

Gender, Work and Organization

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Imagining Decolonizing Knowledge Exchanges: Embracing the JEDDII Way

STREAM TITLE:

**Towards multispecies inclusivity and justice – embracing
Indigenous wisdom for peaceful coexistence across species**

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Multispecies lifeworlds reveal human-nonhuman relationships that are often hidden in work and organizational analysis. This stream answers calls to take speciesism, the discrimination of beings due to their species, in organizations seriously (Schneeberger, 2022), and make efforts to reduce the suffering inflicted on them by human organizing and enterprises (Köllen & Schneeberger, 2023). Current systems of exploitation and domination, such as industrial animal agriculture or factory farms, operate by Cartesian rationalizations whereby the human realm is separated by the species boundaries dividing human from nonhuman animals, with the latter often seen in instrumental ways. This has been the 'norm' in organizational research with its traditionally anthropocentric foundation where nonhuman animals are mostly objectified (Connolly & Cullen, 2018). Recently, organizational scholars have created a foundation for human-nonhuman relational inclusion (e.g., Clarke & Knights, 2022; Coulter, 2016; Hamilton & McCabe, 2016; Labatut et al., 2016; Sayers et al., 2022; Satama & Huopalainen, 2019; Tallberg & Hamilton, 2022), yet more research is needed especially from a multispecies justice perspective.

This stream embraces species as a dimension of diversity and inclusion – towards a better understanding of multispecies inclusivity – provoking us to enquire: What does non-anthropocentric academic reflection imply? What is justice (and for whom) when it comes to our relationship with nonhuman animals and nature? Inviting reflections through the lens of the JEDDII (Justice, Equity, Diversity and Decolonisation, Inclusion and Indigenisation) way inspires learning and listening to wisdom traditions of relating to nature and other animals in reciprocal manners. Human responsibilities and duties to nonhuman animals and nature need actions and activists to voice nonhuman interests in domains that otherwise might not be heard. Often such work is highly gendered, whether in veterinary practices (Clarke & Knights, 2020), animal cruelty investigations (Coulter & Fitzgerald, 2019), or care-based animal dirty work such as animal shelter work (Tallberg & Jordan, 2022). Attuning to sensory experiences and embodied connections with our fellow planetary inhabitants may take us beyond the separation fallacy and invite us to organize ways of doing and being differently than by dominant perspectives. This also opens lenses to consider in more depth aspects of human-animal work (Hannah & Robertson, 2017), animal labour issues (Coulter, 2016; Dashper, 2020), and double marginalization for individuals with disabilities who bring service animals to work (Jammaers, 2023) or the multiple inequalities in animal-based leisure and sports (Jammaers & Huopalainen, 2023).

Aiming for an intersectional discussion, we seek to foster conversations that reach beyond anthropocentric narratives (Adams & Gruen, 2014). As Indigenous perspectives have fostered a keen awareness about the interconnectedness of all life and matter, we ask how indigenous ontologies and epistemologies could further inform and inspire discussions about human-nonhuman relations, being and knowing the interests of nonhumans. Although there is limited research in work and organizing regarding indigenous lenses to human-nonhuman relations, recent applications such as using the tracking craft of Southern African San (Wels & Kamsteeg, 2022), organizing through symmetric reciprocity with totem animals (Sveiby & Skuthorpe, 2022) and using Te Ao Māori and One Welfare in organizing societal dog-keeping relations (Sayers & Forrest, 2022) are some aspects discussed within animal organization studies. We invite more applications and inspirations.

Therefore, in this stream, we seek to learn from wisdom traditions. What does it mean to appreciate and care for nature with its flora and fauna in more responsible manners? How does it look in practice? Because of multiple layers of oppressions

endured and ongoing, both Indigenous peoples as well as nonhuman animals have suffered greatly at the hands of those who sought to dominate and exploit their lives, land, homes, and work. When societal power structures (such as anthropocentrism) hinder non-dominant and marginalized voices from being heard in the mainstream, how can we develop multispecies research methods (Hamilton & Taylor, 2017) and affective methodologies? How can organizational research expand differently towards alternative ways of representation and communicating with diverse voices such as with rocks (Valtonen & Pullen, 2021), with dogs (Huopalainen, 2022), or meat-writing (Sayers, 2016)? And importantly, how can less anthropocentric theories be developed in our field that include multispecies voices and interests in practical ways, such as developing stakeholder theory to include nonhuman animals (Tallberg et al., 2022) and nature (Kortetmäki et al., 2023)? What other influential theories can be disrupted towards greater multispecies inclusivity and justice?

Ecofeminists and Critical Animal Studies scholars have elaborated on the intersectionality of different types of oppression, challenging us to look beyond the species border to reach a greater understanding of what equality and inclusion means. We invite contributions located in the emerging field of animal organization studies, but also contributions fostering the ethical debate of nonhuman animals in business contexts, as well as contributions from diverse fields discussing species as a dimension we need to pay more attention to in our debates. We invite contributions that develop multispecies methods, representations, and ways of communicating (including writing), and hope to foster new creative and innovative ways of knowing and being.

Topics of submissions might include (but are not limited to):

- Decolonizing viewpoints on relationships between human and nonhuman animals
- The value of oral traditions and histories for working towards non-anthropocentric scholarship
- How Indigenous knowledge can inform methods and scholarship
- How land-based and place-based pedagogies in management education could foster empathizing with and understanding those beyond the species border
- Discussions expanding our traditional systems of knowledge beyond dominant rationalized understandings of the academic endeavor, possibly involving embodied, non-verbal, affective understandings and communication

- Discussions and explorations of what multi-species organizing might mean and should entail
 - Discussions around intersectional marginalizations and exploitations that include nonhuman animals, nature or other planetary entities
 - Finally, we are also inviting contributions which do not (yet) employ Indigenous perspectives – together, we are interested in learning more about Indigenous knowledge and wisdom
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The stream will take place in a hybrid format. For stream enquiries, please contact Doris Schneeberger (doris.schneeberger@wu.ac.at), Linda Tallberg (linda.tallberg@hanken.fi), Astrid Huopalainen (astrid.huopalainen@aalto.fi), and Eline Jammaers (eline.jammaers@uhasselt.be).

Submission process:

Abstracts of approximately 500 words (excluding references) must be submitted to the GWO 2024 submission system hosted by FourWaves. The link is available on the [GWO conference 2024](#) website as of November 6th, 2023. No independent abstract submissions (i.e., an abstract submitted to someone's personal email) will be considered for acceptance or presentation at the conference. Stream convenors will be conducting a blind review process and redirecting abstracts to the GWO organising committee for consideration in the open stream if and when appropriate. The abstract itself should then not have any author details to ensure this blind review process. Abstract formatting specifics are available in the submission system. Abstracts are due by December 22nd, 2023, with decisions on acceptance to be made by stream convenors by the end of January 2024. No extensions to this deadline will be possible as some participants will need time and justification documents to secure visas to attend the conference onsite.

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