate and adapt theory in practice. However, this perspective, according to Van de Ven and Johnson (2006a), rests on the erroneous assumption that knowledge flows from academic researchers to recipient-practitioners. In this regard Antonacopoulou (2009) also cautions that the conception of knowledge that is produced and consumed could result in the commoditization and manipulation of knowledge.

Moreover, a perception that existing knowledge can be reproduced in action is grounded in a too-static conceptualization of practice that does not properly account for “*tensions inherent in acts of knowing*” (Antonacopoulou, 2009, p. 422). The orthodox perspective of applying theory developed *a priori*, based on the assumption that theory precedes action in a hierarchical sense, has also been criticised since action requires a contextual knowledge that is not only available through theory (Flyvbjerg et al., 2012a; Kieser, Nicolai, & Seidl, 2015).

2.2.2 Difference in knowledge in theory and knowledge in practice

Van de Ven and Johnson (2006a) offer an alternative perspective on the nature of the gap between theory and practice; knowledge *in* theory and knowledge *in* practice are distinct forms of knowledge. A neglect of knowledge in practice that flows from the perceived or actual inferiority of practical knowledge is therefore responsible for the gap between theory and practice.

As will be evident as the thesis unfolds, this understanding, in my view, comes closer to the core of the problem. Van de Ven and Johnson (2006a) though, argue that framing the relevance of management scholarship in this manner provides only a limited understanding, since the knowledge types cannot easily be unified given the divergent constituents they serve. Bearing in mind the warning to regard knowledge as a product to be consumed by consumers, (Antonacopoulou, 2009), I am uncomfortable with the proposition that knowledge serves constituents, and instead adopt the stance that different knowledge types have different functions.

2.2.3 Knowledge production problem

Van de Ven and Johnson (2006a) prefer to articulate the problematic relationship between theory and practice as a knowledge production problem. This perspective views the commonly employed mode of research as inappropriate to an applied science such as management scholarship. In this regard, and in complaining that management scholarship holds little practical value, Adler and Harzing (2009) state that “*more international, integrative, interesting and important research*” is needed (p. 92). Despite the emergence of new management problems, the development of new theory and concepts has decelerated (Barkema, Chen, George, Luuo & Tsui, 2015; Barnett, 2007; Honig, Lampel, Siegel & Drnevich, 2013).

It is not surprising, therefore, that Arbaugh (2010) and Armstrong (2005) as well as Van de Ven and Johnson (2006a) claim that business school research has modest influence. Similarly, the limited impact of the educational product delivered has also been noted (Armstrong, 2005; Kanter, 2005; Van de Ven & Johnson, 2006a). As indicated previously, Peng and Dess (2010) also emphasise the development purpose of management scholarship as the key to a better management scholarship.

In this regard, and echoing Pettigrew's call for a deeper, collaborative form of research to overcome the knowledge production problem, Van de Ven and Johnson (2006a) propose an engaged scholarship. Again, in my view, this proposition pays too much attention to the individual and moves too far from the knowledge types being promoted.

Despite my concern, within the context of scholarship as a socially defined contributory process (Huff, 1999), Van de Ven and Johnson's (2006a) argument enjoys support. Their view that engaged scholarship is a pluralistic research-collaboration between scholars and practitioners that can bridge the gap between theory and practice is consistent with the opinion that a collaborative action learning process adds to and mediates between the 'User knowledge' and 'Technological knowledge' domains (Chalmers & Balan-Vnuk, 2013). This suggests that engaged scholarship is likely to contribute positively to the production of both practical knowledge and theoretical knowledge.

However, in response to Van de Ven and Johnson (2006a), McKelvey (2006) posits that business schools' failure to deliver research that advances practice (labelled as a knowledge failure problem) flows from the inappropriate "*discipline-centric, quantitative research*" (p. 827). A study of idiosyncrasies would be more appropriate to McKelvey (2006) who maintains that practitioners find little worth in academic knowledge and can, in turn, add little value to its production. Correctly, in my view, Van de Ven and Johnson's rebuttal reiterates the divergent nature of theoretical and practical knowledge (Van de Ven & Johnson, 2006b). In response to McKelvey's arguments, Van de Ven and Johnson again refer to the existence and contributions of different knowledge types.

To explain this long-standing distinction between knowledge in theory and practice, Van de Ven and Johnson (2006a) mention *phronesis* as a separate knowledge type. The authors briefly discuss the classic knowledge types described by Aristotle, defining *phronesis* as "*practical knowledge of how to act prudently and correctly in a given immediate and ambiguous social or political situation*" (p. 805).

However, in making the point that theoretical and practical knowledge differ from one another, Van de Ven and Johnson do not clearly outline the nuanced difference between *technê* and *phronesis* in practice. Though both forms are potentially productive forms of knowledge (Nonaka, Chia, Holt & Peltokorpi, 2014), in practice the distinction in their manifestation is marked. The application of *technê* represents *poesis* or practice that results from the application of technical skills whereas *phronesis* manifests in *praxis* or in acting through the application of practical wisdom (Nonaka et al., 2014).

Clegg et al. (2013) explain the classic distinction between the knowledge types as scientific knowledge, applied knowledge and action-based knowledge grounded in context dependent judgement. While a clear distinction can generally be drawn between theory and practice (Clegg, et al., 2013), a focus on the utility of theory or practice fails to consider the difference between how *technê* and *phronesis* relate to practice. Thus, rather than considering the inadequacy of scholarship's impact in developing the practice of executive managers as a knowledge transfer problem or as a focus on inappropriate knowledge or a knowledge production problem, or perhaps even a combination thereof, I argue that the limited impact of management scholarship should be regarded as an imbalanced focus on the three modalities of *episteme*, *technê* and *phronesis*. These are all important facets of human life (Brown, Holtham, Rich, & Dove, 2015; Cooper & Morgan, 2008; Kreber, 2016; Pickup, 2014).

2.3 Limited impact of management scholarship as the consequence of a neglect of *phronesis*

Despite the need for management scholarship to incorporate a focus on all three intellectual virtues, *phronesis* perhaps requires the most consideration. For instance, in arguing for the co-production of knowledge, Antonacopoulou (2010b) notes the importance of integrating the respective orientations that academics and business practitioners have. In this regard, Antonacopoulou argues that since *phronesis* can develop discussions between researchers and subjects, it has the potential to synthesise the two perspectives and it therefore can enrich engaged scholarship given its potential to synthesise the two perspectives (see also Clegg et al., 2013; Flyvbjerg et al., 2012a). Antonacopoulou (2010a) goes so far as to suggest that *phronesis* is central to the integration of knowledge. This accords with the views of Clegg et al. (2013), of Flyvbjerg et al. (2012a) and Van de Ven and Johnson (2006a) all of whom suggest that *phronesis* addresses the long-standing tensions that impact on the relationship between knowledge in theory and knowledge in practice.

In the context of engaged scholarship, the practice of *phronesis* informs formative conversations. These, rather than expertise or the theory, then establish an impactful practice (Deetz, 2008; Kowalski, 2012; Nonaka et al., 2014). I therefore contend that the dearth in the impact of the scholarship lies not in inadequate or inappropriate theory development. Rather, I argue that whilst management scholarship embraces *episteme* and *technê*, the discipline fails to properly account for *phronesis* in its own scholarly practice as well as in the professional development of executive managers. It is this neglect of *phronesis* that hampers the integration of theory and practice, ultimately limiting the impact of management scholarship on the appropriate development of executive managers.

I do not stand alone in believing that the focus on theory should be tempered. In 1987, Ernest Boyer, a former Chancellor of New York State University and President of the Carnegie Foundation for the Advancement of Teaching, highlighted the problematic emphasis of USA universities and colleges on specialist training at the expense of general education (Boyer, 1987). For example, in arguing that the gap should be closed between general and specialised education, Boyer (1987) notes that schools “*focus too much on the mechanics of language rather than its meaning*” (p. 11). To help students locate their personal interests in the larger context, Boyer called for a greater focus on general education. He described this as an approach to education that is devoted to human experiences and to broadening student perspectives, processes that would help students connect their chosen disciplines to the human condition. Boyer believed that this general education should sensitize students to the aesthetic, to their heritage, social connectedness, to the ecology and engagement with work as well as to values and beliefs. Without an appreciation for these dimensions, skills would become ends in themselves and we would face “*the evil of barren knowledge*” (Boyer, 1987, p. 19).

More recently, Glanville (2014) has pointed out that the thoughtless application of theory to practice could result in unintended consequences. He argues that what is missing from management scholarship’s approach to the education of managers is a focus on developing their *phronesis* (see also Van de Ven & Johnson, 2006a). This is seen as central to the appropriate use of theory and specialist skills (Brands, 2014; Chishtie, 2012). Flyvbjerg (2001), too, notes that the focus of management scholarship should be broadened to include a focus on the development of *phronesis*. Bachmann et al. (2017a) mourn “*the far-reaching leadership failures and business scandals of the last decades*” (p. 1) suggesting that this can be ascribed to the practical application of abstract theory.

It is also worth noting that an increasing number of scholars such as Intezari and Pauleen (2013), Statler (2014) and Roca (2008) go so far as to suggest that the development of management students' wisdom should be incorporated in business schools' programmes. In this regard, Hold (2013) reminds us that “[l]earning to be a good practitioner of moral convictions requires teaching for the purpose of developing *phronesis*” (p. 46).

However, care needs to be taken not to deny the role of theory and science in professional practice. Together with *phronesis* they constitute professional knowledge (Higgs, 2012; Kenmis, 2012; Kreber, 2015a; Pitman, 2012; Roche, 2010; Tsang, 2005). However, Tsang (2005) goes so far as to state that “*practical wisdom in the Aristotelian tradition is deemed more desirable in practice than the technical application of universal truths*” (p. 687). Though they argue for a broader practical wisdom not limited to *phronesis*, Bachmann et al. (2018) stress that a mainly technical and mechanical approach is inadequate given the increasing complexity and interdependencies of modern organisations and their management.

2.4 An introduction to *phronesis*, *episteme* and *technê* in management scholarship

Many authors have offered modern interpretations of Aristotle's *phronesis*. As discussed, Van de Ven and Johnson (2006a) and Flyvbjerg (2004) are among these. Although Kristjánsson (2015) criticises Flyvbjerg for his contemporary interpretation of Aristotle's conceptualisation of *phronesis*, it is the importance of this concept within modern management scholarship that is of interest to me. Hence, I have engaged with the contemporary understanding of Aristotle's knowledge types as articulated within the management scholarship domain within the last decade, as opposed to a more general philosophical sense.

I also use the term “knowledge type” loosely in referring to *episteme*, *technê* and *phronesis*. While these three intellectual virtues are often described as knowledge types (see for instance (Back, 2012; Brands, 2014; Chishtie, 2012; Fitzgerald, 2007)), other authors variously describe the concepts as: intellectual virtues (Brown et al., 2015; Florian & Graham, 2014); intellectual states (Pickup, 2017); approaches (Castelli & Trevathan, 2008); rationalities (Ellett, 2012; Kristjánsson, 2005); or dispositions (Kenmis, 2012; Kinsella, 2012).

Rather than recognising each of the concepts as a knowledge type, Kreber (2015b) argues that Aristotle conceptualised each of the reasoning processes as virtues that bring about different knowledge types. Brown et al. (2015, p. 354) share this view stating, for example, that *episteme* “is the discipline of developing theoretical knowledge”. Pickup (2017, p. 2131) too refers to *episteme* as a “state of reason”, even though he also on occasion refers to *phronesis*, *episteme* and *technê* as knowledge types.

Though she characterises *episteme*, *technê* and *phronesis* as knowledge types, Kinsella (2012) also describes the three concepts as Aristotle’s “orientations or dispositions to knowledge” (p. 35), an understanding which echoes Kenmis’ (2012) proposition. Kristjánsson (2005) also refers to the three modalities as sub-categories of knowledge types and as “three main forms of reasoning or intellectual pursuits” (p. 456). Referring specifically to *phronesis*, Kenmis (2012) is emphatic in denying that *phronesis* is a “positive knowledge or kind of knowledge” (p. 155), regarding it rather as a negative space for knowledge that thrives in those who have knowledge. I adopt this broader interpretation since, as will be evident later, *phronesis* transcends the metaphysical dimension of being. Therefore, although I too refer to the virtues as “knowledge types”, I do so for expediency and not to confuse these intellectual dispositions with the positive knowledge types they may give rise to.

In this regard and to describe Aristotle’s intellectual virtues, I therefore start by defining the ultimate constellation of knowledge types to which each virtue relates. The first distinction Aristotle drew was between universal, context-independent and unchanging knowledge on the one hand and context-dependent, variable and particular knowledge on the other (Kreber, 2015b; Lewis, 2013). This distinction has also been described as a distinction between theoretical knowledge and practical knowledge (Clegg et al., 2013; Hold, 2013).

With regards to the practical and variable knowledge, Aristotle also distinguished between external knowledge, or knowledge related to external goods, and internal knowledge, or knowledge related to internal goods (Back, 2012; Lewis, 2013). This distinction conveys the insight that knowledge relating to objects is not the same as knowledge relating to human affairs. In this regard, Lewis (2013) quotes Gadamer: “It is obvious that a man is not at his disposal in the same way that the craftsman’s material is at his disposal” (p. 1034). Figure 2.1 illustrates the constellation of knowledge types.

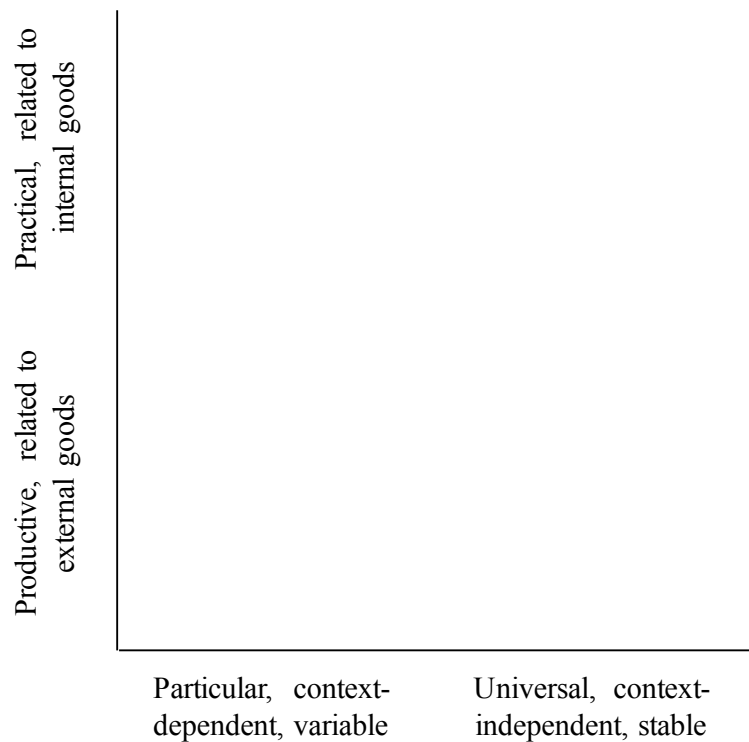


Figure 2.1 Contrasts in knowledge types

Kreber (2016) argues that to Aristotle, universal knowledge is based on first principles and is considered true “*irrespective of context*” (p. 2). Such knowledge does not necessarily come into being, is fixed or unchangeable and therefore “*cannot be otherwise than it is*” (Pickup, 2017, p. 2131). Universal knowledge is focused on understanding rather than application (Hold, 2013) and is principally governed by rules of formal deductive logic (Ellett, 2012). In contrast, particular knowledge includes concepts that are changeable and “*are susceptible of being otherwise than they are*” (Castelli & Trevathan, 2008, p. 89). In tracing the history of the Aristotelean practical wisdom tradition, Bachmann et al. (2017) also note the distinction between matters related to human affairs, particular contexts and concrete issues, all of which are distinguished from the abstract.

Aristotle’s second distinction between knowledge related to external or internal goods is also described as a contrast between productive and practical knowledge. Productive knowledge relates to the instrumental knowledge between means and ends and practical knowledge relates to the conduct of human affairs (Kreber, 2015b). Practical knowledge flows from deliberation (Ellett, 2012) and productive knowledge is attained through learning from different

experiences (Kreber, 2015b), for instance by grappling with the question “*what is the most effective, or what will work here?*” (p. 570).

Kreber (2015b) points out that both knowledge related to internal, practical affairs as well as knowledge of external, productive matters are variable concepts and the second distinction therefore relates to the particular and variable dimension of knowledge. Thus, on the one hand, practical activity related to human affairs arises from uncertain and unpredictable circumstances while, at the same time, the best means to achieve particular ends are contingent on the context.

Brands (2014) equates *episteme* to theoretical knowledge, *technê* to productive knowledge and *phronesis* to practical knowledge. On the other hand, Kreber (2015b), Brown et al. (2015) as well as Pickup (2014) argue that *episteme* is the activity that gives rise to universal knowledge, that *technê* brings about productive knowledge and that practical activity flows from *phronesis*. Thus Higgs (2012) argues that professional practice encompasses knowledge and reasoning and should be recognised as a blend of art, science, craft and humanity (or the modalities of *technê*, *episteme* and *phronesis*). The conceptual relationship between the intellectual modalities and knowledge types is illustrated in Figure 2.2.

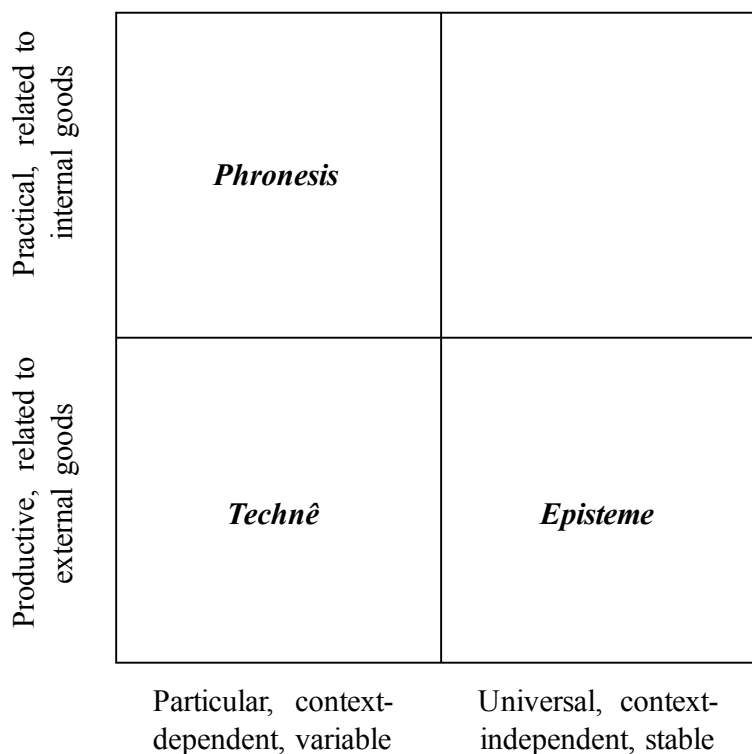


Figure 2.2 The relationship between knowledge types and intellectual dispositions

In its relationship with universal, invariable and context-independent knowledge, *episteme* is associated with positivist natural science (Clegg et al., 2013; Cooper & Morgan, 2008; Lewis, 2013), and is often described as scientific knowledge (Kinsella, 2012; Pickup, 2014). However, it is more generally, and inappropriately, labelled as theoretical knowledge (Brands, 2014; Fitzgerald, 2007; Lewis, 2013) or theoretical wisdom (Macklin & Whiteford, 2012). *Technê* is described as productive and instrumental craft knowledge used to create objects or to achieve objectives (Cherry, 2012; Chishtie, 2012; Kinsella, 2012), whereas, given its focus on practical knowledge about moral questions (Pickup, 2014), *phronesis* is often described as practical wisdom (Ahlqvist & Rhisiart, 2015; Back, 2012; Cooper & Morgan, 2008; Fricker, 2016) or practical rationality (Chishtie, 2012; Pickup, 2017; Sellman, 2012). *Phronesis* is the intellectual capacity most associated with practical action (Brown et al., 2015; Pickup, 2014).

2.4.1 *Episteme*

Macklin and Whiteford (2012) describe *episteme* as theoretical wisdom about objective laws of the universe. Similarly, Pickup (2017) describes it a state of reason that deals with universal principles or laws and argues that an epistemic view implies the existence of underlying universal truths.

Episteme is understood to deal with universal or general laws or principles (Brands, 2014; Chishtie, 2012; Pickup, 2014) and is regarded as eternal, not coming into being nor ceasing to be (Macklin & Whiteford, 2012; Pickup, 2017; Salminen-Karlsson & Wallgren, 2008). Castelli and Trevathan (2008) describe it as a dispassionate and objective syllogism, comparing *episteme* to mathematical problem solving. Thus, *episteme* firstly encompasses interrelationships between constructs in developing models of understanding and, secondly, it includes fundamental, universally valid first principles, ultimately giving rise to contemplation and universal knowledge (Kreber, 2016).

2.4.2 *Technê*

Whereas *episteme* is concerned with the universal and the eternal, *technê*, like *phronesis*, is concerned with the variable and particular (Kreber, 2016; Pickup, 2017). Kreber (2015b, p. 570) quotes Nussbaum who describes *technê* as “*the deliberate application of human intelligence to some part of the world, yielding some control*”. In contrast, Macklin and Whiteford (2012) regard the intellectual modality as a technical wisdom about how best to produce objects. *Technê* is often labelled as a skill (Cherry, 2012; Pickup, 2014), which

Aristotle described as a “*productive state involving true reason*” (Pickup, 2017, p. 2131). It is know-how (Back, 2012; Cooper & Morgan, 2008; Kinsella, 2012; Salminen-Karlsson & Wallgren, 2008; Vosecky, 2017) that relates to arts and crafts (Chishtie, 2012; Clegg et al., 2013; Kinsella, 2012).

Technê is instrumental in its application (Fitzgerald, 2007; Macklin & Whiteford, 2012) and is described as the “*creative, productive use of expert knowledge to bring something into existence, to accomplish a particular objective and to give an account of how it has been produced*” (Cherry, 2012, p. 8). As a reflective knowledge, *technê* is the ability to execute a procedure in practice and to explain the underlying principles (Fricker, 2016). Back (2012,) describes the competency as “*the practical knowledge of the expert practitioner*” (p. 118). It is valuable in circumstances where mastery is important (Clegg et al., 2013) or where rules and procedures exist that should be followed and consistency in results is required (Brands, 2014).

2.4.3 Phronesis

Phronesis is regarded as bespoke, non-generalizable knowledge (Brands, 2014; Clegg et al., 2013) that “*focusses on variable, non-reproducible and contingent facets of our world*” (Macklin & Whiteford, 2012, p. 92). *Phronesis* focusses on contextual human action. It is not centred on the articulation of theory or techniques but rather on applying knowledge to circumstances (Macklin & Whiteford, 2012; Pickup, 2014). It is pragmatic, going beyond scientific knowledge and technical know-how (Cooper & Morgan, 2008). According to Castelli and Trevathan (2008), *phronesis* “*involves more ruminative, conversational dialogue of questions and answers*” (p. 89) and is concerned with contextual nuances, ethics, particulars and practicalities (Chishtie, 2012).

Phronesis has inherent value-centric goals (Chishtie, 2012) and also adds to the practitioner’s personal resourcefulness (Cherry, 2012). Described as a moral virtue (Carr, 2011) and an ethical form of knowledge (Clegg et al., 2013), *phronesis* applies to matters not easily outlined (Castelli & Trevathan, 2008). It is practical knowledge of an ethical life (Fricker, 2016). Hold (2013) interprets *phronesis* as a “*knowledge of ethics incorporating an understanding of best course of action for a particular occurrence*” (p. 4), which implies a bond between values, logic and ethical practice.

Although some argue that *phronesis* guides human action and results in political action (see for instance Chishtie, 2012), I favour an interpretation that conceptualises the virtue as a modality that transcends cognitive processes and therefore incorporates action. In this regard, I rely on Clegg et al. (2013) who speak of “*forms of knowledge and taking action*” (p. 1252), a view which suggests an inseparable bond between reason and action in *phronesis*. Moreover, *phronesis* is related to living a good life or *eudaimonia*, which, as an endeavour, involves a search for the highest good (Hold, 2013). This too implies action and accords with Aristotle’s view that virtues must be actualised or enacted if the good, happy life is to be achieved (Hold, 2013). *Phronesis* is indeed considered to be an action-competence (Fricker, 2016; Higgs, 2012; Antonacopoulou, 2010b).

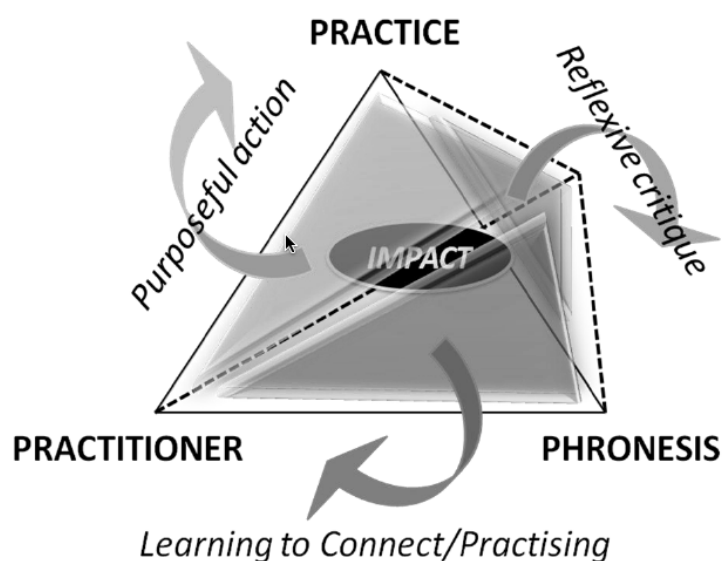
In adopting a phronetic research approach to studying the Alexander technique in modern professional education, Fitzgerald (2007) considers the *phronesis* construct. Discussing Dewey’s reconstruction of Aristotle, Fitzgerald approves of the rejection of the Enlightened-dualism between, among others, mind and body. He argues that the distinction between *episteme*, *technê* and *phronesis* needs to be reconsidered and quotes Garrison who states that “*all inquiry is practical reasoning and all reason is instrumental*” (Fitzgerald, 2007, p. 74). Therefore, though I am mindful of the distinction between *phronesis* and *praxis* where the latter is described as the practice manifestation of *phronesis* (Chishtie, 2012), I argue that in as much as *praxis* is constituted by *phronesis*, *phronesis* itself includes an action modality.

2.5 The utility of *phronesis* in executive management practice

In the preceding sections of this chapter, I outlined the potential role that management scholarship can play in developing executive managers for the twenty first century but that among the challenges the discipline faces, the main concern is a deficiency in its impact. I have argued that the utility of management scholarship is ultimately thwarted by the inadequate mindfulness of how different knowledge types serve different functions in managerial effectiveness and how the three intellectual virtues of *episteme*, *technê* and *phronesis* contribute to the development of the requisite knowledge types. In this and subsequent sections, I proceed to discuss the utility of *phronesis* in particular, presenting it as a hitherto neglected managerial competency. I introduce the problem of developing *phronesis*, the focus of this research, and consider how this problem was addressed in social science and conclude by defining managerial *phronesis*.

Phronesis has a complex role in relationship to *episteme* and *technê* (Chishtie, 2012). In fact, Brands (2014) argues that Aristotle intended *phronesis* to enjoy an executive function, determining the contextual appropriateness of the other specific knowledge types. This view is generally accepted (Chishtie, 2012; Cooper & Morgan, 2008; Kenmis, 2012; Kinsella, 2012; Sage, Dainty, & Brookes, 2010). Thus, Chishtie (2012) describes *phronesis* as an “active, relational, and non-trivial aspect vitally involved in creating the nexus that joins knowledge generation and professional practice in scientific and related professional communities” (p. 112).

Phronesis is the key determinant of a good life and matters more than the outcome of action, which lies in the domain of *technê* (Nonaka et al., 2014). By associating *phronesis* with wisdom, Aristotle believed that the wise acknowledged the limits of formal knowledge and embraced the ambiguity of working in a specific context (Nonaka et al., 2014). For him, *phronesis* took precedence over *episteme* and *technê* (Stewart, 2003) or, as Peng and Dess (2010) argue, over general and scientific knowledge. *Phronesis* offers a deeper analysis of technical knowledge as a basis for professional practice (Baizerman, 2013). O’Donnell and Henriksen (2002) believe *phronesis* grounds social *praxis* as an ethical *praxis*: pragmatic, variable and context dependent. It is both action and practically oriented towards values, guided by a substantive rationality. The interrelationship between the character of the practitioner, his or her practice and *phronesis*, as understood by Antonacopoulou (2010a), is presented in Figure 2.3.



(Antonacopoulou, 2010a)

Figure 2.3 The *phronesis*, practitioner and practice relationship

In arguing for greater reflexivity among management scholars, Antonacopoulou notes that this draws attention to the relationship between practitioners, their practice and the *phronesis* that informs their choices (Antonacopoulou, 2010a). The adopted practice is shaped by the purpose being pursued as well as by the scholar's character, and the latter also determines the practitioner's focus.

At the same time the practice, as a mode of learning, has a marked influence on the critical sense-making that constitutes the *phronesis* of the involved practitioners. The *phronesis* in turn transforms the character of the practitioner through the unavoidable unlearning and learning that takes place (Antonacopoulou, 2010a; Jamal, 2004).

The knowledge integration that flows from nurturing the interrelationship of *phronesis* at its core with its purposeful action-orientation, transformational and critical reflexive processes, has the power to generate the powerful ideas that bring about a greater impact (Antonacopoulou, 2010a). Through a phronetic approach, scholarship becomes "*the space where powerful ideas are conceived, given birth to and nurtured in their development so that they can have the potential to make a difference*" (p. 224).

Phronesis' value in developing management practice flows from its integral experience, deliberation, intuition and appropriate selection of means within a particular situation (Thuesen, 2011). As the capacity to recognise worthy actions and the ability to accomplish same (Eryaman, 2006), *phronesis* facilitates insight into and understanding of problems (Schwandt, 1999; Thomas, 2010). In proposing reflexive critique as a platform to foster collaborative participation in the impactful engagement of theory and practice, Antonacopoulou (2010b) makes a case for cultivating *phronesis* beyond just arguing for a focus on collaboration. This competency, Antonacopoulou argues, supports the resolution of tensions as a foundation of creating new possibilities (Antonacopoulou, 2010b).

Indeed, *phronesis* is celebrated as the first among the intellectual virtues, given its capacity to inform "*wise choices of appropriate actions that actually benefited people in society*" (Erickson, 2012, p. 687). Sasse-Werhahn, Bachman and Habisch (2018) describe *phronesis* as "*the peak of excellence in leadership and decision-making*" (p. 3). According to these authors, *phronesis* could provide the much-needed broad perspective across the various tensions in corporate sustainability within the management domain. It is noteworthy that Brown et al. (2015) also refer to *phronesis* as Aristotle's most important human quality. Sellman (2012) regards *phronesis* as the virtue that provides overarching guidance to other virtues with Steyn

and Sewchurran (2019) presenting examples to illustrate how the growth in *phronesis* could promote “*ethical action*” (p.4). Shapira (2013) too describes the virtue as often the most important knowledge type. In fact, it is broadly accepted that leaders, students and professional practitioners require *phronesis* (Brown et al. 2015; Clegg, et al. 2013; Florian & Graham, 2014; Hartley, 2011; Higgs, 2012; Kenmis, 2012; Kinsella, 2012; Kinsella & Pitman, 2012b; Kopf, Boje & Torres, 2011; Kreber, 2015b; Pickup, 2017; Pitman, 2012; Sage, Dainty & Brookes, 2010; Salminen-Karlsson & Wallgren, 2008; Sellman, 2012; Steyn and Sewchurran, 2019).

A renewed interest in the development of *phronesis* has therefore emerged (Antonacopoulou, 2010a; Clegg et al. 2013; Hodgson & Paton, 2015; Hold, 2013; Kenmis, 2012; Kinsella & Pitman, 2012b; Tierney, 2014; Towers, 2013; Vosecky, 2017). While some commentators, such as Towers (2013), call for a focus on *phronesis* in teacher education, this call is also evident in the management education domain (Antonacopoulou, 2010b; Brown et al., 2015; Cairns et al., 2010; Flyvbjerg, 2006a).

2.6 The enduring dominance of *episteme* and *technê*

In Chapter 2.3, I argued that the neglect of *phronesis* in management scholarship hampers the discipline’s impact on the management practice of executives. In this regard, Bachmann, Sasse and Habisch (2018) ascribe the decline in prominence of practical wisdom to a watering down of its import since the dawn of the Age of Enlightenment. Despite the resultant reticence towards the notion, the authors note a re-emergence of interest in practical wisdom in philosophy. The management scholarship community is also aware of the need to focus on *phronesis* in professional development with Van de Ven and Johnson (2006a), for instance, highlighting the neglect of *phronesis* in favour of *technê* and *episteme*.

Even before that, Stewart (2003) described the introduction of a phronetic orientation in a university degree course, while in 2005, McPherson (2005) argued the potential of *phronesis* in learning in the context of the Hubert Dreyfus learning model. *Phronesis* has been incorporated into teaching practices too, as illustrated in the educational programmes described by Antonacopoulou (2010b), Stewart (2003), Jamal (2004) and Sewchurran (2018). However, and despite *phronesis* being recognized as an imperative to nurturing more responsible and ethical governance (Roos, 2017), phronetic curricula are a rarity.

Thus, despite the utility of *phronesis*, science and theory still dominate management education (Brown et al., 2015). In this regard, I note the defence of a continued focus on *episteme* by Peng and Dess (2010) in support of their argument that scholarship should serve academics and not practice. Moreover, Vosecky (2017) argues for an increased focus on *technê* to overcome the challenge in developing *phronesis*. Indeed, despite the limited utility of general and technical knowledge in professional practice (Brown et al., 2015; Clegg et al., 2013; Ekmekçi, Teraman & Acar, 2014; Florian & Graham, 2014; Hibbert, 2012), it is generally accepted that management scholarship and professional practice still reflect a preference for *technê* and *episteme* at the expense of *phronesis* (Antonacopoulou, 2010a; Van de Ven & Johnson, 2006a; Brown et al., 2015; Gibbs, Costley, Armsby & Trakakis, 2007; Hibbert, 2012; Hodgson & Paton, 2015; Lewis, 2013; Pitman, 2012; Roos, 2017; Salminen-Karlsson & Wallgren, 2008).

In this regard, Kinsella (2012) reminds us of Schon's criticism of the predominant emphasis on theory and science in professional knowledge and the failure of theory and science to solve society's wicked problems. This argument is echoed by Kreber (2015b) who suggests, through Schon's arguments, that technical and "*theoretical knowledge cannot be straight-forwardly applied to practice*" (p. 1). Neither *technê* or *episteme* is sufficient (Kreber, 2015b); *phronesis* is essential to the appropriate deployment of theory and science (Kreber, 2015b; Kristjánsson, 2015; Brands, 2014; Chishtie, 2012). Hibbert (2012) ponders the potential of *phronesis* to bring about the "*unifying and essential habit of the mind*" (p. 65) while Fitzgerald (2007) reminds us that *phronesis*, according to Dewey, is the bulwark against unintelligent habits.

The dominance of theory and science may, to some extent, lie in the challenge of teaching *phronesis*. In the first instance, the *phronesis*-notion is complex and even though its complexity aids the synthesis of intellectual and practical virtues (McPherson, 2005), this complexity represents a pedagogical challenge. Thus, Nonaka et al. (2014) argue that it is difficult to distinguish between phronetic and non-phronetic actions. The multiple descriptions evident in the literature further reinforce the abstruseness around the concept. Thus, *phronesis* has been framed as a virtue (Flyvbjerg, 2004); an attitude and prudence (Nonaka et al., 2014); a capacity (Frank, 2012b; Nonaka et al., 2014); a discipline (Clegg & Ross-Smith, 2003); an ability (Simmons, 2012); a dynamic quality (Jamal, 2004); an ethical praxis (O'Donnell & Henriksen, 2002); practical wisdom (Eryaman, 2006) as well as a stock of experiential knowledge (Frank, 2012b).

The fact that *phronesis* cannot be taught in the same way that other competencies are developed represents another barrier to its broader adoption in the professional development of executive managers. In this regard, Aristotle believed that *phronesis* cannot be taught directly (Vosecky, 2017). In his PhD thesis, Vosecky reviews Aristotle's texts and suggests that the concept of *technê*, as generally understood, is impoverished and should be redefined to provide for intrinsic humanistic goals in the act of making. In this argument, teaching *phronesis* becomes teaching phronetically in the service of a humanistic *technê*. Vosecky's argument conveniently renders *phronesis* superfluous in providing guidance to the application of *technê*. He overcomes the unteachability of *phronesis* thus:

“Thinking of phronesis in this way suggests a way to if not resolve, at least sidestep the Aristotelian dilemma that phronesis cannot be taught” (Vosecky, 2017, p. 144).

However, in this enriched understanding of *technê*, *phronesis* in turn becomes impoverished. In proposing *technê* of *phronesis*, Vosecky seem to discount that *phronesis* cannot be encapsulated by the types of rules, processes and procedures implicit in *technê* (Lund, Panayotidis, Smits & Towers, 2012). The focus should in any event be on the moral purpose of work and not on the judgement of the activity of making (Kinsella & Pitman, 2012b). *Technê* is a transient qualifier of action, a characteristic of excellence: *“Phronesis is excellence itself in action per se”* (Nonaka et al. 2014, p. 370). *Technê* stimulates the search for patterns in experiences to guide the formulation of practical rules for living life; *phronesis* warns us to guard against seeking universal rules (William, 2008).

2.7 The pedagogical challenge of developing *phronesis* in executive managers

Vosecky (2017) and other scholars' fixation on the challenge of teaching *phronesis* is unnecessary. It may be true that *phronesis* cannot be taught in the same way that universal, enduring truths can be taught (Pickup, 2017), but as Kinsella and Pitman correctly suggest (2012b):

“Even if it cannot be taught, it does not imply that the disposition cannot be nurtured and the nascent and practicing professionals cannot be provided with conditions under which phronetic action is both encouraged and rewarded” (p. 168).

Sellman (2009), in his article on teaching for *phronesis* in healthcare, suggests too that it is much simpler to approach the development of *phronesis* through the question of “*can phronesis be learned?*” (p. 85) rather than whether *phronesis* can be taught. In this regard, the interrelationship between practitioners, their practice and their *phronesis*, as highlighted by Antonacopoulou, (2010a) suggests that the development of *phronesis* flows from its reinforcing application in the transformation of the practitioner and the practitioner’s practice. This perspective aligns with the classic understanding that *phronesis* is developed through practicing it (Frank, 2012b; Jamal, 2004). While *phronesis* cannot be explicitly taught, it can be developed (Kinsella, 2012). In order to facilitate the development of *phronesis*, Vosecky (2017) proposes a *technê* of *phronesis*, which, as indicated above, inappropriately avoids dealing with the tensions inherent in developing the seemingly unteachable and hazy *phronesis*-concept through leveraging *technê* which can more easily be taught.

I concur with Kenmis and other scholars such as Antonacopoulou (2010a) who claim that educators can develop the *phronesis* of their students. So how then do we develop the value rationality of executive managers? In this regard, the inclusion of a focus on *phronesis* within social science practice offers evidence that *phronesis* can successfully be incorporated into the practice of students.

2.8 Phronetic Social Science: *phronesis* in management scholarship

In as much as executive managers struggle for an impactful practice, so do management scholars, as argued in Chapter 1. It is not surprising therefore that, in addition to the scholarship community being aware of the need to focus on *phronesis* in professional development of students (see for instance Sewchurran (2018); Van de Ven and Johnson (2006a); Stewart (2003); Hold (2013); McPherson (2005) Antonacopoulou (2010b), and Jamal (2004)), a small group of scholars recognise the need to also infuse their own scholarship practice with *phronesis*. The focus of this thesis is on *phronesis* in the professional development of executive managers. However, developing a better understanding on how to develop *phronesis* in management scholarship practice, as a stratified fractal of the problem this thesis engages with, holds potential insights into the development of *phronesis* in executive management practice.

As is the case in executive management, *phronesis* offers management scholars a sensitivity towards its own situational impact and improves the capacity to manage itself as well as the other constituents of the knowledge tripartite: *episteme* and *technê* (Flyvbjerg, Landman & Schram, 2012b). However, in contemporary management scholarship, *phronesis* has also been

systematically ignored (Antonacopoulou, 2010b) despite offering a deeper analysis of technical knowledge as a basis for professional practice (Baizerman, 2013). It is therefore not surprising that some authors call for the deliberate incorporation of *phronesis* into management scholarship (Antonacopoulou, 2010b; Flyvbjerg, 2006a). Erickson (2012) argues that situationally appropriate educational practices flow from locally developed and chosen practices that are tested in “*phronetically informed local social action*” (p. 688). Thuesen (2011) believes that *phronesis* is important to scholars seeking to study complex social issues. Thomas (2010) contends that the expectations of generalizable, inductively deduced knowledge should be tempered and that the exemplary knowledge of *phronesis* should also be embraced.

In this regard, the developments around Phronetic Social Science, understood as “*applied phronesis*” or “*phronesis used to deliberate and act in relation to substantive issues in social science and policy*” (Flyvbjerg et al., 2012b, p. 3) are relevant to engender a more collaborative, impactful scholarship. Phronetic Social Science, was introduced by Flyvbjerg (2001) as a more specialized alternative to undertaking scholarship in the planning discipline. Flyvbjerg (2001) developed Phronetic Social Science from a contemporary interpretation of Aristotelean *phronesis* that integrates Foucault’s conceptualisation of power dynamics in relationships. The objective is to bring *phronesis* to the foreground throughout the research process in the study of policy matters (Flyvbjerg et al., 2012a). Phronetic Social Science therefore holds the potential to bring about the primacy of *phronesis* within management scholarship (Stewart, 2003).

Subsequent to its development in the planning research domain (Flyvbjerg, 2001), Phronetic Social Science found broader application in the social sciences. Indeed, Brown (2014) and Eubanks (2012) argue that Phronetic Social Science stimulated the evolution of social sciences into a more politically impactful science. Thus Phronetic Social Science has been associated with a broad array of topics that include town planning (Sandercock & Attili, 2012); social welfare (Shdaimah & Stahl, 2012); policy decision-making relating to wicked problems (Griggs & Howarth, 2012); human rights and democracy (Olsen, Payne, & Reiter, 2012), economic emancipation of women (Eubanks, 2012); international human rights and cross-border migration (Simmons, 2012); schooling (Basu, 2012) and accounting science (Dillard & Vinnari, 2016).

Calls emerged for the application of Phronetic Social Science in legal research too (Murphy & McGee, 2015). Flyvbjerg argues for placing Phronetic Social Science, labelled as phronetic organization research, within organization studies (Flyvbjerg, 2006a) as well as in political science, reincarnated as Phronetic Political Science (Flyvbjerg, 2006b).

In the context of management learning and education, Ramsey (2014) also declares her appreciation for Phronetic Social Science even though she raises a concern about the leap from *phronesis* as a capacity and Flyvbjerg's applied phronetic philosophy. Her concern, though, relates primarily to the development of *phronesis* through the use of Phronetic Social Science as an educational tool (Ramsey, 2014) as opposed to the reinforcing exploitation and development of *phronesis* in research.

Jackson (2011) expresses a more favourable opinion on the utility of Phronetic Social Science within cross-cultural management research. For Jackson, Phronetic Social Science can be leveraged to overcome the limited practical relevance of Hofstede's approach towards cultural values research within management scholarship (Jackson, 2011). The suitability of phronetic research within corporate governance research has also been explored (Kuljak, 2014). In arguing for the utility of Phronetic Social Science, Tsey (2010) notes that whilst the characteristics of Flyvbjerg's Phronetic Social Science may not be revolutionary, they are unique. They offer researchers the opportunity to reflect more overtly on the characteristics of their research and in the consequences of practicing it as *episteme*, *technê* and *phronesis* (Tsey, 2010).

Through this inquiry into society's values and interests as a catalyst of social debate and praxis (Flyvbjerg, 2001), Phronetic Social Science answers Aristotle's call for a social science that aims for practical wisdom as promotor of appropriate action (Simmons, 2012). It enjoys a greater emancipatory impact as a result (Shdaimah & Stahl, 2012). Central to Phronetic Social Science is a focus on the study of human reality and not generalizations or theory (Flyvbjerg, 2001). It is useful for surfacing prevalent socio-moral reasoning (Haimés & Williams, 2007) and highlighting the existing virtues and potential (Nonaka et al., 2014).

Phronetic Social Science therefore aligns well with Kieser et al.'s (2015) conceptualization of management scholarship as an applied science. Through a phronetic agenda, management scholarship will better serve society (Nonaka et al., 2014) by stimulating social change (Simmons, 2012), a process achieved by challenging questionable practices and facilitating their replacement with more appropriate practices (Flyvbjerg, 2001). Phronetic Social Science

is focused on research relevant to what could and ought to be done and how best to go about it (Schram, 2012).

It has thus been established that Phronetic Social Science can play a definite part in developing actionable knowledge (Antonacopoulou, 2010a; Birkinshaw et al., 2013; Caterino, 2013) as well as make an impact on practice and policy (Flyvbjerg, Landman & Schram, 2013; Frank, 2012b; Jamal, 2004; Nonaka et al., 2014). This is likely to contribute to the improved impact of management scholarship which, as argued earlier, remains a significant area for development. This research approach transcends the identification and analysis of problems, enabling researchers to participate in problem solving (Flyvbjerg et al., 2012a) since *“Phronetic Social Science operates as a more systematic, reflexive even meditative moment within social struggle, not something apart from it”* (Flyvbjerg et al., 2013, p. 760). Although it cannot provide a final correct answer, phronetic research elucidates what is currently happening and what mechanisms would create more beneficiaries than victims (Olsen et al., 2012). In relation to particular social problems, Phronetic Social Science emancipates the marginalised members of society (Shdaimah & Stahl, 2012). Indeed, even though Phronetic Social Science does not negate theory, theory is tempered through a purposeful focus on *praxis* (Flyvbjerg et al., 2012a). Flyvbjerg (2001) contends:

“It is more important to get the result right, that is arriving at a social science which effectively deals with public deliberation and praxis, rather than being stranded with a social science that vainly attempts to emulate natural science” (p. 129).

In this regard, Nonaka et al. (2014) argue that because its approach evaluates situations and enlists commitment, phronetic research allows social scientists to become political and mindful of the power mechanisms that reinforce the prominence of certain knowledge over others.

The Phronetic Social Science research process involves the three-step methodology of a) actively identifying dubious practices within policy and social action; b) undermining these practices through problematization; and c) constructively supporting the development of better practices (Flyvbjerg et al., 2012a). It involves asking four value-rational research questions (Flyvbjerg, 2001; Clegg et al., 2013; Nonaka et al., 2014): 1) Where are we going?; 2) Who gains and who loses; and by which mechanisms of power?; 3) is this development desirable? and 4) what, if anything should be done? Whilst questions 1,3 and 4 can be traced back to the classic value-rational questions of *phronesis*, the second question flows from a contemporary understanding of *phronesis* that includes a reflection on existent power and outcome

(Flyvbjerg, 2001). This distinguishes contemporary applied *phronesis* from both its classic form as well as from other approaches to social science (Flyvbjerg, 2004).

Rigidity in how phronetic researchers should go about answering the questions should be avoided (Flyvbjerg et al., 2012a; Nonaka et al., 2014). Shdaimah and Stahl (2012) argue that Phronetic Social Science can be practiced in various ways provided that it effectively deals with social praxis. Nevertheless, despite the potential variances in research approaches that are possible under the phronetic banner, guidelines for Phronetic Social Science have been articulated (Flyvbjerg, 2001; Flyvbjerg, 2004; Simmons, 2012). These are listed in Table 2.2.

Table 2.2: Flyvbjerg’s methodological guidelines for Phronetic Social Science

1	Focus on values	6	Study cases and contexts
2	Place power at the core of analysis	7	Ask ‘how’ and produce narrative
3	Get close to reality	8	Join agency and structure
4	Emphasize little things	9	Encourage dialogue amongst a polyphony of voices
5	Look at practice before discourse		

Thus, Phronetic Social Science involves “*focusing on values; placing power at the core of analysis; getting close to reality; emphasizing little things; looking at practice before discourse; studying cases and contexts; asking ‘how’ and producing narrative; joining agency and structure; and encouraging dialogue amongst a polyphony of voices*” (Haimes & Williams, 2007, p. 466). It requires competence, judgement, dialogue and incorporated knowledge (Clegg & Pitsis, 2012) and prioritizes context, experience and reflexive praxis (Stewart, 2003). It is not a research type nor should be limited to qualitative research; rather Phronetic Social Science is a research style or an approach to research (Simmons, 2012).

Phronetic research is situated in real communities, grows from concerns within those communities and supports the communities in addressing those concerns (Flyvbjerg et al., 2012a). Whilst the order of questions highlighted above differs in the incarnation of Phronetic Social Science as phronetic organization research (Flyvbjerg, 2006a), the same questions are posed in relation to organizational research and the same guidelines for phronetic science also proposed in the context of management scholarship.

To unlock the potential of management scholarship in developing the effectiveness of managers amidst the complexity of rapid and far-reaching change, Phronetic Social Science can support a more purposeful, practice orientated scholarship. Phronetic Social Science, as is the case with *phronesis*, is developed through practice.

2.9 Developing managerial *phronesis*

Hold (2013) points out that each of Aristotle's virtues is developed differently. *Episteme* is discovered through induction and deduction and is enduring in nature. It can be taught or learned through instruction (Pickup, 2017), whereas *technê* is acquired through experience (Kreber, 2015b). While Ellett (2012) argues that *phronesis* flows from deliberation, Hold (2013) argues that *phronesis* is developed through habitual practice. But what and how should the pupil practice?

In this regard, Athanassoulis (2017) highlights the limitations of the traditional role of mentorship by a *phronimos* or virtuous agent and argues that the focus in developing Aristotelian virtues should instead shift to the qualities that the virtuous possess. The characteristics that enable the *phronimos* to act phronetically should be identified and nurtured (Athanassoulis, 2017). Thus, the argument goes, in order to develop *phronesis* its foundational qualities should be developed rather than deploying attempts to emulate the *phronimos*-in-action. A *phronesis*-pedagogy would therefore focus on developing and practicing the *phronesis*-qualities. This approach would be consistent with Phronetic Social Science. As illustrated in Chapter 2.8, Phronetic Social Science involves applying a framework of methodology, questions and methodological guidelines through which *phronesis* finds application in practice and, in turn, is developed as a result.

Thus, I believe that a similar approach to *phronesis* in the executive management practice domain would be appropriate. Developing a typology of *phronesis* as a framework for executive management practice may stimulate further interest in incorporating a focus on *phronesis* in the development of executive managers. However, teaching for *phronesis* is not enough since it may not translate into a phronetic management practice. In this regard, Kenmis (2012) makes use of the intentional fallacy argument to suggest that while a phronetic disposition is expressed through *praxis*, it is the latter that should be developed first and not *phronesis*. I do not agree with Kenmis' view that *praxis* enjoys primacy over *phronesis*, siding rather with Kristjánsson (2005) who argues that *praxis* represents a phronetic practice and that "we cannot be 'fully good' without *phronesis*" (p.469). Kristjánsson (2005) continues to warn

against confusing practice, such as teaching, with *praxis* because the latter, unlike the former, is always concerned with ethical engagements.

However, *praxis* does enable the development of *phronesis* because of a bounded and mutually reinforcing interrelationship between *phronesis* and *praxis* with actions, rather than with intentions, determining the appropriateness of executive management practice. Despite this insight, I still argue for the need to focus on the development of *phronesis* as a pathway towards responsible leadership. Unlike Kenmis (2012), I believe that *phronesis* represents more than our hopes, good intentions, promises to act and preparedness. As argued earlier, *phronesis* is broadly recognised as an action competence (Fricker, 2016; Greeff & Rennie, 2016; Matheson, 2009; Weidenfeld, 2011). In fact *phronesis*, as suggested by Salminen-Karlsson and Wallgren (2008), relates to doing. Nevertheless, Kenmis (2012) is correct in suggesting that training aimed at developing *phronesis* may not be adequate to secure the desired evolution in management practice.

It is for this reason that I argue that, as a framework, a typology of *phronesis* will be invaluable in gauging the progress of a professional manager in becoming a *phronimos*-manager, in the same way that Phronetic Social Science offered a mechanism for a more phronetic discipline. There is research that proposes clarifying frameworks for wisdom, *phronesis* and practical wisdom in the context of management practice. This is discussed next.

2.10 Modern schemas of wisdom, *phronesis* and practical wisdom

In 2009, McKenna, Rooney and Boal (2009) proposed a model of wisdom to evaluate leadership, drawing on psychology, philosophy and the organisational theory on wisdom. The model is offered as a meta-theoretical construct of wisdom, a universal, *a priori* wisdom “*present as an ideal or perfect wisdom that is beyond fallible humans*” (p.178). Though this wisdom relates to the internal goods of human affairs, this description relates the model of leadership wisdom to the unchangeable theoretical domain and is therefore associated with *sophia* (Back, 2012).

Practical, related to internal goods	<i>Phronesis</i>	<i>Sophia</i>
	<i>Technê</i>	<i>Episteme</i>
Productive, related to external goods	Particular, context- dependent, variable	Universal, context- independent, stable

Figure 2.4 *Sophia* in relation to *episteme*, *technê* and *phronesis*

Figure 2.4 illustrates the relationship between *sophia* and the three intellectual virtues in relation to Aristotle’s schema of knowledge. In this regard, Bachmann et al. (2017) point out that the invariable, theoretical virtues that include *sophia* are of little value in the practical domain. The practical context demands practical wisdom which enjoys a similar relationship to the other virtues and knowledge schema as *phronesis*, as advocated in this thesis.

Recently Greeff and Rennie (2016) proposed a concept map of *phronesis* located in the health research domain developed from data collected during a guided focus group. However, they state that, as evidenced “*from what the participants said*”, the eight focus group participants are all *phronimoi* and therefore possess *phronesis* “*as a crucial decision-making skill*” (p. 175). This does not present a compelling argument that the focus group participants are indeed *phronimoi*, especially since the only other clues are how they were selected: for having a Master’s degree as well as two years’ experience as action researchers facing ethical dilemmas; for not being subordinate to the researchers conducting the research; and for possessing a willingness to participate and express themselves freely (Greeff & Rennie, 2016). In this

regard, Athanassoulis (2017) reminds us that it is difficult to practically distinguish the virtuous. Greeff and Rennie's (2016) self-reference error is nonetheless understandable given the challenge of describing a *phronimos* (Kinsella & Pitman, 2012a; Kristjánsson, 2015; Lewis, 2013; Lund et al., 2012).

The more current research of Bachmann et al. (2017) is also of significance and at first sight it seems that the authors offer a framework of *phronesis*-characteristics. An initial and cursory reading of the article gives the impression that the authors treat the terms '*phronesis*' and 'practical wisdom' as synonyms and that the concept is analyzed within the bounds of the management domain. Thus, they propose a framework which suggests that practical wisdom in management consists of eight features:

1. An action-orientation;
2. Normative feature
3. Sociality-related feature
4. Cultural heritage feature
5. Personality-related feature
6. Limitation-related feature
7. Integrative feature
8. Pluralism-related feature

More critical reading shows that the authors firstly, and rightly, treat *phronesis* as just one of the practical wisdom traditions. Bachmann et al (2017) also adopt what they refer to as a "*conciliatory view of the different traditions of wisdom thinking*" (p. 16). This transcends the bounds of management scholarship and incorporates a strong focus on philosophical, theological and psychological practical wisdom traditions that also include notions other than *phronesis*. The authors present a well-structured review of practical wisdom in philosophy, in theology, psychology and in the "*management literature*" (Bachmann, et al., 2017, p. 6) and they provide a very useful summary of the broader contextual history of practical wisdom. The article locates *phronesis* within practical wisdom both in general and within the theology, psychology, philosophy and management traditions (Bachman et al., 2017). *Phronesis* is contextualized in a manner that is consistent with the approach adopted in this thesis and the rise of a preference for general and craft knowledge over practical wisdom is well-explained. However, although Bachmann et al.'s research offers an empirical framework of practical wisdom, the focus of this thesis is on *phronesis* itself and the boundary of this research is the

managerial context. Consequently, while the framework may be harmonious, it may also contain discordant propositions.

I have the same concern with the model for practically-wise, managerial decision-making proposed by Bachmann, Sasse and Habisch (2018). They produce a framework that integrates practical wisdom with Self-Guided Decision-making in the service of a more humanistic management approach. In this, a similar, broader and more inclusive approach is evident, grounding practical wisdom in theology, philosophy and psychology that not only incorporates *phronesis* but other wisdom traditions too (Bachman et al, 2018). Thus, practical wisdom is conceptualised as “*the emergent cohesion of three mutually interdependent dimensions and ten specific features*” (Bachmann et al., 2018, p. .132). Practically-wise decision-making, according to the authors, incorporates normative dimensions, integrative dimensions and cultural-heritage dimensions, each integrating further features (Bachman et al, 2018).

In developing a model for Social Entrepreneurship Learning and Education, Zhu, Rooney and Phillips (2016) also offer a broad-based codification of practice-based wisdom that transcends the notion of *phronesis*. Their similar approach is evident in the set of wisdom-related competencies that underpin the model of practical wisdom in management proposed by Intezari and Pauleen (2014) which sweeps in a broader perspective of wisdom.

Mackay, Zundel and Alkirwi (2014) go so far as to propose a model of practical wisdom grounded in *mētis* which, they argue, is more appropriate than *phronesis* as a foundation of wisdom in practical matters. However, as a logic that comes to the fore at the junction between knowledge and procedural tasks, *mētis* is a cunning that prioritises effectiveness above truth and moral behaviour (Roos, 2017). To me, this theoretical prism of wisdom is inappropriate in its contrast to *phronesis* as a value rationality. Again, I argue that the need for a typology of managerial *phronesis* remains unmet.

The vagueness of *phronesis* not only limits the development of *phronesis* but also makes it near impossible to describe a *phronimos* and therefore to monitor the development of a manager in developing his or her *phronesis*. Higgs (2012) argues that *phronesis* is realised through the understanding and performance thereof; to learn *phronesis* is to demonstrate it (Higgs, 2012; Antonacopoulou, 2010a). It is in this that the myriad of conceptions and interpretations of *phronesis* present a problem and even Aristotle was unsystematic in describing *phronesis* (Kristjánsson, 2015). Each conception, Kristjánsson reminds us, has its own implications for the pedagogy.

However, Kristjánsson (2015) also points out that *phronesis* is not uncodifiable *per se*. I therefore argue in this thesis that the purposeful development of managerial *phronesis* requires the clarification of the concept within in the boundaries of management scholarship. In this regard, given my concern with Greeff and Rennie's (2016) description of *phronesis* and the health research context in which the authors' framework was developed, I argue that a conceptualisation of managerial *phronesis* should be developed. This, I contend, will stimulate the development of *phronesis* in the management scholarship domain. However, the concept's definition has not yet been settled, at least not in the context of executive management practice. Thus, the literature on *phronesis* in the management practice domain offers various definitions but the boundaries and characteristics of *phronesis* in management practice are yet to be clarified.

Therefore, among other intentions of this study, I aim to develop a typology of managerial *phronesis*. This typology will contribute towards a more impactful scholarship by offering a potential pathway to developing managerial *phronesis*. I see this as a vital managerial competency that is necessary for the development of appropriate practical knowledge which executive managers need to be effective. As a first step in achieving this purpose, I develop a definition of managerial *phronesis* in answer to the second research question: *What is managerial phronesis?*

2.11 A definition of managerial phronesis

As the preceding discussion has shown, there are many interpretations of *phronesis* within the management scholarship domain. As a result, there exists a haziness and incompleteness in describing the concept (Frank, 2012a). However, common themes can be identified from which a conceptualisation of *phronesis* can be distilled. Rather than comparing the definitions and judging the merits of the different interpretations, I deem it more appropriate and expedient to develop a definition through synthesising the different conceptualisations of the virtue. Indeed, in the absence of an empirical framework, a judgement of this nature would be overtly biased.

In this regard, the first theme to emerge from my reading of the last decade's literature on developing *phronesis* of managers is that *phronesis* is an intellectual virtue (Athanasoulis, 2017; Florian & Graham, 2014; Holmgren, Fuks, Boudreau, Sparks & Kreiswirth, 2011; Kinsella & Pitman, 2012a; Kristjánsson, 2015; Regelski, 2012; Sellman, 2009). Although it is described as knowledge (Cooper & Morgan, 2008; Glanville, 2014; Rief et al., 2013) or

practical knowledge (Back, 2012; Pickup, 2017), *phronesis* is not an intellectual *knowing* and should be distinguished from other forms of knowledge (Ellett, 2012). To Kristjánsson (2015), it is “*a state of grasping the truth*” (p. 302), an intuition connected to *doing* (Brands, 2014; Kreber, 2015a). *Phronesis* seems to be regarded more as a way of being or reasoning (Florian & Graham, 2014; Hibbert, 2012; Pope-Ruark, 2014; Rief et al., 2013), an intelligence that draws on knowledge (Athanassoulis, 2017; Brown et al., 2015; Roos, 2017). Therefore, *phronesis* is more about knowledge (Antonacopoulou, 2010a) than being a knowledge type itself and is often contrasted with *technê* in this regard (Florian & Graham, 2014).

Some authors, such as Cooper and Morgan (2008) and Engle (2018), refer to *phronesis* as practical knowledge or wisdom, suggesting that wisdom as a conceptualisation of *phronesis* is intended to mean practical knowledge. This may be so since the use of wisdom in this context seems to denote knowledge of appropriate goals and the means to those goals (Cooper & Morgan, 2008; Ekmekçi et al., 2014; Ellett, 2012). However, other authors refer to *phronesis*-as-knowledge as a “*knowledge of ethics*” (Hold, 2013, p. 47) or “*faculty of the soul*” (Pope-Ruark, 2014, p. 324.).

Therefore the conceptual distinction between *phronesis* as a practical knowledge or practical wisdom is not clear and perhaps the description of *phronesis* as a capacity (Hold, 2013; Macklin & Whiteford, 2012) or rather a reasoned capacity (Kristjánsson, 2015; Tierney, 2014; Vosecky, 2017) is more appropriate. This reasoned virtue is deliberative (Brands, 2014; Cairns et al., 2010; Ekmekçi et al. 2014; Fitzgerald, 2007; Kinsella & Pitman, 2012a). *Phronesis* therefore judges complex knowledge in relation to the relevant context and goals (Athanassoulis, 2017; Kreber, 2015a). Coulter and Weins (as cited in Holmes, 2009) refer to *phronesis* as “*embodied judgement*” (p. 2).

Thus, *phronesis* can be seen as the ability to “*calculate well to promote some good end*” (Pope-Ruark, 2014, p. 324). This suggests that, in addition to being a judging quality, this rational capacity is grounded in a virtuousness or ethics. *Phronesis* is therefore also a moral thought (Chishtie, 2012; Kinsella & Pitman, 2012a; Lund et al., 2012; Pope-Ruark, 2014; Roos, 2017) and authors such as Pickup (2017), Vosecky (2017), Tierney (2014) and Fitzgerald (2007), commonly quote Aristotle’s argument that *phronesis* is “*concerned with what is good and bad for a human being*” (Pickup, 2017, p. 2129).

The literature reviewed indicates a consensus that *phronesis* involves formulating virtuous aims as well as discerning the appropriate and effective courses of action in pursuance of these aims. Thus, while Antonacopoulou (2010a) states that *phronesis* “*defines the way we formulate our intentions and the course of action for achieving these intentions*” (p. 7), suggesting a more general genre of planning, she does make the point that *phronesis* is grounded in ethics (Antonacopoulou, 2010b). Other authors argue more forcibly that the goals engendered through *phronesis* and the plans hatched to attain the goals are morally imbued. Athanassoulis (2017), for example, states that “*phronesis manifests itself in the ability to see what virtue requires*” (p. 348). Back (2012) reminds us that for Aristotle *phronesis*’ attractiveness lies in the ability to deliberate about the consequences of concrete action that in turn influence the action’s desirability to the *phronimos*.

Phronesis would predispose one to “*feel and do ‘the right things at the right time, with reference to the right objects, towards the right people, with the right motive, and in the right way’*” (Back, 2012, p. 126. See also Sellman, 2009). This understanding of Aristotelean *phronesis* is common among authors reviewed such as Fitzgerald (2007); Bands (2014), Kinsella and Pitman (2012b) Ekmekçi et al. (2014); Brown et al. (2015); Ellet (2012); Cairns et al. (2010); Hibbert (2012); Hold (2013) and Pitman (2012). Kopf et al. (2011) articulate this phronetic characteristic as “*the capability, developed over time, to consider what modes of action are necessary to deliver change and to enhance the quality of life*” (p. 293).

To Falk, Ballantyne, Packer and Benckendorff (2012) *phronesis* is “*not just about doing the right thing, but acting in the right way, for the right reasons and at the right time*” (p. 916). This suggests that the virtue is not only about achieving virtuous goals though virtuous means but also that *phronesis* is contextually and situationally sensitive. This understanding accords with the generally held view highlighted in Section 2.6 above that *phronesis* is variable to a particular occurrence and context in which the practitioner finds herself or himself in (see also Back, 2012; Brands, 2014; Falk et al. 2012; Kinsella & Pitman, 2012a; Kreber, 2015b; Kristjánsson, 2015; Macklin & Whiteford, 2012; Sellman, 2009). Thus, Brown et al. (2015) as well as Hold (2013) note that *phronesis* involves making the appropriate decisions in a particular situation or occurrence. Cooper and Morgan (2008) claim that the virtue involves applying theory and science in a particular context. Salminen-Karlsson and Wallgren (2008) simply state that *phronesis* is “*the ability to deal with what might be called the dynamics of practical situations*” (p. 80). *Phronesis* cannot be generalised and is always linked to particular experiences (Clegg et al. 2013).

Closely related to the situational nature of *phronesis* referred to above, a golden thread runs through the reviewed literature that *phronesis* is a practical or action-orientated virtue. Although Aristotle described *phronesis* as “*the practical knowledge of ethics*” (Hold, 2013, p. 470), as indicated before, *phronesis* is commonly referred to as practical knowledge (for example Back (2012); Engle (2018) and Hold (2013)). At the same time, the virtue is also commonly translated as practical wisdom (Barkathunnisha, Lee & Price., 2016; Brands, 2014; Clegg et al., 2013; Dredge et al., 2012; Ekmekçi et al., 2014; Engle, 2018; Gibbs et al., 2007; Karam et al., 2015; Pickup, 2017) and referred to as “*practical common-sense*” (Fitzgerald, 2007, p. 73); “*practical reasoning*” (Fitzgerald, 2007, p. 113); “*knowledge for acting*” (Glanville 2014, p. 1294) and “*experiential knowledge*” (Rief et al., 2013, p. 312). Hibbert (2012) also argues that *phronesis* is concerned with action whereas Rief et al. (2013) claim that it is a knowledge orientated towards daily practices and deliberations.

From analysis of these various scholarly interpretations of the concept, a definition of *phronesis* that is relevant to management practice can be crafted. In this regard, I define managerial *phronesis* as:

‘the morally-imbued capacity for sense-making and managerial action aimed at virtuous outcomes.’

Phronesis is therefore a moral thinking and doing competence that supports good management where good management is managerial behaviour that stimulates appropriate organisational activities.

Earlier I explained that focusing on the development of managerial *phronesis* would support an improvement in the impact of management scholarship. Better definition and conceptualisation of the *phronesis*-concept will enable its measurement and development. It will therefore be valuable to articulate a typology of *phronesis* relevant to management practice.

2.12 Conclusion

This chapter locates the research problem within the broader struggle of management scholarship for a greater impact on the practice of executive managers. The inadequacy of the discipline's relevance is conceptualised as a neglect of *phronesis* rather than a want for appropriate theory development. *Phronesis* is contextualised as a much-needed intellectual capacity that could generate requisite, context-dependent and variable knowledge relevant to the internal goods of executive management. In the context of executive management practice, this relates to the contextual ethics of management.

I contrast *phronesis* with *episteme* and *technê* and illustrate the role of each modality. The utility of *phronesis* is emphasised and management scholarship's continued preference for theoretical and specialist knowledge is discussed.

I unpacked the inherent challenge of developing *phronesis*, the primary concern of this study, and analysed Phronetic Social Science as an example of how the neglect of *phronesis* in organizational science has been addressed. The discussion in this chapter has emphasised the need for a guiding framework and argues for the development of a typology of managerial *phronesis* to overcome the conceptual uncertainty and to support the development of *phronesis* in executive managers. Ultimately, I synthesise the various conceptualisations of *phronesis* within the management scholarship domain to develop a definition in answer to the first research question that aims to clarify the meaning of *phronesis* in the management scholarship domain. Managerial *phronesis* is therefore defined as the morally-imbued capacity for sense-making and managerial action aimed at virtuous outcomes.

The next chapter delineates the research methods employed to answer the remaining research questions and to achieve the research aims. I discuss the methodological framework of the research project as well as the philosophical and theoretical foundation.

Chapter 3: Research design, methodology and methods

The purpose of the study is to stimulate new thinking and action in developing managerial *phronesis*. I seek to understand the features of this intellectual virtue and to extend the conceptual theory to the realistic practice environment of executive managers. Achieving this purpose will overcome the lack of a guiding conceptualisation of what managerial *phronesis* entails and how it may be developed. This is necessary if *phronesis* is to take its rightful place in professional managerial knowledge alongside *technê* and *episteme*. As a result, the study seeks to contribute to the progression in the development of responsible leadership by codifying managerial *phronesis* through analysis of the various conceptualisations of *phronesis* within the management scholarship domain. The objective is to enable the management scholarship discipline to more effectively develop wiser executive managers.

This chapter outlines the theoretical underpinnings, research methodology and methodological research design I used to realise the objectives of this research project. The process involves developing and testing a typology of managerial *phronesis*, since, as Elo and Kyngäs (2008) argue, creating a typology of categories is both a conceptual and an empirical challenge.

This chapter outlines the process adopted in the study involving a literature review, a review of open-ended semi-structured interview transcripts and the analysis of case study action learning research reports. The project is designed to achieve the research objectives discussed in Chapter 1 through unearthing, articulating and validating the constituent characteristics and through developing a realistic typology of managerial *phronesis*. Developing a credible theoretical structure of *phronesis* requires an appropriate framework of theory and methodologies as well as research methods. I argue that an amalgamation of inductive and deductive methodologies is required and the approach settled on therefore involves a combination of Grounded Theory coding and Qualitative Content Analysis as well as the triangulation of data sources.

3.1 Introduction

Phronesis is both a practical rationality and an intellectual virtue (Athanasoulis, 2017) and care should be taken not to reduce it to just another knowledge type (Kenmis, 2012). Like *sophia* or wisdom, *phronesis*, referred to by some as practical wisdom (Roos, 2017), concerns the affairs of human beings. This is therefore a study in an applied and personal subject, inseparably associated with the lived experiences of human beings. I therefore pay homage to the relevant subjective perspectives while at the same time remaining objectively orientated to the subject, as Racher and Robinson (2016) recommend.

The post-positivist, phenomenological paradigm adopted in this research is appropriate given that it incorporates both subjective and objective worldviews (Racher & Robinson, 2016). This study combines Grounded Theory coding and directed Qualitative Content Analysis. On the one hand, it therefore integrates an inductive analysis of *phronesis*-conceptualisations and subsequent substantive theory generation; on the other a deductive exploration of the objective practice-world of executive managers. This is achieved through a multi-method analysis of literature on *phronesis* in the management scholarship domain, review of transcripts of semi-structured interviews with expert phronetic researchers as well as of the dissertations of participants in a phronetic scholarship-designed management development programme aimed at people in executive management positions.

Racher and Robinson (2016) argue that a research paradigm represents the perspective of science and the assumptions inherent in that worldview. Guba and Lincoln (1994) describe research paradigms as “*basic belief systems based on ontological, epistemological, and methodological assumptions*” (p. 107). As illustrated in Figure 3.1, Graue (2015) conceptualises the design of a research project as a combination of ontology and epistemology; this constitutes the research philosophy as well as the research methodology and methods.

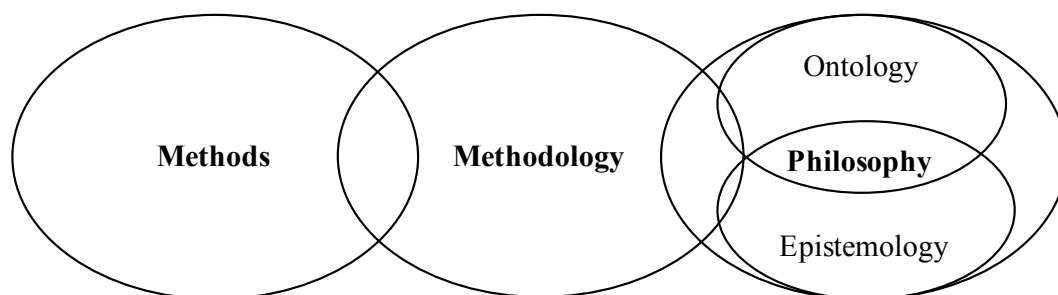


Figure 3.1 Research design, based on Graue (2015)

The conceptualisation of the research problem and the objectives articulated, as well as how the research is to be pursued, are all influenced by the researcher's ontology. Together with the epistemology, this influences the methodological and method choices of the project (Graue, 2015). The philosophy, methodology and methods employed in this research project are discussed in the remainder of the chapter, even though the three entwined themes cannot be clearly delimited (Racher & Robinson, 2016) as suggested in Figure 3.1.

3.2 Research philosophy

My view of the world and how I believe we construct our understanding of it influences not only my research objectives and how I articulate the research questions but also how I go about doing the research. Indeed, it is generally accepted that a research philosophy has a significant influence on the chosen research design (Graue, 2015; Guba & Lincoln, 1994; Hsieh & Shannon, 2016; Myers & Avison, 2002). Through explaining my beliefs, the congruence between the methods and philosophy and ultimately the quality of research (Mayer, 2015) can be gauged. To Mayer (2015), adopting a research philosophy is the genesis of the research process.

I adopted a post-positivist stance, which Racher and Robinson (2016) describe as “*an empirical, explanatory approach that maintains belief in observables*” (p.464). Post-positivism assumes that reality is socially understood rather than objectively determined and is appropriate in projects that seek to understand the subjectivity of social phenomena (Noor, 2008). I argue that this describes the features of this research project well. This study contributes to the development of managerial *praxis* through giving practical meaning to *phronesis*, a personal competence developed and applied within social contexts (Florian & Graham, 2014). The project seeks to understand and explain *phronesis* as a subjectively and socially experienced phenomenon which requires a theoretical framework, such as post-positivism, that perceives the world as socially and subjectively constructed (Noor, 2008; Denzin & Lincoln, 1994).

Describing my research philosophy involves clarifying my ontological and epistemological position which, together with the methodological choices I made, constitutes this project's research paradigm (Guba & Lincoln, 1994; Racher & Robinson, 2016). A researcher's ontology refers to his or her understanding of the world (Mayer, 2015) or its form and nature (Racher & Robinson, 2016). Epistemology, on the other hand, relates to how knowledge is

constructed (Mayer, 2015) or the relationship between the knower and what is, or rather can be, known (Guba & Lincoln, 1994; Racher & Robinson, 2016).

Mayer (2015), Racher and Robinson (2016) as well as Guba and Lincoln (1994) argue that having a post-positivist position assumes a critical realist ontology. I indeed regard critical realism as an appropriate ontology since, as indicated before, this research is concerned with a phenomenon that is both embedded in social structures and subjectively comprehended. This implies that the subject of the research can only be partly understood (Plant, 2001; Racher & Robinson, 2016). Claims about the nature of *phronesis* are always subjective and must be examined critically, a process which mirrors a critical realist position (Racher & Robinson, 2016).

The post-positivist philosophy subsumes a dualist epistemology (Guba & Lincoln, 1994; Mayer, 2015; Racher & Robinson, 2016), which embraces both objectivity and subjectivity. The pursuit of objectivity is regarded as a futile endeavour because “*reality is viewed by a subjective receiver*” (Racher and Robinson, 2016, p.468).

The final element of the research paradigm troika is the research methodology (Guba and Lincoln, 1994), which relates to the investigation of what can be known (Mayer, 2015). However, in addition to the need to ensure congruence with the ontological and epistemological assumptions, the research methodology should also be appropriate to the investigation of the research problem (Gläser & Laudel, 2013; Graue, 2015; Hsieh & Shannon, 2016; Mayer, 2015). In this research, I adopted a phenomenological research philosophy, considered appropriate to a research problem viewed through the post-positivist philosophical prism (Racher & Robinson, 2016). In this regard, post-positivist research prioritises understanding the subjectivity of social phenomenon (Noor, 2008), and it does so through focusing on the quality of data using integrated research methods (Mayer, 2015).

Phenomenology studies the essence of human phenomenon, the subject matter of this thesis. It approaches an understanding of the world from the perspective of those who experience it and gain knowledge of it through their subjective “*being-in-the-world*” (Racher & Robinson, 2016, p.474). Lastly, phenomenology offers descriptive and exploratory theory as empirical knowledge (Racher & Robinson, 2016). In so doing, phenomenology aligns with post-positivist research as well as with the aim of this work which includes an investigation into how scholars and practitioners understand and apply *phronesis* respectively.

3.3 An inductive and deductive qualitative research approach

In this section, I explain my underlying research methodology; i.e. the design, strategy or plan of action for conducting the research (Cho & Lee, 2014). A research methodology connects the philosophical worldview with the techniques adopted to answer the research questions and it assumes that a logical framework to achieve the research goals is indeed adopted (Mayer, 2015). Research purposes require specific research designs (Hsieh & Shannon, 2016). This thesis presents my research aimed at contributing to the flourishing of *phronesis* in the practice of executive managers. On the one hand, it involved a process of exploring and explaining the concept and, on the other, it required a study of the practice-situated reasoning of researchers and executive managers. Engaging with theory as well as observing practitioners was therefore fundamental to the success of the project since, in essence, this research is about the theory of wisdom in executive *praxis*.

The selected research methodology determines the approach to theory, which can be described as either inductive or deductive (Elo et al., 2014; Graue, 2015). In my case, the obscureness of the *phronesis*-concept necessitated a synthesis of its various conceptualisations found in management scholarship literature, for which an inductive approach is appropriate (Elo et al., 2014). I therefore incorporated an inductive approach in my research design since it enables the generation of new knowledge from data (Graue, 2015, Gläser & Laudel, 2013; Graue, 2015; Mayer, 2015).

However, inductive research does not lend itself to creating general theories (Cho & Lee, 2014). For the substantive theory to support the development of *phronesis*, which is applied in the social contexts in which executive managers find themselves (Kreber, 2015b), the theory must transcend the contextual boundaries in which the synthesised literature was created. A more general typology of *phronesis* was required, demanding a deductive research approach (Cho & Lee, 2014)

Deductive research tests theory against data (Cho & Lee, 2014; Elo & Kyngäs, 2008; Gläser & Laudel, 2013; Graue, 2015; Kreber, 2015b; Mayer, 2015). In this research, the data was related to the application of *phronesis* in the practice of researchers and executive managers. Using a deductive research strategy allowed me to extend the inductive theory to the practice context (Elo & Kyngäs, 2008; Hsieh & Shannon, 2016). At the same time, the inductive research phase enabled a more systematic analysis of the relevant practice-data (Mayer, 2015), for, as Ryan and Bernard (2003) argue, “[w]ithout thematic categories, investigators have

nothing to describe, nothing to compare, and nothing to explain” (p. 86). I therefore settled on a research strategy that straddled the inductive and deductive research traditions.

Consequently, I chose an empirical qualitative research approach. Qualitative research can be distinguished from quantitative research in that qualitative research focusses on the interpretation rather than the quantification of phenomena (Kohlbacher, 2006). Qualitative research situates the researcher in the world, describing a phenomenon from the perspective of those related to the phenomenon being studied (Graue, 2015; Mayer, 2015). To give effect to the inductive qualitative research strategy, I employed a Grounded Theory research approach. A subsequent Qualitative Descriptive methodology did duty as a deductive approach aimed at extending the conceptual typology of *phronesis* to the practice-context of executive management.

As an inductive approach, Grounded Theory research is designed to develop new theory from empirical data (Cho & Lee, 2014; Gläser & Laudel, 2013; Graue, 2015; Kohlbacher, 2006; Mayer, 2015; Myers & Avison, 2002). Grounded Theory research delivers an integrated, substantive grounded theory that explains a phenomenon (Hsieh & Shannon, 2016; Kohlbacher, 2006; Mayer, 2015). Cho and Lee (2014) describe Grounded Theory research as the “*systematic generation of theory from systematic research*” (p. 2). It is an appropriate methodology where the theory to be tested is predominately abstract (Gläser & Laudel, 2013), as was the case in this research project. Grounded Theory research design is commonly used to explain a scheme related to a phenomenon and is appropriate for studying a variety of source data types (Graue, 2015). Theory emerges and evolves during the research process from an iterative interaction between data collection and analysis (Mayer, 2015).

Various Grounded Theory approaches have been developed (Pansera, 2014). The particular method I employed was the Gioia methodology advocated by Gioia, Corley and Hamilton (2013). The Gioia Grounded Theory methodology is a systematic and rigorous approach to the analysis of data that leads to the generation of new concepts grounded in the “*credible interpretation of data*” (Gioia, et al., 2013, p. 15). The methodology was developed to allow the demonstration of rigour in research while also enabling the crafting of creative concepts and the emergence of new insights. Though it was developed as a methodology for qualitative organisational research (Gioia et al., 2013; Gehman et al., 2017), the Gioia approach has more recently also been used in the analysis of literature (see for example de Jong, Kroon and

Schilke, 2017²). As a systematic approach to inductive research (Gehman et al., 2017), the Gioia methodology is well-suited to thematic literature analysis and therefore also for the initial phase of my project, which could be described as the inductive analysis and synthesis of scholarly texts on *phronesis*.

However, despite the utility of Grounded Theory in generating substantive knowledge that is to some extent generalizable (Cho & Lee, 2014), the Grounded Theory tradition discourages a theory-guided deductive approach to coding (Gläser & Laudel, 2013). According to Gläser and Laudel (2013), a theory-free approach to Grounded Theory is the golden standard even though a theory-guided approach is possible. As a result, Grounded Theory it is not well-suited to research aimed at testing theory in practice (Noor, 2008) which, as mentioned before, requires a deductive approach.

In contrast, a Qualitative Descriptive approach is well suited to test theory through its ability to deliver descriptive validity (Sandelowski, 2000) given its nature as a low-inference, interpretive research approach (Lambert & Lambert, 2012; Neergaard, Olesen, Andersen, & Sondergaard, 2009; Sandelowski, 2000). Qualitative Descriptive research is aimed at describing the research respondents' perceptions and experiences of the world, which is appropriate in this post-positivist study. Since this approach does not offer thick descriptions, theory development or interpretive meanings, Qualitative Description allows the research analysis to stay closer to the data (Neergaard, Olesen, Andersen & Sondergaard, 2009). Where theory-developing research methodologies employ synthesising and theorising techniques, Qualitative Description relies on sorting and coding techniques (Neergaard, et al., 2009). It is categorical and does not offer more abstract representation of data (Lambert & Lambert, 2012). Neergaard et al. (2009), describe Qualitative Description as the least theoretical of the qualitative research traditions and therefore argue that it is founded in existing knowledge.

While the low interpretive nature and dependence on linkages to theory and prior knowledge (Neergaard, et al., 2009) made Qualitative Description an ideal approach to extending the *typology of phronesis*, in itself it is not appropriate to developing a theory. For the latter purpose the theory development nature of Grounded Theory was ideal. The two research approaches therefore complemented each other in pursuit of the research goals, as evident in Figure 3.2. The methods employed to implement the Gioia Grounded Theory strategy involved

² De Jong and colleagues employ the Gioia methodology's approach to analyze published research articles in support of a common research agenda on organizational trust.

incorporating its well established first and second order analysis (Gioia et al., 2013) while I included a Qualitative Content Analysis to extend the conceptual typology of *phronesis* to the practice-context of executive management in alignment with Qualitative Descriptive research.

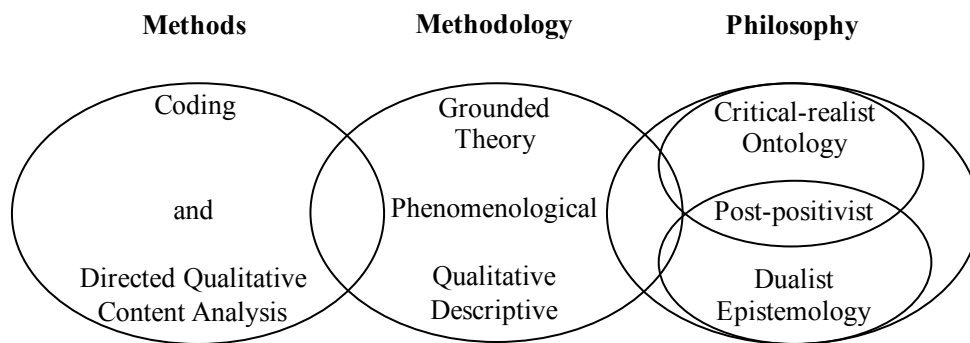


Figure 3.2 Inductive, deductive qualitative research design

The research paradigm, illustrated in Figure 3.2 can therefore be described as a phenomenological Grounded Theory and Qualitative Descriptive study using coding and directed Qualitative Content Analysis techniques. The research methodology connects research problems with the research methods (Gläser & Laudel, 2013).

3.4 Research methods

Deploying suitable research methods is vital to successful research (Cho & Lee, 2014) and explaining the logic informing the research methods facilitates the evaluation of the research results (Mayer, 2015). This research project involved a literature study, developing a theory then collecting data and testing the conceptual theory against the practice data of researchers and executive managers. These techniques were aimed at answering the five research questions.

3.4.1 The research questions

Scholars generally agree that for a study to be successful, the constellation of research methods used should be appropriate to the research question (see Gläser & Laudel, 2013; Graue, 2015). At the same time, Gioia et al. (2013) argue that the quality of research depends on how well the research question is articulated. A good research question, according to Graue (2015), is “*clear and researchable*” (p. 7).

This thesis argues that *phronesis* should be at the core of executive development. To do this, the research had to engage with the challenge of defining and typifying *phronesis*. I therefore seek to contribute to the development of *phronesis* in modern executive management practice and do so through answering the following questions:

1. What is *phronesis* in the context of management scholarship?
2. What is managerial *phronesis*?

However, as *phronesis* is generally considered to be a practical notion (Clegg et al., 2013), the research had to transcend the theoretical conceptualisation and aim to better understand the concept of *phronesis*-practice. Doing so involved answering this question:

3. How can the practice of *phronesis* be modelled to exemplify a wise executive management practice?

A guiding conceptual framework remains theoretical. The *phronesis*-typology should be interpreted in the executive management practice context. This is the study of an applied topic that relates to human executive managers engaged in their practice. It is phenomenological research into executives-being-in-the-world that requires an understanding of the characteristics of *phronesis*-in-action. Consequently, I sought to answer these further questions:

4. What are the wisdom-related features evident in executive management practice?
5. How is the conceptual understanding of *phronesis* exemplified in the practice of *phronimoi* or wise practitioners?

The questions determined the data needed for this research project (Elo & Kyngäs, 2008). Gläser and Laudel (2013) argue that the relevance of raw data cannot be made without reference to the research question. Data collection in pursuit of answering a research question is “*guided by information requirements derived from that question*” (p. 8).

In addition to guiding the sourcing of data, the research question determines the approach needed to analyse the data collected (Graue, 2015). Elo et al. (2014) hold the view that “*the researcher should select the most suitable method for answering the target research question*” (p. 8). The first three research questions demand the development of new theory while the final two questions require that the emergent theory be explored in a context that is different

from the academic context in which it was created. The raw data and the research methods used to analyse the same are explained in the following sections.

3.4.2 Unit of analysis and data collection

The research unit of analysis, demonstrated in Figure 3.3, outlines this project’s information needs. The research included a broad focus on management scholarship as well as the scholarly dialogue around and practice of *phronesis*. The research also concentrated on the manifestation of *phronesis* in executive management practice.

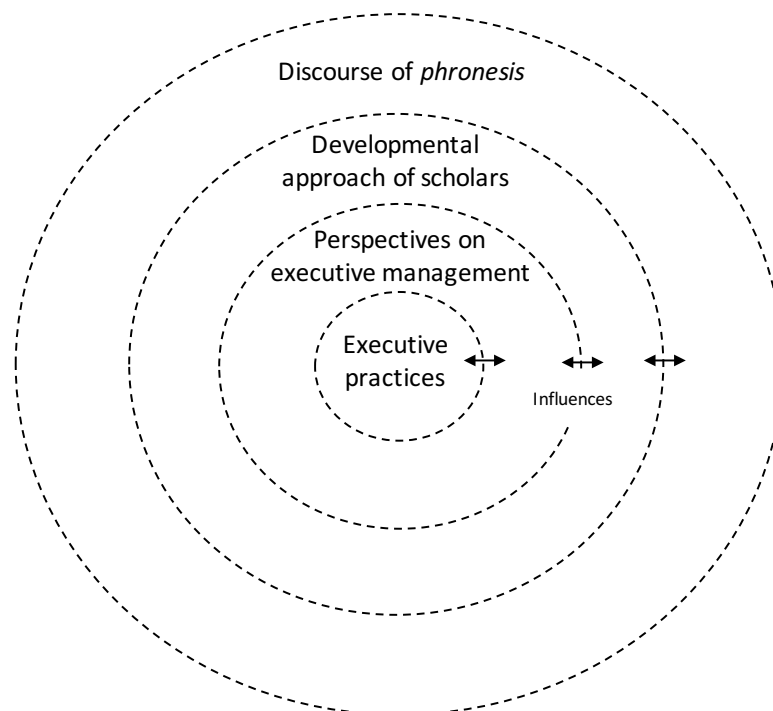


Figure 3.3 Research Boundaries

The scholarly management dialogue about *phronesis* is evident in the written contributions of scholars that reflect different interpretations and a divergent level of abstraction. This variance in existing worldviews results in a fragmented, indistinct framing of the concept, which I believe hampers the development of managerial *phronesis*.

The research focus hints at the existence of a stratified unit of analysis. The unit of analysis emphasises management scholarship community and the discourse on and practice of *phronesis* within the discipline, while at the same time focussing on executive managers and their practice. It should be noted, however, that I am not concerned with managerial effectiveness or the appropriateness of managerial decisions *per se* but with the manifestation of *phronesis* in executive management practice.

This research attempts to provide a synthesised and empirical account of *phronesis* in practice and involves three distinct phases:

1. An analysis of scholarly writing;
2. A study of research practice as embodied scholarship in action; and
3. An analysis of executive management practice and the manifestation of *phronesis*.

Since the all-encompassing research topic was *phronesis*, it was of paramount importance that the research data was relevant to the concept. I therefore employed an information-orientated selection strategy. This ensured that the usefulness of the data sourced for all three research phases was maximised through the process of selecting sources based on the anticipated information content (Pansera, 2014). The data sourcing approach for each of the research phases is described in the following paragraphs.

i. Literature review

Since the aim of the literature review is to synthesise the various conceptualisations of the concept, this review was limited to texts that referred to *phronesis* or synonyms to ensure a link between the data and the concept. The review was purposeful rather than exhaustive. I relied on electronic searches of databases since I was interested in synthesising the different modern conceptualisations of *phronesis* likely to be found in published articles available online and in databases.

The initial steps of my project involved a synthesis of literature that was not limited to the findings of qualitative research projects, as was the case in the Thomas and Harden (2008) study. I deemed this approach to the synthesis of literature on *phronesis* appropriate since I too sought to ground a formal theory of *phronesis* in the authors' conceptualisation of the concept. It was important to me to ground the theory of *phronesis* in the reviewed authors' perspectives. The passages of the literature that relate to the concept were therefore more important to me than the nature of the study sources, except for the need to limit the sources to those applicable to management practice, scholarship or teaching.

Repeating the decision of Thomas and Harden (2008), my search for appropriate literature did not therefore prioritise the nature of the literature but rather its potential to contribute to answering the research question. However, to the extent that the primary literature reviewed did not address the research problem directly, conceptual innovation or “*creating the whole*” (Thomas & Harden, 2008, p. 9) becomes necessary. This is required since to be useful in generating theoretical insights, the synthesis should transcend the mere summary of themes and the process employed to develop analytical themes should be explicit (Thomas & Harden, 2008).

Although I conducted an extensive search, it remained limited. I therefore compiled a database of sources that was purposive instead of exhaustive, appropriate in a project aimed at an interpretive explanation such as mine (Thomas & Harden, 2008). Put another way, as opposed to focusing on identifying every article that mentioned *phronesis* in some way, I was more interested in understanding how *phronesis* was conceptualized within the management practice and scholarship domain. Consequently, I limited the searches to a trio of databases I deemed relevant and which I supplemented with a broader search of online sources.

In this regard, I used Ebsco Host, Science Direct and Emerald database searches as well as Google Scholar search engine to identify literature containing the term “development of *phronesis*” as the research topic. This was done in conjunction with terms relating to the parent discipline such as: “management education”, “management scholarship”, “executive development”, “leadership development” and “adult development”. Ebsco Host was chosen for its focus on business, Science Direct for its focus on leadership and leadership psychology, Emerald for its focus on aspects of management and Google Scholar for access to online texts, The identification of relevant literature is summarised in Table 3.1 below.

Table 3.1 Databases and search engine employed to construct relevant bibliography

Term ²	Data base and search engine ¹			
	Google Scholar	Ebsco Host	Emerald	Science Direct
“Management education”	4	1	nil	16
“Management scholarship”	1 (book chapter)	nil	nil	nil
“Executive development”	nil	nil	1	nil
“Leadership development”	3	nil	1	4
“Executive education”	nil	nil	1	1
“Adult education”	8	nil	nil	6
“Adult development”	1	nil	nil	2
“Adult learning”	8	nil	10	6
“Personal development”	9	nil	2	14

From the search summarised in Table 3.1, 99 sources were initially identified. The search was then broadened by searching the same databases and search engine again, this time for literature containing the term “teaching *phronesis*”. From this, an additional 53 sources were identified. I further augmented the sources with 30 additional relevant items that I became aware of, bringing the initial list analysed to 182 items.

ii. *Phronetic Social Science as a laboratory of phronesis in action*

Examining the practice of phronetic social scientists offers an ideal context in which the typology of managerial *phronesis* can be tested. Firstly, Phronetic Social Science exemplifies *phronesis* in action, which is what the typology model is designed to reflect. Secondly, Phronetic Social Science bridges the divide between theory and practice, equally relevant to this study.

Originally developed within the planning research domain, Phronetic Social Science represents an approach to research that operationalises a philosophy of engagement and that prioritises *praxis* above theory (Antonacopoulou, 2010b; Flyvbjerg et al., 2012a). Thus, in addition to being a *phronesis*-infused methodology, it supports the dialectic synthesis of divergent perspectives including those of theorist and practitioner. Phronetic Social Science represents

a form of social action (Flyvbjerg, 2001; Gläser & Laudel, 2013), demanding that researchers transcend the analysis of problems and become actors rather than bystanders through their participation in the development of solutions to social problems (Flyvbjerg et al., 2012a; Flyvbjerg, Landman, & Schram, 2013; Graue, 2015). Thus, argue Flyvbjerg et al. (2013): “*Phronetic Social Science operates as a more systematic, reflexive even meditative moment within social struggle, not something apart from it*” (p. 760).

The primary source of data for this research phase was semi-structured interviews with six phronetic researchers, preceded by a pilot interview conducted to test and refine the interview protocol. Within the overall information-orientated selection strategy, I employed purposeful random sampling strategy (Suri, 2011) to select the interviewees. To gain access to potential respondents, I decided to use a snowball or chain referral sampling method that involves referrals amongst sample population who know other potential respondents relevant to the study (Biernacki & Waldorf, 1981).

The process involved firstly, identifying a locator or first respondent who could refer further potential respondents and, secondly, a process to verify the suitability of the potential respondents (Biernacki & Waldorf, 1981). To verify the potential respondents’ suitability, I compiled a list of potential participants through an electronic search for articles referencing both the terms ‘case study’ and ‘Phronetic Social Science’, the latter deemed appropriate as an applied form of *phronesis* (Engle, 2018). Of the 410 entries identified through this rudimentary search, 141 scholars who have written articles on phronetic research case studies, were identified, making the sampling approach homogenous in nature (Suri, 2011). The names of potential interviewees were referenced against the list to ensure that the respondents met the requirement of being practicing Phronetic Social Science scholars. As a locator or first respondent, I approached Dr Mario Pansera, who lectures on the subject of Phronetic Social Science at the University of Cape Town. Though Dr Pansera did not appear on the reference list and was therefore excluded from the data, I proceeded to interview Dr Pansera as a pilot interview.

The interviews were preceded by a documentary review of relevant articles authored by the respondents in order to gain an understanding of the particular phronetic research case study. Specific questions that focused on teasing out the interrelationship between the theory on applied *phronesis* and the research practice were included in the semi-structured conversational interviews, a design which allowed for sensitivity to informants’ perspectives (Partington,

2002). All the participants reside outside of South Africa and face-to-face interviews were therefore not feasible. Therefore, apart from a face-to-face pilot interview conducted in Cape Town, all the interviews were conducted using Skype telephone calls. This not only provided extended access to participants but telephonic interviews can also generate rich, vivid and detailed data (Novick, 2008). The interviews were recorded using Apple's Voice Memos application which facilitated the digital recording, storing and sharing of the interviews.

Each interview was transcribed verbatim by an external vendor in accordance with the recommendations of McLellan, MacQueen, and Neidig (2003) then verified by myself for accuracy. The interviewees were requested to review the accuracy of the transcripts and all but one responded. All amendments requested by the interviewees were made and even though the changes were tracked for audit purposes, the analysis process was based on the final member-checked transcripts.

iii. An analysis of executive management practice

To extend the theoretical typology of managerial *phronesis* to the executive management practice context, it was important to identify relevant data related to executive managers who were applying *phronesis* in their management practice. Informed by the information needed for the project, a mixed purposeful sampling technique was required (Suri, 2011). I therefore combined operational construct sampling to identify actual examples of the construct under study using convenience sampling to source the data needed for the research phase (Suri, 2011).

The Executive MBA programme of the University of Cape Town's Graduate School of business ('EMBA programme') offered an ideal cradle of potential data. Sewchurran (2018) describes the programme as a pedagogical approach to encouraging *phronesis*, stating that the programme aims "to provide a path for executive students to learn, practice and develop a felt sense of *phronesis*." (p. 5). Since *phronesis* is developed through its application in practice (Antonacopoulou, 2010b), a phronetic action learning programme would generate credible practice data.

However, the credibility of the research data depended on verifying that the programme indeed represented a *phronesis* pedagogy. This required triangulating the EMBA programme characteristics against a framework other than the conceptual typology or the inferences from the research practice phase of the project. Thus, Athanassoulis (2017) argues that a *phronesis* pedagogy should be grounded in the enabling antecedents of *phronesis*. In this regard, the

literature referred to in section *i* above offers the opportunity to identify the precursor characteristics of *phronesis* in the management context. From these sources, I distilled seven enabling antecedents of *phronesis*. These were: the cultivation of negative capability; an appropriate attitude; attentiveness and mindfulness; reflection, reflexivity and self-awareness; self-development and learning; dialogical competence; and critical thinking, moral training and epistemological awareness. These antecedents are discussed below.

a) Negative capability

Developing *phronesis* requires an acceptance of inevitable uncertainty and unpredictability of practice (Kreber, 2016). Sellman (2009) reminds us that a professional *phronimos* must be cognisant that his or her knowledge is bounded. In a later work, Sellman (2012,) reiterates that the risk of the unknown should not be ignored and that *phronesis* requires “*acknowledging that we do not know what it is we cannot do and what it is we do not know*” (p. 122). This stimulates learning (Sellman, 2012; Shapira, 2013) and provides the opportunity for *phronesis* to emerge (Antonacopoulou, 2018).

b) A phronetic attitude

An appropriate attitude is important for the development of *phronesis* (Athanasoulis, 2017). Kinsella and Pitman (2012b) simply state that “*phronesis is informed by dispositions*” (p. 164). *Phronesis* requires the cultivation of an attitude of open-mindedness (Hold, 2013; Sellman, 2009), honesty (Sellman, 2012), courage (Back, 2012; Ekmekçi et al. 2014; Kinsella & Pitman, 2012b; Sellman, 2012), passion (Back, 2012; Ekmekçi et al. 2014), trust (Back, 2012; Hold, 2013; Shapira, 2013), a learning disposition (Castelli & Trevathan, 2008) and personal responsibility (Brands, 2014; Hibbert, 2012; Higgs, 2012; Rief et al. 2013).

c) Attentiveness and mindfulness

A *phronetic* way of being is more than a cognitive process and requires an awareness and mindfulness of life’s new experiences and of self-transformation (Graaff, 2004). Kinsella (2012) refers to Bohm’s “*response from the emptiness*” (p. 41) to highlight the importance of mindfulness in overcoming the illusion-generating nature of a practice devoid of reflection and judgement. Kinsella proceeds to quote Miller who defines Being, as “*unmediated awareness*”. Kinsella (2012) describes it as “... *characterised by an openness and a sense of relatedness*” (Kinsella, 2012, p. 42). In the context of professional *phronesis* this should be honed to include a mindful awareness of a broad range of focal points. For instance, Brands (2014) argues that

one should be mindful of oneself, whereas Back (2012) believes one's unique inner voice should be discerned. Hibbert (2012) and Sellman (2012) argue for an openness to constructive feedback whilst Kinsella and Pitman (2012b) believes a mindfulness of examples of *phronesis* in action is needed. Other elements that should be included in one's mindful focus include contextual nuances (Back, 2012; Holmgren et al., 2011); socio-historical frames (Kenmis, 2012); existent diversity (Back, 2012; Hibbert, 2012); divergent narratives (Lund et al., 2012) and the interests of others in the practitioner's community (Brands, 2014).

d) Reflection, reflexivity and self-awareness

Reflexivity is required to interrupt the linear thinking that is characteristic of a practice bereft of *phronesis* (Frank, 2012a; Kinsella, 2012). Practical experience is of little significance unless it results in learning (Ekmekçi et al., 2014). Unless a practitioner reflects on his or her practice and develops a perception of self as an embedded agent, that practitioner cannot become wise (Ekmekçi et al., 2014; Higgs, 2012). Growing *phronesis* therefore demands the development of a capacity to reflect (Back, 2012; Florian & Graham, 2014; Frank, 2012a; Kenmis, 2012; Kinsella, 2012; Kinsella & Pitman, 2012b). This reflection should include a focus on one's experiences (Fricker, 2016; Glanville, 2014; Stonehouse, Allison & Carr, 2011; Tsang, 2005; Ulvik, Smith & Helleve., 2017) as well as one's practice and its consequences or outcomes (Brands, 2014; Engle, 2018; Gibbs et al., 2007; Kenmis, 2012).

For learning to occur, Brown et al. (2015) argue that awareness of self and how one behaves are essential. Therefore, and as indicated above, *phronesis* requires the capacity to perceive oneself (Brands, 2014; Sellman, 2012). A programme through which *phronesis* is to be developed must therefore, according to Back (2012), focus on who the student is. Sellman (2009) argues that developing good intentions into professional goodwill requires students to become consciously self-aware. Students, according to Florian and Graham (2014), should make a deliberate effort to bring their values, beliefs, theories, assumptions and bias into reflective awareness which, Back (2012) argues, should not be ignored.

e) Learning and self-development

Phronesis demands that the practitioner draws on his or her knowledge (Dredge et al., 2012; Kreber, 2015a; Macklin & Whiteford, 2012). One of the cornerstones of virtue is personal competence (Fricker, 2016). Developing phronetic acumen, therefore, requires the development of practical knowledge and the cognitive management thereof (Ekmekçi et al.,

2014; Fricker, 2016). Indeed, Aristotle argued that *phronesis* depends on the knowledge to support appropriate decision-making (Brands, 2014; Regelski, 2012). Technical knowledge can therefore be thought of as productive knowledge that feeds phronetic reasoning (Cherry, 2012). It should therefore be honed (Higgs, 2012) because its practice in application is essential (Fricker, 2016; Kenmis, 2012; Kreber, 2015a; Kristjánsson, 2005, 2015).

According to Kinsella and Pitman (2012b), the responsibility of the professional is to act (*praxis*). *Praxis* and *phronesis* are therefore interrelated, with *praxis* being described as committed action. To Kenmis (2012, p.150), *praxis* is “*right conduct*” (p. 150) and *phronesis* can therefore not be divorced from *praxis*, which demands at least the same attention as *phronesis*. A programme aimed at developing *phronesis* should therefore focus on action that, according to Fricker (2016), should include opportunities to develop new skills. Fricker proposes a development programme of collaborative and interactive action learning, a view shared by authors such as Kopf et al. (2011) and Vosecky (2017) as well as Kinsella and Pitman (2012b). Support exists too for the use of case study research and learning including exposure to multiple case examples (Cooper & Morgan, 2008; Engle, 2018; Kinsella & Pitman, 2012b; Pickup, 2017).

For a professional to evolve into a *phronimos*, the *phronesis*-focused pedagogy should not only enhance the technical competence of the practitioner but also encourage the physical, emotional and spiritual development (Ekmekçi et al. 2014; Roos, 2017) as well as reflection on action (Kinsella & Pitman, 2012b). Some are also of the view that developing *phronesis* requires a supportive learning environment (Antonacopoulou, 2018; Pickup, 2017; Sellman, 2012), with Hibbert (2012) for instance arguing for the cultivation of “*an institutional culture and conditions in which thinking, reflection and ideas thrive*” (p. 69). This supportive environment should exist not only in the professional school context but also in the professional work environment (Fricker, 2016; Hibbert, 2012). The environment should be characterised by: adequate time to reflect and learn from experiences (Antonacopoulou, 2018; Kristjánsson, 2005, 2015; Ulvik et al., 2017); time to practice and develop skills through experience (Hold, 2013; Salminen-Karlsson & Wallgren, 2008; Wiener-Ogilvie, Bennison & Smith, 2014); as well as an emphasis on and freedom to explore and experiment (Antonacopoulou, 2010b, 2018). A mentor/mentee framework should also be included (Fricker, 2016; Holmgren et al., 2011; Kristjánsson, 2005; Sellman, 2009). Despite the concern that *phronomoi* should not be included as the primary component of a *phronesis*-focused programme (Athanassoulis, 2017), examples of *phronimoi* in action should be shared or access to such role models should be

provided (Brands, 2014; Cooper & Morgan, 2008; Hibbert, 2012; Hold, 2013; Kinsella, 2012; Lewis, 2013; Sellman, 2009; Ulvik et al., 2017).

f) Dialogical competence

The *learning from* and *learning collaboratively* themes evident in Section e) point towards the importance of dialogical competence in developing *phronesis*. Learning for *phronesis* involves learning through history, narratives, stories and others' experiences (Hold, 2013; Holmgren et al., 2011; Kenmis, 2012; Kinsella & Pitman, 2012b) and also learning within a community context (Kreber, 2016; Lewis, 2013). Kinsella and Pitman (2012b) argue that encouraging professionals to talk about, share and document their experiences may be effective in cultivating a phronetic competence, pointing towards the value of dialogical competence in the *phronesis*-pedagogy. Professional practice is situated in communities and is shaped by social and discursive engagements (Kinsella, 2012).

Robust understanding of virtues is likely to follow a process of testing one's worldviews in ways that include engaging in discussions (Athanasoulis, 2017; Castelli & Trevathan, 2008). This is also true for *phronesis*. (Hold, 2013; Stonehouse et al., 2011; Tierney, 2014), which is cultivated in an educational approach grounded in reflection and open discussion (Ulvik et al., 2017). Indeed, those orientated towards *phronesis* are mindful of the value of dialogue and the extra-individual nature of their practice (Kinsella, 2012). Kreber (2015b,) reminds us that "*We develop phronesis (practical wisdom) through communicative learning*" (p. 574). Roos (2017) agrees, adding that:

"To instil, inculcate, and influence business students in practical wisdom thinking, we must involve them in many individual-, group-, and organizational-level dialogues and activities" (p. 121).

Kopf et al. (2011) reiterate that we teach and are taught through dialogue, developing critical thinking competence in the process.

g) Critical thinking, moral and epistemological training

The notion that critical thinking, grounded in a moral purpose and a well-developed understanding of the nature of knowledge, underpins *phronesis* is related to the idea that dialogue, reflection and learning support its development. Thus, Kreber (2015b) claims that *phronesis* becomes richer through the inculcation of a critical theory approach.

Critical thinking energizes self-development and growth by supporting self-questioning and reflection (Athanasoulis, 2017; Brown et al., 2015). In support of critical reasoning, Brown et al. (2015) refer to Antonacopoulou's (2010b) proposition that a critical thinking based teaching approach will support the development of a moral centeredness, and ultimately phronetic competency.

I agree with Roos (2017) who believes that students should be confronted with critical perspectives to support their interrogation of the purpose of business in society. This is inherent in being a practically wise practitioner (Roos, 2017; Ellet, 2012). Critical thinking should be grounded in a values-centeredness.

In this regard, Kreber (2015b) makes the claim that *phronesis* is developed through asking value questions. Kinsella and Pitman (2012b) argue for an educational focus on moral dimensions of professional judgement which, to Regelski (2012), represents the cornerstone of a professional ethical disposition. Athanasoulis (2017) simply states that *phronesis* “*involves being skilled in moral matters*” (p. 348). This view is shared by many other authors (Antonacopoulou, 2018; Back, 2012; Boyce, 2014; Brands, 2014; Carr, 2011; Castelli & Trevathan, 2008; Higgs, 2012; Kinsella & Pitman, 2012b; Kreber, 2015a; Kristjánsson, 2005, 2015; Sellman, 2009).

The series of antecedent features discussed in sections *a* to *g* above, representing a distilled didactic model of managerial *phronesis*, enabled evaluation of the characteristics of the EMBA programme described by Sewchurran (2018). Table 3.2 summarises these.

Table 3.2 The EMBA programme as a *phronesis*-pedagogy

	Model for <i>phronesis</i> development	Characteristics of EMBA Programme¹	Supporting evidence from Sewchurran (2018)
1	Negative capability	Coping with emergence	“[T]he focus in the first year is to get key habits in place to allow students to cope better with the emergence” (Sewchurran, 2018, p.10)
2	A phronetic attitude	Authenticity	“We also provide a theory about the emergence of authenticity” (Sewchurran, 2018, p.8) and “When one is being authentic, by implication one is being deliberate about the action one is taking; the specific choices that one makes resonates with dearly held values about goodness connected to an overall narrative about how one wants to live ones’ life” (Sewchurran, 2018, p.8)
3	Attentiveness and mindfulness	Mindfulness	“Each of the blocks has mandatory mindfulness practice sessions” (Sewchurran, 2018, p.5)
4	Reflection, reflexivity and self-awareness	Reflection; reflexivity; self-awareness	“[T]he executives have to undertake various reflective work-based assignments as well as reflect on their applied practice” (Sewchurran, 2018, p.5); “[S]tudents emerge into a state of being more capable of reflexively monitoring the self” (Sewchurran, 2018, p.5); “[T]he reflective practices typically make students aware of the values, world-views and purposes that they care deeply about” (Sewchurran, 2018, p.10)
5	Learning and self-development	Practice orientation	“We encouraged students to test the plausibility of the theory by interrogating their own lived-experience to test the claims we make.” (Sewchurran, 2018, p.6);
6	Dialogical competence	Exploring multiple perspectives	“We discuss various perspectives about leadership theory and practice and encourage students to identify their leadership narrative” Sewchurran, 2018, p.6)
7	Critical thinking, moral and epistemological training	Critical reflection; Teaching theory and practice; values awareness development	“We expect that out of this agony there will be the realisation that life is relentless, and executives will search for another logic” (Sewchurran, 2018, p.12); “We teach the theory and practice of mindfulness” (Sewchurran, 2018, p.5); “We have students reflect on critical incidents for the first year to clarify the values and world-views that are dear to them and explore how these come into conflict in social interactions” (Sewchurran, 2018, p.5)

¹based on Sewchurran (2018)

Based on the comparison in Table 3.2, the EMBA programme represents a credible *phronesis*-pedagogy. It is an action learning programme that targets “*mature professionals and senior managers*” (Sewchurran, 2018, p.5). Executive management students apply their learning in their practice and their learning assignments therefore represent evidence of their executive management practice.

In contrast with the second research phase, I sought to avoid using interviews as data sources for the final research phase. The objective was to enhance the validity of the study by triangulating the data sources and minimising the influence of the researcher-participant interaction on the data, which is unavoidable with oral evidence (Polkinghorne, 2005). I therefore selected the minor dissertations submitted in partial fulfilment of the Master's degree as the most appropriate data source. I deemed these appropriate because the minor dissertations are written after these executive students have successfully completed the tuition related to all the elements referred to in Table 3.2. The EMBA minor dissertation is a research report on an action learning assignment within the executives' organisations and is intended to demonstrate the understanding and application of what the students have learned over the course of the programme (University of Cape Town Graduate School of Business, n.d.). I therefore regarded the EMBA programme's minor dissertations as credible reports of phronetic executive management practice.

The appropriate sample size for a study depends on its aim (Mason, 2010) and its methodological nature (Higginbottom, 2004). My chief objective with this research phase was to examine the dissertations as examples of executive management practice in resolving complex organisational problems. By this means, the conceptual typology of managerial *phronesis* could be tested, extending the theory to practice as a result. Unlike open-ended research such as Grounded Theory, I did not pursue saturation and a smaller sample size was deemed to be appropriate. In this circumstance, frequency of occurrence was not of concern, with occurrences of one being adequate for the purpose of this study. Although in his study, Mason (2010) found that the most common sample sizes in qualitative PhD research ranged between twenty and thirty, a similar sample size would not be appropriate in this study given the small size of the target population (of thirty-two). Indeed, Higginbottom (2004) argues that phenomenological studies such as this are often associated with smaller sample sizes. Considering the above, I deemed a sample size of 15% to be appropriate and therefore settled on incorporating five cases into the data set. I then randomly selected five out of a possible thirty-two minor dissertations that had been accepted and examined in 2018. The techniques applied to analyse the data are described in the following paragraphs.

3.4.3 The integration of Grounded Theory coding and Qualitative Content Analysis

Pursuant to the adoption of the Grounded Theory and Qualitative Descriptive strategies, a research design involving both Grounded Theory coding and Qualitative Content Analysis ('QCA') was employed. Grounded Theory research is ideal for developing a conceptual framework (Gläser & Laudel, 2013; Mayer, 2015). Like Grounded Theory coding, QCA is well suited for the study of complex phenomena (Elo & Kyngäs, 2008) and as a Qualitative Descriptive Approach, it was equally appropriate to my research problem and paradigm.

QCA dovetails well with a Grounded Theory approach to coding. Gläser and Laudel (2013) argue that both methods avoid subconscious interpretation through the systematic review of all relevant information. Both are naturalistic approaches that involve rigorous coding (Cho & Lee, 2014). However, whereas Grounded Theory coding can be performed without a theoretical framework, as used in the first phase of my research, deductive QCA cannot (Gläser & Laudel, 2013).

Directed QCA, as a deductive approach, is less suited to research that cannot be built on prior theory (Cho & Lee, 2014; Gläser & Laudel, 2013; Kohlbacher, 2006; Pansera, 2014). While QCA is appropriate to testing theory deductively, as required in my second research phase, Grounded Theory is not. Therefore, whereas Grounded Theory coding was useful in developing the theory on the nature of *phronesis*, QCA allowed me to test the theory in practice. In combination, Grounded Theory coding and QCA are ideal for building the typology of managerial *phronesis* and for extending it to *praxis*. The Gioia Grounded Theory coding methodology represented the first phase of my research and this coding processes is illustrated in Figure 3.4.

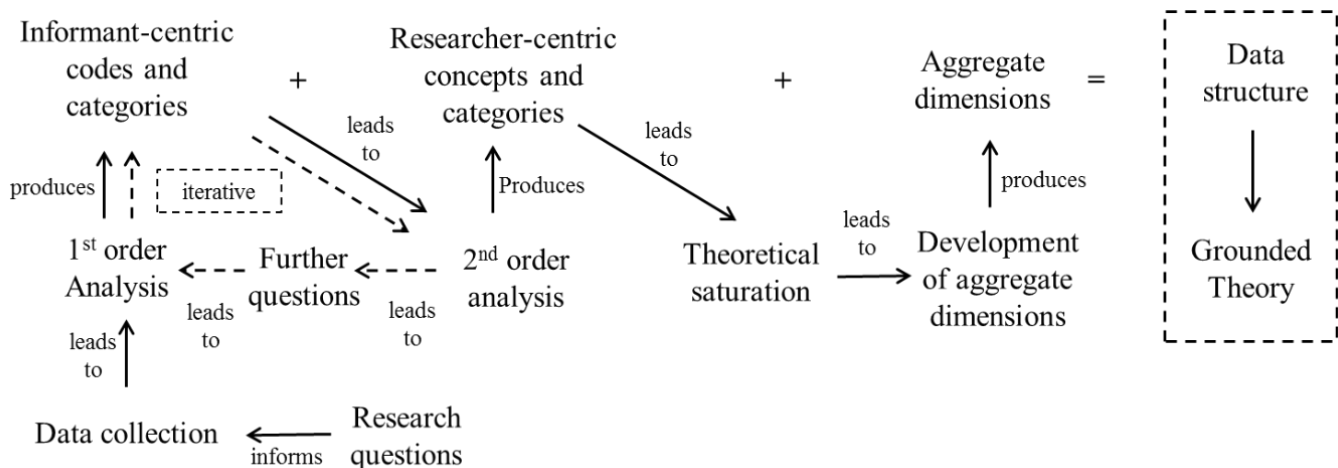


Figure 3.4 Gioia Grounded Theory coding process based on Gioia et al. (2013)

Gioia et al. (2013) describe the Gioia approach to coding as a process involving both first order and second order analysis as well as the development of aggregate dimensions. The first order analysis involves processes akin to open coding and axial coding in which first order terms are identified as representing informant-centric “*terms, codes and categories*” (Gioia et al., 2013, p. 20). The identification of codes is followed by a search for similarities and differences among the first order terms. The higher order, more abstract categories are labelled, as faithfully as possible, to the informants’ terms they signify.

The subsequent, second order analysis represents a theoretical analysis of the first order categories (Gioia et al., 2013). It is the search for structure and more abstract themes or dimensions that could explain the phenomenon under study. At this stage, researcher-centric concepts are developed.

Following the completion of the first and second order analysis and the emergence of a practicable set of second order themes, referred to as “*theoretical saturation*” (Gioia et al., 2013, p. 20), the themes are further distilled into aggregate dimensions. The aggregate dimensions, representing inductively distilled, theoretical concepts and categories, together with the first order terms and second order concepts, form a data structure that constitutes the foundation of the development of the inductive grounded theory. In this study, the resultant data structure forms the basis of the subsequent Directed QCA research phase.

QCA is a systematic theory-guided approach to the analysis of texts using a category system to search for themes (Kohlbacher, 2006). It is a popular method for testing theory (Elo et al., 2014) and for the qualitative analysis of documents (Cho & Lee, 2014; Elo et al., 2014; Kohlbacher, 2006). It could be used to analyse any material (Graue, 2015), written or oral (Cho & Lee, 2014) that includes transcripts of semi-structured interviews (Gläser & Laudel, 2013).

QCA can be employed either inductively or deductively (Gläser & Laudel, 2013; Kohlbacher, 2006; Mayer, 2015; Zhang & Wildemuth, 2009). Used inductively, it enables category development in Grounded Theory research (Zhang & Wildemuth, 2009) but for the purpose of explorative and descriptive studies, such as the first phase of this research project, Grounded Theory coding is a well-established approach (Gläser & Laudel, 2013). I therefore deemed it more appropriate for this project. Employed in deductive category application (Cho & Lee, 2014), QCA employs previously developed and theoretically derived categories that are “*brought into connection with the text*” (Kohlbacher, 2006, p. 20). A deductive approach is appropriate where the purpose of the study is to test theory (Elo & Kyngäs, 2008). Directed QCA as a deductive approach was selected for the second phase of my research since in this form of analysis, coding starts with theory or research findings followed by an engagement with the data (Zhang & Wildemuth, 2009). QCA is often employed to validate or extend a conceptual model (Hsieh & Shannon, 2016).

However, Hsieh and Shannon (2016) believe that deductive QCA introduces strong confirmation bias. Bias is unavoidable. In fact, Bengtsson (2016) even goes so far as to suggest that preconceived knowledge and contextual awareness could be advantageous if they do not sway informants or influence the analysis of data. With regards to the former proviso, I followed an unobtrusive approach to collecting the executive-practice data. This was possible given the use of the action learning minor dissertations that had been submitted for examination by the executive informants. I also completed the interviews with the phronetic researchers prior to developing the theory on *phronesis*, thus limiting the impact of preconceived knowledge on the informants.

Bengtsson's (2016) stipulation that bias should not influence the analysis of data is addressed through the application of the deductive approach to QCA itself because it involves a more structured technique than a conventional inductive approach (Graue, 2015; Hsieh & Shannon, 2016; Noor, 2008). QCA is a transparent (Graue, 2015), strictly controlled process (Kohlbacher, 2006; Cho & Lee, 2014; Elo et al., 2014; Sandelowski, 2000) that delivers research results that can be evaluated more readily and that support replicable and valid inferences (Bengtsson, 2016; Elo et al., 2014; Mayer, 2015).

Hsieh and Shannon (2016) describe Directed QCA as a process that involves the use of existing theory or research findings to develop a coding scheme prior to the commencement of data analysis. Figure 3.5 illustrates the directed QCA approach followed in this project, grounded in the processes described by Elo and Kygnäs (2008), Cho and Lee (2014) and Mayer (2015).

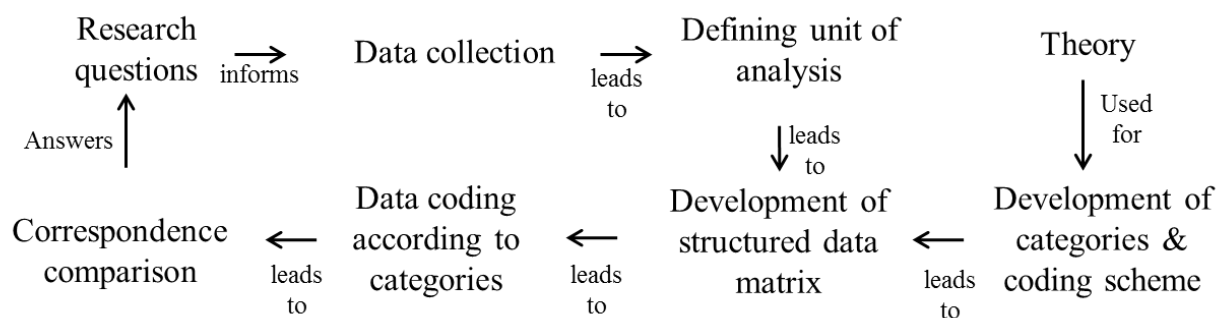


Figure 3.5 Directed Qualitative Content analysis

The Directed QCA research phase consisted of defining the unit of analysis, developing categories and a coding scheme, constructing a structured data matrix, coding data against the coding manual and comparing the results with the conceptual model (Cho & Lee, 2014; Elo et al., 2014; Mayer, 2015). Choosing the suitable unit of analysis, which in this context refers to the meaning unit to be analysed and not the overall project unit of analysis, is an important first step in the preparation of data analysis (Elo et al., 2014). The choice of unit of analysis is influenced by the research question and data sampling strategies (Elo & Kyngäs, 2008; Mayer, 2015). It represents the basic unit of text being analysed and can vary from letters and words to whole documents (Elo et al., 2014). Being too expansive in defining the unit of analysis can complicate the analysis since a broad unit of analysis can encompass more than one sense. Similarly, adopting a unit of analysis that is too narrow could result in a fragmented analysis

(Elo et al., 2014). In their paper, Cho and Lee (2014) report on Lee's QCA study in which the unit of analysis was defined as whole documents, an approach similar to the process proposed by Elo & Kyngäs (2008).

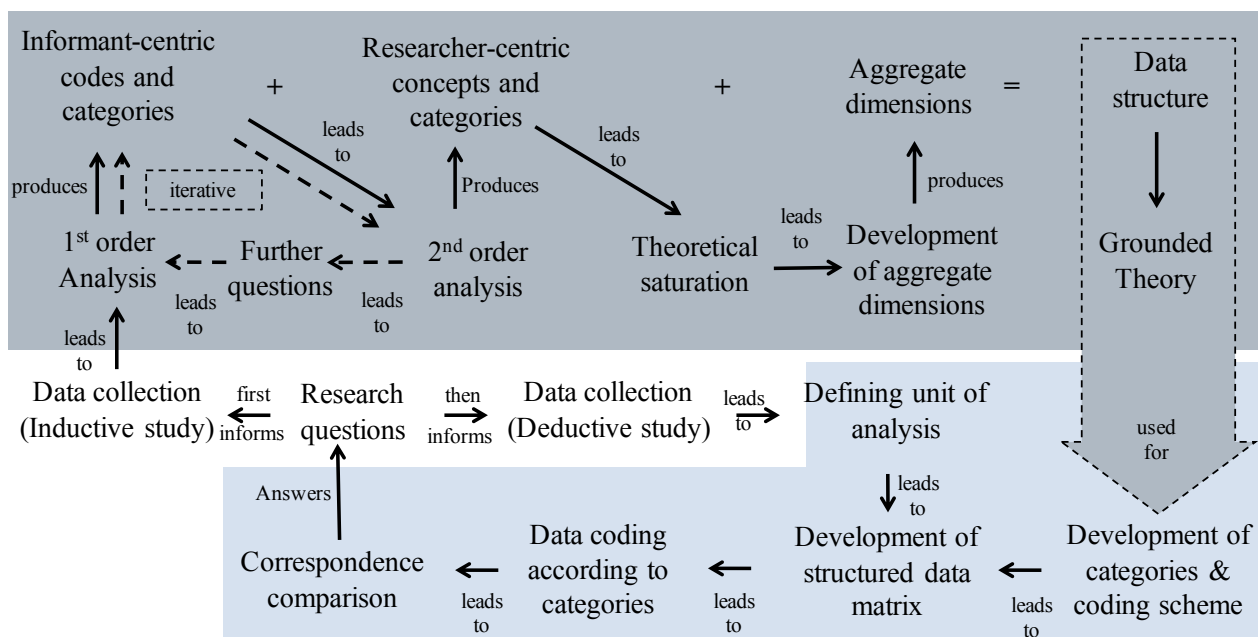
In contrast, Gläser and Laudel (2013) employ a thematic approach to defining the unit of analysis in their study³. Rather than defining units of analysis in accordance with linguistic units such as words, paragraphs, pages or documents, Mayer (2015) recommends using themes. I support this approach since thematic boundaries reduce the risks of confusion or fragmentation discussed above. In this study, the process of expanding the theory involved testing the conceptual model against practice data of researchers and executives. The unit of analysis selected for the content analysis phase of this research was every passage of text in the transcript and minor dissertations that contained a new concept relating to the researchers' or executives' practices.

After defining the unit of analysis, the categories and coding scheme were developed with categories referring to "*items with similar meaning and connotations*" that are exhaustive and mutually exclusive (Cho & Lee, 2014, p. 10). The categories support the identification of relevant texts (Hsieh & Shannon, 2016) and guide the coding of data (Gläser & Laudel, 2013). Aggregating the categories into a coding scheme that contains explicit definitions for each deductive category ensured consistency in the coding process because this clarifies the appropriateness of coding a text passage within a particular category (Kohlbacher, 2006).

In an inductive approach to QCA, the categories emerge from the data being analysed through a constant comparison methodology (Mayer, 2015) but in a deductive study such as this, the categories are derived from previous related studies or theories (Zhang & Wildemuth, 2009). The coding scheme enables the development of a structured coding matrix which is used to review all data for content and coded for correspondence (Elo & Kyngäs, 2008).

³ In referring to the process of delineating and marking paragraphs individually, the authors seem to describe a linguistic approach to defining the unit of analysis in their analysis of the transcripts of semi-structured interviews. This is misleading though since the researchers formatted the transcripts to consign each topic discussed by an interviewee to its own paragraph, in essence, reflecting a thematic approach.

Inductive Gioia Grounded Theory analysis
(Theory development)



Deductive Directed Qualitative Content Analysis
(Extends theory to practice)

Figure 3.6 Integrated data analysis process

As illustrated in Figure 3.6 and as will be evident later in this thesis, I employed the inductively generated data structure created during the Gioia Grounded Theory phase to develop the categories and operational definitions that guided the content analysis of the practice data. Having prepared the data and developed a structured coding matrix, the coding of data could proceed. In the case of directed content analysis this is a structured approach. The coding process involved reviewing the data and coding the meaning units in accordance with the predetermined categories (Cho & Lee, 2014).

Mayer (2015), along with Zhang and Wildemuth (2009), recommend that the coding should be rechecked for consistency. However, since the study was limited to manifest data only and did not include more abstract latent meanings, I deemed this requirement redundant. Moreover, a structured, strictly controlled analysis was applied in order to reduce the risk of semantic confusion and inference problems which would otherwise impact on the validity of the coding process (Kohlbacher, 2006). Further, the structured process followed provided an audit trail that enables the reader to verify the rigour in application of the content analysis.

Hsieh and Shannon (2016) suggest two coding strategies. The first is a process that involves extending the original coding scheme during the coding process by adding new categories if relevant texts cannot be categorised under the initial coding scheme. I deemed this approach inappropriate, however, electing instead to follow the second strategy, which involves coding the text with the predetermined codes. Texts that could not be coded were highlighted for subsequent analysis (Hsieh & Shannon, 2016). As argued in earlier chapters, distinguishing between wise and unwise practice represents a conceptual and theoretical challenge and discarding the theoretical model of wisdom at the first sign of contradiction seems incongruent with the nature of this project. Indeed, although Gläser and Laudel (2013) refer to the inductive correction of deductive theory, they seem to support the second strategy adopted in this research. Even as they acknowledge that theory should not be imposed on data, the authors argue that immediately abandoning theory is not an appropriate course of action when there is evident conflict between theory and data. Contradictions between prior theory and data should rather be further investigated in the context of developing theory and data (Gläser & Laudel, 2013).

On completion of the content analysis, conclusions can be drawn on the coded data. This involves making sense of the categories that emerged from the analysis (Zhang & Wildemuth, 2009; Mayer, 2015). Findings of a directed content analysis offer supporting as well as non-supporting evidence of the tested theory (Hsieh & Shannon, 2016). The data analysis and relevant findings extending the typology of managerial *phronesis* are presented in following chapters.

Figure 3.6 highlights the research methods employed in the analysis of the triangulated data. The approach represents a synthesis of inductive and deductive Grounded Theory coding and QCA techniques adopted to ensure a rigorous and transparent approach to answering the research questions.

3.5 Ethical considerations

Given the involvement of human subjects, a duty of care existed to treat the research participants with respect (Emanuel, Wendler, & Grady, 2000). Ethical clearance for this research was obtained from the Faculty Research Ethics Committee of the University of Cape Town prior to commencing my research. To support my application for ethical clearance in accordance with the university's Research Ethics Code for Research involving Human Participants, I was obliged to submit: a copy of my approved research proposal; institutional

approval for access to students; the interview protocol and the proposed format for the informed consent, which in this research formed part of the interview protocol. These submissions were considered by the Research Ethics Committee before approval to commence the research was granted.

Two different participant types were involved in the research; namely researchers engaged in phronetic organisational research ('researchers') and executive managers enrolled as students in the EMBA programme ('executives'). Save for one face-to-face interview, the engagement with the researchers involved semi-structured conversational Skype call interviews. The research did not involve any contact with the executives.

Mindful of minimizing the impact on the participants, each interview was scheduled for a date and time convenient for the interviewees, all of whom were enthusiastic to participate in the research. Prior to the interviews, an email was sent to each participant providing a short synopsis of my research project, which was repeated at the start of every interview. At the onset of each interview, I positioned myself as a PhD student and explained the research, interview purpose and agenda of the interview. I warned each interviewee that audio recordings and transcriptions would be made and I recorded the prescribed verbal informed consent. Participants consented to the recording and transcription of the interviews and to the use of extracts and quotes in my thesis. I took the decision to dispense with written consent in favour of verbal consent to avoid placing an unnecessary administrative burden on the interviewees who would otherwise have to print, complete and return the form to me. Moreover, the verbal informed consent was deemed appropriate in the context of the conversational style of the interviews.

After explaining the research and recording the consent, I reminded the interviewees of their right to withdraw their participation at any time. Even though all the respondents agreed to be quoted, I decided not to include the names of participants in my thesis. However, since the interviewees are all world-renowned researchers and published scholars who might be recognised despite this precaution, and since some interviewees expressed the wish to ensure the accurate interpretation of direct quotes, I shared relevant passages with the participants prior to submitting this thesis for examination.

Digital data that was obtained and generated was handled in accordance with the Faculty's data management recommendations and included the encrypted and systematic storage and backup of digital audio recordings and transcripts.

In contrast with the interviews with the researchers, informed consent of the executive managers was not obtained. This decision was the consequence of the need to avoid researcher contact with the executives. I, however, deemed the risk minimal that some executive managers may be concerned with the public sharing of direct quotes associated with their work since the relevant research data took the form of the executive managers' minor dissertations submitted for examination. This data is widely distributed, printed and published on the university's online library service and as such it is public, or at the very least semi-public, in nature. Moreover, institutional and ethical clearance was obtained. However, even though I regarded their minor dissertations as public data and argue that a reduced expectation of privacy therefore exists (Guest, Namey, & Mitchell, 2012), I protected the executive managers' anonymity through avoiding any identifiable references in my final thesis.

As is evident above, the risk to the participants was minimised through rigorous use of recognised interview protocols, protection of anonymity, obtaining informed consent for the research participants and member checking of related data. Moreover, independent oversight of the research process included a review of the research proposal and design by the Business School's Ethics in Research Committee and the review of this thesis.

3.6 Conclusion

Studying managerial *phronesis* as a vital yet vague practical competency closely related to *praxis* required bringing an abstraction to life. It demanded inductive and deductive rigour. As a result, a research strategy that straddled an inductive Grounded Theory methodology and a deductive approach to Qualitative Descriptive research emerged from a post-positivist philosophy and a phenomenological perspective.

The resultant fusion of the Gioia approach to Grounded Theory coding and the directed QCA allowed me to synthesise the fragmented theories of managerial *phronesis*. At the same time, the techniques employed enabled me to extend the abstraction to reality spanning both research and executive *praxis*. Chapters 4 and 5 testify to the diligence in applying the mixed methods analysis of the triangulated data through which a typology of *phronesis* in practice emerges.

Chapter 4: A typology of managerial *phronesis*: the crafting of a grounded theory

4.1 Introduction

Ryan and Bernard (2003) argue that researchers should make explicit the approach they adopted in analysing text. This sentiment is shared by Thomas and Harden (2008) who cite Dixon-Woods and others to raise concerns about an unclear approach to thematic synthesis. The process of extracting themes from data and developing analytical themes that address the research question should be clearly articulated (Thomas & Harden, 2008). This chapter describes the aforementioned analytical process that I employed to develop the nascent theory, which involved the application of the Gioia approach to Grounded Theory coding. It documents my research approach in developing the typology of managerial *phronesis*. In particular, this chapter relates to the second and third questions: What is managerial *phronesis*? and How can the practice of *phronesis* be modelled to exemplify a wise executive management practice? Answering these questions required me to closely examine the nature of *phronesis* and to do so by exploring descriptions of the concept by the scholars who wrote about it in the broader management scholarship and teaching domain. Synthesising these fragmented explanations required me to categorise the fundamental characteristics that constitute managerial *phronesis*.

However, before the coding and categorisation process could start, I had to identify relevant meaning units. Even though the coding and categorisation did not occur successively, I start by describing the first order analysis of the scholarly literature on *phronesis* in the management scholarship domain. This generated 1210 informant-centric codes from the 1178 meaning units and 165 categories developed through a search for similarities and differences among the aforementioned codes (Gioia, et al., 2013).

The second order analysis followed on from the first order analysis. This phase represented a more impressionistic analysis in which the first order categories were examined for further opportunities to refine the sorting of concepts (Gioia, et al., 2013). This categorization involved considering the first order codes and categories and creating a theoretical series of themes at a higher level of abstraction. Through this process, I distilled the first order categories into twenty seven second order category-concepts, which I analysed yet again to reveal four aggregate dimensions: modes of Engaging; Knowing and Thinking; Being and Action.

As the last element of the data structure, these aggregate dimensions constitute the start of the inductive creation of a grounded theory. Grounded Theory highlights a conceptual understanding of the higher order concepts, categories and relevant interrelationships (Gioia, et al., 2013). This chapter testifies to the development of a grounded theory of *phronesis* that was diligently teased out from the original unorganised set of characteristics.

4.2 First order analysis

Adopting a Grounded Theory approach to examine literature improves the review's trustworthiness through the process that grounds the synthesised insights in the literature (Nunes et al., 2015). In this regard, I adopted the Gioia-approach illustrated in Figure 3.4 (Chapter 3), the initial step of which involved the first order analysis of data that unearthed relevant informant-centred concepts (Gioia, et al., 2013).

Although I have earlier described the delineation of relevant data and the sourcing thereof in detail (Chapter 3.4.2), it should be reiterated that the Grounded Theory approach to literature review uses the content of literature as empirical data that is then subjected to the coding and constant comparison process (Nunes et al., 2015). In this study, I focused on management scholarship literature related to *phronesis*, a process which incorporated a preliminary list of 182 journal articles, book chapters, research papers and PhD theses.

To start the analysis process, I examined the list of sources by reviewing each item in Mektosj B.V.'s Papers software programme. Through this means, I isolated the literature that substantively dealt with *phronesis*, even if development of *phronesis* was not the primary topic of the literature source. If, however, the review indicated that a source made only passing reference to *phronesis*, it was excluded from the study together with the articles that I could not source. Ultimately, 79 literature pieces were included in the study.

Through reading each article's abstract, introduction, discussion, findings and conclusion sections, I familiarised myself with the literature. After the initial high-level reading, I proceeded to reread each paper in its entirety to gain a deeper understanding of the article's content and context. Having familiarised myself with an article, I extracted meaning units, or unitised the data, to identify the pertinent texts (Maxwell & Miller, 2008). This involved a restricted theory-related connecting strategy, a process described by Ryan and Bernard (2003) as a method to discover themes in text. This technique resonates with the decision to adopt a thematic approach to delineating units of analysis, as discussed before. It involved identifying

texts related to *phronesis* or its synonyms as well as to the practice of *phronimoi* (those who possess *phronesis*). To identify relevant text segments, I scrutinised the literature for linguistic connectors and conjunctions as indicators of discourse on *phronesis* or on the practice of practically wise practitioners (Maxwell & Miller, 2008).

I found, however, that there was little uniformity on where the concept was discussed in the identified sources and it soon became apparent that, by reviewing the sources manually, I ran the risk of overlooking pertinent texts. I therefore abandoned the initial manual screening process and instead employed QSR's Nvivo software to isolate passages of texts within each article that contained reference to *phronesis* or commonly used synonyms thereof (such as 'practical wisdom'). This allowed for a more systematic review of the literature, through which I generated 1178 meaning units. I assigned a unique data label to each of these.

The first order codes were developed by extracting simple descriptive phrases from the original meaning units. This ensured informant-centric labelling. Figure 4.1 represents an example of the process of extracting meaning units and the related first order coding.

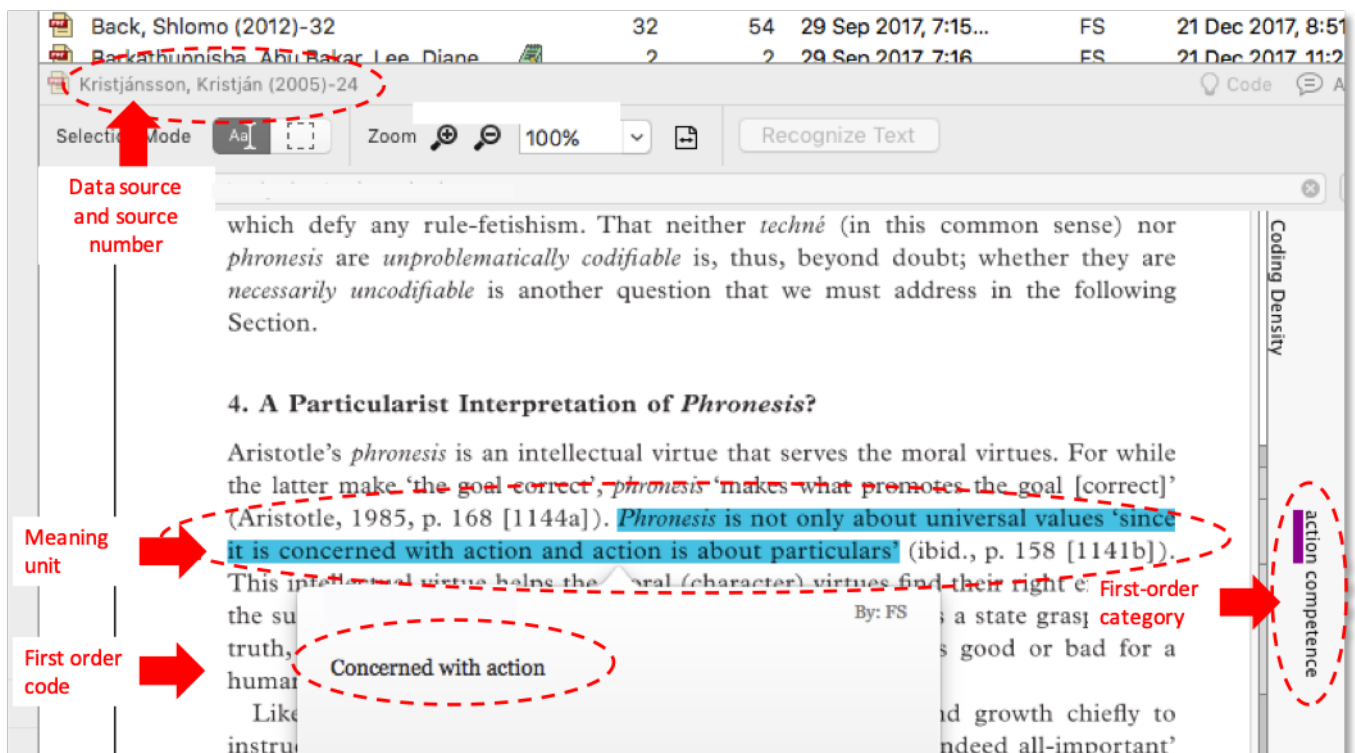


Figure 4.1 Example of first order coding and categorisation in Nvivo software application

The example illustrates the meaning unit, the first order code and first order category. The Nvivo software enabled me to index the original text sections and to recall these at any time during the analysis process. This proved useful when processing the expansive data set in general and in the constant comparison process in particular. The software also facilitated the requisite sorting of groups of codes with common themes or meanings into categories, a process similar to the approach described by De Jong et al. (2017).

However, unlike the suggestion that the categorization of first order codes should follow the completion of the first order analysis (Gioia et al., 2012), I found that working with the voluminous data was more practically manageable if the first order analysis and the categorisation proceeded simultaneously. Therefore, simultaneous with extracting the thematic first order codes, I created higher order, descriptive labels for each of the first order codes. As far as possible, these labels retained wording from the first order codes.

For the categorisation process, an associative strategy was adopted in which similarities and differences between the first order codes were used to sort the codes together and to define the categories. Similar codes were grouped together and given a label that depicted their congruence in a similarity-based ordering system (Maxwell & Miller, 2008). It is a process of “*comparing and contrasting*” concepts through considering the questions “*How are they alike, and how are they different?*” (Maxwell & Miller, 2008, p. 464).

As the review of the literature continued, new first order codes were compared for convergence or divergence with existing codes. Codes were sorted either under an existing category in the emerging category-matrix if they were found to be similar to existing codes, or a new higher order code was created if the code represented a unique theme. Through this process, 165 first order categories were identified, which categories I reviewed once more after the completion of the initial coding and categorisation. Figure 4.2 includes an example of first order categorisation encompassing three first order codes, again using the Nvivo software.

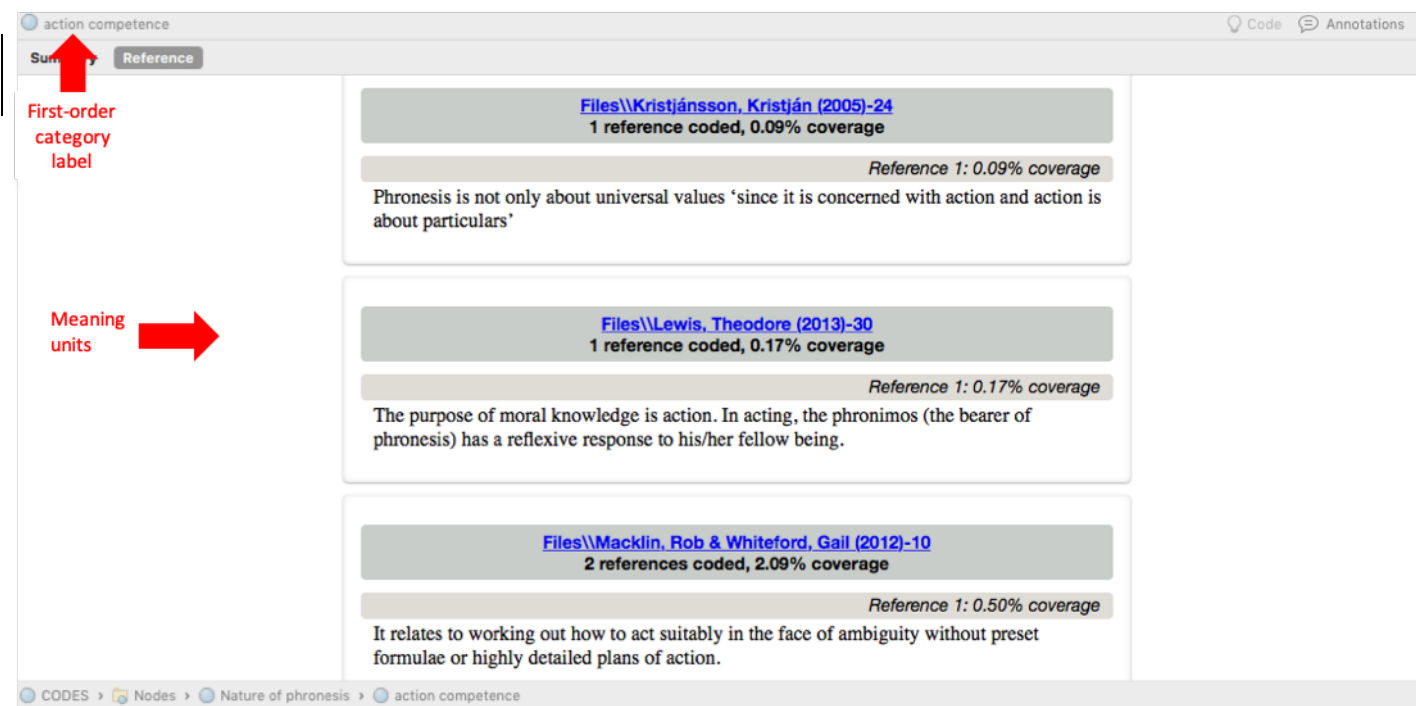


Figure 4.2 An example of first order categorisation using the Nvivo software

Through the analysis process, a structure of first order codes and categories emerged, as demonstrated in Figures 4.1 and 4.2. In this regard, the illustrative excerpts of the coding process highlighted the extraction of the meaning unit:

“Phronesis is not only about universal values ‘since it is concerned with action and action is about particulars” (Kristjánsson, 2005, p. 464).

This statement, which generated the first order code “Concerned with action”, was sorted under the category “Action competence” together with other meaning units and first order codes that included:

“The purpose of moral knowledge is action. In acting, the phronimos (the bearer of phronesis) has a reflexive response to his/her fellow being” (Lewis, 2013, p.1033), which I coded as “Purpose of moral knowledge is action”; and:

“It relates to working out how to act suitably in the face of ambiguity without preset formulae or highly detailed plans of action” (Macklin & Whiteford, 2012, p. 92) coded as “Relates to working out suitable action”.

The highlighted example illustrates that the first order categories were labelled as faithfully close as possible to the informants' language, as required using the Gioia methodology (Gioia, et al., 2013). It must be noted that the literature extracts above are used as examples of empirical data and not as theory and their inclusion does not represent the theoretical contamination of the Grounded Theory process.

Where a meaning unit contained more than one concept, the statement was assigned all the appropriate first order codes, as recommended by Thomas and Harden (2008). For instance, in addition to the code "Concerned with action" generated from the Kristjánsson-meaning unit included above, I generated the code "Particular and universal". As a result, the 1178 meaning units translated into 1210 first order codes.

In this way, the coding and aggregating processes of the first order analysis occurred simultaneously as the literature review progressed, with a structure of first order codes and categories emerging. Given the large number of first order codes generated and the extensive array of categories, I found it impractical to include or illustrate the complete first order data matrix in this thesis. However, Appendix A sets out a tabular representation of the final first order categories. Additionally, Figure 4.3 and Appendix B set out an illustrative sample of the categorisation of several first order codes grouped under "Action Competence" as a continuation of the examples described above and illustrated in Figure 4.2.

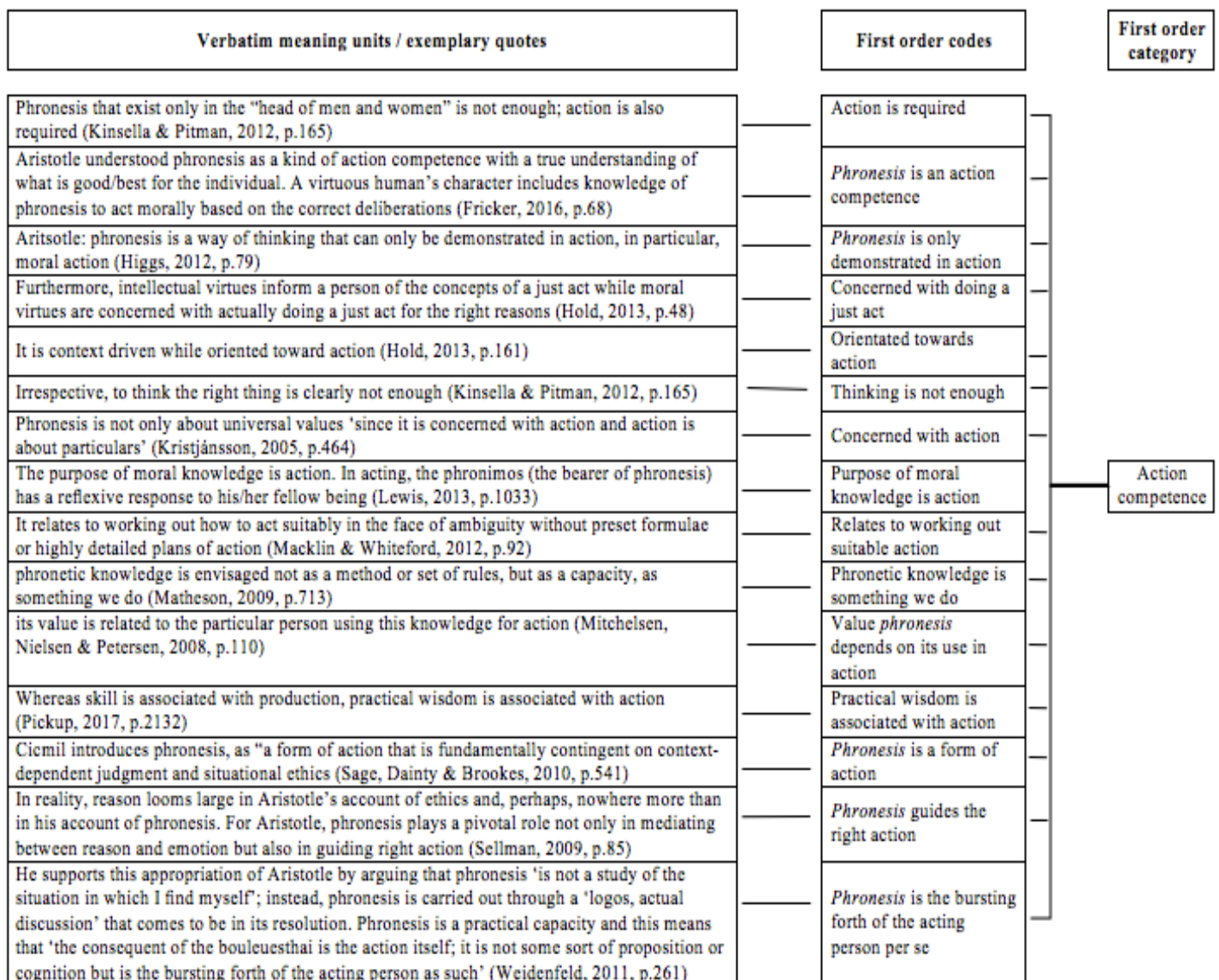


Figure 4.3 The structure of the first order category ‘*Phronesis* as an action competence’

The first order category “Action competence” embraces 15 codes extracted from a variety of sources. As is evident in Figure 4.3, the category label, as well as each of the first order codes, remained informant-centric, faithfully reflecting the informants’ perspectives on the particular *phronesis*-theme.

Up to this point Thomas and Harden (2008) would argue that the more abstract categories that were identified still represent an aggregation of the literature and had not gone beyond the original sources. According to these authors, the synthesis must progress beyond the data through “*generating analytical themes*” (Thomas & Harden, 2008, p. 7), which they regard as the defining characteristic of a synthesis. Gioia et al.(2012) suggest that the second order coding falls within the theoretical realm.

4.3 Second order analysis

While the first order analysis unveiled the reviewed authors' worldviews of *phronesis*, it falls short of offering a theoretical framework for understanding the concept in the management scholarship sphere. A theoretical rather than a descriptive prism is needed and in this regard, the second order analysis offers a perspective that is relevant beyond the boundaries of the literature examined (Gioia & Chittipeddi, 1991). After completing the first order analysis, I therefore embarked on a second order analysis. This process involves interrogating the first order categories as "*knowledgeable agents*" capable of analysing the codes and categories at multiple levels of abstraction (Gioia et al., 2013, p. 20). However, this more inductive, second order process is not well described in the literature reviewed and initially I intended to follow a contiguity strategy in the second order analysis as opposed to the associative approach used in the preceding categorisation.

Contiguity, or syntagmatic categorisation, focusses on connections between concepts rather than similarities or differences. In this regard, noting the appropriateness of using contiguity relations to refine initial categorisation of concepts, Maxwell and Miller (2008) admire Smith's articulation of the process as a perspective that argues "*for a more holistic, systemic, interdependent network of ... concepts and propositions at an abstract level*" (p. 464). The articulated process transcends a focus on congruence and incongruence and seeks "*relationships, antecedents and consequences within the flow of items*". At first this approach seems to resonate with Gioia et al. (2013) who suggest that the first order codes be interrogated to highlight the deeper structure that underlie the informant-codes.

However, Gioia et al. (2013) suggest a *gestalt*-analysis process used in an earlier Gioia Grounded Theory study into the initiation of strategic change at a public university. A review of the article revealed a process that bears remarkable resemblance to a similarity-based ordering system in which the first order data and results are further analysed for patterns of convergence or divergence (Gioia & Chittipeddi, 1991), albeit at a more stratified level. In their paper, Gioia and Chittipeddi, (1991) compared the emerging theoretical dimensions with the data at a first order code and first order category level, leading to the identification of dimensional patterns.

This approach, according to the authors, was “*designed not to confirm or refute hypotheses, but to provide a thick description of events*” (Gioia & Chittipeddi, 1991, p. 438). In the context of my study, the process allowed a thick description of the *phronesis* phenomenon, enabled by the integration of direct evidence of the emergent themes.

Thus, I proceeded to consider the list of categories included in Appendix A. In this process, I sorted related categories into more abstract themes. Figure 4.4, for instance, illustrates the extraction of the code “Knowing when and how to bend the rule” from the informant statement “*Aristotle’s point is, in order to do our work and lead our lives well, we have to know when and how to bend the rule*” (Brands, 2014, p. 11). I consequently sorted the aforementioned code under the first order category “Knowing how to bend the rule”, and this was itself ultimately subsumed under the higher-order theme “Non-algorithmic and heuristic”.

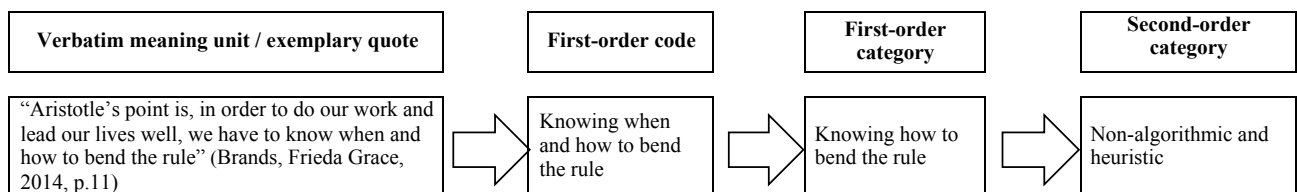


Figure 4.4 From ‘Bending the rule’ to ‘Discernment’ through increasing abstraction

Thus, I proceeded with a number of cycles of comparative review in which similarities and differences between categories were interrogated. Through referring to the first order codes and meaning units, the informants’ perspectives were added to the analysis process. An example of this process, which De Jong et al. (2017) refer to as “*thematic organizing*” (p. 8), is included in Figure 4.5.

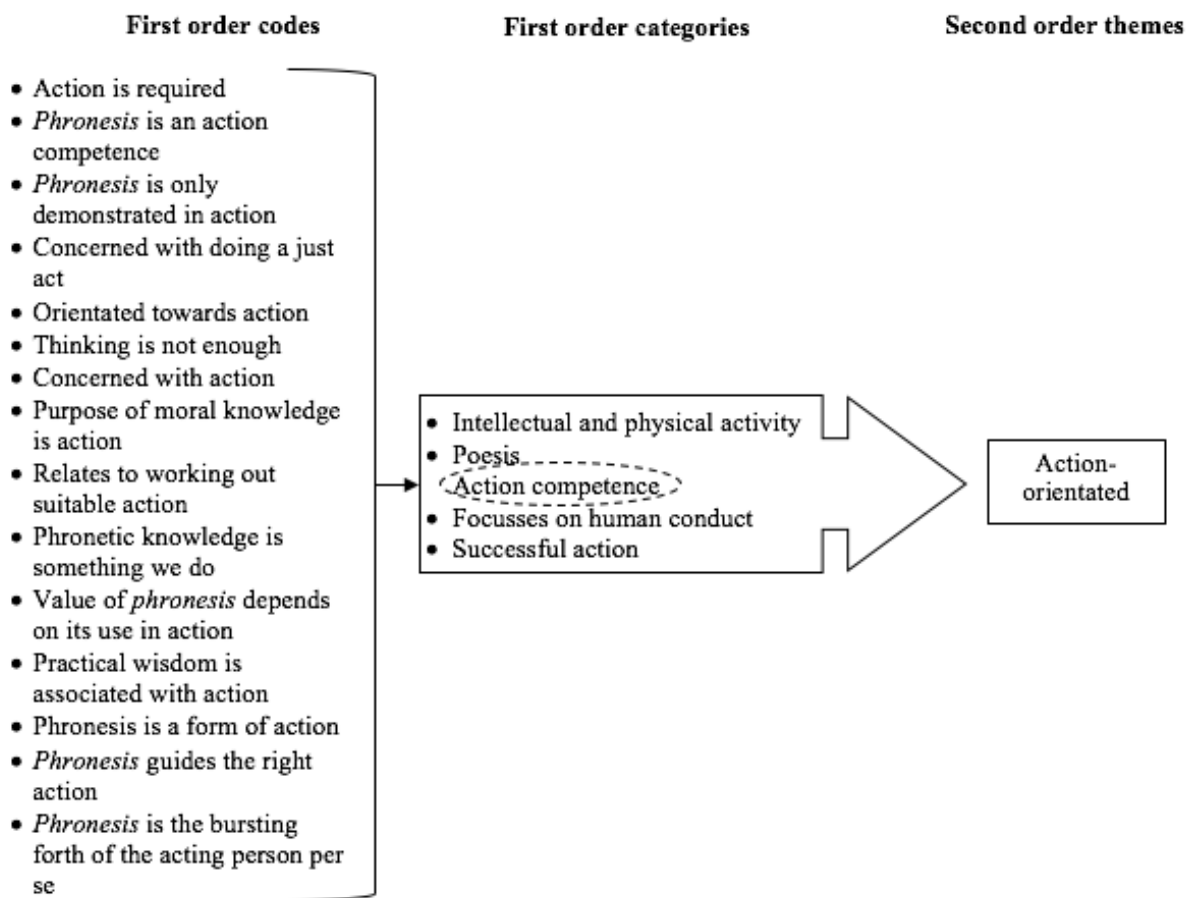


Figure 4.5 Action orientation as a higher-level theme

Building on the examples included earlier, Figure 4.5 offers an illustration of the second order theme “Action-orientation”, together with its constituent first order categories. These include the “Action competence” category which itself incorporates 15 codes as illustrated in Figures 4.3 and 4.5 above. Through this second order analysis, I winnowed the 165 first order-categories down to 27 themes as illustrated in Appendix C and summarised in Table 4.1 below.

Table 4.1 The second order themes of managerial *phronesis*

Action-orientated	Adaptable	Analytical
Cautious	Collaborative	Contextually sensitive
Critical and considerate	Deliberative	Discerning
Dialogical and discursive	Habitual	Interrogative
Intuitive	Mindful	Non-algorithmic and heuristic
Orientation towards experiential learning	Participative	Particular and universal
Personal and communal	Principled and pragmatic	Problem focused
Reflective and reflexive	Responsible	Situational and applied
Subjective and holds multiple perspectives	Value-rational and reasoned	Virtuous and ethically sensitive

Though the listed second order categories represent theoretical themes, these are grounded in the perspectives of the reviewed authors. As stated before, my intention was to provide a theoretical typology of managerial *phronesis* grounded in empirical data. Through the second order analysis, an understanding that straddles the informants' perspective and my perspective as researcher was developed, leading to theoretical saturation that incorporated themes and concepts (Gioia, et al., 2013). Appendix D sets out the second order themes and illustrative informant quotes that offer explanatory descriptions of the themes. An extract of these is offered in Table 4.2.

Table 4.2 Explanatory evidence of the ‘Non-algorithmic and heuristic’ dimension of managerial *phronesis*

Second order themes	Illustrative quotes	No. of first order references
Non-algorithmic and heuristic	<p>“Aristotle understood that rules are put in place to be followed; however, at times rules need to be changed to fit the circumstance” (Brands, 2014, p. 11)</p> <p>“Schön (1983) challenges the idea that effective professional practice is merely the application of technical solutions; as he explains, the competent practitioner is no mere technician. However, this approach to problem-solving may not be that simple even for our photocopier technician, insofar as she may not be a slave to algorithmic decision-making that we imagine, particularly in situations where she recognizes the limitations of the protocols by deviating from or going beyond what given protocols dictate” (Sellman, 2012, p. 118)</p>	29

Despite the development of second order categories or themes, Gioia e al. (2012) believe that second order themes should be distilled even further into more aggregate dimensions. This involves the development of a data structure (first order codes, second order themes as well as aggregate dimensions). This data structure represents a theoretical model that captures the grounded concepts in theoretical terms.

4.4 Developing aggregate dimensions

For conceptual novelty to generate theoretical understanding, the effort at synthesis should transcend the mere summary of themes (Thomas & Harden, 2008). This was achieved by reflecting on the second order constructs through the perspective of the research questions which focused on understanding the nature and application of *phronesis*.

In grappling with the question about what the assortment of second order motifs signified about the nature and application of *phronesis*, it occurred to me that the themes could be assembled into four distinct and interrelated dimensions, highlighted in Figure 4.7. These dimensions are how phronetic executives engage with the world; how they know what they know and how this understanding is constructed; their being-in-the-world; and, finally, their actions.

This insight supported the crafting of a data structure, included in Appendix E, which details the first order categories and the second order themes in the grounded typology of managerial *phronesis*, which I developed around the aggregate dimensions: Mode of Engaging; Mode of Knowing and Thinking; Mode of Being and Mode of Acting. Figure 4.6 is an extraction from the data structure, illustrating the Mode of Engaging dimension of managerial *phronesis*. The diagram suggests that a *phronimos*-manager engages with his or her world in a dialogical and discursive, context-based and participative manner.

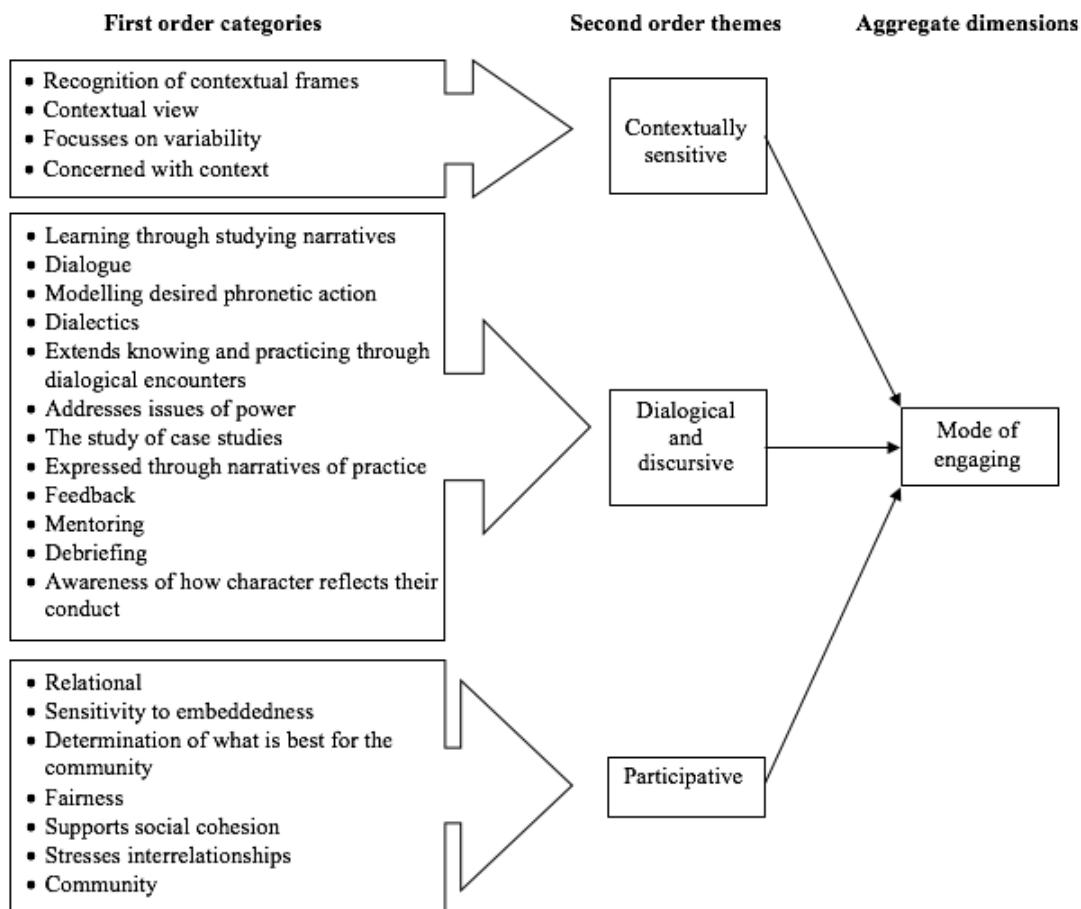


Figure 4.6 Phronetic Mode of Engaging

The data structure represents the pinnacle of the Gioia-analysis, enabling the presentation of the conceptual framework and demonstrating rigour in the qualitative analysis of the raw data. The structure also demonstrates the progression from meaning units to conceptual themes (Gioia, et al., 2013). At this stage of the analysis, I adopted Gioia et al.s’ (2012) recommendation, turning to the literature to determine whether my thematic conceptualisation corresponded with existing precedents. Indeed, I found that the conceptualisation resonates with Kenmis (2012) who described *phronesis* as a “*quality of mind and character and action*”

(p. 156). In the next section, I detail the grounded typology of managerial *phronesis*, which at the same time reflects scholarly validation of the model.

4.5 A grounded typology of managerial *phronesis*

Following in-depth analysis of management scholarship that deals with *phronesis* using the Gioia Grounded Theory coding methodology, I conceptualise managerial *phronesis* as a situationally embedded developmental and practical skill, constituted by four modes: Modes of Engaging; Knowing and Thinking, Being as well as Acting (characterized by a circularity of influence) and interrelatedness. Figure 4.7 illustrates the four modes of managerial *phronesis*.



Figure 4.7 Dimensions of managerial *phronesis*

Managerial *phronesis* is characterized by a congruence between management action and character, which should reflect one's virtues (Antonacopoulou, 2010a, 2018; Higgs, 2012). *Phronesis* lies at the heart of professional knowledge (Kinsella & Pitman, 2012a). The nested model illustrates how the interrelated phronetic modes of Knowing and Thinking, Being and Acting are influenced by and influence the managerial mode of Engaging with the context and community in which the professional manager is embedded. Each of the phronetic modes are now considered in turn.

4.5.1 Mode of Engaging

As illustrated in Figure 4.8, *phronimoi* engage in a dialogical and discursive, context-based, and participative manner.

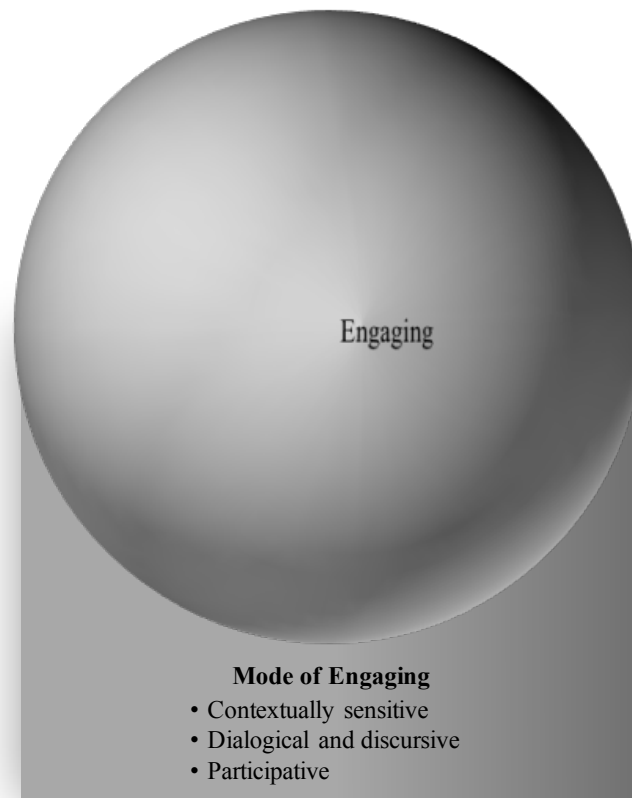


Figure 4.8 Phronetic mode of Engaging

Dialogical and discursive

Dialogue is central to *phronesis* (Back, 2012; Pickup, 2017; Rief et al., 2013). However, *phronesis* transcends communication, being both dialogical and discursive. *Phronesis* involves the transformation of understanding (Castelli & Trevathan, 2008). It is dialogical in testing (Clegg et al., 2013) and extending knowledge (Antonacopoulou, 2018) and is critical and creative in negotiating and promoting shared meaning (Higgs, 2012). Phronetic engagement is interpersonal (Antonacopoulou, 2018), is in communication with others (Rief et al., 2013) and involves concession and compromises (Clegg et al., 2013).

Participative

Related to the dialogical and discursive nature of the phronetic mode of engaging is the notion that a wise practitioner adopts a participative approach to engaging (Antonacopoulou, 2018; Castelli & Trevathan, 2008). Higgs (2012), for example, claims that the moral and ethical approach to professional practice requires the practitioner to work with stakeholders in critically examining different worldviews. According to Florian and Graham (2014), *phronesis* as a relational enterprise, is about perceiving more and implies an inclusive approach to teaching while Kopf et al. (2011) state that the unveiling of reality occurs through engaging others in storytelling.

Contextually sensitive

The centrality of stories and experience in *phronesis* suggest that lived experiences relate to distinct contexts. A phronetic Mode of Engaging is therefore also regarded as contextual in its perspective. A *phronimos*-manager considers the context carefully (Cooper & Morgan, 2008; Hold, 2013), respecting the particularities of each case that he or she engages with (Kreber, 2015b). Indeed, according to Chishtie (2012), both Aristotelian *phronesis* and its modern incarnation (infused with Foucault's notion of power), emphasize a contextual perspective. In describing *phronesis* as the eye of moral experience, Kristjánsson (2005) claims that the virtue is an experiential situating process, also suggesting that the *phronimos* engages in the context in which she or he is located.

4.5.2 Mode of Knowing and Thinking

In proposing reflexive critique as a pathway to establishing more critical business schools, Antonacopoulou (2010a) refers to *phronesis* as a “*mode of knowing*” (p. S7). However, since the virtue *phronesis* includes cognitive processing (Falk et al. 2012), the constellation of phronetic characteristics relating to the intellect of a *phronimos*-manager is referred to as a Mode of Knowing and Thinking (Figure 4.9). In this regard, a review of the literature indicates that a phronetic practice is discerning, interrogative, analytical, problem-focused, orientated towards experiential learning and deliberative.

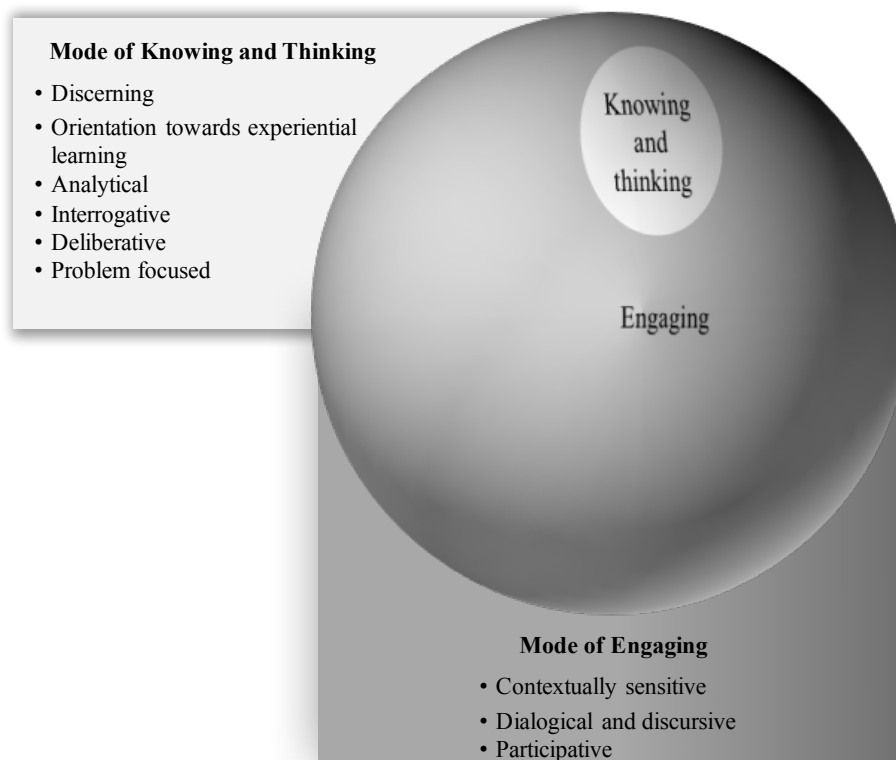


Figure 4.9 Phronetic mode of Knowing and Thinking

Discerning

Phronesis involves discernment (Antonacopoulou, 2018; Ellett, 2012; Hibbert, 2012; Kinsella & Pitman, 2012b; Kristjánsson, 2005, 2015; Lund et al., 2012; Sellman, 2012; Pitman, 2012) and making moment-to-moment judgements (Hold, 2013). In describing leadership, Brands (2014) quoting Schwartz and Sharpe, argues that discernment and deliberation are at the centre of a phronetic practice, a view shared by Pickup (2017) and Antonacopoulou (2010a). In this context, judging well or showing discernment relates to the ability to judge within a particular situation (Brown et al., 2015; Kreber, 2015a; Pickup, 2017; Sage et al., 2010; Salminen-Karlsson & Wallgren, 2008; Sellman, 2012). This involves: determining the contextual appropriateness of knowledge (Cooper & Morgan, 2008) and reason (Sellman, 2012); different virtues (Kristjánsson, 2015; Rief et al. 2013); the appropriateness of action (Cairns et al. 2010; Dredge et al., 2012; Hold, 2013); behaviour (Back, 2012; Ellett, 2012); desirability of outcomes (Cooper & Morgan, 2008; Regelski, 2012) and even the experiences to which a practitioner chooses to expose herself or himself to (Kenmis, 2012).

Even though it cannot be described as formal logic or mathematical, phronetic discernment is a deliberative judgement, weighing up pros and cons (Ellett, 2012). To Florian and Graham (2014) as well as to Macklin and Whiteford (2012), *phronesis* is a practical judgement. According to Weidenfeld (2011) it comes to be through the deliberation that results in the authentic resolve as envisaged by Heidegger.

Interrogative

In addition to describing *phronesis* as discerning, Brands (2014) regards wisdom as more interrogative than declarative. Roos (2017) suggests that if students are to become *phronimoi*, they must learn to ask questions. *Phronesis* involves asking questions beyond what seems immediately relevant (Cairns et al., 2010), inquiring into what is taken for granted (Chishtie, 2012; Florian & Graham, 2014) and questioning what options are available (Cairns et al., 2010).

Analytical

Phronesis requires the analysis of a large quantity of varied information on the issue at hand (Cooper & Morgan, 2008). Regelski (2012) refers to *sunēsis* or understanding as one of Aristotle's virtues that underpin *phronesis*, enabling the analysis of context and detail. Kenmis (2012) also argues that the person who desires *phronesis* seeks an understanding of divergent ways of being in the world. Phronetic analysis, therefore, includes the careful consideration of contextual data (Hold, 2013). It embodies critical and practical thought (Cairns et al., 2010; Kenmis, 2012), invention and inference (Cooper & Morgan, 2008) which Antonacopoulou (2018) as well as Casteli and Treyatham (2008) refer to as practical syllogism.

Orientation towards experiential learning

The focus on analysing contextual information implies, of course, that a phronetic approach to information is orientated towards lived experiences (Brands, 2014). The traditional scientific (read less phronetic) approach that tends to ignore practitioners' lived experience in the study of phenomena, as well as the importance that practitioners attach to objects in their practical engagements, is unnatural (Sewchurran, 2008). It is not surprising, therefore, that Athanassoulis (2017) sees *phronesis* as more than an intellectual virtue concerned only with understanding concepts, but regards it also as a practical enterprise.

Phronesis is often described as a “*practical rationality*” (see for example Chishtie, 2012, p. 101; Fitzgerald, 2007, p. 78; Cicmil et al. 2006, p. 679 and Kreber, 2015a, p.108). *Phronesis* is therefore closely associated with experiential knowledge (Brands, 2014; Pitman, 2012) and experiential learning through participation (Castelli & Trevathan, 2008; Cicmil, Williams, Thomas & Hodgson, 2006; Kenmis, 2012; Rief et al., 2013).

Deliberative

It is widely acknowledged that a *phronimos* is deliberative in nature (Chishtie, 2012; Ellett, 2012; Hold, 2013; Kinsella, 2012; Kristjánsson, 2015; Regelski, 2012; Weidenfeld, 2011). For Ellett (2012), deliberation is the foundation of good professional judgement and practical rationality, whereas Roos (2017) refers to *phronesis* as “*thoughtful action*” (p. 120). Pickup (2014) argues that the *phronimos* deliberates about appropriate outcomes. More recently he went so far as to suggest that it is deliberation that sets *phronesis* apart from scientific knowledge because universally applicable knowledge does not require deliberation (Pickup, 2017).

Problem focused

The present, in which the phronetic practitioner is engaged, is also conceived as a range of problems and questions that should be investigated (Ahlqvist & Rhisiart, 2015). Phronetic thinking therefore incorporates a focus on problems (Back, 2012; Barkathunnisha et al., 2016; Brands, 2014; Kopf et al., 2011; Pickup, 2014). Pope-Ruark (2014) quotes Miller in arguing for a return to professional writing as a community-situated social practice rather than a mere art of technically and clear communication. Miller’s view is that ignoring the role of social *praxis* and the interrelationship between, *inter alia*, professional ideals and problems would reduce the practitioners to mere technicians. In her paper, Pope-Ruark (2014) suggests that *metis*, as a form of intelligence that enables a practitioner to be deliberative and adaptive in unexpected ways when problems arise, is a necessary supplement to *phronesis*, even though it is described by others as a counterpart to *phronesis*. Identifying and solving problems should therefore be a part of daily, practical life, as it was for active, civic citizens of ancient Greece. Kopf et al. (2010) would agree, suggesting too that an active, problem-posing approach is tied to a more phronetic practice.

However, phronetic knowing and thinking transcend being discerning, interrogative, analytical, problem-focused and orientated towards learning from experiences. In addition to the divergent perspectives on *phronesis* (Figure 4.10).

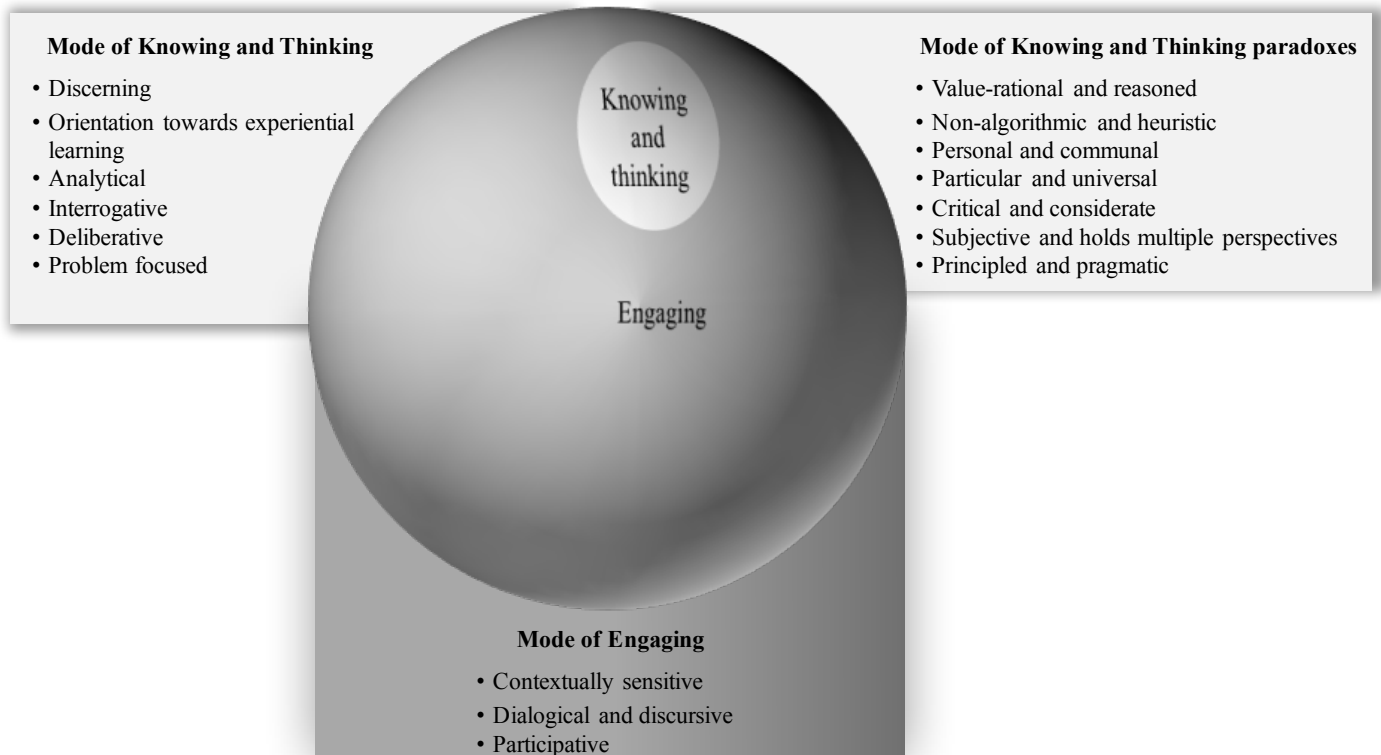


Figure 4.10 The paradoxes of a phronetic mode of knowing and thinking

Value-rational and reasoned

The first paradox, illustrated in Figure 4.10, is that phronetic knowing and thinking are both value rational and reasoned. Thus Pickup (2017) describes *phronesis* as “an intellectual state of practical knowledge concerning values” (p. 2132), which suggests that the phronetic paradox does exist. It could be argued, though, that the quote implies that *phronesis* is still an intellectual state although it may be concerned with values. In preferring practical wisdom as a translation of *phronesis*, Sellman (2012) argues that *phronesis* transcends reason, a view shared by Antonacopoulou (2018) who claims that a focus on values is integral to the virtue *phronesis*.

The *phronimos* has moral knowledge (Fricker, 2016). In her earlier work, Antonacopoulou (2010b) refers to *phronesis* as a relational Mode of Knowing founded in virtues. Pope-Ruark (2014), as mentioned earlier, argues controversially that *phronesis* should be supplemented by a *metis*-infused logic. However, she still describes *phronesis* as the ability to “*calculate well*” (Pope-Ruark, 2014, p. 324), a comment which should be seen against her emphasis of Miller’s argument against a “*value-neutral technē*” and for a more “*social and political value awareness*” (p. 325).

The value-rationality and intellectual reason paradox is also evident in the claim by Kristjánsson (2015) that a *phronimos* possesses the ability to reach “*a measured verdict about what to feel and do*” (p. 302). Kinsella and Pitman (2012b) simply state that *phronesis* “*straddles the categories of intellect and character, of cognition and affect*” (p. 164). Sellman (2012) echoes this understanding, arguing that the *phronimos* mediates between reason and emotion in guiding the right action. Back (2012), in turn, describes the *phronimos* as an equilibrated human who can balance reason and irrational faculties and who can harmonise head, heart and hand. Back (2012) continues with the view that Aristotle regarded humans as “*compound organisms. They have physiological, emotional and reasoning faculties*” (p. 125), while Clegg et al. (2013) suggest that a contemporary approach to *phronesis* would “*meld inquiry with value reflection*” (p. 1253).

Referring to Dunne’s position that phronetic action cannot exist without intellectual and moral faculties, Hibbert (2012) speaks of *phronesis* as “*both intellectual and moral work*” (p. 67). Finally, in proposing a contemporary recovery of Aristotelian *phronesis*, Ellett (2012) considers Stout’s examination of *phronesis*. He suggests that in his understanding of love, Stout implicitly rejected both motivational hedonism and rational egoism in favour of the intrinsic virtues of phronetic social practice. Ellett (2012) expects that a new recovery of *phronesis* will see professionals “*as having not only the (cognitive) capacity to deliberate (judge) well but also the appropriate (affective) attitudes and dispositions (i.e. the virtues)*” (p. 17).

Non-algorithmic and heuristic

Phronesis is both non-algorithmic and heuristic at the same time. Frank (2012a) is emphatic in claiming that *phronesis* is not an algorithm but a guiding force. Macklin and Whiteford (2012) also suggest that the virtue is case-based and customized, not readily generalizable. For Clegg et al. *phronesis* is non-instrumental; it is the ability to determine appropriate actions and do so without a formulistic approach or pre-set, detailed plans (Macklin and Whiteford, 2012). The phronetic practitioner is aware of the limitations of protocols and is therefore not a slave to algorithms (Sellman, 2012).

The non-instrumentality of *phronesis* notwithstanding, a practitioner's *phronesis* does translate into a coherent strategy-in-*praxis* through the process of personal development (Clegg et al., 2013). Kristjánsson (2015) in fact argues that *phronesis* becomes evident in the performance of activities that are embodied in phronetic habits. The *phronesis*-informing activities such as reflection, eventually become routine, although the phronetic-heuristics cannot be said to be the unreflective application of techniques or repetitive actions, but rather the habit of not succumbing to routine and habit (Macklin & Whiteford, 2012).

Personal and communal

The third paradox identified is that *phronesis* is both a personal or individual knowledge as well as a communal or collective knowledge (Florian & Graham, 2014; Pickup, 2017). It is a personal knowledge in the sense that it is used in guiding the actions of a *phronimos* and that it expresses who the *phronimos* is (Macklin & Whiteford, 2012). *Phronesis* is about self-improvement and living one's own life (Back, 2012) and according to Clegg et al. (2013), the virtue, as is the case with its interrelated *praxis*, is inseparable from the character of the *phronimos*. The value of *phronesis* as a knowledge is tied to the *phronimos* who deploys it in action (Michelsen, Nielsen & Petersen, 2008).

Phronesis is also a communal or collective knowledge in that a practitioner's beliefs point back to his or her culture and traditions (Florian & Graham, 2014) and because *phronesis* blossoms through purposeful engagements with others (Tierney, 2014). The *phronimos* understands his or her interrelationship with others' lived experiences and with his or her community (Kopf et al., 2011). To Ellett (2012), *phronesis* is "an embodied social practice" (p.14). Salminen-Karlsson and Wallgren (2008) also regard the virtue not as "knowledge for itself but as knowledge for a community" (p.80).

Particular and universal

It is apparent that *phronesis* is both particular and universal in perceiving and knowing. It mediates between the particular and the universal, the general and the practical (Ellett, 2012; Hibbert, 2012; Kristjánsson, 2015; Lund et al., 2012; Pickup, 2017). Even Kristjánsson (2005) as an Aristotelian phronetic generalist, believes that since *phronesis* is about action, which is concerned with particulars, *phronesis* cannot only be about the general or universal. Similarly, Gibbs et al. (2007) highlight a student's realisation that abstractions of knowledge have limited value.

Macklin and Whiteford (2012) and Cooper and Morgan (2008) argue that *phronesis* is not focused on developing universal rules and techniques but rather on marrying the universal with the particular. Sellman (2012) also believes that *phronesis* involves understanding universal or general forms of knowledge and particularizing it into bespoke knowledge relevant to the circumstances, a view shared by Brands (2014). Ellett (2012) argues that *phronesis* involves “*complicated interactions between what is general and what is practical*” (p. 14) while Dunne (as quoted by Towers, 2013) states that *phronesis* is about bringing general and particular, conceptualized as a theory-practice dichotomy, “*into illuminating connection with each other*” (p. 121). Repeating the argument of his earlier paper, Kristjánsson (2015) expands on Aristotle's claim in saying that “*to be sure, phronesis is not ‘about universals only’ [17, 1141b15], but it nevertheless takes its cue from a generalist theory about the good life*” (p. 312).

Critical and considerate

The next paradox identified is that *phronesis* is both critical and considerate in knowing and thinking. While Antonacopoulou (2010b) reminds us that being critical is a fundamental part of phronetic knowledge, *phronesis* is also critical in thought about one's existence (Graaff, 2004; Kopf et al., 2011). It involves critical inquiry into worldviews and opinions as well as into one's own practice (Higgs, 2012), character traits (Kristjánsson, 2015), traditions (Castelli & Trevathan, 2008) and wisdom (Glanville, 2014). Kopf et al. (2011) note that a student acquires the capacity to perceive critically in the process of becoming a *phronimos*.

At the same time though, these authors use examples of two contrasting approaches to critiquing scholars to suggest that the *phronimos* has humility and is considerate of others' lived experiences. In addition to her unmistakable view that a phronetic practice involves critical reflexivity, Antonacopoulou (2018) also argues that the *phronimos* has confidence in his or her practice and is empathetic in nature. Considerate care therefore extends to others, flowing from the idea that engaging with other viewpoints requires an appreciation of existent differing perspectives (Holmgren et al., 2011). *Phronesis* involves a willingness to explore others' worldviews (Kenmis, 2012) and a *phronimos* uses the different worldviews to re-evaluate existing positions (Brands, 2014).

Subjective and holds the multiple perspectives of others

Moreover, phronetic knowing and thinking seem to be beholden to a subjective position as well as to multiple perspectives. *Phronesis* reflects the *phronimos* in person (Back, 2012; Macklin & Whiteford, 2012; Michelsen et al., 2008), in practice (Tierney, 2014), in knowledge (Brown et al., 2015) and in beliefs (Back, 2012; Florian & Graham, 2014). *Phronesis* involves being purposeful in pursuit of a particular moral objective, which is linked to the moral compass of the particular practitioner (Antonacopoulou, 2010b; Kinsella & Pitman, 2012b; Pitman, 2012). This notwithstanding, the *phronimos* is prepared to engage with the problem from other perspectives (Cairns et al., 2010; Kenmis, 2012; Macklin & Whiteford, 2012) and synthesise the divergent worldviews, even those that seem irreconcilable (Brown et al., 2015; Antonacopoulou, 2018). With an appreciation for the utility of incorporating different perspectives and interests, the wise practitioner (*phronimos*) maintains several perspectives simultaneously (Cooper & Morgan, 2008).

Principled and pragmatic

The final paradox that emerged from the literature review is that *phronesis* involves both a principled and a pragmatic way of thinking, being both purposeful and pragmatic. As argued before, *praxis*, or the practice of *phronesis* (Falk et al., 2012), is purposeful in pursuit of moral objectives. Ellett (2012) reminds us that those engaged in social practice can be principled, even if doing so is prejudicial to their personal self-interest.

In describing nurses who are gifted with what he refers to as professional *phronesis*, Sellman (2009) too argues that the *phronimos* is committed to doing the right thing and “*in taking whatever steps are necessary*” in pursuit of this outcome (p. 86). At the same time, Cooper and Morgan (2008) echo Flyvbjerg’s argument that *phronesis* settles on what is practical, with Antonacopoulou (2018) indicating that a phronetic practice displays an understanding and sensitivity to pragmatic approaches. This practice includes, for example, the adaptability to interpret rules contextually (Brands, 2014; Cooper & Morgan, 2008) and to construe procedural knowledge (Florian & Graham, 2014).

4.5.3 Mode of Being

Back (2012), Macklin and Whiteford (2012) as well as Michelsen et al. (2008) argue that *phronesis* is a reflection of the person who possesses it. Thus, I propose that *phronesis* includes a Mode of Being as depicted in Figure 4.11. This phronetic Mode of Being is intuitive, cautious, adaptable, mindful, reflective and action-orientated as well as virtuous and ethically sensitive.

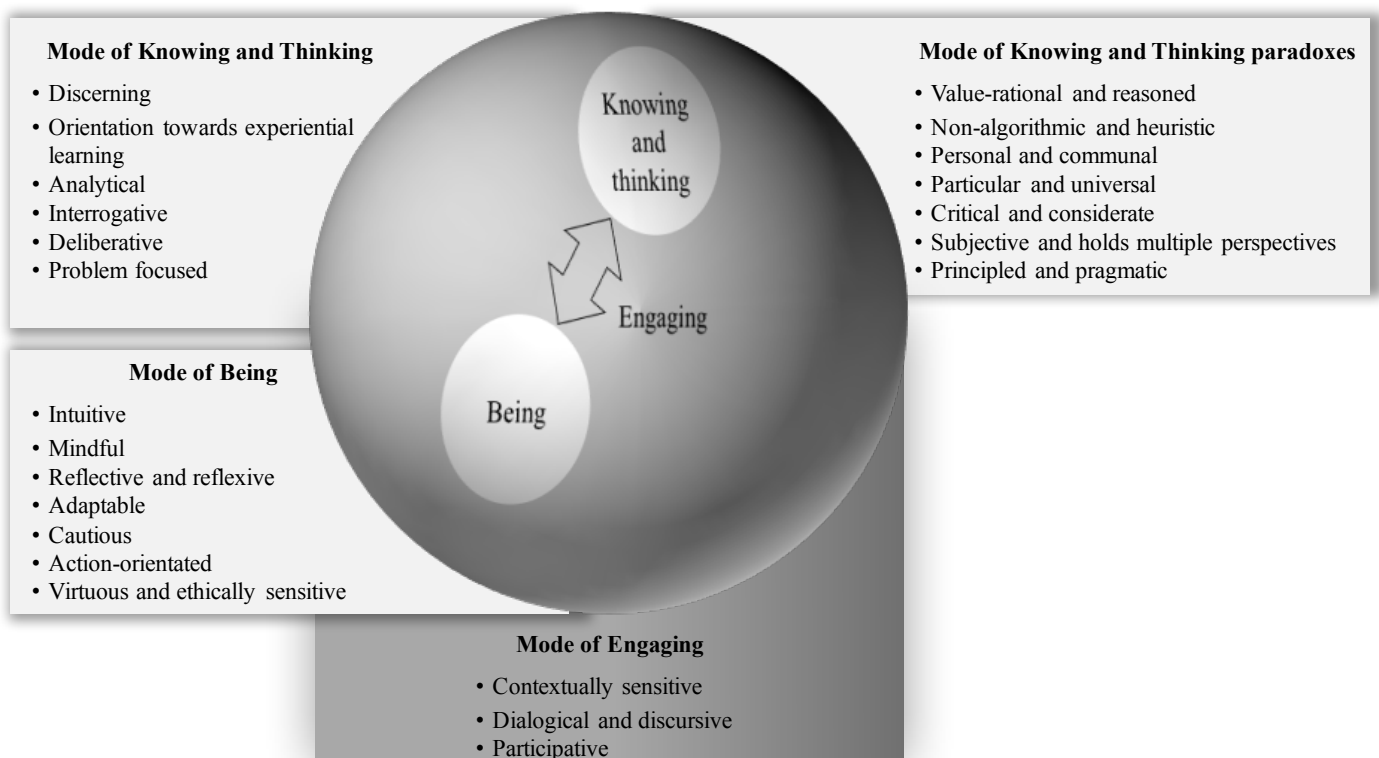


Figure 4.11 Phronetic mode of Being

Intuitive

The first of the seven characteristics of a phronetic Mode of Being that was evident in the literature reviewed is that a *phronimos* is intuitive. A phronetically wise practitioner uses, among other attributes, intuition to settle on the appropriate action in a given situation (Cicmil et al., 2006; Hold, 2013; Macklin & Whiteford, 2012; Pickup, 2014; Sellman, 2012). Brands (2014) associates *phronesis* with Schon's artistic and intuitive processes and claims that *phronesis* integrates intuition.

In describing managerial intuition as a key competency when making high-quality decisions in complex situations, Brown et al. (2015) also associate managerial intuition with *phronesis*. Sewchurran (2008) too draws attention to *phronesis* in arguing for a renewed focus on developing intuition in information systems project practitioners. Back (2012) refers to intuition as “*practical nus*” or “*the ability to perceive the uniqueness of the concrete situation while at the same time being able to see it as a "case of" a certain practical domain*” (p. 118) (quotation marks in original text). Although Back (2012) discusses intuition as a characteristic of *technê* which too is intuitive in application, he later applies the same sense of the concept *nus* or intuition with *phronesis*.

Mindful

Florian and Graham (2014) refer to *phronesis* as “*a form of situated awareness*” (p. 469) suggesting that mindfulness is inherent in a phronetic practice. According to Kristjánsson's (2005) reading of Aristotle, choosing the appropriate values and actions requires considerable attention to situated details. Kenmis (2012) argues that *phronesis* consists of openness to experience, a preparedness to see what the situation is. *Phronesis* is about perceiving more (Florian & Graham, 2014; Holmes, 2009). Mindfulness is therefore the second element of *phronesis* identified, which Pearce (2016) describes as the “*cognitive state where individuals actively process new information and make thoughtful judgements about their actions*” (p. 87). Antonacopoulou (2010b) simply refers to mindfulness as alertness or *egrigorsi*. Phronetic mindfulness includes: an alertness to different settings (Falk et al., 2012); relevant power relations (Chishtie, 2012; Cooper & Morgan, 2008; Hold, 2013); competing values at play (Cooper & Morgan, 2008); situated particulars (Hibbert, 2012; Holmes, 2009; Kristjánsson, 2015) as well as the emergent changes in the situation (Kopf et al., 2011).

Reflective and reflexive

The next insight gained from the literature review is that the *phronimos*-manager is both a reflective (Brands, 2014; Kinsella & Pitman, 2012b; Rief et al., 2013; Roos, 2017) and a reflexive (Falk et al., 2012; Lewis, 2013; Sellman, 2012) being. With regards to the latter, Antonacopoulou (2018) and Cairns, et al. (2010) argue that actionable knowledge is a catalyst for reflexivity, enabling the practitioner to develop their *phronesis* (Antonacopoulou, 2018). Later, Antonacopoulou also suggests that *phronesis* has been explained as a reflexive critique (Antonacopoulou, 2018; Also see Antonacopoulou, 2010b). Other authors share the same view as Sellman (2012) claiming, for example, that reflexivity is a part of *phronesis* and Kristjánsson (2015) states that *phronesis* re-evaluates the personal character traits of the developing practitioner after it has come into being. Cooper and Morgan (2008) also associate reflexive practitioners with being phronetic. Thus, reflexivity seems to be an antecedent attribute as well as a consequence of *phronesis*. In my view this does not necessarily present an incongruity since, as argued before, *phronesis* is developed through its practice (Frank, 2012a; Jamal, 2004).

In as far as the *phronimos* as a reflective being is concerned, Sage et al. (2010) believe that the wise practitioner enjoys an overarching capacity for critical reflection of self and the group. Back (2012) speaks of a “*reflective rationality*” (p. 111). In turn, Towers (2013) argues for a reflective practice to support phronetic action, a view supported by Brown et al. (2015) who argue that phronetic reflective practice should include a reflection on self and one’s position in society. Falk et al. (2012) argue for a reflective engagement on experiences.

Cautious

The conceptual understanding of the phronetic mode of being illustrated in Figure 4.11 highlights my view that the *phronimos* is cautious. For instance, I noted that Kenmis (2012) believes that the *phronimos* does not immediately accept what the situation appears to be. Athanassoulis (2017) suggests that developing phronetic acumen includes using experiences to gain insight into self and into difficult situations. This in turn develops the capacity to be cautious in making pronouncements. In claiming that he would imprint *phronesis* in the hearts and minds of students, Roos (2017) concludes his article by arguing that the student would be cautious in commerce as a result.

Florian and Graham (2014) describe Heideggerian *phronesis* as a process that involves circumspection or observation before deciding on appropriate action. The authors also refer to Weidenfeld's call for a "*sharpening of circumspection*" (Florian & Graham, 2014, p. 470). Weidenfeld (2011) himself describes Heidegger's conceptualisation of circumspection as "*a phenomenological account of phronesis*" (p. 257): it enables reflection on being-in-the world, identifying opportunities to contribute as well as the means to do so and finally it provides insight into the appropriate way to act. To Regelski (2012), *phronesis* involves an ethic of care that includes being careful in the choices being made.

Adaptable

A phronetic Mode of Being includes adaptability as a characteristic. In this regard, Regelski (2012) argues that *phronesis*, or the ethical disposition underpinning *praxis*, depends on Aristotle's four second order virtues. One of these is *dēinotes* - versatility or cleverness - which is the ability to cope with bespoke and changing challenges. Cooper and Morgan (2008) make the point that a virtuoso can adapt technologies used to the current circumstances. According to Brands (2014), *phronesis* gained from exposure to different experiences and problems will enable practitioners to adapt rules, principles and their problem-solving approach to each situation in which they find themselves. Fricker (2016) believes that expertise, which incorporates *phronesis*, enables the dental practitioner to adapt to rapidly changing circumstance and the individual needs of patients. The *metis*-intelligence that Pope-Ruark (2014) suggests supplements *phronesis* refers to an adaptability in the face of problems, or at least enables adaptation which, according to the author, forms part of a phronetic practice.

Action-orientated

To Aristotle, *phronesis* is an experiential knowledge (Brands, 2014); it is an action-competence (Fricker, 2016). Higgs (2012) believes that *phronesis* is a "*way of thinking that can only be demonstrated in action*" (p.79). Its value as a virtue is associated with how it is used in action (Kinsella & Pitman, 2012b; Michelsen et al., 2008). It is through practicing it that *phronesis* comes into being (Antonacopoulou, 2010b). According to Matheson (2011), *phronesis* is about doing in the here and now. Weidenfeld (2011) quotes Heidegger to argue that *phronesis* is not abstract cognition but that it is "*the bursting forth of the acting person as such*" (Weidenfeld, 2011, p. 261). In general, *phronesis* is simply described as a form of moral action (Clegg et al. 2013; Falk et al., 2012; Higgs, 2012; Hold, 2013; Kinsella & Pitman, 2012b; Kristjánsson,

2005; Pickup, 2017; Sage et al., 2010) with Lewis (2013) going so far as to argue that action is the purpose of moral thought.

Virtuous and ethically sensitive

The final characteristic of a phronetic Mode of Being is that of virtuousness and ethical sensitivity. As alluded to above, *phronesis* involves moral action (Fricker, 2016; Hold, 2013). Indeed, the practice of *phronesis* is enlightened action (Clegg et al. 2013). Action, though, is an expression of the practitioner's values (Athanassoulis, 2017); in the case of a *phronimos* these are virtuous (Brands, 2014; Chishtie, 2012; Ellett, 2012; Antonacopoulou, 2018). A *phronimos* lives ethically (Falk et al., 2012; Lund et al., 2012; Macklin & Whiteford, 2012).

Back (2012) argues that individuals define their self-identity with reference to the good that they identify with and that each person therefore needs an orientation to guide their decisions. For the *phronimos*, the orientation is *phronesis* which is about ethics (Chishtie, 2012; Ulvik et al., 2017). Athanassoulis (2017) states that the “*the goal of phronesis is the noble and the good*” (p. 248), which involves making sense of the moral demands of practical contexts. This suggests that a *phronimos* possesses an ethical sensitivity, as proposed by Hibbert (2012), Chishtie (2012), Kristjánsson (2015) as well as Cooper and Morgan (2008). Pickup (2014) agrees, claiming that a *phronimos* can identify what is good for self and others.

4.5.4 Mode of Acting

That *phronesis* incorporates a Mode of Acting is generally accepted (see for example Hold, 2013; Fricker, 2016; Macklin & Whiteford, 2012; Kinsella & Pitman, 2012b; Higgs, 2012; Sage et al., 2010; Sellman, 2009; Pickup, 2017; Weidenfeld, 2011). The four characteristics of this phronetic Mode of Acting, as identified from the literature review, are illustrated in Figure 4.12.

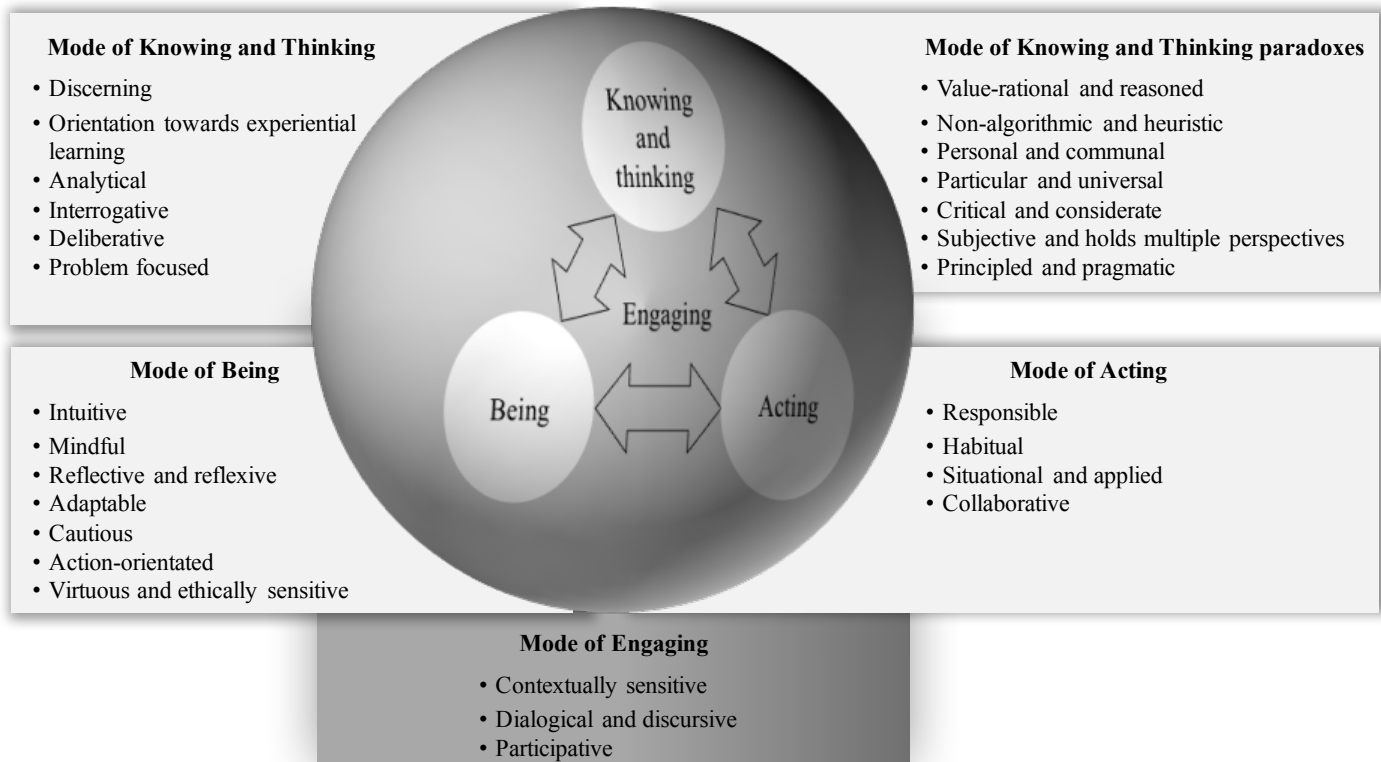


Figure 4.12 Grounded typology of managerial *phronesis*

Responsible

A *phronimos* acts responsibly (Brands, 2014; Ellett, 2012; Florian & Graham, 2014; Kinsella & Pitman, 2012b; Pope-Ruark, 2014). Phronetic action is “*doing good, not only in public, but for the public, as well as for one’s own good*” (Vosecky, 2017, p. 57; see also Clegg, et al., 2013, p. 1253). Athanassoulis (2017) as well as Macklin and Whiteford (2012) remind us that we act as we think we should act, which in the case of a *phronimos* is informed by an intuitive response to people’s needs and interests (Holmes, 2009). To Aristotle, *phronesis* shapes human behaviour in the field of human good (Boyce, 2014). Falk et al. (2012) also claim that practice of *phronesis* occurs when individuals act responsibly. Kristjánsson (2015) states that to become virtuous, “*one must learn to choose the right actions and emotions through phronesis-guided reflection -which eventually becomes routine*” (p. 303).

There is integrity in the practice of a *phronimos* (Brands, 2014; Sellman, 2012). According to Sellman (2012) this is not regarded as an extravagance in the face of formalistic demands of professional practice.

Habitual

In the preceding paragraph, I highlighted Kristjánsson's (2015) claim that *phronesis*-guided reflection and action eventually become routine. In Kristjánsson's earlier work, he argued that *phronesis* is a habit that develops from the routine performance of its constituting activities (Kristjánsson, 2005). In discussing the paradoxical nature of phronetic knowing and thinking, I also noted the heuristic nature of phronetic thinking. To Rief et al. (2013), however, *phronesis* transcends deliberative thinking skills and includes "*the "embodiment" and enactment of habits*" (p. 311). Macklin and Whiteford (2012) and Roos (2017) describe *phronesis* as a habitual practice or a pattern of actions. *Phronesis* can therefore be regarded as a practice, given its orientation towards daily activities (Rief et al., 2013).

Situational and applied

Phronesis is concerned with how best to act in a given situation (Brands, 2014; Brown et al., 2015; Ellett, 2012; Pickup, 2017). It involves the application and adaptation of knowledge and theories to a particular situation (Cooper & Morgan, 2008; Macklin & Whiteford, 2012) and is therefore contextual and applied (Hold, 2013). Phronetic action involves the transformation of past traditions into new meanings as well as the making of new values in current situations (Castelli & Trevathan, 2008). Rief et al. (2013) speak of *phronesis* as "*situated performance*" (p. 311). Weidenfeld (2011) as well as Clegg et al. (2013) suggest that virtuous action cannot be context-independent. In reviewing Gadamer's *Philosophical Hermeneutics*, which draws on *phronesis* in an attempt to rescue humanities, Matheson (2009) notes that phronetic understanding "*involves the individual engaging with the whole of his or her being with the whole of the object, in the present context*" (p. 713). Gibbs et al. (2007) also quote Gadamer who claimed, in this instance, that a "*phronimos is always in the situation of having to act in exigent circumstances*" (p. 367).

Collaborative

Collaboration is the final characteristic of a phronetic Mode of Acting, regularly mentioned in the reviewed literature (see for example Back, 2012; Gibbs et al., 2007; Hold, 2013). Higgs (2012) argues that a moral and ethical approach to practice involves working in collaboration with stakeholders. McClellan and Sanders (2013) suggest that learning collaborative decision-making is part of developing practical wisdom. Macklin and Whiteford (2012) remind us of Dunne's view that *phronesis* is used in acting with one's cohort. Brands (2014) notes that

phronesis is evident in the collaboration identified in her research. Working collaboratively is also an inherent characteristic of Phronetic Social Science, which is an applied *phronesis* in the social sciences (Engle, 2018).

4.6 Conclusion

Thomas and Harden (2008) argue that developing a synthesis that generates abstract theories, faithful to the cases from which it is deduced, requires a rigorous, transparent process. The methodology that the authors demonstrated in developing a formal synthesis of qualitative research findings reflects characteristics of a grounded theory approach. This echoes, to a large extent, the Gioia methodology reported on in this chapter. I systematically and rigorously applied the Gioia approach in analysing the management scholarship discourse on *phronesis*. This resulted in the generation of a typology of managerial *phronesis* grounded in the credible interpretation of data, which I describe in detail in the final section of this chapter. The framework illustrates the modes of Engaging, of Knowing and Thinking, of Being and of Acting that are inherent in the management practice of a *phronimos*. In the next chapter, I report on the investigation into the manifestation of *phronesis* in the practice of scholars and executive managers using the typology articulated in this chapter.

Chapter 5 The evidence of *phronesis* in practice: A directed qualitative analysis

5.1 Introduction

In the preceding chapter, I articulated a Grounded Theory of managerial *phronesis* developed through the diligent application of the Gioia methodology. However, a theory is not practice and bridging the theory-practice divide was important in order to develop a comprehensive understanding of *phronesis*. That *Phronesis* is a practical phenomenon is well established; as a central theme in the articulated typology of managerial *phronesis*, its applied nature is discussed in detail in Chapter 4.5.4. Consequently, even though the theory developed is credibly grounded in empirical data, the development of the conceptual framework remained deficient pending validation in the practical context to which it relates. To create a general theory, the results of the inductive research phase must be subjected to a deductive validation process (Cho & Lee, 2014). In this chapter I therefore consider how well the theoretical typology explains phronetic practice. and do so to answer the fifth research question:

What are the wisdom related features evident in executive management practice?

I have argued that Qualitative Content Analysis (or QCA) was suitable for validating theory because the descriptive validity it offers made the deductive approach an attractive option with which to test the theoretical *phronesis*-typology. I conceptualised this as four, interconnected modes of: Engaging; Knowing and Thinking; Being, and Acting, each of which includes several themes. This chapter explains how directed QCA was applied, drawing on the deductive use of categories derived from the Grounded Theory model that was developed in an earlier phase of the study. This deductive category application (Hsieh & Shannon, 2016) represented the rigorous lens through which I reviewed two divergent contexts, informed by my strategy to validate my understanding of managerial *phronesis*. This spiralled out from the academic discourse on *phronesis* to the academic discipline's phronetic engagement with the world and ultimately to the practice of executive managers that was embodied in their phronetic action learning projects.

In the first analysis, I examined the practice context of social scientists who engage in Phronetic Social Science, a research paradigm based on a contemporary interpretation of *phronesis* (Flyvbjerg, 2004). These informants' practices exemplify professional *phronesis*. Therefore, if the theory is a realistic representation of *phronesis-in-practice*, I expected significant congruence between the characteristics of the grounded typology of *phronesis* and their practice. Despite the fact that testing of the typology of managerial *phronesis* in the Phronetic Social Science context was useful in bridging the theory-practice gap, more analysis was required to extend the typology to the executive management domain for which I had developed the theory. Consequently, I expanded the analysis to the University of Cape Town's Graduate School of Business' Executive MBA context, which made it possible to test the theory again, this time against the executive students' phronetic action learning reports.

Using identical directed QCA techniques, I interrogated the transcripts of the semi-structured open ended interviews held with the phronetic social scientists and also the action learning minor dissertations of the executive management students. This structured deductive approach, illustrated in Figure 3.5, offers credible evidence to support the trustworthiness of the model of managerial *phronesis*. This chapter first explains the collection of data and defines the unit of analysis for the QCA process as text passages relating to researchers' or executive managers' practice. The discussion then describes the development of the coding categories, scheme and matrix. I explain the coding processes which enable a comparison between the model and practice. Notably, the content analysis found significant correspondence between the theory of *phronesis-in-practice* and the phronetic practices evaluated, a connection which I elaborate on later in the thesis.

5.2 Developing the coding scheme

A directed approach to QCA cannot commence without a theoretical framework because QCA is a form of theoretical deduction as opposed to an inquiry grounded in observations (Gläser & Laudel, 2013). The theoretical framework is related to the text being analysed (Kohlbacher, 2006) through a coding scheme that consists of coding categories and category definitions (Hsieh & Shannon, 2016).

Like theory, prior research can also serve as the theoretical framework (Hsieh & Shannon, 2016; Zhang & Wildemuth, 2009), the latter being the foundation from which the coding scheme is deduced. My initial research could therefore be appropriately employed as a theoretical framework. To do this, I used the data structure derived from the preceding Grounded Theory analysis (included in Appendix E) to develop the coding categories and category definitions.

The coding categories enable the researcher to condense a large number of texts into a limited number of content-related categories (Cho & Lee, 2014; Graneheim & Lundman, 2004; Neergaard et al., 2009), with categories representing “*items with similar meaning and connotations*” (Cho & Lee, 2014, p. 10). Key theoretical concepts are used to create the coding categories (Hsieh & Shannon, 2016). I defined four primary categories of phronetic practice as modes of: Engaging; Knowing and Thinking; Being; and Acting as the aggregate dimensions developed in the Grounded Theory analysis (Chapter 4.4 and Figure 4.7). The four categories were divided into sub-categories using the twenty seven Grounded Theory second order themes listed in Table 4.1 in Chapter 4.

I proceeded to develop a definition or explanation for each coding sub-category using the Grounded Theory second order theme descriptions set out in Chapter 4. Where necessary, I leveraged the first order category labels in the data structure included in Appendix C where the definitions remained too abstract. The resultant coding categories, sub-categories and defining explanations were collated into a coding scheme, attached Appendix F. Table 5.1 provides an illustrative example from the coding scheme.

Table 5.1 The coding scheme for the Mode of Engaging category

Coding categories	Category explanation
Mode of Engaging	
Contextually sensitive	A <i>phronimos</i> considers the context carefully, respecting the particularities of each case that he or she engages with.
Dialogical and discursive	Phronetic practice involves the transformation of understanding and tests and extends knowledge. The practice is critical and creative in negotiating and promoting shared meaning, is interpersonal and involves concession and compromises.
Participative	A phronetic practitioner adopts a participative approach to engaging; works with stakeholders and adopts an inclusive approach. <i>Phronesis</i> is a relational enterprise, and involves engaging others.

For a meaning unit to be connected to the “Contextually sensitive” category, it should indicate that the practitioner carefully considers the context and recognises the nuanced differences between cases. Practices that engage in dialogue that is aimed at testing and extending knowledge through interpersonal negotiation can be classified as “Dialogical and discursive” while a participative and relational engagement with stakeholders should be categorised as “Participative” in nature. The coding scheme, which includes this illustrated example, was used to review the extracted meaning units for correspondence (Elo & Kyngäs, 2008; Neergaard et al., 2009).

5.3 Extracting the meaning units for analysis

The central coding mechanism applied in this theory validation analysis (directed QCA) was a structured data or coding matrix (Gläser & Laudel, 2013). The coding matrix included the categories derived from the inductively generated typology of *phronesis* to which I added the relevant data meaning units to be coded against the predefined list of categories.

Therefore, before the coding could commence the meaning units had to be extracted from the transcripts of the semi-structured interviews with the researchers as well as from the executive managers’ minor dissertations. These transcripts and minor dissertations represented the data sources for the deductive phase of the study as discussed in Chapter 3.4.2.

I began the data extraction process by reading each transcript and dissertation in its entirety. To distinguish the data sources, I assigned a unique label to each. Thus, for example, I assigned reference codes to the transcripts ranging from A1 to A6 and the minor dissertations were labelled from B1 to B5. Having familiarised myself with the cases, I reviewed each document again, mining text passages that related to researchers’ or executive managers’ practices. This represented the study’s unit of analysis. I employed the Nvivo software to extract the meaning units. The software’s coding function proved convenient in highlighting and exporting relevant texts, while also providing a reference functionality and quick access to the original texts should a review of the broader context of the code be required.

The review of the interview transcripts generated 243 meaning units whereas I extracted 359 meaning units from the five executive managers’ minor dissertations. This data is presented in Table 5.2.

Table 5.2 Number of meaning units per source

Researchers' practice		Executive management practice	
Source	No. of meaning units	Source	No. of meaning units
A1	63	B1	96
A2	63	B2	71
A3	35	B3	79
A4	36	B4	51
A5	23	B5	62
A6	23		
Total	243	Total	359

Having prepared the data, I could develop the two structured coding matrices, an extract of which can be seen in Figure 5.1.

Categories	Mode of Engaging			Mode of Knowing and Th	
	Contextually sensitive	Dialogical and discursive	Participative	Discerning	Orientation towards experiential learning
I look at the, the problematic was or can't remember the question of how, uh, you know, quite a few months, uh ... but essentially it was looking at the trend in the world					
And I could have really a very broad picture of what was happening and what could happen. And then quickly I really downsized the topic and really focused on one specific industry, in one country, which is South Africa. So, but that narrowing down was quite useful. And I would say why I say it, it's because I think maybe that was the start of the phronetic studies.					
You know, when...where if you want to obviously understand the topic and uh, answer to question, to look at the big picture.					
I thought it was quite interesting way of approaching a problem					
Because it was at the same time uh, a bit scientific, relying on data, and					

Figure 5.1 An extract of the coding matrix prepared for the first Qualitative Content Analysis

The magnitude of the coding matrices means that the data could not be presented in a sensible way. Instead, I include the meaning units extracted from the A3 interview-transcript as Appendix G and those from the B1 minor dissertation as Appendix H. An excerpt is offered in Table 5.3.

Table 5.3 Example of meaning units extracted from interviews and minor dissertations

Meaning units from A3	Meaning units from B1
I look at the, the problematic was or can't remember the question of how, uh, you know, quite a few months, uh ... but essentially it was looking at the trend in the world	Safety text books do not describe the trauma suffered by management, employees and families resulting from a fatal accident.
And I could have really a very broad picture of what was happening and what could happen. And then quickly I really downsized the topic and really focused on one specific industry, in one country, which is South Africa. So, but that narrowing down was quite useful. And I would say why I say it, it's because I think maybe that was the start of the phronetic studies.	It is Management's duty to ensure that everyone returns home safely every day; not because the Department of Mineral Resources or the company demands this from us, but because of our ethical duty
You know, when...where if you want to obviously understand the topic and uh, answer to question, to look at the big picture.	I have a non-safety background, have just been employed by this company, but had to immerse myself into the process while my learning increased exponentially.
I thought it was quite interesting way of approaching a problem	Root causes analysis of this 2015 accident and similar serious accidents post the multiple fatalities in 2015 including multiple perspectives of many stakeholders, indicates that
Because it was at the same time uh, a bit scientific, relying on data, and cold facts, with a good dose of feelings of where you think you should be going or where you think the problem is going.	an Excelling safety culture is built upon workers wanting to take the lead with safety and a partnership has been established between workers and management.

Having prepared the data and developed a structured coding matrix, I could proceed with coding the data. When using directed content analysis this follows a structured approach.

5.4 The concept driven coding results

The coding process involved reviewing and coding the meaning units in accordance with the predetermined categories using the coding scheme as reference (Cho & Lee, 2014; Lambert & Lambert, 2012). This involved the interrogation of each meaning unit, using the list of categories and their explanations and sorting the meaning units under the relevant categories. As stated before, the Grounded Theory typology of managerial *phronesis* formed the foundation of the coding scheme. Once again, the completed coding matrices could not be included. Instead the categories together with their supporting meaning units or quotes are included as Appendices. Appendix I reflects the coding of the semi-structured interviews, while Appendix J highlights the validating evidence from the executive managers' action learning reports. Table 5.4 demonstrates the problem-focused dimension of the Mode of Knowing and Thinking with illustrative evidence that relates to the practices of both researchers and executive managers.

Table 5.4 Validation of the problem focused nature of phronetic knowing and thinking

Category: Mode of Knowing and Thinking		Sub Category: Problem focused	
Explanation: The present is conceptualised as a range of problems and questions that should be investigated. Phronetic practice is sensitive to the interrelationship between professional ideals and problems. Identifying and solving problems is part of daily, practical life. An active problem-posing approach is tied to a phronetic practice			
Supporting quotes from semi-structured interviews		Supporting quotes from minor dissertations	
“Where do you see that there is some sort of tension point that can be explored and picked apart through analysis right?”	A2	“This study is aimed at addressing a difficult strategic choice relating to a real-life organizational problem”	B5
“I thought it was quite interesting way of approaching a problem”	A3	“The study is anchored on a real problem”	B2

Meaning units that demonstrated the characteristics of more than one category were sorted under all the relevant categories. For instance, the quote “*The ethical considerations highlighted early in the paper, made me mindful of identifying key stakeholders during the interviews as they could provide valuable insight through their participation in the process to improve the safety culture*” [case B1] was coded under the categories “Dialogical and discursive”; as well as “Participative” and “Responsible”. A total of 278 codes were generated from the researcher practice analysis while the interrogation of the executive managers' practices produced 386 codes. The results of the concept-driven coding process are summarised in Table 5.5.

Table 5.5 Results of directed Qualitative Content analysis

Categories	Results of categorisation					
	Research practice (N=6)			Executive management practice (N=5)		
	Files	References	Frequency	Files	References	Frequency
Mode of Engaging						
Contextually sensitive	4	6	2.17%	3	14	3.65%
Dialogical and discursive	5	19	6.88%	5	28	7.29%
Participative	4	9	3.26%	5	12	3.13%
Mode of Knowing and Thinking						
Analytical	4	20	7.25%	5	27	7.03%
Deliberative	6	18	6.52%	5	17	4.43%
Discerning	1	4	1.45%	4	15	3.65%
Orientation towards experiential learning	1	1	0.36%	5	18	4.69%
Interrogative	6	30	10.87%	4	24	6.25%
Problem focused	3	4	1.45%	5	13	3.39%
Mode of Knowing and Thinking (paradoxes)						
Critical and considerate	5	12	4.35%	5	16	4.17%
Non-algorithmic and heuristic	4	7	2.54%	3	7	1.82%
Particular and universal	4	9	3.26%	5	11	2.86%
Personal and communal	0	0	-	3	6	1.56%
Principled and pragmatic	6	18	6.16%	4	16	4.17%
Subjective and holds multiple perspectives	6	22	7.97%	5	40	10.42%
Value-rational and reasoned	4	21	7.61%	4	7	1.82%
Mode of Being						
Action-orientated	3	3	1.09%	4	11	2.86%
Adaptable	4	14	5.07%	5	9	2.34%
Cautious	3	7	2.54%	2	4	0.78%
Intuitive	1	2	0.72%	1	1	0.26%
Mindful	1	2	0.72%	1	3	0.78%
Reflective and reflexive	4	7	2.54%	3	11	2.86%
Virtuous and ethically sensitive	4	9	3.26%	4	16	4.17%
Mode of Acting						
Collaborative	2	4	1.45%	4	18	4.69%
Habitual	0	0	-	3	3	0.52%
Responsible	3	9	3.26%	3	8	2.08%
Situational and applied	6	21	7.25%%	5	32	8.33%

The first column of Table 5.5 contains the labels of the 27 themes of managerial *phronesis* across the four aggregate dimensions which I developed in the Grounded Theory study. The subsequent columns describe the results of testing the typology of managerial *phronesis* in the practice-context of phronetic social scientists and the phronetic action learning practice of executive managers. The columns labelled “Files” indicate the number of sources that contain evidence of a category whereas the “References” columns indicate the number of meaning units that relate to a particular subcategory. The coding frequency of each category is listed in the column labelled “Frequency”.

Analysis of the transcripts of the interviews with phronetic researchers provided validating evidence for all but two elements of the conceptual typology of managerial *phronesis*. These were the “Personal and communal” dimension of the phronetic Mode of Knowing and Thinking as well as the “Habitual” sub-category, which relates to the phronetic Mode of Acting. However, as is evident below, these two dimensions were ultimately validated in the executive management practice context.

It is also noteworthy that some of the dimensions of the conceptual model are more prominent in their coding frequency. Thus, the Mode of Engaging dimensions of “Contextual sensitivity”; “Dialogical and discursive” and “Participative” feature prominently in the review of the transcripts. The same can be said for all the Mode of Knowing and Thinking dimensions, save for “Orientation towards experiential learning”, which had a coding frequency of 0.36%, and the “Personal and Communal” paradox, which was not evidenced at all. The Mode of Being dimensions of intuition and mindfulness were only marginally evidenced with coding frequencies of 0.72% each, whereas the remainder of the themes - “Action-orientated”; “Adaptable”; “Cautious”; “Reflective and reflexive” - as well as “Virtuous and ethically sensitive” were more broadly corroborated. As previously mentioned, the “Habitual” dimension in the phronetic Mode of Acting was not validated in the analysis of researchers’ practices; however, the “Collaborative”, “Responsible” and “Situational and applied” themes were meaningfully evidenced.

In addition to describing the results of the review of the Phronetic Social Science practices, Table 5.5 also highlights the outcome of my subsequent investigation into the nature of the phronetic action learning practices of executive managers. The results from this content analysis correspond to a large extent with the first validation review, with the exception that all the conceptual characteristics of managerial *phronesis* were evidenced in the executive

management practice context. However, in the second validation, some *phronesis*-dimensions were also less salient than others with the “Cautious”, “Intuitive” and “Mindful” sub-categories of the Mode of Being and the “Habitual” theme of the phronetic Mode of Action enjoying a coding frequency of less than 1%.

5.5 Reviewing the theory of *phronesis*

The coding strategy followed in the QCA process involved highlighting texts that do not fit the coding scheme for further analysis, a process recognised by Hsieh and Shannon (2016) as a more structured process. While the QCA analysis did not highlight contradictory evidence, four meaning units were identified that could not be categorised using the pre-determined codes. Three quotes related to the awareness of, and ability to, manage paradox. Thus, researcher A4 noted:

“And that actually, prominent social thinkers down through the ages, have focused on paradox as the most important things that we should study, that highlight the limits of human knowledge, and how it doesn’t necessarily give us definitive answers of how to behave in the world”.

Executive B2 noted:

“The outcomes of these processes have shed light on the need to better manage the paradoxes and acceptance that contradictions will always persist”;

and again: *“....in the process it has helped me to illuminate paradoxes about the lived experiences of my research participants”.*

Coping with paradox was a theme in both the phronetic research and phronetic executive management contexts. To establish whether the paradox theme should be incorporated into the typology-model of *phronesis*, I returned to the literature that had been synthesised to form the conceptual framework. Using Nvivo software, I ran a query, searching the literature for the word “paradox” and sixteen sources were identified. However, most of these sources made only passing reference to paradox with only three sources on *phronesis* in the management scholarship domain discussing paradox.

In the first source, Cherry (2012) engages with the paradoxes inherent in the supervision of doctoral students, but only passing reference is made to *phronesis* and the inference that *phronesis* involves a paradox sensitivity could not be justified. However, in drawing the conclusion that wisdom can be learned, Küpers and Pauleen (2015) describe the pursuit of wisdom as “a non-linear and dynamic practice and committed action for the common good while embracing paradox and uncertainty” (p. 494). Macklin and Whiteford (2012) also argue that *phronesis* described as practical rationality asks the practitioner to deal with *aporia* or impossible puzzles or paradoxes. The authors argue that “the context and conditions of *aporia* should be admitted and, indeed, valued rather than concealed” (Macklin & Whiteford, 2012, p. 88). Though it is by no means broadly debated, the reviewed literature does support the inclusion of this theme in the conceptualisation of managerial *phronesis*. Thus, as evident in Figure 5.2, I include “Embraces paradox” as a characteristic of phronetic Mode of Knowing and Thinking.

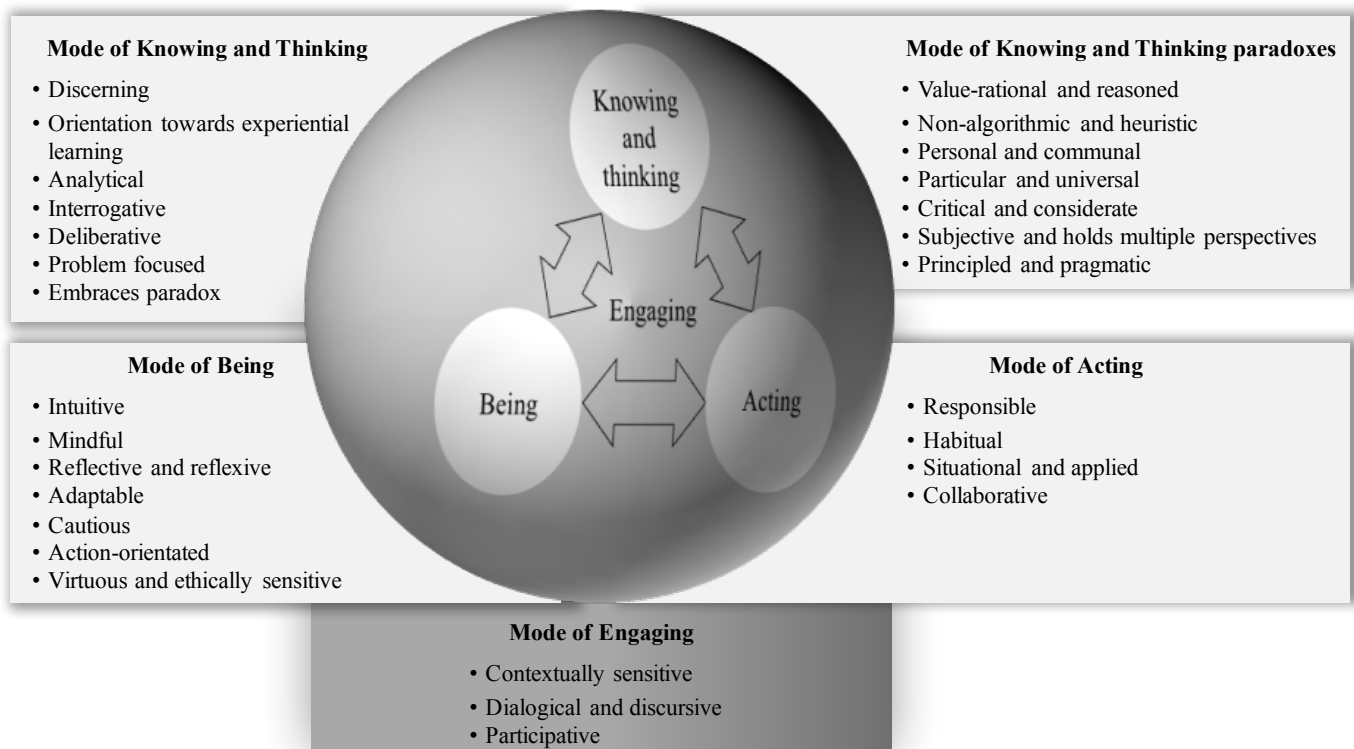


Figure 5.2 The typology of managerial *phronesis* incorporating a focus on paradoxes

The second, ostensibly new, theme relates to the role of imagination in the practice of a *phronimos*. Thus, executive B5 commented:

“The question can also be seen to be highly abductive in nature, in that it deals with matters beyond the realm of observation that are more within the realm of possibility and imagination”.

A search of the synthesised literature highlighted 23 sources with 54 references to ‘imagination’. Review of these sources indicated that in the context of managerial *phronesis* the concept refers to the development and selection of the most appropriate options (Florian & Graham, 2014; Gibbs, et al., 2007; Holmes, 2009; Irgens, 2014; Kuper, et al., 2008; Neergaard et al., 2009). Though it could be understood as an innovative competency, I argue that imagination in this context is subsumed by the theorised “Interrogative” and “Discerning” dimensions of phronetic Mode of Knowing and Thinking. For example, Gibbs et al. (2007) noted:

“We also took inspiration from Noel (1999), who combines the notion of imagination with the development of phronesis by offering a way in which alternatives can be generated from which to select the most appropriate option” (p. 367).

As a result, I conceptualised this case as a sub-category of the interrogative dimension of the phronetic Mode of Knowing and Thinking, although it relates to discernment as well.

Following the review of the incongruous meaning units against the foundational literature, I extended the inductively generated model to better represent the practice of managerial *phronesis*.

5.6 Conclusion

A purely theoretical framework of a real-world practical competence has limited value. It is for this reason that I subjected the conceptual typology of managerial *phronesis* to the directed QCA validation process. The aim of this chapter was to provide a detailed account of the QCA process applied in testing the Grounded Theory of managerial *phronesis* and to report on the resultant findings. It involved using the theoretical framework to code meaning units or text passages that relate to the practices of Phronetic Social Scientists and the phronetic action learning practices of executive managers.

The first validation offered significant, albeit incomplete, validation where twenty five of the twenty-seven theoretical themes of managerial *phronesis* were evident in the phronetic research practices studied. The second validation review, using the directed content analysis techniques, unearthed evidence of all the conceptual model elements, thus overcoming the limitation of the first validation.

The structured analyses processes extended the conceptual framework to applied contexts and the results suggest that the theoretical typology may provide a useful framework to gauge the progress of executive managers in becoming *phronimoi*. The second deductive phase of the research project offers a credible account of the conceptual model. In the next chapter, I describe in more detail how *phronesis* manifested in the domains that were investigated using the conceptual typology as a framework.

Chapter 6: The manifestation of managerial *phronesis* in the practice of researchers and executive managers

6.1 Introduction

As the first step in stimulating the development of *phronesis* in executive management practice, I developed a typology of managerial *phronesis* grounded in empirical data as described in Chapter 4. While it was necessary to tackle the problem of the unsystematic description of the concept in the management scholarship domain in order to facilitate the development of organisational leaders' *phronesis*, the resultant model is in itself not sufficient.

The nature of *phronesis* as an applied competency and the real-world context to which it relates demanded that the theory be extended to realistic practice environments. Chapter 5 describes the concept-driven analyses of representative phronetic research and phronetic action learning contexts using the directed QCA techniques. The research, therefore, not only delivered a grounded theory of managerial *phronesis*, it also validated and extended the theory to practice. A credible framework of managerial *phronesis* is the result. In this chapter I answer the final research question: "How is the conceptual understanding of phronesis exemplified in the practice of phronimoi or wise practitioners?"

In this regard, I heed the warning of Elo et al. (2014) that content analysis results should be presented systematically, clearly demonstrating the relationship between data and theory. I therefore illustrate the manifestation of the *phronesis* in the practice environments of phronetic social scientists ('research practice') and of executive managers engaged in phronetic action learning ('executive management practice') using the developed Grounded Theory framework of managerial *phronesis*.

As evident in Appendices I and J, I coded the data extracted from the interview transcripts and the action learning minor dissertations using the typology framework illustrated in Figure 4.12. Following this content analysis, I broadened the initial typology to include a further dimension "Embraces paradox", as illustrated in Figure 5.2 included in Chapter 5. This chapter is organised around the latter framework and in particular the four aggregate dimensions of managerial *phronesis*: Mode of Engaging; Mode of Knowing and Thinking; Mode of Being; and Mode of Acting.

6.2 Phronetic mode of engaging in practice

I conceived the phronetic Mode of Engaging as contextually sensitive, as participative as well as dialogical and discursive. All three dimensions were evident in the phronetic practices of the social scientists and executive managers.

6.2.1 Contextually sensitive

A *phronimos* considers the context carefully (Cooper & Morgan, 2008; Hold, 2013; Neergaard et al., 2009), respecting the particularities of each case that she or he engages with (Kreber, 2015b). This contextual sensitivity was prominent in both the research and executive management practice, enjoying a coding frequency of 2.17% and 3.65% respectively. For instance, researcher A1 remarked:

“[S]o what that showed me was that you can have these kinds of processes of responsible research and innovation but actually if you don’t locate them within a reflection on the broader context in which you sit, in other words your bank, the co-op bank, its values and its purpose, uh then it can be almost meaningless”.

Executive B1 noted: *“Originally the interviews created tensions within me considering the context since 2015 and that certain unsafe practices were still at play”.*

6.2.2 Dialogical and discursive

The dialogical and discursive nature of phronetic practice is understood to involve the testing and transformation of knowledge (Castelli & Trevathan, 2008; Clegg et al., 2013; Gioia, et al., 2013) and the promotion of shared meaning through critical and creative interpersonal negotiation (Higgs, 2012). Five of the researchers’ practices reflected a discursive and dialogical nature with 19 incidents being recorded. As A5 shared:

You know, sometimes the most irrelevant thing can, in terms of the priorities of a practitioner, may actually in the long term or as a result of dialogue and negotiation become much more relevant than they seem to be”.

The dimension is evident across five executive management cases too, with 28 references noted. These include:

“The benefit of this approach is that learning will immensely be improved through interaction with workers and teams during the research and contribute to my own knowledge about safe practices” [B1]

6.2.3 Participative

Finally, the reviewed literature indicated that a phronetic practice incorporates a participative approach to engaging. Indeed, all but two research informants and all five of the executive managers noted the importance of participation in their practice. For example, A6 noted: “*I found myself working with and learning from someone else*” and Executive manager B4 commented: “*I found it hard to not participate*”.

6.3 Mode of Knowing and Thinking

In addition to comprising a series of paradoxes, the Mode of Knowing and Thinking dimension of *phronesis* is: discerning; has orientation towards experiential learning; is analytical; interrogative; deliberative; problem focused and sensitive to paradox. These are discussed below in the context of this research.

6.3.1 Discerning

I argued that a *phronimos* is discerning; i.e. it is considered to refer to the exercise of daily deliberate, practical judgement (Ellett, 2012). Though only four instances were recorded in the interview with researcher A3, discernment was more prominent in the executive management practice with a coding frequency of 3.65% across four cases. The supportive data includes:

“[B]ecause one model that creates uh, bringing a positive change in terms of more renewable could bring a lot of negativity, uh, elsewhere in the country” [A3]; and

“The problem situation is symbolised by competing agendas of the business goals and social mission of the organisation, short term versus long term focus, business versus values oriented, persistent tensions arising from multiple stakeholder expectations, multiple desirable but conflicting economic, environmental and social outcomes at the organisational level and host community level.” [B2]

6.3.2 Orientation towards experiential learning

With a coding frequency of 0.36%, limited but credible evidence was found for this phronetic characteristic in the research practice context. Thus, researcher A1 commented that: “*I ended up really through practice and practical experience moving to a phronetic outlook*”. More significant validation of the theme is evident in the executive management practice domain with the category enjoying a coding frequency of 4.69%. Referring to himself in the third

person as the researcher, executive B5 stated: “*A lived-experience approach will allow the researcher to choose what works best*”.

6.3.3 Analytical

Broader support for the category “Analytical” was found with 20 relevant meaning units identified across four research practice cases. A2, for example, said: “*Well, so if you claim something, you better be well armed with evidence*” and again “*can we uh, make available the best evidence possible for the sorts of things that we want to know about the world?*” The 7.03% coding frequency in the executive managers’ practices provides substantial support for the inclusion of the “Analytical” category. Executive B3 wrote: “*To start, I will review all my data from interviews, artefacts, audio and other material so that I have a good understanding*”.

6.3.4 Interrogative

As evident in the coding scheme developed to guide the analysis of data (Appendix F), the interrogative concept is understood to involve asking questions beyond what seems immediately relevant, inquiring into what is taken for granted and questioning what options are available (Cairns, et al., 2010; Chishtie, 2012; Gläser & Laudel, 2013). This characteristic is evident in all the researcher informants with 30 instances noted. This theme is also prominent in the executive management space with a coding frequency of 6.25%. For example, executive manager B1 declared: “*The intent is to discover how things really work*”. Researcher A2 noted:

“[S]o the writer almost comes to a problem with a whole basket of assumptions, that somehow go unchallenged. And I much prefer writers who are a little bit doubtful about their position”.

6.3.5 Deliberative

The analysis suggests that a *phronimos* is indeed deliberative as theorised, with eighteen validating comments noted in the researcher practice cases. An illustrative example is: “*Being deliberative and representative*” (A1) and:

“But we didn’t introduce concepts such as sustainability, or particular values into, into those framework, which is very processy or processfull, because we felt it wasn’t up to us to, to find what the values should be That’s part of the process. That’s what the process should be about. That, that’s what a deliberative and democratic process should be about. But, we fully acknowledge that it is a political artefact and it has to be a political process because you are asking about how agendas are set”.

In his minor dissertation B1 commented firmly: *“In light of the above it is time to draw the line”*. B4 notes the importance of planning in pursuit of objectives:

“In order to maintain a clear focus and to apportion my time effectively, it would be appropriate to define my goals of this study”.

6.3.6 Problem focused

Though one may expect that by its very nature a Phronetic Social Science practice would be focused on problems, this characteristic is only evident in half the interviews with four references recorded. However, researcher A2 illustrates a problem focus:

“So one could say these are puzzles, these are things that social scientists normally do, but there’s much more of a self-conscious focus on what that tension point is”.

Thirteen references in all five cases underscored this dimension of a phronetic knowing and thinking in the executive management practice context. As stated by B5: *“This study is aimed at addressing a difficult strategic choice relating to a real-life organizational problem”*.

6.3.7 Embraces paradox

The insight that a *phronimos* embraces paradox came to the fore in comparing the extracted meaning units and the theory on *phronesis*. As discussed in Chapter 5.5, three codes that did not fit the predetermined categories were identified. Instead these texts indicated a responsiveness to paradox. Investigating this emerging theme in the context of the theory that had been synthesised in the Grounded Theory research phase confirmed that a sensitivity to paradox is inherent in a phronetic practice. The relevant meaning unit from the researcher context is:

“And that actually, prominent social thinkers down through the ages, have focused on paradox as the most important things that we should study, that highlight the limits of human knowledge, and how it doesn’t necessarily give us definitive answers of how to behave in the world” [case A4].

Executive B2 also noted:

“The outcomes of these processes have shed light on the need to better manage the paradoxes and acceptance that contradictions will always persist”.

6.4 Paradoxical nature of phronetic knowing and thinking

The Grounded Theory developed suggested that a phronetic mode of Knowing and Thinking incorporates a series of paradoxes in addition to the characteristics illustrated earlier. All but one of the paradoxes (“Personal and communal”) were validated in the research context with significant coding frequencies recorded, as illustrated in Table 5.5 of Chapter 5. The same trend is evident in the executive context; however, in this second validation, I noted evidence of all the paradoxes.

6.4.1 Value-rational and reasoned

In the coding scheme, I quoted Pickup (2017) who argued that *phronesis* is “*an intellectual state of practical knowledge concerning values that transcends reason*” (p. 2132). The *phronimos* reconciles reason and inquiry with emotion and value reflection (Kinsella & Pitman, 2012b). Phronetic action is both intellectual and moral work (Hibbert, 2012). Examples from the research practice context are:

“I started to ask non-technical questions about how we make decisions on the basis of knowledge and what are the policy decisions that result and how to regulate it” [case A1]; and

“I think I was very keen on using the rigor of the social sciences to challenge power relationships” [A2]

From the executive management practice context:

“The inclusion of the PSS value-rational questions is as a reflective lens on the overall study to ensure value-inclusivity” [Case B4].

6.4.2 Non-algorithmic and heuristic

While a *phronimos* adopts a contextually appropriate, bespoke approach, *phronesis* involves a coherent routine of *phronesis*-informing activities (Macklin & Whiteford, 2012). It is not an algorithm but a guiding force (Frank, 2012a). In this regard, the executive context generated a coding frequency of 1.82%, whereas seven meaning units from four of the six research practice-cases were classified as cases of the “Non-algorithmic and heuristic” paradox-category. The quote from the interview with A6 illustrates this paradox beautifully:

“I’m making this sound more ad hoc than it is, because someone else will come in and say, reinforce it and I don’t think that’s the case, but I do think that you are, that if they are a means or a project or a course of action, that you thought you could support, proves to be inefficacious or contradictory or to have failed to take into account important variables that you haven’t acknowledged, then you have to revise the argument. You have to revise the analysis.”

Bemoaning the organisational rigidity evident in his professional environment, executive B2 noted the tension:

“Taking into cognisance the view shared by many in the organisation that managers’ key performance areas have codified work and removed the ability and opportunities to creatively think about solutions”

6.4.3 Particular and universal

Phronesis marries universal with particular knowledge. It involves understanding universal or general forms of knowledge (Sellman, 2012) and particularizing it into bespoke knowledge relevant to the circumstances (Brands, 2014). This tension between particular and universal knowledge was evident in four research practice cases with nine sections of text categorised. A4 articulated this tension in noting:

“So, my favourite example is you know, Darwinism right? First of all it’s an ism. It’s a theory, and you know, the Creationists like to say well it’s only a theory. Well yeah, but that doesn’t make it irrelevant”

Executive B2 too recognises this paradox in his problem-solving practice:

“In this regard the tension is between cognitive knowledge and real knowledge about what needs to be done”

6.4.4 Critical and considerate

Twelve comments across all but one of the researcher practice cases provided support for the theory that a *phronimos* is both considerate and critical. For example, A2 noted:

“And so one of the things I think it’s important is that we recognize uhm, the limitations of any one enterprise, but also keep our minds open to the value of all enterprises”

The attentiveness to self and others, as well as reflection and critique on own and others' practice inherent in this paradox (Antonacopoulou, 2018) was recognised in 4.17% of the codes generated in the review of the executive management practice cases. A well-expressed example is: *"Each worldview might be right, certainly to each individual"* [B3].

6.4.5 Personal and communal

Phronesis is an embodied social practice and is not knowledge for itself but for a community (Cho & Lee, 2014; Ellett, 2012; Salminen-Karlsson & Wallgren, 2008). It is a personal knowledge in the sense that it is used in guiding the actions of a *phronimos* and in that it expresses who the *phronimos* is (Macklin & Whiteford, 2012). While this paradox was not evidenced in the research context, six references from the executive management practice review were sorted in this category. For example, executive B2 recognised this paradox, noting that a looming problem was not only his managerial problem but also a problem for the community: *"[M]ine closure is more than a managerial technical engineering aspect within the life-cycle of a mine. It is a social episode"*.

6.4.6 Subjective and holds multiple perspectives

Despite *phronesis* being linked to the moral values of the particular practitioner (Antonacopoulou, 2010b; Kinsella & Pitman, 2012b; Pitman, 2012), it obliges the *phronimos* to engage other perspectives on problems (Cairns et al., 2010; Kenmis, 2012; Macklin & Whiteford, 2012). This paradox featured prominently in all the cases related to both the research (coding frequency of 7.97%) and executive management practice contexts (coding frequency of 10.42%).

Thus, whereas researcher A1 celebrated his own critical perspective, as evident in his statement *"You learn to maintain the values of critical independence"*, he also appreciated the value of multiple perspectives: *"You need to bring in other perspectives because the system or systemic risks and probabilities seem to be, seem to be greater"*. In discussing the moderation of his own bias, A2, articulates this tension more eloquently:

"You're constantly, and in my world anyway, I'm being reflective and, trying to adjust the way I do things. I think that's a function of age, and you know, we talk about wisdom with time, but also I find that, my early years was much more wedded to, you know, thinking that it was an absolute right way to do things, and or a particular way of doing things. And I had certain purist positivistic impulses to follow the impulse which blinded me in certain ways to, to have the kind of knowledges, as I read

more widely and engage with more people, spend more time travelling the world, I think you only naturally begin to learn about different ways of knowing and different ways of understanding the world but also standing in different parts of the world will give you different perspectives on things”

The paradox is also evident in the executive management practice domain as noted by B2:

“This approach highlights my role as a researcher to give adequate account of the research participants’ experiences as well as foregrounds the interpretivist role. I am mindful of the biases that I may inadvertently bring to the analysis and interpretation of data”.

6.4.7 Principled and pragmatic

The final paradox involves the tension between being purposeful and pragmatic. *Phronesis* is purposeful in pursuit of moral objectives and the *phronimos* is committed to doing the right thing (Falk, Ballantyne, Packer, & Benckendorff, 2012). At the same time, *phronesis* settles on what is practical, and a phronetic practice displays an understanding and sensitivity to pragmatic approaches (Cooper & Morgan, 2008).

All the researchers recognised this paradox; for example, the interview with A4 generated this illustrative quote:

“Where we incrementally make changes in the existing society in ways that make it better, so that we can lay the basis to moving beyond the structures of power, that oppress people today. And in so, and I say that that is as far as a blueprint as I’m prepared to offer”

Another striking example was offered by researcher A1:

“Over time you kinda navigated your way through this situation but um, but I come up against these norms and conflicts all the time. It’s part of the day job really of an interdisciplinary scholar that takes a phronetic approach”

and from the interview with A5:

“And just producing work which, you know, pays a debt to relevance, is probably politically useful in the sense of getting research grants and access, and maybe doing some consulting or something like that. But it’s not going to be work of any consequence, because it’s already taking for

granted the taken for granted versions of reality that the practitioners embody”

All but one executive manager also recognised this paradox in their world of work. For example:

“Whilst I cannot claim or have expected, to ultimately have fixed the circumstances, or not naively expected that all the challenges would go away” [B3]; and

“I noticed that there is a lot of ‘unsaid’ between generations but notice that the youth are more vocal in expressing their feelings. During this study, I wondered whether trying to resolve generational conflict was pitting myself against a battle that has already been lost” [B4].

6.5 Mode of Being

The typology of *phronesis* conceptualised a *phronimos* as action-orientated, adaptable, cautious, intuitive, mindful, reflective and reflexive, as well as virtuous and ethically sensitive.

6.5.1 Action-orientated

Phronesis is demonstrated in action (Higgs, 2012). This characteristic is evident in the research practice context with a coding frequency of 1.09% as well as in the executive management practice context where a coding frequency of 2.86% was recorded. In describing his approach to research, A3 said *“So really getting involved and not just drawing conclusion from a chart”*. Executive manager B1 simply noted: *“The last step involves me taking action”*.

6.5.2 Adaptable

Brands (2014) makes the point that *phronesis* enables practitioners to adapt rules and principles and their problem-solving approach to each situation in which they find themselves. This theme represents a prominent feature in both the researcher practices (with fourteen references recorded) and the executive management practice domain (nine references). A1 stated:

“But the flexibility aspects are important because you can’t predict the future. You can’t predict emergence, emergencies and emergence”.

Researcher A2 agreed, claiming that:

“If you have findings that contradict your presuppositions about things, you need to make some sort of adjustments somewhere”.

Examples from the executive management practice domain include the observation: “*Leaders are therefore required to vary their leadership style*” [B4] and:

“because reality changes, “whatever works” will also change; thus, truth must also be regarded as changeable” [case B5].

6.5.3 Cautious

Cautiousness was evident in three research practice cases and two executive management practice cases. For example, A1 declared: “*I’ve always been very careful about who and where I take money from*”. Executive manager B2’s weariness is evident in his comment that he fights “*against the impulse of thinking that I know what is happening*”. This view resonates with Kenmis (2012) who believes that the *phronimos* does not immediately accept what the situation appears to be.

6.5.4 Intuitive

In articulating this dimension of the Grounded Theory, I argued that a *phronimos* uses intuition to settle on the appropriate action in a given situation (Hold, 2013; Pickup, 2014). This theory was validated through the content analysis process. For instance, A3 acknowledged the role his intuition plays in his research practice:

“So, it’s a good combination for me of scientific analysis, ..., and a more I would say entrepreneurial almost approach where you use a bit of your gut feel and your feeling and your emotion dictating where you want to go”.

The same insight was evident in the executive management practice domain with B5 noting:

“Additionally, from a personal perspective, the researcher was also able to understand that the process served to develop the researcher’s own thinking, i.e. from being purely analytical, to being both analytical and intuitive in nature”.

6.5.5 Mindful

Though mindfulness was evident, the low coding frequencies recorded for this category in both the research practice context (0.72%) and the executive management practice context (0.78%) suggest that this dimension should be investigated in more detail. Notwithstanding this, some examples were noted. For instance, from case A2:

“[B]eing self-conscious about underlying power relations, to information that we see, as well as information that we collect”;

and in reflecting on his action learning project, executive manager B1 noted:

“Meditation practices and being present assisted particularly during the development of this paper”.

6.5.6 Reflective and reflexive

The literature studied suggested that a phronetic executive management practice is characterised by reflection (Roos, 2017) and reflexivity (Sellman, 2012). The practice environments indeed reflected this characteristic with coding frequencies of 2,54% for the research practice cases and 2.86% for the executive management cases. As a case in point, A5 simply stated *“so for me then the essence of phronesis is being very reflexive”*.

The interview with A1 recorded references to both reflectiveness and reflexivity. In discussing the transformation of his research approach from a more positive science attitude to a Phronetic Social Science approach he noted:

“But up to that point I would say I was completely unreflective and a lot of scientists are like that. They’re just head down ... and they love it because you’re in a very safe space to be in. You are, you are understanding the world not describing the world. You’re not reflecting on it critically”.

In relation to reflexivity, A1 noted: *“And also second order reflexivity on the norms and the political conditions under which this all sits”*. As far as the executive management practice domain is concerned, B2 commented:

“The study was both relevant and saddening at times as it was an opportunity to look in the mirror in terms of my role and how these paradoxes affected me”.

Executive B5 wrote:

“Just prior to commencing this study, I engaged in the practice of reflexive journaling and recording critical incidents, as a means to reflect upon my own lived experience of being immersed in the phenomenon”.

6.5.7 Virtuous and ethically sensitive

In commenting on his decision to embrace Phronetic Social Science, A4 noted:

“I share an affinity for his more uh, value-laden activist, engaged perspectives, and that social science needs to be in touch with that”.

The ethically sensitive dimension of the category came to the fore in the interview with researcher A1:

“The trouble is that that discourse often excludes a lot of people that may have a different view and ask questions around those kinds of questions about who is it for, who will benefit and who won’t benefit”.

The executive managers also displayed this characteristic in their practice. B3 wrote: “[E]thics need to remain in the forefront”. The quote relating to contextual sensitivity further highlights this characteristic:

“Originally the interviews created tensions within me considering the context since 2015 and that certain unsafe practices were still at play” [B1].

6.6 Mode of Acting

The final aggregate dimension understood to be intrinsic to the character of managerial *phronesis* is a Mode of Acting that is: collaborative, habitual, responsible, as well as situational and applied in nature.

6.6.1 Collaborative

Collaboration in a phronetic practice incorporates collaborative decision-making and responsiveness to others in a process of co-creation (McClellan & Sanders, 2014; Engle, 2018). Though more prominent in the executive management practice context, the researchers’ practice context (with a coding frequency of 1.45%) also offered support for the conclusion

that managerial *phronesis* is indeed collaborative in nature. For example, researcher A1 described his approach to Phronetic Social Science as “*broadly configured knowledge co-production*”. A2 shared this view having said:

“So, I find that really refreshing, that kind of someone who spends their time thinking a lot about methods that we can have this group of people working together”.

In the executive management practice domain, B5 wrote: “*The combined contribution of the BMI group in its efforts to create an integrative resolution, must be acknowledged*”. Bemoaning the organisational silos in his work milieu, B2 also shared an affinity for collaboration: “*This process must be done without antagonising any stakeholders, but working with stakeholders*”.

6.6.2 Habitual

I was surprised to find that the hypothesised habitual nature of managerial *phronesis* was not evident in the research practice cases, though this could have been the result of the interviews focussing on the practice of research *per se* rather than the researchers’ practice in general.

With a coding frequency of less than 1%, only marginal support for this theory was evident in the executive manager practice domain. However, here the minor dissertations, as data sources, related to particular action learning projects. This notwithstanding, executive B1 did comment that he “*learned more and more each time*” and that he “*needed to consistently keep working at it*”. Commenting on a commitment to self-development, B4 too noted:

“I want to build upon my capacity as a high-value decision maker and work towards becoming a better leader by making a direct impact in my organisation”.

6.6.3 Responsible

Acting responsibly was a significant theme in the data analysed. As a case in point, a question that researcher A3 grappled with was “*How can we change positively for a better future?*”. A1 also agonised over “*how do we ensure that those futures are equitable and just and sustainable?*”. Another example was:

“In my eye the idea is that, that we, that all those things can make a contribution to helping humans live better” [A4].

A sense of responsibility was evident in the executive management practice domain too:

“The practical goal is to achieve the culture of Zero Harm” [B1]; and

“Everything will have one ultimate aim in mind, to help empower capable individuals to help themselves, gain a worthy income to restore dignity” [B3].

6.6.4 Situational and applied

The final element of the typology of managerial *phronesis* in general and the phronetic Mode of Acting in particular is its situational and applied nature, theorised to be inherent in phronetic action. As previously discussed, the review of the management scholarship literature on *phronesis* indicated that this virtue is concerned with how best to act in a given situation (Brands, 2014; Brown et al. 2015; Ellett, 2012; Pickup, 2017). This is indeed the case with the content analysis underscoring the situationally applied nature of phronetic research and phronetic executive management practice. With a coding frequency of 7.25% in the research practice domain and 8.33% in the executive management practice context, examples abounded. For example, A1 noted: *“We are now looking at how that translated into practice”*. Researcher A2 claimed:

“It’s also actually research projects, because it explicitly commits the university to advocating for the end of, you know, wrong. And that’s rare”.

In seeking to make a contribution towards a reduction in unemployment, executive manager B3 wrote:

“This would assist in creating opportunities and wealth for the previously disadvantaged”; and

“...this study focuses on Dunoan which is an established Community set in Milnerton, Cape Town”.

A final executive management example from B2 was:

“It is in my best interest that I find a practical solution to the problem”
and

“owing to the nature of my role in the organisation, I am intricately involved in the problem situation. I am conducting an inquiry into the existential challenges gripping the research participants”.

6.7 Conclusion

In this chapter I systematically answered the question *How is the conceptual understanding of phronesis exemplified in the practice of phronimoi or wise practitioners?* I did so through offering illustrative, practical evidence of each of the *phronesis* typology dimensions extracted from data that related to the practice of Phronetic Social Science and phronetic executive management practice.

Intertwining the inductive Grounded Theory typology of managerial *phronesis* that had been developed from empirical data with evidence derived from the deductive, concept-driven analysis of practice data, I extended the Grounded Theory to the practice domain of executive managers.

This typology of managerial *phronesis* integrates four dimensions:

1. Mode of Engaging
2. Mode of Knowing and Thinking
3. Mode of Being
4. Mode of Acting.

In turn, these modes that are inherent in phronetic executive management practice incorporate twenty-eight characteristics:

1. Mode of Engaging
 - a. Contextually sensitive
 - b. Dialogical and discursive
 - c. Participative
2. Mode of Knowing and Thinking
 - a. Discerning
 - b. Orientation towards experiential learning
 - c. Analytical
 - d. Interrogative
 - e. Deliberative
 - f. Problem focused
 - g. Embraces paradox
3. Mode of Knowing and Thinking paradoxes:

- a. Value-rational and reasoned
 - b. Non-algorithmic and heuristic
 - c. Particular and universal
 - d. Critical and considerate
 - e. Personal and communal
 - f. Subjective and holds multiple perspectives
 - g. Principled and pragmatic
4. Mode of Being;
- a. Action-orientated
 - b. Adaptable
 - c. Cautious
 - d. Intuitive
 - e. Mindful
 - f. Reflective and reflexive
 - g. Virtuous and ethically sensitive
5. Mode of Acting.
- a. Collaborative
 - b. Habitual
 - c. Responsible
 - d. Situational and applied

The typology of managerial *phronesis* integrates the data extracted from theory and the practice environment into a coherent, holistic typology that typifies wise practice of executive managers.

Chapter 7: Conclusion

Modern executive managers face a multitude of wicked problems. Often in seemingly impossible situations, managers need to make informed judgement calls in the context of competing burdens on limited resources, irreconcilable expectations from many stakeholders and seemingly divergent ethical demands. Being able to do the right thing at the right time is a difficult if not insuperable obligation. Not surprisingly, therefore, management education is a rapidly growing business with a multitude of institutions offering courses that will help both experienced and aspiring executive managers develop the competencies deemed necessary for them to succeed in the modern context. However, there is ongoing dispute about what the essential competencies are. Some scholars argue for a continued focus on developing theoretical knowledge (for instance Peng & Dess, 2010) while others believe that the answer lies in honing more specialist craft knowledge (for example Vosecky, 2017).

The aim of this research is to show that the pursuit of knowledge and specialist skills should be tempered with the development of the practical rationality of executive managers. This is not a new realization; scholars as far back as Aristotle have realised that the capacity to develop practical knowledge through *phronesis*, is the most important competency needed for the management of human affairs (Brown et al., 2015). Developing *phronesis* is, however, no small task given its fragmented treatment in the management scholarship context and the enduringly abstract interpretation of the concept (Bachmann et al., 2017b).

Reflecting on this research process and findings offers me an opportunity to revisit the research aims and how they were achieved. This chapter also considers the research questions and how the thesis answers the questions by developing a typology of managerial *phronesis*. I conclude with a description of the primary contributions of the thesis, its particularities and additional questions that emerged from the research.

7.1 Achieving the research aims

The purpose of this thesis is to enrich the existing knowledge of the tutelage of executive managers. The research was designed to offer insight into the theory of *phronesis* and how it is revealed in the practice of scholarly researchers employing Phronetic Social Science as well as in executive managers engaged in phronetic action learning assignments in their world of work. From this context, the thesis provides insight into the interpretation of *phronesis* and the manifestation of *phronesis* in executive management contexts.

In pursuit of these objectives, I conducted a focused review of the contemporary literature on the subject of management scholarship. In section 1.1 of Chapter 1, I highlight the value to society of the scholarship but in section 1.2, I conclude that, despite its utility, management scholarship faces significant challenges, including a want of impact on the practice of executive managers. In section 2.2 and 2.3, I explore the nature of this insufficiency in the impact of management scholarship and conclude that the dearth in impact can be traced back to a neglect of practical knowledge and *phronesis* in favour of theoretical knowledge and *episteme* as well as in specialist craft knowledge and *technê*.

I introduce the intellectual virtues of *episteme*, *technê* and *phronesis* in section 2.4 by locating each within Aristotle's schema of knowledge and relating the competencies to the different knowledge types. This led to a more thorough analysis of *phronesis* as well as its role and utility, discussed in section 2.5. Section 2.6 describes the imbalance in management scholarship's focus on the three virtues and underscored the neglect of *phronesis*, whilst the challenge developing *phronesis* poses to educators of executive managers are highlighted in Section 2.7.

Though the research problem relates to the development of *phronesis* in the executive management context, Section 2.8 describes the emergence of Phronetic Social Science as a framework that guided the much-needed introduction of a focus on *phronesis* in social science practice. From the analysis of Phronetic Social Science the insight emerged that a guiding framework or typology of *phronesis* may likewise stimulate the desired development of managerial *phronesis*. Section 2.9 considers how best *phronesis* could be developed before Section 2.10 critically analyses recent attempts to model practical wisdom, *phronesis* and wisdom within this research context. Finally, Section 2.11 offers a definition of managerial *phronesis* developed from a synthesis of the different interpretations of the notion gathered from the reviewed literature.

Chapter 3 illustrates the two-phased research design that I used to firstly develop the typology of managerial *phronesis*, and secondly to test the model in practice. Developing the typology involved identifying management scholarship literature that referred to *phronesis* using an electronic search of databases to establish a link between the data and the concept *phronesis*. To ensure that the resultant model accounted for how the authors reviewed had framed and interpreted the concept, I analysed the literature using the qualitative Gioia Grounded Theory approach. This is described in detail in Chapter 4. Finally, in Chapter 6 I narrate the Grounded

Theory typology of managerial *phronesis*, illustrating the link between the conceptual model and practice, a critical interrelationship which emerged from a two-tiered Qualitative Content Analysis.

7.2 The study of *phronesis* in executive management and the development of a typology of managerial *phronesis*

Management scholarship current over-emphasis on *episteme* and *technê* needs re-assessment and efforts at developing the *phronesis* of executive managers should be accelerated. Although a renewed interest in *phronesis* in management is evident (see for instance Antonacopoulou (2010b); Flyvbjerg et al. (2012a); Van de Ven & Johnson (2006b) and Sasse-Werhahn et al. (2018)), many different framings and re-interpretations of the notion exist in the literature. Bachmann et al. (2017), for instance, note that many novel interpretations of practical wisdom have emerged, claiming that practical wisdom may become meaningless as a result. Though I do not treat “practical wisdom” as a synonym for the concept *phronesis*, rather regarding the latter as a variety of practical wisdom, I argue, as does Ellett (2012), that the same imprecision in conceptualisation of *phronesis* is evident and that this too may result in diluting its meaning.

Even though some might argue that this claim suggests a hearkening back to the ancient Aristotelian tradition of *phronesis*, this is not the case. The position adopted in this thesis is that a modern interpretation of *phronesis* as it applies to modern executive management is necessary, even though the competence is located in the classic Aristotelian schema of intellectual virtues as highlighted in Figure 2.2 of Chapter 2. The first objective of this thesis is to understand *phronesis* as a modern notion within the discourse on executive managerial development. I therefore asked, “What is *phronesis* in the context of management scholarship?” and “What is managerial *phronesis*?”. In Chapter 2, I offer an answer. Section 2.10 describes the development of a definition for managerial *phronesis* that represents a synthesis of the many contemporary framings and interpretations of the concept. Thus, I define managerial *phronesis* as ‘the morally-imbued capacity for sense-making and managerial action aimed at virtuous outcomes.’

The research was, however, intended to achieve more than generating an abstract theory. It was aimed at creating an understanding of *phronesis* in practice through illuminating its nature and character as conceptualised by the authors studied. Thus, I asked “How can the practice of *phronesis* be modelled to exemplify a wise executive management practice?”. The Grounded Theory analysis of selected literature, which developed a conceptual typology of managerial *phronesis*, answers this question and is described in Chapter 4.

With the objective of making a significant contribution towards the development of phronetic management practice of executive managers, I deemed the development of a theoretical model of limited value. Interrogating the practices of executive managers engaged in phronetic work was therefore integral to this project. Consequently, I sought to answer the final two research questions “What are the wisdom-related features evident in executive management practice?” and “How is the conceptual understanding of *phronesis* exemplified in the practice of *phronimoi* or wise practitioners?”

To answer these questions, I used two data sets to test the model. The first set of data was collected through six semi-structured interviews with research scientists in the field. This offered the opportunity to understand how researchers interpreted and applied Phronetic Social Science as a form of *phronesis*-in-action. To collect data for the second validation analysis, I used five minor dissertations of executive managers enrolled in an Executive MBA programme that incorporates a *phronesis*-pedagogy. The minor dissertations are action learning projects, represent examples of phronetic management practice and provide insights into the application of phronetic principles in executive management practice. Both data sets were analysed using concept-driven Qualitative Content Analysis techniques that allowed a low inference coding of data. Using the typology of managerial *phronesis* as a prism, the research- and executive-practice data sets were analysed to test whether the typology is reflective of realistic phronetic practice environments. Chapter 5 describes this analysis process.

7.3 *Phronesis* in executive management

The result of the study using the conceptual typology articulated in section 4,5 of Chapter 4 is a credible model of how *phronesis* manifests in the practice of *phronimos* executive managers. Chapter 5 provides evidence of how this is validated in practice. Chapter 6 describes *phronesis* in the practice of phronetic researchers and executive managers. Thus, I argue that *phronesis* in executive management consists of four dimensions, identified as modes that relate to how the practitioner engages in the world and how the manager knows and thinks. Managerial

phronesis also involves a particular way of being in the world and incorporates a certain modality of action. Each of these modes is further delineated by a series of constituting concepts that serve to define each of the faces of managerial *phronesis*.

The phronetic Mode of Engaging is dialogical and discursive, involving the transformation of knowledge through its testing and extension. The practice is critical and creative in negotiating and promoting shared meaning, is interpersonal and involves concession and compromises. A *phronimos* considers the context carefully, respecting the particularities of each case that he or she engages with, adopting a participative and inclusive approach to engaging with stakeholders.

The Mode of Knowing and Thinking of managerial *phronesis* is discerning in making moment-to-moment judgements. It involves learning from experiences and is analytical in processing information. Managerial *phronesis* involves asking questions and inquiring into what is taken for granted. The *phronimos*-manager deliberates about appropriate outcomes, is thoughtfully focused on problems and questions that should be investigated. In addition to being orientated towards investigating and solving problems, the *phronimos* is sensitive to the existence of paradoxes, working towards resolving the existing paradoxes in their world of work.

Unsurprisingly, therefore, managerial *phronesis* also encompasses seven paradoxes embedded in the Mode of Knowing and Thinking. Firstly, managerial *phronesis* is both value-rational and reasoned, straddling both intellect and character. It is practical knowledge that is concerned with values. Managerial *phronesis* is at the same time non-algorithmic and heuristic because it is both customized as well as a routine strategy. It focuses on avoiding unreflective action in favour of pursuing reliable virtuousness. The notion of *phronesis* in executive management is personal whilst also involving communal knowledge. Though it is about the self and therefore inextricable from the executive manager as a person, *phronesis* also reflects the manager's culture and communal traditions, constituting knowledge for the community. The concept encompasses a particular and universal perception, reconciling particular and universal knowledge. A *phronimos* is empathetic but also critical about self and others' worldviews, practices and traditions. Managerial *phronesis* reflects the phronetic manager's subjective perspective while also synthesising the different worldviews relevant to the problem or context. The final paradox of managerial *phronesis* is that it is both principled and pragmatic in thinking, being committed to a cause while at the same time settling on what is practically possible in the current context.

The Mode of Being dimension of managerial *phronesis* is intuitive in perceiving the nuances of the situation in which the phronetic manager finds him- or herself and in deciding on appropriate action. This dimension also means adapting to better cope with different situations and demands. The *phronimos*-manager is mindfully alert to experiences and is a reflexive as well as reflective being. Phronetic executive management practice is a cautious approach, careful in judging and in acting. However, while being reflective, managerial *phronesis* is also an action-competence. Ultimately, a phronetic Mode of Being in executive management is virtuous and ethically sensitive and phronetic management reflects the manager's moral values and analyses the existent ethical context.

Finally, managerial *phronesis* incorporates a Mode of Acting that involves collaboration with stakeholders and acting responsibly for self and others. Managerial *phronesis* is a habitual practice of phronetic activities and is ultimately both situational and applied. This means that the *phronimos* appropriately adapts theories, knowledge and skills to the present situation.

7.4 Contributions of the thesis

This thesis contributes towards the theoretical understanding of *phronesis* in the managerial context to which the notion has recently been applied. Additionally, the thesis offers an empirical description of managerial *phronesis* through a) revealing its nature from the scholarly discourse on the subject and b) studying the manifestation of *phronesis* in practice. As a result, the abstract concept of *phronesis* becomes tangible in the concrete world of executive management practice.

7.4.1 Theoretical discourse on the development of executive managers and the nature of *phronesis*

Critical analysis of the reviewed literature on management scholarship indicates that the inadequacy of its impact can be ascribed to a failure to properly account for *phronesis* in management practice. In this regard, I pointed out that the inadequacy in impact of management scholarship is less a consequence of a knowledge transfer, of a knowledge-type or a knowledge creation problem. The concern can more appropriately be conceptualised as an imbalance in focus on *episteme* and *technê* rather than on *phronesis*, where the latter competency has been neglected in favour of the former two dimensions.

Related to the above is the proposition that the theoretical conceptualisation and practical application of theory differ. The literature review affirms the understanding that theoretical knowledge (which is related to the *episteme*) is different to its manifestation in practice because it relates to productive objectivity (related to the *technê*-competency) and practical value-rationality (related to *phronesis*). This notion holds two important implications for the study of *phronesis*. Firstly, this thesis pointed out that *phronesis* is an applied, action-competence and not only an intellectual skill, and, secondly, that *phronesis* cannot be fully understood unless its manifestation in practice is considered. A tension exists between the theoretical framing of *phronesis* and its manifestation in practice. Limiting its understanding to a theoretical exercise, irrespective of whether it is in the form of the typology offered in this thesis or any other framework, would further exacerbate the theory-practice divide prevalent in the scholarship.

7.4.2 Empirical contributions

This study empirically confirms that, in addition to being an intellectual virtue, *phronesis* in the context of executive management also involves an equivalence between action, character and a virtuous mode of being (Antonacopoulou, 2010a; 2018; Higgs, 2012). This thesis is focused on the problem of developing *phronesis* in executive managers and the research it describes is focused on understanding the characteristics of managerial *phronesis*. In this regard, Athanassoulis (2017) points out that the student may not develop a virtuous practice from observing the virtuous masters in practice and that the virtuous may not necessarily be effective teachers. Although the author focusses on the role of experiential learning in developing virtuous competence, she notes too that a solution to the development of Aristotelean virtues can be found in shifting attention from the virtuous to a more granular focus on the qualities of being virtuous. Instead of copying a practitioner, Athanassoulis (2017) argues that the qualities that enable the virtuous to act virtuously should be studied. To this end, this thesis offers an empirically distilled framework of the qualities of managerial *phronesis*, an understanding of which straddles both theory and practice.

This thesis therefore extrapolates a credible account of *phronesis* in executive management summarised in the typology of managerial *phronesis*. Illustrations from theory are used to explain aspects of managerial *phronesis* and empirical examples from phronetic practice are incorporated to exemplify the manifestation of *phronesis* in executive management practice. In this way, the construct is moved from the abstract to the concrete. The typology holds the

potential to facilitate the advancement of phronetic characteristics in modern executive management practice by allowing each of the qualities identified to be developed towards a more phronetic executive management practice.

7.4.3 Recommendations

The theory presented in this thesis was crafted with the intention of contributing towards the development of the *phronesis* of executive managers. The typology illustrates the manifestation of *phronesis* in executive management practice. Indeed, academics at business schools can leverage the typology to make executives grow in *phronesis*.

However, deploying the theory in teaching-practice presents a challenge. A core argument of this thesis is that *phronesis*, as a practical rationality, is a distinct competence that differ from technical and theoretical knowledge. *Phronesis* can therefore not be taught in the same way as technical or scientific theories (Pickup, 2017; Kinsella, 2012; Steyn & Sewchurran, 2019). Moreover, I argue that the typology of managerial *phronesis* articulated in section 4.5 of Chapter 4, summarised in section 7.3, is in itself a practical rationality theory that differs from scientific rationality theories as Sandberg and Tsoukas (2011) would argue.

As a phenomenological study, the research was concerned with studying the logic of phronetic executive practice with the theory ultimately accounting for executive's being-in-practice or entwinement, which Sandberg and Tsoukas (2011) defines as a focus on how "*practitioners are ordinarily involved in the relational whole within which they carry out their tasks.*" (p. 346). This is evident in this study as it considered and answered the research questions, 'how can the practice of *phronesis* be modelled to exemplify a wise executive management practice?' and 'What are the wisdom-related features evident in executive management practice?', amongst others.

The nature of the typology of managerial *phronesis* as a practical rationality theory has important implications for how it is deployed in teaching practice. In this regard, Sandberg and Tsoukas (2011) argue that strategies for theorizing through practical rationality requires a focus on entwinement, or the relational whole of sociomaterial practices, and a shift from theoretical detachment to thematic deliberation, which represents "*a mode of engagement that involves both immersion in practice and deliberation on how it is carried out*" (Sandberg & Tsoukas, 2011, p. 344). Whilst a focus on entwinement includes placing the emphasis on the practitioner as well as his or her practice, the thematic deliberation involves leveraging

temporary breakdowns, which can purposefully be created to facilitate a shift from spontaneous and subconscious immersion in practice to moments where the practitioner pays deliberate attention to his or her practice, enabling the logic of practice to reveal itself (Sandberg & Tsoukas, 2011).

Though in proposing the aforementioned strategies Sandberg and Tsoukas (2011) consider the implications of a practical rational framework on the theorizing process, it is argued that the implications hold true for the teaching of practical rationality theory too. In this regard, the focus on entwinement or sociomaterial practice, that brings both the practitioner and his or her practice into view, as well as the thematic deliberation on the practice, corresponds with the recommendations of Sewchurran and Brown (2011), who argue that “*how research does and could affect the present and future has to be premised on the nature of human as-lived daily existence and cognition*” (p.14). Being mindful of cognition, which is non-rational and not consciously engaged, as well as the as-lived experience, or the “[p]henomena, concepts, or theories that make up the reality human beings experience” (Sewchurran & Brown, 2011, p.15) is essential to understanding how theories enable particular ways of knowing. Antonacopoulou (2010a) also proposes a conceptualised interrelationship between practitioners, their practice and their *phronesis* as illustrated in Figure 2.3 in Chapter 2. Antonacopoulou (2010a) argues that a practitioner’s practice represents a mode of learning that contributes to the growth in the practitioner’s *phronesis* through a critical sense-making process. Finally, there is an inherent congruence between the stated implications and the proposed typology of managerial *phronesis* itself, with the latter incorporating the characteristics of contextual sensitivity as well as a reflexive and reflective action-orientation.

The implication of its nature as a practical rationality theory is that the typology of managerial *phronesis* can only be considered in the context of a practitioner’s contextually embedded practice. As Sandberg and Tsoukas (2011) remind us,

“within practical rationality theories, concepts are seen as partly emergent creations (rather than as fixed representations of a pre-given world), which help us orient ourselves in the world” (p. 352).

The research therefore supports the conclusion that for academic curricula to contribute to the growth of executives’ *phronesis*, it should incorporate a focus on each student’s unique sociomaterial practice. In other words, to grow *phronesis* of an executive manager, the primary focus should be his or her as-lived practice, evidenced in the entwinement with others, theories

and objects. This might be achieved through incorporating action learning assignments. Sewchurran (2018), for example, explains that work-based assignments can be leveraged to encourage students to test theory in practice and to reflect on their own “*applied practice*” (p. 5). Using action learning in executive development curricula is not a novel proposal. However in the context of deploying the theory presented in this paper, it is recommended that this theory be used as the language to test the other technical and theoretical knowledge-disciplines in practice:

- a) Sandberg and Tsoukas (2011) argue that through action research approaches that incorporates purposeful temporary breakdowns, practitioners are forced to move from an absorbed coping mode to the requisite mode of thematic deliberation. It is therefore recommended that the action learning components of the curricula be designed to incorporate deliberate temporary breakdowns and that the typology of managerial *phronesis* be used as a framework for creating this “*second-order temporary breakdowns*” (p. 349) of which Sandberg and Tsoukas (2011) speak. This will support the thematic deliberation of their practice through a managerial *phronesis*-prism. Considering the convergence and divergence between their practice and the typology can help executive managers gain insight into the extent to which *phronesis* manifests in their practice;
- b) Sewchurran and Brown (2011) remind us of the indissoluble interrelationship between theory and practice in which existent knowledge sets “*an organizing trajectory*” (p.12) for the future and where practitioners are hostages of past theoreticians. The distinctions that embody lived experience are stimulated by researchers or practitioners through the agency of language. I argue that the typology of managerial *phronesis* proposed in this thesis represents a language that could generate the appropriate distinctions needed for a more phronetic practice, given the primacy of language in constructing reality, learning and evolution (Sewchurran & Brown, 2011). Through this language, practitioners can “*interact with their consciousness*” (Sewchurran & Brown, 2011, p. 15) in creating the distinctions that would inform the modes of engaging; knowing and thinking, being and ultimately acting that underpin a more phronetic practice.

7.5 Research particularities and opportunities for further research

Some may disapprove of the approach adopted to define managerial *phronesis*. Some might prefer a critical analysis of the different conceptualisations of *phronesis*, a selection of the finest definition and a rejection of the others. However, though this may have been expedient, I purposefully sought to avoid favouring one perspective above others. Firstly, a judgement presupposes the existence of a benchmark, or an ideal yardstick by means of which authors' reinterpretations can be judged. Conceptually, I find this to be an unrealistic proposition. It is also true that not all analyses of *phronesis* are equally rigorous. In this study, I am not concerned with *how* authors developed the framing of their concept but rather what their understanding of *phronesis* in the management domain is. As a result, the unavoidable inclusion of what might be indefensible perspectives of *phronesis* in the management scholarship domain represents a limitation of this research.

This study also presents particular perspectives that relate to how the reviewed literature was selected. Firstly, it is acknowledged that a purposeful search for literature data necessitates drawing a boundary and that relevant data could be excluded from the analysis. Moreover, the decision to focus on literature published in the last ten years may seem arbitrary, but this data collection strategy was informed by the focus on the contemporary framing and manifestation of *phronesis*. Relevant literature was undoubtedly generated before this date and has been published in journals other than those contained in the selected databases, so the exclusion represents a methodological limitation of this project. This notwithstanding, given the otherwise expansive nature of the literature included, I argue that the boundary is reasonable and unlikely to impact materially on the findings. Future research can take the opportunity to deal with or overcome these particular limitations.

The focus of this research was on *phronesis* in the executive management context. While many authors treated '*phronesis*' as synonyms of 'practical wisdom', I did not. This allowed the conceptualised relationship between practical knowledge and the competency that underpins it to be grounded in a sound theory. This approach also provided the opportunity to credibly bridge the divide between theory and contemporary practice, given the assimilation of *phronesis* in Phronetic Social Science and its inclusion in the design of the University of Cape Town's Executive MBA.

However, this research boundary had important implications for this study. Firstly, research on practical wisdom in the management context, where practical wisdom was conceptualised

as a notion broader than *phronesis*, was excluded from this study. Thus, other frameworks, such as that offered by Bachmann et al. (2017a), were also excluded. It would be meaningful to evaluate the convergence and divergence between this typology of managerial *phronesis* and the frameworks of practical wisdom in as far as they relate to management. On the other hand, I included data where I believed that informants treated *phronesis* and practical wisdom as interchangeable concepts. Others' perspectives in this regard may well be different.

The opportunity exists to further refine the typology, more specifically the characteristics of each of its modalities. For instance, is deliberation as thoughtful action a Mode of Knowing and Thinking as I argue or is it a form of Action? Is mindfulness a Mode of Being as conceptualised or another characteristic of Knowing and Thinking? Some paradoxes included in the Knowing and Thinking modality could conceivably be included in the other faces of *phronesis*. While the managerial *phronimos* is considered to be intuitive, intuition could also be classified under other dimensions. Moreover, from the analysis in Chapter 5 it is evident that some of the dimensions of managerial *phronesis* were more salient than others, suggesting that some phronetic characteristics may be more prominent and important than others. Valuable opportunity lies in considering, debating and further refining the typology.

As was the case in developing the definition, in this analysis care was taken to avoid a critical or biased stance towards the literature. It was important to me that all voices be heard and that the typology be as inclusive as possible. This also informed the use of the Grounded Theory methodology, although it brought the risk of fragmenting and misinterpreting authors' theoretical propositions through the unavoidable extraction of data sections or meaning units. For this reason, section 4.5 contains citations that validate the conclusions drawn and which trace the themes and concepts back to the data from which they emerged. Despite this, the validation of the theory occurred in a narrow practice environment. While the sample of phronetic researchers offered insights into eclectic practice environments, the executive management practice was limited in its diversity. Moreover, in seeking validation rather than saturation, the research was also limited in reach, only covering six cases in the research practice domain and five cases from the executive management practice context. There exist other *phronesis*-pedagogical programmes in the management education domain beyond Southern Africa, the context to which the minor dissertation data relates. Testing the typology in a broader management context offers an exciting avenue for future research and is necessary to understand how *phronesis* manifests in different cultural and economic management contexts.

7.6 Conclusion

Kenmis (2012) reminds us that “[W]e not only want good professionals, we want good professional practitioners that will do good” (p. 148). This holds true for executive managers too, and I argue that the need for good executive managers has never been greater. This requires an impactful management scholarship more focused on preparing executive managers appropriately. While some may defend scholarship’s concern with theories and the cultivation of specialised skills, and as important as these no doubt are, I argue that the development of managerial *phronesis* is equally, if not more important. Executive managers must develop their *phronesis* if they are to develop contextually appropriate managerial excellence.

Yet, despite the revival of *phronesis*, even in management scholarship, this thesis confirms that *phronesis* remains marginalised in the curricula of managerial development programmes. The typology developed in this thesis offers the potential for scholarly efforts to focus on grooming the *phronesis*-attributes of executive managers as practitioners and students. This typology illustrates the Modes of Engaging, Knowing and Thinking, Being and Acting that are inherent in the practice of a *phronimos*-executive manager. At the same time, the examples from practice demonstrate concrete manifestation of the theorised character of managerial *phronesis*, extending the theory to practice.

Despite its utility, I argue that the typology be applied reflexively, lest it become a general theory or an instrumental tool; i.e. it becomes an *episteme* or *technê* of *phronesis*. The typology, however, was developed from literature on the development of *phronesis* in management practice and has been validated in practice. It therefore represents a fused practice guide that could support the development of good executive managers so that they can consistently do good. This is vital if organisations are to serve society well.

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Appendix A: First order categories

- Learning through studying narratives
- Dialogue
- Modelling desired phronetic action
- Dialectics
- Sensitive to the operation of power
- Sensitive to power relations
- Extends knowing and practicing through dialogical encounters
- Addresses issues of power
- The study of case studies
- Feedback
- Mentoring
- Debriefing
- Awareness of how character reflects their conduct
- Recognises responsibility and accountability
- Sensitivity to embeddedness
- Determination of what is best for the community
- Fairness
- Supports social cohesion
- Recognition of contextual frames
- Contextual view
- Sensitive to emergence
- Each case is problematized situationally
- Focusses on variability
- Concerned with context
- Coping with uncertainty
- Legitimizes political realities
- Discernment and deliberation
- Judging characteristic
- Knowing how to bend the rule
- Utilises information and recognises misinformation
- Discernment of new possibilities
- Curiosity
- Study practice of leaders
- Challenges to one's existence
- Perceiving more
- Interrogative rather than declarative
- Sunesis
- Technical proficiency and theoretical knowledge
- Expressed through narratives of practice
- Critical thinking
- Learning responsibility
- Training
- Priority, time and space
- Exposure to constructive failure
- Learn from mistakes
- Cycles of action and reflection
- Practicing and experience
- Space to experiment and practice
- Experiential learning
- Reflective engagement on experiences
- Knowledge to make planned decisions
- Deliberative
- Purposive
- Meld value reflection with political action
- Wisdom is central to act of phronesis
- Wise practice
- Leads to sophia
- Enables the expression of character and conscience
- Imagining alternatives
- Exposure to ambiguity, wicked problems and aporia
- Focus on improving life and self
- Problem solving and setting
- The understanding and solving of problems
- Stimulates change
- Engagement with tension
- Requires a romantic ethics
- Explication of principles or values-in-use
- Balance between rational and irrational faculties
- Focus on exploring meaning and value
- Congruence between practice, virtues and character
- Ability to see what virtue requires
- Integrity and savvy
- Make sense of moral demands
- Phronesis is a virtue
- Character-guided decision making
- Non-algorithmic
- Informs the utilisation of scientific and technical knowledge
- Outcome of phronesis is the process itself
- Focus on the nature of the individual
- Reflection on sociality of world reference

- Combination of knowledge to perform job and consideration of the right thing to do
- Incorporates practical syllogism
- Incorporates probability
- Epistemological grounding
- Philosophical grounding
- Concerned with particulars and universals
- Integrates theory and practice
- Mediates between universal and the particular case
- Attentiveness to self and others
- Open-mindedness and whole heartedness
- Reflection and critique on practice
- Reflexive critique
- Empathetic and compassionate
- Awareness of multiple perspectives
- Sensitivity to own and others' beliefs
- Respect for diversity
- Connecting multiplicity of perspectives
- Substantive practical thinking or praxis
- Personal competence
- Insight
- Relational
- Temporal interruption
- Mindfulness
- Self-awareness
- Reflection on experience
- Reflection
- Reflection on inner life
- Life-long learning
- Practicing virtue reflexively
- Reflect on experience
- Reflective rationality
- Situational
- Pragmatic or experiential knowledge
- Practicing
- Enactment of new skills
- Deploys technê and episteme and tests sophia
- Engaged in practical world
- Collaborative
- Integrates knowledge and practice
- Intuition
- Successful action
- Discernment
- Communal
- Phronesis remains in the realm of the individual
- Reflection on self and position in society
- Stresses interrelationships
- New conception of self
- Conscientious and circumspect
- Involves circumspection
- Excellence
- Cleverness or versatility
- Develops personal resourcefulness
- Shapes a person's character
- Empirical praxis
- Intellectual and physical activity
- Poesis
- Action competence
- Focusses on human conduct
- Interaction between general and practical
- Appropriate attitude
- Moral development
- Passion, trust and interest
- Defines of self-identity with reference to 'good'
- Moral excellence
- Sensitive to issues of ethics
- Ethic of care
- Virtuous mode of knowing
- Being responsible in acting
- Living well
- Virtuous action
- Social justice
- Moral decision-making
- Supports the noble and good
- Commitment to virtuous actions
- Develops virtuous personal characteristics
- Increases personal responsibility
- Habitual
- Practicing practical reasoning
- Pursuit of the common good
- Proper functioning in society
- Stimulates co-creation
- Responsive to others
- Community
- Well-being
- Analysis information from practice

Appendix B: The structure of the first order category ‘*Phronesis* as an action competence’

Verbatim meaning units / exemplary quotes	First order codes	First order category
Phronesis that exist only in the “head of men and women” is not enough; action is also required (Kinsella & Pitman, 2012, p.165)	Action is required	<div style="border: 1px solid black; padding: 5px; display: inline-block;">Action competence</div>
Aristotle understood phronesis as a kind of action competence with a true understanding of what is good/best for the individual. A virtuous human’s character includes knowledge of phronesis to act morally based on the correct deliberations (Fricker, 2016, p.68)	<i>Phronesis</i> is an action competence	
Aristotle: phronesis is a way of thinking that can only be demonstrated in action, in particular, moral action (Higgs, 2012, p.79)	<i>Phronesis</i> is only demonstrated in action	
Furthermore, intellectual virtues inform a person of the concepts of a just act while moral virtues are concerned with actually doing a just act for the right reasons (Hold, 2013, p.48)	Concerned with doing a just act	
It is context driven while oriented toward action (Hold, 2013, p.161)	Orientated towards action	
Irrespective, to think the right thing is clearly not enough (Kinsella & Pitman, 2012, p.165)	Thinking is not enough	
Phronesis is not only about universal values ‘since it is concerned with action and action is about particulars’ (Kristjánsson, 2005, p.464)	Concerned with action	
The purpose of moral knowledge is action. In acting, the phronimos (the bearer of phronesis) has a reflexive response to his/her fellow being (Lewis, 2013, p.1033)	Purpose of moral knowledge is action	
It relates to working out how to act suitably in the face of ambiguity without preset formulae or highly detailed plans of action (Macklin & Whiteford, 2012, p.92)	Relates to working out suitable action	
phronetic knowledge is envisaged not as a method or set of rules, but as a capacity, as something we do (Matheson, 2009, p.713)	Phronetic knowledge is something we do	
its value is related to the particular person using this knowledge for action (Mitchelsen, Nielsen & Petersen, 2008, p.110)	Value <i>phronesis</i> depends on its use in action	
Whereas skill is associated with production, practical wisdom is associated with action (Pickup, 2017, p.2132)	Practical wisdom is associated with action	
Cicmil introduces phronesis, as “a form of action that is fundamentally contingent on context-dependent judgment and situational ethics (Sage, Dainty & Brookes, 2010, p.541)	<i>Phronesis</i> is a form of action	
In reality, reason looms large in Aristotle’s account of ethics and, perhaps, nowhere more than in his account of phronesis. For Aristotle, phronesis plays a pivotal role not only in mediating between reason and emotion but also in guiding right action (Sellman, 2009, p.85)	<i>Phronesis</i> guides the right action	
He supports this appropriation of Aristotle by arguing that phronesis ‘is not a study of the situation in which I find myself’; instead, phronesis is carried out through a ‘logos, actual discussion’ that comes to be in its resolution. Phronesis is a practical capacity and this means that ‘the consequent of the bouleuesthai is the action itself; it is not some sort of proposition or cognition but is the bursting forth of the acting person as such’ (Weidenfeld, 2011, p.261)	<i>Phronesis</i> is the bursting forth of the acting person per se	

Appendix C: Constructing second order themes

Second order themes	First order categories
Action-orientated	Intellectual and physical activity Poesis Action competence Focusses on human conduct Successful action
Adaptable	Cleverness or versatility Develops personal resourcefulness Coping with uncertainty Sensitive to emergence Imagining alternatives
Analytical	Sunesis Critical thinking Incorporates practical syllogism Incorporates probability Excellence
Cautious	Conscientious and circumspect Involves circumspection
Collaborative	Collaborative Responsive to others Proper functioning in society Stimulates co-creation
Contextually sensitive	Recognition of contextual frames Contextual view Focusses on variability Concerned with context
Critical and considerate	Attentiveness to self and others Open-mindedness and whole heartedness Reflection and critique on practice Reflexive critique Empathetic and compassionate
Deliberative	Deliberative Purposive The expression of character and conscience Wisdom is central to act of phronesis Wise practice Leads to Sophia
Discerning	Discernment and deliberation Discernment Judging characteristic Utilises information and recognises misinformation Discernment of new possibilities

Dialogical and discursive	<p>Learning through studying narratives</p> <p>Dialogue</p> <p>Modelling desired phronetic action</p> <p>Dialectics</p> <p>Extends knowing and practicing through dialogical encounters</p> <p>Addresses issues of power</p> <p>The study of case studies</p> <p>Expressed through narratives of practice</p> <p>Feedback</p> <p>Mentoring</p> <p>Debriefing</p> <p>Awareness of how character reflects their conduct</p>
Habitual	<p>Habitual</p> <p>Focus on improving life and self</p> <p>Life-long learning</p> <p>Practicing practical reasoning</p> <p>Well-being</p>
Interrogative	<p>Curiosity</p> <p>Study practice of leaders</p> <p>Interrogative rather than declarative</p>
Intuitive	<p>Insight</p> <p>Intuition</p> <p>Sensitive to the operation of power</p> <p>Sensitive to power relations</p>
Mindful	<p>Temporal interruption</p> <p>Mindfulness</p> <p>Self-awareness</p> <p>Perceiving more</p> <p>Priority, time and space</p>
Non-algorithmic and heuristic	<p>Non-algorithmic</p> <p>Informs the utilisation of scientific and technical knowledge</p> <p>Outcome of phronesis is the process itself</p> <p>Knowing how to bend the rule</p> <p>Challenges to one's existence</p> <p>Knowledge to make planned decisions</p>
Orientation towards experiential learning	<p>Learning responsibility</p> <p>Training</p> <p>Practicing</p> <p>Exposure to constructive failure</p> <p>Learn from mistakes</p> <p>Cycles of action and reflection</p> <p>Practicing and experience</p> <p>Space to experiment and practice</p> <p>Experiential learning</p> <p>Reflective engagement on experiences</p>

Participative	<ul style="list-style-type: none"> Relational Sensitivity to embeddedness Determination of what is best for the community Fairness Supports social cohesion Stresses interrelationships Community
Particular and universal	<ul style="list-style-type: none"> Epistemological grounding Philosophical grounding Concerned with particulars and universals Integrates theory and practice Interaction between general and practical Mediates between universal and the particular case Technical proficiency and theoretical knowledge
Personal and communal	<ul style="list-style-type: none"> Focus on the nature of the individual Personal competence Reflection on sociality of world reference Communal Shapes a person's character Phronesis remains in the realm of the individual Reflection on self and position in society New conception of self
Principled and pragmatic	<ul style="list-style-type: none"> Substantive practical thinking or praxis Each case is problematized situationally Legitimizes political realities Meld value reflection with political action Moral decision-making
Problem focused	<ul style="list-style-type: none"> Exposure to ambiguity, wicked problems and <i>aporia</i> Problem solving and setting The understanding and solving of problems Stimulates change Engagement with tension
Reflective and reflexive	<ul style="list-style-type: none"> Reflection on experience Reflection Reflection on inner life Practicing virtue reflexively Reflect on experience Reflective rationality Analysis information from practice

Responsible	<ul style="list-style-type: none"> Being responsible in acting Living well Virtuous action Social justice Supports the noble and good Commitment to virtuous actions Develops virtuous personal characteristics Increases personal responsibility Recognises responsibility and accountability
Situational and applied	<ul style="list-style-type: none"> Situational Pragmatic or experiential knowledge Enactment of new skills Deploys technê and episteme and tests sophia Engaged in practical world Integrates knowledge and practice
Subjective and holds multiple perspectives	<ul style="list-style-type: none"> Awareness of multiple perspectives Sensitivity to own and others' beliefs Respect for diversity Connecting multiplicity of perspectives
Value-rational and reasoned	<ul style="list-style-type: none"> Combination of knowledge to perform job and consideration of the right thing to do Explication of principles or values-in-use Balance between rational and irrational faculties Focus on exploring meaning and value Congruence between practice, virtues and character Ability to see what virtue requires Integrity and savvy Make sense of moral demands Phronesis is a virtue Character-guided decision making Empirical praxis
Virtuous and ethically sensitive	<ul style="list-style-type: none"> Appropriate attitude Moral development Passion, trust and interest Defines of self-identity with reference to 'good' Moral excellence Sensitive to issues of ethics Ethic of care Virtuous mode of knowing Requires a romantic ethic Conscience Pursuit of the common good

Appendix D: Illustrative evidence of the second order themes of managerial *phronesis*

Second order themes	Illustrative quotes	No. of first order references
Action-orientated	<p>“The purpose of moral knowledge is action” (Lewis, 2013, p.1033)</p> <p>“[P]hronetic knowledge is envisaged not as a method or set of rules, but as a capacity, as something we do” (Matheson, 2009 p.713)</p>	49
Adaptable	<p>“It relates to working out how to act suitably in the face of ambiguity” (Macklin & Whiteford, 2012, p. 92)</p> <p>“Phronesis, as a kind of negative quality, also consists in openness to experience – a preparedness to see what the situation is, in what may be new terms or new ways of understanding a situation” (Kenmis, 2012, p.155)</p> <p>“This ethical disposition depends upon Aristotle’s four second-order intellectual virtues (that, in fact, are central to “due care” and thus are not really secondary). ... cleverness or versatility (dēinotes) copes with the individual and changing needs of students and with the uniqueness of each situation.” (Regelski, 2012, p.18)</p>	10
Analytical	<p>“phronesis requires the active management of large amounts of information, an ability to develop long lines of invention and inference, and a capacity to maintain several ways of looking at things at the same time” (Cooper & Morgan, 2008, p.163)</p> <p>“Practical rationality involves evaluating multiple factors in concrete situations” (Macklin & Whiteford, 2012, p.87)</p>	18
Cautious	<p>“all the better as these failures teach us the complexity of the material we are learning and the need to proceed with caution in our pronouncements” (Athanasoulis, 2017, p.355)</p> <p>“They act in ways that avoid some traps and pitfalls that less experienced people do not see” (Kenmis, 2012, p.155)</p>	7
Collaborative	<p>“A moral and ethical approach to practice involves working in collaboration with clients” (Higgs, 2012, p.79)</p> <p>“Teaching collaborative decision making from this communicative perspective offers students a broader range of understanding the relationship between communication and collaboration. Too often our teaching reinforces received views of communication as transmission or persuasion without reflecting the richness and possibility represented within our own scholarly research. Reframing how we teach with more direct attention to communicative explanations can help students better develop the practical wisdom” (McClellan & Sanders 2014, p.262)</p>	6

Contextually sensitive	<p>“Practical wisdom is ... about encountering the specific situations that occur in a classroom as unique” (Ulvik et al., 2017, p.238)</p> <p>“Here Aristotle presents phronesis as a form of situated awareness and contextual practical judgement” (Florian & Graham, 2014, p.469)</p>	23
Critical and considerate	<p>“The pedagogy required for cultivating the habits of practical wisdom call for physical, emotional, and spiritual elements in addition to traditional cognitive learning. Aristotle argued for rhetoric, drama (tragedy and comedy) and sport to develop peoples' ability to understand, empathise with, and deal with moral dilemmas”</p> <p><i>and</i></p> <p>“In addition to recommendations above, I strongly support the need for business students to develop a greater understanding of science and technology, their potential extensions and benefits, but also their limitations” (Roos, 2017, p. 121 & p.122)</p>	79
Deliberative	<p>“The concept of deliberation already distinguishes practical wisdom from scientific knowledge because deliberation is not involved in things which are universal” (Pickup, 2017, p. 2132)</p> <p>“Heidegger picks up on Aristotle’s thought that phronesis comes to be in deliberation by drawing out the crucial links between deliberation and being-resolved” (Weidenfeld, 2011, p. 261)</p>	29
Discerning	<p>“Practical wisdom is based, in part, on the leader’s discernment and deliberation when making a decision” (Brands, 2014, p. 12)</p> <p>“Practical wisdom requires discernment and implies reflection” (Kinsella & Pitman, 2012b, p.165)</p>	77
Dialogical and discursive	<p>“Practitioners orientated toward practical wisdom is cognisant of the extra-individual features of practice, the role of power, discourse and intersubjectivity in the construction of versions of reality in practice and mindful of the imperative of reflexive attention and dialogue” (Kinsella, 2012, p. 47)</p> <p>“[I]t extended the knowing and practicing through dialogical encounters” (Antonacopoulou, 2018, p. 186)</p>	91
Habitual	<p>“Working on character traits cultivated in the young through habituation, phronesis, after it comes into play, re-evaluates those traits critically, allowing them to ‘share in reason’” – Kristjánsson, 2015, p.302)</p> <p>“Accordingly, phronesis involves not only deliberative skills, including self-reflection, communication with others, and situated performance (Aristotle, trans. 1934; Hariman, 1991; Nussbaum, 2001; Schwarze, 1999; Self, 1979), but also the “embodiment” and enactment of habits” (Rief et al., 2013, p. 311)</p>	35

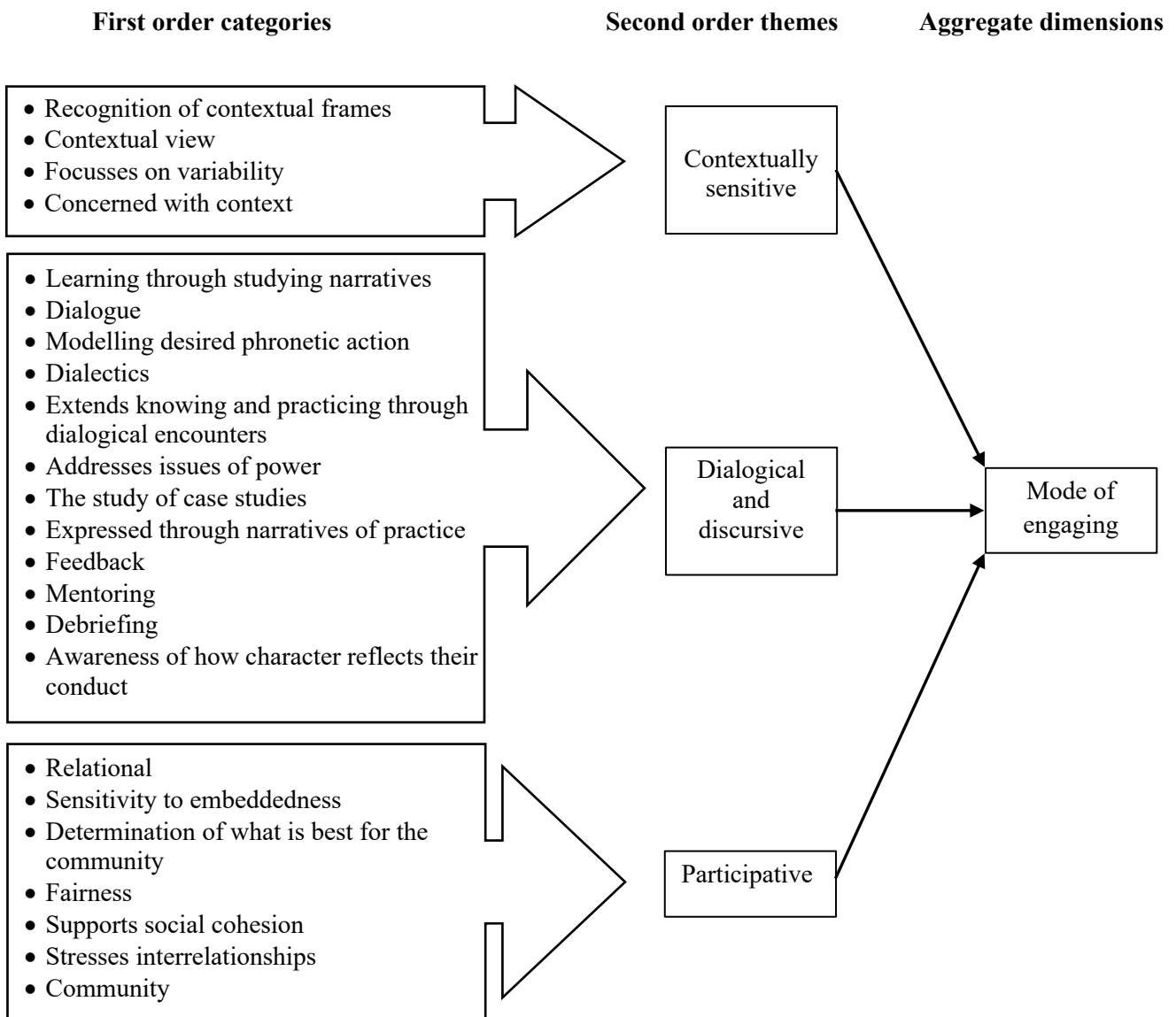
Interrogative	<p>“Wisdom may be more a matter of interrogatives rather than of declaratives” (Brands, 2014, p. 27)</p> <p>“What we are exploring here is the idea that interpretive perceptual knowledge (both cognitive and non-cognitive) contributes to the role of phronesis in ‘seeing through’, as Heidegger would have it, the taken-for-granted (social norms) and social practices that frees up space to consider alternative perspectives” (Florian & Graham, 2014, p. 474)</p>	13
Intuitive	<p>“What is involved in successfully practicing multiple framing and practical reasoning, for example, when faced with a complex, potentially wicked problem? The application of managerial intuition is one answer proposed by a number of theorists” (Brown et al., 2015, p. 355)</p> <p>“In the face of contingency, phronesis combines knowledge, judgement, understanding and intuition in appropriate ways in order to act ‘aptly’ in a particular circumstance. It does not involve pure technique or pure intellect but a capacity to sense or to intuit” (Macklin & Whiteford, 2012, p. 92)</p>	15
Mindful	<p>“the emphasis is mostly on perceiving more in a particular situation and finding a helpful course of action on the basis of strengthened awareness” (Holmes, 2010, p. 2)</p> <p>“The person who is awake and mindful can then see how his/her assumptions are continually challenged, how life provides a continuing series of new experiences and of self-transformation” (Graaf, 2004, p. 297)</p>	26
Non-algorithmic and heuristic	<p>“Aristotle understood that rules are put in place to be followed; however, at times rules need to be changed to fit the circumstance” (Brands, 2014, p. 11)</p> <p>“Schön: challenges the idea that effective professional practice is merely the application of technical solutions; as he explains, the competent practitioner is not merely a technician Is not a slave to algorithmic decision-making particularly in situations where he/she recognizes the limitations of the protocols by deviating from or going beyond what given protocols dictate” (Sellman, 2012, p. 118)</p>	29
Orientation towards experiential learning	<p>“Notwithstanding, taking risks is essential for gaining practical experience and early career learning and leads to the development of phronesis” (Fricker, 2016, p. 183)</p> <p>“We live in our experience, from our reactions in the worlds we construct – or find, if that is your word – which requires we check each understanding we have constructed against our further experience, in order to determine if our understanding is (still) what Ernst von Glasersfeld (2007) called “viable,” and to amend or even reject as necessary” (Glanville, 2014, p. 1294)</p>	123

Participative	<p>“Phronesis presents a relational mode of knowing” (Antonacopoulou, 2010a, p.7)</p> <p>“it is an embodied social practice” (Ellet, 2012, p. 14)</p> <p>“Furthermore, practical knowledge is based on experiences contextualized within social interactions with the outside world” (Hold, 2013, p. 3)</p>	28
Particular and universal	<p>“Practitioners need to understand that doing their best requires, along with their uncertainty about the most appropriate action for any given recipient of their practice, the ability to particularise general forms of knowledge in light of individual circumstances” (Sellman, 2012, p.124)</p> <p>“Flyvbjerg (2001) argues that phronesis is not so much about universal theory or method, but rather it is concerned with context-specific theories that can guide what is practical to do in a specific situation. These theories may be informed by broader frameworks such as agency theory, contingency theory, or political economy” (Cooper & Morgan, 2008, p.163)</p>	32
Personal and communal	<p>“Individuals become wise through developing of practical knowledge, cognitively managing knowledge while awaring of its limitations, uncertainties and contradictions, seeing and learning from experiences and developing a self-image towards viewing self as part of a larger system” (Ekmekçi, et al., 2014, p. 1201)</p> <p>“Aristotle identifies two significant spheres within experience, which foster this growth in phronesis, and virtue in general: the shared life and practice. In the shared life, he recognizes that virtue is learned through community: family, education, and friendship. The Ethics does not advocate a self-help approach, but instead recognizes growth in phronesis to be a community affair” (Stonehouse et al., 2011, p. 23)</p>	43
Principled and pragmatic	<p>“For Bernstein, as for Gadamer, technical competence (whether it be in skills or ideas) falls short of wisdom. It is with wisdom that actions can gain their moral direction, and practical wisdom supports a praxis of higher education”; and “As Gadamer points out, phronimos is ‘always in the situation of having to act in exigent circumstances’” (Gibbs et al., 2007, p. 367)</p> <p>“Phronesis serves to illustrate a research approach to strategy that legitimises rather than ignores political realities” (Clegg et al., 2013, p.1251)</p>	49

Problem focused	<p>“Problem setting is a process in which, interactively, we name the things to which we will attend and frame the context in which we will attend to them. (p. 1-2) Schon goes on to refer to the “artistic, intuitive processes” of a reflective practitioner. Aristotle would refer to this as the phronesis, or practical wisdom that is utilized in specific situations” (Brands, 2014, p. 2)</p> <p>“Through a greater understanding of phronesis as a means of exposing the tensions and extensions embedded in management and the process of managing” (Antonacopoulou, 2010b, p. 7)</p>	22
Reflective and reflexive	<p>“phronesis is influenced by values, beliefs, theories, assumptions and prejudice, which for the most part go unnoticed unless a deliberate attempt is made to bring them to reflective awareness” (Florian & Graham, 2014, p.473)</p> <p>“Rose conceives of the present as ‘an array of problems and questions’ and emphasises the importance of investigating everyday practices, which ‘encourages an attention to the humble, the mundane, the little shifts in our ways of thinking and understanding, the small and contingent struggles, tensions and negotiations that give rise to something new and unexpected” (Ahlqvist & Martin Rhisiart, 2015, p. 93)</p>	51
Responsible	<p>“Praxis, or the practice of phronesis occurs when individuals live and perform social and ethical actions which become a part of living a good and virtuous life” (Ballantyne et al., 2012, p. 916)</p> <p>“Phronesis does not do what protocols are intended to accomplish, which is to decrease personal responsibility for decisions that may be challenged: Accountability trumps patient interest and professional self-respect” (Frank, 2012a, p. 58)</p>	50
Situational and applied	<p>“Phronesis however is not a theoretical virtue purely concerned with the understanding of concepts and ideas. Rather it is a practical skill; the ability to see the world in light of the noble and the good, and to judge how the requirement for action arises from the unlimited possibilities of particulars in different situations” (Athassoulis, 2017, p. 357)</p> <p>“[P]hronimos is ‘always in the situation of having to act in exigent circumstances”” (Gibbs et al., 2007, p.367)</p>	65
Subjective and holds multiple perspectives	<p>“Through encouraging debates and contrary viewpoints, and welcoming students’ objections as a form of ethical discourse, educators teach for phronesis and how to actively resist” (Hold, 2013, P. 4)</p> <p>“When we have a rich disposition for phronesis, and encounter another language, culture or perspective, we are willing to try to see things from another’s point of view and to be open to develop our own interpretive categories in the light of others’ knowledge and perspectives” (Kenmis, 2012, p. 155)</p>	22

Value-rational and reasoned	<p>“For Aristotle, phronesis plays a pivotal role not only in mediating between reason and emotion but also in guiding right action” (Sellman, 2009, p.85)</p> <p>“Working towards becoming professional phronimos comes at great personal cost: the cost of accommodating technicist demand whilst attempting to maintain professional integrity” (Sellman, 2012, p.128)</p>	130
Virtuous and ethically sensitive	<p>“phronesis is an intellectual state of practical knowledge concerning values, or as Aristotle describes it, concerning “what is good and bad for a human being”” (Pickup, 2017., p. 2132)</p> <p>“Phronesis is thus concerned with judgment for a good end in a particular situation, whereas a more modern view on knowledge often liberates or separates knowledge from moral aspects” (Salminen-Karlsson & Wallgren, 2008, p. 80)</p>	88

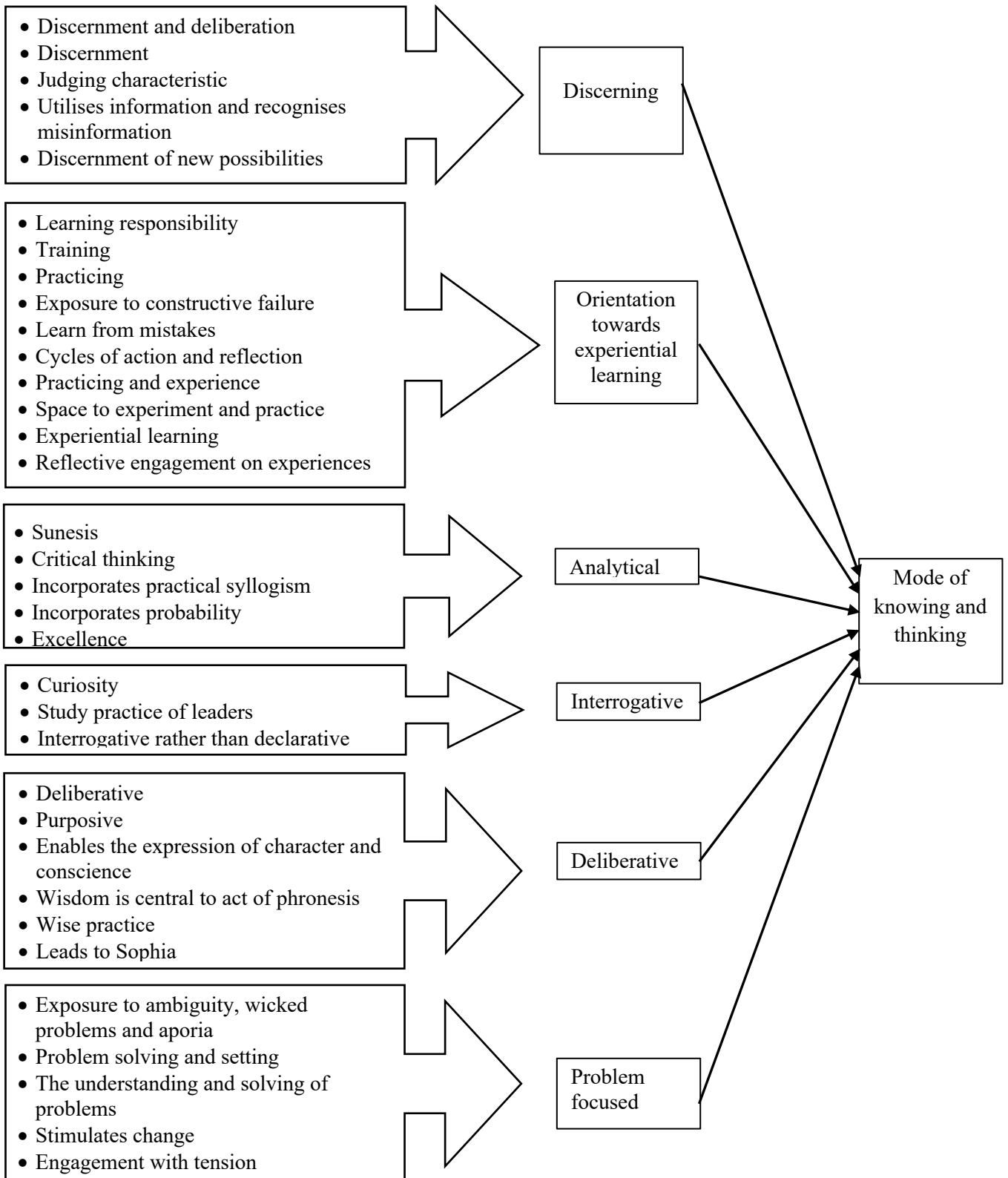
Appendix E: Data structure and emerging typology of managerial *phronesis*



First order categories

Second order themes

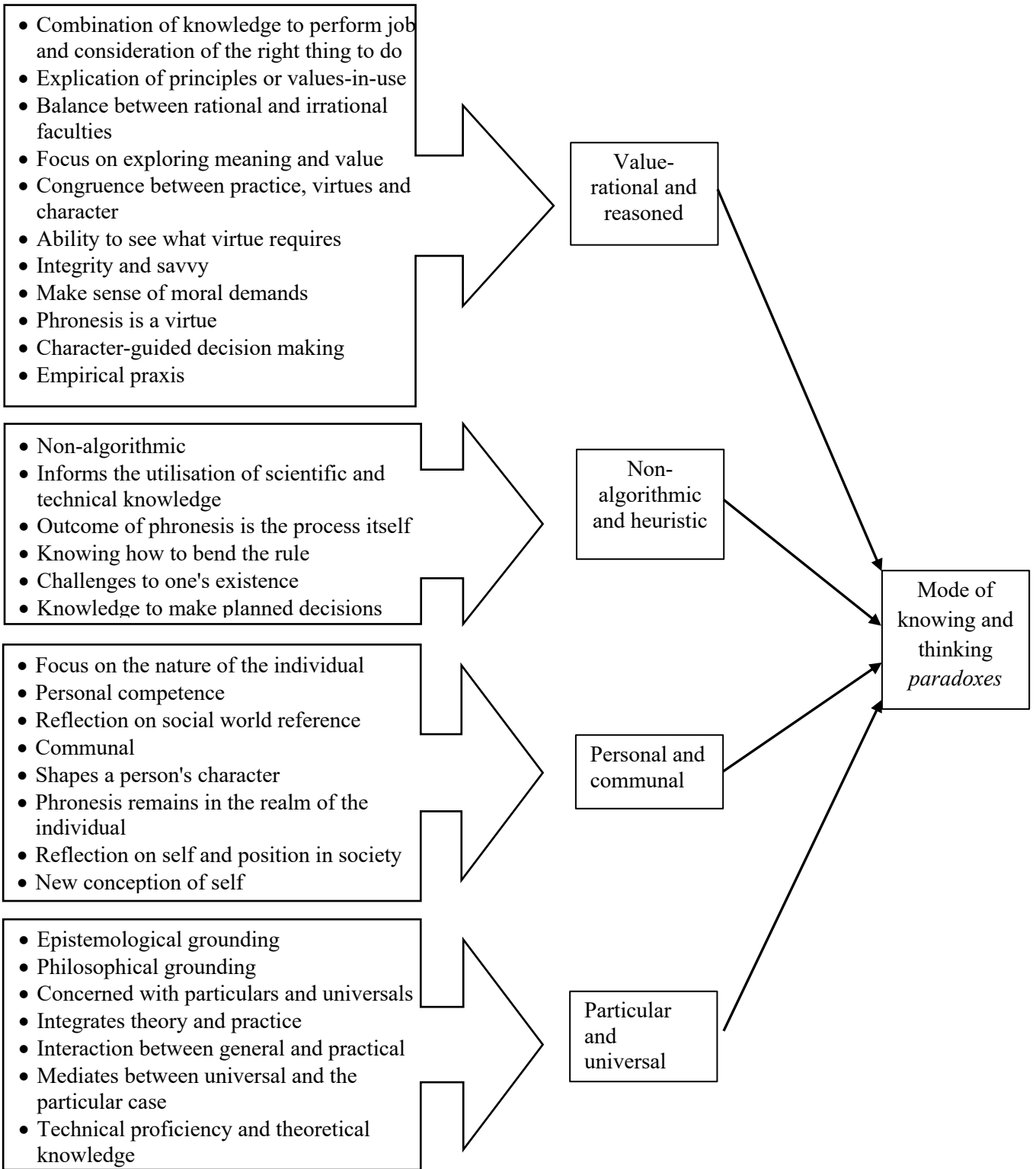
Aggregate dimensions

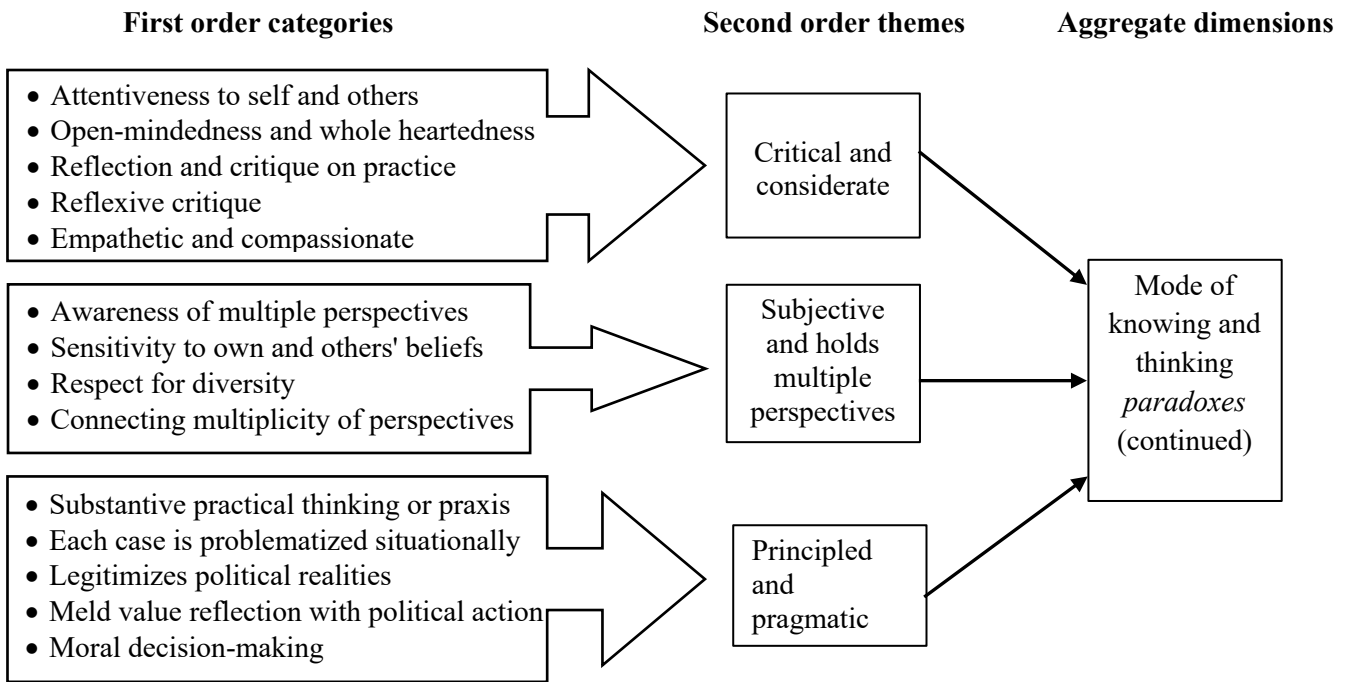


First order categories

Second order themes

Aggregate dimensions

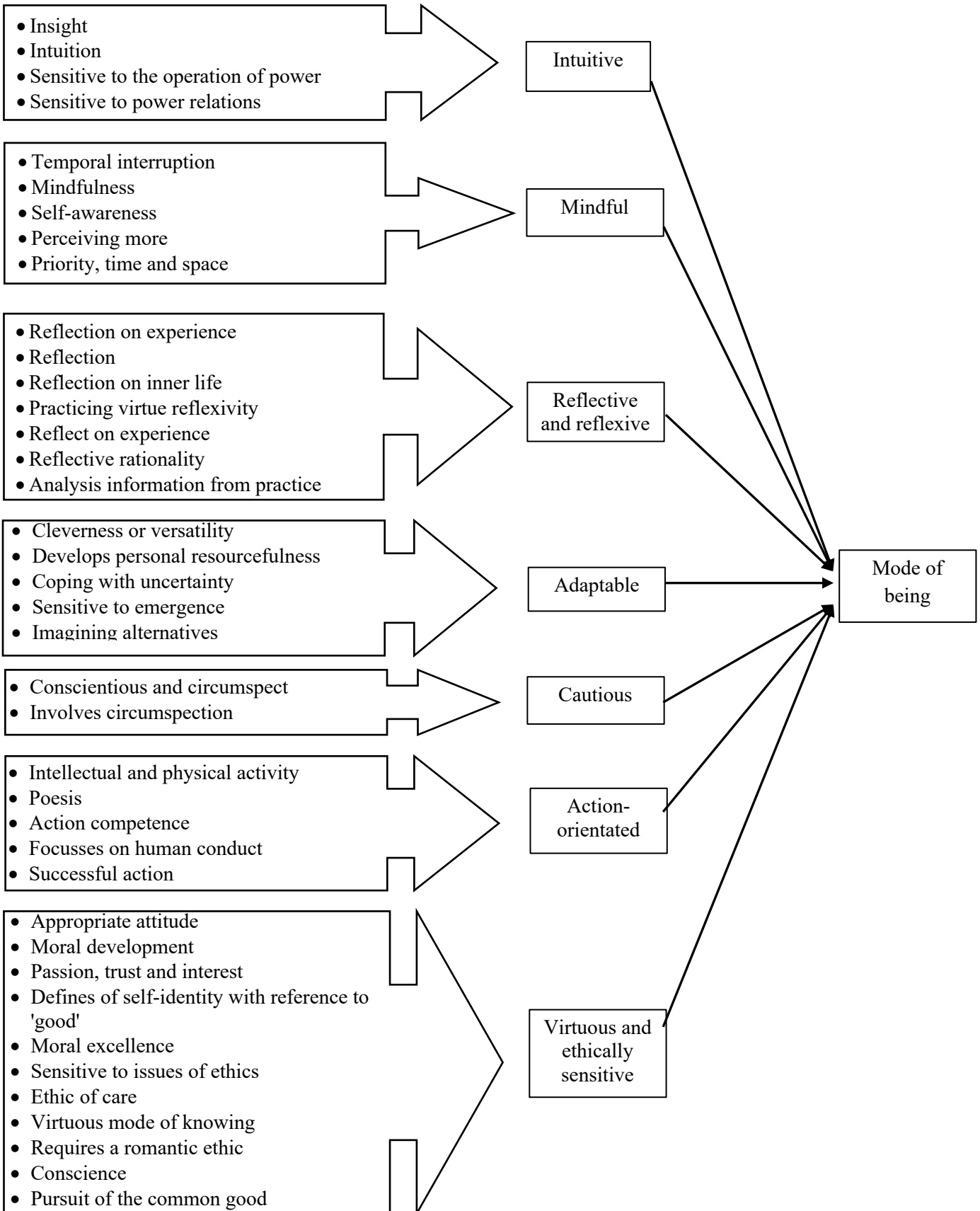




First order categories

Second order themes

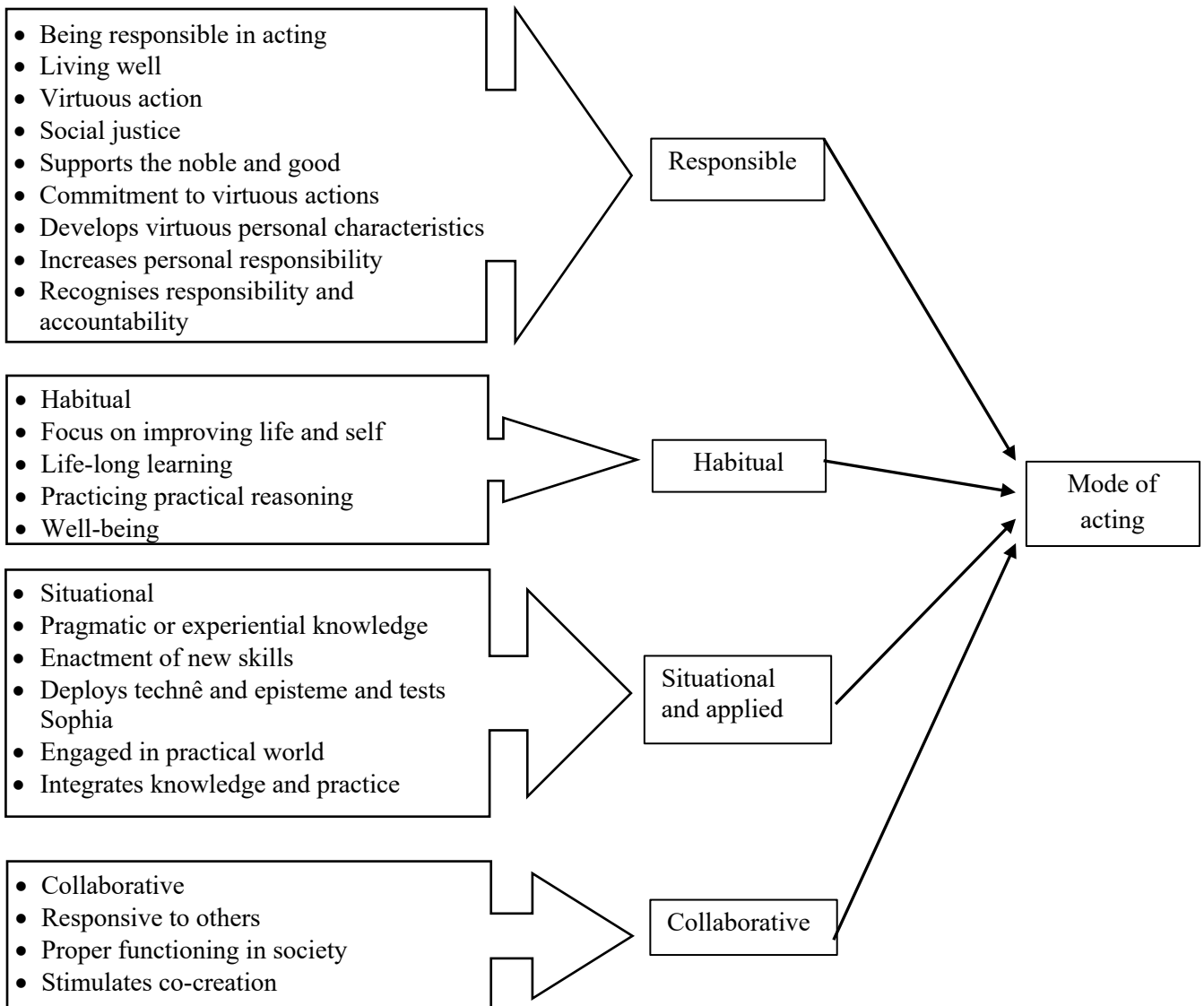
Aggregate dimensions



First order categories

Second order themes

Aggregate dimensions



Appendix F: Managerial *phronesis* coding scheme

Coding categories	Category explanation
Mode of Engaging	
Contextually sensitive	A phronimos considers the context carefully, respecting the particularities of each case that she or he engages with.
Dialogical and discursive	Phronetic practice involves the transformation of understanding and tests and extends knowledge. The practice is critical and creative in negotiating and promoting shared meaning, is interpersonal and involves concession and compromises.
Participative	A phronetic practitioner adopts a participative approach to engaging; works with stakeholders and adopts an inclusive approach. <i>Phronesis</i> is a relational enterprise, and involves engaging others.
Mode of Knowing and Thinking	
Discerning	<i>Phronesis</i> involves making moment-to-moment judgements. It relates to the ability to judge within a particular situation, determining the contextual appropriateness of knowledge and reason; the appropriateness of action, behaviour and even the experiences to which a practitioner chooses to expose herself or himself to. Discernment is a deliberative judgement, weighing up of pros and cons. It is a practical judgement.
Orientation towards experiential learning	a Phronetic approach to information is orientated towards lived experiences. <i>Phronesis</i> is a practical enterprise and experiential knowledge and experiential learning through participation. It involves learning from mistakes, practicing and cycles of action and reflection. It is the reflective engagement on experiences.
Analytical	<i>Phronesis</i> requires the analysis of a large quantity and varied information on the issue at hand. It involves <i>sunēsis</i> or understanding, which enables the analysis of context and detail. It includes an understanding of divergent ways of being in the world and the careful consideration of contextual data.
Interrogative	<i>Phronesis</i> is more interrogative than declarative. Practicing <i>phronesis</i> involves asking questions beyond what seems immediately relevant, inquiring into what is taken for granted and questioning what options are available.
Deliberative	Phronesis is thoughtful action. It is purposive and deliberates about appropriate outcomes.
Problem focused	The present is conceptualised as a range of problems and questions that should be investigated. Phronetic practice is sensitive to the interrelationship between professional ideals and problems. Identifying and solving problems is part of daily, practical life. An active problem-posing approach is tied to a phronetic practice.

Mode of Knowing and Thinking (paradoxes)	
Value-rational and reasoned	Phronetic knowing and thinking is both value rational and reasoned. It is an intellectual state of practical knowledge concerning values that transcends reason. <i>Phronesis</i> straddles the categories of intellect and character and the <i>phronimos</i> mediates between reason and emotion in guiding the right action. The <i>phronimos</i> is an equilibrated human who can balance reason and irrational faculties and who can harmonise head, heart and hand. Contemporary approach to <i>phronesis</i> meld inquiry with value reflection. Phronetic action is both intellectual and moral work.
Non-algorithmic and heuristic	<p><i>Phronesis</i> is non-algorithmic and heuristic at the same time. It is case-based and customized and not readily generalizable. <i>Phronesis</i> is non-instrumental, it is the ability to determine appropriate actions and doing so without a formulistic approach or pre-set, detailed plans. The phronetic practitioner is aware of the limitations of protocols and is therefore not a slave to algorithms.</p> <p>A practitioner's <i>phronesis</i> does translate into a coherent strategy-in-praxis. <i>Phronesis</i> becomes evident in the performance of activities that is embodied in phronetic habits. The phronesis-informing activities such as reflection, eventually becomes routine, though the phronetic-heuristics cannot be said to be the unreflective application of techniques or repetitive actions, but rather a habit of not succumbing to routine and habit.</p>
Personal and communal	<p><i>Phronesis</i> is both personal or individual as well as a communal or collective knowledge. It is a personal knowledge in the sense that it is used in guiding the actions of a <i>phronimos</i> and in that it expresses who the <i>phronimos</i> is. <i>Phronesis</i> is about self-improvement and living one's own life and is therefore inseparable from the character of the <i>phronimos</i>.</p> <p><i>Phronesis</i> is a communal or collective knowledge in that a practitioner's beliefs points back to his or her culture and traditions and because it blossoms through purposeful engagements with others. The <i>phronimos</i> understands his or her interrelationship with others lived experiences and with his or her community. <i>Phronesis</i> is an embodied social practice and is not knowledge for itself but as knowledge for a community.</p>
Particular and universal	<i>Phronesis</i> is particular and universal in perceiving and knowing. It mediates between the particular and universal, general and practical. <i>Phronesis</i> is about action, which is concerned with particulars and it can therefore not only be about the general or universal. <i>Phronesis</i> is not focused on developing universal rules and techniques but rather on marrying the universal with the particular. It involves understanding universal or general forms of knowledge and particularizing it into bespoke knowledge relevant to the circumstances. It represents an interaction between what is general and what is practical.

Critical and considerate	<i>Phronesis</i> is both critical and considerate in knowing and thinking. It involves attentiveness to self and others, an open-mindedness and whole heartedness as well as reflection and critique on practice. A <i>phronimos</i> is empathetic and compassionate but also critical about one's existence, worldviews and opinions as well as one's own practice, character traits, traditions and wisdom. In addition to having critical reflexivity, the <i>phronimos</i> has humility and is considerate to others lived experiences.
Subjective and holds multiple perspectives	Phronetic knowing and thinking is beholden to a subjective position as well as multiple perspectives. <i>Phronesis</i> reflects the <i>phronimos</i> in person; practice; knowledge and beliefs. <i>Phronesis</i> involves being purposeful in pursuit of a particular moral objective, which is linked to the moral compass of the particular practitioner. This notwithstanding, the <i>phronimos</i> is prepared to engage the problem from other perspectives, synthesises the divergent worldviews, even those that seem irreconcilable. A <i>phronimos</i> maintains several perspectives simultaneously.
Principled and pragmatic	<i>Phronesis</i> involves both a principled and pragmatic way of thinking, being both purposeful and pragmatic. It is purposeful in pursuit of moral objectives and the <i>phronimos</i> is committed to doing the right thing and in taking whatever steps are necessary in pursuit of this outcome. At the same time, <i>phronesis</i> settles on what is practical, and a phronetic practice displays an understanding and sensitivity to pragmatic approaches. It includes, for example, the adaptability in interpreting rules contextually and in construing procedural knowledge.
Mode of Being	
Intuitive	A phronetically wise practitioner uses among other attributes, intuition to settle on the appropriate action in a given situation. <i>Phronesis</i> involves the ability to perceive the uniqueness of the concrete situation while at the same time being able to see it as a case within a category.
Mindful	<i>Phronesis</i> is a form of situated awareness. It requires considerable attention to situated details and involves openness to experience, a preparedness to see what the situation is. <i>Phronesis</i> is about perceiving more, an alertness or <i>egrigorsi</i> .
Reflective and reflexive	The <i>phronimos</i> is a reflective and a reflexive being. The <i>phronimos</i> enjoys an overarching capacity for critical reflection of self and the group, which include a reflection on self and his or her position in society and a reflective engagement on experiences, inner life and values.
Adaptable	<i>Phronesis</i> involves versatility or cleverness, which is the ability to cope with bespoke and changing challenges. The <i>phronimos</i> can adapt the use of technologies to the current circumstances. It also involves adapting rules and principles and their problem-solving approach to each situation.
Cautious	The <i>phronimos</i> is cautious in not immediately accepting what the situation appears to be and in making pronouncements. <i>Phronesis</i> involves circumspection or observation before deciding on appropriate action, a carefulness in the choices being made.

Action-orientated	<i>Phronesis</i> is an experiential knowledge, an action-competence. It is a way of thinking that can only be demonstrated in action. <i>Phronesis</i> is about doing in the here and now. It is a form of moral action.
Virtuous and ethically sensitive	A phronetic mode of being is virtuous and ethically sensitive. Action is an expression of the practitioner's values which values in the case of a <i>phronimos</i> , is virtuous. A <i>phronimos</i> ' practice is orientated through ethics. The goal of <i>phronesis</i> is the noble and the good, which involves making sense of the moral demands of practical contexts and consequently, a <i>phronimos</i> possesses an ethical sensitivity, being able to identify what is good for self and others.
Mode of Acting	
Responsible	Phronetic action involves doing good, not only in public, but for the public, as well as for one's own good. A <i>phronimos</i> ' action is informed by an intuitive response to people's needs and interests and as a result she or he chooses the right actions and emotions through phronesis-guided reflection. A <i>phronimos</i> displays integrity in the face of formalistic demands of professional practice through pursuing social justice.
Habitual	<i>Phronesis</i> is a habit that develops from the routine performance of its constituting activities. It is heuristic and represents the embodiment and enactment of habits. <i>Phronesis</i> is a habitual practice or a pattern of actions, a practice that includes daily activities.
Situational and applied	<i>Phronesis</i> is concerned with how best to act in a given situation. It involves the application of knowledge and theories to a particular situation and is therefore contextual and applied. <i>Phronesis</i> is situated performance that involves the individual engaging with the whole of his or her being with the whole of the object, in the present context. A <i>phronimos</i> is always in the situation of having to act in exigent circumstances.
Collaborative	A phronetic approach to practice involves working in collaboration with stakeholders. It incorporates collaborative decision making and responsiveness to others in a process of co-creation.

Appendix G: Meaning units from the verbatim transcript of the interview with A3

I look at the, the problematic was or can't remember the question of how, uh, you know, quite a few months, uh ... but essentially it was looking at the trend in the world
And I could have really a very broad picture of what was happening and what could happen. And then quickly I really downsized the topic and really focused on one specific industry, in one country, which is South Africa. So, but that narrowing down was quite useful. And I would say why I say it, it's because I think maybe that was the start of the phronetic studies.
You know, when...where if you want to obviously understand the topic and uh, answer to question, to look at the big picture.
I thought it was quite interesting way of approaching a problem
Because it was at the same time uh, a bit scientific, relying on data, and cold facts, with a good dose of feelings of where you think you should be going or where you think the problem is going.
So, it's a good combination for me of scientific analysis, uh, we planned [unclear] in theory, and a more I would say entrepreneurial almost approach where you use a bit of your gut feel and your feeling and your emotion dictating where you want to go.
Uh, what was important for me was to start it was a subject that I uh, felt quite strong about
Well, let's start maybe with when I embarked on this topic, yes it was different values and beliefs that uh the world is definitely changing
So, what I liked and what I wanted to see in a way was how can we change
How can we change positively for a better future.
I started with something very broad, not very uh, refined and then detailed in what I wanted to achieve.
And then I looked uh, and obviously lots of reading, lots of materials were analysed.
So...but at that's technical. But I look at this model where it could be a disruption. That could create a major disruption in the country, because what you need to understand is that cities also generate a huge amount of their budget from the sale of electricity. They get it from Eskom, they put a nice profit and they resell it to you. And you as a consumer actually fund the municipality obviously. So, if tomorrow everybody stops buying, not only Eskom is going to have huge debt, uh, more than what they have, but at the same time the municipalities won't have enough budget to build roads and crèche and clinics and schools.
It's probably around the fact that one of my value in that sense could be, I think we should be going to a more uh, obviously, a renewable sustainable way of producing energy and using it. On the other hand, we need uh, harmonized society, and we need uberisation of electricity, if you can call it this way, in South Africa, tomorrow could create a lot of chaos.
Because obviously, the rich will afford, the poor will not. Because the poor, they won't be able to put solar panel on their roof or shack. So, uh, that will create social unrest. And uh, discrimination and social inequality and all of that.
So, this is not a good harmonized way of developing. Uhm, because in the research I obviously try to find a, well analyse to actually find a medium ground that will be positive for South Africa, with some recommendation of what path should we follow in South Africa, to get it right.
because one model that creates uh, bringing a positive change in terms of more renewable could bring a lot of negativity, uh, elsewhere in the country.
I did 238, but I did it in three cycles of research, I remember. And I essentially worked on uh, with different actors. So, from private sector to public sector, to small producers, big companies, uh, individuals. So, I really chose uh...in different level of the research, in width and work streams.
I would say conflict no. Dissonance, maybe a little bit in the sense that obviously uh, the world view is uh, were quite diverse, from one stakeholder to the other. Obviously so. Uh, so there were a bit of dissonance in that sense. Uh, from the various world views uh, that I gathered. Conflicts, not really. I didn't detect any much conflicts.

<p>uhm. I think the diversity of uh, materials. Uh, that I...uh, consulted and in that sense I mean primary, secondary source. So, all my reading, which I did a fair amount of reading was extremely diverse from newspaper to internet articles to academic papers, so I really took a wide uh, angle to read. So hopefully that gave me uh, bit of depth and a certain neutrality in a sense</p>
<p>Uh, because obviously getting information more from one source will orient your research more towards one direction. And I really took the stance to read everything and anything I could find on the topic. So, I believe that broader sense of uh, kind of neutrality in that sense, and then removing a bit the political aspects, that could be noise in the research. Uh, and the same applies with the diversity of participants, uh, you know, some academics and so on, that I interviewed, I believe by talking to all of them, uh, the middle ground should be quite neutral. That's my belief, hopefully. But it is a very uh, political topic. Uh, so it was very difficult to dissociate the policy. In actual fact it's, I found out that it was part of it.</p>
<p>well the influence was uhm, starting from a broad base I gathered a lot of data, really a lot, maybe too much. Uhm, before refining it uhm, so that helped me to shape the more emotional side of where I should be going.</p>
<p>and that helped me really to get a good traction and understanding of where the real problem is where I should focus my, my attention.</p>
<p>And then moving on, with the more refined and more specific question, uh ... all those, the data gathered again, every time it was almost a case of you gather your data, you have more scientific analysis, and you say okay this is the problem or this is where I should go.</p>
<p>And then you let a little bit of your free spirit dictating where you want to go.</p>
<p>And then from there onwards when you gather more data, more scientific evidence you can say oh, you think is right with some tangibles.</p>
<p>And then going forward it's the aspects of, of getting the data, getting the hard facts and drawing conclusions and almost giving a personal interpretation of the situation that will steer me in one direction and then again a bit more scientific data.</p>
<p>Uh, with a more uh, specific question, and uh, and even the question slightly morphed</p>
<p>Think I look at two aspects. One is there uh, enough scientific evidence, okay, or truth and is there a real emotional involvement and personal involvement in the topic.</p>
<p>With a great deal of uhm, assumption. So, on one side then the science, the proof, the grounded facts uh, and the interpretation and the reflection around the topic.</p>
<p>So really getting involved and not just drawing conclusion from a chart</p>
<p>Saying it is a chart, this is what it tells me, so this is the truth. I would like to see the chart and saying, this is the chart, this is what it tells me, and then next to it "yes but, I feel that maybe it's not exactly like that".</p>
<p>You see that, this...both sides of the point you know, the yin and the yang,</p>
<p>And it was really, I guess why I said, I used the term journey, the journey, where we start somewhere and then we get the facts and we get an opinion, and then you go back to the opinion with other facts and then you go...and that was very valuable</p>
<p>how it's used and how you get involved with the data in a sense that you don't take a detached stance where the data is on the other side, you know, and you just look at the cold facts. That how do you get yourself in the data. In the mix</p>

Appendix H: Meaning units from the B1 minor dissertation

Safety text books do not describe the trauma suffered by management, employees and families resulting from a fatal accident.
It is Management's duty to ensure that everyone returns home safely every day; not because the Department of Mineral Resources or the company demands this from us, but because of our ethical duty
I have a non-safety background, have just been employed by this company, but had to immerse myself into the process whilst my learning increased exponentially.
Root causes analysis of this 2015 accident and similar serious accidents post the multiple fatalities in 2015 including multiple perspectives of many stakeholders, indicates that
an Excelling safety culture is built upon workers wanting to take the lead with safety and a partnership has been established between workers and management.
The causes were analysed and common causes amongst others that were found include the failure to
The role further entails providing context for processes, procedures and systems whilst being mindful of the external environment.
I am also involved in setting goals, deploying resources and technology in order to realize these goals.
The role also involves imagining, adapting and linking practices, systems and variables to ensure functional contribution to the Mining Value Chain
The role includes interacting with management, operations and corporate.
The safety performance at the mine is also of concern to many others
In light of the above it is time to draw the line
Questions that arise for me include: What is happening? Why is it happening? What can I do to change the situation around?
What does the Cultural Transformation Process mean in my context and what implications will it have on us?
my desire is to assist in bringing about a culture change through creating a partnership
I believe that through a pragmatic approach and action research practice, a mechanism can be developed
Interaction with employees improved communication immensely
The benefit of this approach, is that learning will immensely be improved through interaction with workers and teams during the research and contribute to my own knowledge about safe practices
The practical goal is to achieve the culture of Zero Harm
Another practical goal is the development of my Phronesis.
I hope to gain more clarity and insight into the situation of concern
The overall focus of the study is to design purposeful action
This culture is shaped by a shared mental model and behaviour aimed at improving the attitudes, values and behaviours towards safety
The process also introduces a learning approach referred to as LUMAS (Learning for a User by a Methodological Informed approach to a situation).
Checkland defines SSM as "an action orientated process of inquiry into problematic situations in the everyday world
The learning emerges from an organized process in which the real situation is explored, using us as intellectual devices which serve to provide structure to discussion
a Framework of ideas will be developed by probing into the current safety culture
to improve the knowledge and context of the situation
The Action Research Cycle 3 (AR3) cycle will allow the development of new themes from the reflection process through theory development and findings from the grounded theory.

Focus group discussions where certain themes will be explored through discussion. I also intend to use these as meetings to direct action to improve health and safety.
The last form of qualitative data gathering will be through practitioner diaries and reflexive journals as I will be immersed in a situation with the intent to improve the situation
a partnership is required - as illustrated in the casual model below, to achieve the outcome of safety excellence
Pragmatism is an appropriate research philosophy for this study, which is based on the action research approach, as it enables practical action to improve the development and generation of knowledge (Epistemology) and obtaining a better understanding of the culture
The intent is to discover how things really work, but by understanding how people perceive the world and that no single perspective represents the entire picture, but that the world view consists of multiple perspectives.
the focus will be on integrating various perspectives to help interpret the data, to prevent value bias influence on outcomes.
first-hand knowledge are gained through experience, perceptions and observations
As the research style is action research, it integrates into the philosophy of pragmatism through its self-reflective cycles of action and observation
The reality is that the research relates to social systems. People's social systems, assumptions, shared meaning and values could influence the research outcome.
Can our research be neutral or do our personal values affect how we do the research? In a study of this nature, I must be mindful about the impact of my own top values related to being compassionate, serving others and 21 my life's purpose which could impact on the research outcomes and research question
the current assessment of the safety culture maturity model is based on the shared perspective of twenty three people
Through inquiry and adding meaning to the complexity, we can determine the ontology facing the organization from the subjective multiple perspectives of the participants through this qualitative study.
Dealing with complexity requires holding onto different perspectives, and being able to realize that more than one perspective can be relevant to the situation of concern.
Inductive approach gathers observations and develops a theory based on the patterns and relationship between data
The paper addresses a concern regarding a situation
In the complex world of business, sustainable strategic practices are required.
We require a level of systems thinking that considers complex problems with competing paradigms, thus reducing poor decision making
He cautions management to avoid searching for optimum solutions considering the human behavioural element and simply choosing the easiest one to implement
The "goal seeking" approach is inadequate if the human appreciation and social processes are not considered in decision making.
The key stakeholder perspectives will be obtained to fully appreciate and express the problem situation.
The last step involves me taking action
Data collection is a key step during the research process and the information was obtained from various sources to obtain a background to the situation and attempt to find answers to the research questions.
The logic behind this approach is to assist to identify the reasons for locality of the safety culture maturity
Observation data collection was used to immerse myself into the situation, with a view of determining the specific workplace or individual factors or any other related factors affecting safety culture maturity

The key part informing the development of theory and intervention is the quality of the data development.
My role both as participant and observer and my role in the organization, may impact the quality of data obtained
Transferability would be at risk if lessons learnt are not transferred.
This information will be transferred to management meetings
It was evident that production pressure would have an impact on the discussions regarding the state of safety culture in terms of sessions with key personnel involved in decision making
There is a concern that production takes precedent over safety. This needs to be validated.
I see participation by key stakeholders as a key consideration in the design of the safety culture change
the principles could be applied and result in significant safety and productivity improvement by bringing workers and leaders together to a common purpose
The key part informing the implementation plan is the validation of the data both qualitatively and quantitatively
The first step will be to provide a historical context of the incidents and causes of the incidents to create an understanding of the behavioural cultural concerns underlying the incidents.
his also allows reflexivity and mindfulness throughout the research process
The purpose of the data collection process was to obtain multiple perspectives on the initial safety culture
Therefore the purpose of this section is to probe into the safety culture
These are however initial categories and themes and will be explored in the Second Action research cycle.
It also became clear that the viewpoints of people on the question related to safety culture was answered from a personal point of view and a common definition should be developed and adopted for the Mine in the future
The purpose of this Action Research Cycle is to probe further into the tensions and to obtain multiple perspectives on the initial safety culture
Therefore the purpose of this research cycle is to obtain a better understanding
These were as identified in the previous chapters with a view of the relevance and applicability of the literature to the study.
We need to move pass the concept that new ideas are thought out from the top, as we are all learners
People make assumptions and these need to tested
The word anticipate refers to understanding your environment, trends and developments.
During an investigation of an incident a range of tools are used to collect data, then analyse in order to establish what and why did an incident occur.
The investigation not only deals with the individual actions but also examines the workplace and organizational factors
Historically the focus seemed to be on blaming and then disciplining the individual who was injured, instead the focus should be on what caused the energy to be released uncontrolled and leading to the incident
The benefits of this are a process of safety leadership characterised by high trust and joint accountability where workers are empowered and characterised by self-reporting.
These were obtained from multiple perspectives drawing on different forms of knowledge in the form of literature, previous theory, interviews and experience to improve the learning process.
Khumani Mine went through a difficult time after the multiple fatality in 2015 coupled with a downward cycle in commodity prices. During this time, the focus was on operational strategy execution
A need exists today for the company management to collaborate and get strategic alignment regarding a high performing culture.

Leaders need to visibly lead and display a commitment towards having thorough conversations about safety as a value.
Critical to sustain the level of proactive risk monitoring and reduction methods are the level of feedback to the workers and reinforcement of human factors and beliefs towards a positive safety culture.
There are however a gap concerning proactive risk monitoring and should be a consistent focus through conversations.
The paper started with a concern related to an underperforming safety culture
How we could improve the level of compliance and drive a safety culture proactively and safely?
A possible solution was developing a conversation mechanism
Considering the historical context and recent spate of safety incidents in South Africa
Findings from the research illustrates safe proactive mechanisms can be achieved through integration of leaders and workers by aligning them to a common strategy
proactive safety practices requires a consistent approach to monitoring of historic root causes and yet being mindful of emerging environmental trends and factors affecting the organization and specifically behaviours
Originally the interviews created tensions within me considering the context since 2015 and that certain unsafe practices were still at play
Meditation practices and being present assisted particularly during the development of this paper, as it allowed me to integrate my thoughts and feelings through reflection.
This, coupled with my value system, emerging themes and literature provided the insight that I am not in this alone. The industry needs a solution to this challenge therefore focus was key to control thoughts and emotions.
Sweeping in the perspectives of leaders in the organization as well as obtaining organizational perspectives assisted me to remain calm and directed towards the research goals and my experiences.
The ethical considerations highlighted early in the paper, made me mindful of identifying key stakeholders during the interviews as they could provide valuable insight through their participation in the process to improve the safety culture.
The focus sessions were the most interesting and this is where one could challenge the existing paradigms and emerging themes. It created the opportunity to transfer the theoretical knowledge to team members and at the same time facilitated an outcome

Appendix I: Categorisation of meaning units from researcher-context

Categorised data	Source
Mode of Engaging	
Contextually sensitive	
Um, so what that showed me was that you can have these kinds of processes of responsible research and innovation but actually if you don't locate them within a reflection on the broader context in which you sit, in other words your bank, the co-op bank Its values and its purpose, uh then it can be almost meaningless.	A1
But actually ... when you look at inclusivity that way ... it has a very particular second order framing around action, participation with the global value chains and with the global market economy. So, it's so important that, that kind of phronetic approach allows for those bigger questions around the context within which these sit and that goes back to responsible innovation agenda	A1
there is always these pulls that pull it down into very operational lines, kinda codified ways of practicing, we tried to argue, we always need to maintain that systemic focus, to maintain that critical systemic focus.	A1
You have to live in the village for like two years before people realize...it's just really interesting, they probably did things...so uhm, that sort of classic dilemma on social insertion. And uhm, and anthropology really.	A2
You know, when where if you want to obviously understand the topic and uh, answer to question, to look at the big picture.	A3
And it became disconnected from the social world, and less focused on trying to help people, uhm, practice situated reasoning as embedded in social context, uh, as people uh, struggled with lived experience	A4
Dialogical and discursive	
and that's where this idea of inclusiveness and inclusive deliberation comes in. Adaptive mutual learning under conditions of uncertainty and ignorance	A1
to bring more broader deliberation	A1
In many ways, you are always going to come up against those kinds of situations and I think that the key thing is to be able to, to listen and to be able to communicate in different languages	A1
So, there's kind of the idea that being one of them is important and I think that you need to be able to talk different languages because they are different, so different. Their worldviews are very different	A1
So that linguistic flexibility has been helpful in terms of navigating the different norms over the years.	A1
I think, when you start to go outside of that sphere, you learn a lot from other discourses from different parts of the world and I think that's where, in fact if anything, I think, I think you'll find a lot more inspiration come from some of these transition discourses than may have	A1
So, I went it was a lovely course run by uh, by professor over there, and we, by Larry Dodd, and it was this wonderful sort of uhm, it was a yearlong take on everything from rational choice to critical theory and post-modern perspectives. And it was a really nice way of kind of getting your head around what are the sort of knowledge claims that are possible. What are the assumptions that sit under them, uhm, and what are the things that we feel most comfortable with in the ways in which we do our research.	A2
Than, than you know at Rochester which is known for it's kind of core focus on rational choice and quantitative analysis. So, it's the, you know, it's the age-old sort of chestnut around uhm, exposing students to a variety of epistemologies and methodologies.	A2
And then trying to work out was this, this sort of alliance that the rationality of collection action, from two groups that were actually politically almost diametrically opposed to one another apart from that one issue	A2
And I found engaging with that process of discovery with him, and absolutely fascinating. And I've had similar engagements with people working in other areas. Uhm, so I think it's that, that openness that has really helped me.	A2
you know, we come at it from very different perspectives. And uhm, we don't entirely agree either.	A4
I participated in what was called the trico funded faculty seminar for two years on emergence. And there were people in biology, in chemistry, in computer science, in economics, philosophy, mathematics, and political science that participated in the seminar, and I was deeply influenced by that seminar.	A4
well I think that the crucial thing is to develop an interpretive understanding that accounts for the interpretive understandings that the subjects themselves have. But it's a second order process. You know first you have to try and work out discursively how the research subjects that you've ethnographically tracked are making sense of their world.	A5

And I don't think your academic insights should be in any way constrained or dependent upon the relevancies that the practitioners have. There has to be an engagement. There has to be a conversation between the two.	A5
you know, sometimes the most irrelevant thing can, in terms of the priorities of a practitioner, may actually in the long term or as a result of dialogue and negotiation become much more relevant than they seem to be.	A5
But that the, uh, relationship between those enquiries and the work for example done by rigorous sociologists or political scientists in the old sense, uh, is not a work, is not a relationship of conflict, or mutual negation, but is rather a relationship of uh, learning from. So, if I want to make some claim about the state of uh, African trade unions, uh, I bloody well had best find whatever the methodology that will give the most accurate information I can, both about the state of the unions and their history, and development and so on	A6
And so, to what extent are they prepared to bargain with them, to negotiate with them, and what are the limits of the recognition they're prepared to grant them.	A6
And they may start out to be very narrow, you know, 'how's your family', sort of thing. And only as some trust develops, they may broaden to larger issues. So, negotiation isn't, you know, as in collective bargaining, negotiations are always constrained or contracted in some way, by the issues with regard to which there is bargaining.	A6
I mean this is, I mean this is how I think of that process of learning from. Is that you find somebody that, that you imagined you can benefit by exchanging and you do it	A6
Participative	
and that's where this idea of inclusiveness and inclusive deliberation comes in. Adaptive mutual learning under conditions of uncertainty and ignorance ...	A1
But we didn't introduce concepts such as sustainability, or particular values into, into those framework, which is very processy or processfull, because we felt it wasn't up to us to find what the values should be That's part of the process. That's what the process should be about. That, that's what a deliberative um and democratic process should be about. But um, we fully acknowledge that it is a political artefact and it has to be a political process because you are asking about how agendas are set.	A1
and in doing so you are raising big questions around balance. Being deliberative and representative	A1
the trouble is that that discourse often excludes a lot of people that may have a different view and ask questions around those kinds of questions about whose it for, who will benefit and who won't benefit	A1
she found within that company very careful, ordered innovation, new product development, actually it was new product development processes, very structured stage gating processes in new product development in which there was quite a lot of reflection, there was quite a lot of deliberation and quite a lot of anticipation and responsiveness the dimensions that we've developed? But actually, when you look at the way it had been configured, inclusion, that kind of inclusion dimension, was very narrowly configured. So, it would, it would involve end users in its testing phase of new products to see its acceptability, it would be focused mainly on operational risk the, there was no kind of second order reflexivity on some of the bigger questions about the purpose of finance in society or making money with money	A1
I did, but I did it in three cycles of research, I remember. And I essentially worked on uh, with different actors. So, from private sector to public sector, to small producers, big companies, uh, individuals. So, I really chose uh in different level of the research, in width and work streams.	A3
So, it's more a pluralistic, it's more inclusionary, it's more bottom-up, it's more democratic, it opens up it's, the possibilities for change	A4
I found myself working with and learning from someone else	A6
but I am not a social democrat who looks at the world and finds what he hopes to find. So, you have to look at what you actually find. And try to think anew, and so I've, you know, been in contact with uh, people who are thinking about other kinds of organizations to promote these,	A6
Mode of Knowing and Thinking	
Analytical	
And then I want to kind of pick that apart and say right, what's either the thought process that sits under that or what sorts of evidence would we need to show that that claim is actually true?	A2
So, who's making the utterance, where is it coming from, and what sort of systematic evidence would we need to collect uh, to challenge the type of assertion that they're making	A2
Or at least, not challenge but test the assertion that they're making right	A2
I wanted to bring a bit more rigor to comparative politics	A2
Well, so if you claim something, you better be well armed with evidence.	A2
And your enemies are going to look for holes in your argument, they're going to look for, a brand that is ideologically extreme, and they will challenge the evidence base from which you make your argument. So,	A2

what I guess I'm trying to do in the rigorous morality piece and other work is that, can we uh, make available the best evidence possible for the sorts of things that we want to know about the world?	
but then there had to be some sort of rigour that went around that to make more of those stories that just listing them out	A2
I know there's a problem, I know there's power sitting beneath this, I know there are tension points and problems, but actually I want to step back and make sure that I, you know, a, read extremely wide about the problem itself, b, look at different types of stories and evidence uhm, that I might, I might uh, bring together into this	A2
So, there's a question about how data are used by stakeholders and publics. How they are misunderstood by them, and then there's that terrible phrase about you know, 'lies, damn lies and statistics'	A2
You can show anything with statistics. I disagree with that. There are certain things you cannot show with statistics, because if you do do your statistics properly, then there is a wrong answer	A2
I look at the, the problematic was or can't remember the question of how, uh, you know, quite a few months, uh but essentially it was looking at the trend in the world	A3
And then I looked uh, and obviously, lots of reading, lots of materials were analysed.	A3
I think the diversity of uh, materials. Uh, that I, consulted and in that sense, I mean primary, secondary source. So, all my reading, which I did a fair amount of reading was extremely diverse from newspaper to internet articles to academic papers, so I really took a wide uh, angle to read. So hopefully that gave me uh, bit of depth and a certain neutrality in a sense	A3
Uh, because obviously getting information more from one source will orient your research more towards one direction. And I really took the stance to read everything and anything I could find on the topic. So, I believe that broader sense of uh, kind of neutrality in that sense, and then removing a bit the political aspects, that could be noise in the research. Uh, and the same applies with the diversity of participants, uh, you know, some academics and so on, that I interviewed, I believe by talking to all of them, uh, the middle ground should be quite neutral. That's my belief, hopefully. But it is a very uh, political topic. Uh, so it was very difficult to dissociate the policy. In actual fact it's, I found out that it was part of it.	A3
And then moving on, with the more refined and more specific question, all those, the data gathered again, every time it was almost a case of you gather your data, you have more scientific analysis, and you say okay this is the problem or this is where I should go.	A3
And then from there onwards when you gather more data, more scientific evidence you can say oh, you think is right with some tangibles.	A3
With a great deal of uhm, assumption. So, on one side then the science, the proof, the grounded facts uh, and the interpretation and the reflection around the topic.	A3
I've been a proponent of pluralism I guess. The idea that there shouldn't just be one approach, but a variety.	A4
and so yeah, having a respect for uh, facts and uh reality and rationality, and uh, argumentation and uh, reasoning and uh you know, it's sort of made us all return to being very conservative about all these things. And so, I have standards, I'm not anti-science.	A4
One is making the evidential basis available and apparent as well, yeah. And secondly, demonstrating, demonstrating an engagement with different theoretical positions. I	A5
Deliberative	
But we didn't introduce concepts such as sustainability, or particular values into, into those framework, which is very processy or processfull, because we felt it wasn't up to us to, to find what the values should be That's part of the process. That's what the process should be about. That, that's what a deliberative um and democratic process should be about. But um, we fully acknowledge that it is a political artefact and it has to be a political process because you are asking about how agendas are set.	A1
and in doing so you are raising big questions around balance. Being deliberative and representative	A1
I left academia and went purposefully in to work for a regulator, an environmental regulator for five years and I did that because I wanted to understand how um evidence is used to develop policy	A1
And it was almost like a "well I have to go down this route now, I've got to go down this route of understanding a new area of social sciences because these are social phenomena and social constructions of, of technology and this is around epistemology as anything" and so, yeah that was a very conscious decision	A1
So, it's, as I said I've always been very careful about where I get my funding from and what I will and will not use funding for.	A1
And that's where it's not a methodological uh, problem. It's a where do you focus your attention problem.	A2
I realized this wasn't really about, it wasn't really about quantitative versus qualitative. That wasn't the issue. The issue was the purpose of what you were doing. Why you were doing it and the knowledge that you gained from it and then what you did with that knowledge once you felt that you had, you know, adequately prepared	A2

studies.	
It opened my mind a little bit more about the purpose of science.	A2
Uh, what was important for me was to start it was a subject that I uh, felt quite strong about	A3
I started with something very broad, not very uh, refined and then detailed in what I wanted to achieve.	A3
and that helped me really to get a good traction and understanding of where the real problem is where I should focus my, my attention.	A3
And then moving on, with the more refined and more specific question, uh all those, the data gathered again, every time it was almost a case of you gather your data, you have more scientific analysis, and you say okay this is the problem or this is where I should go.	A3
And then going forward it's the aspects of, of getting the data, getting the hard facts and drawing conclusions and almost giving a personal interpretation of the situation that will steer me in one direction and then again, a bit more scientific data.	A3
being focused primarily on what really matters, which is focusing on studying the conflicts that highlight power relationships	A4
Like you know, what really matters, what's going to make a difference? What's going to make a difference? What's going to help people live better?	A4
so yes, there's an agenda there, the agenda is to uhm, it's a political agenda of sorts, but it's not a political political agenda, so much as an intellectual political agenda to open the space up, to demonstrate the value of uhm, other sorts of perspectives,	A5
I mean you know, it isn't that you simply take sides. You take sides with uh, you know, you identify your own best understanding of what you hope will happen and where you hope it to go. But then you have to uh, look at bad news as well as good news.	A6
there's some kind of tension between these, and there is indeed, but the tension is intended.	A6
Discerning	
It's probably around the fact that one of my value in that sense could be, I think we should be going to a more uh, obviously, a renewable sustainable way of producing energy and using it. On the other hand, we need uh, harmonized society, and we need uberisation of electricity, if you can call it this way, in South Africa, tomorrow could create a lot of chaos.	A3
Because obviously, the rich will afford, the poor will not. Because the poor, they won't be able to put solar panel on their roof or shack. So, uh, that will create social unrest. And uh, discrimination and social inequality and all of that.	A3
So, this is not a good harmonized way of developing. because in the research I obviously try to find a, well analyse to actually find a medium ground that will be positive for South Africa, with some recommendation of what path should we follow in South Africa, to get it right.	A3
because one model that creates uh, bringing a positive change in terms of more renewable could bring a lot of negativity, uh, elsewhere in the country.	A3
Interrogative	
it's important and necessary to have a critical social sciences community as a counter balance to a more instrumental view of innovation particularly in it's sort of markets-led framing	A1
The idea is to, is to open up purposes, to open up processes, open up envisaged, anticipated impacts	A1
And you're also asking about power and agency in the kind of draconian sense is, is uh negotiated in these various, various spheres of influence.	A1
I sort of put a line in the chapter around whether RRI questions capitalism, but I said, I remember saying in the chapter, I didn't say this because um we need to ask these kinds of questions.	A1
it says "what innovation or what kind of innovation within what kind of socio-political concepts?" I think, I think it's had very little to say about what kind of imaginary there is on the other side. It's questioning it. It's almost um you know to go back to Marx, it's, it's sort of a diagnosis of the situation. It doesn't really offer a good alternative at the moment. It questions, it just questions ... and that is because that is what it was intended to do	A1
So, ha ha, a more phronetic approach, which we're arguing is important um, in which we, which we ask these kinds of questions	A1
and that was key to the experiences I had um and being inquisitive, really wanting to know why this kind of thing happens in the world	A1
for a lot of scientists their main motivation um, main motivations are one, curiosity and finding of the new, but also the objective search for truth. So, in that world, you keep politics out of science. like Galileo isn't it? Galileo and the world is, and the world is round, sorry the sun doesn't rotate around the earth. And, and, so the idea is that uh and in that role your habitus if you like , the way that you and your role and responsibilities are	A1

very clearly defined around research integrity around clearly um sort of critical principles and critical skeptical view of data and and sort of the Polanyi's independent republic of science and in that, in that and I was in that world, so it was very unreflective in that space because it was like housekeeping, keeping the machine's going, keeping animals alive and analysing data and then saying what does that mean and analysing data and comparing it to an equation and saying it meets the question and then you know, that was it the data will be published in a really high ranking journal and that was your job. You learned a little bit of something about the world. And that, that is quite unreflective. It is only really when I started to speak, to become a research lab leader and I was responsible for getting funding and um career progression for myself and the people that were with me and also when. People started to come down to question the data and the practical use of that data and how's that data being used to make decisions that I started to really reflect.	
So I was quite skeptical about all that.	A2
So for us it was always about uncovering underlying power relations	A2
ou know, I was just watching the debates in the us congress about the repeal of Obama care, and you know, you hear Mitch McConnell last night saying you know, the status quo is that it's a total failure. And I thought that's just patently untrue. [chuckles]. The status quo is working in some states, it's not working so well in other states, uhm, it's also true that costs have gone up, that perhaps less quickly than they would have done without Obama care. Uhm, so as soon as I hear someone make that kind of assertion, any kind of assertion, uhm, I'm immediately drawn to the forcefulness of the assertion and the clarity of the assertion.	A2
I was skeptical	A2
they would look at a problem and see something and they would say, "it's obviously a chicken game" and I, and I would say "is it obviously a chicken game?" It might be a different game, or it might not be a game at all, right?. Uhm, so there's a lot of kind uhm, preselection [unclear] that takes place in a lot of researchers' lines about uh, you know, how to sort of approach a problem.	A2
There might be things, you know, that lets us move away from the sort of, you know, crude natural science approach. We think about, we thought we knew what people felt about a particular issue, or we thought we understood the nature of a social problem. Or we thought what the main driver of a social problem was.	A2
So it's that kind of awareness where you think you have a linear rational uh, solution to a problem, uh, when in fact you haven't correctly identified the problem in the first place.	A2
That's just about a lack of awareness and openness to uh, to the different possibilities.	A2
but one that I use for my students to say have you really stepped in and outside your problem? And really thought about what might be going on here.	A2
but yep, the phronetic researcher or, you know, is trying to uncover tension points and to have power to challenge authority and all this sorts of things.	A2
Uhm, and so the writer almost comes to a problem with a whole basket of assumptions, uh, that somehow go unchallenged. And I much prefer, uhm, writers who are uh, a little bit doubtful about their position.	A2
And it's that sort of an open ⁴⁹⁴ mindedness that almost embracing the possibility of being wrong, uh, that intrigues me ⁴⁹⁵ whereas when I see something that doesn't embrace that possibility, or seems so certain ⁴⁹⁶ uh, about the story of the, you know, the analysis that's been done, that I get worried.	A2
the underlying principles of statistics are in a sense immutable, right? Because one of the things about the natural science approach is that the assumptions around statistics are, you know, if things are collected in a free and fair manner, then uh, so there's only if then statements. So if you have something that has a normal distribution, that has certain scientific properties that are immutable. So, if I collect uh, data on the height of every person in the world, you'll have a large group of people in the middle, smaller group who are very short, smaller group of people who are very tall. You'll have a natural bell curve to that. And that natural bell curve has the number of uh, properties and a number of uh, attributes, that are definable through mathematics and that holds through time and space right.? So there was a certain comfort in learning that. The problem in the social sciences is of course that uhm, rarely do we have normal distributions. When we do then the sort of assumptions apply, but often uhm, our measures are not normally distributed. So you have all this non-normal distributions and things to deal with. Equally the data collection process itself is subject to uhm, all sorts of problems. So when we have questions, the way surveys are constructed, whether they're semi-structured, open surveys or closed surveys where you can actually manipulate the answers that people give you by not giving them the right kind of alternatives to the question. The types of scales you use, do you use a seven-point scale or a five-point scale? [unclear sounds cuts in and out]. We spent months agonising over should it be a seven point scale or a five point scale. Because each of those, you know, are differently structured than when people answer questions. Uhm, so all those sorts of things I think, are fascinating the stakeholders, whenever I see statistics being used by government agencies, or uh, you know, other I'm always going right back to well what was the procedures, what was the data generating process? uh, what were the underlying distributions, did they use the right parameter estimates. You know, did they do the right kind of uhm, approach, and equally I find in trying to communicate uh, the results of empirical analysis to, this is a terrible word, but the lay public, remind yourself almost, it's almost impossible.	A2

And it was really, I guess why I said, I used the term journey, the journey, where we start somewhere and then we get the facts and we get an opinion, and then you go back to the opinion with other facts and then you go and that was very valuable	A3
Again, it's been tough times lately with the rise of uh, basically the anti-science movement, and the how it's contributed to this kind of the new 'know nothing'-ism and the idea that uh, there are no real facts, uhm, everything is just a matter of opinion,	A4
And how it's, what it takes as uncontestable fact is contestable.	A4
But yeah, it's subjective, it's value laden, it's narrated, it's theoretical uh, and its facts are open to being challenged. But they're still facts. So, so I have standards yes.	A4
what I don't think is very useful, is to collect data with an a priori conceptual schema which produces a set of boxes that you have to squeeze your subjects into. Because in that case you're only having a conversation with you know, a hypothetical deductive theory based science, and you're expecting your subjects to uh, drop themselves into it. Whereas it may not be the kind of sense they're making at all.	A5
I always try to advise my students never to work with a specific theory in the work that they do, but always to try and use a plurality, because it's through the tension that you actually make some insights and get some new findings. It's very rare that any one theory will answer all the questions you want to put to some data.	A5
so that the relationship between the social science research that is done by people who I think aren't curious enough don't ask the right questions, but nevertheless know how to rigorously ascertain reliable information is part of my toolkit	A6
but I am not a social democrat who looks at the world and finds what he hopes to find. So you have to look at what you actually find. And try to think anew, and so I've, you know, been in contact with uh, people who are thinking about other kinds of organizations to promote these,	A6
so you have a question that is indeed based on what you considered to be the relevant political practice, or the practical issues, but then you know, scholarship or research or whatever the hell you want to call it, involves learning more about it. And that includes learning more about how it actually works.	A6
Orientation towards experiential learning	
I ended up really through um practice and practical experience moving to a phronetic outlook	A1
Problem focused	
Where do you see that there is some sort of tension point that can be explored and picked apart through analysis right?	A2
So one could say these are puzzles, these are things that social scientists normally do, but there's much more of a self-conscious focus on what that tension point is.	A2
I thought it was quite interesting way of approaching a problem	A3
where we were trying to infuse a new range of problems and questions, without at the same time, you know, breaking all the furniture. I mean, as far as the work that other people were doing. I mean it's, I respect it.	A6
Mode of Knowing and Thinking (paradoxes)	
Critical and considerate	
Yeah that's right and off course you have to remember that a lot of, a lot of these areas of sorts of techno-visionary science, which artificial intelligence um was, or possibly is one now or still is one now, they come with promissory statements and expectations that, that they're the visions of people who um have particular worldviews and, and stand to gain from it. So they, they set up a narrative of uh expectation and then things grow around that	A1
And so one of the things I think it's important is that we recognize uhm, the limitations of any one enterprise, but also keep our minds open to the value of all enterprises.	A2
And so I have standards just that like, uhm, I still want to be able to say that uh, science is too scientific that it's, insufficiently critical of its own narrative practices.	A4
yes well, I mean not all interpretations are reasonable in terms of extrapolation from available data or uhm, uhm engagement with available uh, theoretical precepts. But you know, we have, I think we have to work with a commitment to the potential reasonableness of things, although we may recognise that when we encounter instances of power politics in empirical research, uhm, the most powerful can often be, can most easily afford to be the least reasonable.	A5
Although the positions were reasonable, but they didn't make sense in their set of domain assumptions	A5

I have found that, you know, that my work was best under a relationship to theoretical work which I call 'learning from' rather than a rigorous refutation and reflective uh, methodological discourse.	A6
yes I, I mean the problem is one of the contents of these. In other words, if praxis is under, you know, to understand praxis, uh, you have to be prepared to also learn from theorists than the disjunction isn't so clear. At least in my view.	A6
that you can concede, uh, the legitimacy of a measure of authority of the person with whom you're engaged in. But if I don't, I mean that presupposes a measure of prior recognition	A6
so you know, you can't negotiate about something or people who negotiate with one another have to recognize each other. And they not only have to recognize each other but they may restrict the things with regards to which they recognize each other.	A6
so that if I read a, you know, rigorous empirical study, of uh, trade unions by someone who's, uh, political opinions are antithetical to mine, I don't recognize him as a, because I don't want to waste my time, I don't recognize him as someone who, from whom I can learn about how to value these things, or how to ask questions about.	A6
And so, to what extent are they prepared to bargain with them, to negotiate with them, and what are the limits of the recognition they're prepared to grant them.	A6
mean we do engage as critics, but we have to have the courtesies and properly, we have to understand the situation well enough to focus the criticism correctly if we possibly can.	A6
Non-algorithmic and heuristic	
So you have to understand emergence.	A1
But we didn't introduce concepts such as sustainability, or particular values into, into those framework, which is very processy or processful, because we felt it wasn't up to us to, to find what the values should be That's part of the process. That's what the process should be about. That, that's what a deliberative um and democratic process should be about. But um, we fully acknowledge that it is a political artefact and it has to be a political process because you are asking about how agendas are set.	A1
I don't always as explicitly as might be needed, uh, analyze how I arrived at my value commitments and so on and so forth. And I tend to take those as given.	A4
But I mean, she's basically saying well I talked a good game about wanting to promote a critical uhm, social science but uh, my policy centre was very conventional. And I tried to explain to her how she misunderstood what I was proposing on the one hand, and what I was doing on the other hand. And that I wasn't like simply just like a critic who was against quantification. And she didn't really understand that. And she was coming at it a very conventional way. You were either a theorist, or you were a quantifier. And uh, my writing, my published writing I came across as a theorist, and my policy work I came across as a quantifier.	A4
A set of standards. And so you know, when these things happen, uh, it makes you stop and think well am I schizophrenic, am I bipolar, am I contradictory, hypocritical, whatever?	A4
I wouldn't say I adopt any guiding set of principles per se, but you know, if we look at the strategy work that I've done, uhm, particularly the most recent addition to the Strategy Theory and Practice book, there I'm seeking to engage with uhm, I'm seeking to try and change the way that strategy is conceived	A5
So I'm not, you know, I'm making this sound more adhoc than it is, because someone else will come in and say, reinforce it and I don't think that's the case, but I do think that you are, that if they are a means or a project or a course of action, that you thought you could support, proves to be inefficacious or contradictory or to have failed to take into account important variables that you haven't acknowledged, then you have to revise the argument. You have to revise the analysis. I mean that's why I think you can't do that if you're a political leader.	A6
Particular and universal	
We need to operationalise it with more established liability and other concepts that we are more familiar with	A1
And so for me, there's a separation between uh, what the philosopher uh, is engaged in. The philosopher is engaged in imaging an issue that does not yet exist. A philosopher is engaged in first principles and then deducing from first principles uhm, a desirable set of outcomes. So that we think about uh, you know, Kant uh, and the Kantian approach in the categorical imperatives and all of that. Think about roles right role sets, okay, so from behind the veil of ignorance, I am going to arrive at a set of principles of justice, now he is informed by and influenced by his own perceptions of injustice but his [unclear sounds cuts in and out] is to step away from empirical reality and say in quite uh, amazing terms behind the veil of ignorance, imagine if you didn't know anything about yourself. Your class, your gender, your race, your religious upbringing, your education, your income, all of that stuff you don't normally think about. Never the less, in that state, what are the founding principles you would want to organize society around? That's what...and then you take the primary variate approach, Prime variate then says, you should be able to use empirical methods to uhm, estimate or	A2

demonstrate the degrees to which, actual existing society, uh, is in line with the expectations of the philosophers and the lawyers. And that's what I'm trying to do is close the gap between the imagined desirable outcome and the actual outcome.	
so Toulman was saying he didn't say that uh, people should give up, uh, trying to uh develop abstract knowledge that uh, might help understand things in general. He was simply trying to promote, uh, rewriting of the balance so that while we pursued abstract reasoning on the one hand, we also kept an eye on promoting situated uh, reasoning on the other hand. And uh, and I think that's where he sites Bent and that's where Bent's work comes in. And I think, Bent himself didn't necessarily emphasize that as much. He was more interested in criticizing the pursuit of abstract rationality as a failed project. And in place of it, emphasizing situated reasoning. And I'm more with Toullman I guess, who sees Bent as helping right the imbalance that has occurred over centuries as social science more and more came to want to emulate the natural sciences	A4
So that's where my pluralism comes in, and uhm, that's where a lot of my work has been I think, vulnerable to being seen as schizophrenic, uh, some people think I'm a quantifier, some people think I'm a theor	A4
but that, you see, that doesn't mean though that we would forego uh, trying to develop a generalisable knowledge or more universalistic rationality, or pursue uh, research that involves uh, emulating the natural sciences to some extent.	A4
So my favorite example is you know, Darwinism right? First of all it's an ism. It's a theory, and you know, the Creationists like to say well it's only a theory. Well yeah, but that doesn't make it irrelevant.	A4
just because we're highlighting the need for science generally, whether it's natural science or social science, to be more self-reflective, uh, about its uh, constitutive practices, uh, and how facts are not independent of theories and narratives and ideologies and so on and so forth, and values uh...that doesn't mean that we're totally oblivious to the power of facts.	A4
And that actually, prominent social thinkers down through the ages, have focused on paradox as the most important things that we should study, that highlight the limits of human knowledge, and how it doesn't necessarily give us definitive answers of how to behave in the world.	A4
And trying to ground what you have uh, produced Uh, you know, in a, obviously you don't just produce it straight out of the data. You produce it out of an encounter between data and between theories.	A5
Personal and communal	
Nil	
Principled and pragmatic	
in other words: what are the right impacts of innovation? Um, what kind of, what kind of futures do we want innovation to create? But also a more pragmatic um practical wisdom, if you like, which is understanding nature of how innovation happens.	A1
we have to understand that we have to kinda work our way through that in practical and a pragmatic way and I think that's where that kind off phronesis works.	A1
Once, once you start moving from, away from not just "technology should do no harm" or "innovation should do no harm" to identifying and managing risks, you actually say "how do we inclusively engage with the power of technology and innovation to create futures? And how do we ensure that those futures are equitable and just and sustainable?". Then we are talking about political agendas for science and how that process happens	A1
over time you kinda navigated your way through this situation but um, but I come up against these norms and conflicts all the time. It's part of the day job really of an interdisciplinary scholar that takes a phronetic approach.	A1
So um, you, yeah, you need to, you have to, you learn to be flexible. You need to have a job	A1
Yes, so that sort of you know, and they're like little things that you can lever, right. So you, I mean you, you have to identify them and then you say okay, what if we apply some leverage there. What if we start analysing that.	A2
You're constantly, and my in my world anyway, I'm being reflected and uhm, trying to adjust the way I do things. I think that's a function of age, and you know, we talk about wisdom with time, but also I find that uhm, my early years was much more wedded to, you know, thinking that it was an absolute right way to do things, uhm, and or a particular way of doing things. And I had certain purist positivistic impulses to follow the impulse which uhm, blinded me in certain ways to uh, to have the kind of knowledge's uhm, and uh, as I read more widely and engage with more people, uh, spend more time travelling the world, uh, I think you only naturally uh, begin to learn about different ways of knowing and different ways of understanding the world but also standing in different parts of the world will give you different perspectives on things	A2
So, but at that's technical. But I look at this model where it could be a disruption. That could create a major disruption in the country, because what you need to understand is that cities also generate a huge amount of their budget from the sale of electricity. They get it from Eskom, they put a nice profit and they resell it to you.	A3

And you as a consumer actually fund the municipality obviously. So, if tomorrow everybody stops buying, not only Eskom is going to have huge debt, uh, more than what they have, but at the same time the municipalities won't have enough budget to build roads and crèche and clinics and schools.	
Uh, and my position has been that I remain committed to working to achieve social justice on behalf of everyone in society, by uplifting marginalized and subordinated populations and seeing that they're treated more equitably and that they're less likely to suffer oppression and experience, uh, violence, and harm and so on and so forth. Uh, what that social justice looks like, I've said, is not something that we can fully know ahead of time.	A4
And that on the one hand, just as social scientists have gone too far in trying to emulate the natural sciences and developing abstract models, social theorists and philosophers have gone too far in trying to articulate the ideal values that we ought to hold in perpetuity ahead of time, and that in both cases I tend to approach things more pragmatically, more incrementally, more politically recognizing the contingencies that occur through lived experience.	A4
And that I just prefer to leave it somewhat implicit that I'm working to make things better for people, by reducing the harm that they suffer now, without knowing for sure what it is that the idea society is supposed to be like.	A4
where we incrementally make changes in the existing society in ways that make it better, so that we can lay the basis to moving beyond the structures of power, that oppress people today. And in so, and I say that that is as far as a blueprint as I'm prepared to offer	A4
and I started to say, well then you know, the tension points are critical because if you go after the power relationships, then even if you're making a small change, you're laying the basis for larger changes down the road,	A4
And by venturing into the strategy community, I'm trying to change them. Now, realistically my chances of changing much and are not great, but I could make a few changes around the edges, around the margins. And I'd be very pleased if that happens.	A5
I'm realistic enough to know that uh, change is rarely uh, magisterial or major. It's all about tinkering around the edges of things.	A5
And just producing work which, you know, pays a debt to relevance, is probably politically useful in the sense of getting research grants and access, and maybe doing some consulting or something like that. But it's not going to be work of any consequence, because it's already taking for granted the taken for granted versions of reality that the practitioners embody.	A5
And the intellectual is not a practitioner. Practitioners have to concern about questions for mobilization and so on, and they will pursue a course that you know, is effective in some way at maintaining their organization sort of, and they only come to you when their head, you know, bangs hard against the wall. And so, political intellectuals have a different task than political agent-leaders, because agent-leaders have to concern themselves with variables to do with organization and maintenance and direction and dynamics, that you as intellectual don't have to directly confront.	A6
where we were trying to infuse a new range of problems and questions, without at the same time, you know, breaking all the furniture. I mean, as far as the work that other people were doing. I mean it's, I respect it.	A6
Subjective and holds multiple perspectives	
You need to bring in other perspectives because the system or systemic risks and probabilities seem to be, seem to be greater.	A1
So, I've always been, so that kinda independence, critical research have always been very important to me.	A1
you learn to maintain the values of critical independence, which I think is important	A1
Mario was great with this, because he, he opened up a new window in that there are other ways of looking at this from other parts in the world, which I think are really important	A1
Now Bent's critique is that sometimes the subjective power relations from which we come and in which we're, uh, determine the ways in which we do social science. So he wants to kind of problematize you know, where we come from and this sort of complex world that we're embedded in and how that influences our approach to research.	A2
t was all about making the statement to hear [unclear] many people's stories. But after you start collecting numerous stories, you have to move in some sort of database model of organizing that knowledge that was being collated	A2
Yeah, so triangulation is not only the evidence triangle, but also the knowledge triangle, because so different ways of knowing you know	A2
So that's why having a great, you know, interdisciplinary department or a department that has people using different perspectives is probably better in the long run for researchers	A2
You're constantly, and my in my world anyway, I'm being reflected and uhm, trying to adjust the way I do	A2

things. I think that's a function of age, and you know, we talk about wisdom with time, but also I find that uhm, my early years was much more wedded to, you know, thinking that it was an absolute right way to do things, uhm, and or a particular way of doing things. And I had certain purist positivistic impulses to follow the impulse which uhm, blinded me in certain ways to uh, to have the kind of knowledge's uhm, and uh, as I read more widely and engage with more people, uh, spend more time travelling the world, uh, I think you only naturally uh, begin to learn about different ways of knowing and different ways of understanding the world but also standing in different parts of the world will give you different perspectives on things	
And yet I thought, well I'm not going to tell, let somebody else tell me what to do, uhm, so I'm going to be open minded and read everything that everybody is doing across the department.	A2
I would say conflict no. Dissonance, maybe a little bit in the sense that obviously uh, the world view is uh, were quite diverse, from one stakeholder to the other. Obviously so. Uh, so there were a bit of dissonance in that sense. Uh, from the various world views uh, that I gathered. Conflicts, not really. I didn't detect any much conflicts.	A3
Uh, because obviously getting information more from one source will orient your research more towards one direction. And I really took the stance to read everything and anything I could find on the topic. So, I believe that broader sense of uh, kind of neutrality in that sense, and then removing a bit the political aspects, that could be noise in the research. Uh, and the same applies with the diversity of participants, uh, you know, some academics and so on, that I interviewed, I believe by talking to all of them, uh, the middle ground should be quite neutral. That's my belief, hopefully. But it is a very uh, political topic. Uh, so it was very difficult to dissociate the policy. In actual fact it's, I found out that it was part of it.	A3
You see that, this, both sides of the point you know, the yin and the yang, where you have this small uh, free spirit analogies. After you've done kind of your homework and studied the facts	A3
how it's used and how you get involved with the data in a sense that you don't take a detached stance where the data is on the other side, you know, and you just look at the cold facts. That how do you get yourself in the data. In the mix	A3
I talk about the need to look at issues of political economy from the bottom up. Uh, not so much in an emergent way, that would come later. But in the perspective, the idea of how it's important to look at the perspective that we often take, in thinking about say things like management, or uh, administration, or urban planning, or public policy. That we often look at these things from a top down managerial perspective of how to manage the problem, rather than from a bottom up perspective, that the people who are most directly affected by an experience, the implementation of these practices and policies.	A4
so I problematized the idea that there is one woman's perspective, or that that's the definitive perspective, I'm just saying there's a need to pluralize the perspectives.	A4
I'm trying to be as honest as possible, but inevitably right, I'm narrating how all these different things fit together when maybe it doesn't	A4
Well you know, relevant for practitioners. But what practitioners think is relevant is already to impose a constraint on thinking in terms of their conceptions of the possible. And it may well be that what's relevant is to change those conceptions of the possible to uh, to produce uhm, alternative conceptions of the realities with which they're engaged.	A5
which I think ends up being somewhat uhm, unreflective, well it's reflexive on that community, but it's unreflexive on the fact of all the differences that exist outside of it.	A5
And on the relevance part, the relevance side you're privileging the views of people who are practitioners, who are playing a very very different game to the game that you play as an academic.	A5
And I don't think your academic insights should be in any way constrained or dependent upon the relevancies that the practitioners have. There has to be an engagement. There has to be a conversation between the two.	A5
and how does learning from work, it isn't a question of learning from opponents. It's finding people that it's rewarding to negotiate with. And so I, again it's an evasive concept I grant you. But I don't think it's an empty concept	A6
Value-rational and reasoned	
Flows are configured and how institutions come together in innovation systems to create value and what kind of value is created, so what are the normative end points? So that's important	A1
In other words, we were asked what our normative perspectives were. Well, we said it was normative in the sense that it challenged science and innovation in society relationships. And it asks us how we can ... whether we need to reconfigure that.	A1
Then we are talking about political agendas for science and how that process happens	A1
I was being responsible about asking the questions and providing a framework in which those questions can be asked and we can take responsibility for the future without defining what that future should be.	A1
we lived abroad and what was interesting about that was that I then started to broaden my interests in	A1

environmental contamination and, and environmental pollution	
So that's the job that I did and I enjoyed it and then I got into um the reason I tell you this is that I started to look at the impact of, of pollutants on coral reef eco systems	A1
I've been producing data but I had no idea how it would be used and who was using it and for what purpose. And that was the sort of really important moment.	A1
I started to ask non-technical questions about how we make decisions on the basis of knowledge and what are the policy decisions that result and how to regulate it.	A1
for a lot of scientists their main motivation um , main motivations are one, curiosity and finding of the new, but also the objective search for truth. So in that world, you keep politics out of science like Galileo isn't it? Galileo and the world is, and the world is round, sorry the sun doesn't rotate around the earth. And, and, so the idea is that uh and in that role your habitus if you like , the way that you and your role and responsibilities are very clearly defined around research integrity around clearly sort of critical principles and critical skeptical view of data and and sort of the Polanyi's independent republic of science and in that, in that and I was in that world, so it was very unreflective in that space because it was like housekeeping, keeping the machine's going, keeping animals alive and analysing data and then saying what does that mean and analysing data and comparing it to an equation and saying it meets the question and then you know, that was it the data will be published in a really high ranking journal and that was your job. You learned a little bit of something about the world. And that, that is quite unreflective. It is only really when I started to speak, to become a research lab leader and I was responsible for getting funding and um career progression for myself and the people that were with me and also when I was, people started to come down to question the data and the practical use of that data and how's that data being used to make decisions that I started to really reflect.	A1
But also using social science uh, research in a way to challenge power and to uncover as we say these tension points, uh, and to uh, to challenge some of the uh, the underlying power relationships that may not be obvious to people when they start conducting research.	A2
Uhm, and so, and particularly now with all of this uh, you know, 'post truth, alternative facts' stuff going on, uhm, it's even more incumbent upon us uhm, as social scientists to combine what I call this rigorous approach with one that's attended to value questions and to uh, questions of power as well	A2
And what we noted was their advocacy and their moral outrage uhm, clouded their ability to uh, have doubt, almost Cartesian doubt right? And clouded their ability to have methodological skepticism. But if you approach a problem from a position of methodological skepticism, then you uh, open your mind to alternative explanations. You open your mind to uh, the possibility of being wrong, uh, you open your mind to exploring the pathways to solutions,	A2
Because it was at the same time uh, a bit scientific, relying on data, and cold facts, with a good dose of feelings of where you think you should be going or where you think the problem is going.	A3
Uh, because obviously getting information more from one source will orient your research more towards one direction. And I really took the stance to read everything and anything I could find on the topic. So, I believe that broader sense of uh, kind of neutrality in that sense, and then removing a bit the political aspects, that could be noise in the research. Uh, and the same applies with the diversity of participants, uh, you know, some academics and so on, that I interviewed, I believe by talking to all of them, uh, the middle ground should be quite neutral. That's my belief, hopefully. But it is a very uh, political topic. Uh, so it was very difficult to dissociate the policy. In actual fact it's, I found out that it was part of it.	A3
well the influence was uhm, starting from a broad base I gathered a lot of data, really a lot, maybe too much. Uhm, before refining it uhm, so that helped me to shape the more emotional side of where I should be going.	A3
I look at two aspects. One is there uh, enough scientific evidence, okay, or truth and is there a real emotional involvement and personal involvement in the topic.	A3
And so I've been criticized as promoting sort of an empty-headed pluralism, and I've responded to that by saying that no, I have standards still, uh, and in the end ultimately I want to evaluate things in terms of to what extent do they really help us address the pressing problems that humans confront	A4
And I, yeah so I reject the facts-value dichotomy, as does Bent, and Toolman and others. And I do believe that knowledge is always, it pursuit of serving certain values, uh, and it's mistake to not try to be as self-conscious and explicit about what those values are.	A4
And gets into analyses of uh, how people vote and things like that. But it's all in service of a very political project.	A4
being focused primarily on what really matters, which is focusing on studying the conflicts that highlight power relationships	A4
Because if you're being authentic and transparent, you're not only enabling people to evaluate whether your science was meticulous, you're also creating the capacity for other people to trust you, believe in you, you share their opinions with you, uh, and in so...you know his work is sort of like in-between you know, this more scientist concerns and the more political concerns	A4

Mode of Being	
Action-orientated	
But also RRI really asks for social scientists to get their hands dirty, to actually get stuck in to work in an inter-disciplinary way and in a multi-disciplinary team with other disciplines	A1
So really getting involved and not just drawing conclusion from a chart	A3
I think that the question, I mean that the formulation of our problems should be practically oriented. Be related to questions that, about decisions, judgments that we must make.	A6
Adaptable	
he, the importance of flexibility was paramount for me	A1
But the flexibility aspects are important because you can't predict the future. You can't predict emergence, emergencies and emergence	A1
and, and that's a process but you need to be flexible and adaptive as you go along	A1
So I think you learn to become adaptable	A1
that requires being flexible and adaptable in kind of changing roles and responsibilities over years, roles not responsibilities. Roles.	A1
well, I think you know, the interesting thing is that you may find things that are uncomfortable for your politics, right. So you may think that uhm, I don't know, some kind of intervention is harmful, and then you do rigorous research and you find out that intervention is not harmful or you know, has either had no negative effects or positive effects on something like that. So, you know, and that might be inconsistent with your values or with your uhm, politics. Uhm, and for me, we need to do uh, remain uh, faithful in a way, to the procedures of investigation that I've adopted, if I think that I've done it in a way that's acceptable. Uhm, and I think that, one of the things that I try teaching students is that they will often find things in the empirical record that might contradict their understanding of the world, might contradict their presuppositions of the world. And they have to live with that, you know, because if they have followed the procedures in a rigorous way that the challenge has been chopped and changed and assessed and they're still comfortable with the, you know, with the procedure, the outcome of the procedure might more or less lead to uh something that contradicts their world view.	A2
And they adjust their world view, uhm, or they do another project and, or they adjust their world view right.	A2
If you have findings that contradict your presuppositions about things, you need to make some sort of adjustments somewhere.	A2
So I think my plea is about this kind of openness uh, to alternative explanation and possibilities.	A2
Uh, with a more uh, specific question, and uh, and even the question slightly morphed	A3
It's a question of correcting, I mean, you know, it's the unfinished character of the work we do. I mean, you know, simply because uh, if not, you know, because you know, conditions change so dramatically, so uh, you know	A6
I mean that you must have it, that when you, as you know, have cited in the case of the trade unions, if you say well, 'look here it is: booming unions, and here it is flopping ones, this is the explanation'. And then you look five years later and you see that the booming ones are flopping too. So then you realize that your analysis was wrong.	A6
And you know, it will, of necessity change. Uh, you know, as circumstances change.	A6
So I'm not, you know, I'm making this sound more adhoc than it is, because someone else will come in and say, reinforce it [unclear] [laughs] uh, and I don't think that's the case, but I do think that you are, that if they are a means or a project or a course of action, that you thought you could support, proves to be inefficacious or contradictory or to have failed to take into account important variables that you haven't acknowledged, then you have to revise the argument. You have to revise the analysis. I mean that's why I think you can't do that if you're a political leader.	A6
Cautious	
So that, that's the best thing: I've always been very careful about who and where I take money from. You learn the dangers of instrumentalization of yourself and your ideas	A1
Uhm so I worry that people have that much conviction in what they're doing	A2
They have to, uhm, step back and say it's possible that this line of interventions simply won't work. So we have all kinds of evaluation parts of the project that were doing, that we want to be critical of ourselves, and subject all of our projects to a kind of moderate evaluation framework and assume that we might be wrong.	A2
So I guess you know, the longwinded answer to your question is there can be some blinkeredness in the	A2

phronetic approach, because somebody is absolutely convinced they found the underlying power relations that explains everything.	
it's only lurking because I always want to know that kind of, well how would you know if you're wrong kind of question.	A2
what it tells me, so this is the truth. I would like to see the chart and saying, this is the chart, this is what it tells me, and then next to it "yes but, I feel that maybe it's not exactly like that".	A3
Intuitive	
So it's a good combination for me of scientific analysis, uh, we planned [unclear] in theory, and a more I would say entrepreneurial almost approach where you use a bit of your gut feel and your feeling and your emotion dictating where you want to go.	A3
And then you let a little bit of your free spirit dictating where you want to go.	A3
Mindful	
Secondly, being self-conscious about underlying power relations to information that we see, as well as information that we collect.	A2
Uhm, and nonetheless, there 204 are sort of power relations and other things that perpetuate the problem	A2
Reflective and reflexive	
And also second order reflexivity on the norms and the uh political conditions under which this all sit's.	A1
for a lot of scientists their main motivation um , main motivations are one, curiosity and finding of the new, but also the objective search for truth. So in that world, you keep politics out of science like Galileo isn't it? Galileo and the world is, and the world is round, sorry the sun doesn't rotate around the earth. And, and, so the idea is that uh and in that role your habitus if you like , the way that you and your role and responsibilities are very clearly defined around research integrity around clearly sort of critical principles and critical skeptical view of data and and sort of the Polanyi's independent republic of science and in that, in that and I was in that world, so it was very unreflective in that space because it was like housekeeping, keeping the machine's going, keeping animals alive and analysing data and then saying what does that mean and analysing data and comparing it to an equation and saying it meets the question and then you know, that was it the data will be published in a really high ranking journal and that was your job. You learned a little bit of something about the world. And that, that is quite unreflective. It is only really when I started to speak, to become a research lab leader and I was responsible for getting funding and um career progression for myself and the people that were with me and also when I was, people started to come down to question the data and the practical use of that data and how's that data being used to make decisions that I started to really reflect.	A1
but up to that point I would say I was completely unreflective and a lot of scientists are like that. They're just head down ... and they love it because you're in a very safe space to be in. You are, you are understanding the world not describing the world. You're not reflecting on it critically.	A1
she found within that company very careful, ordered innovation, new product development, actually it was new product development processes, very structured stage gating processes in new product development in which there was quite a lot of reflection, there was quite a lot of deliberation and quite a lot of, anticipation and responsiveness the dimensions that we've developed? But actually, when you look at the way it had been configured, inclusion, that kind of inclusion dimension, was very narrowly configured. So it would, it would involve end users in its testing phase of new products to see its acceptability, it would be focused mainly on operational risk. There was no kind of second order reflexivity on some of the bigger questions about the purpose of finance in society or making money with money	A1
Uhm, so for me it's about being self-conscious, uh, about what we're doing in the first instance.	A2
With a great deal of uhm, assumption. So on one side then the science, the proof, the grounded facts uh, and the interpretation and the reflection around the topic.	A3
so for me then the essence of phronesis is uh, is being very reflexive and transparent about your data collection protocols and the data that you collect.	A5
Virtuous and ethically sensitive	
So, they all kind of come together in this idea of a phronetic approach to innovation in which um, which um also includes both an ethical and normative dimension	A1
in other words: what are the right impacts of innovation? Um, what kind of, what kind of futures do we want innovation to create? But also a more pragmatic um ... practical wisdom, if you like, which is understanding nature of how innovation happens.	A1
the trouble is that that discourse often excludes a lot of people that may have a different view and ask questions around those kinds of questions about whose it for, who will benefit and who won't benefit	A1

So that linguistic flexibility has been helpful in terms of navigating the different norms over the years.	A1
in an area where grants income, impact and research excellence and publications are what you are mainly and leadership as you start to develop more in your career, you are, you are assessed on, maintaining your own, um sense of purpose and your own value set is critical.	A1
This sort of approach to understanding uh, relationships between human beings and the capacity for one human being to do harm to another. And then if you ask that question, how can one human being do this to another?	A2
I think I was very keen on using the rigor of the social sciences to challenge power relationships	A2
Well, let's start maybe with when I embarked on this topic, yes it was different values and beliefs that uh the world is definitely changing	A3
I share an affinity for his more uh, value laden activist uh, engaged uh, perspectives, and that uh, and that social science needs to be in touch with that	A4
Mode of Acting	
Collaborative	
the principles between the RRI and what lies beneath this approach are very much around knowledge co-production	A1
broadly configured knowledge co-production	A1
So I find that really refreshing, that kind of someone who spends their time thinking a lot about methods that we can have this group of people working together.	A2
which is looking at different dimensions of the problem. And then bringing our expertise to that problem in a sort of trans-disciplinary way	A2
Habitual	
Nil	
Responsible	
how do we ensure that those futures are equitable and just and sustainable?	A1
I was being responsible about asking the questions and providing a framework in which those questions can be asked and we can take responsibility for the future without defining what that future should be.	A1
there's a big discussion about trust in institutions and purpose of institutions and whether or not they're actually serving the whole of citizenry or whether they are uh elitist organizations which are only um, um propogating and serving one, one, one section of society.	A1
if you think about what matters within the concepts such as RRI, it's about acknowledging the power of technology to create futures and how we take responsibility for those futures	A1
Ja but responsibility is a very diverse and slippery term. It can mean lots of different things, I mean we tried to anchor our work in concepts of care and responsiveness and more future orientated	A1
How can we change positively for a better future.	A3
And it became disconnected from the social world, and less focused on trying to help people, uhm, practice situated reasoning as embedded in social context, uh, as people uh, struggled with lived experience	A4
In my eye the idea is that, that we that all those things can make a contribution to helping humans live better.	A4
Like you know, what really matters, what's going to make a difference? What's going to make a difference? What's going to help people live better?	A4
Situational and applied	
we are now looking at how that translated into practice. What we're finding is that, and this goes back really to Flyvbjerg's idea's around robustness and excellence and although he's talking about social sciences	A1
we lived abroad and what was interesting about that was that I then started to broaden my interests in environmental contamination and, and environmental pollution	A1
did some quite, quite impactful work I'd say on the impact of anti-fouling, which was paint that you put on the bottom of boats, and their impact on, on the coral reefs because they leach off the bottom of the boats and have huge effects on coral reefs.	A1
So, the question then becomes is RRI actually challenging market 235 economies and the role of innovation in it? And I, and I would argue, and many would argue, 236 yes it is ...	A1
It ended up with the, with the product being banned actually as a result in part of this work and other work that I've done	A1
It's, it's more about um having an impact, about this work having an impact.	A1

but I think we're going to have some really interesting findings and some really interesting outcomes and advocacy around what we're doing	A2
It's also actually research projects, because it explicitly commits the university to advocating for the end of, you know, wrong. And that's rare.	A2
You get human rights universities, you know, that talk about human rights, teach about human rights, research about human rights, uhm, but are universities actually saying we want to help the sustainable development goal of ending modern slavery?	A2
And so for me, there's a separation between uh, what the philosopher uh, is engaged in. The philosopher is engaged in imagining an issue that does not yet exist. A philosopher is engaged in first principles and then deducing from first principles, a desirable set of outcomes. So that we think about uh, you know, Kant uh, and the Kantian approach in the categorical imperatives and all of that. Think about roles right, role sets, okay, so from behind the veil of ignorance, I am going to arrive at a set of principles of justice, now he is informed by and influenced by his own perceptions of injustice but his [unclear sounds cuts in and out] is to step away from empirical reality and say in quite uh, amazing terms behind the veil of ignorance, imagine if you didn't know anything about yourself. Your class, your gender, your race, your religious upbringing, your education, your income, all of that stuff you don't normally think about. Never the less, in that state, what are the founding principles you would want to organize society around? That's what...and then you take the primary variate approach, Prime variate then says, you should be able to use empirical methods to estimate or demonstrate the degrees to which, actual existing society, uh, is in line with the expectations of the philosophers and the lawyers. And that's what I'm trying to do is close the gap between the imagined desirable outcome and the actual outcome.	A2
And I could have really a very broad picture of what was happening and what could happen. And then quickly I really downsized the topic and really focused on one specific industry, in one country, which is South Africa. So, but that narrowing down was quite useful. And I would say why I say it, it's because I think maybe that was the start of the phronetic studies.	A3
So what I liked and what I wanted to see in a way was how can we change	A3
And it became disconnected from the social world, and less focused on trying to help people, uhm, practice situated reasoning as embedded in social context, uh, as people uh, struggled with lived experience	A4
Some people think I'm, uh a conventional social scientist, other people think I'm engaged in applied policy analysis.	A4
Which tends to be somewhat scientific and tries to make broad generalizations based on quantitative analyses, uh what we do though is try to fold that into a very specific politically focused project that is designed to push back against the forces	A4
Like you know, what really matters, what's going to make a difference? What's going to make a difference? What's going to help people live better?	A4
And I think that this is a much more realistic uh, space in which to work, rather than uh, coming up with Utopian visions or grand visions that uh, are more macroscale.	A5
I think there's some problems with the debate being cast in those binary terms, because the rigour issues refer to sets of protocols which are deeply embedded in scholarly practices. And those scholarly practices are actually somewhat incoherent between themselves. So the rigour for a phenomenologist would not be the rigor for a positivist.	A5
But the really interesting thing was that within a few weeks we found that they were using some of the concepts that we had presented in that paper and they were using them to make sense of what they were doing themselves. And that seemed to me to be a good guarantee that the phronetic usefulness of the insights that we'd been coming to. Because we were able to translate them into the practitioner's terms and the practitioners were able to translate them into their practice.	A5
I guess what that adds to the mix that, what you do actually does have some application in the context in which you've analysed and which you've tried to make sense of. And that the sense you make becomes sense that uh, practitioners themselves can take and use.	A5
But I don't think that, I mean that's not my concern. My concern is to, you know, work to, or to contribute in some way to thinking about uh, social change. And transformation.	A6

Appendix J: Categorisation of meaning units from executive management practice-context

Categorised data	Source
Mode of Engaging	
Contextually sensitive	
The role further entails providing context for processes, procedures and systems whilst being mindful of the external environment.	B1
What does the Cultural Transformation Process mean in my context and what implications will it have on us?	B1
to improve the knowledge and context of the situation	B1
The first step will be to provide a historical context of the incidents and causes of the incidents to create an understanding of the behavioural cultural concerns underlying the incidents.	B1
The word anticipate refers to understanding your environment, trends and developments.	B1
The investigation not only deals with the individual actions but also examines the workplace and organizational factors	B1
Considering the historical context and recent spate of safety incidents in South Africa	B1
Originally the interviews created tensions within me considering the context since 2015 and that certain unsafe practices were still at play	B1
Mines are situated in complex social and economic landscapes with existing social legacies such as economic dependency, impacts upon sustainable livelihoods, landscape transformation and demographic change. These legacies will invariably influence mine closure outcomes	B2
For instance, some managers think that sustainability is about creating employment and paying taxes, whilst some think that it is about zero environmental incidents and rehabilitating land to its original state post mining. Others think that sustainability is about corporate social responsibility and spending money on charitable causes. All these definitions are possibly correct depending on the context.	B2
The challenges of mine closure are compounded by a real-world legacy of mistrust and uncertainty resulting from historical compensation claims, uncertainty of local representation, transitions in political power, liberalisation and regional	B2
Whilst South Africa's unemployment rates continue to rise, perhaps we should also ask ourselves how these compare and rank against other African neighbouring countries to gauge whether a cross-border phenomena as well and whether perhaps a general effect experienced by all or just a local spectacle.	B3
Communities do not exist in isolation, instead they are heavily influenced by prior government policies (Ladd, 2016), the macro effects of our politics and the economics of our country which is also linked to the world's.	B3
it was necessary for me to consider elements that through my research are known to directly impact and influence communities	B3
Dialogical and discursive	
Root causes analysis of this 2015 accident and similar serious accidents post the multiple fatalities in 2015 including multiple perspectives of many stakeholders, indicates that	B1
Interaction with employees improved communication immensely	B1
The benefit of this approach, is that learning will immensely be improved through interaction with workers and teams during the research and contribute to my own knowledge about safe practices	B1
This culture is shaped by a shared mental model and behaviour aimed at improving the attitudes, values and behaviours towards safety	B1
Focus group discussions where certain themes will be explored through discussion. I also intend to use these as meetings to direct action to improve health and safety.	B1
The reality is that the research relates to social systems. People's social systems, assumptions, shared meaning and values could influence the research outcome.	B1
It was evident that production pressure would have an impact on the discussions regarding the state of safety culture in terms of sessions with key personnel involved in decision making	B1
There are however a gap concerning proactive risk monitoring and should be a consistent focus through conversations.	B1
The ethical considerations highlighted early in the paper, made me mindful of identifying key stakeholders during the interviews as they could provide valuable insight through their participation in the process to improve the safety culture.	B1

The focus sessions were the most interesting and this is where one could challenge the existing paradigms and emerging themes. It created the opportunity to transfer the theoretical knowledge to team members and at the same time facilitated an outcome	B1
the wrong conversations were happening in the forums that were established to deal with these matters	B2
It is argued that mine closure is an emotional subject matter fueled by the coincidence of mine downscaling and the changing political dispensation in South Africa. The study aims to develop a deeper understanding of the concept of sustainability as it confronts the research participants and develop shared meaning as well as craft new modalities for sustainable use of infrastructure post mining.	B2
These varied definitions often surface the tensions amongst stakeholders and these tensions persist over time as there are generally no forums or even structures that have taken upon themselves the responsibility to clear the paradoxes or at least recognise and find ways of managing them.	B2
The problem-solving process that was emerging would inevitably consist of a learning cycle in which models of human activity systems could be used to structure a debate about change.	B2
I have gathered data from personal communications: informal exchanges with colleagues, executives, business and personal contacts, the normal course of business (face-to-face or by telephone, email, or instant messaging) or at industry events	B2
which inspired me to meet those same individuals and community leaders, which I have subsequently done.	B3
My practical goals will be to identify, plan and meet with ideal stakeholders that will especially add value and help provide me great insight into my situation of concern	B3
Having been in the corporate world myself I have grown to have access to a network of highly influential CEO's, Exec's, NGO's and other individuals that I can tap into for insights and interview which include high profile companies.	B3
how I carefully identified and selected the ideal stakeholders which I felt would provide my study quality insights, made up of various different perspectives	B3
I will hold various interviews	B3
I believe Frosch (2011) highlights the need of exercising thought diversity across generations to foster innovation.	B4
Culture and innovation are presented on alternate ends of the model to elude to the refinement required to find a harmonising balance between the two	B4
Thought diversity is the most important practice leaders need	B4
while the multigenerational discourse is prominent in this study, age is only one aspect of diversity. Leaders therefore need to diversify across many aspects as well to maximise thought diversity.	B4
looking at the observation count 97 propositions gleaned from academic literature conducted over a few weeks versus the 140 observations gathered in three interviews has shown me the power of conversations.	B4
I did not intend using a transcription service at the time of conducting the interviews and resorted to writing notes instead. This however reduced my listening capacity and when I reviewed the transcripts for accuracy, I realised how many points I had missed but was comfortable that the new approach yielded much more observations than expected.	B4
An account of the group discussion	B5
This valid concern was discussed at length by the group.	B5
Participative	
The role includes interacting with management, operations and corporate.	B
The safety performance at the mine is also of concern to many others	B1
I see participation by key stakeholders as a key consideration in the design of the safety culture change	B1
The ethical considerations highlighted early in the paper, made me mindful of identifying key stakeholders during the interviews as they could provide valuable insight through their participation in the process to improve the safety culture.	B1
It can be argued that stakeholders were not adequately engaged on exploring alternative industries that could be developed to replace the mine industry and utilise the available infrastructure	B2
I seek to gain understanding, consensus and approval for the sustainable use of infrastructure.	B2
This, in an attempt to unpack this complex phenomenon and together help brainstorm the possibilities, even ask some challenging and 'hard' questions.	B3
how I carefully identified and selected the ideal stakeholders which I felt would provide my study quality insights, made up of various different perspectives	B3
With younger generations becoming your future customers; I believe the importance of integrating young talent to gain insights and drive innovation becomes a business imperative.	B4
Heterogenous teams ensure the greatest variation in thought and limit group think	B4
I found it hard to not participate as the discussion unfolded	B4

a large portion of this study will involve working in a group in a participatory way to explore opposing models	B5
Mode of Knowing and Thinking	
Analytical	
Root causes analysis of this 2015 accident and similar serious accidents post the multiple fatalities in 2015 including multiple perspectives of many stakeholders, indicates that	B1
The causes were analysed and common causes amongst others that were found include the failure to	B1
Inductive approach gathers observations and develops a theory based on the patterns and relationship between data	B1
Data collection is a key step during the research process and the information was obtained from various sources to obtain a background to the situation and attempt to find answers to the research questions.	B1
The logic behind this approach is to assist to identify the reasons for locality of the safety culture maturity	B1
The key part informing the development of theory and intervention is the quality of the data development.	B1
The key part informing the implementation plan is the validation of the data both qualitatively and quantitatively	B1
During an investigation of an incident a range of tools are used to collect data, then analyse in order to establish what and why did an incident occur.	B1
These were obtained from multiple perspectives drawing on different forms of knowledge in the form of literature, previous theory, interviews and experience to improve the learning process.	B1
To enable me to analyse data effectively I have followed the grounded theory approach	B2
It seeks to analyse the reasons why, despite such meaningful investments in CSI funding, unemployment continues to rise	B3
This Chapter not only outlines the situation of concern but also helps qualify and quantify some of the challenges known to be causing and promoting the dire unemployment	B3
My Epistemology is Interpretivism which requires me to interpret the elements and the data collected from interviews, research and observations, with a philosophy that emphasizes qualitative data	B3
EBM is the notion that decisions by management are made using a combination of critical thinking with the most factual information and evidence available whilst ruling out assumptions and doubtful decisions.	B3
EBM is decisionmaking in management which is based on seeking and analysing the best available evidence from a wide range of sources.	B3
Combining Qualitative and Quantitative methods is important when analysing complex phenomena	B3
To start, I will review all my data from interviews, artefacts, audio and other material so that I have a good understanding.	B3
also set out to prove, qualify and quantify the potential effects	B3
From all the literature and interviews conducted with the various stakeholders I was able to establish that the worst challenges affecting employment and growth	B3
The naturalistic inquiry approach to understanding social phenomena has the researcher observe, describe, and interpret experiences and actions of people and groups in a societal and cultural context	B4
The findings from the literature review are not integrated into the interview questions because the intention is for the interviews to rather validate the findings, highlight inconsistencies in the findings or enrich the findings from the literature review	B4
realised how shallow my understanding of pragmatism was and subsequently spent many evenings trawling philosophy websites to gain a better understanding	B4
Regardless of the tediousness of the process, I enjoyed the rigour added by the Gioia methodology.	B4
But the issue is not a simple one that relates merely to return on investment	B5
The study will draw on both primary and secondary data, but also rely strongly on the researcher's own self-immersion in the process, as a means to collect data by means of observation and experiences being recorded and analysed by means of a reflexive journal and a critical incident logbook.	B5
using a combination of research approaches (quantitative and qualitative) will ensure that a more complete and comprehensive picture is obtained	B5
In this study, several different approaches in generating insight and perspective were followed	B5
Deliberative	
I am also involved in setting goals, deploying resources and technology in order to realize these goals.	B1
In light of the above it is time to draw the line	B1
The overall focus of the study is to design purposeful action	B1
Focus group discussions where certain themes will be explored through discussion. I also intend to use these as meetings to direct action to improve health and safety.	B1

There are however a gap concerning proactive risk monitoring and should be a consistent focus through conversations.	B1
Sweeping in the perspectives of leaders in the organization as well as obtaining organizational perspectives assisted me to remain calm and directed towards the research goals and my experiences.	B1
My challenges have been manifested and mitigated in several interventions including pushing for principles regulating the use of infrastructure, setting up multidisciplinary task teams, convening workshops, risk assessment interventions and seeking deliberate exco decisions.	B2
The current downscaling and restructuring of the business has a wide scale impact on people and processes and I am motivated to improve my learning and ability to deal with the competing demands of stakeholders	B2
There can never be a single account of purposeful activity. Models of purposeful activity could only be built based on declared world views (Weltanschauung).	B2
Everything will have one ultimate aim in mind, to help empower capable individuals to help themselves, gain a worthy income to restore dignity as their time and efforts can be put to better use.	B3
I will also ensure that my semi-structured interviews are expressed in a way that seeks to accommodate all my required needs and gets to the core of my research question.	B3
when my mind would 'play tricks on me' suggesting I was taking too long or would not finish, I would remind myself that it was negative thoughts entering my mind, that in fact I was going to finish on time and in the process attempt to do as much quality work as possible	B3
In order to maintain a clear focus and to apportion my time effectively, it would be appropriate to define my goals of this study.	B4
The first step is to articulate a clear outline of the problem to be addressed.	B4
The questions are intentionally framed in open-ended phrasing to ensure that I do not influence interviewees.	B4
If on occasion, one of these "certainties" were not present in a model, this would not necessarily pose any major change in the way the problem would be approached	B5
Moreover, the group successfully utilized the steps of integrative thinking in the development of a new business model and, using an integrative prototype, created an innovative mechanism	B5
Discerning	
We require a level of systems thinking that considers complex problems with competing paradigms, thus reducing poor decision making	B1
The "goal seeking" approach is inadequate if the human appreciation and social processes are not considered in decision making.	B1
In these instances, managers are often confronted with competing priorities to manage the retained business, legislative compliance, external stakeholder expectations etc., invariably some issues receive less attention than others	B2
The key elements in this process is dealing with the internal constraints in the form of contradicting company policies, resources constraints, legislative constraints and in a nutshell the competing priorities within the organisation. Some of my colleagues frequently push back against any interventions of using mine infrastructure beyond mining operations, because in their view such measures go against the interventions to reduce costs and jeopardises the sustainability of operations.	B2
My challenges have been manifested and mitigated in several interventions including pushing for principles regulating the use of infrastructure, setting up multidisciplinary task teams, convening workshops, risk assessment interventions and seeking deliberate exco decisions.	B2
Our organizational lives are awash with tensions. We work within a web of conflicting and persistent demands, interests and perspectives	B2
The problem situation is symbolised by competing agendas of the business goals and social mission of the organisation, short term versus long term focus, business versus values oriented, persistent tensions arising from multiple stakeholder expectations, multiple desirable but conflicting economic, environmental and social outcomes at the organisational level and host community level.	B2
EBM is decisionmaking in management which is based on seeking and analysing the best available evidence from a wide range of sources.	B3
I contemplated at length who I believed would strategically be the ultimate stakeholders to interview	B3
Sudden disinvestment would have drastic consequences for these employees. Nonetheless, reinvesting in a market that is continually threatened with unfavourable and ever-changing legislation is also not something that I can justify in my current role as custodian of this investment	B5
Additional considerations include: If we were to exit this investment now, what return would we realize? ; Are we being short-sighted and are we at risk of being "short-term" in our decision-making?	B5
A real dilemma exists in that a strategic choice needs to be made	B5
the practice of short-termism inevitably leads to a trade- off, i.e. usually an orientation towards short-term	B5

strategic choices at the expense of longer-term strategic choices	
This produced a key insight that each of the traditional approaches noted above rely strongly on the assumption that strategic choice involves an actual choice between existing alternatives. Indeed, none of the traditional models focus on the creation of a new alternative strategic choices	B5
A real dilemma (or opportunity) exists in that a strategic choice needs to be made	B5
Interrogative	
Questions that arise for me include: What is happening? Why is it happening? What can I do to change the situation around?	B1
I hope to gain more clarity and insight into the situation of concern	B1
a Framework of ideas will be developed by probing into the current safety culture	B1
The intent is to discover how things really work, but by understanding how people perceive the world and that no single perspective represents the entire picture, but that the world view consists of multiple perspectives.	B1
Through inquiry and adding meaning to the complexity, we can determine the ontology facing the organization from the subjective multiple perspectives of the participants through this qualitative study.	B1
There is a concern that production takes precedent over safety. This needs to be validated.	B1
Therefore the purpose of this section is to probe into the safety culture	B1
These are however initial categories and themes and will be explored in the Second Action research cycle.	B1
The purpose of this Action Research Cycle is to probe further into the tensions and to obtain multiple perspectives on the initial safety culture	B1
Therefore the purpose of this research cycle is to obtain a better understanding	B1
Historically the focus seemed to be on blaming and then disciplining the individual who was injured, instead the focus should be on what caused the energy to be released uncontrolled and leading to the incident	B1
This raises the question: why was this happening or allowed to happen?	B2
this study is focussed on surfacing the paradoxes in the lived experiences of the managers,	B2
The study will transcend my current pre-understanding of what is happening and accommodate new and novel experiences.	B2
R1.4 billion (15%) was spent specifically on skills development (Trialogue, 2017). Despite such monumental investments however South Africa's unemployment rate is virtually at an all-time high, having measured 27.7% in 2017 (Statistics South Africa, 2018)	B3
It is only once we understand a situation as best as possible, also to what degree certain variable might be influencing our circumstances, that we can expect to craft a plausible resolve.	B3
We have learned that despite the fact that over the last twenty years major companies have donated over R137 billion towards Corporate Social Investments (CSI) in an attempt to boost transformation and enhance employment specifically to the previously disadvantaged, unemployment rates are virtually at an all-time high in South Africa.	B3
It seems that there is massive disproportion between what government and other stakeholders have set out to achieve and spend, versus what has actually been accomplished and certainly worth investigating.	B3
With 91% of black individuals aged 25-64 without tertiary education (Stats.SA, 2016), is education the solution then, or are there alternatives that can work?	B3
Is it fair to wonder therefore, that perhaps the major efforts and investments made by government, have not been effective and in fact have failed to produce worthy results.	B3
Pfeffer and Sutton (2006) suggest that professionals will most often do what they perceive is the correct thing to do using what has worked for them in the past, using their experience. However, this does not necessarily mean they perform using better logic and evidence.	B3
Prior to being able to solve any problem, or expect to craft any solution, I believe we must get as close as possible to understanding the circumstances	B3
This will help me understand why, despite the large spend of CSI funding, lack of skills continues to persist, how community economies continue to fail, how unemployment and poverty continue to rise	B3
The depth to which I went to further my understanding of pragmatism has piqued my interest into other philosophical stances	B4
Orientation towards experiential learning	
Another practical goal is the development of my Phronesis.	B1
first-hand knowledge are gained through experience, perceptions and observations	B1
thus it starts and ends in experiencing	B2
I am intricately involved in the problem situation	B2
The study will transcend my current pre-understanding of what is happening and accommodate new and	B2

novel experiences.	
The problem-solving process that was emerging would inevitably consist of a learning cycle in which models of human activity systems could be used to structure a debate about change.	B2
owing to the nature of my role in the organisation, I am intricately involved in the problem situation. I am conducting an inquiry into the existential challenges gripping the research participants. I have participated in the stakeholder engagement forums on mine closure, observing debates and engaging separately with participants	B2
I aim to reflect on the practical experience of the problem situation and immerse myself in the source data and environment	B2
I could identify with the persistent tensions and contradictions in my own environment. My role in the organisation enabled me to immerse myself in the study.	B2
There will be enormous lessons and insights, wins and losses, reasons for successes and failures. Learning from these will be critical	B3
Phenomenology as a philosophy which pursues to comprehend the world using direct experiences.	B3
I learned more and more each time, that I needed to consistently keep working at it	B3
If there is another thing that I have learned through this journey, is that more than complex, the course consistently requires hours and hours of constant dedication and effort	B3
Responsible risk-taking is the primary practice essential to innovation initiatives.	B4
Disappointments though should be treated as learning	B4
I have always considered myself a pragmatist, experimenting with new ideas to find solutions that are practical in nature.	B4
The researcher is already immersed in the phenomenon, and has been for some time now. By utilizing a phenomenological research method, the researcher will be able to record, analyse, describe and provide insight into the lived-experience of the phenomenon that the researcher is currently immersed in.	B5
A lived-experience approach will allow the researcher to choose what works best	B5
Problem focused	
The paper addresses a concern regarding a situation	B1
The paper started with a concern related to an underperforming safety culture	B1
The genesis of the problem situation is the negative impacts of mine closure which is sometimes attributable to the focus on legislative compliance and not sufficient focus on the social factors or the human element.	B2
It is in my best interest that I find a practical solution to the problem	B2
The study is anchored on a real problem	B2
The catastrophe at Blyvooruitzicht is the result of a toxic cocktail involving private sector abdication of responsibility, an inadequate legislative framework and state enforcement effort, and an underestimation on the part of all role players in anticipating the scope and severity of the impacts of a sudden liquidation of a major mining operation.	B2
The problem-solving process that was emerging would inevitably consist of a learning cycle in which models of human activity systems could be used to structure a debate about change.	B2
Unemployment is a persistent problem in South Africa.	B3
This Chapter not only outlines the situation of concern but also helps qualify and quantify some of the challenges known to be causing and promoting the dire unemployment	B3
This study seeks to uncover and provide insight into this problem, why it is happening and how can it be improved.	B3
The concern I want to address is the high staff attrition among young talent	B4
Success at transforming a mature financial services firm into FinTech focussed offerings requires designing solutions that solve human problems in a practical manner.	B4
This study is aimed at addressing a difficult strategic choice relating to a real-life organizational problem	B5
Mode of Knowing and Thinking (paradoxes)	
Critical and considerate	
It also became clear that the viewpoints of people on the question related to safety culture was answered from a personal point of view and a common definition should be developed and adopted for the Mine in the future	B1
People make assumptions and these need to be tested	B1
Khumani Mine went through a difficult time after the multiple fatality in 2015 coupled with a downward cycle in commodity prices. During this time, the focus was on operational strategy execution. To counter the effect of the poor safety record, the company established safety plans and increased consequence management to deal with the poor safety achievement.	B1

mine closure is more than a managerial technical engineering aspect within the life-cycle of a mine. It is a social episode	B2
it is therefore imperative to understand the stakeholders' world view and response to the tensions around the use of mine infrastructure	B2
The 1st order analysis as explained above adheres closely to the realities as stated by the research participants with no attempt to distil or interpret the experiences of the participants,	B2
Each worldview might be right, certainly to each individual,	B3
I will also use SSM techniques to understand each worldview, the ethnographic nuances such as culture, customs and habits as lived experiences, therefore not just expect to analyse data at face value. I must consider the implicit and explicit distinctions, what is not said as much as what is said, also the manner that something is said can explain a lot.	B3
Scientific views are themselves a matter of opinion and therefore subjective, someone's interpretation of the truth which is open to criticism. As a result even the same 'evidence' can be perceived in different ways and can therefore be inconsistent	B3
Nonetheless, I am confident that I will manage this by introducing myself, putting forward a good intro of my study, what I intend achieving, being respectful, suggesting that as experts they can provide valued insights and demonstrate persistence if required	B3
I must openly confess that I am emotionally connected to our beautiful country and am very passionate about the well-being of all its people no matter their culture, creed, race and demographics. I believe the multi-cultural mix is what makes our rainbow nation so very special and hence my willingness to assist with development. I recognize the injustices of the past apartheid regime and despise individuals that knowingly prowl and take advantage of others, whether those of the past or present, who lure trust then take advantage of the weak causing further misfortunes for self-gain	B3
In so doing I also hope to gain as much knowledge and valued insights as possible into each one's perspective	B3
the needs of younger customers and their means of commerce needs to be teased out	B4
Cognisance is taken of the fact that this is a study about strategic choice and that I previously viewed strategy as a plan to achieve objectives, most often by means of the usual concepts of vision, mission, goals, etc. However, I now realize that these types of frameworks are useful, but they do not provide me (or the organization) with any basis for new ideas, creation or innovation	B5
In fact, they are largely static concepts that are based on existing literature and therefore actually limit any form of creative conceptualising and the type of thinking that is now urgently required in the modern-day organization.	B5
This is a question that has almost consumed me for the past 5 to 10 years of my working life. On several dozen occasions, I have felt like "throwing in the towel" and calling it a day. The constant lack of any clearly defined answer or solution to this either/or dilemma of making a strategic choice to reinvest or disinvest, has very often caused me to lose my own self-confidence and feel shrouded in a cloud of indecision and doubt regarding my own goals, objectives and purpose.	B5
Non-algorithmic and heuristic	
The learning emerges from an organized process in which the real situation is explored, using us as intellectual devices which serve to provide structure to discussion	B1
Taking into cognisance the view shared by many in the organisation that managers' key performance areas have codified work and removed the ability and opportunities to creatively think about solutions.	B2
The question can also be seen to be highly abductive in nature, in that it deals with matters beyond the realm of observation that are more within the realm of possibility and imagination.	B5
These heuristics are essentially statements defining what I do currently know and what is currently known about both reinvestment and disinvestment; but they do not provide me with solution to the anomaly - they merely demonstrate that I have an advanced understanding of the dilemma.	B5
The heuristics for this study are heuristics in that they serve to narrow the mystery down to a more manageable size. They are almost like markers or clues that do not provide a solution, but hint at a direction that might increase the chances of a successful solution outcome.	B5
These algorithms are algorithms in that they seek to systematize, standardize and simplify the heuristics in the funnel. They serve to translate the various rules-of-thumb into meaningful procedures and processes. They involve less risk, are more predictable, but offer less reward.	B5
As can be seen from Table 4.3, I have utilized certain criteria and, based on these, proposed options for two opposing business models	B5
Particular and universal	
Transferability would be at risk if lessons learnt are not transferred.	B1
These were as identified in the previous chapters with a view of the relevance and applicability of the	B1

literature to the study.	
We need to move pass the concept that new ideas are thought out from the top, as we are all learners	B1
When those principles are used to underlie, justify and inform the things which are actually done in response to a particular human problem situation, those actions are at a different level from the overarching principles.	B2
As long as the interaction between the rhetoric and the experienced 'reality' is the subject of conscious and continual reflection, there is a good chance of recognizing and pinning down the learning which has occurred	B2
In this regard the tension is between cognitive knowledge and real knowledge about what needs to be done.	B2
for a concept or opinion to have truth it has to match in its practical effects, additionally a concept that is supported by experience and evidence	B3
The second step is a systematic review of the existing academic knowledge base and practice based literature. Academic literature, being explanatory, is rich in evidence but poor in solutions whereas practice-based literature, based on design, is rich in practical solutions but poor in evidence	B4
The fourth step is to develop design propositions. A design propositions is 'general' knowledge that links an intervention to an expected outcome.	B4
This chapter contextualises academic literature as the foundational strength of this study by utilising an interpretive research approach to gain insights regarding my situation	B4
my aim is also to preserve certain existing management and organizational competencies, my own unique management style and sense of what is ethical, while at the same time avoiding long-winded theories and techniques that have no practical workplace application	B5
Personal and communal	
mine closure is more than a managerial technical engineering aspect within the life-cycle of a mine. It is a social episode	B2
The closure of these mines was sudden and meant that over 4500 people became unemployed not disregarding the related impact on local communities, business and government	B2
In the process it has helped me to illuminate paradoxes about the lived experiences of my research participants.	B2
The study was both relevant and saddening at times as it was an opportunity to look in the mirror in terms of my role and how these paradoxes affected me	B2
Having been in the corporate world myself I have grown to have access to a network of highly influential CEO's, Exec's, NGO's and other individuals that I can tap into for insights and interview which include high profile companies. Additionally, I am an entrepreneur myself who started my own company eighteen years ago	B3
With younger generations becoming your future customers; I believe the importance of integrating young talent to gain insights and drive innovation becomes a business imperative.	B4
Principled and pragmatic	
I believe that through a pragmatic approach and action research practice, a mechanism can be developed	B1
He cautions management to avoid searching for optimum solutions considering the human behavioural element and simply choosing the easiest one to implement	B1
For reasons of practicality and time constraints, my study is going to attempt to answer this question for one community economy	B3
I do not believe that such interventions would solve our problems outright, as many challenges we have learned are systemic and quite frankly out of our reach, however these are solutions for us to implement which are in our control, that can certainly help alleviate the level of hardship that our people face every day and help enrich many individual's lives.	B3
Whilst I cannot claim or have expected, to ultimately have fixed the circumstances, or not naively expected that all the challenges would go away	B3
This provides a favourable outcome because the outcome will be based on the utility or practicality that is gained	B4
Being a pragmatist though, values play a major role in how I interpret the value of results.	B4
The last notable finding related to the importance time plays in expecting an outcome from innovation practices. Innovation cannot be rushed and patience is essential whilst the experimental learning journey unfolds.	B4
I noticed that there is a lot of 'unsaid' between generations but notice that the youth are more vocal in expressing their feelings. During this study, I wondered whether trying to resolve generational conflict was pitting myself against a battle that has already been lost	B4
My practical goal is, therefore, strongly focussed on utility (practicality), but on the need to innovate at the same time	B5

care about this study because I am dealing with the various tensions arising from this phenomenon, in an individual capacity, on a daily basis and successful resolution of the conundrum of an either/or strategic choice will result in the achievement of the practical goals and the personal goals related to this study.	B5
It is precisely due to the practical focus of the pragmatic research philosophy that this approach was selected for this study	B5
re is no time for complicated abstractions and theories; therefore, need to find the most practical means of arriving at a solution must be found	B5
Pragmatism can be summarized by the phrase “whatever works, is likely true”	B5
A lived-experience approach will allow the researcher to choose what works best	B5
In fact, one could very well term the emergence of the new model as being a leap of logic, with the generation of new knowledge and an altogether new direction	B5
Subjective and holds multiple perspectives	
The intent is to discover how things really work, but by understanding how people perceive the world and that no single perspective represents the entire picture, but that the world view consists of multiple perspectives.	B1
he focus will be on integrating various perspectives to help interpret the data, to prevent value bias influence on outcomes.	B1
Can our research be neutral or do our personal values affect how we do the research? In a study of this nature, I must be mindful about the impact of my own top values related to being compassionate, serving others and my life’s purpose which could impact on the research outcomes and research question	B1
the current assessment of the safety culture maturity model is based on the shared perspective of twenty three people	B1
Through inquiry and adding meaning to the complexity, we can determine the ontology facing the organization from the subjective multiple perspectives of the participants through this qualitative study.	B1
Dealing with complexity requires holding onto different perspectives, and being able to realize that more than one perspective can be relevant to the situation of concern.	B1
The key stakeholder perspectives will be obtained to fully appreciate and express the problem situation.	B1
The purpose of the data collection process was to obtain multiple perspectives on the initial safety culture	B1
These were obtained from multiple perspectives drawing on different forms of knowledge in the form of literature, previous theory, interviews and experience to improve the learning process.	B1
Sweeping in the perspectives of leaders in the organization as well as obtaining organizational perspectives assisted me to remain calm and directed towards the research goals and my experiences.	B1
mine closure is indeed diversified with multidimensional angles and there are many views on how to deal with the subject	B2
hence I explore the multiple stakeholder perspectives	B2
Some internal stakeholders see such process as burdening the operational costs and outside the mandate of the company. Others consider such measures to be beneficial in the long term and regard doing anything else as irresponsible, this illuminated the contradiction between approaches of managers	B2
For instance, some managers think that sustainability is about creating employment and paying taxes, whilst some think that it is about zero environmental incidents and rehabilitating land to its original state post mining. Others think that sustainability is about corporate social responsibility and spending money on charitable causes. All these definitions are possibly correct depending on the context.	B2
in the process it has helped me to illuminate paradoxes about the lived experiences of my research participants.	B2
responsible mine closure and sustainable use of infrastructure post mining requires alignment of equally valid perspectives of the stakeholders	B2
I am examining the multiple realities and observing the practical experiences of the research subjects	B2
In this regard embracing multiple perspective to enhance better understanding of issues that are important to stakeholders. It can be argued that there should never be one set of views, there should always be a variation	B2
I am mindful of the biases that I may bring to the study.	B2
This study aims to surface and elaborate on the paradoxical relations amongst stakeholder during the process of mine closure therefore applying a paradox lens I will examine the paradoxes in terms of the following three principles: unity of opposites, concept of balance and the principle of holism. The consistent and persistent paradoxes illuminated in the study is the competing agenda of the business goals versus the social mission of the organisation.	B2
There can never be a single account of purposeful activity. Models of purposeful activity could only be built	B2

based on declared world views (Weltanschauung).	
The stakeholders have valid and equally competing goals which, despite their contradiction, are interrelated, occur simultaneously and persist over time.	B2
This approach highlights my role as a researcher to give adequate account of the research participants experiences as well as foregrounds the interpretivist role. I am mindful of the biases that I may inadvertently bring to the analysis and interpretation of data.	B2
There is no doubt that the diversity of stakeholders will surface paradoxes	B2
I could identify with the persistent tensions and contradictions in my own environment. My role in the organisation enabled me to immerse myself in the study.	B2
explore this problem in depth from multiple perspectives,	B3
As my place of birth I am also very emotionally involved and influenced by my very own experiences, which I believe I can bring as an asset to this study	B3
I must openly confess that I am emotionally connected to our beautiful country and am very passionate about the well-being of all its people no matter their culture, creed, race and demographics. I believe the multi-cultural mix is what makes our rainbow nation so very special and hence my willingness to assist with development. I recognize the injustices of the past apartheid regime and despise individuals that knowingly prowl and take advantage of others, whether those of the past or present, who lure trust then take advantage of the weak causing further misfortunes for self-gain	B3
also attempt to limit one's bias by tapping into many different perspectives	B3
I also feel that my original hypothesis of whether to promote practical artisan skills as a worthy means to combat unemployment, has openly been cited by at least 86% of all members interviewed	B3
To ensure multiple perspectives are taken into consideration, I have crafted focussing questions from three viewpoints	B4
I believe I am uniquely placed to conduct this research because I have been exposed to leadership roles early on in my career	B4
the study is balanced in that it incorporates perspectives from an organisation perspective, leadership perspective and workforce perspective.	B4
I resonate with pragmatism given its nascent plurality in truths that implies reality is constructed not discovered meaning that multiple truths are possible	B4
I must acknowledge that, as the researcher, I am part of what is being researched and cannot be separated or be completely objective	B4
Therefore, both objective and subjective points of view are adopted in defining utility gained.	B4
This additional insight allows for the identification of perceptive differences across organisational representatives, leadership representatives and workforce representatives.	B4
while the multigenerational discourse is prominent in this study, age is only one aspect of diversity. Leaders therefore need to diversify across many aspects as well to maximise thought diversity.	B4
is that the study deals with a lived-experience of the phenomenon under scrutiny and the researcher's unique insights gained whilst being an integral element of the phenomenon of making a difficult strategic choice	B5
emands that the researcher immerses himself in the study, with the objective of describing his lived-experience, which will ensure that unique insight into the phenomenon will be gained	B5
Value-rational and reasoned	
This, coupled with my value system, emerging themes and literature provided the insight that I am not in this alone. The industry needs a solution to this challenge therefore focus was key to control thoughts and emotions.	B1
My assumption as the 'lens' that I wear at the outset, is that I assume investments and efforts made should be delivering way better results and impact,	B3
I care deeply about this study because the generational tension has become more apparent to me.	B4
To assess the value-inclusivity in the design propositions, I used the four value-rational questions of PSS	B4
The inclusion of the PSS value-rational questions is as a reflective lens on the overall study to ensure value-inclusivity	B4
my aim is also to preserve certain existing management and organizational competencies, my own unique management style and sense of what is ethical, while at the same time avoiding long-winded theories and techniques that have no practical workplace application	B5
Importantly, I care about this study because I am dealing with the various tensions arising from this phenomenon,	B5
Mode of Being	
Action-orientated	

I have a non-safety background, have just been employed by this company, but had to immerse myself into the process whilst my learning increased exponentially.	B1
Checkland defines SSM as “an action orientated process of inquiry into problematic situations in the everyday world	B1
Pragmatism is an appropriate research philosophy for this study, which is based on the action research approach, as it enables practical action to improve the development and generation of knowledge (Epistemology) and obtaining a better understanding of the culture	B1
As the research style is action research, it integrates into the philosophy of pragmatism through its self-reflective cycles of action and observation	B1
The last step involves me taking action	B1
My role both as participant and observer and my role in the organization, may impact the quality of data obtained	B1
Leaders need to visibly lead and display a commitment towards having thorough conversations about safety as a value.	B1
Whilst I recognize that education and schooling is important, it is a long-term strategy that could improve the state of affairs over time however we have an immediate urgency where our people are unable to feed themselves right now, and are unable to create a dignified living today. It is here where I believe apprenticeships and skills development can play a significant role, more in the short-to-medium term.	B3
I intend putting these skills to good, social use in completing this study.	B3
The fifth step is to field test the design propositions and should further development be required; to repeat steps two to five	B4
the researcher playing the role of both facilitator and participant	B5
Adaptable	
These are however initial categories and themes and will be explored in the Second Action research cycle.	B1
As the researcher I understand that the truth or realities are not fixed or single.	B2
At that point I should also have a ‘preliminary’ impression of the results however, I emphasize ‘preliminary’ as I must be able to either change or reinforce my perspectives as the study goes on depending on what the evidence demonstrates	B3
Firms should appoint flexible leaders	B4
though it needs to be noted that the literature review proved cumbersome given the various concepts and links between them being investigated. As such, interviews were postponed to after the literature review	B4
Leaders are therefore required to vary their leadership style	B4
changes to a business model will also necessitate changes to the foundational choices upon which a business functions	B5
because reality changes, “whatever works” will also change; thus, truth must also be regarded as changeable, which means that no one can claim to possess any final or ultimate truth	B5
The researcher believes that adopting a pragmatic research paradigm will ensure fewer constraints and thus allow for more flexibility in the approach to the problem under study	B5
Cautious	
I will suspend judgement during the research process and fight against the impulse of thinking that I know what is happening.	B2
The constant lack of any clearly defined answer or solution to this either/or dilemma of making a strategic choice to reinvest or disinvest, has very often caused me to lose my own self-confidence and feel shrouded in a cloud of indecision and doubt regarding my own goals, objectives and purpose	B5
the researcher was able to reflect on, describe and analyse his own lived experience of the phenomenon of having to make a difficult either/or strategic choice.	B5
But the issue is not a simple one that relates merely to return on investment	B1
Intuitive	
Additionally, from a personal perspective, the researcher was also able to understand that the process served to develop the researcher’s own thinking, i.e. from being purely analytical, to being both analytical and intuitive in nature.	B5
Mindful	
Safety text books do not describe the trauma suffered by management, employees and families resulting from a fatal accident.	B1
proactive safety practices requires a consistent approach to monitoring of historic root causes and yet being mindful of emerging environmental trends and factors affecting the organization and specifically behaviours	B1

Meditation practices and being present assisted particularly during the development of this paper, as it allowed me to integrate my thoughts and feelings through reflection.	B1
Reflective and reflexive	
The Action Research Cycle 3 (AR3) cycle will allow the development of new themes from the reflection process through theory development and findings from the grounded theory.	B1
The last form of qualitative data gathering will be through practitioner diaries and reflexive journals as I will be immersed in a situation with the intent to improve the situation	B1
As the research style is action research, it integrates into the philosophy of pragmatism through its self-reflective cycles of action and observation	B1
his also allows reflexivity and mindfulness throughout the research process	B1
Meditation practices and being present assisted particularly during the development of this paper, as it allowed me to integrate my thoughts and feelings through reflection.	B1
I aim to reflect on the practical experience of the problem situation and immerse myself in the source data and environment	B2
The study was both relevant and saddening at times as it was an opportunity to look in the mirror in terms of my role and how these paradoxes affected me	B2
The study will draw on both primary and secondary data, but also rely strongly on the researcher's own self-immersion in the process, as a means to collect data by means of observation and experiences being recorded and analysed by means of a reflexive journal and a critical incident logbook.	B5
include reflexive journaling and recording and analysing applicable critical incidents that occur during the process	B5
Just prior to commencing this study, I engaged in the practice of reflexive journaling and recording critical incidents, as a means to reflect upon my own lived experience of being immersed in the phenomenon of having to make a difficult either/or strategic choice	B5
the researcher was able to reflect on, describe and analyse his own lived experience of the phenomenon of having to make a difficult either/or strategic choice.	B5
Virtuous and ethically sensitive	
Originally the interviews created tensions within me considering the context since 2015 and that certain unsafe practices were still at play	B1
The ethical considerations highlighted early in the paper, made me mindful of identifying key stakeholders during the interviews as they could provide valuable insight through their participation in the process to improve the safety culture.	B1
sadly, the full potential of mineral resources for the benefit of all has not been realised. On the one hand, the world's mining industry has not discharged its enormous responsibility to governments and communities. On the other hand, many host governments have misspent, mismanaged, or misdirected the proceeds of development of their national patrimony	B2
The closure of these mines was sudden and meant that over 4500 people became unemployed not disregarding the related impact on local communities, business and government	B2
the announcement impacted on employees, the local community as well as infrastructure	B2
The paradoxes foregrounded by mine closure are surfaced in relation to the moral obligation and ethical considerations	B2
The genesis of the problem situation is the negative impacts of mine closure which is sometimes attributable to the focus on legislative compliance and not sufficient focus on the social factors or the human element.	B2
The current downscaling and restructuring of the business has a wide scale impact on people and processes and I am motivated to improve my learning and ability to deal with the competing demands of stakeholders	B2
Key management conversations are not covering the sustainable use of mine infrastructure, even though the company has policies and models that promote sustainable development.	B2
The study was both relevant and saddening at times as it was an opportunity to look in the mirror in terms of my role and how these paradoxes affected me	B2
My journey was interesting and saddening at times, some interviews really touched the core of ethical practises, especially the perspectives of different stakeholders on what informed the action of the stakeholders.	B2
Mine closure is distressing, it affects families including school kids. Our children are affected by the unemployment and see no reason to go to school when they are hungry. Mine closure has turned Merafong into a ghost town, people spend their time at shebeens which is the only growing business.	B2
ethics need to remain in the forefront	B3
Unfortunately, all of this has catastrophic implications for transformation and in trying to resolve the major challenges that South Africa faces such as the increasing unemployment, poverty and lack of empowerment.	B3

sudden disinvestment would have drastic consequences for these employees	B5
One option is to simply disinvest. However, there is also an ethical obligation and responsibility to employees that must be considered	B5
Mode of Acting	
Collaborative	
an Excelling safety culture is built upon workers wanting to take the lead with safety and a partnership has been established between workers and management.	B1
my desire is to assist in bringing about a culture change through creating a partnership	B1
a partnership is required - as illustrated in the casual model below, to achieve the outcome of safety excellence	B1
the principles could be applied and result in significant safety and productivity improvement by bringing workers and leaders together to a common purpose	B1
The benefits of this are a process of safety leadership characterised by high trust and joint accountability where workers are empowered and characterised by self-reporting.	B1
A need exists today for the company management to collaborate and get strategic alignment regarding a high performing culture.	B1
Critical to sustain the level of proactive risk monitoring and reduction methods are the level of feedback to the workers and reinforcement of human factors and beliefs towards a positive safety culture.	B1
Findings from the research illustrates safe proactive mechanisms can be achieved through integration of leaders and workers by aligning them to a common strategy	B1
This process must be done without antagonising any stakeholders, but working with stakeholders and therein lies the paradoxes	B2
The persistent contradictions have become a source of constant frustration mainly because of the operational silos. Some managers continue to work and push their targets irrespective, whereas others are more mindful of the social impacts of mine closure, advocating for more longer-term decision making. There is no real evidence of operational co-ordination, collaboration, shared understanding of the boundaries of the mine's responsibilities to local communities, a general lack of coordination and focus between public and private stakeholders and even between internal stakeholders.	B2
My challenges have been manifested and mitigated in several interventions including pushing for principles regulating the use of infrastructure, setting up multidisciplinary task teams, convening workshops, risk assessment interventions and seeking deliberate exco decisions.	B2
My motivation for the study is in the context of mine closure, to model a way of dealing with multiple stakeholder realities fostering a search for novel opportunities and to enable collaborative learning.	B2
The competing priorities and ill preparedness of stakeholders to deal effectively with the tensions contributes to the devastation of mine closure. There are some views that the persistent tension amongst stakeholders are driven therefore by the inability to collaboratively and cohesively deal with economic, social and political concerns emanating from mine closure	B2
For instance, only one member of the executive team carries the responsibility for sustainable development which has been narrowed to tangible KPI's such as complying to approved social and labour plans and other corporate social responsibility projects. The finance department continues to focus on cost cutting, engineering on operational effectiveness and HR continues to focus on retrenchments and other people issues.	B2
The absence of a coherent approach to sustainable use of infrastructure is lost in the operational silos	B2
Also, I intend working with various stakeholders within Dunoon and other sectors to find plausible solutions that can deliver significantly and sustainably	B3
the researcher is confident that the group was: able to grapple with the concept of making difficult strategic choices in practice	B5
The combined contribution of the BMI group in its efforts to create an integrative resolution, must be acknowledged as a key factor in the researcher's enhanced understanding of integrative thinking.	B5
Habitual	
I learned more and more each time, that I needed to consistently keep working at it	B1
I want to build upon my capacity as a high-value decision maker and work towards becoming a better leader by making a direct impact in my organisation.	B4
include reflexive journaling and recording and analysing applicable critical incidents that occur during the process	B5
Responsible	
It is Management's duty to ensure that everyone returns home safely every day; not because the Department	B1

of Mineral Resources or the company demands this from us, but because of our ethical duty	
The practical goal is to achieve the culture of Zero Harm	B1
In the complex world of business, sustainable strategic practices are required.	B1
How we could improve the level of compliance and drive a safety culture proactively and safely?	B1
If assets are donated to third parties like municipalities or community based organisations, the transfer should be done in manner that is responsible and beneficial to the broader society.	B2
I seek to gain understanding, consensus and approval for the sustainable use of infrastructure.	B2
I argue whether artisanal skills shouldn't be on the forefront of our CSI efforts as a form of sustainable employment or wealth creation,	B3
Everything will have one ultimate aim in mind, to help empower capable individuals to help themselves, gain a worthy income to restore dignity as their time and efforts can be put to better use.	B3
Situational and applied	
The role also involves imagining, adapting and linking practices, systems and variables to ensure functional contribution to the Mining Value Chain	B1
Observation data collection was used to immerse myself into the situation, with a view of determining the specific workplace or individual factors or any other related factors affecting safety culture maturity	B1
This information will be transferred to management meetings	B1
the principles could be applied and result in significant safety and productivity improvement by bringing workers and leaders together to a common purpose	B1
A possible solution was developing a conversation mechanism	B1
I intend to guide processes for stakeholders to find a way to sustainably repurpose mine infrastructure to extend the benefits beyond mine operations.	B2
My motivation for the study is in the context of mine closure, to model a way of dealing with multiple stakeholder realities fostering a search for novel opportunities and to enable collaborative learning.	B2
I work for a mining company and I intend to help my organisation and stakeholders deal with the tensions that are gripping us including finding novel solutions.	B2
It is in my best interest that I find a practical solution to the problem	B2
owing to the nature of my role in the organisation, I am intricately involved in the problem situation. I am conducting an inquiry into the existential challenges gripping the research participants. I have participated in the stakeholder engagement forums on mine closure, observing debates and engaging separately with participants	B2
In this regard the tension is between cognitive knowledge and real knowledge about what needs to be done.	B2
The research subject was not just a technical exercise, but a learning journey that was enlightening and emotionally enriching.	B2
this study focuses on Dunoon which is an established Community set in Milnerton, Cape Town	B3
The study also seeks to explore how CSI funding is impacting communities on a grass roots level, and how skills development is being implemented	B3
As unemployment results are worsening in our country, we urgently require plausible alternatives that will work and make qualified interventions that will change our circumstances, create mass employment, boost communities' economies and our people's general standard of living urgently	B3
The principal research goal is to find a scalable 'formula' for boosting community economies, sustainably	B3
This would assist in creating opportunities and wealth for the previously disadvantaged	B3
Part of my intellectual goals will be to gain knowledge of a complex phenomenon, understanding how things might have gone wrong, ultimately conceive and design new methodologies that can deliver tangible results.	B3
EBM will be used as a way to lay the foundation for solving and revealing our variables which will later form part of finding interventions, solving the situation of concern	B3
I specifically chose the Dunoon community	B3
the study is conducted in an investment management firm	B4
I want to integrate the learnings garnered during the EMBA journey to address an organisation issue that I am passionate about.	B4
The goal of the study is to put forward a leadership model that can drive innovation by shaping organisation culture	B4
This provides a favourable outcome because the outcome will be based on the utility or practicality that is gained	B4
The third step is to synthesise the systematic review into solution concepts.	B4
Success at transforming a mature financial services firm into FinTech focussed offerings requires designing solutions that solve human problems in a practical manner.	B4
As can be seen, my practical goal is most relevant to this situation	B5

creating a new and innovative model that can be utilized my organization	B5
A real dilemma (or opportunity) exists in that a strategic choice needs to be made	B5
the truth or the meaning of something can best be measured by its practical outcome.	B5
Moreover, the reflections and incidents include accounts of the phenomenon as experienced during my everyday working life, and also as experienced during the Group BMI process that formed part of this study	B5
the researcher was able to reflect on, describe and analyse his own lived experience of the phenomenon of having to make a difficult either/or strategic choice.	B5