

**13th Zittau Talks concerning Business Ethics****Call for Papers****Ethical aspects of Post-Capitalism****Zittau, October 18-19, 2019****Topics:**

Post-Capitalistic Developments

- Theories and Diagnosis
- Empirical Findings
- Case Studies
- Ethical Reflections

**Organizer:**

Technical University Dresden  
International Institute Zittau Chair of Social  
Sciences  
Markt 23, 02763 Zittau

**Conference Fee:**

Regular: 130.00 €  
Students: 40.00 €

**Important Dates:**

**Extended Abstract:** 30.06.2019  
Acceptance: 19.08.2019  
Registration Deadline: 30.09.2019

**Conference Venue:** Historic City Hall Zittau – Markt 1, 02763 Zittau

**Conference Languages:** German / English

Economic liberalism once began with the promise to promote the wealth of nations (Adam Smith 1776) and to let everyone participate in it. According to the liberal view an economic order that serves the welfare of all is based on minimal prerequisites. Besides property rights to be guaranteed by the state, these are mainly three institutions:

- decentralized control of entrepreneurial production or service provision via free or open markets (accompanied by the separation of the public and private sphere).
- private ownership of production means (especially the right of the owner of production means to absorb the added value generated by the enterprise)
- linking the concept of economic rationality to the motive of profit growth. Among the group of capital owners this is expressed through their strive to increase the profit rate, among the group of consumers through their strive for meeting demand at the lowest possible price and at the level of economic policy through a political strive for an overall economic growth (reference value: GDP)

About 240 years have passed since Adam Smith's socio-philosophical foundation of economic liberalism. During this time, the capitalist market economy has not only spread worldwide, but also has virtually undertaken a global triumphal march (cf. Beckert 2016). As recent empirical studies have shown, capitalist wealth production seems to have succeeded in significantly reducing the extent of absolute poverty in the

world (cf. Bandlon 2017, Joseph 2018, Zitelmann 2018). Political scientists and sociologists (cf. e.g. Fukuyama 1992; Streeck 2015) emphasize that during this period the capitalist market and social order also successfully left behind all serious opponents, such as the socialist-planned economy.

Nevertheless, recently the voices that predict a near end to the capitalist economic order have increased remarkably (cf. Wallerstein et al. 2014, Streeck 2015, Rifkin 2016, Corneo 2017, Fleming 2017, Mason 2016). Forecasts of this kind are anything but new. Thus, since the term became customary in the middle of the 19th century (cf. Kocka 2017), all important theorists of capitalism – besides Marx and Polanyi also Ricardo, Weber, Schumpeter, Sombart and Keynes are to be mentioned here – have predicted its historical demise (cf. also Streeck 2015). Nonetheless, the theses on the end of capitalism have been presented with new vehemence and sometimes apocalyptic urgency in recent years (see also Paech 2012). The visions of the end of capitalism connect not only to a fundamental critique of the negative externalities of market-liberal developments, but also to observations and diagnoses of an already emerging post-capitalist structural change of the existing economic and social order in the present.

If one takes a look at the economic order of post-capitalism outlined by the authors, it becomes apparent that they differ in the way in which the central institutions of the capitalist market economy are deconstructed. First to be mentioned are those post-capitalist drafts that try to ban the principle of growth from the political economy and want to replace it by motives of degrowth and sufficiency (cf. exemplary Latouche 2007; D'Alisa et al. 2015). Secondly there are visions of an economic nationalism, that is based on the one hand side on growth motives, but in which beforehand open markets are partially shut down and shielded from competitive foreign or extra-regional suppliers for protectionist reasons (cf. Gasser 2018). Finally, there are also initiatives for the new development of mutual and co-operative forms of economic activity (cf. Felber 2018 as an example). In the process, privately owned capital goods are to be transformed for collective use and managed in a socially and ecologically compatible or sustainable manner. The transformative opening of private property takes place for one part in the context of so-called sharing economies (cf. Dörr; Goldschmidt; Schorrkopf 2018) and for the other part through the provision and exploitation of so-called commons, which are collectively managed and maintained (cf. Rifkin 2016).

Looking at the post-capitalist initiatives outlined above from a business ethics perspective, it seems as if guiding ideas of an "integrative business ethics" (Ulrich 1998) are being realized here, at least in part. This is particularly true with regard to the embedding of economic rationality in an overarching social life context, in which it must justify itself as a mean to achieve prosperity goals for society as a whole. With the critical turning away from a capitalist economic and social order, however, it is in no way clear how exactly a post-capitalist economy should be politically framed. Thus, demands for a reorganization of the economy in terms of solidarity can be found in the political programs both of left-wing groups and openly nationalistic and right-wing populist parties (cf. Voss 2016). From the perspective of economic sociology, it is also unclear to what extent post-capitalist initiatives are more than just "resilience zones" of a capitalist market economy that is able to integrate its critics in the medium term. Hence, the economic sociologist Jens Beckert (2016) points out that "[a]s detached and even opposed as they may initially seem", after not too long, however, these imagined futures will be reincorporated as an "integral part of capitalist reproduction" (cf. *ibid.*, p. 285).

The aim of the 13th Zittau Talks on Business Ethics is to reflect on the "imagined futures" (Beckert 2018) of post-capitalism from a business ethics perspective. The focus should be on post-capitalist drafts in the broadest sense: i.e. concepts of a political economy that emerge from a diagnosed crisis of the capitalist market economy and seek to overcome the capitalist institutions outlined above with different emphases.

We invite you to submit empirical and theoretical contributions on the following topics, among others:

**Theories and Diagnoses of Postcapitalism**

- Phase models of post-capitalist change
- Theoretical Explanations of a Post-Capitalist Turnaround
- Justification of degrowth and post-growth economies
- The Concept of the Commonwealth Economy/Economy of the Common Good
- Post-capitalism-debate and „legitimation crisis of late capitalism“ (Habermas)

**Post-capitalist Developments - Empirical Findings**

- Post-capitalist tipping points and developments in a global perspective
- Markets and the limits of postnationality
- Regionalism and moral economy

**Case studies on post-capitalist initiatives**

- Companies of the Sharing Economy
- Cooperative initiatives of the Solidarity Economy
- Degrowth companies

**Ethical reflection upon post-capitalist concepts and initiatives**

- Ethical Aspects of Postal Growth Economy
- Ethical Implications of Sharing Economies
- Business Ethics of Economic Nationalism  
(Economic nationalism and „The Wealth of Nations“)
- Ethical implications of Solidary Economies
- Business Ethics and sustainable management of (digital) commons

**"Sustainable" alternatives to post-capitalism (e.g.)**

- Reforming „crisis-ridden“ capitalism
- Paul Romer and the revival of the concept of "qualitative growth"
- Concept of creating shared value

The conference addresses scientists as well as practitioners. We welcome theoretical and empirical papers as well as case studies that open up a new perspective on the economic ethics of post-capitalism and stimulate critical discussion.

Submissions, including title of contribution, extended abstract (500 to 1000 words) and short CV in Word or PDF format should be made latest until

**June 30, 2019.**

All submissions will be double-blind reviewed. Notice on acceptance will be sent until

**August 19, 2019.**

Registration deadline for the conference is

**September 30, 2019.**

Submissions and conference registration should be made via our homepage which will be opened by beginning of June.

<http://www.dnwe.de/regionalforum-sachsen.html>

This year, the Zittau Talks are organized and conducted in cooperation with the ‚Institut für Unternehmensrechnung & Reporting, Arbeitsbereich nachhaltige Wirtschaft, Ethik und Transformation‘ of the University of Graz and the European Business Ethics Network Deutschland e.V..

The regular conference fee is 130.00 Euro. A reduced conference fee of 40.00 Euro is available for students on presentation of a valid university enrolment certificate.

We kindly would ask you to make your hotel booking directly with the hotel. Single and double rooms are reserved for you within the following hotels to special prices until 30th September 2019.

**Hotel Dreiländereck** ([http://www.hotel-dle.de/index\\_e.htm](http://www.hotel-dle.de/index_e.htm)) => password: Zittauer Gespräche

Single Room	54.00 Euro per room/night, incl. breakfast
Double Room	75.00 Euro per room/night, incl. breakfast

**Hotel Dresdner Hof** (<http://hotel-dresdner-hof.de/hotel>) password: Zittauer Gespräche

Single Room	58.50 Euro per room/night, incl. breakfast
Double Room	80.00 Euro per room/night, incl. breakfast

**Hotel Weberhof** (<http://www.hotelweberhof.com>) => password: Zittauer Gespräche

Single Room	55.00 Euro per room/night, incl. breakfast
Double Room	75.00 Euro per room/night, incl. breakfast

**For any further questions please contact:**

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