The Philosophy of Management Today

David Carl Wilson[1,2]

Abstract

This essay reviews the recently released *Handbook of Philosophy of Management*, using it as a jumping off point to explore some potential confusions in contemporary philosophy of management. The handbook itself, comprising 58 articles and some 1,000 pages, is a milestone for the field. At the same time, it brings a few problems into sharp relief. I argue for more clarity about the distinction between the philosophy of management and the philosophy of management research. I make the case that logic as a *de facto* method for conducting inquiry may or may not be useful, while logic as a *de jure* standard for evaluating its conclusions is indispensable. I develop the view that neither management nor management studies is properly considered a science, or even an applied science. I contend that the seminal contributions of Alasdair MacIntyre are unjustly neglected by the field. And I advance the thesis that perhaps the leading issue for the philosophy of management today is the question of the purpose of management, pointing in some suggested directions for answering the question.

Keywords Critical management studies · Management science · Management practice · Logic of inquiry · Alasdair MacIntyre · Business ethics · Social philosophy

Introduction

The philosophy of management has arrived. *Philosophy of Management*, this journal, was founded by Nigel Laurie some two decades ago. A decade later saw the publication of the first textbook on the topic, *An Introduction to the Philosophy of Management* (Griseri 2013), by then-journal editor Paul Griseri. And now we welcome the *Handbook of Philosophy of Management* (Neesham et al. 2022) edited by the current journal editor, Cristina Neesham,

✉ David Carl Wilson
    wilson@webster.edu

1   Webster University, Webster Groves, Missouri, USA

2   Webster Vienna Private University, Vienna, AT, USA

🖄 Springer

designated as the first among the editors-in-chief, along with the second and third editors-in-chief, Markus Reihlen and Dennis Schoeneborn.[1]

It may be a handbook, but it is not a handy book; it takes two hands to handle this whopper. (Such is the pattern of similar volumes. The most recent *Bass Handbook of Leadership*, for example, calls for a hand truck, half-again as long with over 1,500 pages.) The handbook's 58 chapters, written by philosophers and management thinkers of various intellectual orientations from around the globe, provide valuable introductions to the many areas in which the study and the practice of management stand to benefit from deeper conceptual understanding. The goal, the editors say, is to point out connections between philosophy and management which "will open new directions of inquiry into how reason in practice can assist humankind in creating its own better future" (p. viii).

The stated aim is not, however, precisely the aim of the standard academic *Handbook of X*. Typically, such handbooks solely comprise overview articles which summarize the state of the research on key topics. Some handbooks are more oriented toward scholars, like this one, while others are more oriented towards classroom use. Either way, they can serve as authoritative places to go if you are a teacher, researcher, or student who needs to get up to speed on the topic. And if the handbook is about the study of a practice, another aim is to get curious practitioners up to speed. This handbook does include many such articles and so it is able to serve that purpose. But it also includes many articles that are either narrowly focused, or conjectural, or are a part of a scholar's own research program. This may make the volume a bit more difficult for the "get-up-to-speed" reader to navigate; but it is clearly in the spirit of the explicit aim of "opening up new directions of inquiry." It is an understandable editorial choice for a subdiscipline that is still young (see Erkal and Vandekerckhove 2021).

The editors open by presenting a convincing case for their project and, more broadly, for philosophizing about management. Management, for its part, has to do with how we organize ourselves and our resources and how we make things happen through our organizations. What could be more consequential? And philosophy, for its part, offers "orientation to fundamental questions" (p. 2) both at the fine-grained level of helping scholars and practitioners "refine their concepts and bring their assumptions to light" (p. 5), and also at the grander level of "dealing with the big questions" (p. 5). Not a bad recipe for assisting humankind in creating its own better future.

The volume is organized according to some of the major subfields of philosophy, and considers how the questions of that subfield might be applied to either the scholarship or the practice of management. The categories are: epistemology, philosophy of science, aesthetics, social and political philosophy, and moral philosophy, with a final section that collects some loose ends in practice and education. There is a section editor for each of the six sections, who provides an overview of the area and a précis of each article (and who, I presume, is responsible for the extensive cross-referencing among the articles both within and across the categories). This provides the key to navigating the volume: start with the section that interests you the most, review the summaries of the articles found there, and then jump to the articles that grab your attention.

Some Highlights

And, so, I shall jump to the articles that have grabbed my attention. Some of them are valuable more for their indispensable insights than for their broad overviews. Donaldson (2022), in "How Methods of Moral Philosophy Inform Business," addresses the recurring tension (seen throughout this volume) between those calling for scientific approaches and others who argue that there are human and normative elements of management that are not strictly subject to natural laws. He shows how science and philosophy have much in common, but bring very different insights to the study of management. Philosophy can show us that moral norms are not reducible to empirical, scientifically discoverable, facts. But we need not concede, therefore, that management studies must abandon such norms. For philosophy also provides the research tools for establishing those norms non-empirically. Donaldson identifies and illustrates three such tools: reflective equilibrium, regulative ideals, and thought experiments. Science needs philosophy, he says, since "it is not so much that the medium of empirics stands false or discredited, but that it renders some things invisible. The use of eyesight does not so much discredit sound as it fails to comprehend it" (p. 680).

Another essay that provides clarifying insight is "Aesthetics and Leadership" by Küpers (2022). I turned to the section on the aesthetics of management with particular curiosity, having doubts about whether there really was such a thing. The section editor, Vandekerckhove (2022), explains that it has to do with "the lived experiences of people as they act in organizations" (p. 359), which entails a focus on actual perceptions and feelings. Küpers applies this to management in a surprising and illuminating way. Leadership, on the one hand, is essentially purposive, given its essentially directional nature. Art, on the other hand, as typically understood nowadays, is not purposive. (When it is purposive, it is craft.) Cultivating an aesthetic approach paradoxically enables the leader to improve by becoming less bound to the way things are, and to the paths that are already paved, and to develop a "a sense of the possible." When leaders in this way "come to their senses," he notes, leadership itself can become an art (p. 496).

Frank Martela's "Is Moral Growth Possible for Managers?" (2022) is a handbook article for practitioners if there ever was one. "Every choice the manager makes is an opportunity to either grow or decline morally" (p. 884), begins an article that would be suitable for the *Harvard Business Review* if its editors were to take a deep breath and dive into philosophy. He provides a meticulous but accessible explication of how workplace ethics can be rooted in Deweyan pragmatism in a way that does not compartmentalize it from the rest of life. Martela then offers a series of practical yet conceptually grounded "how-to" steps, and concludes, "one becomes a morally good manager by actively looking for chances to grow morally" (p. 895).

Several notable essays are oriented more toward the standard overview format. If the only thing you know about critical theory is that it hates management, Wray-Bliss (2022) is here to tell you what else it is, and why, yes, it does hate management. Indeed, you might start to hate it a little bit too, as he details all of the disincentives managers are given "to question their employing organizations in radically reflective and transforming ways." But never fear. The lesson, the gift, of the critical theorists is that we are free, and that "as a manager, as a human being, the moral choice is …ours to make" (p. 741).

Alicia Hennig and Matthias Niedenführ (2022a, 2022b) collaborate on two essential articles which bring the world of ancient Chinese thought into the world of contemporary

management, one on Confucianism and one on Daoism. And then there is philosophical anthropology, which Arran Gare (2022) elucidates in his fascinating survey of the history of the inquiry into what it is to be human, and how this requires a grasp of the web of culture, institutions, and organizations. The upshot is that yes, managers need to produce goods and services in a way that does no harm, but they also need to contribute to the enrichment of their employees' lives. And in case you have given up on understanding Hegel but are loath to publicly admit it, Jean-Philippe Deranty (2022) is here to save you. His essay makes a compelling case for why philosophers must do a better job of examining organizations. He then proceeds to show why Hegel provides an excellent starting point, demystifying Hegel's systematic account of the three levels of organizations—family, civil society, and state—and the robust sense of freedom that they are able to engender.

A splendid contribution on Adam Smith is provided by Pat Werhane and David Bevan (2022). We are all by now accustomed to hearing that Smith, famously the founder of the discipline of economics, was first of all a moral philosopher. But the authors go much farther than that, making a detailed and convincing case for exactly what it entails. Their careful reading both *A Theory of Moral Sentiments* and *The Wealth of Nations* provides insight into the moral underpinnings of Smithian notions such as the invisible hand and the division of labor, and also provides unexpected parallels to contemporary thinkers such as Peter Senge and Daniel Goleman. It is a model for any handbook author.

I am less enthusiastic about a small handful of the contributions. I provide a summary of one example, omitting any analysis, so that the reader is not unduly steered by my own judgment of the essay in its current form. Spillane (2022) offers a critique of the use of language in management, taking as his jumping off point Harry Frankfurt's famous little book, *On Bullshit*. Management bullshit is literally nonsense, Spillane asserts, and is the hallmark of authoritarian and manipulative managers. Furthermore, it has been empirically established that the authoritarian users of such language are of low intelligence (citing his own publications in support of the claim). One of his many examples of meaningless nonsense: "Managers need to take the temperature of their organizations." (I have become concerned that my ability to easily understand this and his other examples may reflect upon my own intelligence and authoritarian tendencies.) Spillane's solution is that we should adopt what he calls "action nominalism"—a theory of language that is new to me, and that I can find no reference to in the philosophical literature. Action nominalism, he says, limits language when possible to the naming of concrete objects and converts the nouns into verbs. The upshot is that expressions about abstractions are out the window for managers—including abstractions, like "management" and "organization." Managers also must cure themselves of using terms that pick out minds, feelings, and selves since the concept of the mind has, it turns out, only recently been invented; the nonexistence of minds, in fact, means that "mental illnesses…are not real illnesses, so they are fake illnesses" (p.970). Managers also must banish any hedging terms, like "can," "may," and "possibly," or vague terms like "excellence," "vision," and "moral standards," since their effect is to make statements analytically true and thus empty of content. What are we left with? After some 20 pages Spillane concludes thus: "The ultimate test of management is performance—an ancient heroic ideal" (p. 979). Oddly enough, despite the fact that "performance" is both an abstraction and a vague ideal, none of us has any trouble understanding and even agreeing with his claim—and he did not even need to verb it. Harry Frankfurt, were he still with us, may have had his own opinion about this contribution.

Some Distinctions Worth Highlighting

A few elements of the handbook might perplex or confuse the reader, mostly because of variations either in assumptions or in terminology among the authors. Since the editors aim for their volume to stimulate discussion, I am happy to accommodate them with some brief comments.

One concern is that the handbook is, in fact, about two different topics: the philosophy of management, and the philosophy of management research. Management and management research are two entirely different social practices, carried out in different institutional settings, with different goals, and with different ways for the practitioners to achieve or subvert those goals. There are some overlaps, but no more so than the overlaps in any other two areas of intellectual inquiry. The practice of management research has far more in common with the practice of, say, psychological research, than it does with the practice of management itself, and faces a different set of conceptual challenges. Scholars, for example, who in these pages discuss the relative virtues of realism, positivism, and idealism are not inclined to wonder whether managers themselves should abandon realism. Indeed, in an otherwise superb and highly-recommended essay on the link between management and management research, Benjamin Grossmann-Hensel and David Seidl (2022) propose that when we judge whether an instance of management research has achieved the goal of relevance, "we might restrict the notion of relevance to questions of relevance or irrelevance of research to further research – but not to practice as such" (p. 195). I may be missing a nuance in their argument, or simply lacking in imagination. But, without any examples to go on, I interpret them as saying that management research need not be relevant to management. If this makes sense, it is not silly to ask what sounds like a silly question: what exactly is management research the research of? We may wish to warn them about Gulliver's experience on the floating island of Laputa, where professors must hire "flappers" to periodically hit them with bladders full of dried peas to bring them back to reality.

Useful distinctions could be sharpened elsewhere in the handbook. The aesthetics of management and the management of aesthetics are conflated in some essays, the science of management and the management of science others. Again, you could find overlaps. You could probably find overlaps in the physics of baseball and the baseball of physics if you talk to the intramural ball players at Cal Tech. And overlaps between everything else. It can provide for fun wordplay, as illustrated by the title of Deranty's piece on Hegel, "The Organization of Philosophy and a Philosophy of Organizations" (2022). But when tongue is not obviously in cheek, it can increase confusion when the entire point is to increase clarity.

There is also the potential for confusion about the functions of logic. No fewer then four of the essays tout the value of retroduction as an alternative to deduction and induction as a logic of inquiry (Agafonow 2022; Blakie and Priest, 2022; Perez and Agafonowe, 2022a and 2022b).[2] Their idea, traced to the work of C. S. Peirce on abduction, is that it is not enough to try to deductively infer conclusions from premises, or to inductively build up generalizations out of particulars; we also need to be more systematic about imagining explanatory hypotheses that fit surprising data. I have no objection to this proposal, as long it is clear that this is not the principal value of logic. These authors are talking about a

---

[2] On one standard interpretation, induction characterizes any argument that aims to make probable—but not certain—its conclusion. On this account, retroduction and abduction are simply varieties of induction. This is developed in Wilson (2020), Chap. 16.

temporal process by which any belief is arrived at—something that we might broadly call thinking. But what ultimately matters is the assessment of the atemporal epistemic status of the argument for that belief—something that we call justification.

The argument being assessed is a linguistic model of the evidentially relevant elements of the thinking. Assessing the logic of the argument has nothing to do with assessing the process that delivered it. It has everything to do with how well the premises support the conclusion. That there is a temporal process certainly matters, since we have to get from there to here. But it is the destination, not the journey, that we care about. Friedrich Kekule fell asleep in front of the fire and—correctly, it turns out—dreamt, in the flames, a snake in the shape of a hexagonal benzene molecule. So dreams, in the prepared minds of informed researchers, can deliver us to the destination as effectively, if not as reliably, as systematic methods. But these are not justification, they are processes.

In short, the jury should not care whether the detectives retroduced, deduced, induced, or dreamed up their theory of the crime; they should only care whether the evidence supports it beyond a reasonable doubt.

A Border Worth Defending

The most serious potential confusion, however, has to do with the relationship of science to management. As noted, some of the authors make a clear distinction between science, on the one hand, and both management and management studies, on the other hand. But the alternative position is also robustly represented. Management itself is referred to as a science (Grossman-Hensel and Seidl, 2022; Gare and Neesham 2022). Management studies is frequently identified as a scientific field of inquiry (Neesham et al. 2022; Reihlen and Schoeneborn 2022). One author claims to make two contributions to science, even though his essay is strictly focused on interpreting and applying an ancient text (Blok, 2022). And the section on the philosophy of science is introduced by a call for management researchers to become more wholeheartedly scientific. In that piece, Alejandro Agafanow (2022) offers an extended example of scientific success in the field of astronomy, and then, without pausing to reflect upon whether there might be critical differences between planets and people, he exhorts his philosophy of management readers: go thou and do likewise!

This is understandable. Scientific contributions to the world can be tangible and dramatic, lending immense prestige to science. Deans, department chairs, and funding agencies are drawn to that prestige, pushing researchers in that direction. So are boards of directors, pushing practitioners in that direction. Grossmann-Hensel and Seidl admit as much in their essay, warning that management research must be careful not to "ultimately lose its status as an undisputed element of the scientific system" (Grossmann-Hensel and Seidl, 2022, p. 196). But wanting something to be science does not make it so.

The term "science" is typically used nowadays—in its high-prestige sense—to indicate empirical enquiry which seeks law-like explanations of the world that provide us with both understanding and predictability. This account is distinctive to the natural sciences. The social sciences, some of our authors argue, are also fully scientific, even though they must rely more heavily upon subjectivity, thereby rendering their exercise less fully empirical and their results less fully law-like (Agafanow, 2022; Reihlen and Schoeneborn 2022). Is it not more straightforward to simply grant that science—again, in its high-prestige sense—is at

one end of a continuum, and that some areas of inquiry are necessarily less scientific than others?

"Science" is also sometimes used, without confusion, as shorthand for "applied science." Thus, some technologies are deemed to be science in that they represent the application of the lessons of scientific inquiry. The practices, then, which apply these technologies are themselves considered to be scientific. Such practices might include engineering, architecture, medicine, and education. We might even expand the list of so-called scientific practices to include the practice of politics, insofar as the politician applies the findings of political science, and perhaps even the practice of law, bearing in mind Bentham's valiant effort to make it scientific by the application of his notorious felicific calculus.

But more reflective practitioners in these fields are unlikely to describe themselves as applied scientists, or to describe their practice as scientific. They recognize, in addition, the value of bringing human understanding to the way they apply science within their practice, in order to ensure that the application of science ultimately enhances human well-being. This is also true of scientific contributions writ large; when they are most salutary is when we have cared the most about their meaning and about their impact upon humanity. Thus, philosophy and other areas of the humanities are essential partners to science, and equally deserving of the prestige. Recall Donaldson's metaphor of the relationship between the two: "Eyesight does not so much discredit sound as it fails to comprehend it" (Donaldson 2022, p. 680).

The practice of management, then, is not a science, nor is it strictly an applied science (see Tsahuridu 2022; Eabrasu and Lamy 2023). It does often apply science, in that many of the resources that managers manage are at least partly subject to law-like explanations—resources like information technology, budgets, property, portfolios, inventory, and supply chains. But the successful manager, like any other successful practitioner, must not only understand the empirical world, but also must understand how to properly direct that understanding for human benefit.

In the case of management and some of the other practices, we have a second reason not to reduce its practice to that of applied science. The resources being managed frequently include human beings—in which case, we would sometimes consider the management to also be leadership. For the sake of this point, let us imagine that the manager of solely non-human resources sets aside science only when thinking about organizational norms and purposes, and otherwise applies science even while pointing those non-human resources in the humanly correct direction. This compartmentalization, however, cannot consistently succeed when the resources are themselves human (although it is often tried), because humans are in principle not subject to the sort of law-like explanations that provide for understanding and predictability.

This point has been made in many ways, but perhaps the simplest is this: for any set of a person's beliefs and desires, it does not logically follow that the person has or will have any other particular belief or desire, or will take any particular action. It is in principle non-law-like. This is not a claim about human freedom. It is about two related features of our mental makeup. First, our beliefs and desires are impossible, not by their number but by their very nature, to exhaustively individuate and thus to quantify. And, second, insofar as we do individuate them, they are riddled with inconsistencies.[3] This is why they are sometimes

---

[3] Were there more space, these features could be fruitfully linked to other related features of the mental: Brentano's account of the mental as irreducibly intentional; Nagel's case for its essential subjectivity; and Quine's
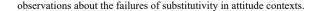
dismissed as "folk psychology," and replaced in scientific settings by references to brain states. But what I care about are my beliefs and desires, not my brain states. If I catch you meddling directly with my brain states, it is likely to backfire on you as a sign of manipulation and disrespect. Bully the budget all you want, but not me. Managers, to be successful, need to understand the nature of the resources they are managing and proceed accordingly.

As a practicing manager, you can partially address this by adopting policies that provide elbow room for human unpredictability. Agafanow and Perez (2022b) provide a worthwhile account of the work of Oliver Williamson in an essay entitled "Discoveries in the Science of Organizational Economics." Williamson's discovery, they note, is that internal organizational transactions must differ from external transactions by featuring forbearance—that is, by our cutting each other some slack (p. 268). Indeed, in work not cited by Agafanow and Perez, Williamson can be found to include elbow room for other non-law-like human features as well, such as bounded rationality, opportunism, and moral hazard.

This is valuable information for the practicing manager, but it can never completely fill the gap. Maybe I am coming to you as my manager because I am confused, or depressed, or ambitious, or frustrated, or mistrustful. Maybe my message for you is that all of us are. You, as the manager, cannot normally deal with the situation by focusing on my brain states or by applying Nobel-prize-winning policies. You need to pay attention to my individual beliefs and desires, to what makes me distinctively human. Maybe you will decide that I need to be pepped up, or fired, or promoted, or trained, or referred for therapy. Call it folk management. But it is management nonetheless, perhaps the hardest part of management, and the managers who are the best folk managers are often the best managers.

Management studies, as a field of inquiry, is no more strictly scientific than is management, as an organizational practice (see Lamy 2022). Management researchers are welcome to restrict their work to the part of management studies that is most law-like, if that is what matters to them (in their human and non-law-like way). And they can call it management science. But management studies as a field of inquiry comprises any inquiry that aims to better understand the practice of management. When linguists, literary scholars, historians, or philosophers decide to study management, why would we deny that they are engaged in management studies? On one extreme of law-likeness, management studies includes physics—consider, for example, Georgescu-Roegen's work (1971) on the organizational implications of the second law of thermodynamics. On the other extreme, it includes literature and the arts, and the powerful insights we can gain from, say, Mamet's *Glengarry Glen Ross* or Marquez's *The Autumn of the Patriarch.* And, across the spectrum, we find everything from history to law to sociology to political science to psychology to economics to biology, with philosophy prepared at every point along the way to seek clarity about meaning and norms. (If philosophy, then, is the queen of the sciences, it rules a species not entirely like itself.) Any study of management is *ipso facto* management studies, the quintessentially interdisciplinary field.

---

observations about the failures of substitutivity in attitude contexts.

Some Final Requests from the Audience

There are two additions that, I suggest, would benefit later editions of the handbook. To the extent that the handbook reflects the current state of the philosophy of management, this is another way of recommending two topics for greater attention within the field.

One such subject is Alasdair MacIntyre's contributions to the philosophy of management.[4] MacIntyre has had more to say about key issues in management than any other philosopher (see Beadle and Moore 2008; Bernacchio 2023). And he is not just any other philosopher. MacIntyre is one of a handful of the most important philosophers of the last half-century, and one whose work resonates on both sides of the Atlantic. He is only briefly mentioned in the handbook, and only then in connection with his influence upon the resurgent interest in virtue ethics—which he himself never applies to management. But MacIntyre does apply many other significant and highly developed arguments to questions in the philosophy of management. He, for example, presents a penetrating case for the inevitable amorality of the manager's role. He then takes this both in an inward and an outward direction. Taken inwardly, MacIntyre's account of personal integrity shows how the amorality of the role is harmful to the manager. Taken outwardly, his account of the manager as a figure of public admiration shows how it is harmful to society. On other fronts, he mounts a fierce and multipronged attack on the possibility of a science of management. And, looking strictly at the manager's function, he develops a fruitful account of the paradox between efficiency and effectiveness.

Perhaps the neglect is because MacIntyre, like the critical theorists, does not like management very much. Or perhaps it is because his contributions to other areas of philosophy dwarf these by comparison. But no philosopher has made more varied or more thoroughly argued contributions. This handbook is not about individuals, it is about topics. But he is a topic. There is no topical handbook on political philosophy which lacks chapters on Marx or Rawls, nor on moral philosophy without Aristotle or Kant.

The second point that calls for greater prominence is the question of the purpose of management. This question is lurking in every corner of the book—starting with the introductory remarks about creating our own better future—but it is not addressed outright. I do not pose this as a descriptive question—what purposes do actual managers have, or what purposes do actual organizations have which they expect their managers to carry out? (Indeed, it may be that MacIntyre's pessimism about management derives from his thinking merely descriptively about the purposes that organizations expect their managers to carry out.) I mean it, rather, as a normative question—what purposes should managers have, and what purposes should the organizations have which they expect their managers to carry out?

I do not care whether this is taken to be a moral question. The question is important, and it is potentially answerable, because it is being asked about a practice—like so many other practices—which takes place within organizations that siphon resources from society and then douse society with their discharge. What should society expect to put into, and what should it expect to get out of, its role as the host of such organizations?

We can get traction in answering this question about many practices, in part, by linking the practices to the purposes that provide social legitimacy to their core organizations. For medicine, then, it is hospitals, with the purpose of health. For education it is schools, with

---

[4] Another conspicuous omission is Peter Drucker, not a professional philosopher but a deeply philosophical and humanistic thinker who is sometimes referred to as "the father of modern management."

the purpose of an enlightened citizenry. For law it is the courts, with the purpose of justice. And for politics it is the state, with the purpose of our safety and well-being. For management? It is not so clear. Part of the problem is that there are so many different types of organizations to be managed—including medical, educational, legal, and political ones. In those cases, the purpose of the manager should align with the purpose of the organization—so, the manager, like the doctor, teacher, lawyer, or politician, may likewise have the purpose of health, an enlightened citizenry, justice, or security and welfare.

After checking these options off the list, it is not as simple as then dividing the remaining organizations into for-profits and non-profits and punting to Milton Friedman. Plenty of for-profit organizations are medical, educational, or legal in nature; this may entail a different standard for operational viability, but it should not change their purpose. Similarly for many other for-profits; consider newspapers, sports teams, museums, theater companies, and book publishers, for example, each of which usually has a clear social purpose. And there are other complications. Some organizations have share-holders, some do not. Some are B-corporations, some are not. Some switch from for-profit to non-profit and vice versa. All of these elements bear on the normative question of the purpose of management.

This is not the place to solve the problem, only to stimulate discussion. And, that means that the handbook is doing its job, by stimulating this very discussion about why it is that society should support management, and what management must do to warrant that support. We can be grateful for the handbook's role in assisting humankind in creating its own better future.[5]

References

Agafonow, Alejandro. 2022. "Philosophy of Science for Management Theory, Practice, and Sci-fi Freaks: An Introduction." In *Handbook of Philosophy of Management*, eds. Neesham pp. 205–218. Cham: Springer International Publishing.

Beadle, Ron, and Geoffrey Moore. 2008. MacIntyre, Empirics and Organisation: guest editors' introduction. " *Philosophy of Management* 7(1): 1–2.

Benjamin Grossmann-Hensel and David Seidl. 2022. "Problematizing the Relation Between Management Research and Practice." In *Handbook of Philosophy of Management*, eds. Neesham pp. 183–202. Cham: Springer International Publishing.

Bernacchio, C. 2023. Toward a constructive critique of Managerial Agency: MacIntyre's contribution to strategy as practice. *Philosophy of Management*. https://doi.org/10.1007/s40926-023-00229-4.

Blaikie, Norman, and Jan Priest. 2022. "Management Research and Practices: Philosophies and Logics." In *Handbook of Philosophy of Management*, eds. Neesham pp. 235–264. Cham: Springer International Publishing.

Blok, Vincent. 2022. "Xenophon's Philosophy of Management." In *Handbook of Philosophy of Management*, eds. Neesham pp. 565–584. Cham: Springer International Publishing.

Deranty, Jean-Philippe. 2022. "The Organization of Philosophy and a Philosophy of Organizations." In *Handbook of Philosophy of Management*, eds. Neesham pp. 981–1002. Cham: Springer International Publishing.

Donaldson, Tom. 2022. "How Methods of Moral Philosophy Inform Business." In *Handbook of Philosophy of Management*, eds. Neesham pp. 677–692. Cham: Springer International Publishing.

Eabrasu, Marian, and E. Lamy. 2023. Do managerial practices need philosophy? *Philosophy of Management*. https://doi.org/10.1007/s40926-023-00241-8.

Erkal, Hakan, and Wim Vandekerckhove. 2021. Twenty years of philosophy of management. How has it shaped the field? *Philosophy of Management* 20(4): 471–483.

Gare, Arran. 2022. "Philosophical Anthropology and Business Ethics." In *Handbook of Philosophy of Management*, eds. Neesham pp. 693–712. Cham: Springer International Publishing.

---

[5] I affirm that I have no conflict of interest.

Gare, Arran, and Cristina Neesham. 2022. "Creating an Effective Business Ethics." In *Handbook of Philosophy of Management*, eds. Neesham pp. 793–808. Cham: Springer International Publishing.

Georgescu-Roegen, Nicholas. 1971. *The Entropy Law and the economic process*. Cambridge, Mass: Harvard University Press.

Griseri, Paul. 2013. *Introduction to the philosophy of management*. New York: Sage Publications.

Hennig, Alicia, and Matthias Niedenführ. 2022a. "Confucianism and Ethics in Management." In *Handbook of Philosophy of Management*, eds. Neesham pp. 837–850. Cham: Springer International Publishing.

Hennig, Alicia, and Matthias Niedenführ. 2022b. "Daoism and Ethics in Management." In *Handbook of Philosophy of Management*, eds. Neesham pp. 851–862. Cham: Springer International Publishing.

Küpers, Wendelin. 2022. "Aesthetics and Leadership." In *Handbook of Philosophy of Management*, eds. Neesham pp. 491–508. Cham: Springer International Publishing.

Lamy, E. 2022. Is epistemology necessary? *Philosophy of Management*. https://doi.org/10.1007/s40926-022-00209-0.

Martela, Frank. 2022. "Is Moral Growth Possible for Managers?" In *Handbook of Philosophy of Management*, eds. Neesham pp. 883–896. Cham: Springer International Publishing.

Neesham, Cristana, Markus Reihlen, and Dennis Schoeneborn. eds. 2022. *Handbook of philosophy of management*. Cham: Springer International Publishing.

Perez, Marybel, and Alejandro Agafonow. 2022a. "Discoveries in the Science of Organizational Economics." In *Handbook of Philosophy of Management*, eds. Neesham pp. 265–286. Cham: Springer International Publishing.

Perez, Marybel, and Alejandro Agafonow. 2022b. "No Organizations for Today's Einsteins." In *Handbook of Philosophy of Management*, eds. Neesham pp. 287–308. Cham: Springer International Publishing.

Reihlen, Markus, and Dennis Schoeneborn. 2022. "The Epistemology of Management: An Introduction." In *Handbook of Philosophy of Management*, eds. Neesham pp. 17–38. Cham: Springer International Publishing.

Spillane, Robert. 2022. "Weeding the Management Garden: Hume's Fork and Action Nominalism at Work." In *Handbook of Philosophy of Management*, eds. Neesham pp. 959–980. Cham: Springer International Publishing.

Tsahuridu, E. 2022. Reflecting on practice: an interview with Nigel Laurie. *Philosophy of Management*. https://doi.org/10.1007/s40926-022-00221-4.

Vandekerckhove, Wim. 2022. "Aesthetics of Management: An Introduction." In *Handbook of Philosophy of Management*, eds. Neesham pp. 357–368. Cham: Springer International Publishing.

Werhane, Pat, and David Bevan. 2022. "Adam Smith's Moral Philosophy and Its Relevance for Modern Management." In *Handbook of Philosophy of Management*, eds. Neesham pp. 713–730. Cham: Springer International Publishing.

Wilson, David Carl. 2020. *A Guide to Good Reasoning: Cultivating Intellectual Virtues, 2nd Edition* Minneapolis: University of Minnesota.

Wray-Bliss, Edward. 2022. "Critical Moral Philosophy and Management." In *Handbook of Philosophy of Management*, eds. Neesham pp. 731–742. Cham: Springer International Publishing.

David Carl Wilson is Professor of Philosophy at Webster University in St. Louis, Missouri, and at Webster Vienna Private University in Vienna, Austria. He earned his PhD in philosophy from UCLA, where he taught, and served as Associate Provost, before moving to Webster to serve as Dean, now Dean Emeritus. He is the author of A Guide to Good Reasoning: Cultivating Intellectual Virtues, and serves on the executive editorial board of Philosophy of Management. His research focuses on social philosophy and the conceptual foundations of leadership and management.