

## DECOLONIAL REFLECTIONS IN MARKETING: THE COLONIALITIES OF POWER, KNOWLEDGE AND BEING

*Reflexões decoloniais em marketing: as colonialidades do poder, do saber e do ser*

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### ABSTRACT

Marketing studies have been focused on hegemonic narratives developed in the Global North. In the field of Marketing, there is a growing interest in the use of critical theories and historical perspectives. The purpose of this theoretical paper is to present decolonialism as a perspective that could co-exist with critical historical studies in Marketing, particularly the theory of the Colonialities of Power, Knowledge and Being, and to introduce decolonial analytical frameworks based on this theory to allow Marketing scholars to develop methodological procedures for critical research. The marketing field, particularly critical historical studies, should create an environment favorable to transdisciplinarity and transculturality, going beyond Eurocentric logics and Western paradigms, and establishing dialogues with silenced and marginalizes knowledges and perspectives.

**KEYWORDS:** Decolonial perspective, decolonialism, coloniality of power, coloniality of knowledge, coloniality of being.

### RESUMO

Os estudos de marketing têm se concentrado em narrativas hegemônicas desenvolvidas no Norte Global. No campo do Marketing, há um interesse crescente no uso de teorias críticas e perspectivas históricas. O objetivo deste artigo teórico é apresentar o decolonialismo como uma perspectiva que poderia coexistir com os estudos históricos críticos em Marketing, particularmente a teoria das Colonialidades de Poder, Saber e Ser, e introduzir quadros analíticos decoloniais baseados nesta teoria para permitir que pesquisadores de Marketing desenvolvam procedimentos metodológicos para pesquisa crítica. O campo do Marketing, em particular os estudos históricos críticos, devem criar um ambiente favorável à transdisciplinaridade e à transculturalidade, indo além das lógicas eurocêntricas e dos paradigmas ocidentais, e estabelecendo diálogos com saberes e perspectivas silenciadas e marginalizadas.

**PALAVRAS-CHAVE:** perspectiva decolonial, decolonialismo, colonialidade do poder, colonialidade do conhecimento, colonialidade do ser.

## 1 Introduction

Historically, Marketing studies have been focused on narratives developed in the Global North in general, particularly in the United States (USA) (Firat & Tadajewski, 2010). Such dominant narratives marginalize knowledge, needs, cultures and voices from non-dominant nations, especially from the Global South (Mignolo, 2011). The universalization of knowledge produced in the Global North promotes an increase of cultural, social, and racial asymmetries (Lander, 2005; Quijano, 2005).

Researchers who intend to develop ideas and theories considering a non-hegemonic perspective face a problem from the start: “how to foster the co-creation of an-other performative critical management to build a world in which many worlds and knowledges can coexist?” (Faria, 2014, p. 279). In the field of Marketing, there is a growing interest in the use of critical theories and historical perspectives. This movement is noticed through the efforts of Marketing researchers who argue the importance of a historical approach (Shaw et al., 2010; Witkowski & Jones, 2016) and the adoption of critical theories in such discussions (Firat & Tadajewski, 2010; Tadajewski, 2011; Stole, 2018).

Considering specifically decolonial theories, papers adopting such perspective in management and marketing have found some space in dominant journals recently (e.g.: Faria & Hemaïs, 2020; Hemaïs & Santos, 2020), due, in part, to the publication of papers by Dussel (2006) and Ibarra-Colado (2006) in influent management journals, which brought to light the possible horizons of decolonial research in the field.

In Enrique Dussel's (2006) paper, published in the journal *Organization*, the decolonial pioneer scholar discussed how the Eurocentric idea of globalization impacts organizations, creating asymmetries, exclusion and victims. The authors then presented the ethics of liberation, with the emergence of a new type of theoretical possibility, which would help researchers to “think of the world as a transmodern organization of life characterized by its plurality, diversity and reasonability” (Dussel, 2006, p. 489).

Ever since, more management studies have been published adopting the decolonial perspective. Just to name a few examples of decolonial papers written by Brazilian researchers, Abdalla and Faria (2017) proposed the co-construction of an agenda in the field of Management and Organization Studies in and from Brazil, which fosters knowledge and practices informed by the decolonial option from a transcosmopolitan perspective; Sergio Wanderley (2015), wishing to increase space for debates in organization studies and promote alternatives to the neoliberal order, adopted the decolonial perspective to analyze dependency studies conducted by the Economic Commission for Latin America and the Caribbean (ECLAC) during the 1950s and early 1960s; Faria and Hemaïs (2018) re-historicized, from a decolonial perspective, the consumerist movement in the USA, going beyond Americanism versus anti-Americanism and consumerism versus anti-consumerism dichotomies.

The purpose of this theoretical paper is to present decolonialism as a perspective that could co-exist with pluralist critical historical studies in Marketing, particularly the Colonialities of Power, Knowledge and Being, first developed by Anibal Quijano (1991), and to introduce decolonial analytical frameworks based on Quijano's theory to allow Marketing scholars to develop methodological procedures for critical research.

Anibal Quijano's theory (1991) has been adopted in Brazilian management papers recently. For instance, Rodrigues and Hemaïs (2020), adopting a decolonial framework based on the three colonialities theory, analyzed the Eurocentric elements and paradigms found in the origins of the Brazilian advertising self-regulation system, while Da Silva et al.

(2020), identified in the works of Josué de Castro elements that met the perspectives of the three colonialities.

## 2 The Decolonial Perspective and the Three Colonialities

The decolonial perspective maintains that, since 1492, the Eurocentric world has expanded modernity as a way to “develop” the rest of the world and bring it to the standard of the Global North (Mignolo, 2011). Over the centuries, Eurocentric modernism has ignored local contexts and dynamics, expropriating cultural and social particularities, creating constructs supposedly “universal”, even though their origins were not (Brohman, 1995). To dominant nations, these “universal” models serve their purposes and make them increasingly influential; on the other hand, marginalized nations are faced with another side of modernity, coloniality, which brings with it the chaos of markets, the exploitation of workers, and selective genocide (Escobar, 2004).

While the term “colonialism” refers to a relationship of formal political, territorial and economic domination (Quijano, 1991), coloniality “refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations”(Maldonado-Torres, 2007, p. 243). Coloniality survived colonialism and continues to be the main way in which the Global North maintains control over the colonized in the Global South (Mignolo, 2011).

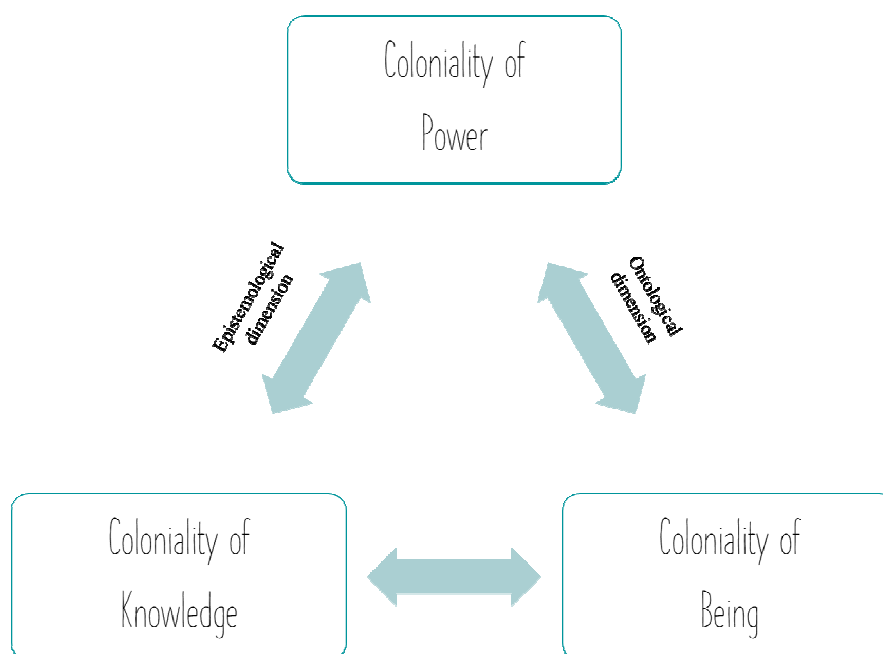
The author highlights that Quijano’s three colonialities theory (1991; 2007) is not the only theory within the decolonial perspective. Decolonial scholars have developed various theories, concepts and discussions that complement one another, but, still, might have different focuses. For instance, Enrique Dussel has written about the Ethics of Liberation (2006), transmodernity and interculturality (2012); Walter Mignolo (2011) has used the decolonial perspective to critically analyze imperial international laws, adopting Anthony Anghie’s works (2004); Ramón Grosfoguel (2013) has discussed the dependency theory in Latin America.

In the present work, the author chose Quijano’s theory for its widely adoption within decolonial scholars (e.g.: Lander, 2005; Maldonado-Torres, 2007; Mignolo, 2011). Also, the three colonialities theory has been adopted as the basis to develop other decolonial theories (e.g.: Mignolo, 2000; Castro-Gómez, 2007; Lugones, 2010; 2014; Maldonado-Torres, 2020), as the next section will further discuss.

### *The Three Colonialities Theory*

Modernity (and its inherent coloniality) is (are) designed to create a dichotomy between colonizers and colonized (Castro-Gómez, 2008). Because individuals from the Global North are seen as culturally superior – considering their Eurocentric perspective –, the colonizers supposedly have the right to colonize “inferior” peoples (Dussel, 1993). This Eurocentric rational classification between the evolved (European) and the “savage” (non-European) is, at its core, a racist classification, established by those who placed themselves at the center of the world and globalized their linear way of thinking as a way of controlling peoples and knowledges (Quijano, 2005).

The coloniality of power is the foundational basis of the three colonialities, the coloniality of knowledge understood as its epistemological dimension and the coloniality of being, its ontological dimension (Quijano, 1991). The last two colonialities have become as relevant as the original, and are currently studied autonomously, despite being intrinsically related to the coloniality of power (Lander, 2005; Maldonado-Torres, 2008; Quijano, 2005), as shown in Figure 1 below.



**Figure 1:** The three colonialities

Source: developed by the author

In the Coloniality of Power, the colonizer imposes his idea of development and progress on the colonized, through ideological dichotomies that racially distinguish the colonizer (civilized, advanced) from the colonized (wild, backward) (Quijano, 2005). Development theories are based on Western human sciences, which means the application of Eurocentric models to non-European realities generate a continuous tension around the need to respect local cultures and realities (Brohman, 1995).

In the Coloniality of Knowledge, the Global North universalizes local knowledge as if it were a neutral and superior truth (Lander, 2005), and imposes itself on nations of the Global South (Quijano, 2005). Such imposition allows Eurocentric knowledge to be expanded globally as if it were universal, transforming knowledge into something superficial and falsely homogeneous, which worsened when Eurocentric modernity began to apply the supposed laws of nature to the more complex laws of society (Sousa Santos, 2000).

The myth of racial classification is the foundation of the coloniality of Being. The idea of the Coloniality of Being has three main pillars in its constitution: first, there is the idea of natural superiority, which would have been constituted by the colonizers, placing them on a higher level, and marginalizing those who are not part of this group (Quijano, 1991); second, the very idea of “Being” is linked to the image of white, European and “civilized” men, according to the post-Renaissance idea (Maldonado-Torres, 2007); finally, the colonized, believing in such superiority of the colonizer, and the inferiority of himself and his/hers peers, wants to become the colonizer (Quijano, 1991), many times rejecting subalternized cultures, realities, and knowledges (Fanon, 1963; Faria, 2014).

Table 1 below presents the ideas considered by the author to be the most relevant in each form of coloniality (power, knowledge and being). Additionally, I also present the main criticized Eurocentric paradigms in each coloniality. It is important to highlight that this table was developed considering my efforts to present Quijano’s theory succinctly, based on my analysis and interpretation of the three colonialities.

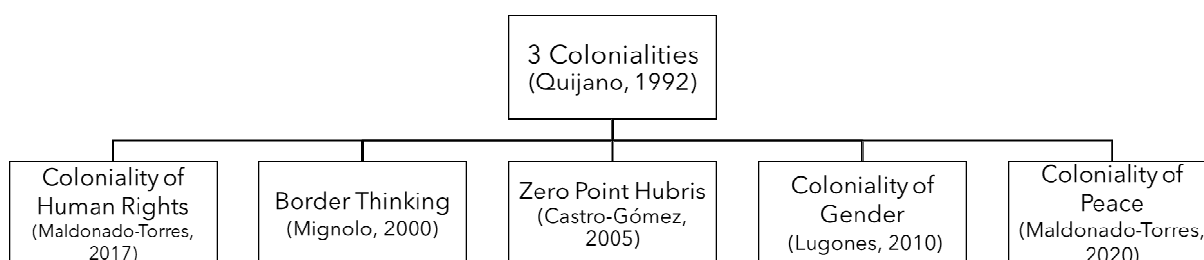
Coloniality	Basic Ideas	Main criticized paradigms
Coloniality of Power	<ul style="list-style-type: none"> <li>Colonial structure: produced discrimination as unhistorical natural phenomena</li> <li>Main lines of exploration and domination affect mainly the populations categorized by the colonizers</li> <li>Western rationality / modernity is constituted in the process of restructuring power and in urban, capitalist and nation-state social relations</li> </ul>	<ul style="list-style-type: none"> <li>Historical Paradigm</li> <li>Cultural Paradigm</li> <li>Economic Paradigm</li> <li>Work Paradigm</li> <li>Classification Paradigm</li> </ul>
Coloniality of Knowledge (epistemological dimension)	<ul style="list-style-type: none"> <li>The basis of a disembodied and decontextualized knowledge: it is conceivable that this very particular type of knowledge that aims to be de-subjectified (that is, objective) and universal</li> <li>Natural, hegemonic tradition: presupposes a monotopic hermeneutics in which the locus of enunciation belongs to the same tradition invented by the same act of knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>Rational Superiority Paradigm</li> <li>Universal Knowledge Paradigm</li> <li>Neutral Knowledge Paradigm</li> <li>Economic Hegemonic Knowledge Paradigm</li> </ul>
Coloniality of Being (ontological Dimension)	<ul style="list-style-type: none"> <li>Colonial difference is the first by-product of the coloniality of power, of knowledge, and being. Ontological colonial difference is more specifically the product of the coloniality of being</li> <li>Hegemonic modern Western concept of the human: often makes human rights discourse inefficient for addressing modern colonialism, or complicit with it</li> </ul>	<ul style="list-style-type: none"> <li>Locus of Enunciation Paradigm</li> <li>Racial Paradigm</li> <li>Human Classification Paradigm (Gender, social condition, etc)</li> <li>Self-Imposition of Coloniality Paradigm</li> </ul>

**Table 1:** The three colonialities theory and the main Eurocentric paradigms criticized  
Source: developed by the author

As previously mentioned, Quijano's theory of the three colonialities was later adopted for the development of other theories from a decolonial perspective. The author will not have the opportunity here to discuss all these theories, since the decolonial perspective is rich and dense, so only a few of them will be mentioned.

Therefore, based on the coloniality of power, knowledge and being, Santiago Castro-Gómez (2007) created the Zero-Point Hubris theory, in which he defends that Eurocentric / modern knowledge appears in the neutral "place" and above all other ways of knowledge. Walter Mignolo (2000), in turn, from the discussion of the three colonialities and the colonial difference, brings the idea of "border thinking", a way of thinking from the outside, using alternative knowledge traditions and alternative languages of expression.

The coloniality of gender (Lugones, 2010; 2014; 2020) and the coloniality of international human rights (Maldonado-Torres) were based mainly on discussions within the coloniality of power and the coloniality of being. More recently, Maldonado-Torres (2020) has been discussing the Coloniality of Peace, arguing that law and order are consistently used to legitimate stealing, exploitation and brutality of vulnerable peoples and non-dominant nations. Such actions are often disguised by narratives of peace within wars.



**Figure 2:** The three colonialities and examples of other theories  
Source: developed by the author

### 3 The Coloniality of Power

The Coloniality of Power goes beyond territorial colonization (Ricaurte, 2019): it follows the logic of classifying the world according to the Eurocentric standard of colonial capitalism, especially in Africa (Ndlovu-Gatsheni, 2013), South America (Mignolo, 2007) and Asia (Komlosy, Boatca & Nolte, 2016), but also in other regions, such as Eastern Europe (Gagyi, 2016). Europe was thus articulated as a dominant nation and, consequently, nations of the Americas, Africa, Asia and, more recently, Oceania, became subordinate, inferior, savage places (Quijano, 2007).

The coloniality of power can be adopted by researchers from Marketing (and from other areas in the Management field) who intend to critically analyze several themes, such as: the historicization of certain Marketing themes based on a colonial logic, which serves the interests of certain privileged groups (see Faria & Hemais, 2018; 2020); how international organizations and corporations legitimize their regulatory models to protecting their businesses, under the “market freedom” narrative (see Rodrigues & Hemais, 2020); or how economic policies from US institutions, under a Latin American development discourse, established Eurocentric principles in management education in Brazil (Wanderley & Barros, 2019 ).

In the present work, the Coloniality of Power will be analyzed in greater depth, considering five of its main Eurocentric paradigms criticized by the decolonial perspective: history; culture; capitalism; work; and human classification.

#### *The Historical Paradigm*

The decolonial perspective critically analyzes historical processes, and such kinds of studies have been developed in various areas (e.g.: Clevenger, 2017; Ideland, 2018) including management studies (e.g.: Mandiola, 2018; Mollan, 2019). Therefore, the Historical Paradigm is rooted in all other paradigms. According to the Eurocentric hegemonic narrative, the European civilization, unlike the tribal and savage peoples in the Americas or in Africa, is the result of a long evolutionary process – unilinear and unilateral (Quijano, 2005). Homogeneous narratives promote a history centered on the Eurocentric reality (for more discussions in this subject, see: Ndlovu-Gatsheni, 2015; Lowe & Manjapra, 2019), legitimizing Europeans as heirs of “reason”, based on the social, economic and cultural logic of this region, disregarding dissonant voices, which are not part of the modern “civilizing” project (Dussel, 2006).

European hegemonic history was primarily focused on legitimizing the conqueror self (*ego conquiro*), which was posteriorly reinforced with the conqueror self being substituted (and articulated) by the Cartesian thinker self (*ego cogito*). Therefore, the same way the savages should be territorially “conquered” by European conquerors, the “barbarian” should be intellectually conquered by European thinkers, for they were the expression of rationality (Maldonado-Torres, 2007). Therefore, most forms of territorial coloniality have not been extinguishing, but given a legal status of independent states, while old – and new – colonizing nations keep their economic, cultural, military, and technological domination (Dussel, 2006).

Modernity argues that the trajectory of human beings throughout history culminates in Europe, in addition to affirming that the differences between Europe and non-Europe come from a State of Nature (Quijano, 2005). Now, dominant nations operate through the imposition of rules, laws, values and ideas that will benefit them the most. Through the so-called idea of progress and development, non-dominant nations must submit to free-market slavery and selective genocide (Escobar, 2004). The concept of “development” that was

historically universalized has not helped colonized peoples to leave the state of “obsolescence” attributed to them (Mignolo, 2011).

More recent forms of imperialist domination have not been received without social tensions and have been criticized in many areas and countries (e.g.: Petras, 1997; Narayan & Sealey-Huggins, 2017; Tilzey, 2020). As highlighted by Quijano (2011), such forms of domination, exploitation and conflict have had to repress (often, violently) movements in society that question dominant assumptions about work, gender, subjectivity and collective authority. It questions, among many others, the social ethics of consumerism and productivity. These minority and non-dominant movements tend to become, at best, a footnote in mainstream historical discussions, which are mainly focused on homogeneous elements that evolve linearly. Diversity is thus mostly ignored and silenced, since a totalitarian dominant narrative can rarely co-exists with multiple, heterogeneous and sometimes even conflicting narratives while maintaining its universal legitimacy (Quijano, 2007).

### *The Cultural Paradigm*

Industrial liberal society is the current universal metanarrative that represents the convergence of all cultures and societies. Therefore, evolution necessarily leads to certain dominant ideals, as free market, Eurocentric forms of democracy, neoliberal economic paradigms, among others. Since there is a “natural” standard to what development, knowledge and evolution mean, cultures that do not follow such ideologies are also “naturally” inferiors (Lander, 2005). The premise of European intellect-cultural superiority legitimized cultural colonization of “savages” and “primitives” from Africa, Asia and Latin America (Tlostanova & Mignolo, 2012). Their position of inferiority justified colonization, enslavement and, in many cases, the decimation of these peoples, by their “superiors”. Europeans adopted the mission of modernizing such barbaric societies, by violent means (Dussel, 1993) which were, in turn, savage and exploratory, especially for Latin America and Africa (Galeano, 2016).

The application of Eurocentric models to non-European realities generates a continuous tension between the formulation of models originating from a local and applied around the world, and the need to respect local cultures and realities (Brohman, 1995), and have been studied (and criticized) by scholars all around the world (e.g.: Nadarajah & Grydehøj, 2016; Chindoy, 2020; Wolkmer & Ferrazzo, 2020). There is the legitimization of dualistic thinking and the simplification of complex cultural dynamics (traditional vs. modern, primitive vs. civilized, etc.), in addition to the temporal distortion of cultural differences (Quijano, 2005).

The so-called “Third World” is formed by peripheral and subordinate countries, whose legitimacy is presented by the empire, and is formed by minorities, actors who live in silence, and do not have the right to use their voice to make claims (Rosa & Alcadipani, 2013). What is at stake is the intellectual and cultural autonomy of these peoples, in order to enable their training to see through the lens of their own reality, from their own socio-cultural references (Ibarra-Colado, 2006). The projection of the voice of those who seek cultural emancipation is primarily dependent on their locus of enunciation (Mignolo, 2005). The economic globalization is shown as a form of advertising certain (dominant) cultures while others are silenced. The power contained in the locus of enunciation is commonly masked by de-localization and de-politicization of dominant cultural standards, while radical critics are marginalized (Escobar, 2005).

In addition to criticizing the de-localization of Eurocentric culture, and questioning its universality, scholars of colonial processes must also demonstrate how globocentrism, by distributing power unevenly, inhibits the very existence of cultural diversity (Coronil, 2005).

The coexistence of different cultures, however, cannot be confused with “multiculturalism”, a term that dominant narratives have strategically appropriated. As Maldonado-Torres (2007, p. 105) explains, “multiculturalism hides a deeper multi-racism that only recognizes the right to difference when people are well domesticated by capitalism, the market economy and liberal ideals of freedom and equality”. Thus, dominant groups create a geopolitics of knowledge that subordinates local cultures and universalizes the self-styled cosmopolitan and multicultural societies (Walsh, 2007).

### *The Economic Paradigm*

Historically, the construction of modernity converges with the emergence and advance of capitalism as the only option for a civilizing economic system (Daigle & Ramírez, 2019). European colonizing countries have been at an advantage in this system since the “discovery” of the Americas, from the accumulation of wealth exploited in the new continent. Capitalist values are applied, mainly (but not exclusively), in three dimensions: cultural, intellectual and economic dimensions. According to capitalist narratives, development and evolution necessarily lead to capitalism, as it happened in Europe. Modernity was marked by the spread of Eurocentric mercantilism, making societies dependent on commerce. Since then, quantity in commerce (accumulation) replaced quality (and value) of life, especially when such lives belonged to “inferior” peoples (Dussel, 2006).

The advance of civilizations, thus, came to be established solely from an economic model that favored certain European nations (Brohman, 1995). The experiences of colonialism and colonality were merged with the needs of capitalism (Escobar, 2004), configured as a new universe of intersubjective relations of domination under the Eurocentric hegemony. In support of capitalism, the society was organized around a limited set of standards that is part of a specific and determined historical totality. And, as the experience of the USA and the current capitalist world show, what generates the conditions for this articulation is the capacity that a group can obtain or find to impose itself on others and articulate their heterogeneous stories under its control, in a new social structure (Quijano, 2007).

Currently, the dominant form of capitalism is US neoliberalism (Daigle & Ramírez, 2019), which has been imposed globally, increasing the gap between dominant nations and so-called Third World countries. It's even harder to resist this new global economic paradigm; loan-dependent nations must be organized in a way that facilitates the exploitation of its workers by multinationals (Escobar, 2004). US capitalist dominance began after the Second World War. This new paradigm, intrinsically related to Eurocentric historical economic paradigms, was established through some structural elements, such as: scientific-technologic revolution; a process of technocratization of human subjectivity; disintegration of European colonialism in Asia and Africa; among others (Quijano, 2011). According to Maldonado-Torres (2007, p. 243):

In the context of this massive colonial enterprise, the more widespread and ambitious in the history of humankind yet, that capitalism, an already existing form of economic relation, became tied with forms of domination and subordination that were central to maintaining colonial control first in the Americas, and then elsewhere.

### *The Work Paradigm*

As discussed above, colonality subsisted colonialism, insofar as the patterns of knowledge, work, economic paradigm, culture and intersubjective relations remain established in a dominant and hegemonic way (Mignolo, 2011), in a model of domination in which valid and scientific expression is represented by colonizing groups based on “scientific racism” (Maldonado-Torres, 2007).

The legitimacy of violence through the territorial conquest and the religious mission of the colonizers (Tlostanova & Mignolo, 2012) has been replaced by the control and justification of violence based on numbers (Daigle & Ramírez, 2019). Centuries after the “discovery” of the Americas, capitalism becomes, according to the homogeneous narrative, an independent system, with the division of labor being a key element for the progress of the economic paradigm (Dussel, 2006). Therefore, “the control of work is the basis on which power relations are articulated and, at the same time, the determinant of the whole and each one of them” (Quijano, 2007, p. 209).

Industrialization has also transformed the nature of work. The field workers were expelled from the land, migrating to the cities and creating a proletarian class that changed the social dynamics (Lander, 2005). Salaried labor would be essential to guarantee the expansion of the mass consumption market (Furtado, 1973). Thus, the violent transformation that individuals went through to become the “economic and universal man”, stripped of language, culture and memory, is excluded from the dominant narrative. A man who is part of an exclusionary society, who lacks autonomy, and who needs to follow Eurocentric standards to achieve a good quality of life (Lander, 2005).

Work has a determining role in locating the worker in the power structure (Figueroa et al., 2016). Work is defining in many ways and in various areas of life, but mainly through salary. Initially, salary relationships between worker and employer was an exclusive relationship for white peoples. Black people, indigenous groups, among other non-dominant races were subjected to slave labor. Currently, salary also refers to the relationship between dominant groups and dominated groups (non-white groups), with the meaning of servitude and dependence. In other words, society articulates its power relations around capitalism, which, in the case of the worker, is marked by salary (Quijano, 2007).

### *The Human Classification Paradigm*

The rational and racial classification imposed by colonizing nations on colonized peoples, which led to the naturalization of European superiority in several fields, including culture and knowledge (Lander, 2005). Coloniality is founded on the imposition of a racial and ethnic classification of the world population, becoming the standard of power that we know today. Thus, power is a complex web of social relations articulated through exploitation, domination, and conflicts (Quijano, 2007).

The inherent presence of the idea of “race” as a part of the State of Nature, as an explanation and justification for the exploration of peoples considered inferior. It is under the cover of this metaphysical mystification of human relations with the rest of the universe that the dominant groups of *homo sapiens* in the Global Coloniality of Power, especially since the “Industrial Revolution”, led species to impose their exploitative hegemony over other animal species (Quijano, 2011).

Human classification is correlated to the idea of race itself combined with colonial differences. As Delgado (2007: 199) explains:

The colonial difference is a notion that stems from the concept of race, an idea created in the 16th century to classify the world’s population and define the division of labor; coloniality of power, on the other hand, is a concept that describes the device that produces and reproduces colonial difference beyond ethnic difference [...] In other words, being described as “Indian”, “white” or “black” served at first to define the position of the individual within the framework of the social division of labor; the racial / colonial difference was maintained and has continued to be maintained —although rearticulated

through other terms and other discourses— thanks to social mechanisms that perpetuate this division.

Even with changes in the relations between empires and “underdeveloped” countries, at its core, coloniality remains the same: it continues to classify races, spaces and experiences, allowing the Global North to continue with the control of knowledge and the universal truth, even without official colonies (Maldonado-Torres, 2008). This process of colonization, currently lead by the USA, perpetuates the alienation of colonized peoples from their identity, history and culture, replacing them with artificial ones that do not respect the authenticity inherent to them (Rosa & Alcadipani, 2013).

Eurocentric Paradigms	Main Discussions
Historical Paradigm	<ul style="list-style-type: none"> <li>• This dimension is rooted in all other dimensions</li> <li>• The European civilization is the result of a unilinear evolutionary process</li> <li>• Homogeneous narratives promote a history centered on the Eurocentric reality</li> </ul>
Cultural Paradigm	<ul style="list-style-type: none"> <li>• “Universal” metanarrative: all primitive and traditional cultures naturally evolve to modern logic</li> <li>• The premise of European intellect-cultural superiority legitimized cultural colonization of “savages”</li> </ul>
Capitalist Paradigm	<ul style="list-style-type: none"> <li>• Capitalism as the only option for a civilized economic system</li> <li>• European colonizing countries have been at an advantage, from the accumulation of wealth exploited in the new continent</li> </ul>
Work Paradigm	<ul style="list-style-type: none"> <li>• Industrialization transformed the nature of work: violent transformation of individuals to become the “economic men”</li> <li>• Capitalism becomes an independent system, with the division of labor being a key element for the progress of the economic paradigm</li> </ul>
Human Classification Paradigm	<ul style="list-style-type: none"> <li>• Metanarrative: The inherent presence of the idea of “race” as a part of the State of Nature</li> <li>• European “natural” superiority: consequence of rational and racial classification imposed by colonizing nations on colonized peoples</li> </ul>

**Table 2:** The Coloniality of Power’s Paradigms

Source: developed by the author

#### 4 The Coloniality of Knowledge

The coloniality of knowledge critically analyzes the colonial imposition of knowledge and ways that it can be produced (Coronil, 2005), developing and disseminating “scientific truths” with universal pretensions (Lander, 2005), which silence possible horizons of plural knowledges developed by subaltern peoples (Quijano, 1992). Recently, many scholars have been questioning colonial hierarchies of knowledge in diverse fields (e.g.: Lowe & Manjapra, 2019; Mantz, 2019).

At the university (although not limited to this reality), coloniality of knowledge has built the basis for what may or may not be considered scientific, how issues should be researched, which theories should be adopted. This particularly occurs in business schools in general (Abdalla & Faria, 2017).

This Eurocentric epistemic model is reproduced in disciplines that reflect the Eurocentric logic (Ndlovu, 2018), which, instead of studying themes from plural and multidisciplinary perspectives, divides reality into parts that do not relate to each other, whose “canons” articulate Eurocentric ideas supposedly of universal validity (Castro-Gómez, 2007).

The decolonial perspective on knowledge can greatly enrich the debates in Marketing, including potential discussions in class. Merabet et al. (2020), when analyzing how plural Marketing professors are “allowed” to be in the classroom, explain that non-dominant perspectives, such as Macromarketing and Critical Marketing, are marginalized in the discipline in Brazil, even considering critical and Macromarketingmainstream authors from dominant and Eurocentric nations (and universities).

Such asymmetries in Marketing schools are even more evident when it comes to theories originating in the so-called “Global South”, as is the case with decolonialism, since “we live in a context of radical universalization of Eurocentric hyper-modernity, under the command of the United States” (Abdalla & Faria, 2017, p. 915).

Despite its potential to co-construct a plural agenda for Business Schools in Brazil, the decolonial perspective is still marginalized, suffering several academic obstacles that hinder its adoption by Brazilian researchers (Abdalla & Faria, 2017).

The coloniality of knowledge is, therefore, a theoretical perspective that can be adopted by Marketing researchers who wish to critically and historically analyze the imposition of dominant logics that are not open to plural co-existence in the discipline. More than that, researchers can adopt the coloniality of knowledge in general themes related to the colonial / modern production of knowledge in Marketing.

In the following sections, the Coloniality of Knowledge will be analyzed in greater depth, considering four of its main Eurocentric paradigms criticized: superiority, universalism, neutrality, and economic knowledge.

### *The Superiority Paradigm*

Modern logic was used to classify the world ontologically and epistemically, consequently empowering knowledge produced from the center, which is, in this case, Europe (Mignolo, 2013). After Europeans invaded America, they were introduced to a plurality of cultures; immediately, Europeans established themselves as the most desirable standard of humanity – civilized, superior, cultured, rational (Coronil, 2005). The current “scientific” narrative forged to justify Eurocentric rational superiority is based mainly on the myth that Renaissance and Enlightenment movements are exclusively European (Mignolo, 2013).

While Portugal and Spain were part of the center of the world during the conquests of the Americas, the Eurocentric “Enlightenment” and industrial revolutions favored other nations on the continent, especially France, Germany, and England, marginalizing the first two to the position of “Eurosouth”. The new countries at the center of Eurocentrism were responsible for shaping modern university, which is still the model spread across the Western world and several non-dominant regions, including Latin America (Maldonado-Torres, 2008). Colonial hierarchy of knowledge presents itself even in (supposedly neutral) world maps adopted in schools, in which Europe appears with central prominence. As Catherine Walsh (2007, p. 28) explains, “The ‘history’ of knowledge is marked geo-historically, geopolitically and geoculturally; it has value, color and a locus of origin”.

The idea of rational Eurocentric superiority is not only used by modern university, but also by the State to legally justify violence, based on scientific criteria - therefore, superior and indisputable (Castro-Gómez, 2007). This way, modern knowledge becomes a legitimate colonizing device to establish the criteria of “normality” among human beings, labeling other forms of knowledge as archaic, primitive, pre-modern, mythical. Only Eurocentric knowledge produces “real science” (Lander, 2005).

Eurocentric rationality is thus the product of a colonial-historical process that fabricated the idea of a “natural” Eurocentric superiority, which ignores the violence of domination. It only allows those at the center to produce knowledge, leaving marginalized peoples to adopt the same logic without question, regardless its adequacy to their plural realities (Mignolo, 2011). Coloniality of knowledge, just as modernity, consists of binary and linear ideas (Quijano, 2007).

### *The Universalism Paradigm*

The conquest of the Americas took place in several fields: from territorial colonization to cultural, economic, religious, and knowledge impositions. Based on the conquerors’ logic, language, memory, and the imaginary are forged, organizing time and space as absolutes, within a linear and universal narrative (Lander, 2005). According to Walter Mignolo (2011), the universal narrative is maintained and reproduced by global linear thinking, which inaugurated the idea of international law and Westernization itself. Global linear thinking legitimized the partition of the world by the conquerors, starting with the Treaty of Tordesillas (1494) and the Treaty of Saragossa (1529). However, “global linear thinking mapped not only the land and waters of the planet, but also the minds” (Mignolo, 2011: 79).

Colonial knowledge, to legitimize its artificial universalization, had to be de-localized, de-historicized and de-politicized; its Eurocentric origins needed to be concealed. Thus, modernity is not a universal concept, but regional, with the limitations that its historical, cultural, political, and geographical context impose (Mignolo, 2013). The limitations intrinsic to Eurocentric paradigms, however, did not prevent modernity from imposing itself with totalitarian primacy on plural realities and its parts, allowing only one logic to govern peoples (Quijano, 2007).

The totalitarian universalization of Eurocentrism, with the decentralization of Western epistemologies, ignores two essential processes, which form the dialectic between localization and globalization: first, there is no way to analyze local phenomena without considering their global context; second, there is no way to analyze global phenomena without understanding the local phenomena that influence them (Coronil, 2005). The production of knowledge becomes homogeneous and detached from local realities and their (internal and external) relationships (Quijano, 2007), generating an (always growing) abyss between Eurocentric specialists and the population in general (Lander, 2005).

### *The Neutrality Paradigm*

Globalization, as hegemonically understood today, is based on neoliberalism, concealing with extreme competence colonial asymmetries that exist at its core, consequently disabling alternative initiatives that defy its absolutist paradigms (Coronil, 2005). Hegemonic globalization’s artificial legitimacy lies precisely in its ability to show an objective (or de-subjectified) process, disembodied and decontextualized, with a fallacious idea of neutrality that hides its geopolitical agents (Lander, 2005).

As Walter Mignolo (2005) explains, globalization cannot be understood as a neutral narrative, since hegemonic history is forged on rules established by allegedly neutral scientific scholars who are, however, part of a particular context. The researcher’s locus of

enunciation, therefore, is essential to comprehend their specific context and reality, and how it influences Eurocentric science to establish meanings and concepts. This is especially relevant when Eurocentric “science” is applied on “others” who are “outside” or at the “margins” of this locus of enunciation (Mignolo, 2005).

Thus, decolonial scholars encourage more critical reflections on the philosophical role of Europe’s privileged epistemic location and its spatial geopolitics. One way of introducing critical arguments to supposedly neutral theories and philosophies is precisely the exercise of including spatiality as a significant factor in the construction of these perspectives. This can be the critical scholar’s locus of enunciation, allowing the mask of impartiality to stop producing and reproducing colonial knowledges (Maldonado-Torres, 2008). As Walter Mignolo argues (2013: 141):

The question that questions the enunciation (when, why, where, what for) leads us to the knowledge of creation and transformations at the very heart of any decolonial inquiries necessary to imagine and build global futures. Why? Because knowledge creation and transformation always responds to actors’ desires and needs as well as to institutional demands [...] Knowledge as such is always anchored in historical, economic and politically-driven projects. What “coloniality” unveiled is the imperial dimension of Western knowledge that has been built, transformed and disseminated over the past 500 years.

### *The Economic Knowledge Paradigm*

Eurocentric production of knowledge influences discussions related to culture, history, race, gender, and, particularly, economy; its paradigms accommodate the demands of capitalism. The imposition of capitalism as the only economic logic with rational validity naturalizes the suffering of peoples who are victimized by it (Quijano, 2007).

Market’s totalitarian primacy has prevented the formulation of plural theoretical and political alternatives to neoliberalism. Neoliberal totalitarian paradigms dictates peoples’ lives, unilaterally establishing the meaning of being human, of progress, of good life and of knowledge. Its principles support colonial ideals; neoliberal is forged on a mystifying narrative of apolitical “purification”, which hides its intrinsic power relations (Lander, 2005).

With its critical reflections, the decolonial perspective intends to expose the hidden facets of capitalism, along with its temporal, geographical, political, and cultural references, and how these references are related to the dominant narratives of modernity. Such discussion depends on the identification of capitalism’s decentralization, and how this decentralization allows capitalism to shape and maintain modern paradigms under the guise of valid rational knowledge. The hegemonic adoption of capitalism allows dominant nations to maintain control over the world’s wealth (Coronil, 2005).

The concept of development established by capitalism is a colonial project; therefore, decolonialism proposes to criticize, resist, and present alternatives to Eurocentric economic model, more appropriate to Latin American plural realities. However, as Catherine Walsh highlights, the task of searching possible horizons beyond capitalism is highly challenging, since our way of thinking is modern and, therefore, we have difficulty thinking and producing knowledge outside modern categories (Walsh, 2007).

Eurocentric Paradigms	Main Discussions
Rational Superiority Paradigm	<ul style="list-style-type: none"> <li>• World rationalization: nations are classified as rational or irrational</li> <li>• Logic of racialization and rationalization: maintain the privilege of the Renaissance and Enlightenment European institutions + superiority of European languages</li> </ul>
Universal Knowledge Paradigm	<ul style="list-style-type: none"> <li>• Universalization of regional concepts, such as modernity</li> <li>• Global linear thinking: privileges the idea of totality, implying that the whole and the parts correspond to the homogeneous and continuous logic of existence and knowledge</li> </ul>
Neutral Knowledge Paradigm	<ul style="list-style-type: none"> <li>• De-localization and de-politicization of knowledge: essential instruments for the construction of the neutral knowledge narrative</li> <li>• Globalization: evokes the image of a process without geopolitical agents, without subordinate populations, and hides the sources of power</li> </ul>
Economic Knowledge Paradigm	<ul style="list-style-type: none"> <li>• Naturalization of the power pattern of modern capitalism</li> <li>• Production of knowledge that responds to capitalism's cognitive needs, by quantifying people's relationship with nature and controlling the geocultural distribution of world capitalist power.</li> </ul>

**Table 3:** The Coloniality of Knowledge's Paradigms

Source: developed by the author

## 5 The Coloniality of Being

The idea of the Coloniality of Being is comprised of three main aspects, all related to human classification: first, there is the idea of classification according to the locus of enunciation, placing privileged groups from the Global North in a position of superiority, and marginalizing those who are not part of those groups (Quijano, 1991); second, there are classifications of peoples according to other characteristics, such as race, gender, sexual orientation, and social and financial conditions, placing in a higher standard white heterosexual men from wealthier classes (Maldonado-Torres, 2007); finally, there is the self-imposition of coloniality, which happens when colonized groups or individuals adopt colonial knowledge and practices because they believe it is the only way to achieve recognition (Quijano, 1991).

Therefore, the legitimation of ideas produced by the North has led to the adoption of Eurocentric paradigms by non-dominant groups, who consider such action as a means to access power (Quijano, 1991). Consequently, Latin American scholars have opted to adopt ethnocentric standards in a process of self-imposed coloniality (Ibarra-Colado, 2008) because they consider these standards as the only way to have "more humanity" (Maldonado-Torres, 2007) and, as a result, more recognition. This has repeatedly happened in Management as a whole (Wanderley, 2015; Abdalla & Faria, 2017), and, particularly, in Marketing (Merabet et al., 2020).

Recently, scholars have analyzed the Coloniality of Being in different realities, for instance, Adams et al. (2018) highlighted elements of the coloniality of being that constitute standards of hegemonic psychological science; Castro (2017), on the other hand, discusses the musical epistemology concomitant with an ontology of music centered on music as an object, based on the coloniality of being.

### *The Locus of Enunciation Paradigm*

The *ego conquiro* represents the idea of self as a conqueror, as a superior Being with a mission, and, therefore, legitimized to accomplish it. *Ego conquiro* precedes – and directly influences, – the formation of the *ego cogito*, which means the certainty of the conqueror-self shapes the idea of the rational-self. Similarly, the certainty on the lack of humanity found in enslaved and colonized peoples shapes Cartesian certainties. Therefore, the formulation of “I think” presumes the existence of those who do not think “properly” (Maldonado-Torres, 2007).

The division of the world between rational beings and savages is, in many ways, naturalized by modern science, an ideology that centers the world in Eurocentric countries and cultivates peoples from non-Eurocentric countries. One of the main angles of conquest is precisely the lack of recognition from many scholars from non-dominant countries on their own Eurocentric logic. Thus, “their minds have been colonized to such an extent that their idea of the ‘other’ is the mirror image of the European or American identity” (Dussel, 2006).

Someone, just from being born in a dominant nation, is “naturally” classified as superior (Maldonado-Torres, 2007), since only the Being of the Global North is rational and therefore capable of producing true knowledge (Lander, 2005). Peoples from non-dominant nations, on the other hand, come from “underdeveloped”, “backward” and savage places and, therefore, are not able to produce valid and universal knowledge (Castro-Gómez, 2007).

In a complex world, in which knowledge is built upon colonial interests (Quijano, 2005), a Being from a marginalized country rarely accesses dominant contexts (Quijano, 1991). If one comes from a marginalized country (the exterior side of the border), and wishes to have a voice within a dominant country, one should act, argue and behave according to principles established by those in the interior side of the border (Faria, 2014).

### *The Racial Paradigm*

The colonization of American became the basis for the construction of the identity of Modernity, framing colonial differences around the idea of race, and establishing identities based on the color of the skin (Maldonado-Torres, 2007). Racial classification divided the world into the white Europeans, as superior and dominant, and non-white peoples as inferior and dominated. Throughout the centuries, racial differences included not only skin color but also other physical characteristics (Quijano, 2007). Such racial classification impacted on the notion of “human” itself. According to Maldonado-Torres (2017: 122):

The concept of the human that becomes dominant in the West – and dominant does not mean that it was not contested in some important ways, or that it has completely imposed itself over every other conception – also poses a colonial or color-line that makes it possible to distinguish humans from non-humans and to think of humanity in terms of degrees – that one can be more or less human.

Racial classification goes beyond the simple idea of color, also classifying peoples, cultures, and knowledges based on origins (Quijano, 1991). Therefore, eurocentrism is not exclusively imposed by groups from Europe or the USA, it can also be imposed by dominant groups within non-dominant nations, as it occurs in Africa, Asia and Latin America (Dussel, 2006). In such cases, the legitimacy of one’s “humanity”, voice, or knowledge can be associated with their origins (Maldonado-Torres, 2007). The imposition of ethnocentric and “superior” paradigms on the rest of the world becomes “natural” (Lander, 2005).

Additionally, racial classification has both defined and has been redefined by the division of labor, an idea that produces and reproduces coloniality in new forms of dominant capitalism (Mignolo, 2000). Thus, a person's race ("white", "Indian", "black") defined their hierarchical position within the framework of the social division of labor, helping to maintain and perpetuate racial / colonial differences (Delgado, 2007). This logic also maintains the idea that the hegemony of a Eurocentric racial classification – with higher races and lower races – is a product of a natural evolution (Quijano, 2007).

### *The Social Classification Paradigm*

The dark side of the modern Being is expressed by the ontological dimension of colonization and racialization, since they legitimize racial and social classifications (Quijano, 1991). There are four main forms of ontological modern classifications: race, gender, sexuality and caste, more related to social-economic status. (Maldonado-Torres, 2007). The ontological expression of coloniality produces hierarchies and differences that serves the interests of modern civilizational order, forging modern-colonial-lines that established under which conditions can the condemned / colonized access the "civilized" world (Maldonado-Torres, 2017).

According to Arturo Escobar (2004), the modern civilizational order is maintained, among others, by social regulations that reflect colonial expectations on the functioning of the state, market and community. Such regulations are shaped by rationalities supposedly scientific, ethical and aesthetic, shaping a reality in which social emancipation becomes more than challenging: it is a threat to modern civilizational order, especially neoliberal globalization. As the author then explains (Escobar, 2004: 6):

The result has been the hyper-scientificisation of emancipation (all claims to a better society have to be filtered through the rationality of science), and the hyper-marketisation of regulation (modern regulation is ceded to the market; to be free is to accept market regulation) and, indeed, a collapse of emancipation into regulation. The size of the excluded class varies of course with the centrality of the country in the world system, but it is particularly staggering in Asia, Africa and Latin America. The result is a new type of social fascism as 'a social and civilizational regime'.

The hyper-regulation of ontological concepts of Being has led to the colonization of ideas that were supposed to reflect plural realities; therefore, the concept of diversity, inclusion and development become a tool of coloniality, and its significance distance itself from decolonization, failing to "address the specificity of damnation and the lived experience of the damnés" (Maldonado-Torres, 2017: 123). Modern civilizing order thus marginalize entire regions and groups of peoples, establishing a social fascist regime that operate in spatial exclusions, deadly economies, and eternal insecurity, shaping hegemonic globalization (Escobar, 2004).

### *The Gender Paradigm*

Dominant discussions of race tend to exclude female issues, just as dominant gender discussions tend to exclude women of color (Lugones, 2020). Coloniality of gender, therefore, criticizes, questions and brings to light female issues with a broader, more inclusive field of action, which is not limited to discussions, for example, of neoliberal feminists, whose struggle is focused on under-representation of women White. The merit of such feminism is not discussed here, but he proved unable to discuss issues such as systemic racism, violence against women of color and particular social and historical issues in Latin America (Hollanda, 2020).

Since his initial three colonialities studies, Quijano mentioned the question of gender within the context of coloniality of power (Quijano, 1991). Quijano particularly criticizes the sexual access of white men to women of color (Quijano, 2007). However, despite adopting Quijano's three colonialities as a basis for her theory, Lugones (2020) considers Quijano's gender discussion to be reductionist, reiterating, in part, certain Eurocentric understandings about gender and sex, especially with regard to their biological logic.

Maldonado-Torres, while discussing gender within the coloniality of Being, explains that coloniality primarily naturalizes extreme events that occur in war. Thus, there is an "infernal" experience in the colonial condition of race and gender, in which rape and sexuality of women of color become part of its essence, being "legitimate" recipients of sexuality, eroticism and violence (Maldonado-Torres, 2007). The classification between human and non-human is thus imposed in favor of white, Eurocentric, bourgeois, heterosexual, Christian men. White, bourgeois, Eurocentric women are left with the role of reproducing and serving the white man passively (Lugones, 2010).

### *The Self-Imposition of Coloniality Paradigm*

The self-imposition of coloniality is a perverse facet of coloniality; peoples from non-dominant regions and/or contexts self-impose coloniality in the belief that this is the only way to access the center, and leave the margins (Ibarra-Colado, 2008). The self-imposition of coloniality is thus the way non-dominant groups find their narrative recognized as legitimate by the dominant narrative (Fanon, 1963), thus giving them access to power and the possibility of obtaining some degree of relevance in light of the national and international context (Quijano, 1991).

As Walter Mignolo explains (2013), coloniality, when marginalizing peoples, also create a desperate need for peoples classified as inferior to demonstrate that their humanity is equal to those who subjugate them. When one accepts their inferiority, there is nothing left for them but to follow colonial rules to attempt at becoming more "civilized" (Mignolo, 2013). The decolonial turn, therefore, represents a shift from this acceptance of inferiority, by highlighting colonial aspects within the construction of the Eurocentric myth of superiority, consequently questioning the lack of full humanity of the colonized (Maldonado-Torres, 2017).

Table 4, below, present the main ideas discussed within each Eurocentric paradigm criticized by the coloniality of Being.

Eurocentric Paradigms	Main Discussions
Locus of Enunciation Paradigm	<ul style="list-style-type: none"> <li>• Cartesian subject: hierarchizes the subjects, since only Europeans are rational, and the rest must be the object of domination</li> <li>• The colonizer Being is not questioned, but rather provides the ground for the articulation of the rational Eurocentric Being</li> </ul>
Racial Paradigm	<ul style="list-style-type: none"> <li>• New identities were created in the context of European colonization: the 'lighter' one's skin is, the closer to full humanity one is</li> <li>• Global coloniality based on the color-line: the difference translates itself into European and non-European and into lighter and darker peoples</li> </ul>
Social Classification Paradigm	<ul style="list-style-type: none"> <li>• Colonization represents a determined logic in social structures</li> <li>• Intended to guarantee social classification, social regulation is the set of norms, institutions and practices through which expectations are stabilized; it is based on the principles of state, market and community</li> </ul>
Gender Paradigm	<ul style="list-style-type: none"> <li>• Racialization works through gender and sex and that the colonizer Being is constitutively a male Being</li> <li>• Imposition of European patterns of sexual behavior, of family organization, and of gender social-political-economic hierarchies</li> </ul>
Self-Imposition of Coloniality Paradigm	<ul style="list-style-type: none"> <li>• The adoption of Eurocentric standards became a way of accessing power, transforming "Europeanization" into an aspiration</li> <li>• The self-imposition of coloniality is the way that non-dominant or colonized groups find their non-dominant narrative recognized as legitimate by the dominant narrative</li> </ul>

**Table 4:** The Coloniality of Being's Paradigms

Source: developed by the author

## 6 Final Considerations

The purpose of this theoretical paper was to present decolonialism as a theory that could co-exist with pluralist critical historical studies in Marketing, particularly the Colonialities of Power, Knowledge and Being, first developed by Anibal Quijano (1991). Additionally, the introduction of decolonial analytical frameworks based on Quijano's theory allows Marketing scholars to develop methodological procedures for critical-historical research.

As Tadajewski (2012) explains, understanding historical processes is a fundamental part of contextualization within critical studies in marketing. However, as the author himself recognizes, most dominant critical studies in marketing are produced by and focused on the Global North and written in a dominant-imposed language (English), thus excluding non-dominant realities, knowledges and scholars (Firat & Tadajewski, 2010). The decolonial perspective, as an epistemology produced from and about the Global South, considers power hierarchies within historical processes and contexts, and is an option when dominant critical theories are not adequate for researchers' purposes.

Critical and historical theories are only inclusive when they do not intend to self-universalize. Plural perspectives should also be more encouraged in Marketing. Decolonialism is both an inclusive and plural perspective, since it does not aim to self-impose on any peoples or conditions, while, at the same time, includes realities, groups and contexts that are marginalized and silenced by dominant theories. Therefore, more studies adopting the decolonial perspective are encouraged, in order to create more discussions and knowledge regarding the power relations between dominant and non-dominant regions, knowledges and peoples.

The use of the decolonial perspective can be adopted beyond specific discussions in Marketing, and recount several forgotten Brazilian and Latin American stories, which are unlikely to be “remembered” by researchers from the Global North, leaving those from the Global South to retrieve and value the past, part of our essence.

More theoretical research can explore the potential of adopting decolonial perspectives in critical marketing studies. Future theoretical research may, for example, develop decolonial analytical frameworks on other decolonial theories, such as: transmodernity, border thinking, dependency theory, among others.

The marketing field, particularly critical historical studies, should create an environment favorable to transdisciplinarity and transculturality, going beyond Eurocentric logics and Western paradigms, and establishing dialogues with silenced and marginalizes knowledges and perspectives, even those considered by modernity as “mythical” or “superstitious” (Castro-Gómez 2007). Decolonial thinking goes beyond disciplinary divisions and limited methodology (Maldonado-Torres 2017). The author hopes this work might contribute to a greater plurality of critical research in Marketing.

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## Author's contributions

Contribuição	Laís Rodrigues de Oliveira
1. Definition of research problem	✓
2. Development of hypotheses or research questions (empirical studies)	
3. Development of theoretical proposition (theoretical studies)	✓
4. Theoretical foundations / literature review	✓
5. Definition of methodological procedures	
6. Data collection / fieldwork	
7. Analysis and interpretation of data	
8. Revision of the manuscript	✓
9. Manuscript writing	✓