

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) 42nd 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 25: Critical Reflections on More-than-Human Ways of Being and Knowing: Implications for Management and Organization Studies



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Call for Papers

The ontological turn in the humanities and social sciences in the 1990s was a transformative shift that challenged the dominant epistemological framework of a singular and objective reality by recognizing multiple coexisting realities (Viveiros de Castro, 1998; Descola, 2013). Such a radical perspective served to decenter fundamental assumptions of Western ontology, particularly the separation between humans and nonhumans. While this was seen as a radical and novel concept in Western philosophy, no such separation existed in Indigenous worldviews, which are based on a relational ontology according to which “people and entities (are) coming together to help and support one another in their relationship” (Hart, 2010, p. 3).

Indigenous relationships to land are derived from profoundly different ways of knowing and being – culture, health, spirituality, country, identity, law, kinship, governance systems, and relationships – with living and non-living entities all constitute the meaning of ‘land’ (Kwaymullina, 2005). Unlike the tenets of Western science, nature is not ‘out there’ but



embedded in relations between the living and nonliving. Indigenous peoples' diverse and complex relationships with land, nature, forests, trees, rivers, and mountains cannot be understood by a singular notion of property or resource, which are the two dominant worldviews in management and organization studies (MOS) (Ergene et al., 2021).

Simultaneously, an increasing number of MOS scholars have joined in the lively conversation of more-than-human or multispecies studies. Inspired by feminist new material or post-humanistic traditions (see, e.g., Barad, 2007; Haraway, 2016; Puig de la Bellacasa, 2017), scholars have problematized the Western understanding of the privileged place of the *human* as a master of Earth and highlighted instead the agency of various earthly beings, as well as their entanglements, interdependence, and relationalities (e.g., Calás & Smirchich, 2023; Cozza et al., 2025). Studies have employed, for instance, feminist notions of care, naturecultures, and response-ability to pave the way for more just and livable futures for humans and non-humans alike (Beachman, 2019; Ergene & Calás, 2023; Valtonen & Pullen, 2020). This scholarship has also contributed to theorizing knowing as relational, where knowledge is created *with* non-humans (Sartoris, 2023).

MOS scholars have also developed a range of methods to investigate more-than-human worlds. For instance, more-than-human/multispecies ethnography (e.g., Beachman, 2019; Nadegger, 2023a; Sartoris, 2022; Wels, 2022), curiography (Valtonen & Salmela, 2023), walking-with methods (Salmela & Valtonen, 2019; Rantala et al. 2020), to mention a few. In the same vein, scholars have developed various ways of representing field experiences from more-than-human studies, from poems to storytelling and fairytales and drawings (Valtonen & Pullen, 2020; Nadegger, 2023b) fueling the lively feminist 'writing differently' debate. Many of these openings are inspired by Donna Haraway's idea of scientific fabulation/speculative fabulation (SF), where SF becomes a "mode of attention, a theory of history, and a practice of worlding" (Haraway, 2016, p. 230) able to disrupt familiar ways of knowing, by shaking their ontological foundations and imagining other discourses from the ones we are accustomed to.

In the same vein, more-than-human research with Indigenous communities requires decolonizing methodologies (Motta, 2023; Ybiskay et al., 2023) and Indigenous relational ontologies, for example, a 'Two-Eyed Seeing' approach that offers an inclusive and culturally sensitive approach by adopting both an 'Indigenous eye' and a 'Western eye' (Arjaliès & Banerjee, 2024). This hybrid approach enhances the depth and breadth of qualitative inquiry and promotes a more inclusive research landscape that reflects multiple worldviews. Importantly, Indigenous ontologies do not reflect a romanticized picture of a dead past but are deeply rooted in land and living systems, which can offer new ways to frame problems of climate change, conservation, and biodiversity loss (Banerjee & Arjaliès, 2021). Scholars



working with Indigenous communities need to be constantly vigilant about the risks of Indigenous ontologies becoming depoliticized and coopted, where ontology becomes “just another word for colonialism” (Todd, 2016, p. 4).

In this sub-theme we focus on discussing the potential of more-than-human scholarship to transform conventional thinking in MOS studies to understand the ‘poly crisis’ or network of multiple crises and our inability to accept alternate epistemic understandings of the world. While much of the existing research is future-oriented in the sense that they seek to cast paths for livable multispecies futures, we ponder: what is multispecies theorizing in the future and in what ways does it impact on our current ways of relating with the world in which live?

We invite conceptual and empirical papers that explore a wide range of themes and questions including, but not limited to, the following questions:

Theorizing

- What does more-than-human mean in terms of theorizing?
- How do we think of theorizing with more-than-humans in and for the vulnerable world?
- Could they prompt re-newing the very idea of theory-making?
- How do we rethink scholarly practices to define the impact of research outside academia if we take more-than-humans seriously?
- What new narratives, forms, and styles are needed to decenter the human voice and represent humans and non-humans as interconnected agents within shared realities?

Power and politics

- Who benefits from more-than-human research?
- Does it benefit career-oriented scholars or the more-than-human entanglement?
- How do we politicize the often-times romanticized accounts of living-with ‘nature’?
- What does the practice of decentering the human imply in our self-centered competitive academic world: is there space for more-than-me thinking?

Ethics, sustainability, responsibility

- How can researchers and practitioners ensure that their engagement with more-than-human ontology is respectful and avoids instrumentalizing non-human entities for purely human-centered organizational goals?
- How do more-than-human ontologies align with or challenge current approaches to sustainability and environmental responsibility in organizational practices?



- How do we conduct response-able research?

Knowing

- What is the role of traditional know-how, i.e., the lived experiences of those who have always practiced and lived with the more-than-human settings?
- How do we integrate this situated embodied knowing to academic knowing?
- How do we affirm and enact knowledge of marginalized knowers?

Space

- To date, studies have concentrated on exploring life on Earth. Given the expansion in space exploration and utilization from satellites, space junk and debris to space tourism, as well as space mining, what it would mean to address these phenomena from a more-than-human perspective?
- What kinds of narratives and imaginaries would describe and resist colonialization of space?
- What would political ontologies of space look like?

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