

# Guidelines and Criteria for the Submission of Short Papers at EGOS Colloquia

Short papers should focus on the main ideas of the later full paper, i.e. they should explain the purpose of the paper, theoretical background, the research gap that is addressed, the approach taken, the methods of analysis (in empirical papers), main findings and contributions. In addition, it is useful to indicate clearly how the paper links with the sub-theme and the overall theme of the Colloquium, although not all papers need to focus on the overall theme. Creativity, innovativeness, theoretical grounding and critical thinking are typical characteristics of EGOS papers.

Your short paper should comprise **around 3,000 words** (inc. references, appendices, and other material).

**Submission deadline** for short papers for the (main) 42<sup>nd</sup> EGOS online Colloquium hosted by the University of Bergamo, July 9–11, 2026:

- Tuesday, January 7, 2026, **12:00 CET**

The deadline is unchangeable and therefore **extensions can not be granted!**

## Formatting your short paper

Your short paper should comprise **around 3,000 words**, according to the following format:

- Font: 12 pt, Arial or Times New Roman
- Margin left/right: 2.5 cm
- Line spacing: 1.5
- Use APA style for your citations

**Do not use capital letters** in your paper's title, unless they are proper nouns (e.g. "London", "Thomas"), quoted titles, or if it is the first word after a colon or hyphen. For example: *Mark Twain's "The Adventures of Huckleberry Finn": Summary, analyses, and quotations*. Do not write your title in ALL CAPS.

Please **state your name** (and that of your co-author/s, if applicable) + affiliation + email at the top of your short paper (because no [single/double blind] peer review).

Short papers should be submitted as a **pdf or docx file**. Please do not upload txt files!



## Steps prior to uploading your short paper

- To upload a short paper, you must be a **registered user** on the EGOS website.  
If you have never been an EGOS member, never uploaded a short paper for one of the previous EGOS Colloquia, or never attended an EGOS Colloquium before, you need to **register on the EGOS website**. Click [here](#) and follow the instructions. Once you have an EGOS member number and password, please **log in to the member area “MyEGOS”** and follow the instructions for uploading your short paper listed below.
- If you are an active (or former) EGOS member, **log in to “MyEGOS”** using your email [or your EGOS member number] and your password.

## Uploading your short paper

You can **only upload one short paper** with your EGOS member number! If your short paper is co-authored and you have already submitted a (single-authored) short paper to another sub-theme, then your co-author (one of your co-authors, respectively) has to upload this co-authored short paper by using their EGOS member number. Please note: You may only appear as **co-author in a maximum of TWO further short papers!**

- In the MyEGOS section of the website, click on **Submit your short paper**.
- Fill in the form.

Do not use ALL CAPS for your paper title.

As the uploader, you are the main author. Add all co-authors (can also be added when submitting your full paper).

Upload your paper as pdf or docx.

- If you want to re-upload your short paper because you submitted it to the wrong sub-theme or have an updated version, you can do so until the deadline:

In MyEGOS, you will see Status: Edit your short paper

Click delete your short paper application.

Submit your short paper again.

If you have any further questions, please contact the [EGOS Executive Secretariat](#).



# Sub-theme 20: Alternative to What? Organizing amidst and beyond Capitalism for More-than-Human Livelihoods



42<sup>nd</sup> EGOS  
Colloquium  
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## Convenors:

### **Ozan Nadir Alakavuklar**

Utrecht University, The Netherlands  
[o.n.alakavuklar@uu.nl](mailto:o.n.alakavuklar@uu.nl)

### **Daniel S. Lacerda**

MBS School of Business, France  
[lacerda8000@gmail.com](mailto:lacerda8000@gmail.com)

### **Patrizia Zanoni**

Hasselt University, Belgium  
[patrizia.zanoni@uhasselt.be](mailto:patrizia.zanoni@uhasselt.be)

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## Call for Papers

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Reflecting on the Fascist predicament from a cell in a prison in Italy in the early 1930s, Antonio Gramsci (1971) observed that the old world is dying, and the new world struggles to be born: now is the time of monsters. Also, today, a time marked by great uncertainty, we witness regressive, reactionary, and destructive forces devouring democracy, care and the planet (Fraser, 2023). Yet, as Gramsci himself observes, it is precisely at the end of an era, in this *interregnum* marked by morbid symptoms, that the seeds of the 'new' can be planted and germinate. Better socio-economic, ecological, and political alternatives can emerge if we collectively organize to make this happen.

In Management and Organization Studies (MOS), the search for alternative forms of organizing has given rise to a vibrant field of studies. Investigating a variety of organizational experiences across the world, such as solidarity communities, social movements, worker-recuperated factories and cooperatives, they advance our understanding of how organizing can be done differently, what this organizing entails for relations and subjectivities, and what



possibilities and risks come with it (e.g., Bhatt et al., 2023; Daskalaki et al., 2018; De Coster & Zanoni, 2023; Esper et al., 2017; Reinecke, 2018; Varman & Vijay, 2022). To a large extent, these analyses focus on the organizational values, principles and practices of these alternative organizations, contrasting them to what is commonly found in companies, the hegemonic organizational form characterized by the profit imperative, private ownership, a division between workers and owners of the firm, hierarchy between intellectual and manual jobs, and concentration of decision-making and control. This analytical focus has brought organizational multiplicity to the forefront, revealing a broader repertoire of organizational forms (Parker et al., 2014; Del Fa & Vasquez, 2019).

Yet, the focus on the specific characteristics of alternative organizations tends to overlook how they partake in broader hegemonic capitalistic socio-political-economic relations. At best, they are seen as constrained by the risk of degeneration into 'business as usual' or co-opted by the mainstream (Dahlman et al., 2022; Shanahan et al., 2024). With few exceptions (Alakavuklar, 2024; Barin Cruz et al., 2017; Meyer & Hudon, 2017; Zanoni et al., 2017; Zanoni, 2020), works on alternatives in MOS do not fully engage with the capitalist relations and contradictions inherent in attempts to transform the capitalistic political economy through alternatives that are situated within it. This engagement is, however, necessary if alternative organizations are not to become contingent escapes from the dominant order (Dahlman et al., 2022; Husted et al., 2025), or merely a shadow of the non-capitalistic economies, and to indeed prefigure a post-capitalistic future (Gibson-Graham, 1996; Schiller-Merkens, 2024; Zanoni, 2020).

There is still considerable scope to advance the theorization of alternative organizations' strategic political role in building a society that transcends capitalist relations and the accumulation imperative through mass exploitation and extractivism. Key to this debate is how to articulate prefigurative alternative organizational practices and forms of political engagement with existing institutions. For instance, Wright (2019) discusses the need to combine different strategies to erode capitalism with forces from above, involving the state and policy, as well as forces from below, such as community activism, grassroots movements, and unions. He argues that interstitial change practices in marginalized spheres are not necessarily contradictory but can rather feed into the reformist policies of institutions for social change.

From a more bottom-up perspective, Schiller-Merkens (2024) addresses the struggles of prefiguration through alternative organizing within and beyond capitalist relations. Such a struggle emerges as heterogeneous actors deploy diverse strategies, while the institutional context may hinder their potential for transformation, either by co-opting or resisting them.



As Shanahan (2024) cautions us about the risks of degeneration of alternatives, either through collaboration with or distancing from institutions, Monticelli (2021) emphasizes the importance of prefigurative transformative politics and its mutually beneficial relationship with conventional politics for a radical, emancipatory, and decolonial transformation.

Scholarship on alternative organizing amidst and beyond capitalism should further emphasize relations between humans and non-humans (de Vaujany et al., 2024) and envision strategies for economic transformation through (non)anthropocentric and (non)capitalist entanglements and tensions (Ergene & Calas, 2023), challenging and changing institutions with a political agenda. It should address organizing emergent alternative practices to meet the needs of precarious communities 'amidst capitalist ruins' out of necessity (Vijay & Lacerda, forthcoming), and prefigure a post-capitalist society with different exchange and value relations (Alakavuklar, 2024; Pitts, 2021). From a posthumanist perspective, such relationality opens up possibilities for imagining alternative configurations of power relations (Kokkinidis & Checchi, 2023) and value relations (Beacham, 2018) that distribute agency to humans and non-humans for a post-capitalist transformation in novel ways.

This sub-theme provides a forum for critical perspectives on alternative organizing, further building on the sub-themes organized at the two preceding EGOS Colloquia ("Alternative Organization at a Crossroads: Which Routes Forward?", sub-theme 20, Milan, July 2024; and "Creating Another World: Alternative Organizations as Engines of Social Transformation", sub-theme 78, Athens, July 2025). In particular, we are interested in perspectives that address alternatives in ways that more effectively account for the political economy of capitalism in efforts to transform the economy and society, moving beyond it while also engaging with more-than-human involvement. We welcome context-sensitive approaches that mobilize impure critical performativity (Shanahan, 2024) to navigate and also subvert the constraints and contradictions of capitalist relations. We especially welcome research investigating the commoning of food, water, land, energy, care, and other key resources to envision different ways of organizing social reproduction (Zanoni & Alakavuklar, 2023), in which more-than-capital and more-than-human elements are entangled in various ways to sustain a society independent of anthropocentric capitalist appropriation.

We welcome theoretical and empirical contributions that examine any of the following, or related, questions:

- How do alternative organizations interrogate the dominant socio-economic capitalist relations, and what does it mean to be an "alternative" in specific capitalist contexts?



- What kind of post-capitalist strategies do alternative organizations develop to sustain and transform their relations with institutions, including public, market and civil society actors?
- What roles do grassroots movements, community activism, trade unions and civil society actors play in feeding transformations in the social reproduction of life beyond capital accumulation?
- How are commons and the commoning of essential resources like food, water, land, and energy organized in (non)capitalist spaces, particularly concerning the implications for economic transformation and for more-than-human livelihoods?
- What can we learn from alternative organizing practices of social reproduction by marginalized and oppressed communities, such as undocumented residents, Indigenous populations, and populations under occupation?
- How can alternative organizations ensure that their activities for social reproduction within capitalism contribute to long-term, systemic change?
- How do alternative organizations undo power and inequalities along class, gender, race, and other markers of difference in capitalism?
- What roles do entanglements of humans, nature, and animals within and across organizations play in economic transformation towards post-capitalism?
- What does human/non-human relationality introduce into alternative exchange practices and value?
- How do alternative organizing practices in the Global South decentre hegemonic Global North-centric capitalist discourses and practices, offering insights and strategies for global economic transformation?
- How can locally embedded alternative organizations avoid becoming localist and exclusionary?
- What role does technology play in envisioning alternative organizing towards post-capitalist economies and livelihoods?
- How do anti- and post-capitalist infrastructures for work and social reproduction look like?



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