

Call for Papers

Second Colloquium on Philosophy and Organization Studies (PHILOS)

Affiliated with the International Symposium on Process Organization Studies

www.process-symposium.com

Theme:

Pragmatism and Organization Studies

General PHILOS-oriented and theme-focused papers are invited

23-25 June 2022

Conveners:

Bente Elkjaer, Aarhus University, DK (elkjaer@edu.au.dk)

Philippe Lorino, Essec Business School, FR (lorino@essec.edu).

Jörgen Sandberg, University of Queensland, AU (j.sandberg@business.uq.edu.au)

Haridimos Tsoukas, University of Cyprus, Cyprus & University of Warwick, UK
(philos.colloquium@gmail.com)

Keynote Speakers:

Mihaela Kelemen, Chair in Business and Society at Nottingham University Business School, UK.

Roberto Frega, Directeur de recherche CNRS, Centre d'Etude des Mouvements Sociaux EHESS-CNRS-INSERM.

Rationale

Although not often discussed, generating theories about organizational phenomena inevitably involves philosophical questions. These are *meta*-questions that focus on the frameworks, categories, and concepts, that is, the dominant ways of thinking about, researching, and justifying knowledge claims within organization studies (Mir, Willmott and Greenwood, 2016; Tsoukas and Chia, 2011; Van de Ven, 2007). As such, philosophical questions are generated from *outside* the scholarly practices within which organization scientists ordinarily carry out their research.

Of course, scholars can carry out their research without ever having to bother with philosophical meta-questions. However, when they stumble in their efforts to make sense of the empirical world, when their theories are challenged by rival ones or when there are calls for conceptual clarity and integration of existing theories, accepted frameworks and concepts of organizational inquiry come under scrutiny. Philosophical questions enter the scene (Powell, 2001; Tsoukas, 2020).

Philosophical questions are essentially conceptual in character (Uygur, 1964): they are concerned with the nature (or meaning) of the concepts we use to describe, interpret,

understand, and explain organizations (including the concepts ‘describe’, ‘interpret’, ‘understand’, ‘explain’ and ‘organizations’). For example, questions such as how we should think about organizational change, routines, strategy, learning, decision-making, leadership, organizational ethics or aesthetics are not empirical but conceptual. They, therefore, invite us to think more clearly, systematically and/or creatively about the conceptual categories we habitually use to make sense of phenomena of interest. A philosophical approach to organization studies aims to scrutinize, critique, and elucidate key concepts, modes of thinking and researching, as well as ways of justifying knowledge claims commonly used in the scholarly practice of organization studies (Tsoukas, 2019).

Similar to other institutionalized practices, organizational research legitimates and takes for granted particular ways of engaging with, observing, and talking about the world. Insofar as this is the case, some closure of meaning is inevitably brought about. Philosophical inquiry helps to counter such closure by questioning commonly accepted meanings underlying research practices, as well as cultivating an inquisitive disposition and openness. As Foucault (1985: 9) eloquently put it: philosophical inquiry is first and foremost an “endeavor to know how and to what extent it might be possible to think differently, instead of legitimizing what is already known.”

This is exactly what PHILOS aims to achieve: to encourage researchers to conduct philosophically-informed exploration of organizational phenomena that problematizes existing conceptual categories and frameworks and, based on that, make fresh distinctions, create new concepts, and open up originative inquiry spaces that lead to the development of novel and impactful theories.

Purpose, Venue, and Organization

The aim of the PHILOS Colloquium is to consolidate and further develop ongoing efforts to advance a philosophical approach to organization studies. The aim is not to contribute to philosophy itself, but to advance a more philosophically oriented organization studies that will pursue both critique and new conceptual advancements in the field.

PHILOS is affiliated with the International Symposium on Process Organization Studies (PROS). It aims to be an annual event that will take place in the same week and at the same venue as PROS.

The **Second PHILOS Colloquium** will take place on **23-25 June 2022**, at the **Sheraton Rhodes Resort**, in the island of Rhodes, Greece (<https://www.marriott.com/hotels/travel/rhosi-sheraton-rhodes-resort/>). The Colloquium will start on **23th June** at 15.00 and conclude on 25th June at 18.00. On the first day (23 June) there will be **panel discussions**. The conveners will be delighted to consider relevant proposals (see details in the Submissions section below).

The Colloquium venue, comfortable, relaxing, and situated by the sea in one of the most beautiful Greek islands, will provide an ideal setting for participants to relax and engage in creative dialogues.

Similar to PROS, the PHILOS Colloquium is organized in two tracks – a *General Track* and a *Thematic Track*. Each track is described below.

1. The General Track includes papers that explore organizational phenomena from any philosophical perspective.

The general track invites papers from researchers who, drawing from any philosophy, wish to critique and/or further develop current understandings about any organizational topic or type of theorizing in organization studies (e.g. routines, sensemaking, leadership, improvisation, organizational knowledge and learning, institutions, change, innovation, decision making, strategy, etc.). Thus, papers in the General Track can draw on philosophies (in singular or in combination), such as phenomenology, hermeneutics, process, Marxist, Wittgenstein, poststructuralist, analytical, critical realist, object-oriented, ethics, aesthetics, feminist philosophy, etc., in order to explore particular organizational phenomena. The intention with the General Track is to be as broad as possible, not to favor any particular philosophical perspective or theme.

2. The Thematic Track includes papers addressing the particular theme of the Colloquium every year.

For **2022** the theme is:

Pragmatism and Organization Studies

Human societies face existential and global challenges, such as climate change, biodiversity crisis, pandemics, digitalization, rise of populist regimes, and increasing inequality between rich and poor. These challenges are diverse, but they have some common characteristics: they are complex, multidimensional, and continuously evolve in often unpredictable ways. Moreover, they involve individual citizen's habits, judgment, and behavior as well as political action and reorientation of enterprises towards sustainable activities. Faced with such challenges, it looks obvious that the well-known strategies adopted by industrial societies, namely more technology, big projects, specialized expertise, authority, and control, are failing. The illusion of predicting, accurately modelling, planning, and controlling has long lured scholars and managers into misleading certainties, with a high price to pay: ineffective efficiency (doing the wrong things the right way); meticulous control of misunderstood risks; disdain of actors' invaluable experience; stress, despair, and loss of meaning at work; opacity and unethical behaviors. All in all, we live in times of turmoil much like the times which gave rise to pragmatist philosophy and there is an extensive aspiration among citizens to more actively participate in social and organizational transformation.

Pragmatist philosophy emerged in the USA about 150 years ago as an influential movement in philosophy, psychology, education, sociology, and community transformation. It had a strong agenda for inclusive and democratic societal change, in a context characterized by a pressing need to address challenges comparable to those we face today: industrial and technological revolution; aftermath of a devastating Civil War; Darwin's evolutionism pointing towards the continuity between human species and the rest of nature; materiality and practice rather than abstract ideas as the prime driver for human development; and new experimentalist methods in psychology that challenged both the Cartesian separation between body and mind and the traditional concept of knowledge as an entity. A small group of young intellectuals, who ironically called themselves 'The Metaphysical Club' because they rejected the metaphysical tradition of philosophy, argued for a reintegration of philosophical thought into the social and historical turmoil of their time (Menand, 2002). They advocated an exploratory and experimental approach to social transformation and development based on pluralism, community building, participative democracy (Dewey, 1927 [1984], and deliberation. The classical pragmatists, C.S. Peirce, William James, John Dewey, and G H. Mead, along with the management pioneer Mary Parker Follett and the social reformer Jane Addams, recommended

to put human action and experience at the center of reflection, as well as to consider concepts and theories as practically useful tools without any ontological truth claim.

The rapid development of strategic and operational control, information processing, technological investment and functionalist sociology since the 1950s, somehow renewed the illusion of control. It thereby pushed pragmatist philosophical thought into the background and instead promoted rationalism as the dominant philosophy for social and organizational sciences, which argued for a separation between scholars and practitioners, as well as for the naturalization of dichotomies, such as thought and action, and the social and material worlds of which we are a part. Today, the multiplication of political failures, business scandals, health, safety, and environmental crises have paved the way for the present reinvigoration of pragmatism as an inspirational set of ideas for organization scholars (Elkjaer & Simpson, 2011; Kelemen & Rumens, 2013, 2019; Lorino, 2018). In the following, we elaborate on a non-exclusive variety of topics that may be addressed at the 2022 PHILOS colloquium.

1. *Researchers' social responsibility.* How can pragmatism inform researchers' social responsibility in a way that contributes to new ways of progressing in organization studies by avoiding oversimplification and logical reduction (abstract causalities) and insisting on the pluralist complexity of studied situations through the method of inquiry (Dewey, 1938 [1986])?
2. *Pragmatism as a political approach to organization.* How can pragmatism be used as a political approach that fosters a more inclusive view of organizational governance, where pluralism, multiple sources of stimulation, introduce novelty and develop an integrative attitude and joint creativity (Frega, 2019, 2021)?
3. *Focusing theorizing and research efforts on human and social active experience.* How may pragmatism help inspire the development of performative theory and throw light on concrete and situated joint human action and work in organizations (Joas, 1996)?
4. *Pragmatist inquiry as a radical alternative to the control view of organizing.* How may the pragmatist concept of inquiry (Peirce, 1998; Dewey, 1938 [1986]) help illustrate the detrimental effects and limitations of the control paradigm of organization and the managerial practices it inspires, and explore the potential alternatives?
5. *Pragmatism, practice theory and the concepts of practice and experience.* How may the pragmatist concept of experience and the concept of practice be explored in organizations as different understandings of knowledge, work, learning, transformation and change (Buch & Schatzki, 2018; Frega, 2012)?
6. *Pragmatism and sociomateriality.* How may pragmatism help illuminate the relationship between semiotics and sociomateriality studies, explore the sign-meaning dynamics and question the sociality-materiality duality (Muniesa, 2007, Peirce, 1998)?
7. *Pragmatism and institutionalism.* How can the relationship between institutionalism and pragmatist ideas be revived, reawakening the strong connection there has been in the past between institutional economists and pragmatist thinkers, who converged in their common rejection of disembodied theoretical models (Ansell, 2011)?
8. *Pragmatism and organizational learning.* How may a pragmatist understanding of organizational learning in which tensions and inquiry are core concepts be unfolded in organizations, and bring forward new and more democratic understandings of learning at work (Brandi & Elkjaer, 2013; Elkjaer, 2018)?
9. *Pragmatism, abduction, and innovation.* How can pragmatism's ideas about abductive inquiry and theorizing contribute to studies of creativity and innovation within management and organization studies (Dunne & Dougherty, 2016; Golden-Biddle, 2019; Lorino, 2014a; Peirce, 1998)?

10. *Pragmatism, values and valuation.* How can Dewey's processual view of valuation, which replaces the static view of 'values', both in their epistemic and their ethical uses, inform studies about the valuation process and the non-representational and semiotic view of evaluation techniques and instruments in organization studies (Dewey, (1939 [1988], Peirce, 1992; Putnam, 2002)?
11. *Pragmatism and research methods.* How may pragmatism, with its emphasis on the 'situation' and its reference to instrumentalism (language as the tool of tools) and experimentalism (playfulness), inspire research methods in organizational research (Kelemen & Hamilton, 2019; Lorino et al. 2011)?
12. *Other topics.* Other topics may also be considered, such as *pragmatism and: routine dynamics, sensemaking, relational sociology, learning and knowledge, Actor-Network Theory, critical theory* (Frega, 2014), *sustainability, etc.*

Indicative references (including those mentioned in the text)

- Addams, J. (1902/2001) *Democracy and Social Ethics* (University of Illinois Press).
- Ansell, C. K. (2011). *Pragmatist democracy. Evolutionary learning as public philosophy.* Oxford: Oxford University Press.
- Bernstein, R.J. (2010). *The Pragmatic Turn.* Cambridge, UK & Malden, MA: Polity Press.
- Brandi, U., & Elkjaer, B. (2013). Organisational Learning: Knowing in Organising. In M. Kelemen & N. Rumens (Eds.), *American Pragmatism and Organization. Issues and Controversies* (pp. 147-161). Dorchester, UK: Gower.
- Buch, A., & Schatzki, T. R. (2018). Introduction. In A. Buch & T. R. Schatzki (Eds.), *Questions of Practice in Philosophy and Social Theory* (pp. 1-11). New York: Routledge.
- Carlile, P.R. (2002). A pragmatic view of knowledge and boundaries: Boundary objects in new product development. *Organization Science*, 13(4), 442-55.
- Cohen, M. (2007). Reading Dewey: Reflections on the study of routines. *Organization Studies*, 28(5), 773–86.
- Cooren, F. (2019). Embodiment in the Semiotic Matrix: Communicology in Peirce, Dewey, Bateson, and Bourdieu, *Journal of Communication*, Vol. 69 Issue 5, p. E22-E25.
- Debrock, G. (Ed.) *Process pragmatism. Essays on a quiet philosophical revolution.* Amsterdam, New York: Rodopi (Value Inquiry Books Series).
- Deegan, M.J. (1990). *Jane Addams and the men of the Chicago School, 1892-1918.* New Brunswick, NJ: Transaction Books.
- Dewey, J. (1916 [1980]). *Democracy and Education.* In J. A. Boydston (Ed.), *The Middle Works of John Dewey, 1899-1924* (Vol. 9: 1916, pp. 1-370). Carbondale and Edwardsville: Southern Illinois University Press.
- Dewey, J. (1925 [1981]). *Experience and Nature.* In J. A. Boydston (Ed.), *The Later Works of John Dewey, 1925-1953* (Vol. 1: 1925, pp. 1-326). Carbondale and Edwardsville: Southern Illinois University Press.
- Dewey, J. (1933 [1986]). *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process.* In J. A. Boydston (Ed.), *The Later Works of John Dewey, 1925-1953* (Vol. 8: 1933, pp. 105-352). Carbondale and Edwardsville: Southern Illinois University Press.
- Dewey, J. (1938 [1986]). *Logic. The Theory of Inquiry.* In J. A. Boydston (Ed.), *The Later Works of John Dewey, 1925-1953* (Vol. 12: 1938, pp. 1-539). Carbondale and Edwardsville: Southern Illinois University Press.
- Dewey, J. (1938 [1988]). *Experience and Education.* In J. A. Boydston (Ed.), *The Later Works of John Dewey, 1925-1953* (Vol. 13: 1938-1939, pp. 1-62). Carbondale and Edwardsville: Southern Illinois University Press.
- Dewey J (1927 [1984]) *The Public and its Problems.* In: Boydston JA (ed) *Later Works 2.* Carbondale & Edwardsville: Southern Illinois University Press, pp.235-372.

- Dewey J (1939 [1988]) Theory of Valuation. In: Boydston JA (ed) *The Later Works of John Dewey, 1925-1953*. Carbondale and Edwardsville: Southern Illinois University Press, pp.191-251.
- Dewey J (1934 [1987]) Art as Experience. In: Boydston JA (ed) *The Later Works of John Dewey, 1925-1953*. Carbondale and Edwardsville: Southern Illinois University Press, pp.1-330.
- Dewey J and Bentley AF (1949 [1991]) Knowing and the Known. In: Boydston JA (ed) *The Later Works of John Dewey, 1925-1953*. Carbondale and Edwardsville: Southern Illinois University Press, pp.1-294.
- Dunne, D. D. & Dougherty, D. (2016). Abductive reasoning: How innovators navigate in the labyrinth of complex product innovation. *Organization Studies*, 37(2), 131-159.
- Elkjaer, B. (2018). Pragmatism: learning as creative imagination. In K. Illeris (Ed.), *Contemporary Theories of Learning. Learning Theorists ... In their Own Words. Second Edition* (pp. 66-82). Oxon and New York: Routledge.
- Elkjaer, B., & Huysman, M. (2008). Social Worlds Theory and the Power of Tension. In D. Barry & H. Hansen (Eds.), *The SAGE Handbook of New Approaches in Management and Organisation* (pp. 170-177). London: SAGE Publications Ltd.
- Elkjaer, B., & Simpson, B. (2011). Pragmatism: A lived and living philosophy. What can it offer to contemporary organization theory? In H. Tsoukas & R. Chia (Eds.), *Research in the sociology of organizations: Special volume on philosophy and organization theory*, Vol. 32 (pp. 55-84). Bingley: Elsevier.
- Emirbayer, M., & Maynard, D. W. (2011). Pragmatism and ethnomethodology. *Qualitative Sociology*, 34, 221–261.
- Evans, K.G. (1998). *Governance, citizenship, and the new sciences. Lessons from Dewey and Follett on realizing democratic administration*. Unpublished doctoral dissertation, Virginia Polytechnic Institute and State University, Blacksburg.
- Farjoun, M., Ansell, Ch., & Boin, A. (2015). Pragmatism in organization studies: Meeting the challenges of a dynamic and complex world. *Organization Science*, 26(6), 1787-1804.
- Follett, M. P. (1924). *Creative experience*. New York: Longmans Green.
- Frega, R. (2021). Employee Involvement and Workplace Democracy. *Business ethics quarterly*, Vol.31 (3), p.360-385.
- Frega R. (2019). *Pragmatism and the Wide View of Democracy*, Basingbrooke: Palgrave Macmillan.
- Frega, R. (2014). Between Pragmatism and Critical Theory: Social Philosophy Today. *Human Studies*, Vol.37 (1), p.57-82.
- Frega R. (2012). *Practice, Judgment, and the Challenge of Moral and Political Disagreement. A Pragmatist Account*. Lexington: Lanham.
- Gimmler, A. (2018). Practices We Know by. Knowledge as Transformative. In A. Buch & T. R. Schatzki (Eds.), *Questions of Practice in Philosophy and Social Theory* (pp. 176-195). New York and London: Routledge. Taylor and Francis Group.
- Golden-Biddle, K. (2019). "Discovery as Abductive Mechanism for Reorienting Habits within Organizational Change", *Academy of Management Journal* Graham, P. (Ed), *Mary Parker Follett: Prophet of Management*. Washington D.C: Beard Books.
- Hausman, C. (2003). Charles Peirce's evolutionary realism as a process philosophy. In G. Debrock (Ed.) *Process pragmatism: Essays on a quiet philosophical revolution* (pp. 25-37). Amsterdam, New York: Rodopi (Value Inquiry Books Series).
- James, W. (1950). *The Principles of Psychology, Vol.1*, New York: Dover, first published (1890) New York: Henry Holt and Co.
- Joas, H. (1996). *The Creativity of Action*. Cambridge, UK: Polity Press.
- Kelemen, M., Rumens, N., & Vo, L. C. (2019). Questioning and organization studies. *Organization Studies*, 40(10), 1529-1542.
- Kelemen, M. & Rumens, N. (eds) (2013). *American Pragmatism and Organization: Issues and Controversies*. London: Routledge.

- Kelemen, M. & Hamilton, L. (2019) Creative processes of impact making: advancing an American Pragmatist Methodology. *Qualitative research in organizations and management*, Vol.14 (3), p.241-259.
- Kilpinen, E. (2009). Pragmatism as a philosophy of action. Paper of the University of Helsinki Metaphysical Club, Helsinki Peirce Research Centre, <http://www.helsinki.fi/peirce/MC/>.
- Knight, E. & Tsoukas, H. (2019) When Fiction Trumps Truth: What ‘post-truth’ and ‘alternative facts’ mean for management studies, *Organization Studies*, Vol. 40(2), p.183–197.
- Locke, K., Golden-Biddle, K., & Feldman, M. (2008). Making doubt generative: Rethinking the role of doubt in the research process. *Organization Science*, 19(6), 907–918.
- Lorino, P. (2014a). Charles Sanders Peirce. In J. Helin, T. Hernes, D. Hjorth, & R. Holt (Eds.), *The Oxford handbook of process philosophy and organization studies* (pp. 143-165). Oxford: Oxford University Press.
- Lorino, P. (2014b). From Speech Acts to Act Speeches : Collective Activity, a Discursive Process Speaking the Language of Habits. In: F. Cooren, E. Vaara, A. Langley, and H. Tsoukas (eds) *Language and Communication at Work: Discourse, Narrativity, and Organizing*. Oxford: Oxford University Press, pp. 95-124.
- Lorino, P. (2018). *Pragmatism and Organization Studies*. Oxford: Oxford University Press.
- Lorino, P. (2020). Trans-Action: A Processual and Relational Approach to Organizations. In: Morgner, Christian ed. *John Dewey and the Notion of Trans-action*. Palgrave Macmillan, pp. 83-110.
- Lorino, P., Tricard, B., & Clot, Y. (2011). Research methods for non-representational approaches to organizational complexity: The dialogical mediated inquiry. *Organization Studies*, 32(6), 769–801.
- Mead, G. H. (1934). *Mind, self and society from the standpoint of a social behaviorist*. Morris. Chicago: University of Chicago Press.
- Menand, L. (2002). *The Metaphysical Club. A story of ideas in America*. New York: Farrar, Straus, & Giroux.
- Metcalf, H.C. & L. Urwick (Eds.), *Dynamic administration: The collected papers of Mary Parker Follett*. New York: Routledge.
- Mir, R., Willmott, J., & Greenwood, M. (Eds.) (2016). *The Routledge Companion to Philosophy in Organization Studies*, Abingdon, UK: Routledge.
- Misak, C. (2013b). *The American pragmatists*. Oxford: Oxford University Press.
- Muniesa, F. (2007). Market technologies and the pragmatics of prices. *Economy and society*, Vol.36 (3), p.377-395
- Peirce, C.S. (1992). The fixation of belief. In *The essential Peirce: Selected philosophical writings, vol. 1 1867-1893* (pp. 109-123). Bloomington: Indiana University Press. (Original work published 1877)
- Peirce, C.S. (1992). *Some consequences of four incapacities*. In N. Houser & C. Kloesel (Eds.), *The essential Peirce: Selected philosophical writings, Volume 1: 1867–1893* (pp. 28–55). Bloomington: Indiana University Press.
- Peirce, C.S. (1992c). *How to make our ideas clear*. In N. Houser & C. Kloesel (Eds.), *The essential Peirce: Selected philosophical writings, Vol. 1: 1867–1893* (pp. 124–141). Bloomington: Indiana University Press. (Original work published 1878)
- Peirce, C.S. (1992). *The essential Peirce, vol. 1*. N. Houser & C. Kloesel (Eds.). Bloomington, IN: Indiana University Press.
- Peirce, C.S. (1998). *The essential Peirce, volume 2*, Peirce Edition Project (Ed.). Bloomington: Indiana University Press.
- Putnam, H. (2002). *The collapse of the fact/value dichotomy and other essays*. Cambridge, MAS: Harvard University Press.
- Putnam, H. (2009). The Three Enlightenments. In K. Leidlmair (Ed.), *After Cognitivism. A Reassessment of Cognitive Science and Philosophy* (pp. 23-35). Dordrecht: Springer.
- Reason, P. (2003). Pragmatist philosophy and action research. Readings and conversation with Richard Rorty, *Action Research 1/1*: 103-123.
- Robichaud, D. (2006). Steps toward a relational view of agency. In F. Cooren, J.R. Taylor, & E.J. Van Every (Eds.), *Communication as organizing*. Mahwah, NJ: Lawrence Erlbaum.

- Rorty, R. (1979). *Philosophy and the mirror of nature*. Princeton: Princeton University Press.
- Sandberg, J. & Tsoukas, H. (2011). Grasping the logic of practice. Theorizing through practical rationality. *Academy of Management Review*, 36, 338– 60.
- Sandberg, J. & Alvesson, M. (2021). Meanings of Theory: Clarifying Theory through Typification. *Journal of Management Studies*, 58 (2), 487-516.
- Schön, D. (1991). *The reflective practitioner. How professionals think in action*. Aldershot, UK: Ashgate, first published (1983), London: Maurice Temple Smith.
- Shields P. (2003). The community of inquiry: Classical pragmatism and public administration. *Administration & Society*, 35(5), 510-538.
- Simpson, B. (2009). Pragmatism, Mead and the Practice Turn. *Organization Studies*, 30(12), 1329-1347. doi:10.1177/0170840609349861
- Simpson, B. (2014). George Herbert Mead. In J. Helin, T. Hernes, D. Hjorth, & R. Holt (Eds.), *The Oxford handbook of process philosophy and organization studies* (pp. 273-286). Oxford: Oxford University Press.
- Simpson, B. & Lorino, P. (2016). Re-viewing Routines Theory Through a Pragmatist Lens. In: J. Howard-Grenville, C. Rerup, A. Langley, and H. Tsoukas (eds) *Organizational Routines. How They Are Created, Maintained, and Changed*. Oxford: Oxford University Press, pp. 47-70.
- Simpson B and den Hond F (2021) The Contemporary Resonances of Classical Pragmatism for Studying Organization and Organizing. *Organization Studies*. DOI: 10.1177/0170840621991689. 0170840621991689.
- Tsoukas, H. (2009). A dialogical approach to the creation of new knowledge in organizations. *Organization Science*, 20(6), 941-957.
- Tsoukas, H. (2019). *Philosophical Organization Theory*, Oxford: Oxford University Press.
- Tsoukas, H., & Chia, R. (2002). On organizational becoming: Rethinking organizational change. *Organization Science*, 13(5). 567-82.
- Tsoukas, H., & Chia, R. (2011). *Philosophy and Organization Theory, Research in the Sociology of Organizations*, 32.
- Tsoukas, H. & Hatch, M. J. (2001). Complex thinking, complex practice: The case for a narrative approach to organizational complexity. *Human Relations*, 54(8), 979-1013.
- Vo, Linh Chi & Kelemen, M. (2017). Collaborating across the researcher-practitioner divide: Introducing John Dewey's democratic experimentalism. *Journal of organizational change management*, Vol.30 (6), p.858-871.
- Wicks, A. C. & Freeman, R. E. (1998). Organization Studies and the New Pragmatism: Positivism, Anti-Positivism, and the Search for Ethics. *Organization Science*, Vol. 9, No. 2, p. 123-140.
- Uygur, N. (1964). What is a philosophical question? *Mind*, 73: 64-83.

Submissions

Interested participants must submit an extended abstract of about 1000 words for their proposed contribution by **February 14th, 2022** via our PROS symposium website:

www.process-symposium.com

The submission should contain authors' names, institutional affiliations, email and postal addresses. Authors will be notified of acceptance or otherwise by **March 7, 2022**. Full papers must be submitted by **June 6th, 2022**.

In addition, proposals for **panel discussions** are invited. Submissions should include: (a) topic related to PHILOS at large, (b) rationale, and (c) confirmed panel participants (up to 4 speakers). Up to two panel proposals will be accepted.