ARTICLE
Invited Article
Original Version
Doi: 10.4025/rimar.v13i2.67574

SUBJUGATED AND DISQUALIFIED KNOWLEDGE IN MARKETING THEORY: HISTORICAL STRUGGLES AND THE CONDITIONS OF REPUDIATION

Mark Tadajewski [1]
0000-0003-0879-272X
✉ marktadajewski@gmail.com

[1] *Honorary Visiting Professor at the University of York, Visiting Professor, Royal Holloway, University of London*

ABSTRACT

When worldviews or claims to knowledge become widely accepted and increasingly ossified, this demands the mobilization of critical reflection. It is to be expected that such claims have achieved the status of received wisdom because they serve the interests of some groups, skew power relations, and assist in reaffirming the geopolitical status quo. Attention must thus be devoted to the "geopolitics of marketing theory" and its ramifications. In making this case, we engage with the writings proffered by thinkers from the Global South, whose critique is interlaced with hope, and promises to help make the marketing discipline relevant to most people on this planet, that is, those whose voices have been trammelled and denied in the march of Euro- and Americanocentric modernity.

KEYWORDS: Geopolitics of marketing theory; marketing theory; subjugated knowledge; disqualified knowledge; context of submission; conditions of repudiation.

> "…there is a need for an alternative history that emerges from the experience of the victims: the ideas of those who have been invaded and dominated and who have not had the chance to express themselves." (Dussel, 2006: 491-492)

1 Introduction

In this paper, I want to explore some of the epistemological tools that have been invaluable during my research career. Historical writing first started to appear in our subject circa 1930, later ably promoted by Robert Bartels' books and publications, in conjunction with the energetic Conference on Historical Analysis and Research in Marketing. Nonetheless, our discipline has a complex relationship with its own history.

Concomitant with the promotion of an apolitical, highly analytical version of logical empiricism during the 1950s and 1960s (Tadajewski, 2006), there was a noticeable decline in historical reflection (Tadajewski and Jones, 2014). History, it was felt, looked backwards, rather than tackled the more important future. As is well known, our discipline remains heavily associated with "positivism" and devoted to the production of knowledge for practitioners, typically directed to the prediction and control of consumer behavior (Duhigg, 2012; Tadajewski, 2006). Of course, one of the benefits of the growth in interest in qualitative methods, interpretive research, Consumer Culture Theoretics (CCT) and Critical Marketing Studies has been a revivification in historical analysis. We have made strides in pluralizing the discipline's paradigmatic, theoretic, and conceptual architectures, yet there remains much to do.

My interest focuses on how our process of scholarly self-reflection tends to ossify into received wisdom, where certain viewpoints are regarded as natural, rarely subject to contestation, and effectively become short-cuts to thinking. In doing so, they morph into blinkers that foreclose other options for studying, thinking about, and orienting the axiology of the subject (Murray, 2022; Tadajewski, 2010). As Hackley (2022) points out, *some* textbooks and journal articles reproduce questionable narratives (Tadajewski and Jones, 2021), myths (Jones and Richardson, 2007) and common "errors" (Thomas, 2007).

On face value, this seems odd. Challenges to the "received historical view" can be and have been made from many different angles. To begin at the beginning, we can question the idea that our praxis reflected a basic application of economic thinking (cf. Jones and Tadajewski, 2018; Tadajewski, 2022a). The intellectual backgrounds and assumptions informing our discipline call this "marketing as applied economics" perspective into serious question since they were derived from a varied range of sources including psychology, psychical research, Theosophy and New Thought (Tadajewski, 2022b). Relatedly, the suggestion that the practice of "one-shot exchanges" or "relationships" cut to our conceptual core can be undermined when we acknowledge the widespread invocation of a discourse of "habit" development, affirmation and destruction permeating the literature from the early twentieth century to the present day (Tadajewski, 2019).

From a slightly different perspective, we can jettison the idea that relationship marketing emerged in the 1970s (Tadajewski, 2009a, 2011, 2015). Similar relational leitmotifs can be found in various time periods, notably in the nineteenth century (Tadajewski, 2015), when sales professionals described what they were doing in terms of "business building", whereby they forged and cultivated relationships with patrons. Practitioners were interested in generating and maintaining goodwill, supporting purchasing habits and ensuring their customers returned with regularity to their stores and wholesaling facilities (Tadajewski, 2015, 2019). If we echo "received wisdom" about transactional or relational orientations, then we are doing our students a disservice (e.g., Tadajewski, 2022d).

Leapfrogging from relationship marketing to Vargo and Lusch, we can dispense with the thesis that there was a shift from a Goods-Dominant Logic to Service-Dominant Logic (Tadajewski and Jones, 2021). Such an argument has limited credibility. The citation practices of S-D proponents index that they *have* consulted sources that undermine their progressive G-D to S-D movement. Even so, such accounts take on a life of their own. There are many reasons for the persistence of contestable tales. They often look progressive, appealing and underline disciplinary development. All of which may encourage repetition. The extensive use of secondary readings (Brock, 1993) and increased pressures to publish with rapidity can impact on critical reflection (Fleming, 2020; Tadajewski, 2022c; Tadajewski and Saren, 2009). Reviewers may be wedded to a particular interpretation of theory, leading them to reject alternative representations. Finally, there are the socialization problems associated with intellectual "inbreeding" (Norris, 1980).

To pursue the kind of critical historical research mentioned above, challenging the literature in any given domain will require in-depth, detailed study of all relevant core readings as well as venturing into wider streams of content that have (for whatever reason) been bypassed, ignored or subject to cursory examination (Alvesson and Sandberg, 2011). The practice of deep-reading and re-reading forms a major component of our critical-analytic strategy (Alveson and Sandberg, 2011; Tadajewski, 2022c). However, the problem is that when we start to focus on areas that have their own origin myths, core narratives and gatekeepers, then those who are trying to examine the status quo will often face considerable resistance (Alvesson and Sandberg, 2011). Many people will have invested their intellectual energies in a subfield which now forms their scholarly identity, provides them with a pay-check, and the praise of their peers. Making a case that associated ideas, approaches, theories, and concepts need rethinking is likely to be met with a strong (albeit subtle) backlash via the peer review system, appointment committees and promotion decisions.

What this means is that those pursuing research that challenges the status quo are going to face various difficulties in terms of securing access to influential publication outlets. Even if a manuscript enters the review process, survives it, and ultimately appears for the consumption of our community, there are few guarantees that it will realize its potential. Prominent figures in Critical Management Studies, for instance, have found challenging the orthodox, neo-positivistic, North American Management Paradigm frustrating, ending in rejection (Willmott, 2022). When we deal with powerful groups who are institutionally well-insulated the danger is that its "exponents and guardians" will "conceive of it as *uniquely scientific* in its methodology and development of theory, with the result that other approaches are identified as pre-scientific or even anti-scientific" (Willmott, 2022: 183; emphasis in original).

With the growth of journal ranking systems and the cognitive blinkers these provide, editors who desire the status rewards that come with publishing a high-ranked outlet may mirror the epistemic predilections of the Olympian journals which then seep into a wider array of periodicals over time (Willmott, 2022). This has implications for academics looking for a job, as such publications are "primary KPI [Key Performance Indicators] when hiring and promoting faculty, and when submitting staff and/or publications to national research evaluation exercises" (Willmott, 2022: 184). The reward system structures knowledge production, skewing the types of questions we pose and publish. In some respects, this can impoverish our intellectual fecundity.

Continuing this *somewhat* depressing theme, the letter from the editor that congratulates an author on their valuable contribution may well be the greatest level of interest received. As Willmott (2022: 185) underlines,

> "Ignoring criticism is a standard response by elites…when it is sensed or calculated that little is to be gained from leaving the safety of their echo chambers. Airy disregard and dismissal supplemented, when required, by threats of legal action is a less demanding and risky response than scholarly debate."

To avoid these problems, researchers can reflect upon the likely challenges that confront them when advancing a critical agenda. This will help them evade summary ejection from a field of academic practice. The pursuit of critical research in this way is necessarily developmental, shifting from one assumption ground to another, ultimately leading to a potentially much more systematic critique of salient theories and worldviews (e.g., Alvesson and Willmott, 2011: 250). With tightened word-limits on papers, this type of research can appear confrontational. We must summarize nuanced arguments, perhaps more abruptly than is ideal. If possible, what we really want the reader to appreciate is that the world of marketing, consumption and geopolitics can be seen in a new, productive light that has the potential to deliver the disciplinary desideratum of social good for most people on the planet (Alvesson and Gabriel, 2013). In doing so, it might be necessary to adopt a kind of "stealth" approach when crafting our writing-style, argumentation, and overall approach to publication if we are to carry a heterodox message to orthodox audiences (Willmott, 2022).

To state my position clearly, I see the greatest merit for disciplinary growth when we let scholars mobilize their curiosity in departures from institutional logics which mirror the status quo.

Being Resistant

What Zurn (2021) calls a "resistant" curiosity should be welcomed. It chimes with Hackley's (2022: 11) proposal that Critical Marketing Education and research has "an obligation to critique, question and provoke", acting as a "countervailing force…refusing to accept at face-value forms of knowing, understanding and ways of conceptualising the world, that are taken-for-granted, positioned as self-evident and associated with entrenched interests" (Tadajewski, 2022c: 5). In pursuing a "resistant" or "critical" curiosity (Shankar and Zurn, 2021), our gaze should be directed to the subjugation and disqualification of knowledge (e.g., Jones and Tadajewski, 2018). In so doing, we can gain insights into what avenues for reflection have been lost and identify future directions that need nurturing (cf. Tadajewski and Jones, 2021).

Subjugated knowledge(s) are bases for (historical) reflection and understanding that have been written out of disciplinary self-consciousness (Foucault, 1980). Under this broad umbrella, we might include the relationships between marketing, racism and (neo)colonialism (e.g., Davis, 2018; Mitchell, 2020). There are many excellent scholars who are calling attention to these issues, tracing and highlighting the role of colonial and neo-colonial influences which continue to negatively impact the Global South (e.g., Banerjee, 2021; Hemais, 2019; Manning, 2021).

Recognizing subjugated knowledge can have a profoundly political function (Foucault, 1982). Without being inattentive to tilted power dynamics, there is no totalizing, singular system of knowledge (cf. Hemais et al., 2022; Wanderley and Barros, 2020). Rather, there are a plurality of fields, with the reversal of the power relations between them always possible and worthy of our support (Banerjee, 2021; Foucault, 1972). Even with the odds heavily weighed against them, the tenacious scholar can present significant challenges to received wisdom, thereby opening our politico-epistemic frontiers (Foucault, 1979).

Bringing this material to the foreground can fragment what was thought unitary. It potentially encourages us to pursue differential lines of thought and avoid unreflexive

"unanimity" (Foucault, 1980). In short, we need to continually remind ourselves of the contradictory nature of marketing discourse (Heath et al., 2019) and how tightly wedded it is to a capitalist axiology, the pursuit of profit and the exploitation this entails (Eckhardt et al., 2021). This will facilitate evaluation and reflection (cf. Adler, 2014, 2016). For example, even the *Journal of Marketing* has called out Purdue Pharma for their devastating promotion of opioids (e.g., Chandy et al., 2021).

Obviously, the development of a discipline is almost invariably a narrative of struggle, disagreement, contested cultural values, discriminatory pressures, and geopolitics (Grier and Poole, 2020; Tadajewski, 2006, 2009b, 2012). Where we see unanimity, then we probably have an inaccurate picture of disciplinary currents (Tadajewski, 2014a, 2014b). This necessitates us recalling the many lessons of the paradigm debates, the writings of Thomas Kuhn, Paul Feyerabend, Paul Anderson and the difficulties and hardships faced by those seeking to promote alternative perspectives in our thought-communities (see Tadajewski, 2008). The process is rarely smooth and the political dynamics might be difficult to unearth. But they can be found.

In stating this, I find inspiration in the work of Cooke and Alcadipani (2015) who emphasized that despite the financial muscle of funding organizations like the Ford Foundation, their attempts to format Brazilian business education in a US mould were not completely successful (cf. Hemais et al., 2022). These types of institutional analyses are highly valuable in terms of revealing the power dynamics in a given period. With each new piece of research, we learn more about the manifold ways that US and European groups have sought to influence the practices and policies being implemented in various nations (e.g., Tadajewski, 2006; Jones and Tadajewski, 2018; Tadajewski et al., 2014). As a case in point, Marcus Wilcox Hemais (2019) has produced an excellent body of work outlining the impact of European trained and aligned jurists on the development of consumer legislation in Brazil. Extending that analysis, Hemais and dos Santos (2021) delve into the relationships and financial controls facilitating and hampering *Proteste* (a Brazilian consumerist group).

While the specifics of these papers are fascinating, it is the delineated theoretics which indicate a highly profitable line of development for critical research in those countries ravaged by colonialism, neo-colonialism, and neoliberalism. In referencing critical research, my terminology necessarily reflects my Foucaultian background. The writing cited above is hallmarked by "a *historical knowledge of struggles*", recalling and examining the "hostile encounters which even up to this day have been confined to the margins of knowledge" (Foucault, 1980: 83; emphasis in original).

Hemais', dos Santos' and Faria's respective research explores related topics at individual, meso- and macro-levels of analysis, contextualizing these against the very long history of (neo)colonial control in the Global South (see also Wanderley and Barros, 2020). It is reasonable to say that these accounts – taken as a whole – index serious challenges to several assumptions in (US) managerial thought, later engagements with postmodernism (Radhakrishnan, 1994), and will face similar repercussions (i.e., discursive foreclosure) to those who are also trying to think beyond capitalistic, exploitative, and extractive dynamics (Kravets and Varman, 2022).

Hemais avers that selectivity permeates the way the discipline is represented. Historical erasure, a will-to-forget, and a disinclination to register the hierarchies between countries; between countries and firms; and companies and consumers is a remarkably persistent theme (Hemais, 2019). History, he opines, is deeply political. Specifically, marketing fails to scrutinize colonialism, neo-colonialism, de-colonialism, and the perpetuation of unequal and inequitable global power relations (see also Yalkin and Özbilgin, 2022). In short, our "official history" is replete with subjugation, disqualified accounts and erasure (Dussel, 2006).

The publications produced by Faria, Hemais and dos Santos are informed by decolonial theory (i.e., demanding a "dismantling" of extant North/South power relations) and transmodernity (i.e., a concern with widening and articulating perspectives beyond those aligned with modernization theory, specifically and modernity, generally). In a powerful critique, Faria and Hemais (2021) outline Dussel's "transmodernity" and "ethics of liberation". As an intervention into marketing theory, including Critical Marketing Studies, Dussel's work is a major contribution. It benefits from his structured explication of the points of similarity and difference between his scholarship and that of the Frankfurt School, that is, the Critical Theorists. These would be an ideal starting point for those seeking to introduce his ideas to cleave space for transmodern theorization in marketing.

As Dussel (1993: 66) highlights, it was the labor of Argentinian workers who earned the financial windfalls for the Weil family that were subsequently used to fund the intellectual activities of the Frankfurt School. One of the conditions of possibility for Critical Theory, then, is found in South America (cf. Cluley and Parker, 2022). Importantly, Dussel critiques all three generations of Critical Theorists for different reasons. Broadly, these engage with his belief that critical thinkers need to attend to issues of materiality (i.e., the lack of access to the physical, emotional, economic, cultural, and ecological resources that help enable and sustain life) and form alliances with groups who are working across the world to interrogate how the social order is legitimated and might be problematized.

Thinking beyond the Eurocentric parameters of Critical Theory, Dussel maintains that "critical discursivity" requires the involvement of "the community of the oppressed (women, non-whites, marginals, the elderly, children, postcolonial nations, the working classes, peasant classes, and subaltern indigenous cultures" among other groups (Dussel, 2011: 24). Arguably, engaging with Dussel's transmodernity and ethics of liberation, can be positioned as making the intellectual orientation and outputs of marketing more relevant than the products peppering the pages of "top-tier" journals. It calls into question the focus of orthodox and critical thinking alike (cf. Dussel, 2006: 491). Orthodox reflection largely extends a scientific style and developmental trajectory along the Eurocentric or Americanocentric tramlines of modernization theory. Most research informed by critical social theory, relatedly, tackles issues that are important within their scholarly circles, yet "are not those that prod most violently at the 85 percent of humanity which resides in the Global South: the effective construction of a new, postcolonial, postcapitalist, and transmodern global order" (Dussel, 2011: 24).

Dussel (1993) is clear that developmental narratives should be treated with a considerable degree of circumspection. Modernity and modernization theory are both historical products that have brought benefits and extremely high costs for different groups. They are conceptual constructions based upon myth, elision, violence, and universalism. Dussel (2006) unpacks the contours of globalization, the extension of asymmetrical exchange relations, and the power dynamics involved. It is a process that extends back 500 years and is characterized by at least three stages:

> "The first, in which the Hispanic Modernity is not recognized, took us back to the invasion of Amerindia and halted its development. The second stage corresponds to the hegemonic Modernity, in which the European Centre confirmed itself as the axis of the world, and the existence of the 'other' is denied by imposing the 'European ego' as the only possible one. Finally, the third moment concerns a new cycle of globalization which has occurred since the collapse of the USSR in 1989. The United States has been trying to control the rest of the world by means of market and military methods as it reinvents everywhere else as its colony."
>
> (Dussel, 2006: 497)

The point about the "confirmation" of Europe as the center of modernity illuminates the deliberate efforts needed to construct the social world, its representations, and pinpoints that the "structural unfairness" that accompanied modernity is not natural (Dussel, 2006). What Dussel demands is that we register the positive and deleterious sides of modernity. As part of this, he emphasizes that we need to attend to the reason of the Other, those people and communities who have been excluded from the march of modernity (cf. Hemais et al., 2022). Dussel wants us all to "transform reality" (Dussel, 2006: 500). He sketches a vision of "trans-modernity":

> "…in which both modernity and its negated alterity (the victims) co-realize themselves in a process of mutual creative fertilization. Trans-modernity (as a project of political, economic, ecological, erotic, pedagogical, and religious liberation) is the co-realization of that which it is impossible for modernity to accomplish by itself: that is, of an *incorporative solidarity*…For this to happen, however, the negated and victimized "other-face" of modernity…must…in the process of discovering itself as innocent may now judge modernity as guilty of an originary, constitutive, and irrational violence."
>
> (Dussel, 1993: 76; emphasis in original)

In moving us towards a transmodern pluriverse, Dussel (2011) calls for attention to those producing "pioneering" statements. These individuals and groups are explicitly trying to question the existing order of things. They want to challenge and confront institutions whose activities are harming the natural and social environment. Intellectually, they reject the current consensus, using their knowledge, insights, and ideas to burst extant truth claims and promote in their place "practical postulates" which can provide a "North Star" for the future development of our discipline, its practices, and the organization of society. Confrontation is conjoined with "creative dissidence" (Dussel, 2011: 29), with the identification of postulates that can serve as a pragmatic guide for action. In this regard, he maintains that the most practical postulate of all is the notion expressed at the World Social Forum that "Another world is possible!" (Dussel, 2011: 33). It serves to motivate and direct our personal energy towards progressive forms of social change.

Clearly, Dussel's ideas are extremely appealing for those who believe that the status quo, "business as usual," and the asymmetries of the social world should not and cannot remain. Recalling the comments about the politics of "North American" management, organization, and marketing studies mentioned above (Willmott, 2022), Dussel's pragmatism might provide the Critical Marketing oriented scholar generating their insights from the Global South with a certain degree of "stealth" to speak to orthodox and heterodox alike. Dussel encourages the activist thinker to realize the "empirically possible" in terms of social change. Institutional and intellectual confrontation forms part of this project. But he presses home the point that the interrogatory and transformative agendas being pursued must be "feasible" (Dussel, 2011). They will not usually entail the dissolution of the political-economic system in one swipe. Indeed, we may say that feasibility is a linchpin for his analytics:

> "We should proceed in politics in the very same manner that Marx proceeded in economics: working on the level of macro-institutional feasibility…The presently given institutions, and even the particular state as a political macro-institution, are never perfect and always require transformation… [we must use] and transform them…according to the degree of correspondence to the permanence and extension of life and symmetrical democratic participation of the oppressed people." (Dussel, 2011: 31)

We need to attend to the benefits and costs of the current order, seeking to retain what has value, whilst reworking the harmful, and enrolling supporters from multiple communities to do so. In his words,

> "To trans-form or change is not to destroy; it is to de-construct in order to innovate and move towards a better construction. Revolution is not only, or primarily, or principally destruction: it means having a principle that *orients* the deconstruction just as much as it orients the new construction (it is not in the business of destroying everything, only that which is irretrievable)…It would not be possible for millions of human beings to maintain and expand communal life without institutions…We are dealing with the "trans-formation"…of those institutions which began as life-enhancing mediations, but which have since become instruments of death, impediments to life, instruments of an exclusion which can be observed empirically in the cry rising from the pain of the oppressed, the ones suffering under unjust institutions."
>
> (Dussel, 2011: 29; emphasis in original)

Recent engagements with Dussel's work cohere around several themes. Firstly, this interconnected stream of theoretical, conceptual, and empirical material critiques the idea that knowledge is universal and capable of extension to diverse contexts without amendment (e.g., Wanderley and Barros, 2020). Ostensibly "universal" knowledge fails to register its own situatedness (e.g., Dussel, 2006: 491). Knowledge is contextually limited. Acting otherwise embodies intellectual "imperialism" and "epistemic blindness" (Banerjee, 2021). But the contextual nature of knowledge production does not imply that we cannot compare across different contexts. Comparison to discern similarities, differences and architectonics is perfectly possible (e.g., Ger et al., 2019). It is the assumption that knowledge and practical interventions can be exported and applied in locations far removed from its source that is, however, profoundly problematic (e.g., Dholakia, 1984).

Secondly, they hold that power relations in the marketplace are asymmetrical (Dussel, 2006) and continue to be heavily implicated by the racist (e.g., Faria and Hemais, 2021), euro- and ethnocentric nature of capitalism (e.g., Hemais et al., 2022). We are consequently far removed from the "win-win" logic that permeates *much* marketing theory (cf. Chandy et al., 2021). This assumption is increasingly untenable considering the unequal nature of exchange (Hill, 2001), predatory practices targeting lower income consumers (Cates, 2021), the ongoing persistence of racism in the marketplace (Tadajewski, 2012; Williams, 2005, 2006), the limited access to essential provisioning opportunities (Hartwell et al., 2022), and the growth of platform power and new vulnerabilities created by corporate monopolization (Culpepper and Thelen, 2020).

Intriguingly, the cases explored by Hemais and co-authors pose interesting questions for some of the more popular conceptual schemes in use today. Where Foucault sketched a rough distinction between biopolitics – the shaping of the legislative environment to help generate and maintain a healthy population – with an anatomopolitics directed at the individual body (Tadajewski, 2019) – Hemais reveals the limits to these distinctions. Consumerist protections were introduced to help buyers navigate the market, but these had definite boundaries. Protections were limited by the efficiency requirements demanded by international trade (e.g., Hemais, 2019: 211). These factors are compounded by the reality that corporate power often far outweighs the agency of the consumer (e.g., Hemais and dos Santos, 2021: 326), leading to "violent life-destroying asymmetries" (Faria and Hemais, 2021: 459).

We urgently need more research on those power relations, disenfranchised blocs or colonized domains that have been ignored. It is at this juncture that the line between subjugated and disqualified knowledge can be blurred (Foucault, 1980). "Subjugated" references buried forms of knowledge elided by the neat, progressive, developmental accounts that our textbooks relentlessly repeat about marketing. "Disqualified" knowledge is prohibited by virtue of failing to meet the "scientific" standards of the day. They may not be couched in "appropriate" language, stylistics, and symbolism (see also Hemais et al., 2022). Intensifying this eliminatory process, the focus of disqualified knowledge on the testimony of groups who lack "value" in a marketplace calculus, places them at additional disadvantage. Nevertheless, it is precisely these voices who can provide us with insights into the functioning of the world that many would prefer stayed buried.

Contexts of Submission/Conditions for Repudiation

Hemais (2019) and Hemais and dos Santos (2021) are quite cautious in terms of the critique they level; whereas Faria and Hemais (2021) are very forceful. It is, of course, the prerogative of the authorial team which approach they pursue (cf. Willmott, 2022). Taken together they present exemplars of work that attempts to broaden the paradigmatic and political bases of marketing theory. Critical, yet optimistic, they provide hope that things could be different. They outline how the consumerist movement evolved, focusing on its guidelines and strategies. Attention is devoted to issues of distributive justice and the harms associated with the existing consumerist order of things, effectively extending the "context of context" debate in an insightful direction (Hemais, 2019; Hemais and dos Santos, 2021).

Beyond the marketplace dramas in which the largely affluent actors found in mainstream marketing articles and books enact their "choices," these authors take us in an extremely troubling direction, moving the investigative needle towards the struggles for existence within a "context of submission". This is where colonial, neo-colonial, racial and capitalist regimes continue their processes of extraction and delimit the opportunities available for the masses (Hemais and dos Santos, 2021: 317).

Acknowledging a "context of submission" is not a defeatist acceptance of the status quo. Their endeavor is *critical* and *tactical*, seeking to make use of their knowledge and insight for the recalibration of their country and the geopolitical world-stage. In enunciating the struggles and conflicts that are ongoing, they make it difficult for problematic assumption grounds and practices to persist as if they were unknown. Hemais and dos Santos (2021) outline what might be called the "conditions for repudiation", that is, different paths for development that do not pursue the same logic as those employed by former colonizers and neo-colonial influences today.

Repudiation, following Dussel (2006), is something we can expect to punctuate the social world when the production of victims and harms becomes so prominent that it cannot be ignored, furnishing the conditions for change that reorients the social world in a progressive direction:

> "It is important to remember that there is no perfect society. Every system produces its own victims. That is why every society gives rise to demands, sooner or later, for a transformation that could open the way for more social justice. When a victim discovers his or her situation, that is, when one recognizes oneself as a victim because of material oppression or formal exclusion, then a critical attitude may emerge. This allows the victims to better their condition through development and participation. The existence of victims makes the need to transform society, its institutions and forms of organization, an ethical obligation." (Dussel, 2006: 503)

Hope

Currently accepted forms of knowledge represent a snapshot of the nature of marketing practice and its impact within a very limited range of contexts. These are all too easily enrolled into a functionally useful, status-quo supportive account, whereby theoretical, conceptual, and empirical toolkits are deployed into new contexts (cf. Tadajewski et al., 2014, 2022d). It is an admixture of Manifest Destiny and modernization theory on steroids. All concepts, theories and related assumptions are scaffolds. They can be kicked-away when they do not serve the purposes of advancing the field; when they hamper the abilities of a new generation of academics to push beyond them; or when they are deleterious to the overwhelming mass of people on the planet as well as future generations yet to breathe. As Mclaren (2020: 1245, 1246) reminds us:

> "...the structure of reality is never permanent and although it is often reified in order to appear permanent, that can never really be the case because the structure of reality is never finished. Changing the structure of reality means acknowledging the alterity which permeates the world and understanding that knowledge never reflects the world but always refracts it and we need to take responsibility for this refraction…And where we find the history being made by us, rather than for us, there is hope. Critical pedagogy will remain a vital force in shaping the future of our collective commons when teachers assume the role of public intellectuals, of social activists, of political protagonists who are able to work with the insight… [that] what happens in the classroom cannot be disconnected from what is happening in the local community, including the state and federal levels of governance – all the way to the transnational movements for change."

Reading the work being produced by an increasingly large number of scholars, from a diverse range of countries not closely wedded to traditional ways of thinking about our discipline, its place in the social order, and motivated by an intense commitment to social change, leaves me optimistic for the future.

References

Adler, P.S. (2014) 'Capitalism in Question', *Journal of Management Inquiry* 23(2): 206-209.

Adler, P.S. (2016) 'Our Teaching Mission', *Academy of Management Review* 41(2): 185-195.

Alvesson, M. and Gabriel, Y. (2013) 'Beyond Formulaic Research: In Praise of Greater Diversity in Organizational Research and Publications', *Academy of Management Learning & Education* 12(2): 245-263.

Alvesson, M. and Sandberg, J. (2011) 'Generating Research Questions Through Problematization', *Academy of Management Review* 36(2): 247-271.

Alvesson, M. and Sandberg, J. (2013) 'Has Management Studies Lost Its Way? Ideas for More Imaginative and Innovative Research', *Journal of Management Studies* 50(1): 128-152.

Banerjee, S.B. (2021) 'Decolonizing Management Theory: A Critical Perspective', *Journal of Management Studies* 59(4): 1074-1087.

Brock, A. (1993) 'Something Old, Something New: The 'Reappraisal' of Wilhelm Wundt in Textbooks', *Theory & Psychology* 3(2): 235-242.

Cates, J. (2021) 'Poverty Delivered', *Contexts* 20(2): 24-29.

Chandy, R.K., Johar, G.V., Moorman, C., and Roberts, J.H. (2021) 'Better Marketing for a Better World', *Journal of Marketing* 85(3): 1-9.

Cluley, R., and Parker, M. (2022, in press) 'Critical Theory in Use: Organizing the Frankfurt School', *Human Relations*.

Cooke, B. and Alcadipani, R. (2015) 'Toward a Global History of Management Education: The Case of the Ford Foundation and the São Paulo School of Business Administration, Brazil', *Academy of Management Learning & Education* 14(4): 482-499.

Culpepper, P.D. and Thelen, K. (2020) 'Are We All Amazon Primed? Consumers and the Politics of Platform Power', *Comparative Political Studies* 53(2): 288-318.

Davis, J.F. (2018) 'Selling Whiteness? – A Critical Review of the Literature on Marketing and Racism', *Journal of Marketing Management* 34(1-2): 134-177.

Dholakia, R.R. (1984) 'A Macromarketing Perspective on Social Marketing: The Case of Family Planning in India', *Journal of Macromarketing* 4(1): 53-61.

Duhigg, C. (2012). *The Power of Habit: Why We Do What We Do in Life and Business.* London: Random House.

Dussel, E. (1993) 'Eurocentrism and Modernity (Introduction to the Frankfurt Lectures)', *boundary* 20(3): 65-76.

Dussel, E. (in collaboration with Eduardo Ibarra-Colado) (2006) 'Globalization, Organization and the Ethics of Liberation', *Organization* 13(4): 489-508.

Dussel, E. (2011) 'From Critical Theory to the Philosophy of Liberation: Some Themes for Dialogue', *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1(2): 16-43.

Eckhardt, G.M., Belk, R.W., Bradford, T.W., Dobscha, S., Ger, G., and Varman, R. (2021, in press) 'Decolonizing Marketing'. *Consumption Markets & Culture*.

Faria, A. and Hemais, M. (2021) 'Transmodernizing Management Historiographies of Consumerism for the Majority', *Journal of Business Ethics* 173: 447-465.

Fleming, P. (2020) 'Dark Academia: Despair in the Neoliberal Business School', *Journal of Management Studies* 57(6): 1305-1311.

Foucault, M. (1972) 'History, Discourse and Discontinuity', *Salmagundi* 20: 225-248.

Foucault, M. (1979) 'Truth and Power: An Interview with Michel Foucault', *Critique of Anthropology* 4(January): 131-137.

Foucault, M. (1980) 'Two lectures', in C. Gordon (ed.), *Power/Knowledge: Selected Interviews & Other Writings 1972-1977, pp. 78-108.* New York: Pantheon.

Foucault, M. (1982) 'Is It Really Important to Think? An Interview with Michel Foucault', *Philosophy & Social Criticism* 9(1): 30-40.

Ger, G., Suarez, M.C., and do Nascimento, T.C. (2019) 'Context and Theorizing in the Global South: Challenges and Opportunities for an International Dialogue', *BAR – Brazilian Administration Review* 16(3): 1-18.

Grier, S.A. and Poole, S.M. (2020) 'Reproducing Inequity: The Role of Race in the Business School Faculty Search', *Journal of Marketing Management* 36(13-14): 1190-1222.

Hackley, C. (2022, in press) 'Crap Detecting: Autoethnographic Reflections on Critical Practice in Marketing Pedagogy', *Journal of Marketing Management*.

Hartwell, S., Collins, T., Tarchick, J.T., and Mohsen, Z. (2022) 'Service Deserts and Periphery Neighbourhoods in Detroit', *Contexts* 21(2): 36-43.

Heath, T., O'Malley, L., and Tynan, C. (2019) 'Imaging a Different Voice: A Critical and Caring Approach to Management Education', *Management Learning* 50(4): 427-448.

Hemais, M.W. (2019) 'Eurocentric Influence on the Brazilian Consumer Defense Code', *Journal of Historical Research in Marketing* 11(2): 203-226.

Hemais, M.W. and dos Santos, R.B.F. (2021) 'Understanding the Brazilian Consumerism Movement from a Decolonial Perspective: The Case of Proteste', *Journal of Macromarketing* 41(2): 315-331.

Hemais, M.W., Pessôa, L.A., and Barros, D.F. (2022) 'The "Esperanto" of Business…Or how to be Successful in Life: A Decolonial Reading, using Semiotics, of English Language Courses' Advertisements in Brazil', *Marketing Theory* 22(2): 251-274.

Hill, R.P. (2001) 'Surviving in a Material World: Evidence from Ethnographic Consumer Research on People in Poverty', *Journal of Contemporary Ethnography* 30(4): 364-390.

Jones, D.G.B. and Richardson, A. (2007) 'The Myth of the Marketing Revolution', *Journal of Macromarketing* 27(1): 15–24.

Jones, D.G.B. and Tadajewski, M. (2018) *Foundations of Marketing Thought: The Influence of the German Historical School*. London: Routledge.

Kravets, O. and Varman, R. (2022) 'Introduction to the Special Issue: Hierarchies of Knowledge in Marketing Theory', *Marketing Theory* 22(2): 127-133.

Manning, J. (2021, in press) 'Decolonial Feminist Theory: Embracing the Gendered Colonial Difference in Management and Organisation Studies', *Gender, Work & Organization*.

Mclaren, P. (2020) 'The Future of Critical Pedagogy', *Educational Philosophy and Theory* 52(12): 1243-1248.

Mitchell, T.A. (2020) 'Critical Race Theory (CRT) and Colourism: A Manifestation of Whitewashing in Marketing Communications', *Journal of Marketing Management* 36(13-14): 1366-1389.

Murray, J.B. (2022) 'Reflections on "The Critical Imagination" and Dreaming of the Postcritical Imaginary', *Journal of Customer Behaviour* 21(3-4): 147-157.

Norris, V.P. (1980) 'Advertising History – According to the Textbooks', *Journal of Advertising* 9(3): 3-11.

Radhakrishnan, R. (1994) 'Postmodernism and the Rest of the World', *Organization* 1(2): 305-340.

Sandberg, J. and Alvesson, M. (2021) 'Meanings of Theory: Clarifying Theory Through Typification', *Journal of Management Studies* 58(2): 487-516.

Shankar, A. and Zurn, P. (2020) 'On Teaching Curiosity' in P. Zurn and A. Shankar (eds.) *Curiosity Studies: A New Ecology of Knowledge*, pp. 269-289. University of Minnesota Press.

Tadajewski, M. (2006) 'The Ordering of Marketing Theory: The Influence of McCarthyism and the Cold War', *Marketing Theory* 6(2): 163-199.

Tadajewski, M. (2008) 'Incommensurable Paradigms, Cognitive Bias and the Politics of Marketing Theory', *Marketing Theory* 8(3): 273-297.

Tadajewski, M. (2009a) 'The Foundations of Relationship Marketing: Reciprocity and Trade Relations', *Marketing Theory* 9(1): 9-38.

Tadajewski, M. (2009b) 'Quaker Travels, Fellow Traveler? Wroe Alderson's Visit to Russia During the Cold War', *Journal of Macromarketing* 29(3): 303-324.

Tadajewski, M. (2010) 'Critical Marketing Studies: Logical Empiricism, 'Critical Performativity' and Marketing Practice', *Marketing Theory* 10(2): 210-222.

Tadajewski, M. (2011) 'Correspondence Sales Education in the Early Twentieth Century: The Case of The Sheldon School (1902-39)', *Business History* 53(7): 1130-1151.

Tadajewski, M. (2012) 'Character Analysis and Racism in Marketing Theory and Practice', *Marketing Theory* 12(4): 485-508.

Tadajewski, M. (2014a) 'Paradigm Debates and Marketing Theory, Thought and Practice', *Journal of Historical Research in Marketing* 6(3): 303-330.

Tadajewski, M. (2014b) 'What is Critical Marketing Studies? Reading Macro, Social, and Critical Marketing Studies,' in R. Varey and M. Pirson (eds.) *Humanistic Marketing*, pp. 39-52. London: Palgrave Macmillan.

Tadajewski, M. (2015) 'Charing Relationship Marketing Practice: It Really Didn't Emerge in the 1970s', *Journal of Historical Research in Marketing* 7(4): 486-508.

Tadajewski, M. (2019) 'Habit as a Central Concept in Marketing', *Marketing Theory* 19(4): 447-466.

Tadajewski, M. (2022a) 'Rethinking 'Marketing as Applied Economics'', *Marketing Theory* 22(4): 643-655.

Tadajewski, M. (2022b) 'Writing Telepathy Back into Marketing Theory', *Marketing Theory* 22(3): 421-443.

Tadajewski, M. (2022c, in press) 'On Being Critically Oriented in Precarious Times: For Resistant Curiosity', *Journal of Marketing Management*.

Tadajewski, M. (2022d, in press) 'Marketing, Synthesis and Interdisciplinarity: Reading with M.J.B.', *Journal of Marketing Management*.

Tadajewski, M., Chelekis, J., DeBerry-Spence, B., Figueiredo, B., Kravets, O., Nuttavuthisit, K., Peñaloza, L. and Moisander, J. (2014) 'The Discourses of Marketing and Development: Towards 'Critical Transformative Marketing Research', *Journal of Marketing Management* 30(17-18): 1728-1771.

Tadajewski, M., and Jones, D.G.B. (2014) 'Historical Research in Marketing Theory and Practice: A Review Essay', *Journal of Marketing Management* 30(11-12): 1239-1291.

Tadajewski, M., and Jones, D.G.B. (2021) 'From Goods-dominant Logic to Service-dominant Logic? Service, Service Capitalism and Service Socialism', *Marketing Theory* 21(1): 113-133.

Tadajewski, M. and Saren, M. (2009) 'Rethinking the Emergence of Relationship Marketing', *Journal of Macromarketing* 29(2): 193–206.

Thomas, R. K. (2007) 'History of Psychology: Recurring Errors among Recent History of Psychology Textbooks', *The American Journal of Psychology* 120(3): 477-495.

Wanderley, S. and Barros, A. (2020) 'The Alliance for Progress, Modernization Theory, and the History of Management Education: The Case of CEPAL in Brazil', *Management Learning* 51(1): 55-72.

Williams, C.L. (2005) 'Racism in Toyland', *Contexts* 4(4): 28-32.

Williams, C.L. (2006) 'Shopping as Symbolic Interaction: Race, Class, and Gender in the Toy Store', *Symbolic Interaction* 28(4): 459-472.

Willmott, H. (2022) 'Not the 'From the Editors': On Guarding 'Topness'', *Organization* 29(1): 178-196.

Yalkin, C. and Ozbilgin, M.F. (2022) 'Neo-colonial Hierarchies of Knowledge in Marketing: Toxic Field and Illusion', *Marketing Theory* 22(2): 191-209.

Zurn, P. (2020) *Curiosity and Power: The Politics of Inquiry*. University of Minnesota Press.

Author

Mark Tadajewski is Honorary Visiting Professor at the University of York, Visiting Professor, Royal Holloway, University of London, the Editor of the Journal of Marketing Management, an Associate Editor of the Journal of Historical Research in Marketing and editor of multiple book series for Routledge.