# PHILOSOPHY OF MANAGEMENT PHOM 2022

St Anne's College, Oxford University

1-4 July 2022

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# Programme overview

| Friday 1 July | | | Session Chair |
|---|---|---|---|
| 2.00 - 2.30 | Welcome Coffee & Tea | Foyer A | |
| 2.30 - 3.00 | Opening | Room 9 | Wim Vandekerckhove |
| 3.00 - 4.30 | Session 1 Leadership | Room 8 | David Wilson |
| | Session 2 Governance | Room 9 | Minjie Cai |
| 4.30 - 4.45 | Coffee & Tea | Foyer A | |
| 4.45 - 6.15 | Session 3 Management Theory | Room 8 | Marian Eabrasu |
| | Session 4 Grand Challenges | Room 9 | Eleunthia Ellinger |
| 6.15 | Reception | Marquee | |
| 7.00 | Dinner | Dining Hall | |
| | | | |
| Saturday 2 July | | | |
| 8.00 | Breakfast (residential) | Dining Hall | |
| 9.00 - 10.00 | Keynote – Vincent Blok | Room 9 | Wim Vandekerckhove |
| 10.00 - 10.30 | Coffee & Tea | Foyer A | |
| 10.30 - 12.00 | Session 5 Pragmatism | Room 8 | Helen Mussell |
| | Session 6 Investing | Room 9 | Marion Smit |
| 12.00 – 13.00 | Lunch | Dining Hall | |
| 13.00 - 13.30 | Rest | | |
| 1.30 - 3.00 | Session 7 Human | Room 8 | Piotr Makowski |
| | Session 8 Economy | Room 9 | Marian Eabrasu |
| 3.00 – 3.15 | Coffee & Tea | Foyer A | |
| 3.15 - 4.45 | Session 9 Grand Challenges | Room 8 | Donald Nordberg |
| | Session 10 Management Education | Room 9 | Arianna Pisciella |
| 4.45 – 5.00 | Coffee & Tea | Foyer A | |
| 5.00 - 6.30 | Session 11 Management Education | Room 8 | Roberta de Angelis |
| | Session 12 Governance | Room 9 | Lucien von Schomberg |
| 6.30 | Dinner | Dining Hall | |
| | | | |
| Sunday 3 July | | | |
| 8.00 | Breakfast (residential) | Dining Hall | |
| 9.00 – 10.00 | Keynote – Cristina Neesham | Room 9 | Wim Vandekerckhove |
| 10.00 – 10.30 | Coffee & Tea | Foyer A | |
| 10.30 – 12.00 | Session 13 Grand Challenges | Room 9 | Hendrik Müller |
| | Session 14 Leadership | Room 10 | David Wilson |
| 12.00 – 13.00 | Lunch | Dining Hall | |
| 13.00 – 13.30 | Rest | | |
| 1.30 – 3.00 | Session 15 Governance | Room 9 | Minjie Cai |
| | Session 16 Tech Market | Room 10 | Stefanie Kisgen |
| 3.00 – 3.15 | Coffee & Tea | Foyer A | |
| 3.15 - 5.30 | Session 17 Rethinking Concepts | Room 9 | Wim Vandekerckhove |
| | Session 18 Innovation | Room 10 | Lucien von Schomberg |
| 6.00 | Reception | Foyer B | |
| 7.00 | Conference Dinner | Foyer B | |
| | | | |
| Monday 4 July | | | |
| 8.00 | Breakfast (residential) | Dining Hall | |
| | Farewell | | |
| 10.00 | Post-Conference visit | | |

# Coming to the conference

PHOM2022 takes place at St Anne's College in Oxford. It is a 20 minute walk from the train station, or you can get either the S3 Gold, or the 300 P&R bus from the train station to St Anne's.
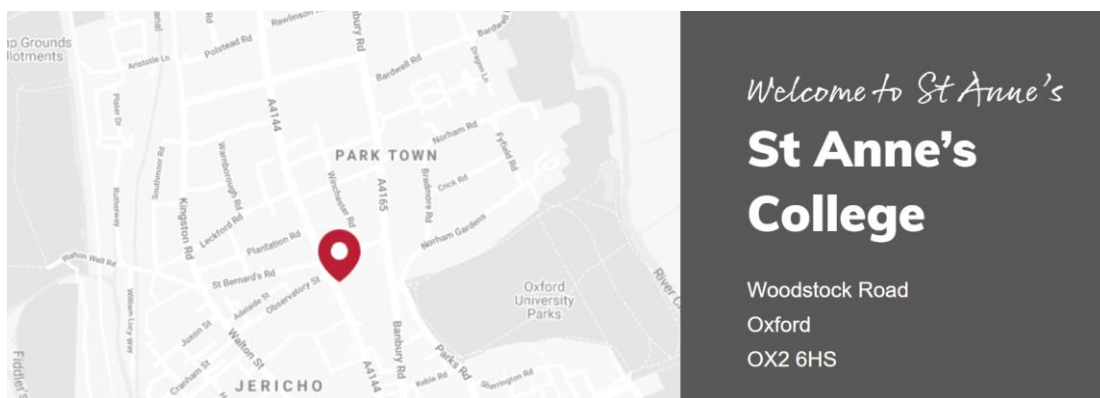


Most of you have a single room at St Anne's College, and some of you have a double occupancy room. Check in at the reception. You will be able to access your room from 1pm. If you arrive earlier, you will be able to leave your luggage at the reception until your room is ready.  For those of you with double occupancy rooms, note that your accompanying person will also be included in the conference lunches, receptions and dinners.

Some of you are non-residential participants. You will have booked your own accommodation elsewhere in Oxford. But you will be included in the conference lunches, receptions and dinners.

**The meals we will serve are set meals, not *à la carte*. Please ensure you have told us if you have any dietary requirements.** BusinessEvents@greenwich.ac.uk

# Session details Friday 1 July

## Opening, Friday 2.30-3.00, Room 9
Wim Vandekerckhove, Conference Chair

## Session 1 Leadership, Friday 3.00-4.30, Room 8

**Leading without Authority: Using Pascal's "Double Thought" to Solve Big Problems**

David Bauman, Regis University

In Blaise Pascal's (1623-1662) "Discourses on the Condition of the Great," he argues that those born into nobility should maintain two thoughts: 1) one is in a position of wealth and power and 2) humbly realize that one is not naturally superior to others. He goes on to explain that while these rulers have a power that comes from authority, common people can also have a power that comes from a "natural greatness." In this paper I explain how aspects of these two types of power can be used to influence people to solve highly complex problems. I focus in particular on the power of framing and the power of solidarity.

**"I'll go on": An Argument for "Holding" in Times of Crisis**

Sarah Chace & Adrianna De Santis, Christopher Newport University

The virus of authoritarianism and the virus of Covid-19 have mirrored one another. Each may have been inevitable in a time of creeping environmental and social catastrophe, yet both could be better contained at their time of emergence. Confronting such twin viruses is akin to confronting fundamental existential crises in the forms of threats to our collective humanity. The existential threat of death that looms in the background of all life echoes that of the lie that may be given for any truth. Such threats elicit profound anxiety. In the case of Covid-19, the anxiety surrounding a once-in-a-century pandemic calls for sensemaking from and trust in our authority figures. Adequate containment of our anxieties may occur when a holding environment is created by such figures. It is the holding environment that allows for the ability to make a certain sense of things and engenders the capacity to go on, as opposed to remaining stuck; a healthy holding environment serves to contain our anxiety so that we are able to go on—as opposed to being paralyzed by anxiety and confusion.

In this paper we consider how a key authority figure, New Zealand Prime Minister Jacinda Ardern, handled the crisis of the pandemic of Covid 19 in the first year of the pandemic, and how effectively she "held" her constituents. With regard to the pandemic of authoritarianism, we look at how another key authority figure, Volodymer Zelensky, has rallied the West toward democracy through his inspired actions and rhetoric within the first week of Russia's invasion of Ukraine. In these cases—the spread of both Covid-19 and authoritarianism—the construct of narrative-as-holding environment provides a point of intersection.

**The Silenced and Unsought Beneficiary: Investigating Epistemic Injustice in the Fiduciary**

Helen Mussell, Cardiff University and University of Cambridge

This article uses philosopher Miranda Fricker's work on epistemic injustice to shed light on the legal concept of the fiduciary, alongside demonstrating the wider contribution Fricker's work can make to business ethics. Fiduciary, from the Latin fīdūcia, meaning "trust," plays a fundamental role in all financial and business organisations: it acts as a moral safeguard of the relationship between trustee and beneficiary. The article focuses on the ethics of the fiduciary, but from a unique historical perspective, referring back to the original formulation of the fiduciary within a familial context to investigate presuppositions regarding agential capabilities, whilst also paying attention to the power mechanism embedded in the trustee–beneficiary relationship. Using Fricker's theory of pre-emptive testimonial injustice, the analysis elucidates the impact of cumulative beneficiary silencing in contemporary contexts, and the article uncovers ethical issues of an epistemological kind at the core of the fiduciary—of epistemic injustice.

**The independent Management Accountant Function and its contribution to Dutch social housing organizations**

Marion Smit, Amsterdam University of Applied Sciences

Around 1995, the power balance within the Dutch social rented sector shifted remarkably when it was 'autonomized' by prioritizing market above government and non-profit (Boelhouwer & Hoekstra, 2009). In the following years, the public was confronted with scandals and financial losses (Dohmen, 2014; König, 2012). In response, the Dutch government passed the new housing law in 2015 which made it mandatory for each Housing corporation with more than 2500 rental units to establish an 'independent management accountancy function' (IMAF). This mandate raised questions about the interpretation and objectives of this function.

One of the areas of deliberation is the 'independence' of the IMAF. The installation of this function is a political one. It brings to mind Berlin on the political senses of freedom or liberty (Berlin, 1969). What is the management accountancy function supposed to be independent from and to? The construction of the IMAF seems to intent to remove obstacles that could hinder independent action. For instance, the IMAF can only be hired or fired with approval from the board of supervision and the IMAF has at least two meetings per year with the board of supervisors without the executive present. This suggests independence from the hierarchical dominance of the CEO. The IMAF is also constructed as a function without direct responsibility for managing people or processes. This suggests independence from the dominant short-term perspectives of the organization. Less clear is the area within which they should be able to contribute; what is the IMAF independent to? In this paper I argue that the IMAF can serve a role beyond being an extra layer of governance in system that remains otherwise unchanged.

**Sticky Concepts: Barriers to theory building in the organizational and social sciences.**

Piotr Makowski, University of Warsaw, Faculty of Management

The goal of this project is to systematically examine the nature of the barriers to theory building in the organizational and social sciences. While scholarly attention focused on various methodological, philosophical and sociological factors of this question, the existing knowledge is highly fragmented and limited. No systematic understanding of impediments to theory building exists. By exploiting the idea of knowledge transfer between scholars involved in theory building the programme opens a novel path to the interdisciplinary study of such impediments. It proposes a processual model of theory building: (1) theory generation (initiation of transfer), (2) implementation (elaboration of the idea in a scholarly contribution), (3) theory ramp-up (defence and strengthening) and (4) integration with the existing research. The model helps distinguish various types of barriers and shows their ambiguous character. The project will answer why concepts are sticky by detecting various layers of impediments to build theories in the area of organizational and social sciences, check the extent to which such barriers are harmful and should be removed through institutional actions. The ambition is to formulate recommendations to improve the institutional dimension of scientific practices.

**Engaging with practice: Critical management studies and normative reconstruction**

Max Visser, Radboud University, Nijmegen

In this day and age of global pandemic, ecological, social and cultural challenges, the role of organizations appears as crucial, either as causes of these challenges (e.g., multinational corporations, private equity firms, tax consultancy firms), as part of possible solutions (e.g., public sector organizations, NGO's, international organizations) or a bit of both (e.g., pharmaceutical firms, UN task forces, energy companies). This pivotal role of organizations in these challenges, for good or worse, should be grist to the mill of that part of management and organization studies (hereafter MOS) that traditionally has thought most deeply and critically about organizations and their role in society, i.e. critical management studies (hereafter CMS).

However, the concrete stance of critical management scholars towards organizations, practitioners and their problems is far from equivocal and in transition. For a long time (and in spite of pressing global issues), they have tended to disengage from practice, fearing colonization and perverting of their ideas by practitioners. Only in the past decade, these scholars have fully started to think about how to engage with practice, leading to views of CMS as critically performative.In the light of these debates, the purpose of this paper is to propose a new immanent approach to critical analysis in the form of the method of normative reconstruction of Axel Honneth, a German social philosopher who stands in the same Frankfurt School tradition as Horkheimer and to which also Habermas, Marcuse, Adorno, Fromm and others belong. In this way, the paper not only contributes to clarifying CMS' relations to practice, but to the development of critical management theory as well. While already making significant inroads in various fields of MOS, Honneth's ideas "have yet to be widely taken up by critical students of management" (Alvesson and Willmott 2012: 261; Scherer 2009). Next to Willmott (2020), this paper represents a novel attempt in that (critical) direction.

**Membership through stewardship: Governing corporations with 'strangers'**

Donald Nordberg, Bournemouth University

The problems of corporate governance, and particularly the relationships between investors and companies, seem intractable, despite decades of theorising and empirical research. This thought experiment asks us to look at the problem through a fresh lens. It draws on the British legal custom of calling shareholders "members", and then uses the political philosopher Michael Walzer's idea of membership in states, clubs, neighbourhoods, and families to draw lessons for the corporate world. Rethinking what membership of a company might mean points to a pragmatic escape from short-termism without the injustice of depriving shareholders of rights. This path also points to having a corporate governance system that relies too heavily on mechanisms only modestly well, while reducing the reliance on expecting investors and directors to act always ethically.

**The Problem of Future Generations for Deliberative Business Ethics**

Zachary Heffron, Santa Clara University

Climate change has become a pressing issue for scholars to consider as its effects are starting to be felt and its risks increasingly clear. This has influenced philosophical debates surrounding obligations between generations; in particular, what obligation the present generation has to the wellbeing of future generations. However, philosophical theories of future generations have not often been brought into contact with theories of business ethics. In this paper, I bring the scholarly debate surrounding intergenerational justice into conversation with Guido Palazzo and Andreas Georg Scherer's influential work on political CSR. In particular, I argue that business ethics theories, including political CSR theories, that are grounded in deliberation are unable to adequately account for future generations. This is because future generations cannot even in principle be adequately represented in deliberations, however suitable the discursive conditions might be. Therefore, this presents a fundamental objection to political CSR approaches to business ethics, until they can explain how to handle the ethics of future generations.

Keynote, Saturday 9.00-10.00, Room 9

**The Critique of Management**

**Vincent Blok**

In this presentation, I will reflect on the nature of business management to outline a philosophy of management. As a first step, I reflect on the ontological and epistemological assumptions in management theory. As a second step, I critically reflect on these assumptions based on philosophical theory.

As a final step, I develop a philosophy of management with six dimensions of the nature of management: management as participation; management as resistance and responsive action; management as constitution of meaning; management as politico-economic governance; management as non-reductive stakeholder engagement; and management as epistemic insufficient entrepreneurship. This new conception of philosophy of management envisions to guide future philosophical and empirical work on the nature of management.

Bio:

Vincent Blok is associate professor in Philosophy of Technology, Philosophy of Management and Responsible Innovation at the Philosophy Group, Wageningen University (The Netherlands). He is also director of the Ethics Graduate School of the federation of four universities of technology 4TU.Ethics in the Netherlands. His books include Ernst Jünger's Philosophy of Technology. Heidegger and the Poetics of the Anthropocene (Routledge, 2017), Heidegger's Concept of philosophical Method (Routledge, 2019), The Critique of Management. Toward a Philosophy and Ethics of Business Management (Routledge, 2021), and From World to Earth. Philosophical Ecology of a threatened Planet (Boom, 2022 (in Dutch). Blok published over hundred articles in disciplinary journals like Business Ethics Quarterly, Synthese and Environmental Values, and in multi-disciplinary journals like Science, Journal of Business Ethics, Business & Society and Organization & Environment. See www.vincentblok.nl for more information about his current research

**Pragmatism and the modern organization: Self-management and valuing the human in the organization**

Eleunthia Wong Ellinger & Robert Wayne Gregory, Universitat Ramon Llull & University of Miami

In the contemporary setting of fast-moving, complex and uncertain global markets and ongoing technological transformation, the human being and the human experience can be lost in the equation of how we manage organizations. The Great Resignation has been revealing that employees are more likely to leave organizations due to not being treated well in a toxic culture or not being recognized for their contributions. How can we bring a better focus to valuing the human in the contemporary organization? While pragmatist philosophy has been around for one-hundred years, it has something useful to say in managing contemporary challenges. Additionally, it is useful to review self-management specifically with a pragmatist lens in the management of organizations.

**From Integrated Thinking to Integrated Acting: Pragmatism as a way out**

Arianna Pisciella, HEC Lausanne

The aim of this paper is twofold: Firstly, to provide an in-depth reflection of the philosophical foundations of the concept of Integrated Thinking (developed by the International Integrated Reporting Council (IIRC 2013)). Secondly, to suggest a philosophical pathway that companies could adopt in order to shift from an "integrated thinking" to an "integrating acting" attitude. The underlying challenge to be solved is to fill the gap between corporate reporting practices and actual corporate behaviour. Moving from system and holistic thinking, building on interpretative and critical theory, this essay reaches the conclusion that Pragmatism is the best philosophical attitude to help companies and managers to face and manage current global challenges, such as climate change or the Covid19 pandemic.

**Experiences of an Investment Adviser and How a Compensation Plan Met Moral Philosophy**

Gary Rubin, University of Glasgow

This work is dedicated to the ideal of having financial services in the United States delivered to investors that are in clients' best interest as well as supportive of business. The two aims are not only not mutually exclusive, but I hope to prove that clients and firms are better off when firms take the moral high-ground.

I include personal experiences as an investment adviser to lay groundwork and set context for a discussion about ethical dilemma's arising from a particular type of investment adviser compensation plan. The personal experiences I share were crystalizing moments; turning points in my career which helped shape my view of what effective advising consists in and where ethical shortcomings lurk. After offering this context we take a journey through the highlights of a series of ethics round-table discussions I facilitated with a group of investment advisers over the course of a year where we grappled with ethical dilemmas advisers often encounter.

To sort out the ethical issues I drew upon the work of well-known moral philosophers: Aristotle, Immanuel Kant, John Stuart Mill, and John Rawls, along with contemporary financial ethicist, Ronald Duska. Through this work along with the round-table discussions it is hoped advisers become more self-reflective so they are 1) more apt to be aware when an ethical issue arises and 2) able to develop critical thinking skills which in turn might strengthen the integrity of those who practice financial advice and, by extension, improve the financial wellbeing of investors.

**Engage or Divest? Towards an Ethics for Institutional Investors**

Hasko von Kriegstein, Ryerson University

In this paper, we explore the ethical obligations of large institutional investors in their capacity as shareholders. In particular, we are interested in the question whether the ethically appropriate response to unethical business practices is to divest from the company or industry engaging in them, or whether to practice best-of-class engagement with the goal of moving the company or industry away from their objectionable behavior. We show that the concept of fiduciary duty is of limited use in answering this question, and argue that the decision whether to divest or engage requires imperfect compromises. We suggest that, because of the nature of large institutional investors, the best way of navigating this situation involves a consequentialist decision-making procedure. This, in turn, leads to the conclusion that divestment and best-of-class engagement should both be included in the arsenal of large institutional investors who want to take their ethical responsibilities seriously.

**Positive Organizational Ethics: A Step Forward Through Leonardo Polo's Thinking**

Maria Prats, Northwestern University

Since the beginning of business ethics, we have observed the timid presence of a positive approach to ethics both in practice and theory. Leonardo Polo's thought is a step forward to advance positive organizational ethics. His contribution is mainly the connection of specific human anthropology with the concept of growth as the key aspect in organizational ethics within a systemic approach of norms, virtues, and goods. In this study, I focus on two principal ideas of Polo's positive ethics: the systemic approach to ethics and the dynamic human action theory centered on human growth.

**Evaluative abstinence, the duty of opacity, and dignity in the workplace.**

Geert Demuijnck, EDHEC Business School

In this paper I explore a paradox related to the notions of respect and dignity. The tensions between respect as a general acknowledgment of the equivalence of another person, something like 'recognition as a person' or 'respecting employees' dignity', and the more particular acknowledgment of expertise or competence, 'recognition of competence, skill, professionalism', etc.

The tension between the two forms of dignity (equal dignity vs. dignity according to the position in the hierarchy) and the two forms of respect (respect as equivalence – as a unique human being – vs respect for specific competences of performances) is particularly relevant in the context of the workplace: Respecting people in the context of work may, on the one hand, require to be transparent and to give detailed information, for example about employees' performances and weaknesses. On the other hand, people's dignity, on a more fundamental level, can only be protected by considering them under the conditions of opaqueness and evaluative abstinence.

**Towards an "Economy of Givenness"? A Marionian look at Contemporary Challenges of Management.**

Sara Mandray, ESCP Business School

In this theoretical paper we propose a way to understand the grand challenges that we are facing nowadays in organizations. This crisis highlights the weaknesses of science to answer the question of meaning in organizations where management appears more and more like an art, filled with humanity and uncertainty. Thanks to Mondzain's studies on Church Fathers and Marion's philosophical thought, we propose to ask the question of givenness in economy.

**Value of work and contribution to the good life - An ethical and economic perspective based on the capabilities approach**

Cécile Ezvan, Excelia

The starting point of this paper is the need to rethink the value of economic services - and that of work in particular - based precisely on its contribution to the common good, in order to enhance economic justice.

Exploring major concepts related to capability approach, we analyzed strengths and limitations of several ethical perspectives to qualify the contribution of a given work to the common good. The capabilities approach, by offering a constructive critique of utilitarian, consequentialist approaches and deontological, rights-based approaches, allows for the integration of other essential dimensions of the value of work such as choice, quality of human relationships and preservation of natural and human ecosystems.

Our article contribution is both theoretical and practical, since allows us to have a more precise vision of the value of a given work in terms of its contribution to the good life, i.e. in a collective perspective accurate to analyze working context, organizations and industries.

**Secundum naturam vivere: Ancient Classical Philosophy´s Thoughts on Sustainability and Environmental Protection**

Hendrik Müller, Hochschule Fresenius

The actual discourse, both scientific and general, is heavily influenced by the topics of sustainability and environmental protection. It is one of the key facts of our modern society that for too long we have exploited the natural resources without respect for nature´s diversity. The more the effects of man-made climate change become obvious, the more unsure we as humankind are about the consequences of this change and even more about the methods of solving the most pressing problems like rising sea-levels, increasing thermal extremes and weather disasters. Yet, the awareness of the vulnerability of our natural surroundings is not a recent phenomenon. Already in the age of classical antiquity some philosophers and thinkers have described, how we humans handle natural resources and which impact this behaviour had in the long run. The following paper wants to shed light on the way ancient classical philosophy has dealt with challenges of sustainability and environmental protection by singling out some of the key texts in which these issues are mentioned. Furthermore, these texts are analysed from an actual perspective to find out, in which ways we could possibly adopt the ancient outlook and find practical answers for our modern society to face ecological challenges ahead.

**A behavioral theory of moral judgment on climate change**

Arijit Paul, University of Graz

Why is there a lack of effective business action on climate change? We seek an answer to this question in business managers' moral judgment on climate change. We use the ethics position theory (EPT) as a bridge between the normative and the descriptive and develop an ethical-ideology and issue-contingent behavioral theory of moral judgment and climate change. We use our theory to develop several propositions, which explain a wide range of moral judgments on climate change, varying from weak to strong climate actions, and climate inaction. Our propositions explain why business managers' moral judgment on climate change may veer towards climate inactions. Our propositions also explain the conditions under which business managers' moral judgments may converge towards strong climate actions.

**(Business) leadership education in the 21st century – a transdisciplinary approach nurturing the development of a creative personality**

Stefanie Kisgen & Anna-Vanadis Faix,
School of International Business and Entrepreneurship (SIBE) at Steinbeis University

The contemporary human society faces fundamental challenges in all areas. Against the background of profound changes implicated hereby, new business and value creation models must be developed and implemented. To do this, we need people who are able to develop ideas for the future and lead the way for society. These people are leaders as well as specialists who possess creative power and creative competencies – they are people with a creative personality. Becoming a creative personality is the result of educational processes. Accordingly, we will draw up two main topics in our talk. After a discussion of the concepts of (business) leadership, personality and innovation and their nexus, which are fundamental for understanding and overcoming society's changes, we will elaborate on how higher education can foster the development of creative personalities in the second part of our talk. We will illustrate essential elements that business leadership education in higher education should entail in the 21st century. Our elaborations are based on findings from empirical data which was collected via a real-time Delphi study. In a concluding summary, we will present two main theses for discussion: Firstly, leadership and (business) leadership education must be conceptualized transdisciplinary to the highest degree. Secondly, business leadership education in higher education is a transdisciplinary approach nurturing the development of a creative personality, who acts for value-creation and the positive development of human communities.

**Humanising Business Education with Moral Imagination and Human Betterment: The contribution of the Circular Economy to a renewed Philosophy of Higher Education**

Giancarlo Ianulardo & Roberta de Angelis,
University of Exeter Business School & Cardiff University

The circular economy, by raising an awareness of the limitation of resources and a need for a more efficient use of them, can be seen as a solution to the mitigation of the severe ecological, economic and social crises of this current time. Alongside corporate and policy interest, scholars' attentiveness to the circular economy concept has soared recently, albeit with a tendency to investigate its technical and business angles. On the other hand, scholars in the educational literature, as Barnett, have called for a renewed philosophy of education to be "realist", "critical", "practical" and "imaginative". And more specifically, in the business education literature there has been a call to humanising business education from other business ethics scholars as Dierksmeier, Spender and Kraaijenbrink. Business education plays a crucial role in arousing an awareness of the role of human actions and behaviour on current and future generations. By uncovering the role played by human betterment and moral imagination that characterises some features of the circular economy movement, as developed in the last decade by scholars and practitioners, we claim that it can contribute to a renewed view of business education.

**Can Philosophy of Management be thought as an applied philosophy?**

Hakan Erkal, Ege University

There are not much discussions within the limited number of philosophy of management studies about where philosophy of management can be located in academic writing. In the first article of the Philosophy of Management Journal, the founder editors Laurie and Cherry (2001) described philosophy of management as a new field of study that emerged in philosophy by introducing the scope of the field. Also Beltramini (2018), in his recent study, discussed the general tendencies and contradictions within management studies and claimed that philosophy of management should be thought as field under philosophy of technology. This paper questions whether philosophy of management, as a study of field, can be thought as a type of applied philosophy or not within the scope of Rasmussen's (2017) conceptualisation of applied philosophy. By asking this question, it is aimed to open discussion about philosophy of management itself and where it fits within philosophy and academic inquiry.

**In and out of the learning shelter: developing the professional in the case of management**

Efrosyni Konstantinou, University College London

This essay argues for the value of professionalism as an institution of expertise development for management and its contribution to society. Similarly to Freidson's 'market shelter' of professionalism, the paper introduces the concept of the 'learning shelter', i.e. a specialized learning space which prepares the novice to exercise the freedom to practice under the ideology of professionalism. In the established professions, such as medicine and law, the ideology of professionalism involves the freedom to interpret and pursue ideals/transcendent values, such as Health and Justice, as expressions of the public good and, within this frame of thinking, awards the freedom to sensibly judge and choose the ends of the work. In management, where there is no learning shelter, the aspiring manager is limited in learning in the confines of an almost dyadic, exclusive relationship with the organization and is therefore fundamentally disadvantaged in relation to professionals who learn in the learning shelter in society. Professionalizing management practice would require a fundamental reconceptualization and re-organization of how expertise is developed in the management field today.

**Group Deception: An Omission**

Michaela Lobo, University of Pennsylvania (The Wharton School)

Four years ago, employees at Wells Fargo – an American financial services company – created over two million bank accounts, without asking permission from customers (Zoltners, Sinha & Lorimer, 2016). It is not that Wells Fargo employees asked permission from customers and after receiving a negative still went ahead with the account openings. Crucially, employees avoided asking for permission, knowing that customers would say no. Customers did not need additional accounts no matter how desperately employees wanted to meet their sales targets. It doesn't take much imagination, on our part, to see why customers felt betrayed by and angry with employees, mid-management and senior-management. More than this, these feelings seemed to be directed towards Wells Fargo, the group. This scandal is one of many corporate crimes committed that motivate attention to group responsibility. In the related literature on group epistemology, Lackey's (2021) is the first and only account to analyse the phenomenon of group lying (presented in §I). I will argue that Wells Fargo not alerting customers to the opening of bank accounts under their names constitutes a distinct, worrying form of deception, group deceptive omission, which Lackey's account 'G-LIE' cannot handle (§II). In §III, I attempt to accommodate deceptive omissions by tweaking G-LIE. In §IV, I defend why groups have strong legal and moral duties to not engage in deceptive omission. In §V, I relay the worry that real-world collective wrongdoing is messier than Lackey seems to recognise, and her epistemological account of groups is unable (yet) to satisfactorily capture with whom responsibility lies.

**Rene Girard's concept of the scapegoat as a tool for the management of difficult and disputed issues**

Howard Harris, University of South Australia, UniSABusiness

Public inquiries have a role in society, not so much as elements of the legal or justice system but as activities which perform an important social function, an element of governance which has the capacity to help society deal with difficult or disputed issues or questions. René Girard's concept of mimetic desire provides a useful lens through which the phenomenon of the public inquiry can be analysed.

In an organisational or political context where the opportunity for and practise of reasoned debate has declined, public inquiries have become recognised as a mechanism (perhaps along with practise of appreciative inquiry) for the discussion and debate of issues of public or strategic organisational importance. Royal Commissions are marked by aspects of theatre, drama and spectacle. Girard shows how the scapegoating ritual has persisted and developed through time. Girard (and Frazer in the Golden Bough) recognise how what began as religious ritual has been adopted and adapted by secular societies and organisations.

The conclusion shows how such public inquiries, when viewed as a ritual, after Girard, can provide a way for society to dissipate rising anger, violence, and rivalry in society. The relevance in organisations will be explored further in discussion.

Keynote, Sunday 9.00-10.00, Room 9



**Redefining responsibility for climate change: A systemic perspective**

**Cristina Neesham**

The contention that humankind does not possess adequate responsibility concepts to account for and respond to anthropogenic climate change as a global-systemic problem (Sinnott-Armstrong, Gardiner, Jamieson) requires a systemic response, yet placed at individual level as well. My argument responds to this challenge by proposing a new principle of individual responsibility that can be further refined, applied and practised in organizations, communities, and society as a whole. I then propose to test this principle's capacity for grounding a social movement, as well as its resources for interconnecting diverse social agents in a web of responsibilities that can trigger (more effective) collective action.

This work is the result of philosophical reflections developed while editing the Springer Handbook of Philosophy of Management, a multi-year project that maps out the field of philosophy of management, exploring (in 58 chapters) the relations of management scholarship and practice with established areas of philosophy such as epistemology, philosophy of science, aesthetics, social and political philosophy, moral philosophy, philosophy of practice, and philosophy of education.

Bio:

Dr Cristina Neesham (BABuch PhdMelb), social philosopher and business ethicist, is the current Director of Ethics, Responsibility and Sustainability at Newcastle University Business School, Newcastle University, UK. Cristina's research interests focus on the responsibilities of global corporations in environmental management. In particular, she investigates interdependencies between individual and group behaviours, social norms and institutional-regulatory regimes and their role in creating (as well as alleviating) climate change as a global systemic problem. Cristina also employs speculative philosophical methods to address ethical issues at the AI technology-natural environment interface. She is Executive Board member of the Philosophy of Management journal, and co-Editor-in-Chief of the Springer Handbook of Philosophy of Management (the first reference collection in the field, forthcoming in 2022 as e-book and in print).

**Immigration Restrictions and Employment Ethics**

Liyah Lopez, Santa Clara University

The Title VII of the Civil Rights Act of 1964 in the United States, prohibits discrimination of employees and applicants on the basis of race, sex, religion, or national origin. However, there are at present no restrictions against discriminating against undocumented immigrants in hiring and firing decisions. Indeed, firms are legally required to discriminate against undocumented immigrants: firms that knowingly hire those who do not have legal permission to reside in the United States are fined per undocumented employee and face potential criminal persecution. In this essay, I argue that regardless of legal consequences, firms hold the obligation to withhold the consideration of residency status in hiring or firing decisions. Furthermore, large firms with extensive resources have an even weightier obligation to ignore immigration laws, given their possessing the resources to fight any litigation stemming from breaking US law in the hiring undocumented employees. In advancing this argument, I contribute to recent debates on the ethics of immigration restriction and debates surrounding whether firms have a moral obligation to obey the law.

**Modern Slavery as a Contemporary Challenge to Business: The case of Volkswagen in Xinjiang/China**

Alicia Hennig, International Institute Zittau/TU Dresden

Slavery is often thought to be a labor practice of the past. Yet, according to the International Labour Organisation (ILO) more than 40 million people worldwide are affected by so-called 'modern slavery'. Particularly business operations by foreign MNCs (multinational companies) in countries led by autocratic regimes can be considered a contemporary challenge. In these countries, human rights infringements happen frequently. The term 'modern slavery' is linked to a number of human rights infringements (but not limited to it), such as slavery and denied freedom of movement. Yet, the topic of human rights infringements and modern slavery has been rarely discussed in the context of autocratic regimes. Thus, in relation to this our contribution deals with the question: What are the implications for MNCs operating in countries led by autocratic regimes that come with increased exposure to human rights infringements, such as modern slavery/forced labour. We explore this question by looking at Volkswagen, a German MNC, and its operations in Xinjiang, China.

**Self-Consciousness and Moral Imagination in Leadership**

Albena Neschen, FOM University of Applied Sciences

This paper advances the thesis of an apparent congruence of self-consciousness, work and moral imagination as a developmental process by following classical and contemporary philosophical theories of mind. The aim is to clarify two questions: firstly, how the self-consciousness and managerial work are related, and secondly, how the gradual development of self-consciousness and moral imagination interplay. The paper is organized as follows: firstly the question of how the concept of moral self-consciousness relates to imaginative managerial work is discussed by following Hegel's theory of mind and secondly the theory of self-consciousness and moral imagination of an ideal ethical society by contemporary philosopher Patricia Werhane and Klaus Düsing is briefly presented as the groundwork of understanding ethical behavior in leadership. The deeper understanding of this process enables imaginative leaders to understand better how they associate with others, how they lead and recognize others according to their social roles in the organization and in society. From this philosophical groundwork we can start thinking of how to deal with the current digital transformation of work so that its core values such as independence, freedom, self-esteem and human development are achievable.

**An Aristotelean Perspective on Leading and Organizing in Complex Organizations**

Elizabeth Luckman & James Luckman, University of Illinois at Urbana-Champaign

It is widely acknowledged that organizations in today's world - and the leaders in them - face different challenges than those of the past century. However, ancient thinking can help us face the modern complexities that are creating uncertainty in organizations today. In this paper, we offer a three-part model for organizational change that is based on Aristotelean philosophy. The model has been developed over decades of work with leaders in a variety of industries and argues that by paying attention to the social, technical, and learning systems within an organization, leaders can more ethically and effectively navigate solving problems for consumers and end users of organizations. This model aligns with some of the most important principles of Aristotelean philosophy, including telos, virtue, and phronesis. We use these foundational principles to build the model that has practical implications for any leader.

**Associating as practice. The loss and revival of civil democracy in civil society organizations.**

Henk den Uijl, Netherlands School for Public Administration (NSOB)

The quality of the public sphere in democracies has not so much to do with voting politicians now and then, but rather with the civic engagement of citizens in their concrete lifeworld of social organizations such as in social housing, health care and education. Different contemporary scholars have argued that precisely civic engagement is lacking in liberal democracies. In this paper we argue that society and civil democracy are in need for a revival of associating, as practice, in civil society organizations. This may involve the association as structure, but not necessarily. The point is that practices need to be installed that provide 1) an emergency brake for the constituency to renounce decisions; 2) institutionalization of (potential) conflict; 3) amplify the power of codetermination councils; and 4) the sustainment and enabling of everyday and ordinary forms of cooperation.

**The Ontology of Organizational Rights**

David Wilson, Webster University

Philosophers have examined a long list of rights, including moral, human, legal, natural, civil, workplace, and social rights. Yet little attention has been paid to organizational rights, that is, individual rights that are derived solely from organizational roles. This is a worthy topic, since many of us are entrenched in organizations, often so deeply that we define ourselves by them. This paper aims to clarify the concept of organizational rights.

**Big Tech and Antitrust: An Ordoliberal Analysis**

Manuel Woersdoerfer, University of Maine

The years 2020 and 2021 have seen the opening of several antitrust investigations against some of the most dominant and powerful companies in the world: China has begun investigating the business practices of Alibaba and Tencent, the E.U. has launched additional proceedings against Amazon, Apple, Facebook, and Google, and the U.S. Department of Justice, several states, and the Federal Trade Commission have sued Google, Facebook, and Amazon respectively. This paper will take a closer look at the latest trends and developments in those three regions and analyze the different regulatory approaches taken from a distinct business ethics, that is, ordoliberal perspective. This paper aims to derive ordoliberal-inspired antitrust principles and apply them to the current antitrust proceedings and investigations around the world, thereby assessing their strengths and weaknesses. It also aims at developing ordoliberal-inspired reform proposals which might help to (further) strengthen modern-day antitrust regimes.

**Dependency on your own: organizing individual autonomy through delegation of technological expertise in business relations**

Marian Eabrasu, EM Normandie Business School

The current surge in technologization of business practices unavoidably widens knowledge asymmetries in between market actors and increases the need to delegate the expertise. The ethical concerns regarding the dependency of those who remain impaired in this process lies in the implicit assumption that the delegation of expertise comes in inverse proportion to their individual autonomy and, eventually, disempowers them. I revisit this widespread assumption and maintain that there are two set of conditions under which the delegation of expertise can, however, convey substantial degrees of individual autonomy: one is the pervasiveness of dissensus and skepticism, the other is the right to withdraw. The interest of arguing in this direction is to show that it is not inconceivable to cohabit with (and even emancipate from) the unavoidable pressure of socio-technical systems on business relations.

**Integrity in Organisations: a Definition and Phenomenology**

Philippe Jacquinot, Université d'Evry Val d'Essonne, Université Paris-Saclay

Like any virtue, integrity is an act and a disposition. The act is, in the case of integrity, the fact of honouring one's promise to be just. The disposition consists of the will to be a person of integrity and of the practical wisdom that allows one to know what to do, in the circumstances that arise, in order to have integrity. The question that arises then is how integrity emerges concretely in an organisation. Vandekerckhove (2010) has emphasised the importance of intersubjectivity. This short paper aims to trace a line of research in this area based on the phenomenology of Paul Ricoeur. It suggests that the exchange of memories that takes place during colleagues' self-narratives makes them aware that they are authors of their actions, a necessary condition for integrity according to Giroux (1990). Furthermore, Nussbaum (2010) emphasised how the model of success presented to an imperfectly mature person could influence him or her, either in the sense of instrumentalisation of others or in the sense of mutual dependence. She coined the concept of a pernicious structure as one in which imperfect people become worse. We hypothesise that in organisations with integrity, self-narratives are more focused on mutual dependence than on the instrumentalisation of others. I would be interested to have feed-back on the definition of integrity I proposed and discuss with colleagues of the avenue I suggest concerning the phenomenology of its emergence.

**Exploring the Ethical Gap in AI's dealing with ethically sensitive situations**

Yotam Lurie, Faculty of Buisnesss and Management, Ben-Gurion University, Israel

Can AI Avatar's be good managers? How do AI's differ from humans in certain basic respects relevant to their ability to support our deliberations (or even decide) in ethically sensitive matters? The following paper explores two possible gaps that ethically challenge AI systems. The first has to do with issues of identity and the difference between first-person ethical perspectives and abstract ethical decisions; the second concerns the matter of character and trust. More specifically, I explore whether and when perfect AI systems might be at a disadvantage over the fallibility of the all-too-human ethical agent. Consequently, perhaps in this respect an all too human manager has certain advantages over an AI Avatar manager.

**The Ambivalent World of Changemakers**

Peter Heller, Canopus Foundation - Cusanus Hochschule

Over the last decades changemakers have founded social enterprises to address pressing social and environmental issues recognised in the 17 Sustainable Development Goals, notably poverty, climate change and the violation of human rights. Those changemakers are practitioners who often started their professional career in the private sector before they found their purpose in social entrepreneurship. The article briefly ventures into the history of thought about the nature of entrepreneurship to obtain a better understanding of the motivation which drives changemakers who have been lately celebrated as the new heroes of capitalism. The evolution of the concept of entrepreneurship and entrepreneurial identity is outlined by the contributions of Adam Smith, Karl Marx and Alois Schumpeter. The enquiry gives evidence of a striking ambivalence in the concept of entrepreneurship and, even more, social entrepreneurship. Goethe's Faust stands as the prototype of that ambivalence, the constant tension in the changemaker's self between Schumpeter's creative destructor und Smith's empathic fellow.

In his genealogy of liberalism, Michel Foucault conceives the entrepreneurial self as the new role model for everybody. In the pervading competitive environment of liberal societies, there is a permanent hunt for power, money, fitness and other forms of self-optimization. Its effect on society's response to social and environmental issues is significant. The ambivalence deeply rooted in the entrepreneurial self can lead changemakers into dysfunctional responses to social issues. The example of microfinance reveals how market pressure triggers mission drifts sacrificing social impact for profitability. Finally, the transition from Foucault's biopolitics to its contemporary version of psychopolitics is explored. The digital economy which collects personal data free of charge, in exchange for web based services, establishes a new level of intensified self-control which deeply affects social entrepreneurship. In the digital era, the world of changemakers needs to be reconceptualised in order to protect its relevance for societal progress in the 21st century.

**A business ethics framework for managerial use of artificial intelligence**

Jose Mauricio Galli Geleilate & Jose Godinez, University of Massachusetts Lowell

We combine past developments on the issue of AI and ethics to propose a framework for the internal and external management of AI. Our main argument is that organizations need to monitor their AI routines and outcomes internally while observing external, broad ethical standards in the same way corporate governance and environmental regulations have been established. To formulate our framework, we assess how AI works and how much it is prone to moral ambiguity issues considering the impact of AI outcomes on human wellbeing (physical and psychological), social issues (discrimination), and environmental damage (HSE). We differentiate between AI applications involving high levels of moral ambiguity (e.g., social media algorithms) and low levels of moral ambiguity (e.g., software security) and the degree to which such AI applications can generate outcomes that negatively impact humans and the broader environment. Moreover, we link the ethical concerns revolving around AI applications with issues of moral disengagement. We argue that moral disengagement, and its detrimental outcomes on human ethical decisions, becomes more pronounced when humans utilize AI to reach their goals in contrast to cases in which the same goals are pursued without AI.

**Sustainable business model innovation and ethics: A conceptual review from the institutional theory addressing (un)sustainability**

Alberto Peralta & Laura Gismera, University of Alcala

How do the most relevant institutional and ethical elements of sustainable business model innovation practices, influence the inception and development of sustainable business models? Our goal is to conceptually describe how institutional logic and its associated ethical and behavioral processes act as conceptual mediators of the interactions of organizational constraints and precepts (institutions) and the creation of SBMs – able to alleviate or solve human environmental damages.

To address our research goal and conceptually introduce the institutional elements influencing sustainable business model innovation, first we hypothesize that current incumbent organizations political myths affect how founders develop and integrate regulative, normative and cognitive precepts in their new business models. These new organizations resemble conventional types and potentially reinforce conventional precepts and the consequent current environmental damages. Second, we link those precepts to twelve constructs to understand how innovators use the tools at hand to develop their SBMs. Our previous work formed this behavioral model that we can use to relate intangible concepts to concrete tools and practices for sustainable business innovation. And finally, we explore the expected effect of sustainability ethics – present or absent. This set of norms is one of the subgroups of Normative precepts and includes common ethical variables like action, achievement, individualism, universalism, and pecuniary materialism.

**Responsible management of innovative technologies – the case of Cambridge Analytica**

Vincent Bryce, University of Nottingham

The saga of Cambridge Analytica (CA) provides a window through which to explore problems posed by innovative digital technologies for responsible innovation (RI), and to assess the tensions between virtue-based and consequentialist philosophies of management. The case highlights the challenges of emerging digital technologies for RI, the limitations of forward- and backward-looking conceptions of responsibility, and the importance of an action-based philosophy of 'innovation as ethos' for the management of innovative technologies within complex innovation ecosystems.

## Session details Monday 4 July

If you have a room at St Anne's, we will meet for our final breakfast of the conference. You will need to check out by 10am. If you want to join us for the post-conference visit, you can leave your luggage at the reception.

We've arranged a bespoke **guided tour on the theme Science and Philosophy at Oxford**. We will meet just outside St Anne's at 10am. After the walking tour we will get back at St Anne's just before 12.

## Instructions for presenters

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.