



**Philosophy** *of*

**Management**

**17<sup>th</sup> Annual Meeting**

**June 27-30, 2025**

**EM Normandie Business School, Oxford**

PHILOSOPHY OF MANAGEMENT

17th CONFERENCE (EM Normandie, Oxford, 2025)

FRIDAY JUNE 27

11:30AM-12:30 PM

*Symposium room*

Registration

*Reception Bite-Sized Appetizers & Coffee*

Jericho Building, Oxpens Rd, Oxford OX1 1SA

12:30-12:45 PM

**Possibility room**

Welcome and opening

*Philosophy of Management Journal*

Marian Eabrasu (EM Normandie, Business School)

Cristina Neesham (Swinburne University), Editor-in-Chief

Marian Eabrasu (EM Normandie, Business School), Editor-in-Chief

12:45-1:45 PM

Keynote Debate

Embedded Leadership and its Discontents

Patricia Werhane (University of Virginia)

David Wilson (Webster University)

*1:45-2:00 PM*

*Symposium room*

*Break: Coffee & Cookies*

*(No HTTP Cookies)*

2:00-3:30 PM

Special Track

Session 1: Gift-Giving and Management

Possibility room

1 1.1.

Hye Ran Lee  
Sandrine Frémeaux  
Roberta Sferrazzo  
Anouk Grevin

(Nantes University)  
(Audencia Business School)  
(Audencia Business School)  
(Nantes University)

2 1.2.

Valentine Levacque

(Université Bourgogne Europe)

Chair

Roberta Sferrazzo

Generalized reciprocity and giving-incentive schemes: Examining contemporary Confucian practices within a Korean organization

Facilitation, an empowering ethical practice, rethinks managerial organizations

2:00-3:30 PM

Special Track

Session 2: Business and Politics

Fluidity room

3 2.1.

Paul Dragos Aligica

(University of Bucharest)

4 2.2.

Nick Cowen  
Aris Trantidis  
Eric Schliesser

(University of Lincoln)  
(University of Lincoln)  
(University of Amsterdam)

Chair

Alicia Hennig

Normative and governance principles for business and social interactions in a multipolar and diverse world

Democracy as a Competitive Discovery Process

**2:00-3:30 PM**  
**General Track**  
**Session 3: Rethinking Ethics and Organizational Action**  
**Complexity room**

- 5 3.1. Fabrice Cavarretta (ESSEC Business School)
- 6 3.2. Kim Meijer (Nyenrode Business University / HAN University of Applied Sciences)

**Chair**  
**David Bauman**

Value(s) Shine yet Only Paradigms Happen: Reconceptualizing Social Action through Paradigmatic Nexus

Reconstructing the Critical Discourse of Business Ethics

**3:30-3:45 PM**  
**Symposium room**

**3:45-5:15 PM**  
**General Track**  
**Session 4 : Plural Epistemologies and Ethical Rationalities**  
**Possibility room**

- 7 4.1. Ginés Marco (Universidad Católica de Valencia San Vicente Mártir)
- 8 4.2. Camilla Quental (EM Normandie, Business School)  
Yuliya Shymko (Audencia Business School)

**Break: Coffee & Cookies**  
**(No HTTP Cookies)**

**Chair:**  
**David Wilson**

The Concepts of ‘Rival Justices’ and ‘Competing Rationalities’ in Alasdair MacIntyre's Moral Philosophy: Their Scope and Impact on Decision-Making Processes”

Epistemologies of the South in Organization Studies

**3:45-5:15 PM**  
**Special Track**  
**Session 5: Business and Politics**  
**Fluidity room**

- 9 5.1. Adina Dabu (Snider Center for Enterprise and Markets, University of Maryland College Park)  
Mirela Cerkez (University of Bucharest)
- 10 5.2. Willem Roger (Warwick Business School)  
Germaine Van Gulck

**Chair**  
**Alicia Hennig**

Public Entrepreneurship, Public Goods and Institutional Transformation: Leadership in Polycentric Governance Conceptual Construction, Empirical Analysis, and Theoretical Development

Semiotics Multipolarity Co-conceptualisation Incommensurability

**3:45-5:15 PM**  
**Special Track:**  
**Session 6: Gift-Giving and Management**  
**Complexity room**

- 11 6.1. Nidhi Maheshwari (Delhi Technological University)  
Vritti Jindal (Delhi Technological University)
- 12 6.2. Marianne Thejls (Chair of Business Ethics, Technical University of Munich)  
Ziegler

**Chair**  
**Roberta Sferrazzo**

Profit with Purpose: A Spiritual Leadership Model for Corporate Sustainability

The Moral Pluralism of Social Sites. Bundling Charity and Business Rationality

**7:00 PM Restaurant Oxford Retreat**

“We know that lemons are yellow because we can see that they are, and that’s the end of it. But are they really yellow? Eat your broccoli, and don’t ask so many questions. This is, as I say, a frustrating argument.” (Thomas Nagel, *What is it about lemons?*)

**Address: 1-2 Hythe Bridge St, Oxford OX1 2EW**

SATURDAY JUNE 28

8:30-9:00 AM

Symposium room

Continental Breakfast & (Not-Only-Continental) Philosophy

9:00-10AM

POSSIBILITY ROOM: KEYNOTE LECTURE

Thomas Donaldson

(Wharton School of the University of Pennsylvania)

*Business Ethics in a Multipolar World*

10:00-10:30 AM

Symposium room

Break: Coffee & Cookies  
(No HTTP Cookies)

10:30AM-12 PM

Session 7: Business and Politics

Special Track:

Possibility room

13 7.1. Wim Vandekerckhove  
Geert Demuijnck

(EDHEC Business School)  
(EDHEC Business School)

14 7.2. Alicia Henning  
David Bevan

(TU Dresden)  
(St Martin's Institute of Higher Education)

Chair

Marian Eabrasu

Positive duties for businesses in conflict-affected areas

Business Ethics and Political Reality: A Literature Review

10:30AM-12 PM

Session 8: Critical Philosophy and Management Education

General Track

Fluidity room

15 8.1. Lisa Gunther  
Mark Dawson

(Lancaster University Management School)  
(Lancaster University Management School)

16 8.2. Fabian Fluche

(Lancaster University Management School)

Chair

Nigel Laurie

Re-Imagining the Future of Management Education Through Practical Wisdom

Finitude as Critical Thinking Device in Management Education

10:30AM-12 PM

Session 9: Complexity and Decision-Making

Track

Complexity room

17 9.1. Ben Kuiken

(Institute for Management Research, Radboud University)

18 9.2. Hasko von Kriegstein

(Toronto Metropolitan University)

Chair

David Bauman

Making Sense of Crossroads for Organizations

The Business Frame and Business Ethics Denial: Resolving the Tension

12:00-1:00 PM Lunch

Symposium room

Food for Thought

Break

12:00-1:00 PM

Complexity room

Philosophy of Management Executive Editors Meeting

		<b>1:00-3:15 PM</b> <b>General track</b>	<b>Session 10: AI and Emancipation</b> <b>Possibility room</b>	<b>Chair</b> <b>Cristina Neesham</b>
19	10.1.	Cristina Neesham Dennis Schoeneborn Andreas Scherer	(Swinburne University) (Copenhagen Business School) (University of Zurich)	Against Organized Immaturity: Rethinking Management Education and Learning in a Digitalized World
20	10.2.	Julian Friedland Kristian Myrseth David Balkin	(Metropolitan State University of Denver) (University of York) (University of Colorado Boulder)	Grounding the Language Games of Business: Reifying Normativity and Purpose in the Age of Artificial Assistance
21	10.3.	Daniel Friel	(Universidad de San Andrés)	Taming the AI God: Insights from Heidegger
		<b>1:00-3:15 PM</b> <b>General Track</b>	<b>Session 11: Alternative Views on Innovation and Sustainability</b> <b>Fluidity room</b>	<b>Chair</b> <b>David Wilson</b>
22	11.1.	Roman Meinhold Christoph Wagner	(Mahidol University - International College) (Faculty of Business, Economics and Social Sciences, University Hohenheim)	Digital Sustainability: A Normative Subordination under Eco-Environmental Sustainability. Epistemic, Metaphysical and Ontological Positionings
23	11.2.	Debabrata Chatterjee	(Indian Institute of Management)	Gandhi's philosophy of Ahimsa and Corporate Social Innovation for Global Poverty
24	11.3.	An-Chi Chien Chih-Chun Lin Meng-Hsien Lin I-Huei Cheng Shih-Ching Liu	(National Taiwan University) (National Chengchi University) (California State University Monterey Bay Seaside) (National Chengchi University) (Feng Chia University)	Exploring Confucianism's Role in Enhancing Business Sustainability -Insights from Taiwanese Firms' SDG Performance
		<b>1:00-3:15 PM</b> <b>Special Track</b>	<b>Session 12: Gift-Giving and Management</b> <b>Complexity room</b>	<b>Chair</b> <b>Guglielmo Faldetta</b>
25	12.1.	Bernard Guéry Jospeh Pons	(IPC - Paris) (IPC - Paris)	The Role of Negative Reciprocity in the Counter-Productivity of Security Arrangements in Public Security Institutions: the Case of Prison Guards
26	12.2.	Kleio Akrivou Domènec Melé	(Henley Business School, University of Reading) (IESE Business School)	Viktor Frankl's Psychology for Humanistic-Personalist Management

3:15-3:30 PM

Symposium room

Break: Coffee & Cookies  
(No HTTP Cookies)

3:30-5:00 PM  
General Track

- 27 13.1. David Schmidtchen  
Deborah Blackman
- 28 13.2. Andreas Walker  
Katharina Isack

Session 13: Ethical Leadership and Workplace Positivity  
Possibility room

- (University of New South Wales)  
(University of New South Wales)
- (Akademie Deutscher Genossenschaften e.V.)  
(Akademie Deutscher Genossenschaften e.V.)

Chair

Cristina Neesham

Deliberately Leading with Hope: An Antidote to Joyless Workplaces

The Paradox of Leadership. Some Reflections on Leadership from Multiple Perspectives

3:30-5:00 PM  
General Track

- 29 14.1. David Bauman
- 30 14.2. Nobuyuki Chikudate

Session 14: Stoicism and Ethical Determinism in Organizations  
Fluidity room

- (Regis University)  
(Hiroshima University)

Chair

Wim Vandekerckhove

Stoic Fate and Corporate Culture: Managing in an (Almost) Determined World

Reflexive and Future Learning of the Unbroken Spellbinding Power of Safety Myth: A Truth of Fukushima 2011

3:30-5:00 PM  
General Track

- 31 15.1 Thomas Köllen
- 32 15.2. Cecile Ezvan

Session 15: Ethics Beyond Normativity  
Complexity room

- (IOP, Universitat Bern)
- (Excelia Business School)

Chair

Nigel Laurie

"Heart Beats Norm": A Schopenhauerian View on Shifting From a Prescriptive Business Ethics Regime to a More Descriptive one

How can we Move From Criticism to Capacity for Action ? A Reflection on Management Studies Based on Ricoeur's Itinerancy

7:00 PM Restaurant Vaults & Garden

Address Vaults & Garden, University Church, 1 Radcliffe Sq, Oxford OX1 4AH

"Now the first and chief of our needs is the provision of food for existence and life." (Plato, *Republic*, 2.369d)

SUNDAY JUNE 29

8:30 AM

Symposium room

Continental Breakfast and (Not-Only-Continental) Philosophy

9-10 AM

Possibility room

Keynote dialogue

Simon Man-Kit Cheung  
Peter Humphrey

Facilitator: Alicia Hennig

DOING BUSINESS IN AUTOCRATIC CHINA:  
SOBERING INSIGHTS INTO RISK AND RISK  
MANAGEMENT

10:00-10:30 AM

Symposium room

Break: Coffee & Cookies  
(No http:// Cookies)

10:30-12 AM  
General Track

Session 16 : Self, Authenticity, and Personal Development  
Possibility Room

- 33 16.1. Max Visser
- 34 16.2. Gareth Craze

(Radboud University)  
(University of Economics, Ho Chi Minh City)

Chair  
David Wilson  
Self-actualization in the capitalist work place: A case study in appropriation  
Works Ever in Progress: The Self-As-Development Model of Self-Development

10:30AM-12 PM  
Special Track

Session 17: Gift-Giving and Management  
Fluidity room

- 35 17.1. Guglielmo Faldetta  
Deborah Gervasi
- 36 17.2. Bocheng Xu  
Xiaodan Wang

(Kore University of Enna)  
(Kore University of Enna)  
(University of Sidney)  
(Western Michigan University)

Chair  
Sandrine Frémeaux  
“You can’t put a price on it”: Bringing out the ‘hidden’ values of work through the lens of gift-giving  
Navigating the Response Spectrum: Implications of Recipients’ Reactions to Gift-Giving on Management

10:30AM-12 PM  
General Track

Session 18: Hermeneutics and Management  
Complexity room

- 37 18.1 Mateusz Kucz
- 38 18.2 Antoine Rieu

(The Maria Grzegorzewska University)  
(Université Gustave Eiffel)

Chair  
David Bevan  
Metamodern Management: Towards Postcritical Management Studies  
A Genealogical and Empirical Investigation of the Hermeneutical Power Within the Social Imaginaries of Economic Value in the Pursuit of Emancipation Through Work: Towards a Possibilist Critique

12:00-1:00 PM  
Lunch Break

Symposium room

Is there such thing as a free lunch?

		<b>1PM-3:15 PM General Track</b>	<b>Session 19: Phenomenology and Management Possibility room</b>
39	19.1.	Ingrid Becker	(Ruhr-Universität Bochum)
40	19.2.	Kai Huang Kleio Akrivou	(Henley Business School, University of Reading) (Henley Business School, University of Reading)
41	19.3.	Clément Bosqué	Université Gustave Eiffel

**Chair**  
**David Wilson**  
Phenomenology of Trust/ing

What Phenomenological Personalists can Inform Business Ethics about Pluralistic Values of Sustainability: Reconceptualization of Virtue as Balance-In-Tension and Phronesis

Thinking management beyond prescription: a phenomenological approach to ethical practice

		<b>1PM-3:15 PM General Track</b>	<b>Session 20: Philosophy of Science and Organizations Fluidity room</b>
42	20.1.	Piotr Makowski	(Queen's University Belfast)
43	20.2.	Friederike Wall	(University of Klagenfurt)
44	20.3.	Joern Redler Meinard Kuhlmann	(University of Mainz) (University of Mainz)

**Chair**  
**Cristina Neesham**  
Representations as Embodiments of Organisational Processes.  
Lessons From the Philosophy of Science

Error Management for Implementing a Critical Rationalist  
Perspective in Organizations?

On the Epistemic Merit of Marketing Science – the Discipline of Marketing in the Light of  
Recent Perspectives in the Philosophy of Science

		<b>1PM-3:15 PM General Track</b>	<b>Session 21: Reimagining the Ethical Organization: Sacredness, Responsibility, and Aesthetics"</b>
45	21.1	Peter Skilling Peter McGhee	(Auckland University of Technology) (Auckland University of Technology)
46	21.2.	Albena Neschen John Dobson	(FOM University) (CalPoly)
47	21.3.	Andika Putra Pratama	(Institut Teknologi Bandung)

**Chair**  
**David Bevan**  
Levinas at Ihumātao: Stakeholder Theory and Indigenous communities

“Technology-that-is-the-firm” Through the Lens of  
Aesthetics and Business Ethics

A Framework of Organizational Sacredness: Examining the Prescriptive Nature of  
Organizations

**3:15-3:30 PM**      **Symposium room**

**Break: Coffee & Cookies**  
**(No HTTP Cookies)**

		<b>3:30-5:00 PM</b>	<b>Session 22: Ontology</b>	<b>Chair</b>
		<b>General Track</b>	<b>Possibility room</b>	<b>Cristina Neesham</b>
48	22.1.	Jan Franciszek Jacko	(Jagiellonian University in Kraków)	Ontological Concepts of Value in Management Theory and Practice
49	22.2.	Deborah Blackman	(UNSW Canberra)	Relationality ontology and systems: rethinking leverage
		Vindhya Weeratunga	(UNSW Canberra)	

		<b>3:30-5:00 PM</b>	<b>Session 23: Labor Disrupted: From Scarcity to Digital</b>	<b>Chair</b>
		<b>General Track</b>	<b>Estrangement</b>	<b>David Bauman</b>
			<b>Fluidity room</b>	A Critical Analysis of Labor in an Advanced Digital Society
50	23.1.	Danelle Fourie	(North-West University)	March toward a Workless Society
51	23.2.	Vadake Narayanan	(Drexel University)	

		<b>3:30-5:00 PM</b>	<b>Session 24: Leadership and Contemporary Ethical Challenges</b>	<b>Chair</b>
		<b>General Track</b>	<b>Complexity room</b>	<b>David Wilson</b>
52	24.1.	Boglarka Radi	(London South Bank University)	Challenging Modern Slavery Through Ethical Leadership
53	24.2.	Ian Lamond	(Leeds Beckett University)	A Post Humanist Approach to Business Ethics
		Laura Litré Valentin	(EM Normandie, Business School)	

**7:00 PM**    *Gala dinner: Cherwell Boathouse Restaurant*

*Address: Bardwell Rd, Oxford OX2 6ST*

“After Mary sees her first ripe tomato, she will realize how impoverished her conception of the mental life of others has been all along.”( Frank Jackson, 1986. “What Mary Didn't Know” *The Journal of Philosophy*, 83(5):292)

## MONDAY JUNE 30

<b>9:40AM -11AM</b>	<b>Ashmolean guided visit: "Leadership in Art"</b>	<b>Beaumont St, Oxford OX1 2PH</b>
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ABSTRACTS

17th CONFERENCE (EM Normandie, Oxford, 2025)

FRIDAY JUNE 27

11:30AM-12:30 PM Symposium room  
Registration

Reception Bite-Sized Appetizers & Coffee  
Jericho Building, Oxpens Rd, Oxford OX1 1SA

12:30-12:45 PM Possibility room  
Welcome and opening  
Philosophy of Management Journal

Marian Eabrasu (EM Normandie, Business School)  
Cristina Neesham (Swinburne University), Editor-in-Chief  
Marian Eabrasu (EM Normandie, Business School), Editor-in-Chief

12:45-1:45 PM Keynote Debate  
Embedded Leadership and its Discontents

Patricia Werhane (University of Virginia)  
David Wilson (Webster University)

We propose a debate about contemporary forms of leadership, sparked by an earlier paper. Some time ago, in a collection edited by Joanne Ciulla, Patricia Werhane made a case for embedded leadership as a model for 21st century global commerce. Her argument, in brief, was this. First, one has to accept the presupposition that all leadership models are socially constructed and thus are flexible and can be reformulated to adapt to changing political and economic environments.

1:45-2:00 PM Symposium room

Break: Coffee & Cookies  
(No http:// Cookies)

2:00-3:30 PM Session 1: Gift-Giving and Management  
Special Track Possibility room  
1 1.1. Hye Ran Lee (Nantes University)  
Sandrine Frémeaux (Audencia Business School)  
Roberta Sferrazzo (Audencia Business School)  
Anouk Grevin (Nantes University)

Chair  
Roberta Sferrazzo  
Generalized Reciprocity and Giving-Incentive Schemes: Examining Contemporary Confucian Practices Within a Korean Organization

This study explores the role of giving-incentive schemes in fostering generalized reciprocity within organizations, particularly in the context of Confucian philosophy. Generalized reciprocity, distinct from direct reciprocity, involves at least three actors and operates through two primary mechanisms: paying it forward and rewarding reputation. While previous research has often emphasized either gratitude driven or reputation-driven giving, our study investigates how these mechanisms coexist and interact within an organizational setting. Focusing on a South Korean bakery renowned for its culture of giving, we analyze data from 51 semi-structured interviews and a vast collection of internal company documents, newsletters, and recorded acts of generosity. Our findings highlight how giving-incentive schemes can enhance generalized reciprocity by introducing a third motivational factor—the pursuit of the common good. This extends existing theories by demonstrating that giving incentives do not necessarily diminish the spontaneity of generosity but can, instead, reinforce altruistic behavior. Furthermore, we argue that cultural context is pivotal in shaping perceptions of ethical reputation and incentives for giving. In collectivist societies influenced by Confucian values, such incentives are not seen as contrived but as integral to ethical responsibility. This study contributes to the literature by providing a nuanced understanding of how structured incentives can nurture both gratitude and communal commitment in organizational settings.

2 1.2. Valentine Levacque (Université Bourgogne Europe) Facilitation, an empowering ethical practice, rethinks managerial organizations

Can one give the gift-giving of one's vulnerability in the workplace? Vulnerability is an inherent trait of the human condition, a constitutive dimension of our existence. However, in the corporate world, vulnerability is often perceived negatively: as weakness or gratuity, unlike productivity and efficiency, which are praised for their profitability in a utilitarian logic. Within the enterprise, how can we make room for human vulnerability? The facilitation of collaborative processes allows us to conceptualise a new foundation for the gift-giving: the gift-giving of one's identity in interpersonal challenges, the gift-giving of one's ideas in collective work for a common deliverable, the gift-giving of one's responsibility and agency in power dynamics. Indeed, facilitation offers spaces for the different identities of participants in a facilitated experience to meet. The facilitation of exchange processes for collaborative work creates spaces where vulnerability is exposed. It is then necessary to think of facilitation as a response to vulnerability in that it organises relationships in a way that proposes an ethical disposition, a posture that frames the expression of the gift-giving of vulnerability in the corporate world. How does facilitation, as an ethical and empowering practice, rethink managerial organisations by creating spaces for deliberation within companies, particularly in contexts of alterity and vulnerability? In what ways can facilitation advance interaction within an ethical framework, thereby transforming relational dynamics and valuing co-construction and inclusion?

	<b>2:00-3:30 PM</b>	<b>Session 2: Business and Politics</b>	<b>Chair</b>
	<b>Special Track</b>	<b>Fluidity room</b>	<b>Alicia Hennig</b>
3 2.1.	Paul Dragos Aligica	(University of Bucharest)	Normative and Governance Principles for Business and Social Interactions in a Multipolar and Diverse World

The rise of multipolarism and increasing heterogeneity in governance, culture, and economic systems present a fundamental challenge for both business ethics and institutional stability in the 21st century. In a world where competing moral, legal, and governance frameworks coexist, the question arises: How can business, political, and social interactions be structured to minimize conflict and foster cooperation? This paper argues that universalist approaches are insufficient and that governance must instead embrace decentralized coordination, voluntary exchange, and pragmatic coexistence. Introducing the notions of catallaxy (Hayek), polycentricity (Ostrom), and modus vivendi (Williams), the paper outlines the normative principle for a framework for navigating deep pluralism while ensuring stability and cooperation. The paper also emphasizes that as businesses increasingly act as institutional innovators, shaping ethical and governance norms through cross-cultural negotiations and decentralized decision-making, the interface between business ethics and governance theory becomes ever more critical.

4 2.2.	Nick Cowen	(University of Lincoln)	Democracy as a Competitive Discovery Process
	Aris Trantidis	(University of Lincoln)	
	Eric Schliesser	(University of Amsterdam)	

Actors within democracies and markets exhibit opportunistic behavior and frequently pervasive ignorance. But the debate on whether these social systems can handle these problems is polarised. Critics of markets point to corporate greed and consumer exploitation, placing faith in democracy as the antidote; while critics of democracy highlight rent-seeking, public ignorance and limited knowledge for decisionmakers, prioritising markets over democracy. By contrast, we argue that there is a fundamental alignment between how competition in both politics and markets ameliorate these two challenges to facilitate social cooperation. Democracy works as a ‘competitive discovery process’ comparably, though not identically, to the way imperfect markets manage to produce goods and services for consumers. Competition in democratic politics and relatively competitive markets both compel and enable key players – particularly large firms and political elites – to be alert and responsive to diverse preferences in society, thereby harnessing opportunistic self-interest and ameliorating knowledge to produce some good outcomes for society as a whole. One important feature of our argument is that we treat the discovery process in democracy and markets as a mechanism of continuous identity formation.

	<b>2:00-3:30 PM</b>	<b>Session 3: Rethinking Ethics and Organizational Action</b>	<b>Chair</b>
	<b>General Track</b>	<b>Complexity room</b>	<b>David Bauman</b>
5 3.1.	Fabrice Cavarretta	(ESSEC Business School)	Value(s) Shine yet Only Paradigms Happen: Reconceptualizing Social Action through Paradigmatic Nexus

This paper develops a theoretical framework for understanding social action in organizations through the lens of paradigms, defined as nexuses integrating beliefs, objects, values, and performativity. Drawing from biological concepts of biotope and biome (Carpenter, 1939), we propose analyzing organizational reality as an emergent system where components exhibit polymorphic properties - functioning simultaneously as causes, consequences, and mediating factors. The framework explains how complex organizational patterns emerge from limited sets of components (Simon, 1947), and how these patterns shift through phase transitions (Holme and Newman, 2006). By incorporating performativity as a core element, the approach bridges the gap between normative ideals and enacted reality, providing new insights into organizational change and value-driven management. This reconceptualization contributes to management philosophy by offering an integrative perspective that moves beyond traditional dualisms while maintaining analytical tractability. The framework has significant implications for both theoretical development and practical intervention in organizational systems.

6 3.2.	Kim Meijer	(Nyenrode Business University / HAN University of Applied Sciences)	Reconstructing the Critical Discourse of Business Ethics
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This paper critically examines the academic critique of business ethics. It begins with a reflection on the early development of business ethics, which aimed to appeal to the business world but made the field susceptible to criticism. The paper identifies five central problems, mainly revolving around a misunderstanding of ethics within business ethics, leading some critics to view it as the ‘black sheep’ of applied ethics. By conducting a comparative analysis with bioethics and exploring the philosophical views of Levinas and De Beauvoir, I argue that these problems are common across all fields of applied ethics. Therefore, critics are mistaken to treat these problems as unique to business ethics. While it is impossible to resolve these problems, I suggest that addressing them is crucial for the development of applied ethics. Conditions for addressing these problems are outlined in the epilogue.

3:30-3:45 PM

Symposium room

Break: Coffee & Cookies  
(No HTTP Cookies)

3:45-5:15 PM

General Track

Session 4 : Plural Epistemologies and Ethical Rationalities

Possibility room

Chair:

David Wilson

7 4.1. Ginés Marco

(Universidad Católica de Valencia San Vicente Mártir)

The Concepts of ‘Rival Justices’ and ‘Competing Rationalities’ in Alasdair MacIntyre's Moral Philosophy: Their Scope and Impact on Decision-Making Processes”

This paper analyzes the role of two significant concepts in Alasdair MacIntyre’s moral philosophy: Rival Justices and Competing Rationalities, and, most importantly for the purpose of this study, their impact on business ethics. On the one hand, the concept of Rival Justices lies at the core of “the intimidating range of questions about what justice requires and permits, to which alternative and incompatible answers are offered by contending individuals and groups within contemporary societies. Does justice permit gross inequality of income and ownership? Does justice require compensatory action to remedy inequalities that are the result of past injustice, even if those who bear the costs of such compensation had no part in that injustice? [...]” On the other hand, in the case of practical rationality, MacIntyre distinguishes between two paradigms: the model of practical rationality from the standpoint of the dominant economic and political order (MacIntyre, 2016, pp. 183-189) and the model of practical rationality from a Neo-Aristotelian standpoint (MacIntyre, 2016, pp. 189-193).

8 4.2. Camilla Quental  
Yuliya Shymko

(EM Normandie, Business School)  
(Audencia Business School)

Epistemologies of the South in Organization Studies

In the last decades, there has been an increasing interest in research adopting non-mainstream, non-Western visions of the world. In Organization Studies, we have witnessed the emergence of decolonizing alliances, the growth of feminist writing and, to a lesser extent, of anti-capitalist stances. In this paper, we propose to present and discuss the Epistemologies of the South, which acknowledges a cognitive injustice, i.e, the failure to recognize the different ways of knowing by which people across the globe provide meaning to their existence. The Epistemologies of the South cannot be separated from the struggle (luta) that oppressed people conduct against three main global dominations, which are interrelated: capitalism, colonialism and patriarchy. Our contribution is to (a) present and discuss the main concepts of the Epistemologies of the South; (b) give an account of our own experiences as researchers involved with these struggles and social movements, in particular in a project we have been working on in a Brazilian community known as favela (Quental & Shymko, 2021); (c) assess the methodological challenges and opportunities of engagement with the Epistemologies of the South in Organization Studies.

3:45-5:15 PM

Special Track

Session 5: Business and Politics

Fluidity room

Chair

Alicia Hennig

9 5.1. Adina Dabu

(Snider Center for Enterprise and Markets, University of Maryland College Park)

Public Entrepreneurship, Public Goods and Institutional Transformation: Leadership in Polycentric Governance Conceptual Construction, Empirical Analysis, and Theoretical Development

Mirela Cerkez

(University of Bucharest)

The paper is an attempt to address the following questions: How does public entrepreneurship function as a leadership mechanism in polycentric governance systems, and what factors enable individuals to emerge as institutional change catalysts in decentralized settings? How do entrepreneurial actors in complex governance structures navigate institutional constraints and create new opportunities for collective action? In what ways do entrepreneurial actors redefine the flexible boundary between public and private interests, and how do they crisscross the private-collective goods dichotomy that so many of our theories and philosophies of management assume to predefine human action and careers paths?

10 5.2. Willem Roger  
Germaine Van Gulck

(Warwick Business School)

Semiotics Multipolarity Co-conceptualisation Incommensurability

To operate successfully in the multipolar world, business ethicists are encouraged to develop multicultural skills when expressing ethical values and to become ethically multilingual. In this paper, I argue that both premises are problematic. Conversely, I entertain the view that for multipolar agents to reach mutually beneficial outcomes when resolving conflicts about pragmatic divergence in moral perspectives, such incommensurability cannot be bridged through adaptation or assimilation (as a mono-directional exchange) but through negotiation (as a multidirectional venture). Whilst such process, which I theorize as semiotic bargaining, is inherently bound to

lead to suboptimal outcomes due to linguistic relativity effects emerging as agents navigate between multiple communities of practice, such suboptimality is to be perceived as the default mode rather than a setback, and an opportunity for joint, multipolar co-conceptualization of moral practices.

		3:45-5:15 PM	Session 6: Gift-Giving and Management	Chair
		Special Track:	Complexity room	Roberta Sferrazzo
11	6.1.	Nidhi Maheshwari Vritti Jindal	(Delhi Technological University) (Delhi Technological University)	Profit with Purpose: A Spiritual Leadership Model for Corporate Sustainability

Traditional business paradigms have long prioritized short-term profit maximization, often at the cost of worker well-being, environmental sustainability, and social equity. This approach has led to widespread challenges such as burnout, ecological degradation, and corporate ethical crises, revealing the limitations of profit-centric models (Spicer & Alvesson, 2024). Conversely, sustainability-driven business frameworks, while ethically compelling, frequently struggle to gain widespread traction due to financial return pressures and shareholder expectations (Frémeaux & Moneyron, 2023; Whitham, 2021).

12	6.2.	Marianne Thejls Ziegler	Chair of Business Ethics, Technical University of Munich	The Moral Pluralism of Social Sites. Bundling Charity and Business Rationality
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This research sets out to examine the tensions between classical managerial virtues and Christian virtues in the German non-profit conglomerate called “Malteser Deutschland”. The organisation is examined through the theoretical lens of Theodor Schatzki’s site ontology and Jonathan Dancy’s moral particularism. The two theories have inspired the hypothesis that incompatible values can guide and manifest in dimensions of organisational sites and thus coexist in bundled contextuality. The data consists of qualitative, semi structured interviews with leading members of the German division of the order, and an extensive survey. At the present stage, four interviews have been conducted.

7:00 PM Restaurant Oxford Retreat

Address: 1-2 Hythe Bridge St, Oxford OX1 2EW

“We know that lemons are yellow because we can see that they are, and that’s the end of it. But are they really yellow? Eat your broccoli, and don’t ask so many questions. This is, as I say, a frustrating argument.” (Thomas Nagel, *What is it about lemons?*)

SATURDAY JUNE 28

8:30-9:00 AM

Symposium room

Continental Breakfast & (Not-Only-Continental) Philosophy

9:00-10AM

POSSIBILITY ROOM: KEYNOTE LECTURE

Thomas Donaldson

(Wharton School of the University of Pennsylvania)

Business Ethics in a Multipolar World

The “Unipolar Moment” (Mearsheimer, 2019) has passed. It lasted from the fall of the Soviet Union through 2017. We now live in a multipolar world with the Global South rising and the economic power of the BRICS intergovernmental organization expanding. While the Unipolar Moment lasted, optimists from the West could predict the eventual triumph of liberal democratic ideals, spoken using the universal language of human rights, equity, and international law. This optimism now seems suspect. A large portion of the planet is traveling in the opposite direction, fueled in part by the dark ongoing legacy of colonialism. Samuel Huntington’s warning that cultures tend to revert to their cultural, religious, and philosophical roots as foreign control recedes requires our prompt attention (Huntington, 1996). Business ethics, too, would do well to take notice. The growing use of Hindu or Neo-Confucian ethics is unlikely to revert to purely Western ideals. Indian and Chinese business managers are now advancing their own philosophies, venerable ones that rival Western traditions in sophistication and relevance. To remain relevant, business ethicists in the West must abandon the idea that the Western language of ethics will dominate. A multitude of business issues are affected, including the permissibility of boycotts, definitions of bribery, doing business in war zones, the construction of ethics codes in host countries, and the moderation of social media content. Silicon Valley’s generation and use of LLMs must attend to different groups, cultures, and ways of separating right from wrong. Empirical researchers should incorporate indigenous ethical conceptions, not simply impose Western ones. The successful rise of the Korean Chaebol, for example, owes more to Confucian notions of family unity than to free market forces. It is high time to explore ways in which non-monistic concepts of human flourishing can be discovered and used in business scholarship.

10:00-10:30 AM

Symposium room

Break: Coffee & Cookies  
(No http:// Cookies)

10:30AM-12 PM  
Special Track:

Session 7: Business and Politics  
Possibility room

Chair  
Marian Eabrasu

13 7.1. Wim Vandekerckhove (EDHEC Business School)  
Geert Demuijnck (EDHEC Business School)

Positive Duties for Businesses in Conflict-Affected Areas

The aim of this paper is to argue that there are many instances where it is not clear that businesses operating in conflict-affected areas need to cease operation or end supply chain relationships, but that in those cases these businesses do have positive duties for conflict-generated human rights risks. The paper makes two contributions. The first contribution is that we develop an extension of Wettstein's (2012) early critique of the UN Guiding Principles on Business and Human Rights, in our analysis of the UNDP guidance for heightened Human Rights Due Diligence. Our second contribution with this paper is that we formulate positive duties for HRDD of business in conflict-affected areas.

14 7.2. Alicia Henning (TU Dresden)  
David Bevan (St Martin's Institute of Higher Education)

Business Ethics and Political Reality: A Literature Review

In 2019, researchers Lührmann and Lindberg from the field of political sciences proclaimed that a “third wave of autocratization” has arrived. We take this as a starting point to explore to what extent the business ethics literature has been so far addressing non-democratic regimes. For this purpose, we conduct a broad and comprehensive literature review utilizing a quantitative scoping review. We supplement this review with a more detailed preliminary analysis of a representative subsample of publications to identify potential research and knowledge gaps and provide directions for future research.

10:30AM-12 PM  
General Track

Session 8: Critical Philosophy and Management Education  
Fluidity room

Chair  
Nigel Laurie

15 8.1. Lisa Gunther (Lancaster University Management School)  
Mark Dawson (Lancaster University Management School)

Re-Imagining the Future of Management Education Through Practical Wisdom

Organisational scholars are increasingly concerned about the impact of large-scale digital technologies such as Artificial Intelligence and Generative Artificial Intelligence in the realm of decision making, judgment and morality. Drawing on the work of philosopher and machine learning specialist Brian Cantwell Smith, we argue that the role of phronēsis has become an urgent question for business and management education, as that which cultivates judgment (as opposed to calculative reckoning). Aristotle's treatment of phronēsis has been subject to an increasing body of work in management education, signalling a renewed concern for ethical decision making and good judgment. Yet the question of how phronēsis might be cultivated as part of the management educational curriculum remains unanswered and empirically unexplored. Responding to the dearth of empirical research, we draw on a UK MBA programme, which situated phronēsis as the basis of good judgment in business and management students. The qualitative data sets obtained from 30 students comprised of coursework and semi-structured interviews conducted during the programme and several years post programme. Interpretative Phenomenological Analysis was used as the main analytical tool since this methodology enabled the researcher to make sense of students' subjective experiences during and after partaking in the MBA. The research findings identified several significant areas of pedagogic traction evidenced by student's long term personal and professional conduct with regards to their critical thinking, dialogical and reflexive capabilities. This case study offers novel insights into how educators, practitioners and management schools can effectively develop managers capable of practically wise business judgments.

16 8.2. Fabian Fluche (Lancaster University Management School)

Finitude as Critical Thinking Device in Management Education

Management education is conventionally based on a calculative and linear logic towards ‘more’. This calculative logic, or guiding ethos, is useful to simplify complexity and to ‘make things work’, but it tends to conceal non-linear limits and trade-offs in managerial reality. To bring these limits and trade-offs more to the fore, this paper proposes to integrate the concept of finitude into management education as a critical thinking device. By embracing finitude—the recognition of a certain but indeterminate possibility of ‘no-more’ - educators can offer students a framework to critically think about their roles as decision-makers within for instance human and environmental boundaries. Drawing on Heidegger's existential philosophy, the argument conceives finitude as a productive horizon rather than a barrier. It highlights that every decision necessarily excludes other possibilities and that limits, rather than being obstacles, constitute the very nature of management. This perspective shifts the focus of management education away from the pursuit of more optimisation, growth and endless possibilities towards an engagement with the complex, ambiguous and paradox reality we find ourselves in. By integrating finitude into management pedagogy, students (and management educators) might be encouraged to question the ethos of a linear ‘more’. This critical concept not only helps to navigate complexity with greater sensitivity but also questions alternative visions that promise themselves ‘more’, for instance sustainable, and purpose-driven models of business. Ultimately, finitude could prove to be a productive thinking tool that fosters a reflective and transformative learning experience.

10:30AM-12 PM  
Track

Session 9: Complexity and Decision-Making  
Complexity room

Chair  
David Bauman

17 9.1. Ben Kuiken (Institute for Management Research, Radboud University)

Making Sense of Crossroads for Organizations

In organizations, ‘crossroads’ are a powerful and much-used metaphor to describe crucial and challenging choice situations, most often with the assumption that management can and should steer the organization in the desired direction. However, this assumption has become questionable, especially in the complex and dynamic environments of our time. It is therefore necessary to rethink the way managers and other organizational members make sense of choice situations or ‘crossroads’, which involves not only their notion of decision making, but also of time, knowledge, and judgment. In this paper, a story of a crossroad in literature is used to reflect on these notions. It will be argued that, due to the complexity of organizations and their environments, managers nor anyone else can control the future of the organization. However, they can seek to influence it, which is what they and others continuously do, for example by making plans and using metaphors like crossroads. These plans and metaphors should not be understood as ways to manage the future, but as meaningful gestures with which managers seek to influence the organizational patterns that emerge from the complex responsive processes in which all organizational members are involved. This means that managers should learn to become more responsive to the reactions of other organizational members to these gestures and to unexpected events.

18 9.2. Hasko von Kriegstein (Toronto Metropolitan University)

The Business Frame and Business Ethics Denial: Resolving the Tension

A prominent recent theme in behavioural business ethics is that people’s decisions are significantly influenced by the way they cognitively construe the type of choice situation in which they find themselves. The purpose of this paper is to explore some tensions between two distinct streams of scholarship that can be broadly characterized in this way: the literature on decision making while in a business frame, and the literature on business ethics denial. While there are some recent attempts to integrate these literatures, what has been widely overlooked is that they seem to point to different proposals as to what would be needed to improve the ethics of business decision makers. To put the point very bluntly, if the business ethics denial literature is right, we could reduce unethical business conduct by making people think about business differently; by contrast, if the business frame literature is right, we would need to get people to stop thinking of their choices as business decisions altogether. We discuss what tweaks to the research programs would be required to productively resolve this tension.

12:00-1:00 PM Lunch  
Break

Food for Thought

12:00-1:00 PM  
Complexity room

Philosophy of Management Executive Editors Meeting

1:00-3:15 PM  
General track

Session 10: AI and Emancipation  
Possibility room

Chair  
Cristina Neesham

19 10.1. Cristina Neesham (Swinburne University)  
Dennis Schoeneborn (Copenhagen Business School)  
Andreas Scherer (University of Zurich)

Against Organized Immaturity: Rethinking Management Education and Learning in a Digitalized World

Organized immaturity – understood as gradual loss of independent critical thinking by human individuals and collectives under the influence of ubiquitous, dominant, and controlling socio-technological systems – has been identified as a systematic outcome of institutionalized practices of digitalization and AI-assisted management education and learning. We first illustrate cases of organized immaturity induced by the current use of AI in management education in business schools as well as management learning in industry-based organizations. Building on a Kantian and Habermasian analytical-normative framework, we then argue that in higher education (management education in particular) we need to operate on a normative model for the development of ethical, critical, and epistemic capabilities in humans. Using classical models of cognitive and moral development (Piaget and, respectively, Kohlberg), we show how ICT and its infantilization, reductionism and totalization mechanisms impede this development process to a large extent, leading to a vicious circle that cannot be broken once critical capabilities are lost. Based on this framework, we suggest several areas of inaction as well as urgent action in management learning and education in a digitalized world, with a view to providing potential remedies on institutional, organizational, and individual levels. This includes the role of the state, legal frameworks, business firms, higher education institutions, teachers, learners and practitioners of management.

20 10.2. Julian Friedland (Metropolitan State University of Denver)  
Kristian Myrseth (University of York)  
David Balkin (University of Colorado Boulder)

Grounding the Language Games of Business: Reifying Normativity and Purpose in the Age of Artificial Assistance

We provide ontological reasons for the historical marginalization of normativity in business research and practice through the lens of Wittgensteinian linguistic analysis, demonstrating that business functions as a variable form of life shaped by diverse language games. This makes it difficult if not impossible to unify all business activity into any common normative conception of business purpose. Additionally, we show how several epistemic paradigms, namely, homo-economicus, profit primacy, and verificationism have further contributed to a dearth of normativity in business discourse. As ESG and corporate purpose seeks to displace these dogmas

in the age of grand challenges to democracy and climate change, we indicate how the movement can be strengthened by dialogical AI assistance helping agents to hone ethical competence and build cohesive and culture-specific shared purpose in the workplace, supply chain, and customer base. While mindful of the risks of overreliance on such tools, we highlight their potential to tie normativity and purpose organically to varying business contexts, brand identities, and moral vocabularies.

21	10.3.	Daniel Friel	(Universidad de San Andrés)	Taming the AI God: Insights from Heidegger
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Recent advances in artificial intelligence have sparked renewed concerns about the growing power of technology to determine how we live. Seventy years ago Martin Heidegger warned that humans were being seduced into enslaving ourselves to technologies that we thought we controlled. Based on an analysis of Heidegger’s article, the question concerning technology, this article demonstrates how the progression of artificial intelligence is enslaving us not only in the workplace but also on the marketplace. It draws on his concepts of the standing-reserve and enframing to demonstrate how this process is occurring, while also highlighting that he believes that by taking control over technology humans could use it to genuinely improve their lives.

		<b>1:00-3:15 PM</b>	<b>Session 11: Alternative Views on Innovation and Sustainability</b>	<b>Chair</b>
		<b>General Track</b>	<b>Fluidity room</b>	<b>David Wilson</b>
22	11.1.	Roman Meinhold Christoph Wagner	(Mahidol University - International College) (Faculty of Business, Economics and Social Sciences, University Hohenheim)	Digital Sustainability: A Normative Subordination under Eco-Environmental Sustainability. Epistemic, Metaphysical and Ontological Positionings

There exists a critical need to integrate Digital Sustainability (DS) with Eco-Environmental Sustainability (EES) in contemporary research, management and policy practice. Employing transdisciplinary philosophical methods, we explore the ethical, epistemological, metaphysical, and ontological dimensions to position DS within the realm of EES. Our insights establish the indispensability of incorporating DS into EES due to the inherent reliance of digital infrastructures on natural ecosystems. We advocate for a blended approach, combining proactive measures for DS within a precautionary framework to safeguard EES amidst impending climate crises. As a result, we recommend multifaceted management recommendations for the industry at large, emphasizing the designation of DS as a distinct policy objective, fostering a more comprehensive sustainability awareness, and advocating for a balanced management and policy-making approach that considers both precautionary and proactive strategies for digital technologies. Further investigation is warranted to comprehend responsible management implications of DS amidst advancing Artificial Intelligence (AI) and projected Artificial General Intelligence (AGI) technologies against the backdrop of ongoing climate change and escalating environmental crises.

23	11.2.	Debabrata Chatterjee	(Indian Institute of Management)	Gandhi’s philosophy of Ahimsa and Corporate Social Innovation for Global Poverty
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Global poverty, which significantly influences the Grand Challenges, has taken centre stage in organisation studies. This interest acknowledges that business organisations might be responsible for, as well have a role in mitigating this issue. Specifically, the emerging field of Corporate Social Innovation has seen significant research interest recently. While some have argued that the philosophical tradition of pragmatism could undergird corporate actions on Grand Challenges, the philosophical basis of altruism essential for Corporate Social Innovations remains under-researched. Addressing this gap, I explore the connection between Gandhi’s Ahimsa (non-violence) and the altruism underlying corporate social innovation aimed at global poverty reduction. My key argument is that Ahimsa addresses the root cause of global poverty, namely modern capitalism, and provides a philosophical foundation for corporate social innovations to address it. I conclude with a brief discussion on possible corporate actions to build Ahimsak (adjective form) organisations.

24	11.3.	An-Chi Chien Chih-Chun Lin Meng-Hsien Lin I-Huei Cheng Shih-Ching Liu	(National Taiwan University) (National Chengchi University) (California State University Monterey Bay Seaside) (National Chengchi University) (Feng Chia University)	Exploring Confucianism’s Role in Enhancing Business Sustainability -Insights from Taiwanese Firms’ SDG Performance
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This study aims to explore the role of Confucian ethical principles in shaping corporate sustainability practices. As the existing literature on corporate sustainability has been focused on Western perspectives, there is a gap in understanding how Eastern ethical frameworks may influence business sustainability performance. With a focus on Confucianism—which has permeated into the culture in many Eastern countries, this study investigates how companies’ ethical orientation is related to their alignment with the United Nations Sustainable Development Goals (SDGs). Specifically, the research analyzes the content of Taiwanese companies’ sustainability reports, using Linguistic Feature Analysis and a pre-coded database. The results suggest that core Confucian values revealed in leadership play a role in determining corporate sustainability performance. For instance, the value of Ren (benevolence) significantly correlates with more SDG efforts. This paper contributes to the previous business ethics literature by offering insights for management in diverse culture contexts and highlighting the applicability and theoretical importance of integrating Eastern ethical perspectives into global sustainability frameworks.

1:00-3:15 PM  
Special Track

Session 12: Gift-Giving and Management  
Complexity room

Chair  
Guglielmo Faldetta

25 12.1. Bernard Guéry  
Jospeh Pons

(IPC - Paris)  
(IPC - Paris)

The Role of Negative Reciprocity in the Counter-Productivity of Security Arrangements in Public Security Institutions: the Case of Prison Guards

The counter-productivity of overdeveloped heterogeneous arrangements for the production of goods and services is a key concept of Ivan Illich's thinking. In this perspective devices to control violence among prison guards will, beyond a certain threshold, engender the violence they are supposed to prevent. To account for this precise area of counter-productivity of protective devices, gift theory provides a useful hypothesis through the notion of reciprocity. Analysing the distinction between negative upstream and downstream reciprocity, we will try to show how protection mechanisms are experienced by inmates as evils committed by supervisors, which engenders violence in return.

26 12.2. Kleio Akrivou  
Domènec Melé

(Henley Business School, University of Reading)  
(IESE Business School)

Viktor Frankl's Psychology for Humanistic-Personalist Management

The movement known as Humanistic Management (HM) began in the late first decade of the 21st century (Spitzeck et al. 2009, Melé 2009; Rocha & Miler 2009), gained momentum in the second decade (von Kimakowitz et al. 2011; Melé & Dierksmeier 2012; Dierksmeier 2016a, 2016b; Melé 2016; Pirson 2017a, among others) and continues in the current decade (Dion et al. 2022, which includes Bowie 2022, Gustafson 2022; Hartman 2022; and Moore 2022, Melé 2024). The International Humanistic Management Association broadly defines HM as “a distinct perspective on management in which people matter,” adding that it “aims to create a more balanced relationship between those things that can be exchanged on markets and those that are not but make life worthwhile, i.e., human dignity and well-being.” “In a nutshell, the idea behind humanistic management is to bring the notion of dignity (back) to management theory and practice. We argue that the function of organizing is not only wealth creation but well-being creation in a way and form expressive and supportive of human dignity. We clearly acknowledge the importance of wealth as a factor in well-being and human flourishing but underline that a good and dignified life requires more than financial wealth.

3:15-3:30 PM

Symposium room

Break: Coffee & Cookies  
(No HTTP Cookies)

3:30-5:00 PM  
General Track

Session 13: Ethical Leadership and Workplace Positivity  
Possibility room

Chair  
David Wilson

27 13.1. David Schmidtchen  
Deborah Blackman

(University of New South Wales)  
(University of New South Wales)

Deliberately Leading with Hope: An Antidote to Joyless Workplaces

The modern workplace is increasingly defined by burnout, disengagement, and a pervasive sense of negativity. Terms like ‘burnout’, ‘toxic culture’ and ‘quiet quitting’ dominate public discourse. Existing leadership and management frameworks often fail to address these challenges, offering incremental solutions that do not shift the deeper narrative of work. This presentation argues that hope and time—two often overlooked aspects of leadership—offer a framework for reimagining work and leadership beyond crisis and critique. Drawing on the literary narratives of two novels, Dune and Klara and the Sun, it explores how hope nurtures resilience, connection, and long-term vision, while time reframes leadership as a continuous, patient practice rather than a reaction to short-term pressures. This presentation addresses workplace negativity by reclaiming hope as a strategic and teachable virtue—not just simple optimism—and recognising time as a vital factor in leadership practice. Literature offers a human-centred perspective to rethink engagement, purpose, and leadership amid pervasive workplace negativity.

28 13.2. Andreas Walker  
Katharina Isack

(Akademie Deutscher Genossenschaften e.V.)  
(Akademie Deutscher Genossenschaften e.V.)

The Paradox of Leadership. Some Reflections on Leadership from Multiple Perspectives

Modern leadership is a paradoxical movement: Leadership is the influencing of others for a goal that has nothing to do with either the interests of the leader or those being led; leadership is antiphallocentric, surrendering the right to decide over life and death; it accepts its own sacrifice and is absolutely responsible for the actions of those being led as well as its own actions.

3:30-5:00 PM  
General Track

Session 14: Stoicism and Ethical Determinism in Organizations  
Fluidity room

Chair  
Wim Vandekerckhove

29 14.1. David Bauman

(Regis University)

Stoic Fate and Corporate Culture: Managing in an (Almost) Determined World

Modern books on stoicism focus on the logic and ethics of a Stoic life. Missing from these accounts is Stoic physics which provides the context and justification for why Stoics believe what they believe. Similarly, without understanding corporate culture and purpose, managers may lack the justification for their reasons and ethics. The purpose of this presentation is to describe how Stoic physics helps us understand organizational cultures that also appear to follow a determined path toward a “good” purpose. By comparing Stoic physics and organizational culture, I highlight how managers working within highly ordered systems justify their actions and align them with the organization’s purpose. I argue that even managers have the freedom to make decisions and initiate change even in these systems. Like Stoics approaching decisions in life, managers should not give in to fatalism even if their culture is controlling and overly determined. Instead, they can fulfill their natural roles as managers to innovate and change.

30	14.2.	Nobuyuki Chikudate	(Hiroshima University)	Reflexive and Future Learning of the Unbroken Spellbinding Power of Safety Myth: A Truth of Fukushima 2011
This study offers a re-and critical analysis of the disaster at the Fukushima Dai-ichi Nuclear Power Plant (FDNPP) of the Tokyo Electric Power Company (TEPCO) which occurred on March 12 and 14, 2011. After an M. 9 earthquake in the Pacific Ocean off the shore of northeast Japan, a tsunami of record height hit FDNPP. Subsequently FDNPP exploded and diffused radioactive materials. However, this event was categorized as a man-made disaster. TEPCO inadequately prepared for the disaster in a safety culture that reinforced safety myths before the disaster. In 2021, ten year after the disaster, TEPCO was penalized again due to its unsafe measures of preventing disasters. This study advocates reflexive and future learning by offering a diagnostic theory of TEPCO’s safety culture.				

		<b>3:30-5:00 PM</b>	<b>Session 15: Ethics Beyond Normativity</b>	<b>Chair</b>
		<b>General Track</b>	<b>Complexity room</b>	<b>Nigel Laurie</b>
31	15.1	Thomas Köllen	(IOP, Universitat Bern)	“Heart Beats Norm”: A Schopenhauerian View on Shifting From a Prescriptive Business Ethics Regime to a More Descriptive one
What justifies [...] pressing on us an ethics in legislative-imperative form as the only one possible? I say, in opposition to Kant, that the ethicist, as the philosopher in general, must be satisfied with explanation and interpretation of what is given, that is, what really exists or happens, so as to reach an understanding of it, and that he has plenty to do on this score, much more than has been done up to today, after millennia have gone by (Schopenhauer, 1841, pp. 125-126).				
32	15.2.	Cecile Ezvan	(Excelia Business School)	How can we Move From Criticism to Capacity for Action ? A Reflection on Management Studies Based on Ricoeur's Itinerancy

The question of criticism is not new to philosophy. Inspired by Kant's reflections on the Enlightenment (Kant, 1784), it has been revisited at the end of the XX century in Germany and France (Adorno 2005, Deleuze and Gattari 1995, Foucault 1978) and recently, to draw attention to the growing power of the organizations of industrial or digital capitalism over our lives (Stiegler 2010 & 2014) and our relationship to the world (Rosa 2021). Indeed, these organizations severely constrain our ability to act and prevent us from think and act freely and to enhance transformation at a time when the world is calling on us to do so, if we wish to preserve the earth for the survival of humanity (Jonas 1970). Faced with these facts, management studies remain often stuck in aporias, confined to a critical discourse, unable to become post-critical (Deslandes, 2023) and to help be formulate or even help implement constructive alternative proposals. How a dialogue between philosophy and management studies may help achieving this goal, that is bringing to life concepts and methods to overcome the impasses of contemporary modes of organization, production and consumption?

<b>7:00 PM</b>	<b>Restaurant Vaults &amp; Garden</b>	<b>Address University Church, 1 Radcliffe Sq, Oxford OX1 4AH</b>
"Now the first and chief of our needs is the provision of food for existence and life." (Plato, <i>Republic</i> , 2.369d)		

SUNDAY JUNE 29

8:30 AM

Symposium room

Continental Breakfast and (Not-Only-Continental) Philosophy

Possibility room

9-10 AM

Keynote dialogue

Simon Man-kit Cheung (Founder of the NGO Hongkonger)  
Peter Humphrey (China Due Diligence Specialist, Research Associate  
Harvard University)  
Facilitator: Alicia Hennig

DOING BUSINESS IN AUTOCRATIC CHINA: SOBERING INSIGHTS INTO RISK AND RISK  
MANAGEMENT

10:00-10:30 AM

Symposium room

Break: Coffee & Cookies  
(No http:// Cookies)

10:30-12 AM  
General Track

Session 16 : Self, Authenticity, and Personal Development  
Possibility Room

Chair  
David Wilson

33

16.1.

Max Visser

(Radboud University)

Self-actualization in the capitalist work place: A case study in appropriation

Capitalism, defined as the imperative to unlimited accumulation of capital by formally peaceful means, is and remains a contested system. In its search for growth and expansion, it succeeds in encapsulating and capitalizing on ever more areas of life, not only in the physical world, but also in the world of ideas and concepts. Variouslly called appropriation, incorporation or co-optation, it refers to how expressions of protest, revolution and dissent are domesticated and deradicalized so as to conform to the purpose of the corporation. In this historical-philosophical essay, I discuss the appropriation of the concept of self-actualization, as developed by Abraham Maslow. Holding out the promise of a decentralized, nonhierarchical, and nonauthoritarian work place, it became central to the ‘human relations’ school in management in the 1950s. More in general, self-actualization became central to the Human Potential movement and the Countercultural, ‘artistic’ critique of capitalism in the 1960s and early 1970s. However, in subsequent translations by mainstream management theorists self-actualization became sanitized of its original radical humanist connotations and turned into a ‘pyramid,’ a management tool in the service of production and performance increases. In its ‘artistic’ form, self-actualization was converted and narrowed down to the figure of the ‘entrepreneur of the self,’ totally contravening Maslow’s original intentions with self-actualization at work.

34

16.2.

Gareth Craze

(University of Economics, Ho Chi Minh City)

Works Ever in Progress: The Self-As-Development Model of Self-Development

Professional development has conventionally assumed the existence of a stable ‘core’ self that is the subject of development. Across diverse cultural and philosophical traditions, development is framed as aligning one’s developmental trajectory with an intrinsic identity. The Self-as-Development Model of Self-Development (SDSD) challenges this assumption, and proposes that selfhood and development are coterminous - that the self is development itself, rather than an entity undergoing development. Building upon Thomas Metzinger’s Phenomenal Self-Model and drawing from findings in neuroscience and cognitive science, SDSD reconceives of selfhood as a dynamic, mass-representational process undergoing continuous updating. SDSD transforms popular models for professional development like Self-Determination Theory (by reframing autonomy, competence, and purpose as emergent properties of self-model recalibration rather than expressions of an intrinsic self) and Intentional Change Theory (by reframing intentions as functional structuring causes rather than the directed acts of a stable agent). This model challenges much of the prevailing wisdom in professional development, replacing “authenticity”-based models with adaptive coherence: the ability to iteratively optimize one’s self-representations. SDSD provides a scientifically rigorous, process-based alternative to mainstream developmental orthodoxy by eliminating the illusory, unitary “‘me’ at the centre” of development and replacing it with a more experientially robust and neuropsychologically coherent conception of self.

10:30AM-12 PM  
Special Track

Session 17: Gift-Giving and Management  
Fluidity room

Chair  
Sandrine Frémeaux

35

17.1.

Guglielmo Faldetta  
Deborah Gervasi

(Kore University of Enna)  
(Kore University of Enna)

“You can’t put a price on it”: Bringing out the ‘hidden’ values of work through the lens of gift-giving

The issue of the values of work has been highly debated in many scientific fields, as in the capitalist mode of production in which we live labour has often been determined through the category of value, in particular the common notions of exchange and use value. In order to theoretically advance on this issue, we propose to consider that instead of talking about ‘value’ we should talk about ‘values’ in a broader sense. Especially when we consider that part of labour that is made of social relationships, what counts for people are often values of solidarity and mutual aid, where social relationships are valued in themselves beyond their instrumental value for organizational performance. What is commonly meant as ‘free’, ‘unpaid’, and ‘unproductive’ labour, and that is often forgotten by accounting systems, is characterized by different values that are related to social relationship development. This paper aims to provide a theoretical contribution to the broad notion of work values based on the intrinsic value of social relationships that characterize those parts of labour that are often neglected from the value accounting systems as they are ‘free’, ‘unpaid’, and ‘unproductive’. In order to propose a way to value ‘free’, ‘unpaid’, and ‘unproductive’ labour we will mobilize the gift-giving theory as a theoretical framework that clearly values social relationships beyond a strict instrumental, productivist, and economic approach, using the notion of bonding value to go beyond the common notions of exchange and use value.

36	17.2	Bocheng Xu Xiaodan Wang	(University of Sidney) (Western Michigan University)	Navigating the Response Spectrum: Implications of Recipients’ Reactions to Gift-Giving on Management
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For decades, gift-giving has been a widely studied topic in consumer behavior and marketing research. Due to its significant role in relationship building, gift-giving has recently generated interest from management researchers. However, few studies have investigated how recipients respond to gifts, the actions they take afterward, and the potential implications of these responses for organizational management. To address this gap, this conceptual study explores how recipients, particularly those in leadership positions, react to interest-driven gift-giving and the potential impacts of their responses. Specifically, we propose that recipients’ varied responses to gift-giving—whether choosing not to respond, responding in a low-profile manner, or responding in a high-profile manner—affect workplace dynamics and organizational culture to different extents. We discuss these relationships through the lenses of interest exchange, personal value assessment, and (un)ethical climate in organizations.

10:30AM-12 PM  
General Track

Session 18: Hermeneutics and Management  
Complexity room

Chair  
David Bevan

37	18.1	Mateusz Kucz	(The Maria Grzegorzewska University)	Metamodern Management: Towards Postcritical Management Studies
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This paper explores the implications of metamodernism for management studies, arguing that postcritical approaches must retain critique while incorporating constructive, value-oriented perspectives. It addresses the limitations of critical management studies (CMS), which, despite their analytical rigor, often succumb to persistent negativity, limiting their transformative potential. Drawing on theoretical insights from metamodern theory and critical management studies, the paper examines how a metamodern sensibility enables a more balanced and pragmatic engagement with organizational complexities. By analyzing the contributions of key thinkers such as Latour, Butler, and Feldman, the study develops a conceptual foundation for a metamodern CMS that integrates critique with affirmative engagement. This framework provides a way forward for management scholarship that is both analytically rigorous and practically relevant, fostering ethical and sustainable business practices.

38	18.2	Antoine Rieu	(Université Gustave Eiffel)	A Genealogical and Empirical Investigation of the Hermeneutical Power Within the Social Imaginaries of Economic Value in the Pursuit of Emancipation Through Work: Towards a Possibilist Critique
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Economic imaginaries, understood as part of social and political imaginaries, play an essential part in shaping what is empirically considered as having value. Therefore, it is essential to explore how economic imaginaries are shaped over time and to identify their sources of legitimacy. It contributes to fundamental questions in management studies that account for a first set of research questions in this paper: Who holds the power to shape these social imaginaries of economic value? Who holds the power to provide an interpretation of what is deemed valuable in our collective imaginaries, leading to empirically shaping value creation means and ends within organizations? Through what philosophical elaborations have these interpretations been consolidated as hardly questionable?

12:00-1:00 PM  
Lunch Break

Symposium room

Is there such thing as a free lunch?

	<b>1PM-3:15 PM</b>	<b>Session 19: Phenomenology and Management</b>	<b>Chair</b>
	<b>General Track</b>	<b>Possibility room</b>	<b>David Wilson</b>
39	19.1.	Ingrid Becker (Ruhr-Universität Bochum)	Phenomenology of Trust/ing

Traditional approaches to trust in management theory have a modal understanding of time (future, present, past) that eludes them, even though it is so obviously to be seen – which is hermeneutically interesting as well as phenomenologically, the latter being the focus here. How trust (as a phenomenon) can be described anew against the backdrop of another understanding of time is what I aim to demonstrate using Deleuze’s eventful approach to life, here to the possibility of trusting life, of trusting the many. Trust, phenomenologically described, cannot be regarded as merely a definite relationship between two parties or between some past and some

anticipated future. Rather, trusting emerges as a dynamic process that transcends individual roles and expectations. Going beyond risk concepts in management, Deleuzian becoming embraces the full spectrum of existential possibilities and spontaneity that trusting entails.

40	19.2.	Kai Huang Kleio Akrivou	(Henley Business School, University of Reading) (Henley Business School, University of Reading)	What Phenomenological Personalists can Inform Business Ethics about Pluralistic Values of Sustainability: Reconceptualization of Virtue as Balance-In-Tension and Phronesis
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Sustainability as grand challenges has emerged as a pivotal concern in the contemporary social and business landscape. While discussions on pluralistic values of sustainability in business ethics are gaining prominence, the precise nature of these values remains elusive. This article seeks to contribute to this discourse by employing phenomenological personalist perspectives derived from Max Scheler and Nicolai Hartmann to the current personalist virtue ethics framework. To address this question, this article will integrate phenomenological ethical personalism with the personalist virtue ethics and introduce the new personalist virtue ethics (new PVE) to be the ethical foundation for the managers of firms to balance the tension inherent in corporate sustainability as values. In this case, the first part of this article will be the common ontological and epistemological ground for integrating phenomenological ethical personalism and current personalist virtue ethics. Secondly, the article introduces the notion of moral values and the antinomy as the foundation of this new PVE based on the common ontological and epistemological ground, providing a nuanced exploration of the nature of sustainability values. Then, the article will further elaborate how this new PVE conceptualise virtue as balance-in-tension and the PVE's solution to the problem of unity of virtues will pave the last building block for the later reconceptualisation of Aristotelian understanding of phronesis. Moreover, the conceptualisation of phronesis begins with an overview of Aristotle's original notion of phronesis—practical wisdom—and proceeds to a PVE reinterpretation of phronesis as moral insight and practical wisdom, highlighting phronesis as a key capstone of moral disposition, discernment and action. In the final part of this article, it is argued that the new PVE, with the insights from phenomenological ethical personalism, is the root for the virtue-based ethics solution and how it helps to offer a means to comprehend how tensions inherent in sustainability as values are being balanced.

41	19.3.	Clément Bosqué	Université Gustave Eiffel	Thinking management beyond prescription: a phenomenological approach to ethical practice
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This paper explores the possibility that managerial ethics cannot be reduced to a set of prescribed principles but must instead emerge from a lived, situated, and phenomenologically grounded practice. The hypothesis is twofold. On a practical level, a manager who allows themselves to think through their practice is better equipped to engage in genuine ethical reflection, leading to responses that are more finely attuned to the complexity of managerial situations. On a theoretical level, a phenomenological approach to management—focusing on what appears to the manager’s consciousness and experience—offers a path toward an ethics rooted in lived reality rather than abstract imperatives or normative frameworks.

		<b>1PM-3:15 PM</b> <b>General Track</b>	<b>Session 20: Philosophy of Science and Organizations</b> <b>Fluidity room</b>	<b>Chair</b> <b>Cristina Neesham</b>
42	20.1.	Piotr Makowski	(Queen's University Belfast)	Representations as Embodiments of Organisational Processes. Lessons From the Philosophy of Science

In organisational research, processes are increasingly conceptualised as embodied, embedded in socio-material practices, and enacted through artifacts and corporeal agents. However, from an anti-reductionist perspective, processes cannot be fully reduced to these elements alone. Organisational processes, such as decision-making or creativity, remain elusive and not directly visible. A key mechanism that makes processes both visible and actionable is their representation. In business process management, representations—ranging from linguistic and mathematical descriptions to visual process maps—are essential for managerial practice. While representations are not identical to the processes they depict, they serve as embodiments that enable process-oriented management. Despite their often “static” nature, these representations are crucial in business environments, facilitating analysis, decision-making, and optimisation. Drawing from philosophy of science, philosophy of action and process studies, this paper explores how process representations function as embodiments of organisational processes, offering both practical and conceptual insights. By focusing on process representations the paper bridges business process management practice with contemporary process theory and provides a richer understanding of how organisations conceptualise, represent, and manage complex, dynamic processes.

43	20.2.	Friederike Wall	(University of Klagenfurt)	Error Management for Implementing a Critical Rationalist Perspective in Organizations?
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Critical rationalism – emphasizing scrutiny and “learning from mistakes” – has been proposed not only for scientific inquiry but also for human problem-solving in more general. More specifically, adopting a critical rational perspective in management was advocated by Karl R. Popper and Hans Albert, as well as by management scholars. Against this background, the paper explores the potential of so-called error management as a “candidate approach” to implementing a critical rational perspective in organizations. The paper identifies ontological correspondences between critical rationalism and error management – most notably, learning from mistakes as a “component” inherent in either. Moreover, the paper relates strategies employed in error management to approaches advocated in critical rationalism and briefly discusses what a critical rationalist perspective may provide to error management.

44	20.3.	Joern Redler Meinard Kuhlmann	(University of Mainz) (University of Mainz)	On the Epistemic Merit of Marketing Science – the Discipline of Marketing in the Light of Recent Perspectives in the Philosophy of Science
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Marketing, part of the management discipline, has often been criticised for its scientific legitimacy. This paper addresses the question "Is marketing a science?" by applying Hoyningen-Huene's (2013) systematicity framework. First, the paper delineates the domain of marketing science and distinguishes it from marketing practice. It then applies the systematicity approach to assess the scientific nature of marketing. The analysis concludes that marketing science, especially in its currently dominant perspective, has significant scientific qualities and is a legitimate scientific discipline.

		<b>1PM-3:15 PM</b>	<b>Session 21: Reimagining the Ethical Organization: Sacredness, Responsibility, and Aesthetics"</b>	<b>Chair</b>
		<b>General Track</b>	<b>Complexity room</b>	<b>David Bevan</b>
45	21.1	Peter Skilling Peter McGhee	(Auckland University of Technology) (Auckland University of Technology)	Levinas at Ihumātao: Stakeholder Theory and Indigenous communities

The dominance of transactional and instrumental forms of engagement (and their harmful effects) have led to calls for a critical stakeholder theory (Greenwood & Mir, 2019) that is attentive to the salience of class and of ongoing colonial power relations, and to the need for a relational approach to stakeholder engagement (Greenwood & Mir, 2019; see also Blok, 2019; Moriceau, 2005; Yuthas & Dillard, 1999). This paper contributes to the literature that explores the requirements and implications of a relational stakeholder theory. Specifically, it considers what a relational stakeholder theory would look like in corporate engagements with Indigenous communities. Our analysis of a recent dispute between a multinational company and an Indigenous community in Aotearoa New Zealand identifies the harms (to both parties) that were generated by the reductive-cognitive nature of the company’s engagement. Drawing on Levinasian ethics, it also shows how a relational stakeholder engagement might have offered a more constructive approach. Our analysis of this case study allows us to develop Blok’s (2019, p. 252) model of a ‘non-reductive-ethical approach to stakeholder engagement’.

46	21.2.	Albena Neschen John Dobson	(FOM University) (CalPoly)	“Technology-that-is-the-firm” Through the Lens of Aesthetics and Business Ethics
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Business ethics in recent decades has focused on justifying universal norms in more general terms. It is mostly concerned with the degree to which for-profit organizations need to be re-directed in accordance with social norms to prevent wrongdoings presupposing that the firm is genuinely bad. This was not always the mainstream: One of the earliest philosophers of business Adam Smith viewed commerce activity as schooling and nurturing the virtues by contributing to the development of character and flourishing of people. Today, from the point of business (virtue) ethics, we are to ask, how to promote human flourishing. In addition to this problem of justification of (un)ethical behavior, the problem of motivation has been neglected as to motivate business ethics solely on basis of efficient practice and preventing losses from wrongdoings. Tradition, however, knew that the moral rests on two principles, the principium diudicationis and the principium executionis. The legitimacy of the moral is based on the first principle, the second principle is the “driving force” to put into practice what is recognized as morally good. Here is, how ethics and aesthetics intersect, which will be discussed here. Ethics answers the question of what is morally good and aesthetics deals with the question of what is the beautiful. What is the connection between these two different inquires in philosophy and how to relate them to business practice are the main topics of this paper. Referring to Kant's aesthetics we can better understand how a novel approach to business ethics can be developed. Andy Warhols's Factory serves as an example of this approach.

47	21.3.	Andika Putra Pratama	(Institut Teknologi Bandung)	A Framework of Organizational Sacredness: Examining the Prescriptive Nature of Organizations
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In this paper, I aim to argue that philosophy for or in management is not only relevant but also central to managerial decision-making process if we consider the fact that managers as decision makers have their own philosophical standpoints that affect their decisions. Such standpoints are usually seen as values or belief systems, which can be linked to the “religious” aspect of organizations. Drawing on the psychological notion of “homo religiosus,” the sociological notion of “the sacred,” and universal value system developed by Schwartz and his colleagues, I present a theoretical framework of organizational sacredness, bridging organization theory and business ethics. In so doing, I extend the argument that organizations can be seen as “religious entities,” but in four different yet related types of organizational sacredness: materialistic, conservative, progressive, and prosocial. With its own sacred goal and specific means that support its achievement, each sacred orientation is theorized to have a certain mode of ethical decision making. Overall, organizational sacredness becomes a theoretical framework that emphasizes the prescriptive, philosophical, nature of organizational existence and people in them – the good and the bad. The paper urges critical reflections among managers or organizational decision makers.

3:15-3:30 PM

Symposium room

Break: Coffee & Cookies  
(No http:// Cookies)

		<b>3:30-5:00 PM</b>	<b>Session 22: Ontology</b>	<b>Chair</b>
		<b>General Track</b>	<b>Possibility room</b>	<b>Cristina Neesham</b>
48	22.1.	Jan Franciszek Jacko	(Jagiellonian University in Kraków)	Ontological Concepts of Value in Management Theory and Practice
<p>The value concept is foundational to philosophy and management, yet its ontological nature remains often overlooked in managerial theory and practice. This study explores how different ontological assumptions about values—whether values are objective moral facts or social constructs—shape decision-making, corporate strategy, and ethical integrity. By integrating philosophical analysis with practical managerial concerns, the study offers insights into how managers' implicit or explicit stance on values influences organisational culture, stakeholder relations, and long-term strategic stability. The research identifies three dominant ontological perspectives on values in management: 1. Metaphysical Subjectivism – Values arise from individual or collective preferences, making them flexible but potentially inconsistent. 2. Metaphysical Realism – Values exist independently of human beliefs, offering ethical stability but posing challenges in dynamic business environments. 3. Metaphysical Relativism—Values are universal but their shape depends on cultural and situational contexts, allowing flexibility but risking ethical fragmentation.</p>				
49	22.2.	Deborah Blackman	(UNSW Canberra)	Relationality ontology and systems: rethinking leverage
		Vindhya Weeratunga	(UNSW Canberra)	
<p>There is ongoing interest in using systems theory to effect change in organisations (Grewatsch, Kennedy and Bansal, 2023), institutions (Astbury et al., 2023) and countries (Voulvoulis et al. 2022; Morçöl, 2006) in order to achieve espoused purpose and goals. At the same time there is a growing interest in relationality and its implications for organisational effectiveness (refs). However, although there is a strong push that working on a relational way can effect change (Bolton, Logan, and Hoffer Gittell, 2021; refs), evidence for their effectiveness remains mixed, raising questions about when and why relational interventions work (Rodriguez-Pereyra, 2003). In this paper we consider what is meant by a relational ontology and apply that to the concept of relationality as a form of system leverage point. We will argue that it is not the existence of a relationship that matters, but what does that relationship do to the entities in the system that triggers a behaviour change.</p> <p>Ontology is the study of what exists; the nature of entities and how claims about realities can be substantiated. An ontological approach shapes how organizational phenomena (i.e. power, culture or identity) are understood. A structural ontology focuses on material, institutional, or technological aspects of organizations, and how they are organised or structured. According to this view, relationships are secondary, occurring between pre-existing entities. Conversely, in the relational ontological view, things do not exist first and then relate; rather, things exist because they relate. Relationships come first, and what are often considered as distinct things emerge from these relationships.</p>				
		<b>3:30-5:00 PM</b>	<b>Session 23: Labor Disrupted: From Scarcity to Digital</b>	<b>Chair</b>
		<b>General Track</b>	<b>Estrangement</b>	<b>David Bauman</b>
			<b>Fluidity room</b>	
50	23.1.	Danelle Fourie	(North-West University)	A Critical Analysis of Labor in an Advanced Digital Society
<p>Herbert Marcuse's On the Concept of Labor in Economics provides an in-depth analysis of the concept of labor. It provides an in-depth discussion of labor's historical, philosophical, and socio-economic developments. Marcuse focuses on his argument on the understanding of labor within economic terms and critiques this understanding of labor for obscuring the essence of human activity. His analysis extends mere economic critique and incorporates an existential and phenomenological understanding of labor. In so doing, he seeks to understand labor as it relates to autonomy and creative agency. In this paper, I argue that Marcuse's critique of labor as an economic activity can provide salient insights into the implications of labor within an advanced digital society, specifically relating to digital labor and artificial intelligence. The question then becomes whether digital technologies will be used as a form of liberation from estranged labor and exploitation or will it simply perpetuate and exasperate the fragmentation of human subjectivity.</p>				
51	23.2.	Vadake Narayanan	(Drexel University)	March toward a Workless Society
<p>In this paper, I will challenge a key assumption in most contemporary management writing that work is ubiquitous. First, I will suggest that the evolution of technology in recent decades has brought human beings to the threshold of being liberated from work as we now conceive of it. Second, reaching back to ideas originally put forth by Thruston Veblen, I will argue that we are thus entering an era of visible expansion of “leisure class.” Third, our current conceptions, which are built on a presumption of scarcity, do not allow us to grasp the enormity of the change upon us. This will be explored in the context of three policy prescriptions: universal income tax, social safety net, and investments in future. The paper will conclude with an invitation to engage citizenry in finding pathways to the future.</p>				
		<b>3:30-5:00 PM</b>	<b>Session 24: Leadership and Contemporary Ethical Challenges</b>	<b>Chair</b>
		<b>General Track</b>	<b>Complexity room</b>	<b>David Wilson</b>
52	24.1.	Boglarka Radi	(London South Bank University)	Challenging Modern Slavery Through Ethical Leadership

Modern slavery has become a serious and complex global issue over the past decades. It is now impacting millions of people and most multinational businesses with various jurisdictions worldwide. Despite the legislations to prevent the issue introduced globally, such as the Modern Slavery Act 2015 (UK Gov., 2015) or the Palermo Protocol, modern slavery remains a pressing social challenge. This research critically examines the effectiveness of voluntary governance standards in combating modern slavery through comparative institutional analysis, case studies, and stakeholder interviews. It explores the tension between global standardization and local adaptability, assessing how cultural, political, and legal variations impact implementation. By centering ethical leadership as a key driver of accountability, the study provides actionable insights for businesses, policymakers, and governance bodies. By exploring how cultural, political, and legal variations influence the implementation of international standards, the study seeks to provide actionable insights for businesses, policymakers, and other stakeholders. The research not only advances theoretical understanding by integrating interdisciplinary perspectives from business ethics, governance, and modern slavery but also would like to offer practical contributions.

53

24.2.

Ian Lamond  
Laura Litré Valentin

(Leeds Beckett University)  
(EM Normandie, Business School)

A Post Humanist Approach to Business Ethics

The impression that we are living in interesting times resonates with many people. The increased use of AI within business systems (Enholm et al, 2022), the rapid growth of blockchain financing, and the rapid expansion of digital transactions within an increasingly active ‘metaverse’ economy, suggest that business is moving beyond the confines of simply human-to-human interactions. In this presentation, we seek to grasp this posthuman turn within business and organisational management (Gherardi & Laasch, 2022), and develop some of the ethical issues associated with it. Taking the events and leisure industry as the object of analysis and drawing together ideas from Bruno Latour (2007), Ivan Illich (1973), Donna Haraway (2016), and Rosi Braidotti (2006), begin to flesh out a possible conceptualisation of business ethics, that is both robust, whilst also being adaptive and resilient enough.

7:00 PM

Gala dinner: Cherwell Boathouse Restaurant

Address: Bardwell Rd, Oxford OX2 6ST

“After Mary sees her first ripe tomato, she will realize how impoverished her conception of the mental life of others has been all along.”( Frank Jackson, 1986. “What Mary Didn't Know” *The Journal of Philosophy*, 83(5):292)

9:40AM -11AM

Ashmolean guided visit: "Leadership in Art"

Beaumont St, Oxford OX1 2PH

MONDAY JUNE 30