Philosophy *of* Management

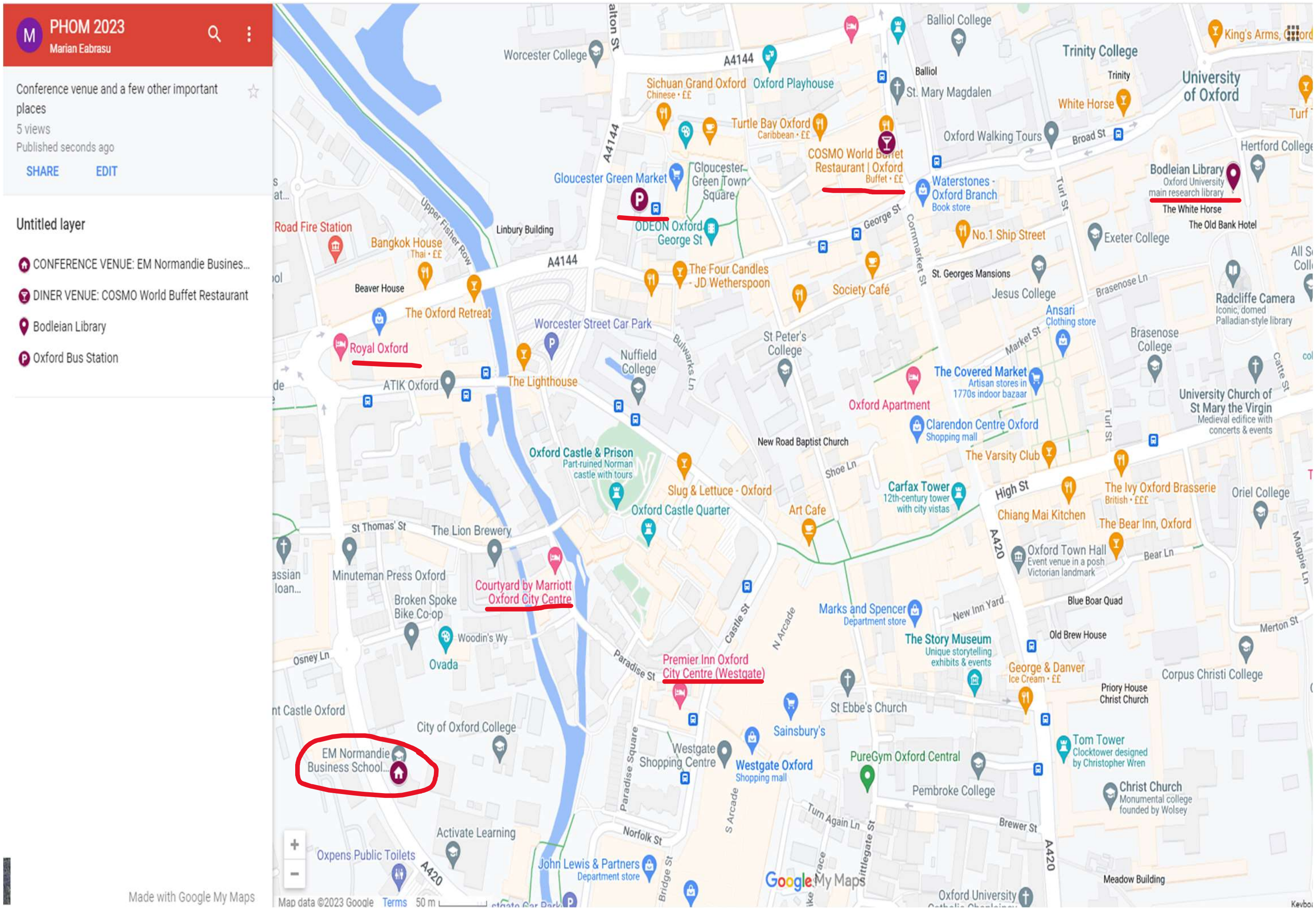
15th Annual Meeting **June 2-5, 2023**

EM Normandie Business School, Oxford

Contents

The Venue

EM Normandie Business School, **Jericho Building (City of Oxford college), Oxpens Rd, Oxford OX1 1SA**



Please collect your badge and lanyard at the reception of Active Learning, City of Oxford College (see the pictures bellow) and follow the signs to find the Jericho building, EM Normandie

Instructions for presenters and session chairs

The Philosophy of Management conference aims to host unhurried presentations and discussions that explore how philosophy can help to manage contemporary challenges. For each paper, a slot of 45 minutes is reserved. But our aim is really to have enough time to let a discussion emerge. We ask presenters to prepare a talk of about 20 minutes. That will leave another 25 minutes for questions, comments, insight, and disagreement.

Each session has a chair, whose role it is to keep time and facilitate the discussions.

If you use slides, please bring them on a USB stick.

Program outline

FRIDAY JUNE 2

12:30-1:00 PM	**Reception welcome and opening: Marian Eabrasu,**		
1:00-3:15 PM	***Session 1 (Fluidity room)***	***From Business Education to Practice***	***Chair: Wim Vandekerckhove***
	Geoff Archer	Moral Obligation and the Business Education Gap	
	Andrey Pavlov	The Value of Philosophy for Management Practice: An Empirical Study	
	Hannah Jackson	Unproductive Performativity	
1:00-3:15 PM	**Session 2 (Complexity room)**	**Management Theory and Critique**	**Chair: David C. Wilson**
	Daria Popova & Vadake Narayanan	The False Premises of Management Theory	
	Giancarlo Ianulardo, Aldo Stella & Roberta De Angelis	The Quest for Microfoundations in Management and Economics and the Neglect of the Concept of Relation in the Agency vs. Structure Debate	
	Thomas Presskorn-Thygesen & Cecilie Kampmann	Contemporary critical theory and the organizational analysis of time and temporality: The contribution of Hartmut Rosa	
3:15-3:30 PM	***Symposium room***	***Break: Coffee & Philosophy***	
3:30-5:45 PM	***Session 3 (Fluidity room)***	***Revisiting Moral Thinking in Organization***	***Chair: Lucien von Schomberg***
	Jacob Dahl Rendtorff	Hannah Arendt's Philosophy of Management: Towards Moral Thinking in Business and Public Administration	
	Ghislain Deslandes, Mar Perezts & Jean-Philippe Bouilloud	Back to childlike wonder: Enlightening organization studies with a philosophical 'je-ne-sais-quoi'	
	Julian Friedland	Beyond the Brave New Nudge: Activating Ethical Reflection over Behavioral Reaction	

3:30-5:45 PM	**Session 4** **(Complexity room)**	**Leadership in Theory and Practice I**	**Chair: David C. Wilson**
	Andreas Walker and Katharina Schirin Isack	Experience leadership	
	Alex Fong	Oneness in Busines	
	Elizabeth Luckman & Jim Luckman	Developing the Prudent Leader: A Personal Growth Process Rooted in the Philosophical Concept of Phronesis	
7:00 PM	***Cosmo Restaurant***	***Dining philosophers problem***	***8 Magdalen St, Oxford OX1 3AD***

SATURDAY JUNE 3

8:30-9:00 AM	***Symposium room***	***Continental Breakfast & (Not-Only-Continental) Philosophy***	
		Keynote Lecture	
9:00-10AM	***Fluidity room***	**Chris Cowton**	**Truth in financial accounting**
10:00-10:30 AM	***Symposium room***	***Break: Coffee & Philosophy***	
10:30AM-12 PM	***Session 5*** ***(Fluidity room)***	***Organizing Innovation***	***Chair: Lucien von Schomberg***
	Xavier Pavie	Non-standard philosophy, a necessity for a new era of innovation	
	Manuel Woersdoerfer	Apple's Antitrust Paradox	
10:30AM-12 PM	**Session 6** **(Complexity room)**	***Ontology & Management***	***Chair: David C. Wilson***
	Prakash Devkota	Social Entrepreneurship in an Organic Worldview	
	Hakan Erkal & Wim Vandekerckhove	Management – From Farms to Arms and Further On	
12:00-1:00 PM Lunch Break	***Symposium room***	***Is there such a thing as a free lunch?***	
1:00-3:15 PM	***session 7*** ***(Fluidity room)***	***Managing Speech Rights I***	***Chair: Marian Eabrasu***
	Cécile Ezvan	Principles and Limits of Freedom of Thought and Speech: Simone Weil's Ethical Perspective	
	Jose Alarcon	Mead, Generalized Other, Speech Rights	
	Jan Franciszek Jacko	Semiotics for Managing Language. The Case of Political Correctness	

1:00-3:15 PM	**Session 8 (Complexity room)**	**Revisiting Shareholder and Stakeholder Models**	**Chair: Cristina Neesham**
	Domènec Melé	The Aristotle's Four Causes Analyzing Theories of the Firm	
	Santiago Mejia	A Defense of the Ownership Model of Shareholder Primacy	
	Tom Cunningham	The Vitruvian Manager	
3:15-3:30 PM	***Symposium room***	***Break: Coffee & Philosophy***	
3:30-5:00 PM	***Session 9 (Fluidity room)***	**Leadership in Theory and Practice II**	***Chair: David C. Wilson***
	Donald Norberg	Hubris or hybris? The case of challenge in the Apple boardroom	
	Jacqueline Boaks	Transformational leadership, servant leadership, management education, business ethics, ethical leadership, power, education	
3:30-5:00 PM	**Session 10 (Complexity room)**	**Assessing Business Sustainability**	**Chair: Marian Eabrasu**
	Cristina Neesham	Philosophical Approaches to Value in Sustainable Business Models	
	Nelarine Cornelius	Commercial activity, social responsibility and social accountability: exploring challenges and opportunities using Amartya Sen's Capabilities Approach	
7:00 PM	***Cosmo Restaurant***	***Dining Philosophers Problem***	***8 Magdalen St, Oxford OX1 3AD***

SUNDAY JUNE 4

8:30 AM	***Symposium room***	***Continental Breakfast & (Not-Only-Continental) Philosophy***
	Cristina Neesham	Presentation of the *Philosophy of Management* journal and the *Handbook of Philosophy of Management* (Springer, 2022)
		Keynote lecture
9-10 AM ***Fluidity room***	**Andreas Scherer**	**Organized Immaturity in a Post-Kantian Perspective: Toward a Critical Theory of Surveillance Capitalism**
10:00-10:30 AM	***Symposium room***	***Break: Coffee & Philosophy***
10:30-12 AM	***Session 11 (Fluidity room)***	***Managing and Reacting to Injustice in Organizations*** — ***Chair: Wim Vandekerckhove***
	Michaela Lobo	How Could Epistemic Injustice Manifest in Organizations
	Hans Bennink	On the Court of Whistle-Blowers: A Systems and Game Approach

10:30AM-12 PM	**Session 12 (Complexity room)**	**Managing Speech Rights II**	***Chair: David C. Wilson***
	David C. Bauman	"You Can't Say That": An Account of Speech Rights and Exceptions	
	Erwan Lamy	Saving Private Mill	
12:00-1:00 PM Lunch Break	***Symposium room*** ***Complexity room***	***Food for thought*** ***Philosophy of Management executive editors meeting***	
1PM-3:15 PM	***Session 13 (Fluidity room)***	***Business & Politics***	***Chair: Marian Eabrasu***
	David Silver	The Social Roles of the Corporate Manager and Principled Disobedience With the Law	
	Alicia Hennig & David Bevan	The Ethics of Trading with Repressive Regimes	
	Robert Phillips	Young's Social Connection Model of Responsibility and Organizational Ethics	
1PM-3:15 PM	**Session 14 (Complexity room)**	**Humanities, Spirituality & Markets**	**Chair: David C. Wilson**
	Giuseppe Paglialunga	Nur in der Endlichkeit unendlich: Schelling and the Infinity of the Limit	
	Roman Meinhold & Thawanrat Kuasakul	Compassion Meditation for Marketing Communication	
	Ioanna Patsioti-Tsacpounidis	Management as part of the Humanities – A Platonic Response	
3:15-3:30 PM	***Symposium room***	***Break: Coffee & Philosophy***	
3:30-5:00 PM	***Session 15 (Fluidity room)***	***Linguistic Turns and Illusions in Management***	***Chair: Cristina Neesham***
	David Bevan & Patricia Werhane	Responsible Management in the 21st Century: The Necessity of a Linguistic Turn	
	Thomas J. Donaldson	Corporate Integrity. Seriously?: The Language Illusion	
7:00 PM	***Cosmo Restaurant***	***Dining Philosophers Problem***	***8 Magdalen St, Oxford OX1 3AD***

MONDAY, JUNE 5

Bodleian Guided Tour

10:15-11:30 AM “Along with visiting the Divinity School and the Duke Humfrey’s Library, you will also see Convocation House and Chancellor’s Court. Built in the 1600s, these rooms were designed to bring order to the University and its students.”

Sessions details Friday June 2

Opening, Friday 12:30-1PM Fluidity room

Marian Eabrasu (*EM Normandie Business School*) Conference Chair

Friday 12:30-1PM

Session 1 (Fluidity room) **From Business Education to Practice,**

Chair: Wim Vandekerckhove

Moral Obligation and the Business Education Gap

Geoff Archer (*Royal Roads University*)

A university is established by society to produce and disseminate new knowledge. Today, there are variations to the top-level educational paradigm established hundreds of years ago. Some universities have a religious affiliation; with or without the attendant public service implications. Some are private. Most are publicly subsidized. Different types of content are weighted more or less heavily, given the needs or the political trade-offs in a particular region or sector. It is typical that a university is either research- or teaching-centric; a distinction that is also a reputational signal, both within and outside of academia. New challenges are pressuring incumbents. Patterns of economic growth, immigration and technological developments are changing the landscape of WHERE and HOW people learn. Several universities are opening new campuses outside of their original home base or country (e.g. The University of Nottingham in Ningbo, China, NYU in the UAE, Northeastern University in San Francisco, Fairleigh Dickinson in Vancouver, Canada, etc.). Inflation and ever-increasing costs portend culling or, at a minimum, consolidation. The widening gulf between the rich and the poor has called into question the merit of a university education and the values inherent. Most are offering remote access to some content through the internet. For-profit and non-profit EdTech initiatives bring Schumpeterian creative destruction on all fronts, from gaming admissions to educational games. Artificial intelligence has already been unleashed. Charles Darwin would be intrigued. Against this backdrop, a post-secondary business education highlights valuable concepts and insights gleaned from more than a century of academic inquiry into how people organize their efforts to make money and provide for their families. Unfortunately, only a small fraction of the world's population is able to access these vital lessons. The resulting business education gap is particularly challenging for the working poor, people with incomplete secondary education, single parents, and other economically disadvantaged groups who are fully reliant on the financial performance of MSMEs (micro, small and medium enterprise) for their survival. In the coming decades, climate change will further exacerbate this situation, as communities impacted by natural disasters require more agile, resilient and more quickly profitable small business and entrepreneurial endeavor. Unprecedented inflation is magnifying the problem. In line with the UN SDGs related to poverty, hunger, gender equality and education, we wonder, how would a free, basic business education improve quality of life for micro- and small business operators in penurious circumstances?

The Value of Philosophy for Management Practice: An Empirical Study

Andrey Pavlov (*Cranfield University*)

Much has been written about the value of philosophy, and humanities more broadly, for modern business practice. For example, scholars have emphasized the deep embeddedness of management concepts and tools in major philosophical traditions (Chia, 2002; Joullie, 2016) as well as the capacity of philosophical reasoning to enhance managerial judgment (Harrison et al., 2007; Shotter and Tsoukas, 2014a, 2014b) and appreciation of the contextual complexity of business practice (Chia and Morgan, 1996). In parallel to this work, a vast body of literature has focused on examining various aspects of business practice from a diverse range of philosophical perspectives (see, for example, Cunliffe and Locke (2020) on the hermeneutic analysis of collaborative work, Bachkirova and Borrington (2019) on the pragmatist perspective on coaching, and Mir et al. (2016) and Neesham et al. (2020) for broad surveys of the field). Finally, the ideas and methods of philosophy have enabled management scholars to make significant strides in the field of business ethics, both in the study of specific phenomena, such as whistleblowing (Watts and Buckley, 2017) and stakeholder relations (Alm and Brown, 2021), and in designing and shaping business school curricula (Harrison et al., 2007; Rutherford et al., 2016; De Los Reyes, Jr., 2017). However, a large proportion of these contributions adopt an analytical, discursive, and sometimes even didactic perspective, extolling the value of philosophy and humanities for management practice and education. As such, this work creates a compelling sense that philosophy is useful for practitioners, yet the argument behind this claim remains somewhat speculative. The conversation is thus dominated by the "outside in" view of the role of philosophy in management. Much less is understood about how managers themselves see the role of, and the need for, philosophy in their work and how they connect philosophical reasoning to management practice. This issue is further complicated by the fact that, unlike the research applying philosophical perspectives to the study of specific phenomena, for example ethical 2 leadership, the conversation about the broad value of philosophy for management practice is rests largely on conceptual work. This paper presents an outline of the study that aims to respond to the challenges above. It is an empirical study, which adopts an inductive approach to investigating how management practitioners construe the role of philosophy in their practice. More specifically, the study is driven by two research questions: a) How do management practitioners perceive the role of philosophy in their practice? b) How do management practitioners employ philosophical reasoning in their practice?

Unproductive Performativity

Hannah Jackson (*Lancaster University*)

This paper examines how useful the discipline of philosophy already is in the study and practice of management. I argue that contemporary managers use philosophical thinking, and their perceived understanding of what it means to be human, in order to control, organise and motivate their employees. The question of specific inquiry in this research is: how is the 'self', or what it means to be human, called upon, constituted by, and presented for judgment in contemporary managerial practices? Or, put more broadly, how are managerial practices already founded upon philosophical thinking and a believed understanding of what it means to be human? Performance management practices are to be used as the site of analysis as they are arguably the epitome of contemporary managerial attempts to embed a new understanding of what it means to be human in the workplace.

Session 2 (Complexity room) **Management Theory and Critique**

Chair: David C. Wilson

The False Premises of Management Theory

Daria Popova (*Drexel University LeBow College of Business*) & Vadake Narayanan (*Drexel University LeBow College of Business*)

Few scholarly domains have drawn as much controversy, and debate as management scholarship. Without claiming exhaustiveness, these conversations have been framed alternately as rigor vs relevance (Clinebell & Clinebell, 2008), level of analysis (Hitt, Beamish, Jackson, & Mathieu, 2007), or single versus multiple theoretical perspectives (Lewis & Grimes, 1999). The advocates of various positions have almost exclusively come from the academy. How did we get here? The beginnings of modern management theory hark back to the Gordon Howell Report commissioned by the Ford Foundation in the 1950s. The report reflected ongoing conversations in the academy (McLaren, 2019), and unarguably advocated rigor over relevance as the need of the times. And this allowed various faculty members from various social science disciplines to put up tents in the business schools and to banish local occupants, many of them 'practitioners' from the business academy. In doing so, business schools forged a third way to practice, unlike law and medicine where practice retained center stage, and engineering where problems, as opposed to basic disciples, inspired scholarship. Although there are many theoretical orientations in management, including design thinking (Glen, Suciu, & Baughn, 2014) and philosophy of management (Davis, 1958) the diversity in the dominant orientation is usually captured by typologies built on ontology and epistemology (Hatchuel, 2005). Engaged scholarship (Parry, Farndale, Brewster, & Morley, 2021) has begun to incorporate a pragmatist point, but this has not yet reached the center stage. The central point of this paper is to initiate a discussion of the "undiscussables," then outline a set of emancipatory principles that can strip management theories of their stasis and unintended obscurantism. We organize the paper into three sections: first, a short articulation of the assumptions that animate the paper, second, the central thesis of the paper, an enumeration of six characteristics of theory as presently prevalent in the academy, and third, a set of proposals.

The Quest for Microfoundations in Management and Economics and the Neglect of the Concept of Relation in the Agency vs. Structure Debate

Giancarlo Ianulardo (*University of Exeter*), Aldo Stella (*University of Perugia*) & Roberta De Angelis (*Cardiff University Business School*)

The debate between agency and structure is not new to scholars in sociology and social philosophy, however, both camps seem to be concerned with the practical implications of the adopted methodology and the weaknesses of the rejected methodology, without really engaging in a mutually beneficial dialogue on the key philosophical terms at stakes. This has impeded much progress and dialogue, having been tacitly assumed that the two methodology are the only two available options to social scientists. What is lacking in this debate is a philosophical understanding of the concept of relation which plays a crucial role in both methods. Both methods seem to assume that concept of relation can only be understood as a "mono-dyadic construct" (aRb) in which two terms (a, b) are joined in a relation by a middle term (R). However, this is problematic under many respects and undermines both methodologies. In this article we start by asking what the role played by the relation is and whether the concept of relation that is adopted is consistent from a philosophical point of view. We then propose a different conceptualisation of the concept of relation, that does not suffer from the same shortcomings and ask what its implications are for a renewed research methodology. We maintain that this has the potential to overcome the strictures of both approaches opening the path to a different interpretation of the role of the role played by the individual determination in the explanation of complex phenomena.

Contemporary critical theory and the organizational analysis of time and temporality: The contribution of Hartmut Rosa

Thomas Presskorn-Thygesen (*Copenhagen Business School*) & Cecilie Kampmann (*Copenhagen Business School*)

This paper examines the critical theory of Hartmut Rosa (1965-) and evaluates his theory of acceleration as a conceptual framework for understanding the social experience of time in contemporary organizations. In recent years, the work of German social theorist Hartmut Rosa has been highlighted as a prominent 'diagnosis of the present', and through the development of concepts such as acceleration (Rosa 2013, 2015, 2017) and resonance (Rosa 2019), Rosa has been agenda-setting for popular discussions of our collective relationship to time as a scarce resource. While discussions of Rosa's work are still scant within organizational analysis, this paper argues that it contains a distinct contribution to philosophy of management and organization theory more broadly.

Friday 3:30-5:45 PM

Session 3 (Fluidity room) Revisiting Moral Thinking in Organization

Chair: Lucien von Schomberg

Hannah Arendt's Philosophy of Management: Towards Moral Thinking in Business and Public Administration

Jacob Dahl Rendtorff (*Roskilde University*)

Arendt emphasizes the political dimension of human action, and it is a part of her republican political philosophy that human beings at all levels of their existence must be personally responsible and morally sensible according to critical judgment (Arendt, 1989 [1958]). This is necessary to protect humanity and human dignity in organizations, bureaucracies, and their environments. In this paper, I will discuss moral thinking, imagination and judgment in management. The paper presents moral thinking and imagination as a necessary response to the failures of business administrators and public leaders and administrators in the context of decision-making in organizations and bureaucracies (Rendtorff 2020). The paper aims at determining the relation between morality and banality of evil. This involves questions like: How can leaders who improve their practice of not doing letting evil happen? What is the practical advice about judging this? In addition, how can the leader make a good and sound decision in this context? What is the difference between the private and public sector regarding the question of the banality of evil? This is a very serious question when it comes to decision-making in organizations. Are all employees and decision-makers equally "evil," since all organizations are potential for committing banal evil? Such problems and issues lead to a discussion of ethical formulation competency as judgment and moral thinking.

Back to childlike wonder: Enlightening organization studies with a philosophical 'je-ne-sais-quoi'

Ghislain Deslandes (*ESCP Business School*), Mar Perezts (*EM Lyon Business School*) & Jean-Philippe Bouilloud (*ESCP Business School*)

'When it comes to metaphysics, I'd dare place a child well above a good and wise ploughman who has not read anything. What audacity, what righteousness, what simplicity and what depth in their way of posing problems!' (Lequier, 1952, p. 13; Deslandes, 2023). This sentence, which sets the tone for the entire work of one of the most influential 19th century philosophers on the path of French philosophy, is surprising. Indeed, there is something about philosophy that usually evokes the 'ancient'. Maybe it is the long white beards Greek philosophers are often portrayed with (see for example Rafael's School of Athens (1509-1511) fresco in the Vatican museum1). Indeed, when we think of 'a philosopher' our social imaginary usually points towards a lonely old man, as in Rembrandt's (1632) Philosopher in meditation2. Or maybe it is the smell of old paper in the dusty philosophy section in libraries, or the fact that studying ancient Greek and Latin are part of philosophy studies' basic curricula, that are to blame for this 'old' impression. There is indeed a tension, between the old and the young (or the new) when it comes to philosophy, that somewhat echoes the tension between philosophy on the one hand and management and organization studies (hereafter, MOS) on the other, Indeed, coupled with its 'old' impression, philosophy is often equated to theoretical complexity, grand systems of thought, classic thinkers and their concepts that MOS scholars (and even more so practitioners) find somewhat discouraging to say the least. Philosophy often scares managers (it is wordy, jargonous, old, nerdy, grand and above all leftist), and is often considered or assumed to be 'useless' and detached from real life and its problems, owing to its supposedly purely speculative nature, while MOS tends to privilege an operational, practical, innovative and instrumental (i.e. 'useful', apolitical, grounded in "reality") approach. Although a growing community of scholars are increasingly going beyond this opposition, the tension between both disciplines remains. Some have argued that the humanities and philosophy in particular should be at the heart of MOS (Gagliardi & Czarniawska, 2006; McAulay & Sims, 2009), not only because our field is peppered with philosophical influences, albeit sometimes inaccurately (Joullié, 2016; Painter-Morland & Slegers, 2018), to address issues like strategy or business ethics (e.g. Painter-Morland & Ten Bos, 2011; Luetge, 2013), but because these perspectives have triggered new developments. Philosophical concepts, authors and techniques are proving to be valuable aids to better understand the meta-issues that govern the study of organizations (Mir et al., 2016; Tsoukas & Chia, 2011; Tsoukas & Knudsen, 2003), to further MOS epistemological considerations such as MOS knowledge creation, legitimation and dissemination (Tsoukas, 2019) as well as its potential questioning and problematisation (Alvesson & Sandberg, 2011).

Beyond the Brave New Nudge: Activating Ethical Reflection over Behavioral Reaction

Julian Friedland (*Metropolitan State University of Denver*)

Behavioral intervention techniques leveraging reactive responses, as opposed to activating reflection and competence-building, have gained popularity as tools for promoting ethical behavior. Paternalistic choice architects, for example, design and present default, opt-out options deemed beneficial both to the decision-maker and society at large. Interventions can also employ mild financial incentives or affective triggers that include joy, sadness, empathy, social pressure, and reputational rewards. We argue, however, that ethical competence is achieved via reflection, and that there is therefore a danger of overusing reactive behavioral interventions, such as nudges and mild extrinsic incentives, which can undermine the development of ethical competence over the long term. Specifically, drawbacks may occur through motivational displacement, dependency, moral crowding out, loss of personal autonomy, and reactance. We introduce complementary cognitive boosting techniques, designed to stimulate reflective cognition as opposed to reflexive reaction, as a more promising long-term strategy for instilling ethical behavior. One such approach is the Moral Self-Awareness (MSA) motivational construct which incrementally leads agents to increasing levels of ethical reflection, and can be boosted via honesty, authenticity, and self-control. We explain why such approaches present more edifying and durable alternatives to reactive behavioral interventions and offer social and organizational policy solutions based on ethical boosting techniques.

Session 4 (Complexity room) Leadership in Theory and Practice I

Chair: David C. Wilson

Experience leadership

Andreas Walker (*ADG Scientific - Center for Research and Cooperation*) & Katharina Schirin Isack (*ADG Scientific - Center for Research and Cooperation*)

On 14 April 2021, the German Armed Forces and the Academy of German Cooperatives concluded a cooperation agreement that focuses on the reflection on leadership. Together they developed a learning journey, which is intended to network executives from the German Armed Forces with executives from the cooperative world. The (first) learning journey lasted from November 2021 to May 2022 and consisted of four workshops of two days each at different locations and a presentation of the results. Two locations were in the civilian sector, two in the military sector (one workshop took place on a military training ground). Ten executives from the German Armed Forces (army, air force, navy) and ten cooperative executives (bank, goods, trade) or executives from cooperatively operating companies took part. The content of the workshops included lectures on the understanding of leadership from a military and civilian perspective and the teaching of methodological skills; on the other hand, special emphasis was placed on group work on various topics: The civilian and military leaders formed mixed small groups, each of which was to work on a topic of their own choice. On this occasion, the research institute ADG Scientific - Center for Research and Cooperation e.V. (ARC) conducted the study "Good Leadership - Differences in Perspectives and Normative Patterns". The purpose of the study was to determine differences in perspective and normative patterns of current leadership understanding - both from the perspective of the German Armed Forces and from a cooperative perspective. At the same time, it was determined whether the participants' understanding of leadership changed over the period of the workshops.

Oneness in Business

Alex Fong (*Hong Kong University*)

As practical philosophical and business resource, the paper proposes oneness as a framework to facilitate the development of responsible leadership and virtuousness in enterprise. This framework helps to shape enterprise identity and to create a path to connect enterprise governance, enterprise well-being, enterprise sustainability. The oneness approach to lead and manage businesses generates a path to create a great place to work.

Developing the Prudent Leader: A Personal Growth Process Rooted in the Philosophical Concept of Phronesis

Elizabeth Luckman (*University of Illinois at Urbana-Champaign*) & Jim Luckman (*Luckman Consulting*)

Given the nature of today's global organizational environment, we have previously argued that leaders need a new paradigm to effectively empower collaborative problem-solving in their teams and organizations (Luckman & Luckman, E.A., 2022). Drawing on Aristotelean philosophy, we defined a framework that challenges leaders to see organizations as complex systems, internalize their role in team processes, and upend their assumptions about controlling people and organizational outcomes. In this paper, we dive into one specific element of that framework: phronesis. Aristotle defined phronesis as "true state, reasoned, and capable of action with regard tothings that are good or bad for man" (Aristotle, 2009). Aristotle conceptualized wisdom broadly as including both sophia (theoretical wisdom) and phronesis (practical wisdom); and suggested that the two cannot be fully disentangled (Peltonen, 2022). Based on this definition, phronesis is not simply about making decisions, nor is it about technical decisions, rather it involves judgment (including moral judgment), making decisions that consider the positive and negative ramifications for others. The value of the concept of phronesis for leaders (and the development of leaders) is that it is action-oriented (focused on actual behaviors), contextual (recognizes that there is not one set of leader behaviors that applies universally) and is directly connected to purpose and morality. We seek to articulate applicable methodology that translates the philosophical concept of phronesis into a practice that leaders can apply for their own development.

Sessions details Saturday June 3

9:00-10AM Keynote Lecture Chris Cowton Truth in financial accounting

Popular discourse about financial accounting suggests that accounting numbers, such as profit, are veridical insofar as they describe or reflect some portion of the world and misleadingly wrong or inaccurate insofar as they fail to do so. This chapter explains, through a review of key features of accounting practice, why a simple correspondence view is incorrect. Nevertheless, resonances with three broad approaches to truth can be found in aspects of accounting practice and thought. Without committing to any particular form of alethic pluralism, the chapter identifies points of connection between accounting and correspondence, coherentist and pragmatist accounts of truth. Therefore, although commonsense notions of correspondence to the world might be naïvely in error, there is at least some reason to resist the idea that 'anything goes' with respect to the truth of financial accounting numbers.

10:30AM-12 PM

Session 5 (Fluidity room) Organizing Innovation

Chair: Lucien von Schomberg

Non-standard philosophy, a necessity for a new era of innovation

Xavier Pavie (*ESSEC Business School*)

The term "innovation" is said to have originated in the Middle Ages from the Latin composition of "in (inside)" and "novare (change)", with its purpose at that time being able to aid survival. This definition has evolved drastically over time and today represents coming up with the next "new" thing in the quickest way possible. But, at what cost? Indeed, over the past half-century, innovation has taken on a new dimension: The Internet; DNA sequencing; genomic manipulation; advances in transhumanist technology; nanotechnologies, etc. These are only some of the many recent innovations all of which raise new issues whose consequences are as significant as they are irreversible. We see global warming as a threat, the disappearance of species as a catastrophe and the melting of glaciers, the rise of oceans and the increase in greenhouse gas emissions as something terrifying. These devastating consequences should be avoided at all costs. These paradigmatic innovations are profoundly and continuously changing the human being. Should innovators continue to let themselves be overwhelmed or should they initialize their "processor", i.e., the innovator's mind? There are several reasons to consider philosophy to be, the "right" approach to break the current vicious cycle of innovation and aid the innovators to revisit innovation more holistically. This approach is curative and preventive, it is cathartic and therapeutic. Through its work on the soul, philosophy makes it possible for us to consider situations in a different way, it helps us to think in a preferable way to live better (Hadot, 2001). It is preventive, in the sense that philosophy – especially among Stoics – helps to anticipate evils that may arise, prevents obstacles, helps to prepare for future risks and likely difficulties

(Pavie, 2012a, pp. 71-76). If philosophy is cathartic, it is because it allows us to tell and tell each other the truth in a relationship with the truth. The path to well-being and the path of wisdom, require transparency towards oneself to tell oneself the truth. With philosophy, it is possible to think of innovation with a different perspective, outside of the usual categories of engineering and management. It is with the philosophy that innovation can be (re)viewed to be more responsible, more ethical, and more humanist.

Apple's Antitrust Paradox

Manuel Woersdoerfer (*University of Maine*)

The paper builds on and expands Lina Khan's work on Amazon's 'antitrust paradox' by transferring her normative framework to Apple Inc. The paper explores, in particular, Apple's anti-competitive business practices and main antitrust concerns, as well as the currently proposed reform measures to address them. It argues that one of the key antitrust issues with Apple is the company's closed ecosystem combined with its role as a gatekeeper to and of the internet (e.g., via its App Store). The E.U.'s Digital Markets Act which aims to open Apple's ecosystem, primarily via data portability, interoperability, and multi-homing requirements, is a necessary step in the right direction. Yet, it is insufficient to prevent the lock-in effects of a 'walled (product) garden' and ensure complete device and platform neutrality. That is, to overcome Apple's dual role as a platform operator and service provider and the underlying conflicts of interest and to prevent the company from engaging in anti-competitive business practices, additional steps must be taken. The paper adds to and enriches the existing literature in two regards: First, so far, most academic papers discussing Apple's 'antitrust paradox' focus on the company's app store policies, leaving out other forms of anticompetitive business conduct. What is thus novel about the current paper is that it analyzes and discusses the various forms of anti-competitive behavior, not just those related to a particular market segment. Second, the following sections discuss 'big tech and antitrust' (primarily) from a specific business ethics (i.e., ordoliberal) rather than a legal perspective

Session 6 (Complexity room) Ontology & Management

Chair: David C. Wilson

Social Entrepreneurship in an Organic Worldview

Prakash Devkota (*Nord University*)

This study aims to investigate the nature and degree of departure between social entrepreneurship (SE) and traditional entrepreneurship, examine how SE manifests differently in neoclassical economics (NE) and ecological economics (NE) paradigms, and identify fundamental ontological foundations of SE from an organic worldview. The research question guiding this study is: "To what extent does social entrepreneurship differ from conventional entrepreneurship, and how does it manifest differently in two economics paradigms (NE and EE)?" This paper contributes to the literature on SE by critically examining attributes of SE to explore its ontological worldview in connection to the two economic paradigms. It is expected that this paper will enhance the understanding of the potential of SE to bring positive social change, help to distinguish genuine impact-driven social enterprises from the multitude of social decoupling firms and suggest the fundamental ontological assumptions of SE from an organic worldview for a profound social change. The structure of this paper is as follows: The subsequent section provides a concise historical overview of entrepreneurship theories to examine the potential connections and shared theoretical foundations between the evaluation of social entrepreneurship (SE) discourse and mainstream entrepreneurship theory. Following this, the paper explores the historical development and various definitions of SE from multiple perspectives. In the third section, Kuhn's theory of scientific revolution is introduced as an analytical framework to assess the crisis within the neoclassical economic paradigm and the potential for ecological economics to offer a paradigm shift in addressing urgent social issues, such as extreme poverty and economic inequality. Subsequently, the paper delves into a discussion of the distinct attributes that differentiate SE from conventional entrepreneurship, conducting a critical analysis of these attributes in relation to the ontological assumptions underlying two economics paradigms, namely NE and ecological economics EE. The paper is followed by a discourse on the necessity for SE to critically engage with the ontological assumptions of NE and transition towards an organic worldview. Finally, the paper identifies and proposes the fundamental ontological assumptions of SE within an organic worldview, which are expected to foster a more profound societal transformation.

Management – From Farms to Arms and Further On

Hakan Erkal (*Ege University*) & Wim Vandekerckhove (*EDHEC, Business School*)

Inspired by Koselleck's approach to conceptual history, this essay presents a semantic analysis of management. Our inquiry into what management is, focuses on lingual and cognitive wholes of meaning and signification. The essay undertakes a periodization of management history, in an attempt to formulate expectations for a dystopian future management by artificial intelligence. Five periods are distinguished. Each period entails a specific characterisation for three questions: what is the activity of managing, what or who is managed, and who manages? Starting from managing-by-hand, successive differentiation of meaning occurs with regard to different elements of the management relationship (object, activity, agent), followed by a rescaling of the whole relationship into an attitude that can be applied anywhere by anyone. The implication is a dissociation between manager and decision-maker. The essay also speculates how plausible this evolution makes non-human managers (i.e. artificial intelligence). Throughout these five periods, hierarchy is an immanent feature of management. For each period, the essay discusses differentiated meaning, corresponding social reality and characterizes its hierarchy and justification.

1:00-3:15 PM

Session 7 (Fluidity room) Managing Speech Rights I

Chair: Marian Eabrasu

Principles and Limits of Freedom of Thought and Speech: Simone Weil's Ethical Perspective

Cécile Ezvan (*Excelia Business School*)

Our article analyzes whether and how freedom of expression can be ethically founded. We reflect on the following question: what are the ethical foundations on which freedom of expression can be established in the pluralistic societies of the contemporary era? To answer this question, we draw upon the work of the French philosopher Simone Weil (1909– 1943). Close to the working class while defying collectives and parties, criticizing the notion of rights while firmly defending the individual, professing love for Christ while refusing baptism, Simone Weil made freedom a central issue in her work and in her life. Her political and ethical perspective seems particularly valuable to us in illuminating the question at hand. We draw upon three main texts: Oppression and Liberty (2013/1934), in which she proposes a critical dialogue with Marxism, The Need for Roots: Prelude to a Declaration of Duties towards Mankind (2003/1943), which aimed to support the reconstruction of Europe after the war and synthesizes her political thought, and The Person and the Sacred (2020/1942), in which she makes explicit her conception of rights and obligations toward human beings.

Mead, generalized other, speech rights

Jose Alarcon (*UNED*)

The increasing use of the virtual space invites ethical reflection on revealed forms of speech. Social scientist, psychologists and philosophers are not yet able to conclude on their ethical implications. In particular, there have been few attempts to explore how social knowledge might examine these developments. To address this lacuna, this paper investigates how communication technologies create and combine knowledge by means of the theory of The Social Construction of Reality of Peter L. Berger and Thomas Luckmann, which holds that the significant other plays a key role on the character building of the individual. This paper argues in favor of a new belief: the cyberspace/digital technologies create/s ways of speech that address societal issues and produce moral progress. On one hand, the multiplicity of significant others will represent roadblocks for the individuals, forcing them to develop ethical skills to overcome them. On the other hand, and most importantly, significant others will interact among each other to constitute a collective voice that will set the way for a new moral venue. This outcome is explained using the concept of the generalized other as exposed by the philosopher George H. Mead. As a result, I propose that digital speech is positively shaping the moral character of the individual and society.

Semiotics for managing language. The case of political correctness

Jan Franciszek Jacko (*Jagiellonian University*)

This study defines political correctness as "avoiding forms of expression or action that are perceived to exclude, marginalise or insult groups of people who are socially disadvantaged or discriminated against" ('Political', n.d.). Private political correctness is a preference of individuals. Public political correctness is a purposeful politics of influencing language users. This study discusses public political correctness practise, a type of management referred to as language management and managing language. It is assumed that the main goal of political correctness is to eliminate expressing socially destructive intentions (emotions, attitudes) of inferiority, aggression, violence, resentment, or racism from the public sphere, especially those against minorities. This investigation shows that language interventions are ineffective in promoting this goal of political correctness, as specified above. (1) Political correctness can only intervene on the material side of language but is insufficient to change its semantic functions and relations of language, which tends to reflect human intentions as they are, including those classified as politically incorrect. (2) Socially destructive expressions do not disperse in the effect of interventions of political correctness. Namely, in its effect, politically incorrect words migrate from public to private languages and in public are substituted by expressions or understatements with the same connotation as politically incorrect words. (3) The practises of political correctness are counterproductive, as they sharpen the politically incorrect meaning of politically incorrect words and can provoke inferiority or resentment against politically incorrect language users. The above does not diminish the importance of the goals of political correctness as specified above. However, these goals require education, which is much more demanding than language interventionism. This article

does not make a moral or utilitarian assessment of political correctness, as extensive literature exists on this subject.1 The scope of this investigation is purely semiotic and epistemological.

Session 8 (Complexity room) Revisiting Shareholder and Stakeholder Models

Chair: Cristina Neesham

The Aristotle's Four Causes Analyzing Theories of the Firm

Domènec Melé (*IESE Business School, U. Navarra*)

The question of why companies exist is crucial for management. Answers to this question are often presented a matter of mere opinion or are based on an aprioristic and partial mental model. The Aristotle's theory of causality can provide a conceptual framework to analyze the question of why companies exist. Aristotle mentions four interrelated causes or "explanations" of every reality: material cause (that of which something is made); formal cause (what distinguishes it or the structure of the material cause); efficient cause (what brings it into existence); and final cause (that to which it is destined). Here, this tetra-causal perspective is applied to analyze the Agency Theory and the Stakeholder Theory. The conclusion is that the four Aristotelian causes provide a useful methodological tool of analysis, which would be employed to analyzes other theories of the firm and its management. Besides, this methodology favors the formulation of new questions, which can contribute to a better understanding of these theories or to inspire new relevant developments for managing and governing business companies.

A Defense of the Ownership Model of Shareholder Primacy

Santiago Mejia (*Fordham University*)

While shareholder primacy, as a normative theory of business, is frequently conceptualized as a single unified theory, a close examination of the scholarship reveals that it is actually a diverse family of views. The "vulnerability model" suggests that managers owe fiduciary duties to shareholders by virtue of shareholders' particular vulnerability (Marcoux 2003). The "law and economics model" appeals to economic theory to justify shareholder primacy on the fact that it uses corporate assets in the most efficient way (Boatright 2002; Easterbrook and Fischel 1991; Heath 2014; Jensen 2002). The "ownership model" defends that the manager should run the company in the interest of shareholders because they are its owners (Friedman 1970; Hart and Zingales 2017; Rodin 2005). I critically examine these three models, highlighting their family resemblances and discussing their strengths and weaknesses. The ownership model has been the most criticized in the business ethics literature (Rönnegard 2019; Stout 2012; Strudler 2017). I position myself against the conventional wisdom by defending the ownership model against the others.

The Vitruvian Manager

Tom Cunningham (*Driehaus Business School*)

This paper "The Vitruvian Manager" explores the tensions between the Friedman Stakeholder doctrine and Freeman's Stakeholder theory for management by revisiting the renaissance concept de proportione advocated by Vitruvius and its application by Fibonacci in commercial activities to examine if this concept has utility in modern business practice by an examination of the World Economic Forum proposals outlined in "Toward Common Metrics and Consistent Reporting of Sustainable Value Creation".

3:30-5:00 PM

Session 9 (Fluidity room) Leadership in Theory and Practice II

Chair: David C. Wilson

Hubris or hybris? The case of challenge in the Apple boardroom

Donald Norberg (*Bournemouth University*)

The management literature makes frequent reference to the hubris of chief executive officers. Research in the field describes their arrogance, grandiosity, narcissism over-confidence, and even “excessive over-confidence”, with warnings that pride goes before the fall. The ancient myth of Icarus and his attempt to fly to the sun appears in many such accounts. But that’s not what Plato and Aristotle had in mind when they wrote about hybris. This paper examines the signs of hubris – in the modern interpretation – against the evidence of hybris in the interaction between Steve Jobs and John Sculley at Apple Computer Inc. in the 1980s. It draws conclusions with salutatory lessons for executives, as well as for those who research their actions.

Transformational leadership, servant leadership, management education, business ethics, ethical leadership, power, education

Jacqueline Boaks (*Curtin University*)

The ethical question which is especially pressing for those of us teaching ethics in such fields is – what should we be teaching such students about the ethics of leadership qua leadership? This goes beyond (or more properly, should likely come before) the discussion of ethics for particular scenarios and how to treat subordinates (followers) well but discussion is called for regarding what it should include. Should it begin with moral philosophy? An epistemic and ethical hubris? To be critical of power structures such as those of the organisation? What should the balance and emphasis on these be? How should they be framed? Ethicists and teachers are not exclusively in a position to make this call, nor should they be. Nor should only those who structure and market MBA programs. There should be input from the rest of society, from leaders and students etc. We all have an interest in the ways such power is framed inside MBA programs and how ethics is taught there.

Session 10 (Complexity room) Assessing Business Sustainability

Chair: Marian Eabrasu

Philosophical Approaches to Value in Sustainable Business Models

Cristina Neesham (*Newcastle University Business School*)

Theories of sustainable business models (SMBs) use "value" as a core concept, without defining it. While traditional business models literature relies on concepts of value derived from economic theories, thus limiting their scope to economic value, this theoretical foundation is insufficient for SBMs. The latter have been distinguished from traditional business models in two respects: 1) SBMs are designed to create multiple types of value, beyond economic, e.g. social environmental, human, cultural, etc. (open list); 2) Value created by SBMs is directed to multiple and diverse stakeholders of the firm, not only shareholders and customers (e.g. employees, suppliers, local communities, government/the state, the media, interest groups, the natural environment, future generations). This expansion of the concepts of 'business model' and 'value' calls for new theories of value to support theories of SBM. This study evaluates critically the potential of philosophical phenomenology (Merleau-Ponty) and philosophical anthropology (Graeber) for providing an adequate foundation for defining value and explaining value creation in SBMs.

Commercial activity, social responsibility and social accountability: exploring challenges and opportunities using Amartya Sen's Capabilities Approach

Nelarine Cornelius (*School of Business and Management. Queen Mary, University of London*)

We ask the question: what could enhance corporate social (CSR)responsibility and accountability, re: the impact of business in society? We explore how CSR and corporate accountability policy and practice have developed, and focus in particular on the United Nations and the work of John Ruggie in identifying the role of corporate social responsibility for local communities and their human rights. We draw specifically on the challenges facing local communities, especially those impacted by the activities of corporations, in particular primary industries that may create social and environmental harm within these communities, to understand better the limitations of current corporate social responsibility activities and changes necessary to improve wellbeing and quality of life. Our philosophical framework is the neo-Aristotelian capability/ capabilities approach, specifically as elaborated by Amartya Sen (1992, 1999).

Sessions details Sunday June 4

8:30 AM Fluidity & Symposium rooms

Cristina Neesham (*Newcastle University Business School*)

Presentation of the *Philosophy of Management* journal

***Handbook of Philosophy of Management* (Springer, 2022)**

9-10 AM Keynote lecture: Andreas Scherer (*University of Zurich*)

Organized Immaturity in a Post-Kantian Perspective: Toward a Critical Theory of Surveillance Capitalism

Organized immaturity has been defined as the erosion of the individual's capacity for the public use of reason, pressured by control patterns of socio-technological systems built on obscure operating principles, ideologies, or regimes. Recent studies of surveillance capitalism explore the technological advancements of digitalization and analyze their negative impacts on information integrity and user autonomy. We identify organized immaturity as a deeper cause of these impacts and develop elements of a critical theory to explain the maturity-eroding effects of surveillance capitalism and to theorize an agenda for counter-measures. We first identify, describe and analyze infantilization, reductionism and totalization as emerging patterns of surveillance capitalism, which organize immaturity in human individuals and collectives. We then define the individual abilities and public deliberation principles needed to exercise maturity in private and public life, using Habermas's theory of communicative action, as applied to human moral development, and Kant's mentalist approach to individual maturity. Finally, we use these principles as a critical foundation and guide for citizens to nurture and protect individual maturity and democratic society from the infantilization, reductionism and totalization induced by surveillance capitalism.

A.G. Scherer & C. Neesham 2023: Organized Immaturity in a Post-Kantian Perspective: Toward a Critical Theory of Surveillance Capitalism. SSRN Working Paper, Zurich & Newcastle.

A.G Scherer, C. Neesham, D. Schoeneborn, M. Scholz 2023: New Challenges to the Enlightement: How Twenty-First-Century Sociotechnological Systems Facilitate Organized Immaturity and How to Counteract It. Business Ethics Quarterly, forthcoming.

10:30-12 AM Session 11 (Fluidity room) Managing and Reacting to Injustice in Organizations

Chair: Wim Vandekerckhove

How Could Epistemic Injustice Manifest in Organizations

Michaela Lobo (*Wharton Business School, Upenn*)

In the philosophical literature, epistemic injustice is the name given to the general phenomenon where one is harmed qua knower. Those writing on epistemic injustice focus on knowers that speak but are not heard, and those knowers that are left unconsidered, silenced and, thus, not heard. What about deserving and capable individuals who require others to mentor, guide, and provide information? What of the individuals that do not need to be listened to but need to be told things? Told things that are pieces of a puzzle to making one's way to senior and managerial positions? This is where the kind of epistemic injustice I have in mind enters. The current philosophy and business ethics debate focuses only on one scenario: those harmed as speakers in their capacity to impart knowledge. I will argue in this paper that a second scenario wherein someone is harmed in their capacity to receive knowledge is as salient a form of injustice as the first, with a focus on how it pertains to life in organisational contexts. Put simply, I urge a shift in focus from harmed speakers to harmed hearers. Business ethicists, insofar as they are drawing on extant philosophical literature, especially Fricker's work, make the same mistake. Nonetheless, Fricker's testimonial injustice can account for hearer-directed testimonial injustice. I will present two distinct manifestations of this new kind of epistemic injustice.

On the Court of Whistle-Blowers: A Systems and Game Approach

Hans Bennink (*Hogeschool van Arnhem en Nijmegen*)

Whistle-blowers, considered from both a systems and games perspective, tend to ignore the interplay of the 'whistle-blowing game' with at least three other micropolitical games played in and by organizations (or their representatives), notably the 'pretension game', 'the evasion game', and the 'court game'. Each game has its special playing field, participants, stakes, goals, rules, patterns, tactics, moves, behaviors, interaction and outcomes (both wanted and unwanted). The game metaphor offers new insights in the ongoings of whistle blowing. However, the extant literature on whistle-blowing shows that whistle-blowing mainly focuses on the procedures, legal aspects, and the ethics of whistle-blowing, while ignoring the interplay of the whistle-blowing game with other micropolitical games. It is advocated, that in order for whistle-blowers to be more effective, they should be aware of what kind of games they are involved in, embrace a system psychodynamic oriented perspective, including empathy for the other players, their interests and tactic moves in the play(s) they are playing in order to choose appropriate interventions.

Session 12 (Complexity room) **Managing Speech Rights II**

Chair: David C. Wilson

"You Can't Say That": An Account of Speech Rights and Exceptions

David C. Bauman (*Regis University*)

In this paper I argue that thinking of speech as a right is a socially beneficial way of categorizing a universal interest that human's value, but it is not an effective way to explain what speech is allowed in different contexts and who can speak. I describe a more effective way to justify speech exception outside and inside a corporation using fairness and justice. I conclude that an individual's insistence on absolute speech rights without boundaries are not justified if they reduce the well-being and freedom of others.

Saving Private Mill. Why we should keep – and entertain – some "tired old clichés" about truth and marketplace of ideas.

Erwan Lamy (*ESCP Business School*)

Freedom of speech is classically justified by John Stuart Mill's epistemological argument : it is by letting opinions collide on the marketplace of ideas that the truth will appear. By wanting to regulate this marketplace too much, by wanting to prevent false or odious opinions from circulating, we only disrupt the proper functioning of this marketplace, and delay or even prevent the truth from triumphing. There is indeed no doubt that this idea is despised by most academics (Engel 2010). To defend it is in the best of cases to pass for a naive ignorant of the immense literature, notably sociological, which never ceases to show and to recall that the idea of a "truth" endowed with an intrinsic force is at best antiquated, at worst the mark of dubious ideologies. This "new cynicism" (Haack 2011), which treats the categories of epistemology with irony, and with contempt those who take them seriously, has become a "new orthodoxy" (Shinn 2002, Ludwig 2023). Against this orthodoxy I will defend Mill. I will defend him in two stages: by criticizing his adversaries (this will be the pars destruens of my presentation), then by proposing a way to make Mill's ideas more suitable for the contemporary context (this will be the pars construens). I will start by showing that fears about failures of marketplace of ideas are greatly exaggerated. For several decades, an ever-increasing number of studies have shown beyond any doubt that the marketplace of ideas is constantly failing to produce truth. Worse, it can allow the worst falsehoods to flourish. After all, homeopathy and astrology are doing just fine. Many authors show the permeability of this market to special interests (notably commercial), list the harmful effects of cognitive biases or comment on the limits of rationality that undermine marketplaces of ideas. But what these studies show is not that the marketplace of ideas "works exceedingly poorly" (Sunstein 2022:393), but only that it is not perfectly efficient. It is not enough to show that something does not work in an ideal way to show that it works badly. There are good reasons to think that the marketplace of ideas does not work so badly: it is this supposedly defective marketplace of ideas that established the disastrous effects of greenhouse gases, the falsity of racism, the toxicity of tobacco or asbestos, the benefits of diversity, ... In comparison, the latest "fake-news" seem quite anecdotal.

1PM-3:15 PM

Session 13 (Fluidity room) **Business & Politics**

Chair: Marian Eabrasu

The Social Roles of the Corporate Manager and Principled Disobedience with the Law

David Silver (*The Sauder School of Business. The University of British Columbia*)

Corporate managers are not public officials, but they do occupy a social position with legally defined duties. In Delaware, which has long served as the preferred home for incorporating companies within the United States, it has become increasingly reasonable to believe that its corporate law requires corporate managers to be guided solely by the financial interests of stockholders. (Wishnick 2012, 2409) (Yosifon 2013, 1106) (Rhee 2018, 2017). Managers of Delaware-based corporations who believe in good faith that they have a legal duty to be guided solely by stockholders' financial interests face two related moral quandaries. First, their understanding of their legal responsibilities requires them to overlook their evident moral duty to give independent consideration to the interests of vulnerable stakeholders. For example, it could lead them to lobby against critically important environmental regulations solely in virtue of their belief that they would negatively affect their company's profits. Although I cannot fully defend this idea in this abstract, I also maintain that managers of Delaware-based corporations face a democracy predicament in which they must choose whether to become complicit in the state's scheme to benefit itself at the expense of the ability of other states to democratically govern corporations. The rough idea is that Delaware has historically structured its corporate law to attract incorporations by enabling profit-maximizing interests to evade restrictions that have been democratically imposed on them by other states. (Hutchison 2018, 118)

The Ethics of Trading with Repressive Regimes

Alicia Hennig (*IHI Zittau/TU Dresden*) & David Bevan (*St Martin's Institute*)

In light of this lack of substantial research, we approach the ethical challenges of doing business in autocratic and/or authoritarian business environments as a potentially political, and cultural as well as an openly commercial project. In order to develop a more informed orientation with regard to what constitutes responsible business in an ethically and politically challenging environment, such as China, we draw lessons from past colonial regimes and business operations back then. We take empirical evidence from the situation in Xinjiang, and look into other occurrences of what amounts to a form of settler colonialism along with its related impacts on society and business. In a first step, we will define a number of characteristics in the context of settler colonialism, drawing on the most recent and well researched example of the Apartheid regime. In another step, we will then illuminate the overlaps of colonial characteristics between Xinjiang and other occurrences. Understanding Xinjiang as an example of present-day colonialization may help us to link it with already existing orientations related to responsible business in previous colonial regimes. Anticipating the 21st century tropes of political CSR (see for example, Scherer & Palazzo, 2011) we also consider the use of trade as a lever of peace as exemplified in the Treaty of Kanagawa which established a contracting regime of commerce between USA and Japan at the height of colonial expansion in 1854. Briefly introducing the analysis of imperialism devised by Archibald Thornton (1965) and his triadic doctrinal typology of power, profit and civilization we suggest that commerce (if not Western capitalism) provides some kind of effective and performative proxy for occupation while at the same time observing the practical shortcomings of colonialism already clearly articulated by Adam Smith (1998 (1776)). By showing how the characteristics of such imperialism (qua colonialism) intersect with established traits of mercantilism, we can explore the extent to which commerce becomes an effective, peaceful proxy for outright appropriation. This is of particular value here as it provides comparable themes by which we can reconsider the ethical potential and orientation of businesses and the extent to which a pragmatic, or purely transactional arrangement forces a reconsideration of Milton Friedman's (2002 (1962)) claim that businesses is non-axiological with regard to ethics.

Young's Social Connection Model of Responsibility and Organizational Ethics

Robert Phillips (*York University - Schulich School of Business*)

Iris Marion Young's social connection model of responsibility (SCMR) has recently been sympathetically invoked to bolster a variety of ideas from organizational ethics scholars. Scherer et al. (2006) examined the role of business in global governance. They point to the limitations of liability models of governance (2006, p. 514) and see potential for remediation in the more forward-looking approach such as Young's SCMR. Since this introduction, Young's ideas have been prominent in the literature on political corporate social responsibility (pCSR) (Maak 2009; Palazzo and Scherer 2006; Rotter et al. 2014; Scherer and Palazzo 2011; Schrempf 2012; Wickert 2016) leading Rotter et al. (2014) to claim that, "responsibility within Political CSR is understood in terms of Young's (2006) model of social connection" (2014, p. 586). Young's theory is less frequently examined for by its own lights for novelty and coherence. Phillips & Schrempf-Stirling (2022) undertook just such an immanent critique in Philosophy of Management but left a number of loose ends still in need of additional consideration. This submission seeks to pick up where this immanent critique left off. Following a brief summary of Young's SCMR and Phillips & Schrempf-Stirling's critique, I propose a set of lingering questions that are certain to benefit from airing at the 15th Philosophy of Management Annual Conference.

Session 14 (Complexity room) **Humanities, Spirituality & Markets**

Chair: David C. Wilson

Nur in der Endlichkeit unendlich: Schelling and the Infinity of the Limit

Giuseppe Paglialunga (*Università degli Studi Guglielmo Marconi*)

My paper focuses on the concept of limit in the philosophy of Friedrich Schelling (1775–1854), which occupies a rather relevant position in schellingian system, both from a strictly physical and theoretical point of view. Each entity, in fact, can be identified by virtue of certain characteristics or peculiarities that differentiate it from all the others, even from those most similar to it (as in the Leibnizian principle of indiscernibles). This property is valid both for bodies and for reasoning, for example, so that it is actually the main effort of any philosophical activity: to define, by separating from its surroundings everything that does not pertain to it, the truth of things. Indeed, Kant already wrote, in his Critique of Pure Reason, that «philosophy consists in knowing one's limits». But beyond that, the limit represents one of the crucial instances of morality, since one of the possible determinations of freedom, wanting to stay with Kant (Critique of Practical Reason), can be indicated in the attempt to «limit all inclinations» in view of a harmonious concordance of every arbitrariness.

Compassion Meditation for Marketing Communication

Roman Meinhold (*Mahidol University – MUIC*) & Thawanrat Kuasakul (*Mahidol University – MUIC*)

Marketing is a tool to advance a company's financial performance, because its primary goal is to boost sales and increase revenue measured by Key Performance Indicators (KPIs). Consequently, marketers, including strategic planners in various advertising agencies, strictly focus on such objectives which may neglect negative impacts on consumers. Marketing strategies sometimes harm consumers by tapping into their subconscious desires and emotions resulting in a sense of lacking something or strong desires which prompt potential consumers to purchase products or services they may neither need nor really want. Despite raised awareness regarding psychological vulnerabilities and consumers' rights, not many consumers understand the effects that such marketing strategies may have, leading to subconscious or conscious suffering and pain. The normative ethical claim of this paper posits that ethical conscious and at the same time effective marketing strategies should also aim to foster happiness, well-being or flourishing rather than monofocally increasing sales. Compassion – an ethical concept, found in Buddhism, and many other philosophical and ethical accounts - can be introduced into marketing strategies in order to diminish negative emotional and psychological impacts on society. KPIs, such as the number of sold products or services can measure marketing performance at specific levels. From a mainstream marketing perspective a business is considered successful by reaching previously set KPIs. However, from a normative marketing ethics perspective business success should not result in consumers' suffering. In this paper we suggest that a Key Happiness Indicator (KHIs), a concept we derive from Buddhist philosophy, should be introduced to work parallel with KPIs. We suggest that, compared to an approach solely focussed on KPIs, such a two tiered approach may have six main advantages for many sentient beings, including: 1) increase well-being and satisfaction for multiple stakeholders in general, 2) strike a fairer balance between profit-seeking and ethical principles, 3) encourage compassion amongst stakeholders, especially marketers, 4) alleviate toxic competitive rivalry, 5) increase consumer satisfaction through ethical means, and 6) lead to businesses' long term success.

Management as part of the Humanities – A Platonic Response

Ioanna Patsioti-Tsacpounidis (*The American College of Greece*)

One of the main questions asked about management is whether it is a science or an art, or even more, whether it can be part of the humanities. In this paper, I intend to look at the above question more closely. In particular, I would like to argue that management can be part of the humanities, and Philosophy of Management, comes to further enhance its connection with it. In support of my position, I shall apply certain aspects of the Platonic thought by drawing reference to the relevant texts, in an effort to show that management should in fact be viewed as part of the humanities where significant tenets of its theory and practice are concerned. Other studies have examined the significance of humanities for management studies or their possible interconnection.1 What I wish to focus on is to establish this relationship by using the Platonic thought in a closer manner. Taking into consideration that management is defined as "an art of getting things done through and with the people in formally organized groups",2 or a "the process of designing and maintaining an environment in which individuals working together in groups, accomplish efficiently selected aims"3, or in general, the activity of planning, organizing, staffing, leading, and controlling, I would like to show that either as an art, an activity, a process, a science, or an end, management can be included in the wider spectrum of humanities in a more holistic way. In particular, I shall argue that Plato can provide us the ontological, epistemological, and ethical background of this position. To this effect, I shall use the Platonic thought as my main line of argumentation.

3:30-5:00 PM

Session 15 (Fluidity room) **Linguistic Turns and Illusions in Management**

Chair: Cristina Neesham

Responsible Management in the 21st Century: The Necessity of a Linguistic Turn

David Bevan (*St Martin's Institute*) & Patricia Werhane (*DePaul University*)

In the late 20th century, despite some disappointments in the ethical behavior of companies, we have seen a much greater acknowledgement of business ethics as a topic as signified in US by the presence of corporate ethics and compliance officers. In parallel market capitalism has expanded globally, almost effacing political ideologies for which it was once inimical and suggesting that capitalism is the best (or least-worst) form of economics. This expansion, inseparable from globalization, has become ubiquitous. During the past decades business firms have started to engage in activities that have traditionally been regarded as actual governmental activities (Margolis and Walsh, 2003; Matten and Crane, 2005; Scherer and Palazzo, 2008a). This is especially true for multinational corporations (MNCs). They engage in public health, education, social security, and protection of human rights while often operating in countries with failed state agencies (Matten and Crane, 2005); address social ills such as AIDS, malnutrition, homelessness, and illiteracy (Margolis and Walsh, 2003; Rosen et al., 2003); define ethics codes (Cragg, 2005); protect the natural environment (Hart, 2005; Marcus and Fremeth, 2009); engage in self-regulation to fill global gaps in legal regulation and moral orientation. (2011, 899). While this may sound like a rosy projection for the future of global economic growth, more contemporary headlines reveal this project has been confronted, if not stalled, by a number of anti-globalization forces as a result of the unravelling of the Washington Consensus which effectively held the peace since 1989. Yet, according to Maria Ehrnström-Fuentes (2016) and Alfonso Escobar (2008) there are radically different social imaginaries in different parts of the world. Differing assumptions about the history of place, meaning of subsistence, political structures, relationship to nature, human rights, and narratives of the future. (see Escobar 2018, on these distinctions) So, they argue further, we need to rethink the Western mindset of globalization as being only one of various ways to frame our experiences. A better term that will embrace difference throughout the planet and more fully illuminate the necessarily process philosophy nature of complex adaptive systems (Bevan, Werhane, & Wolfe, 2019) and organizations is the term "pluriverse". The word pluriverse signals and includes that the world we live in is not made up of one single history or worldview but is a constantly changing world that comprises many different worlds with different histories, different worldviews, and different ways of knowing, sensing, and being. This pluriverse is inhabited by different place-based life trajectories, different ontologies and epistemologies that define the contours of different historical processes, lived realities and future imaginations that sustain people's capacity to reproduce life in the places that they inhabit (Escobar 2008; Mignolo 2011). Thus, place is important both as a site of material and cultural reproduction. The place-based component of the pluriverse signals that societies (and the identities within these societies) are a production of historical processes simultaneously restricted and enabled by their geographic location. Responsible management in the 21st century, then should entail rethinking not merely our approach engaging challenging mindsets and appreciating differences in social imaginaries, but how we can reengineer our language and behavior to adjust mind sets and to reframe the mental models with which we responsibly manage our enterprises.

Corporate Integrity. Seriously?: The Language Illusion

Thomas J. Donaldson (*Wharton School*)

A language illusion haunts our area. The peculiar reality of knowing and doing, of theoretical and practical reason, makes this language illusion wicked. What animates the illusion is a conflict between two forms of specialized language. The conflict is between the language of efficiency, whose terminology delivers concepts of profit and optimization, and the language of deep values, whose terminology delivers concepts of integrity, environmental sustainability, and non-discrimination. These specialized languages are not inter-translatable. Dispelling the illusion requires a shift in conceptual vision from an object-centered to agent-centered perspective, and from theoretical to practical reason. Practical reasoning makes it possible to integrate the languages of efficiency and values into a single flow model without requiring intertranslatability. This, in turn, makes it possible to plot a "value gap," using Cartesian coordinates, between ideally efficient corporate actions and ideal, all-things-considered corporate actions. My discussion has four parts: Part 1 shows why corporate executives faced with quandaries whose solution requires both to the language of values and the language of efficiency experience predictable confusion; 2 surveys the three major attempts at inter-translatability and explains why each falls short. These are: a. Multilingual approaches; b. Values-as-preferences approaches; and c. Surrogacy approaches; 3 describes how the practical inference process can integrate the languages of efficiency and values into a single flow model without requiring intertranslatability; and 4 shows how practical inference can locate a key aspect of value/efficiency dilemma, namely, a "value gap" between ideally efficient corporate actions and ideal, all-things considered corporate actions. The value gap is illustrated using a simple cartesian array, and this is followed by a brief discussion of its possible implications for corporate governance reform.