

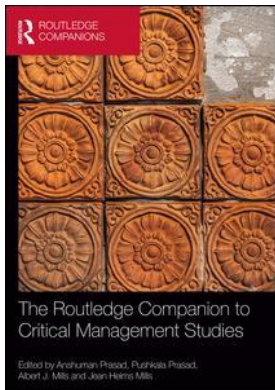
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Part I

Introduction

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Debating knowledge

Rethinking Critical Management Studies in a changing world

Anshuman Prasad, Pushkala Prasad,
Albert J. Mills and Jean Helms Mills

Globalization is creating . . . the conditions for ‘barbarian theorizing’: theorizing from/of the Third World (the expression used metaphorically here) for the . . . entire planet.

(Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*)

Remember this: We be many and they be few. They need us more than we need them.

(Arundhati Roy, ‘Confronting Empire’)

In Hell there is a valley uniquely reserved for *ulama* who visit kings.

(Abu Hamid Muhammad al-Ghazali [1058–1111 CE],
quoted in Albert Hourani, *A History of the Arab Peoples*)

In the year 1627 of the common era (1036 AH), Mutribi al-Asamm al-Samarqandi – poet and scholar, and a courtier well versed in the refined etiquettes of the Persianate world which straddled large swathes of the Asia of his times – presented himself at the royal court of Emperor Nur-ud-Din Muhammad Jahangir, ruler of the mighty Mughal Empire in India, where he was received with due dignity and lavished with expensive gifts. The traveler from Samarqand stayed at the Mughal court for more than two months, during which time he and the Indian emperor developed a close relationship and held a number of extended conversations that provided the material for an account penned by the Central Asian visitor. In his account (generally known as *Khātīrāt-i-Mutribī Samarqandī*),¹ Mutribi ranges over a variety of areas and, among other things, offers the reader several comparisons between Central Asia and Mughal India. As the historians Muzaffar Alam and Sanjay Subrahmanyam (2007) highlight in their commentary on the *Khātīrāt*, Mutribi’s account showers praise after praise on Emperor Jahangir – “one of the greatest rulers of the age,” in Mutribi’s words (p. 121) – and by means of a series of comparisons brings out “the wonders and the superiority” of India over Central Asia (p. 128). Indeed, observe Alam and Subrahmanyam (2007: 128), it seems that Mutribi’s *Khātīrāt* almost wishes to represent the Mughal emperor himself as one of the great wonders of India and virtually serves as a “vehicle for the expression of Jahangir’s [and not only Mutribi’s] opinions and prejudices.”

Roughly a decade before Mutribi's visit to Jahangir, yet another visitor from distant lands had journeyed to India, in this instance for a rather more extended stay of close to three years (1616–1618) at the Mughal *darbar*. The visitor in question was Sir Thomas Roe, an ambassador dispatched jointly by James I, King of England, and the English East India Company to seek certain favors from Jahangir's court. Interestingly, it so happens that, somewhat similar to Mutribi, the English ambassador too has left for posterity his impressions of Emperor Jahangir and of the Mughal Empire more generally (see Subrahmanyam, 2005). However, if, as we saw above, Mutribi's impressions of India were exceedingly *positive*, Jahangir's empire seems to have left an overwhelmingly *negative* impression on the English ambassador. As Subrahmanyam (2005) points out, Thomas Roe's correspondence and journal relating to India often adopt a heavily denigrating tone that veers from the ironic to sneering and contemptuous, and his account of the Mughal Empire frequently tends to "drift towards the *topos* of Oriental Despotism: absence of laws, arbitrary royal power and a penchant for blood-lust, absence of private property" and so forth (p. 152). Indeed, so intense is Roe's aversion for some of the ceremonials of the Mughal court that when Jahangir honors the ambassador by organizing a dance for his entertainment, Roe can only refer to the dance disdainfully as: "some whoores² did sing and dance" (Thomas Roe quoted in Subrahmanyam, 2005: 155).

A reader of the accounts left by these two historical figures, who happened to have visited Jahangir's imperial court during roughly the same time period, would be justified in asking why the two authors offer such highly antithetical appraisals of early 17th-century India. Why, in other words, do the two writers *see and reconstruct* India so differently? Or, put differently, why the stark divergence between the *knowledge* about Mughal India being produced, on the one hand, by the Central Asian Mutribi Samarqandi and, on the other hand, by the Englishman Thomas Roe?

Before addressing these questions, it may be useful to point out that we have decided to open our introductory chapter to this volume by highlighting the question of (widely divergent forms of) knowledge because, as we discuss below, the *contestation* over knowledge is likely to be one of the most significant debates of the rapidly changing world of the 21st century, and, we believe, the scholarly field of Critical Management Studies (CMS) needs to be a full-scale participant in that important debate. Accordingly, critiques focusing upon different aspects of production and dissemination of knowledge constitute an important feature of the present *Routledge Companion to Critical Management Studies*. In addition, the contributors to this volume address a range of other issues that hold considerable significance in the context of today's transforming world. The remainder of this chapter is intended to outline the overall nature of this *Companion*, while also providing the reader with an understanding of the wider context in which the present volume's scholarly efforts are situated. We begin by going back to the question of the glaring difference between the knowledges being produced, respectively, by Mutribi Samarqandi and Thomas Roe. As we will see in the next section, a look at the differences that characterize those two knowledges is of considerable help in developing some important insights about the nature of *present-day* structures of knowledge.

Knowledge and xenology

Needless to say, the question as to why Mutribi Samarqandi and Thomas Roe have produced such extremely disparate knowledge about India is a complex one, and we would be well advised here to resist the temptation to come up with hasty and simplistic answers. For instance, although it is indeed the case that knowledge is often shaped by power, any attempt to explain Thomas Roe's contemptuous views of India on the basis of power differentials between England and India will quickly run into problems, because during the 17th century, England – at best "a medium-sized

power from the [far] western end of Eurasia” (Subrahmanyam, 2005: 170) – was simply no match for the powerful Mughal Empire, whether economically, militarily, demographically, or in terms of other measures of state power (see, e.g. Madison, 2007).

Similarly, one needs to be somewhat wary also of explanations that seek to account for the nature of the writings under consideration simply on the basis of the Central Asian courtier’s desire to ingratiate himself with the Mughal Emperor or, since Roe’s embassy had largely failed in gaining the favors it sought from Jahangir, as merely reflecting the English ambassador’s chagrin and his search for excuses for a failed embassy. Although factors like these may well have played a role in shaping the overall makeup of the writings in question, we propose to briefly explore here the idea that the stark difference in the knowledge being produced by Mutribi Samarqandi and Thomas Roe may be attributable, at least in part, to the differing *traditions of xenology* to which the two authors happened to belong. These two early modern traditions of xenology – one ‘Indo-Persian’ and the other ‘Western’ (Alam & Subrahmanyam, 2007; Subrahmanyam, 2005) – are complex and internally differentiated cultural/intellectual approaches for engaging with ‘the outsider’ and ‘the foreign’, and only a very rough outline of some of the differences that characterize the two can be offered here.³

The overall contours of the early modern Western⁴ tradition of xenology seem to have been shaped, in particular, by two horrific calamities that unfolded during the course of the 15th, 16th, and 17th centuries: (a) the ‘American Holocaust’ (Stannard, 1992), i.e. the brutal European conquest of the so-called ‘New World’, and (b) the ferocious wars of religion in Europe. Importantly, the issue that lay at the heart of both of these catastrophic events was one of how to deal with ‘difference’: if the peoples of (what came to be called) ‘the Americas’ confronted Europe with the question of human difference, Europe’s religious wars came to be waged in response to the ‘problem’ of difference involving modes of Christian worship and related doctrinal matters. As Inayatullah and Blaney (2004) have pointed out, the *unimaginable savagery* of the religious wars⁵ produced deep “moral and psychic scars” on Europe (p. 29), and was accompanied by the consolidation of an intellectual and cultural way of being, thinking and seeing that came to regard ‘difference’ as leading to “disorder and degeneration” and “homogeneity [as productive of] . . . social order and stability” (p. 33). In sum, this cultural/intellectual mindset was *fearful* of ‘difference’ (because it believed that ‘difference’ led to a dangerous state of *disorder*), while also being *contemptuous* of ‘difference’ (because, according to this mindset, ‘difference’ produced *degeneration*).

Simultaneously, the European ‘discovery’ of the diverse peoples of the Americas (e.g. the Aztec, the Inca, the Maya, etc.) with their own unique cultural, political and religious practices, created new and added tensions for European Christianity’s system of belief and led to major theological, legal and intellectual debates in Europe regarding “the degree of the humanity of the [American] Indians” (Mignolo, 2003: 428).⁶ In the course of those debates, ‘difference’ once again was identified with degeneration, and, in a somewhat contradictory fashion, the American Indians came to be seen as civilizationally belonging to a *prior European age* (i.e. to the ‘past’ of Europeans of that time), while also representing *radical otherness* (Inayatullah & Blaney, 2004).

Thus, the early modern Western tradition of xenology may be viewed as an outcome of Europe’s historical engagement with ‘external’ as well as ‘internal’ difference, and it seems to have produced a cultural and intellectual *mindset* – i.e. a combination of ethical as well as epistemological orientation (Spivak, 2008: 18) – that was, on the one hand, overwhelmingly inclined to *compare and rank* various cultural and political systems and, on the other hand, deeply committed to notions of Christian Europe’s (religious/moral) superiority, as well as to a view of ‘difference’ as dangerous and degenerative. Once Thomas Roe is placed within such a tradition of xenology, his contemptuous assessment of India – in all its ‘difference’ and (to him) radical otherness – becomes more readily comprehensible.

It is important to emphasize here, moreover, that the orientation towards ‘otherness’ that manifests itself in the early modern Western tradition of xenology (of which the English ambassador appears to have been a fairly representative and faithful practitioner) does not seem to have completely left the cultural/intellectual world of ‘the West’ until this very day. As scholars have pointed out, over time, that orientation came to assume a highly systematized form in the West via the discourses of ‘Occidentalism’ (Mignolo, 2000, 2011) and ‘Orientalism’ (Said, 1978) and, in that process, became entrenched as one of the key organizing principles of much of modern Western knowledge. The selfsame orientation, we need to note, continues to animate significant sections of different social sciences (including organization and management studies) even today (Inayatullah & Blaney, 2004; Nederveen Pieterse, 2010; Westwood, 2004; Young, 1995).

In contrast to Thomas Roe’s writing, however, Mutribi’s account of Mughal India belongs to a stream in the Indo-Persian tradition of xenology that dates back to a time prior to the 15th century (Alam & Subrahmanyam, 2007; Subrahmanyam, 2005). Subscribing to such a perspective, Mutribi’s organizing framework (for understanding and commenting upon India) is rooted not in notions of India as a radical other (which seems to have been the case with Thomas Roe), but in the idea of India as a “somewhat familiar” (Alam & Subrahmanyam, 2007: 295). As Subrahmanyam (2005) has pointed out, in travelling to India, Mutribi is entering a political/cultural/religious world which he considers, simultaneously, to be both different from, as well as similar to, his own Central Asian world. In other words, in Mughal India, Mutribi as a visitor/observer/author is both an ‘outsider’ as well as an ‘insider’. Moreover, the Indo-Persian world of Mutribi’s times was also a world in which there simply did not exist any *generally accepted* hierarchies across different peoples, cultures or regions. All in all, therefore, Mutribi seems to have subscribed to a xenological perspective informed by an element of hospitality to the cultural stranger, in which the nature of the relationship between the observer and the observed was markedly different from the characteristic features of that relationship in the Western xenological tradition. Hence, in part, the radical divergence that we find in the respective accounts of 17th-century India left by Mutribi Samarqandi and Thomas Roe.

The foregoing narrative about Mutribi Samarqandi and Thomas Roe brings us face-to-face with differing traditions of xenology and *different approaches to knowledge production*. Indeed, in some ways, this narrative is also a pointed reminder that, for most of human history, the world has been characterized by the simultaneous existence of a highly diverse range of knowledge systems in different regions of the planet. However, beginning perhaps in the late 15th century, when the project of modern Western colonialism came to be launched, ‘the West’ seems to have waged an ever intensifying war designed to eradicate the world’s thriving heterogeneity of knowledge systems.⁷ The *war on knowledge* served as one of the constitutive elements of the overall project of modern Western colonialism, and during the course of that war, the West’s fear and contempt for ‘difference’ (noted earlier) was sought to be *globally* inscribed on the domain of ‘Truth’, epistemology and scholarly activities as well. Today, the results of that long Western war on the heterogeneity of knowledge systems are visible around the world in a variety of fields but most starkly so perhaps in institutions of learning and knowledge production, most of which tend to be rather uniformly organized around the ‘disciplines’ that emerged during the course of modern colonial and neocolonial encounters and which continue to largely subscribe to epistemologies and protocols of knowledge production that rose to prominence during the era of Western (neo-)colonial dominance.

Control of knowledge, thus, has long served as one of the key building blocks of the ‘colonial matrix of power’ that undergirds Western modernity and modern Western civilization (Mignolo, 2011). It needs to be emphasized, however, that even at a time when Western global power and colonial dominance were at their very peak (say, roughly during the years spanning the late 19th

and early 20th centuries), the colonized *never* fully accepted the idea that, somehow, the Western colonizer held a monopoly of ‘knowledge’ and ‘Truth’. Indeed, the history of the modern colonial encounter is marked by fierce contestations in the domain of knowledge. Moreover, as Walter Mignolo, among others, has pointed out, such disputes over knowledge are likely to become more and more intense in the changing world we inhabit now because, with the 21st century, “we . . . have entered an irreversible *polycentric world order* (2011: xiv; italics added). Hence, we tend to agree with Mignolo’s perceptive observation that “the dispute for the control . . . of knowledge will be . . . [a major] battlefield of the twenty-first century” (2011: 67). In this battle over control of knowledge, Critical Management Studies as an ethico-political project cannot remain a disinterested bystander.

Our perspective in this matter has been significantly informed by the writings of a range of critical scholars in the field of knowledge and epistemology, who have repeatedly emphasized the ethical necessity of working towards a world of plural knowledges and multiple epistemologies (see, e.g. Harding, 1998, 2008; Lal, 2000; Nandy, 2000; Mignolo, 2000, 2011). From such a perspective, “the belief in one sustainable [and universal] system of knowledge [persistently and ruthlessly promoted by modern Western (neo-)colonialism] . . . is pernicious to the well-being of the human species and to the life of the planet” (Mignolo, 2011: xii). In our considered opinion, therefore, CMS in the 21st century needs to commit itself to, among other things, the project of plural knowledges and, as part of that project, steadfastly work towards subverting the current dominance of the modern Western regime of knowledge, while also creatively constructing new approaches for producing knowledge.

In this regard, while the project of plural knowledges⁸ will necessarily proceed along a number of vectors, we believe that one of the important vectors of this enterprise will need to be involved also with a persistent interrogation and problematization of various *boundaries* that mark the existing terrain of knowledge (e.g. boundaries that separate different business fields like accounting, management, marketing, etc.; boundaries across various disciplines in the social sciences/humanities; boundaries that divide Western and non-Western knowledge systems; boundaries between elite and subaltern, as well as between academic and nonacademic knowledges; etc.). These and several other issues related to the project of ‘rethinking CMS in a changing world’ are briefly outlined in the rest of the chapter.

We begin, in the next section of the chapter, by asking the important question, ‘What is CMS?’ Or, put differently, ‘How should we conceptualize (or map) CMS as a field of scholarly inquiry?’ CMS, we may note, is an umbrella term that accommodates a variety of loosely gathered scholarly streams and groups of researchers. Hence, developing a map of CMS is useful for gaining an understanding of the different communities of critical organizational scholarship that may be found within the CMS field. Furthermore, we believe that an exercise aimed at mapping CMS is important also because some other attempts to map the field seem committed to a view of CMS that is unjustifiably narrow and restrictive.

Conceptualizing Critical Management Studies: Mapping a contested field of inquiry

It is not without some trepidation, however, that we embark on an exercise to map CMS as a field of inquiry by asking the question, ‘What is CMS?’ There is a long history and extensive oeuvre of scholarly works offering critical assessments of organizations, as well as of the wider contexts within which organizations operate, with the result that any attempt to map the CMS field must necessarily be partial and incomplete. In a somewhat related vein, moreover, attempts to answer the question ‘What is CMS?’ need to contend also with the caution issued by Derridean thinking,

which regards all questions of the form ‘What is X?’ – and all statements in the form of ‘X is Y’ – as extremely problematic (see, e.g. Derrida, 1991, 1993; Royle, 2000; Wolfreys, 1998; see also Kamuf, 1991). Nevertheless, in view of the requirements of the task at hand, we would still like to pose this question about CMS, keeping it firmly in mind that all conclusions are impermanent and contested. Asking and addressing this question reminds us of various intellectual positions subsumed, excluded or marginalized by the CMS label and simultaneously helps us envision other possible futures for what we might call CMS. Furthermore, while asking this question – ‘What is CMS?’ – we need to keep in mind that CMS has emerged also via a process of academic consolidation and institutionalized actions of specific individuals, networks and organizations.

We are by no means the first to point to such institutionalized aspects of CMS or of any other academic grouping for that matter. In their Introduction to *Critical Management Studies: A Reader*, Grey and Willmott (2005a), for instance, also note some of the institutionalized features of the CMS field, even as they themselves produce a particular narrative designed to give a very specific direction to the ongoing institutionalization of CMS. The narrative offered by Grey and Willmott (2005a) seems to suggest that CMS may well be seen as ‘starting’ with a collection of essays edited by Mats Alvesson and Hugh Willmott in 1992, which presumably represents the first capitalized use of the term ‘Critical Management Studies’. The publication of that collection, they further posit, “appears to have acted as a catalyst for work positioning itself under this label” (Grey & Willmott, 2005a: 3). Reference to such a putative ‘starting point’ for CMS is a recurring theme in a series of review articles and compendiums that seem to be aimed at engineering, among other things, a somewhat precise moment of ‘beginning’ for Critical Management Studies. Indeed, the Wikipedia discussion about CMS (accessed July 27, 2014) goes so far as to claim that “[i]t is generally accepted that CMS began with Mats Alvesson and Hugh Willmott’s edited collection, *Critical Management Studies* (1992)” (emphasis added).

Some of us may be inclined to dispute this somewhat arbitrary (dare we say even unreflective) narrative about the ‘origin’ of CMS because of the existence of a much longer history of scholarly critiques of organizations, work and administrative practices. Clearly, such critiques were occurring during the 1970s and the 1980s in a range of disciplines and interdisciplinary programs, such as industrial relations, labor economics, sociology, public administration, management, women’s studies, business history, organizational communication, anthropology and so forth, and critical works of that time were posing a variety of fundamental and difficult questions about the desirability and effectiveness of contemporary work and organizational arrangements. Here, one may think particularly of the contributions of Kenneth Benson (1977), Richard Harvey Brown (1978), Michael Burawoy (1979), Stewart Clegg (1979, 1989), Robert Denhardt (1981), Stuart Ewen (1976), Kathy Ferguson (1984), Peter Frost (1980), Steve Marglin (1974), Walter Nord (1978), Aihwa Ong (1987), Charles Perrow (1972), George W. Stocking (1985), Katherine Stone (1974), Michael Useem (1979), Maurice Zeitlin (1974) and others. These critical endeavors were wide-ranging in scope and method, covering such matters as worker exploitation and resistance, elite networks and control, the subjugation of specific identity groups, the limits of humanistic management, the ubiquitous reach of powerful business corporations into different walks of life and so on. These researchers made use of a variety of critical frameworks, with many of them drawing substantially on what Collins (1985) refers to as the *conflict tradition*, a scholarly tradition that is broadly (rather than literally or dogmatically) influenced by Marxian notions of class struggle and contestations over resources, and which employs frameworks of power as a central guiding principle in organizational analysis.

Similarly, during the 1980s and early 1990s, one witnesses also, for instance, a growing number of critical discussions focusing upon such themes as technocratic rationality of organizations (Adams & Ingersoll, 1990; Alvesson, 1987), the nature of organizations and organizational analysis

in postmodernity (Clegg, 1990; Cooper & Burrell, 1988), the ideological functions performed by organizations (Czarniawska-Joerges, 1988; Du Gay, 1996; Rosen, 1988; Willmott, 1984), the communicative power that organizations exercise (Mumby, 1988; Steffy & Grimes, 1986) and the deep investment of organizations in notions of masculinity (Collinson, 1988; Mills 1988). We see also, among other things, an expanded critique of heightened consumption, consumer cultures and the corporate engineering of consumers' desires (Belk, 1994; Hirschman, 1990; Murray & Ozanne, 1991), as well as critical explorations of the role of accounting practices in protecting and legitimizing powerful corporations (Neu, 1992; Power & Laughlin, 1992). Works like these are accompanied by a fairly discernible shift in the direction of understanding the more 'subjective' dimensions of power, i.e. dimensions that are less obviously coercive and more insidiously hegemonic. In theoretical terms, this shift involved, among other things, a greater reliance upon neo-Marxian ideas (particularly Critical Theory) in the course of making scholarly arguments about the generally oppressive nature of both public as well as private organizations.

Generally speaking, these and similar other organizational critiques may be seen as extensions and reflections of wider intellectual developments occurring around roughly the same time period in the world of social sciences and humanities, particularly in fields like literary theory, history, political economy, sociology, anthropology, and women's studies. As academic conversations took a more linguistic turn, moreover, critics of organizations also began to pay greater attention to the discursive dimensions of organizations resulting, for instance, in scholarly explorations of the discursive constitution of such mundane and taken-for-granted concepts as corporate image (Mills, 1996), organizational leadership (Calás & Smircich, 1991), job enrichment (Waring, 1991), or the employee (Jacques, 1996). By the mid- to late 1990s, the imprint of postcolonial theory could also be seen in critical studies of organizations and institutions, notably in Harrison's (1997) study of transformation of museums, in Perera and Pugliese's (1998) work on urban spaces, and in Prasad's (1997a) examination of Western media's representations of OPEC (Organization of Petroleum Exporting Countries) and the oil shock. In short, what we find over a period of some three decades (1970s through the 1990s) is a large number of critical voices on the subject of work, administration and organization, whose theoretical and disciplinary affinities were characterized more by variation than uniformity.

The end of the 1990s and the early years of the new millennium also saw efforts to gather together such critical voices in institutionalized forums like the International Critical Management Studies (CMS) Conference in the United Kingdom, and the CMS Interest Group at the Academy of Management in the United States, the latter subsequently becoming a formal division of that academy. These newly institutionalized forums adopted a welcoming stance toward a *wide spectrum of critical approaches* given, among other things, their need to draw sufficient numbers of participants in order to be functionally viable.

A careful scrutiny of the period from the late 1990s into the first decade and beyond of the 21st century reveals several features worth mentioning. The first is an astounding number of vibrant voices in multiple scholarly disciplines critically commenting upon a variety of organizational practices and arrangements. The scope of this chapter prevents us from documenting in detail the broad oeuvre of critical scholarship (focusing upon organizations and a variety of phenomena that provide the overall context in which organizations function), which emerges at this time in academic disciplines located *outside* the world of business schools. We do, however, want to underscore the extent and heterogeneity of this scholarship and also to alert readers to the sheer range of phenomena being covered by it. Some examples of such scholarship would include works like Cooperman and Shechter's (2008) investigation of new consumer formations in the Middle East, Dauvergne's (1997) discussion of institutional politics and environmental resistance movements in the context of deforestation in Southeast Asia, Dobbin and Zorn's

(2005) critique of corporate malfeasance in the West, Appadurai's (1996) and Hannerz's (1996) explorations of the complexity of cultural flows under globalization, Kaplan's (2008) study of news agency reports of global disasters and the imagery created by such reporting, Sassen's (2008) analysis of novel labor supplies in new employment regimes, Schweder, Minow and Markus's (2002) scrutiny of multiculturalism in practice, Wallerstein's (2000) world-systemic assessment of globalization, Young's (1999) examination of Western transnational corporations in Africa and many, many more. What unites these different writers' varied analyses of organizations and institutions is a distinctly *critical* orientation involving, among other things, a recognition of and a focus upon the centrality of power, conflict and interests in organizational/institutional life, as well as a commitment to providing an ethico-politically engaged appraisal of their consequences.

A second discernible feature of the critical terrain at this time may be observed in some strenuously focused efforts to carve out, or even canonize (Hartman, 2014), an academic field labeled 'Critical Management Studies' (CMS) through the publication of weighty compendiums (e.g. readers, handbooks and other edited volumes) and review articles. What many of these texts may be seen as collectively attempting to achieve is the consolidation of the notion of a putative CMS *core* centering around a set of (so-called) 'classics' (Alvesson, 2011) and (allegedly) 'foundational' texts (Alvesson, Bridgman & Willmott, 2009; Grey & Willmott, 2005b), alongside a story of the 'origins' of CMS, which seeks to firmly locate the 'beginnings' of the field in the United Kingdom (Fournier & Grey, 2000) and to tie it securely to an academic network that some scholars have termed the 'Manchester School' (e.g. Wray-Bliss, 2005). For Wray-Bliss (2005: 409), the Manchester School broadly refers to a "loose community" of mainly Marxist and neo-Marxist writers (originating out of or connected to the University of Manchester in England) who increasingly also draw upon some poststructuralist ideas for certain purposes (e.g. while engaging with questions of subjectivity and identity in the workplace).

A closer scrutiny of this research network reveals some interesting dynamics relating to the categorization of certain texts as 'canonical' through an exercise in academic branding. We are by no means the first to note that various efforts to equate the much broader scholarly field of CMS with the rather narrow world of the Manchester School, and to demarcate CMS as a field strictly falling within the boundaries of Organization and Management Studies, strongly resemble the practice of branding (see, e.g. Thompson, 2005). Branding, as most marketers know, strives for product (in this case, academic field) recognition, an aura of distinctiveness, and a symbolic connection to particular objects, images, ideas or experiences. Brands not only attract consumers, aficionados and adherents but also secure a level of legitimacy for the product or profession they are associated with. However, branding a segment of organizational critique is trickier than branding a T-shirt and requires considerably greater exertion in the act of drawing and maintaining *boundaries* (Ashcraft, Muhr, Rennstam & Sullivan, 2012).

In this instance, it appears that some of the boundaries being constructed involve the drawing of various imaginary lines of demarcation in conceptual, geographical or institutional space. Thus, according to the Manchester School, the broad field of CMS derives its unique identity not only from (a) its theoretical attachment to specific strands of Marxism, neo-Marxism, poststructuralism and so forth but also from (b) its alleged geographical origins in the United Kingdom, as well as from (c) the purported location of its primary institutional base in the academic area of *management*. The geographic boundary erected by the Manchester School attempts to give the CMS field a somewhat ethno-national character that is substantially British (or broadly Northern European), while the institutional boundary seeks to place the *entire* field of CMS squarely within the world of business schools and to align it rather narrowly with the discipline of management.

It should come as no surprise, therefore, that despite repeated assertions by compendium editors and review essay writers (e.g. Alvesson, Bridgeman & Willmott, 2009; Grey & Willmott,

2005a) regarding the *heterogeneity* of the CMS field and their frequent declarations favoring a 'Big Tent' strategy for the field, only a relatively limited number of works and authors are repeatedly cited by this research network as setting the CMS tone, representing the CMS mandate or covering issues of relevance to CMS. Needless to say, these *chosen works* frequently have a relatively close fit with the Manchester School *brand* of CMS, which may very well explain why they are seen as 'fit to print' in readers and handbooks that claim to lay out the general terrain of CMS as a field of scholarship (see Ashcraft, Chapter 6 in this volume). In short, what we have here is a series of attempts by the Manchester School – a research network marked by its mostly British character, its opposition to what Thompson (2005) calls the 'bogeyman' of mainstream American management, its embeddedness in the world of business schools and its theoretical attachment to Critical Theory, neo-Marxism, Gramscian analysis and poststructuralism, with occasional nods in the direction of feminism, Queer Theory, postcolonialism, and the like – seeking to make the claim that, somehow, this narrow school (together with its unique *brand* of CMS) needs to be regarded as the 'core', or the 'essence', or the 'vanguard' of the much larger intellectual enterprise that is CMS.

Finally, our exercise of mapping CMS reveals also a large number of scholars who extensively engage in critical organizational research and who frequently place their own works explicitly under the CMS umbrella, but who generally *reject* the implicit and/or explicit boundaries to which the Manchester School appears to be committed. The work of these scholars is decidedly critical because of, for instance, its serious engagement with various forms of power relations and its ethico-political critique relating to the exercise of power and consequences thereof. These scholars tend to be influenced by a wide range of theoretical traditions, including actor network theory, critical race theory, cultural studies, critical realism, dramaturgy, dramatism, different genres of feminism, hermeneutics, institutional theory, neo-Marxism, participatory action research, postcolonialism, postmodernism, poststructuralism, praxeology, psychoanalysis, semiotics and many others, while always retaining a distinctly critical edge. They are located (institutionally and through personal self-identification) across a number of countries of the world – e.g. Australia, Brazil, Canada, Finland, Germany, India, Israel, the Netherlands, Sweden, the United Kingdom, the United States and others – and they generally maintain a variety of professional links with business academia and/or with different institutionalized forums using the CMS label (e.g. the CMS Division of the Academy of Management, the biannual International CMS conference, etc.) or with other formal assemblies like, for instance, the Standing Conference on Organizational Symbolism (SCOS), which provide a hospitable setting for discussions of critical organizational research. As a group, they are too numerous to be individually listed in this chapter. We would, however, like to draw attention to some of them in order to provide readers with a tangible sense of the work being produced by CMS scholars having a more elastic conception of CMS as a field of inquiry.

Without any claim of being a comprehensive listing, a sample of writers falling within this category might include, for example, Alcadipani and Caldas (2012), Bell and King (2010), Boje and Rosile (2003), Boussebaa, Sinha and Gabriel (2014), Bryman (2004), Case and Piñeiro (2006), Coronado (2012), Dar (2014), Driver (2009), Durepos, Helms Mills and Mills (2008), Faria (2013), Frenkel and Shenhav (2003), Gagnon (2008), Ganesh (2003), Hartt, Mills and Helms Mills (2012), Jacques (2006), Jammulamadaka (2013), Marens (2011), McKenna (2012), Mills (2006), Mir and Mir (2009), Mirchandani (2004), Mizruchi (2004, 2010), Mumby (2005), Özkazanç-Pan (2008), Prasad (2003a, 2012a), Prasad, Prasad and Mir (2012), Schroeder and Borgerson (2012), Scully and Segal (2002), Vaara and Tienari (2011), Westwood and Jack (2008) and several others.

We have already alluded to the extraordinary diversity of theoretical frameworks undergirding the scholarship of these researchers. A similar heterogeneity is evident in the sheer range of

organizational phenomena being studied by them. Here we may find, for instance, studies focusing upon disastrous corporate scandals (Boje & Rosile, 2003), the complex identity dynamics within management development programs and nongovernmental organizations (NGOs) (Dar, 2014; Gagnon, 2008; Ganesh, 2003), ‘Disneyization’ as a central organizing principle (Bryman, 2004), workplace activism (Scully & Segal, 2002), the writing and rewriting of organizational histories (Durepos, Helms Mills & Mills, 2008), paradoxes in the management of workplace diversity (Prasad, Prasad & Mir, 2012), the emergence of business ethics as a field (Marens, 2011), the packaging of ‘exotic’ tourist destinations (Echtner & Prasad, 2003; Schroeder & Borgerson, 2012), the persistence of neocolonialism in different organizational sectors (Alcadipani & Caldas, 2012; Coronado, 2012; Frenkel & Shenhav, 2003; McKenna, 2012; Mir & Mir, 2009; Westwood & Jack, 2008), future prospects for CMS inquiry (Driver, 2009; Faria, 2013; Jammulamadaka, 2013) and so on and so forth. Aside from the aforementioned critical works, mention may also be made of Ashcraft’s (2005) study of masculinity among commercial airline pilots, Davis’ (2009) exploration of the takeover of the U.S. economy by financial capital, Gabriel’s (2005) commentary on organizational images in postmodern times, Gopinath and Prasad’s (2013) critical hermeneutic analysis of Western discourses on Coca-Cola’s exit from India, Ibarra-Colado’s (2006) discussion of epistemic coloniality in Latin America, Mirchandani’s (2012) ethnography of authenticity work in Indian call centers, Prasad and Elmes’ (2005) investigation of the discourse of pragmatism in environmental management and Westwood’s (2006) critique of international business studies as a form of Orientalist discourse.

In addition to their theoretical diversity and focus upon a wide range of topics, many of the authors from this group display also considerable interest in studying *embodied identities* – i.e. identities relating to gender, race, nationality and linguistic communities (Gagnon, 2008; Prasad, Prasad & Mir, 2012; Schroeder & Borgerson, 2012), rather than those pertaining only to managerial, professional and occupational positions – and exhibit, moreover, a stronger interest in looking at organizations *outside* the West (e.g. Boussebaa, Sinha & Gabriel, 2014; Dar, 2014; McKenna, 2012; Mir & Mir, 2009; etc.). Furthermore, researchers in this group also draw extensively on the writings of a variety of prominent contemporary scholars in the social sciences and the humanities (e.g. Appadurai, 1996; Ahmed, 2004; Clifford, 1997; Goody, 2006; Gordon, 1995; Mignolo, 2000, 2011; Munasinghe, 2002; Nandy, 1983, 1995; Ong, 2003; Sassen, 2008; Spivak, 1999, 2008; etc.) whose works are resolutely critical of various aspects of organizations and/or their wider contexts, even if they may not always explicitly identify themselves as engaging in organizational critique.

In sum, as we look back at our brief exercise in mapping the field, three distinctive features of the overall scholarly landscape of organizational critique may be identified: (1) a large and growing corpus of critical studies of organizations/management (and/or their contexts) by authors located in a range of disciplinary and interdisciplinary sites – authors who generally do *not* maintain professional links with business academia or with various institutionalized forums that have sprung up in recent years around the CMS label; (2) an ever expanding group of critical organizational scholars with professional ties to business schools (and/or to one or more of the institutionalized bodies related to the CMS acronym or to other forums generally open to critical organizational research), who may often adopt the CMS nomenclature for their own work and who subscribe to a fairly elastic conception of CMS as a field of inquiry; and (3) the ongoing institutionalization of a rather narrow Manchester School brand of CMS along the lines discussed earlier in this section. Figure 1.1 provides a schematic outline of these features of the general terrain of critical organizational scholarship.⁹

According to our map, the overall CMS field (Circle B in Figure 1.1) may be viewed as constituted by (a) the second group of scholars identified above, together with (b) academics of

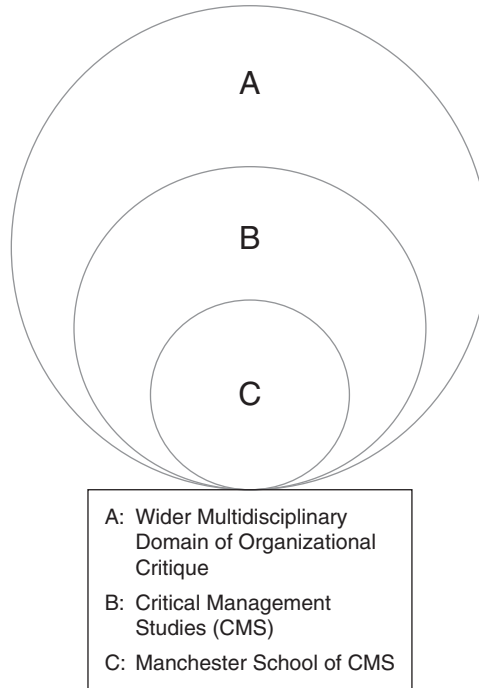


Figure 1.1 Mapping Critical Management Studies

the Manchester School.¹⁰ In terms of this map, researchers of the Manchester School (Circle C), representing a more bounded approach to organizational critique, are seen as forming a subset of the larger CMS group as a whole (Circle B). From the perspective of this map, the overall CMS field itself (Circle B) is seen as embedded in the wider multidisciplinary domain of organizational critique (Circle A). Moreover, our exercise in mapping the CMS field alerts us to the fact that the boundary separating many of the scholars in Circle B from those in Circle A is highly tenuous, often being a function mostly of researchers' professional/institutional linkages, and such linkages can change.

The next section of the chapter engages more closely with the complex scholarly terrain just mapped. In that process, the next section revisits some of the current debates and discussions about CMS,¹¹ challenges specific attempts to contain the field within a variety of arbitrary boundaries, and draws attention to the rich variety of theoretical frameworks and research themes that hold the potential to significantly energize and transform CMS as a scholarly field.

Engaging with CMS: Breaching boundaries and fostering intellectual heterogeneity

Over the past several years, a number of scholars have sought to provide well reasoned assessments of different aspects of critical research taking place in organization and management studies, with the result that there is no dearth within the discipline of writings that engage with CMS. These writings come in a variety of forms and range from the more thoughtful (Brewis & Wray-Bliss, 2008; Gabriel, 2001; Parker, 2005) and the somewhat wishful (Stookey, 2013; Tatli, 2012), to

those that are of a fairly general nature (Ford, Harding & Learmonth, 2012; Spicer, Alvesson & Kärreman, 2009). These and other scholars express a host of concerns about CMS including, for instance, (what they see as) a growing distance between CMS and its original mission of praxis (Barros, 2010; Stookey, 2013; Voronov, 2008), its lack of serious attention to the ethics of the research process (Brewis & Wray-Bliss, 2008), its somewhat routine exclusion of various theoretical orientations (Ackroyd, 2004; Ferdinand, Muzio & O'Mahoney, 2003; Thompson, 2005), as well as different social identity groups, such as women, the disabled, non-Westerners and others (Cunliffe, 2008; Ford, Harding & Learmonth, 2012; Tatli, 2012), and its tendency to be distracted by presumably superficial postmodern notions (Parker, 1995; Thompson, 2005) leading to, among other things, its over-aestheticization (Gabriel, 2001).

Notwithstanding the diversity of such concerns, a common thread that seems to run through all these writings is that their critique is largely directed at the Manchester School brand of CMS research rather than at the CMS field as a whole. Indeed, such a focus on the Manchester School is not altogether surprising, given the recent barrage of handbooks, readers, multivolume sets and review essays brought out by the School (e.g. Alvesson, 2011; Alvesson, Bridgman & Willmott, 2009; Alvesson & Willmott, 2012; Grey & Willmott, 2005b; etc.), all of which claim to represent the entire CMS field, even though they mostly feature the work of just a handful of authors of this particular school. Generally speaking, not only are these works by the Manchester School somewhat limited in the scope of their critical imagination, but they are also startlingly repetitive. Volume after volume largely carries the same set of messages (mostly by the same group of authors), and increasingly, moreover, several of these volumes tend to merely offer *reprints* of articles/chapters already published during prior years. Indeed, the tendency of the Manchester School's publications to rework the same material was noted as early as 2003 by Ferdinand, Muzio and O'Mahoney in their scathing assessment of *Studying Management Critically*, a collection edited by Mats Alvesson and Hugh Willmott.

Despite Ferdinand, Muzio and O'Mahoney's (2003) critique, the flood of such compendiums continues unabated and shows no signs of letting up. It should be pointed out, however, that the publication of compendiums that endlessly repeat themselves may well serve some purpose in the context of current attempts to institutionalize the contested field of CMS. That is to say, while reflective voices might decry the meaninglessness of this kind of incessant and repetitive publication by the Manchester School, these edited tomes may also work in the service of institutionalizing the contours of something called CMS in accordance with the vision of those volumes' editors. In short, it should come as no surprise that even in the academic world, if something is proclaimed loudly and long enough, it might help consolidate a taken-for-granted reality that acquires the status of 'truth.' That being the case, a brief look at the scholarly efforts of the Manchester School might be in order.

We would like to begin by emphasizing that it is not our intention to suggest that the Manchester School has little of substance to offer or that the CMS field should ignore this School's research efforts. As a matter of fact, we fully recognize the contributions made by this school, especially its early work that has furthered our understanding of such phenomena as the ideological texture of organizations (Alvesson, 1987; Willmott, 1984), the less visible forms of control used by organizations (Deetz, 1992; Rosen, 1988) and so on. However, we do take serious issue with the Manchester School's tireless efforts to represent its limited genre of critical research as constituting the core, or the vanguard, of the entire scholarly field of CMS. Such claims are ill-founded and must be rejected.

It may be worth pointing out here that the present chapter is by no means the first to critique the curious tendency on the part of Manchester School to claim to be the core/vanguard of the CMS field as a whole. For instance, in a relatively pungent review of the edited collection

Studying Management Critically (Alvesson & Willmott, 2003), Ackroyd (2004) takes the collection's editors to task for trying to pass off their own and their immediate network's limited scholarly output as exemplifying an *entire field* of scholarship, when in actuality their research comprises only a small *segment* of the wider CMS field. In his own rather forceful language, Ackroyd (2004: 169) accuses the Manchester School of being little more than a "sect puffing itself up in order to persuade itself that it is actually a church." Somewhat similar concern has been expressed also in Prasad's (2008) review of *Critical Management Studies: A Reader* (an anthology of previously published writings brought together in 2005 by Chris Grey and Hugh Willmott as editors), drawing attention to the tension or ambivalence that marks that particular anthology's editors' "attempt to speak for an entire emergent area of scholarship with a view to institutionalizing the field" on the one hand and, on the other hand, their open admission of simply pulling together a set of readings that merely represent their own "fantasy" of what CMS might be (p. 283).

One cannot but feel that these and similar other criticisms have been failing to have the desired effect, given the unrelenting production by the Manchester School of various compendiums virtually claiming 'eminent domain' over the entire CMS field. CMS scholarship needs to persistently challenge this self-portrayal by the Manchester School, not only because of its obvious presumptuousness but also because it conveys a grossly inaccurate sense of the overall CMS field, with the distinct possibility of misleading first-time readers. Here we find ourselves in sympathy with the sentiments expressed by Willmott (2005) himself, who in the course of writing his response to Ferdinand, Muzio and O'Mahoney's (2003) excoriating critique of *Studying Management Critically* (Alvesson & Willmott, 2003), insists that informed correctives to unsubstantiated claims are especially necessary with a view to ensuring that curious readers less familiar with a particular area of research do not come away with unfounded notions about that scholarly area. We are equally concerned with ensuring also that doctoral students with an interest in critical organizational scholarship (who are more likely to consult handbooks, readers and the like) are given exposure to a fuller spectrum of scholarly possibilities than currently on offer in various compendiums brought out by the Manchester School.

Stated briefly, the Manchester School may be seen as representing an attempt to institutionalize a rather narrow program of critical research barricading itself behind a set of arbitrarily drawn *boundaries* that are more likely to limit rather than enhance the overall potential for critique in CMS. The previous section of the chapter has already alluded to such boundaries, and we will take a closer look at some of them here. To begin with, the Manchester School draws a boundary in institutional space and argues that only the research taking place within the walls of business schools may be regarded as genuinely belonging to the field of CMS (Fournier & Grey, 2000; Grey & Willmott, 2005a). In this regard, while – as a result of certain socio-historical factors – the last several decades have indeed witnessed further expansion of critical research in business schools, it is unclear as to why these particular institutions need to be designated as the fulcrum around which *all* critical studies of organization and management must necessarily revolve. As pointed out in the previous section, organizational critique has long existed both inside as well as outside business schools. Moreover, as discussed below, we anticipate some distinct problems with the central role given to business schools in the Manchester School's truncated conceptualization of CMS.

It is by no means a secret that, by and large, business schools tend to be relatively anti-intellectual places with rather limited interest in sophisticated scholarly work informed by learned social/political/cultural theorizing (critical or otherwise). The Manchester School's attempts to impose a definition of CMS that encloses critical studies of management and organization narrowly within business schools will inevitably curtail conversation between CMS and critical (organizational) research taking place in a plethora of *non-business* disciplines, and engender, within CMS,

a much greater reliance on business school-based critical research for new ideas, perspectives and other intellectual resources needed for scholarly sustenance and enrichment. In the professional world of business academia, we can see this already happening, to a varying degree, in doctoral workshops and journal publishing, where incipient CMS scholars are sometimes being nudged (by reviewers, editors and senior scholars) to narrowly consult or cite or draw upon only the Manchester School 'canon' currently being constructed by this school. The Manchester School's attempts to *contain* CMS within the boundaries of business schools, in other words, might be leading to a higher level of self-referentiality in the field (and a corresponding neglect, within CMS, of cutting-edge critical research being carried out by some of the world's leading thinkers institutionally located in a variety of non-business disciplines), and are hardly likely to be of help in creating an intellectual environment more conducive to producing exciting breakthroughs in future CMS scholarship.

Even within the institutional world of business schools, moreover, the Manchester School seems implicitly committed to various boundary lines that demarcate different functional areas of business (e.g. accounting, management, marketing, etc.) and, in addition, appears to regard *management* (loosely understood as organizational behavior/theory, human resource management and the like) as the *home base* of CMS. Indeed, notwithstanding the inclusion of voices from information systems and marketing in earlier texts that set the Manchester School agenda (e.g. Alvesson & Willmott, 1992), more recent collections brought out by this school seem less and less interested in academic areas outside management. We need to keep in mind that functional boundaries in business education emerged partly out of a pragmatic need to provide training to students in different functions. Holding onto (or fetishizing) these boundaries while trying to make *critical* sense of organizational processes and dynamics may be useful, perhaps, for certain forms of journal publishing and academic career building, but not necessarily for strengthening the broader scholarly project of critique focusing upon management and organizations. In other words, one may foresee that, parallel to the dynamic of increasing self-referentiality in research as a result of attempts aimed at enclosing CMS within the boundary of the business school (discussed above), attempts to define CMS as a scholarly enterprise primarily based in the academic area of management are also likely to render CMS research more narrowly self-referential and may considerably hamper future prospects of the broader critical project in CMS.

Furthermore, as critical reviewers have pointed out (see, e.g. Ferdinand, Muzio & O'Mahoney, 2003; Prasad, 2008), significant sections of the Manchester School tend to draw a boundary line through conceptual space as well and seem to subscribe to the notion that the theoretical perspectives needed to inform and inspire critical studies of organizational phenomena are to be found largely within different genres of (neo-)Marxism and postmodernism/poststructuralism. We briefly touch upon the implications of this boundary later in the section.

Similarly, in its (empirical) research, the Manchester School appears to focus attention mostly upon such matters as managerialism, managerial identity, managerial control, employee relations, the workplace, local organizational cultures and so on and mostly tends to ignore macro-level phenomena involving global and transnational issues and concerns. There is, of course, nothing wrong with this broadly micro- and/or meso-level focus per se, although we do need to take into account the important point being made by scholars like Wallerstein (1999) that even micro- or meso-level analyses cannot be done *meaningfully* unless due attention is paid to macro-level contextual factors.¹² More to the point, however, Manchester School's largely micro/meso focus does imply that, generally speaking, this school is confined to addressing only limited aspects of different organizational phenomena and therefore cannot but fall far short of adequately representing a more comprehensive critical management studies agenda.

Another problematic boundary drawn by the Manchester School is geographical in nature, attributing a broadly European (but mostly British) ‘origin’ to the field of CMS. This notion – first proposed, it seems, by Fournier and Grey (2000) as part of their attempt to construct a historical narrative about the ‘emergence’ of CMS – has over the past years come to be seen by some researchers as one of the defining hallmarks of CMS. Indeed, Fournier and Grey (2000) take considerable pains in making this claim, offering a variety of arguments that purportedly explain why the United Kingdom – and not the United States – emerged as the ‘natural’ home of CMS. In part, Fournier and Grey’s claim rests on a set of beliefs concerning (a) the nature of the U.S. academia as a largely positivist (and anti-critical) space, (b) the relative isolation of business schools in the United States from the scholarly world of social sciences, and (c) the absence of a radical intellectual tradition in the United States (in contrast to the U.K. and Europe).

Unfortunately, these assertions by Fournier and Grey (2000) suggest a lack of familiarity with U.S. intellectual history and merely perpetuate an American straw (bogey) man that serves as a perfect foil for the seemingly ‘natural’ rise of CMS in the United Kingdom. Fournier and Grey’s various assertions are easy enough to refute, but limitations of space prevent us from taking up each one of them individually. At this juncture, it might be sufficient merely to point to the existence of a long-standing and well established ‘Left’ tradition in the United States, which gathered considerable strength during the Progressive Era (1890s–1920s) and the period of the Great Depression and the New Deal (1930s–1940s). Indeed, the progressive ideas informing the New Deal left an imprint even on *business education*, especially in the area of business and society programs that were generally taught by labor economists, industrial relations specialists, economic historians and labor lawyers (see Marens, 2011, for a detailed discussion of these trends). Even more to the point, perhaps, our earlier exercise of mapping the CMS field should serve as a constant reminder of the wide variety of critical organizational research that has been taking place in the United States for a long time.

Our main objective here is not so much to depict the United States as a bastion of progressive critique or to suggest that a deep antipathy towards critical/radical ideas does not exist in the United States (it certainly does) but to point out that the geographical boundary erected by the Manchester School – a boundary which deeply informs this school’s identity as well as its self-understanding of its own historical ‘origins’ – seems to perilously obscure its vision, rendering it virtually blind to a host of critical intellectual developments taking place not only in the United States but also in different parts of Africa, Asia and Latin America. This school’s apparent conviction that a fertile and plenitudinous terrain for fully developing critical studies of management and organization is to be found primarily within the boundaries of Europe and the United Kingdom may well be responsible, arguably, for the Manchester School’s obvious *provincialism* as regards the school’s choice of intellectual sources that largely provide its theoretical inspiration, as well as its selection of empirical phenomena to be studied. With respect to sources of theoretical inspiration, there is, after all, a frequently repeated declaration in the Manchester School’s writings that the school has been primarily influenced by critical theory, other genres of neo-Marxism and variants of poststructuralism/postmodernism, with a fringe section of the school drawing also upon critical realism and certain writers belonging to the ‘post’ tradition (e.g. Bourdieu, Deleuze, Žižek, etc.).

As a result, what we are faced with is a pervasive and unreflective Eurocentrism, which betrays rather strong parochial inclinations and seems to render the Manchester School’s approach to CMS remarkably unfit for conducting meaningful research in a globalized world of unprecedented connectivity and interdependence, in which fully 88% of the planet’s population dwells, works and organizes in the non-West, i.e. in the global South. We see a problem here not only with the (un)ethical dimension of such unrestrained Eurocentrism – a point that has previously

been made quite eloquently by Brewis and Wray-Bliss (2008) as well – but at a more pragmatic level, we have serious concerns also about the adequacy of such a deeply Eurocentric scholarly approach for producing knowledge about a world in which the non-West has a far more urgent presence and greater influence than at any time during the past couple of hundred years or so.

When we look outside the limited world of the Manchester School, certain sections of CMS scholarship do seem to be somewhat less Eurocentric as regards the theoretical/philosophical resources they choose to draw upon. Nevertheless, it still appears to be the case that large parts of CMS remain distinctly Eurocentric in terms of their overall intellectual approach and apparatus. Over the last several decades, Eurocentrism has been subjected to intense criticism (see, e.g. Blaut, 1993, 2000; Mignolo, 2000; Prasad, 2012b; Shohat & Stam, 1994; etc.), and it is beyond the scope of this chapter to systematically go over this much treaded ground. We would, however, like to highlight a few limitations of Eurocentrism, which may work to seriously undermine the overall project of critique in (organizational) scholarship.

In brief, by positing that European culture and European/Western genres of knowledge occupy a privileged and universal (epistemological) center, Eurocentrism exerts relentless pressure on scholarship to attempt to understand all forms of being and organizing – Western as well as non-Western – solely in reference to Europe/the West and only by means of employing European/Western concepts and categories that barely even begin to capture the diversity and complexity of myriad forms of action and experience across the multiplicity of cultures that populate the planet. Eurocentrism is, arguably, also partly responsible for a widespread Western disinterest in non-Western phenomena, unless these phenomena can be analyzed with the help of conceptual frameworks rooted in Western philosophy and social theory. In sum, what we are faced with – even among CMS scholars who are explicitly committed to critique – is a conceptual and empirical laziness that breeds a reliance on familiar and comforting theoretical notions and a concomitant reluctance to engage seriously with a range of contemporary scholars – such as, to give only a few illustrative examples, Anzaldúa (1987), Mignolo (2000), Nandy (1983) and many others – who have persistently challenged Eurocentric scholarship and proposed alternative conceptual frameworks for critique.

One obvious problem with Eurocentric theories and philosophies lies in the way in which they deal with *difference*. In this connection, the reader may recall our earlier discussion highlighting the fact that large sections of modern Western knowledge/philosophy are predisposed to view ‘difference’ not only as inferior but also as dangerous and degenerative. To that we would like to add that when considering ‘difference’, many European critical traditions (with a few notable exceptions) primarily choose to focus upon *class* rather than on race, gender, ethnicity, religion, nationality, sexual orientation and similar other dimensions of difference. As feminists, critical race theorists, queer theorists, postcolonialists and other critical scholars have repeatedly emphasized, a major problem with this one-dimensional fixation with class (as the primary locus of difference) is that it tends to foster a blindness towards various other dimensions of difference that frequently intersect with class itself in significantly shaping a range of sociocultural, economic, political and other dynamics. Furthermore, even when such differences are taken into account by Eurocentric scholarship, they are often simply reinserted within an already imagined hierarchy (of race, culture, nation, etc.) that underwrites the work of major European thinkers not only of the olden days (such as G.W.F. Hegel, Immanuel Kant, Karl Marx or Max Weber), but even those belonging to our own times (such as Habermas, Hardt & Negri, and Žižek).

It is important to note here that a sophisticated incorporation of difference into social theorizing (one that not only goes beyond class but also interrogates Eurocentric approaches to difference) has long been taking place in a variety of disciplinary and interdisciplinary fields, and this genre of scholarship has significantly reoriented and reinvigorated the critical project in the social

sciences and the humanities.¹³ In this regard, one may point, in particular, to the writings of such celebrated scholars as, for instance, Gloria Anzaldúa (1987), Arjun Appadurai (2006), Kwame Anthony Appiah (2006), Homi Bhabha (1994), Dipesh Chakrabarty (1992, 2000), Kuan-Hsing Chen (2010), James Clifford (1997), Enrique Dussell (1998), Arturo Escobar (1995), Nestor Garcia Canclini (1995), Lewis Gordon (1995), Ranajit Guha (1997), Sandra Harding (2008), Koichi Iwabuchi (2002), Will Kymlicka (1995), Tomoko Masuzawa (2005), Walter Mignolo (2000), Trinh T. Minh-ha (1989), Timothy Mitchell (2005), V.Y. Mudimbe (1988), Ashish Nandy (1983), Gayatri Chakravorty Spivak (1999), Charles Taylor (1994), Michael Taussig (2009), Cornell West (1994) and others, who have been writing and theorizing for several decades about a wide spectrum of economic, social, political, cultural and other human/ecological processes and phenomena and who have inspired a generation or more of researchers engaged in critical scholarship. Regrettably, much of the CMS field has opted to remain relatively insulated from these vibrant intellectual conversations and is therefore at a considerable disadvantage in terms of producing knowledge that might hold greater *relevance* in a rapidly changing and globalizing world.¹⁴

The CMS field, we suggest, needs to give up this ostrich-like head-in-the-sand mindset and enter into deeper and more sustained conversations with leading critical scholars (like the ones just listed, for instance) with a view to expanding its own intellectual horizons, enriching its theoretical toolkit and initiating new debates that might be more relevant to the requirements of the rapidly transforming 21st-century world. It is only by entering into a persistent and in-depth engagement with the wider world of critical scholarship that the CMS field will be able to draw upon a host of sophisticated concepts and categories that are indispensable today for meaningfully examining various processes in contemporary organizations that are often deeply embedded in broader global dynamics and structures.

By way of example, some of the more powerful and influential concepts offered by leading critical scholars in the social sciences and the humanities might include such notions as 'subalternity' (Guha, 1982a, 1982b, 1997), 'disjunctive cultural orders' (Appadurai, 1996), 'strategic essentialism' (Spivak, 1988), 'multicultural citizenship' (Kymlicka, 1995), 'cultural hybridity' (Bhabha, 1994; Garcia Canclini, 1995), 'borderlands' (Anzaldúa, 1987), 'flexible citizenship' (Ong, 1999), 'sanctioned ignorance' (Spivak, 1999), 'mimicry' (Bhabha, 1994), 'second colonization' (Nandy, 1983), 'cosmopolitanism' (Appiah, 2006), 'colonial matrix of power' (Mignolo, 2011), 'connected histories' (Subrahmanyam, 2005), 'cultural odor' (Iwabuchi, 2002) and so on. A number of contributions to the present volume do indeed draw upon the work of this wider group of prominent critical scholars with a view to offering new and unique insights about organizations, management and organizing in our interconnected world.

Apart from the problems of Eurocentrism and lack of attention to the issue of difference, it seems also that, at the broader level, large sections of CMS may be mostly oblivious to a multitude of exciting intellectual developments that have been taking place during the last several decades in scholarly disciplines like anthropology, comparative literature, critical legal studies, environmental studies, gender studies, geography, history, international affairs, media and communication studies, religious studies and so on. This can, perhaps, partly be explained (a) as a result of an overinvestment by CMS researchers in existing management theory of a broadly critical bent or (b) as an outcome of narrowly focused attention upon sociological traditions of a particular stripe that are mostly preoccupied with investigating employee relations, workplace or organizational culture, local resistance, discourses of professionalism, emotional work, identity formations and other similar phenomena that are part of micro- and/or meso-level dynamics in organizations.

Not only does this state of affairs result in a somewhat restricted theoretical repertoire for CMS, but it also seems to lead to a disappointing level of unawareness (among large sections of CMS researchers) of the global and/or colonial dimensions of contemporary organizations and

institutions. One result of such unawareness of the global and the colonial is *almost* a complete absence (in the body of empirical CMS research) of studies focusing upon a host of phenomena that are in urgent need of critical investigation but that traditionally fall outside the purview of micro- and/or meso-level research in organization studies/sociology. The list of significant global-level phenomena needing in-depth critical attention might include, for instance, such topics as intellectual property rights (IPR) regimes, organ trafficking, the 2008 financial meltdown, drug money laundering and other acts of criminality by major Western (financial) institutions, corporate efforts aimed at gaining regulatory capture, the global arms trade, the new food security discourse, the rise in hydraulic fracturing ('fracking'), the pornography industry, illicit global trade in historical cultural artifacts looted from Third World countries, corporate links to geopolitics, the role of different organizations in global health epidemics (e.g. AIDS, SARS and Ebola), the consumption of religion and the growing backlash in Western media against members of the BRICS group of countries, to name a few.

In drawing this section to a close, hence, we would like to emphasize that if CMS is not to become simply another site for trivial scholarly pursuits, the field needs to (a) repeatedly breach a variety of self-imposed academic boundaries, (b) systematically resist Eurocentric theories and explanations, (c) develop deep linkages with cutting-edge intellectual developments taking place in various disciplinary and interdisciplinary domains, and (d) substantially expand the scope of its empirical research interests along the lines just suggested. This volume represents a step in that direction and may be seen as offering an example of critical organizational research that is of relatively greater *relevance* for our rapidly changing world.¹⁵ The question of relevance of CMS research is taken up for more detailed consideration in the next section of the chapter.

Critical Management Studies and the question of 'relevance'

CMS scholarship, it may be noted, has long been concerned with the issue of its own 'relevance', with different researchers advocating different ways in which the field can make itself more 'relevant' (see Spoelstra & Svensson, Chapter 4 in this volume). For some researchers, the project of making CMS more relevant seems to be inseparably tied to gaining added influence for the field by deepening its institutionalization "within journals, funding bodies and other forums", in the hope of improving the field's "prospect of changing the theory and practice of management" (Grey & Willmott, 2005a: 12). Other researchers have proposed that CMS can become more relevant either by engaging in what may be called 'critical consulting' (namely, working closely with managers and offering them advice about how to make today's organizations more egalitarian and humane)¹⁶ or by way of participating in activism aimed at promoting emancipation and/or empowerment of workers, women, racial/ethnic minorities and other marginalized groups. The issue is undoubtedly an important one, and precisely for that reason, we believe, there might be a need for a critical engagement with the notion of relevance. Our objective here, needless to say, is *not* to make the argument that CMS should not be relevant. Rather, in what follows, we first briefly highlight the complexity of the notion of relevance by drawing attention to certain issues that are often overlooked in current discussions of relevance and then offer some thoughts on making the *content* of CMS research more relevant for the 21st-century world.

It may perhaps be useful to note here that the idea that intellectuals need to be intimately involved with the world of *action* seems to be a somewhat unique product of relatively recent Western history, the notion having consolidated itself in the cultural consciousness of the West's (overwhelmingly male) scholarly classes mostly during the course of the latter half of the 18th and first half of 19th centuries (see Lears, 2012). In the Western cultural world of that time, 'man' represented the active principle, and 'action' was commonly viewed as one of the defining attributes

of ‘masculinity’. Not surprisingly, therefore, the yoking together of (male) intellectuals and the need for action was significantly mediated by certain Western cultural anxieties that regarded a man’s lack of strenuous involvement with practical action as either a symptom or a cause of sterility, impotence and emasculation. Writing in 1837, for instance, the U.S. essayist Ralph Waldo Emerson gave voice to these anxieties by noting that “practical men sneer at speculative men . . . who are . . . [often] addressed as women . . . [because of their] mincing and diluted speech” (Emerson, quoted in Lears, 2012: 83). This voicing of cultural anxiety was followed by a stern Emersonian warning to the fellowship of scholars: “Action is with the scholar subordinate, but it is essential. Without it, he is not yet man” (Emerson, quoted in Lears, 2012: 83).

The privileged role that men like Emerson accorded to action in the (Western) world of scholarship was further deepened, during the course of the 19th and 20th centuries, with the growth of the more practically oriented social sciences and even more so, perhaps, following the creation of area studies and professional/applied social sciences (e.g. business administration) in the wake of the mid-20th-century decolonization of the world.¹⁷ Hence, different CMS researchers’ exhortations to establish close links between scholarship and ‘action’ – whether by means of ‘critical consulting’ or ‘activism’ – need to be seen as deeply enmeshed in a uniquely Western history of cultural anxieties, and there would appear to be a pressing need in future CMS research for in-depth examination of the complex implications of that enmeshment for scholarly calls that promote greater involvement with ‘action’ as a solution to the field’s quest for enhanced relevance.

Apart from the vexing issue of this historico-cultural enmeshment, CMS scholars’ desire for (being close to the scene of) ‘action’ raises some other difficult questions as well. For instance, a strong scholarly commitment to the idea of strenuous, hands-on engagement with the world of practice may sometimes lead to a belief that “doing something . . . [is] always better than doing nothing” (Lears, 2012: 105). Often enough, a result of such belief is considerable impatience with the more deliberate realm of ideas, abstraction and speculation, inasmuch as the holders of the said belief come to regard (what they see as) ‘endless’ speculation and ‘empty’ (so-called) abstraction as unnecessary impediments that needlessly delay (the excitement of) ‘action’. Hence, the scholarly obsession with engagement with action may sometimes lead to somewhat hasty proposals for action that tend to obscure, in particular, the negative consequences of such action (see Lears, 2012).

In addition, action of the critical consulting variety (whether paid or unpaid) is faced with further dilemmas relating to the risk of being co-opted by existing structures of power. In this regard, the example of Reinhold Niebuhr – a Christian theologian and intellectual committed to active engagement with the political world of the United States during the middle of the 20th century – would seem to be instructive. As Lears describes it, Niebuhr “feared being exiled from the rush of events and becoming an ineffectual bystander” (2012: 86) and hence worked hard at cultivating close links with various networks of influence in the United States. When the United States dropped atomic bombs on the civilian populations of Hiroshima and Nagasaki, Niebuhr was among those who viewed such bombings as unethical and signed a protest to that effect. Before long, however, Niebuhr was approached by a major figure of the U.S. establishment, James Conant, president of Harvard University and “a key promoter of the Manhattan Project” responsible for developing the nuclear bomb (Lears, 2012: 105). Conant expressed displeasure at Niebuhr’s ethical stance, and, following that, Niebuhr changed his position regarding the dropping of the atomic bombs on Japan and offered an apology.

Niebuhr’s example, by no means the only one of its kind, ought to serve as a cautionary tale that scholarly search for relevance by engaging in action – especially action that takes scholars closer to the world of the mighty and the powerful – may sometimes lead to de facto acquiescence

in established power' and considerably blunt the critical edge of our thinking and scholarship (Lears, 2012: 86). CMS researchers, hence, would do well to recognize the wisdom contained in the words of the great Arab thinker, al-Ghazali (quoted as one of the epigraphs at the top of this chapter), which caution scholars to maintain a healthy distance from domains of power. Needless to say, Ghazali's caution would appear to be equally relevant for those CMS scholars (for example, Grey & Willmott, 2005a) who seem inclined to believe that simply improving the field's chances for getting published in journals and/or winning grants from funding bodies would somehow improve its "prospect of [*critically*] changing the theory and practice of management" (p. 12).

CMS research, as we discussed earlier, aims to offer a persistent critique of a variety of organizations and a wide range of topics. In that process, researchers may bring critical focus to bear upon different types of companies, industries, institutions, (global) regimes of governance, issues of race/gender relations, natural environmental crises, methodological and epistemological concerns, matters of diversity and multiculturalism, control and resistance at the workplace and so on and so forth. As a result, the content of CMS research tends to be characterized by considerable diversity. Accordingly, by way of rounding out our discussion of the CMS field's search for greater relevance, we would now like to offer three quick suggestions for making the *content* of CMS research more relevant to the needs of a world that is being rapidly transformed.

The first of our suggestions derives largely from the present structure of global demographics. As Kishore Mahbubani (2008), the scholar-diplomat from Singapore, has pointed out, we inhabit what may be called an '88–12 world', i.e. a world in which 88% of global population lives in the non-West, while the West accounts for only 12% of the world's population. However, it is easy enough to see that most of CMS research continues to revolve around the needs and concerns of merely the Western 12% of global population. Hence, if CMS knowledge is to become more relevant to the 88% of the peoples of the world, CMS needs to switch gears and start focusing more and more on issues of greater relevance to the non-West. However, this is easier said than done because frequently non-Western issues cannot be adequately studied simply by *applying* Western theories/categories/epistemologies to the non-West. Rather, a proper study of non-Western issues and concerns often requires recourse to local categories as well as local epistemologies (see Anshuman Prasad, Chapter 10 in this volume).

Our second suggestion follows from Walter Mignolo's recent research that views today's polycentric global order as being marked by a range of "different and coexisting trajectories" or tendencies (2011: 33). Out of the various tendencies identified by Mignolo, we will briefly touch upon the following three here: (1) 'rewesternization', (2) 'dewesternization', and (3) decoloniality, or 'the decolonial option' (2011: 34). Without getting into the complexity of Mignolo's (2011: 27–74) detailed and sophisticated analysis of these and other tendencies, rewesternization may be seen as an attempt by the U.S.-led Western alliance to somehow turn back the clock and reestablish something approaching a relatively unchallenged Western dominance in the four mutually overlapping spheres of (a) global economy, (b) geopolitical power, (c) knowledge/epistemology and (d) culture/ideology/subjectivity.

Needless to say, the project of rewesternization faces serious difficulties today because, among other things, (a) in *relative* terms, Western 'hard' power (i.e. military and economic strength) seems to be steadily declining vis-à-vis many of the larger non-Western nations, while (b) Western 'soft' power (i.e. the ideological attraction of the Western 'model' for the rest of the world) continues to atrophy in the wake of long-drawn-out Western wars of dubious legitimacy, widespread violations of (international) law involved in Western practices like rendition and torture of 'enemy combatants' (prisoners of war), a massive financial meltdown precipitated by Western corruption and mismanagement, extreme levels of regulatory capture and huge bailouts to Big Business in several Western countries, repeated acts of fraud and criminality (including drug money

laundering) by a host of ‘prestigious’ Western banks and financial services firms, escalating socio-economic inequality in the West, growing global discussions about the deeply racialized structuring of Western society/economy/culture/politics, the flood of damaging revelations (about the West) made by WikiLeaks, the tarnished image (and troubled future) of the project of European integration, and a variety of other developments that cast the West in a decidedly negative light.¹⁸

As distinct from rewesternization, the project of dewesternization seeks to consolidate the multipolar world that may be seen as progressively emerging in the four spheres previously identified, and, in so doing, this project aims to regain something the non-West came to lose during the period of colonialism, namely, the non-West’s own status as a major actor/agent on the global stage. The BRICS countries (Brazil, Russia, India, China, and South Africa), for example, are often seen as belonging to the group of nations occupying the front ranks of this project.

Finally, decoloniality may be viewed as a project having considerable overlaps with that of dewesternization, the difference between the two being, perhaps, that decoloniality seems to devote greater attention to (a) the task of creating multiple alternatives to the currently dominant global economic system, as well as to (b) the ‘decolonization of knowledge’ and ‘epistemic disobedience and epistemic delinking’ (i.e. disobedience towards, and delinking from, Western epistemologies and structures of knowledge), with a view to working towards a world of multiple knowledges and epistemologies (Mignolo, 2011: 54).

The projects of dewesternization and decoloniality, needless to say, are allies that march arm in arm. It is important to note, moreover, that while these two projects are opposed to rewesternization, they are *not* anti-West. Once again, therefore, if the CMS field wants its own output of knowledge to resonate with the needs and aspirations of the overwhelming majority of the planet’s population, it would need to adopt a research agenda that explicitly promotes dewesternization/decoloniality, while persistently challenging the project of rewesternization.

Our final suggestion (for producing CMS knowledge more in tune with the requirements of a rapidly transforming world) is linked to the host of crisis conditions that stare us in the face today (e.g. crises involving the natural environment, the growing militarization of the world, increasing disparities of income and wealth within and between countries, the vanishing welfare state etc.). In a nutshell, the CMS field can enhance its own relevance by increasingly choosing to produce knowledge that critically addresses these and other global crises. But there is a catch here. As a number of scholars have pointed out, the crises that threaten our world are deeply embedded in a way of being, thinking, seeing and acting that takes its paradigmatic form in modern/colonial Western knowledge and epistemology (see, e.g. Escobar, 1995; Harding, 2008, 2009; Nandy, 1983, 2000; Sachs, 1992; Spivak, 2003, 2008, 2012). In other words, the various crises that confront us today may be viewed as products of what Sandra Harding has called ‘the epistemological crisis of the West’ (2009: 411). Hence, our efforts aimed at finding solutions for these crises cannot remain confined within the boundaries of the selfsame modern/colonial Western epistemology that is largely responsible for having produced these crises in the first place. Such efforts, if they are to have any hope of success, must consistently and repeatedly *breach* those boundaries and, in so doing, work with ‘infinite patience’ (Spivak, 2012: 216) to produce alternative knowledges and alternative epistemologies (see also, Mignolo, 2011). Set against the preceding backdrop, the next section of the chapter offers a brief outline of the *Companion*.

Overview of the *Companion*

The present *Routledge Companion to Critical Management Studies* has been structured in six parts. Part I (‘Introduction’) consists of a single chapter, the current one. The remainder of the *Companion* is made up of five additional parts with the following headings: ‘Critique and its

(dis-)contents' (Part II), 'Difference, otherness, marginality' (Part III), 'Knowledge at the crossroads' (Part IV), 'History and discourse' (Part V), and 'Global predicaments' (Part VI). Short synopses of Chapters 2–24 follow.

Chapters 2–5, comprising Part II, adopt a variety of perspectives with a view to offering reflections on different aspects of CMS as an academic enterprise. Chapter 2 ('Critical management scholarship: A satirical critique of three narrative histories'), by Albert J. Mills and Jean Helms Mills, examines the role of the past and history in critical studies of management. The chapter does this through analysis of three selected accounts of how critical studies of management came into being as a field of study. Drawing on Hayden White's approach to history, Mills and Helms Mills analyze three histories of Critical Management Studies through a focus on their respective narrative form, choosing to privilege their own narrative as satirical critique. Thus, the chapter does double duty by reflecting on the development of critical studies of management, while providing an argument for the need for greater theorization of the past and history. In that process, the authors provide some clues to the development of the field of critical studies of management, problematize the associated notions of history and the past and make suggestions for future directions for what has become known as Critical Management Studies.

In Chapter 3 ('An ethic of care within Critical Management Studies?'), Emma Bell, Susan Meriläinen, Scott Taylor and Janne Tienari focus on the embodied and enacted practices that operate in the academic community of Critical Management Studies and explore the masculinist rationalities that inform them. Drawing on their own personal experiences and reflecting on how individuals contribute to the reproduction of these rationalities, Bell and colleagues explore moments of discontinuity whereby certain forms of criticality are inscribed upon our bodies. The chapter concludes by proposing an alternative mode of embodied critique, based on a moral practice of relationality and care for the self, as well as for others.

As noted earlier, there seems to be a growing anxiety among critical management researchers about the relevance (or lack thereof) of CMS: What if nobody listens? What if nobody cares? What if CMS research is not even produced to be listened to? In Chapter 4 ('Critical performativity: The happy end of Critical Management Studies?'), accordingly, Sverre Spoelstra and Peter Svensson identify Spicer et al.'s (2009) plea for critical performativity as a starting point in order to critically reflect upon the increasing concern for relevance within CMS. Spicer, Alvesson and Kärreman (2009), it may be noted, have proposed the notion of 'critical performativity' as a way of overcoming the purported lack of relevance of CMS. In this chapter, Spoelstra and Svensson problematize the notion of critical performativity by means of exploring the limits of the role and expertise of critical management scholars.

In Chapter 5, 'A rebel without a cause? (Re-)claiming the question of the 'political' in Critical Management Studies', Ajnesh Prasad contends that CMS, although it claims otherwise, is reflective of the mainstream academy – with all the problematic and hierarchical power systems embedded within the latter. Indeed, the author charges, CMS has the same types of celebrity adulation, wanton careerism and detachment from praxis that is to be found in mainstream circles. The chapter argues for the need to dispel the myth that the CMS community occupies a higher moral or intellectual ground vis-à-vis the mainstream because of purportedly being more reflexive, engaged, and conscientious.

Next, Part III (Chapters 6–9) examines a range of concerns relating to issues of 'difference', 'otherness' and 'marginality'. The opening chapter of this part – Chapter 6 ('Fringe benefits? Revisi(t)ing the relationship between feminism and Critical Management Studies') by Karen Lee Ashcraft – argues that contrary to expectation, feminist theory, research and practice do not figure prominently in (the Manchester School brand of) CMS. Indeed, gender and many other matters of difference, much less feminist accounts of them, remain on the fringes. Her chapter first

substantiates this claim, weaving personal experience with quantitative and qualitative evidence to render a nuanced portrait of the current relation between CMS and feminism. The chapter then demonstrates how feminism's peripheral status is perpetuated in routine discursive habits of scholarly practice. The chapter concludes by considering how we might go about revising this relation.

In Chapter 7 ('Humility and the challenge to decolonize the "critical" in Critical Management Studies'), Janet L. Borgerson contends that critical intentions will deliver and reveal nothing beyond the colonized other if theory, as mobilized by Critical Management Studies, fails to open up to the other's value creation role; and she interrogates the notion that relevant manifestations of the 'critical' emerging from European intellectual traditions are sufficient to decolonize the 'critical' in CMS. Following a growing tradition in Africana philosophies of existence, Borgerson argues for shifting the CMS 'geography of reason'. Hope for decolonizing the critical in CMS, she contends, resides in attending to the sociality of possible practices, focusing on the potential of perlocutionary performativity and continually abdicating a delusional arrogated perspective in favor of humility that opens to the humanity and contribution of others.

In Chapter 8 ('Sexualities and/in 'Critical' Management Studies'), Jeff Hearn, Charlotte Holgersson and Marjut Jyrkinen point out that, although sexuality(ies) and management, organizations, working life and labor processes are interconnected, sexualities and gender have gained surprisingly little research attention within Critical Management Studies. This chapter, accordingly, explores the different strands of focused literature on sexuality in management, organizations and work in the realms of (a) sexual harassment, (b) sexualization of work and 'The Other', (c) heteronormative and heterosexist work cultures, and (d) management change practices addressing sexuality. Themes for future research and how a focus on sexuality(ies) might revitalize the criticality of what has become the putative 'mainstream' of CMS are also discussed.

The next chapter, by Roy Jacques (Chapter 9, 'Power failure: The short life and premature death of critical "diversity" research'), asks, 'What meanings does the term "diversity" signify? Does it describe practices for progressive change, or has it been co-opted into practices which reproduce privilege and marginality?' In order to answer questions like these, this chapter's 10-year, empirical topic study analyzes every submission to the Gender and Diversity in Organizations Division of the United States Academy of Management with a view to developing an empirical description of what diversity has, *de facto*, meant in the mainstream of management discourse in the United States. The chapter concludes that this signifier has functioned more to support than to challenge the status quo.

Part IV (Chapters 10–15) of the *Companion* consists of a series of critical considerations on different aspects of production and dissemination of knowledge. Chapter 10 ('Toward decolonizing modern Western structures of knowledge: A postcolonial interrogation of (Critical) Management Studies'), by Anshuman Prasad, offers a critique of management as an applied social science. Highlighting the significant part played by Western (neo-)colonialism in the emergence and growth of Western social science, the chapter examines a range of limitations of the social scientific approach to knowledge and discusses different ways in which postcolonial theory might be helpful in addressing those limitations and thereby giving a profoundly new orientation to management scholarship.

In Chapter 11 ('Debating Critical Management Studies and global management knowledge'), Gavin Jack focuses upon inequality in the current system of knowledge production about management and organization on a global scale. 'Global' management knowledge, he argues, is parochial and often ethnocentric and is constructed within highly limiting frontiers. His chapter first considers whether CMS may share some of these characteristics and concludes that the 'theory culture' of CMS is, in significant part, Eurocentric and relies almost exclusively upon guiding

frameworks from the Global North. Building on extant (decolonial) critiques from within CMS, the chapter then goes on to explore the possibility of reconstructing multiple CMSs. To this end, the chapter draws on some of the works of comparative literary theorist Aamir Mufti and Australian sociologist Raewyn Connell, critically engaging with their respective concepts of global comparativism and Southern Theory.

Chapter 12 ('Rethinking market-ing orientation: A critical perspective from an emerging economy'), by Alexandre Faria, draws upon an 'emerging' economy perspective and offers a critique of what the chapter calls 'market-ing orientation', an orientation representing a powerful Euro-American project that has been transformed into a global project by means of a vast and complex array of Western neoliberal mechanisms, despite the project's well-known negative consequences in terms of inequality, injustice and other undesirable outcomes. Interestingly, it seems that this project has remained virtually invisible to both mainstream as well as critical researchers in fields like management studies, marketing and so on. This chapter calls for an interdisciplinary countermovement aimed at the co-construction of an international critical perspective that challenges the existing Anglo-American dominance of knowledge in marketing, management and other similar fields.

In Chapter 13 ('Social movements and organizations through a Critical Management Studies lens: Metaphor, mechanism, mobilization or more?'), Maureen Scully examines internal efforts to effect social change within organizations in the United States. These efforts are quite distinct from anti-corporate activism that is orchestrated primarily by external groups who are focused on increasing government regulations and reducing the power of corporations in society. Scholars looking at employer-driven change efforts have often connected social movement theories with organization theories to understand the dynamics of these internal changes efforts. Social movements in this literature are invariably treated as a metaphor or a mechanism that has mobilization as the ultimate objective. A critical lens rooted in a CMS tradition, however, is likely to offer us a sharper vision of this phenomenon, allowing us to see such elements as the rigidity of the status quo, the resistance of managerial elites to any change involving the redistribution of resources and the inherent riskiness of employee activism. The use of a critical lens also raises questions about the value of incrementalist approaches to organizational change, while simultaneously recognizing the need for stronger alliances across and outside corporations.

Chapter 14 ('The usual suspects? Putting plagiarism 2.0 in its place') by J. Michael Cavanaugh constitutes an attempt to loosen the grip of the largely judgmental discourse framing student plagiarism by offering a discussion about the landscape of plagiary and, not least, our own connection to it. Behind this chapter's effort lies a concern that, in the rush to finger the 'usual' student suspects, academic faculty risk undertheorizing student plagiarism *as a social practice*, alienating students in the process. In effect, emphatic and unreflexive efforts to shore up ratified notions of intellectual property (IP), the chapter argues, may produce as much irony as desired results because we, faculty, may not fully appreciate what we are up against. Mindful of the reputational and example-setting implications of tight-lipped countermeasures and locating students as one link in a chain of contingent events, the chapter hopes to provide readers with a more rounded and ambivalent appreciation of the social and institutional coordinates of e-student plagiarism within the academic workplace.

In Chapter 15 ('Teaching management critically: Classroom practices under rival paradigms'), Gabriela Coronado proposes that different social values in business practices have created paradigm differences between 'hegemonic' and 'Critical' Management Studies. Locating itself in a critical management education perspective, this chapter explores the tensions between the two paradigms, identifying several obstacles to teaching business students to become critical thinkers. The chapter explores some challenges of teaching management critically in view of different

meanings of the notion of ‘critical thinking’ and reflects upon students’ positive engagement with or resistance to the CMS forms of education. The chapter emphasizes the significance of subtle forms of critique of the hegemonic paradigm and the potential role of research assignments as drivers of critical social consciousness.

Part V (Chapters 16–19) of this volume looks at a host of complexities surrounding ‘history’ and ‘discourse.’ In Chapter 16 (‘History of-in-and Critical Management Studies’), Terrance Weatherbee’s contribution is a theoretical exploration of the scholarly activities associated with what has been coined the ‘historic turn’ currently unfolding in both Management and Organization Studies (MOS) and Critical Management Studies (CMS). The chapter presents a synthesis of the work which has taken place at the sites where history and MOS/CMS have intersected and interacted over the last two decades. Positioning historical considerations in research as a collective process rather than as a product or outcome of individual history-work, the chapter explores the potentials of the turn in order to identify implications for advancing future efforts at historiographical understanding in MOS/CMS.

The chapter by Richard Marens (Chapter 17, ‘Let them eat ethics: Hiding behind corporate social responsibility in the age of financialization’) is rooted in the paradox that in an era in which the need for corporate social responsibility (CSR) has won widespread acceptance, economic inequality is such a contentious issue. Understanding the historical evolution of CSR, Marens suggests, solves this mystery. CSR was first advanced a century ago to legitimize the autonomy of American industrial corporations in the face of opposition from both labor and economic traditionalists. Over more recent decades, acceptance of CSR has spread internationally along with globalization but with an important distinction from earlier versions. Issues of economic fairness are downplayed in contemporary formulations of CSR because satisfying employees is not nearly as essential within our globalized economy.

Next, Chapter 18 (‘Towards a genealogy of humanitarianism: Revealing (neo-)colonialism in organizational practice’), by Adam Rostis, takes a critical approach to the humanitarian organization as a central but under-theorized element of the organization of work. The chapter uses genealogy to defamiliarize humanitarianism through an examination of the Nigerian Civil War of 1967–1972 and the involvement of the Red Cross in that war. In that process, the chapter explores the question of how humanitarianism has become a *taken-for-granted* social construction aimed at alleviating suffering.

In Chapter 19 (‘Deconstructive criticism and Critical Management Studies’), Steve McKenna and Amanda Peticca-Harris pose a couple of intriguing questions, namely, ‘What might be hidden in the way managers talk or write about their experiences as managers?’ and ‘What alternatives ways of managing and organizing might be contained in what they say or write?’ The chapter approaches these questions by using three examples of written managerial narratives to investigate the alternative ways of managing and organizing that might be hidden in managers’ experiences. Influenced by the work of Derrida and Bakhtin, the authors deconstruct those three managerial narratives and reveal how alternative approaches to managing and organizing are suppressed beneath a dominant discourse which influences the thoughts and material actions of managers.

Part VI (Chapters 20–24), serving as the final part of this volume, is concerned with investigating a variety of complex global issues. Chapter 20 (‘The “iron” in the iron cage: Rethorizing the multinational corporation as a colonial space’), by Raza Mir and Ali Mir, argues that we increasingly inhabit a world where multinational corporations (MNCs) have become hegemonic. The size and scope of MNC operations have begun to lead to a great sense of unease in light of troubling signs that these corporations have begun to use their size and scope to operate in a zone that exists beyond the reach of institutional governance. In this chapter, the authors use

their research from an MNC setting to draw certain conclusions about capability transfer. They contend that an MNC that has a more egalitarian (a less colonial) approach to capability is more sensitive of dialogic issues despite the existence of a power differential favorable to itself. When it achieves its ends through coercive means, it ends up being a loser despite potential short-term gains.

Chapter 21 (“‘We’re not talking to people, we’re talking to a nation”, Crossing borders in transnational customer service work’), by Kiran Mirchandani, explores the contributions of Critical Management Studies through an analysis of the experiences of transnational call center workers employed in India. Conceptualizing call center work in terms of its border crossings, rather than in terms of tasks required, pinpoints the relational nature of this work. Given the location of call center workers as intermediaries between organizations and their customers, much of the workers’ job involves interpreting the needs and expectations of clients and managers, as well as performing their job in line with these expectations. In transnational call center work, these expectations are influenced by national histories and global inequalities.

Chapter 22 (‘Microfinance: A neoliberal instrument or a site of the “other’s” resistance and contestation?’), by Nimruji Jammulamadaka, questions the contemporary discourse of microfinance, which casts the poor regions/peoples of the world as the substratum on whom the tool of microfinance is ‘operationalized’. By tracing the historical developments in the domain of microfinance both globally and in India, the chapter makes a case for looking at microfinance as a contested site – a site where neoliberal, local and native forces are simultaneously at play and where each is trying to realize its own agenda and satisfy its own interests. The chapter concludes by suggesting that the politics of microfinance in the Indian context can serve as an illustration of plural politics.

In Chapter 23 (‘Exceptional opportunities: Hierarchies of race and nation in the United States Peace Corps recruitment’), Jenna N. Hanchey examines United States Peace Corps recruitment materials with a particular focus on the intersection of whiteness and neocolonialism. Arguing that both lenses are necessary to understand the complex dynamics of international volunteer organizations, the author demonstrates how image and text in those recruitment materials work to normalize the white volunteer over the ‘exceptional’ volunteer of color and construct the host country national as subordinate to the (white) volunteer. Drawing from Critical Management Studies and critical intercultural communication, this chapter invites future collaboration between the two fields, as well as further work on the Peace Corps.

Finally, in the volume’s last chapter (Chapter 24, ‘American soft imperialism and management education in Brazil: A postcolonial critique’), Rafael Alcadipani proposes the notion of ‘soft imperialism’ with a view to understanding the enormous influence of the U.S. business school model on management education in Brazil. This model, the author argues, performs clear ideological functions by constructing U.S. corporations and managerial practices as superior and desirable and thus becomes a central weapon in today’s neo-imperial regime. Consequences for the wider Brazilian society are also discussed in the chapter.

Concluding thoughts: Looking to the future

As previous sections of the chapter have pointed out, the CMS field – like any other area of scholarship with its ‘locus of enunciation’ (Mignolo, 2000) primarily grounded in Western epistemological and representational frameworks – is an inheritor of the troubled legacies of modern Western traditions of xenology and the discourses of Occidentalism (Mignolo, 2000, 2003, 2011) and Orientalism (Said, 1978). Not surprisingly, therefore, the general oeuvre of CMS scholarship tends to be overwhelmingly Eurocentric and parochial. As we have seen, such tendencies of

Eurocentrism and parochialism manifest themselves (in one or more sections of CMS scholarship) in a variety of ways including, for instance, (a) a broad neglect of non-Western phenomena as topics of research, (b) a ‘sanctioned ignorance’¹⁹ (Spivak, 1999) of non-Western theories/knowledges, as well as of the global and/or (neo-)colonial aspects of management and organizations, more generally, (c) an imperialist pretense that Western theories, concepts or categories are adequate for understanding non-Western subject matters, (d) a relative neglect of the issue of difference, and so on.

This state of affairs, we believe, is untenable in today’s world owing to ethical as well as pragmatic reasons, and the CMS field needs to radically rethink its intellectual approach and scholarly trajectory. Toward that end, it has been suggested during the course of this chapter that, among other things, the CMS field needs to (a) systematically breach various boundaries that mark the field today, (b) deepen intellectual links with different disciplinary and interdisciplinary programs of critical research in the social sciences and the humanities, (c) significantly increase the effort currently being devoted to studying non-Western phenomena, (d) persistently critique the project of rewesternization, while promoting dewesternization and decoloniality, (e) focus considerably greater research attention on major global crises like rising inequality, growing militarization, the environmental crisis and so forth, (f) methodically resist Eurocentrism, (g) learn to use in research non-Western categories and knowledges for purposes of *producing* new CMS knowledge, and (h) become an active participant in the project of ‘plural knowledges’. These and other suggestions for rethinking CMS in the 21st century raise a number of complex issues, and we will briefly touch upon some of them here.

In her critique of Hegel’s (1835/1975) reading of the Indian sacred poem the *Srimadbhagavadgītā*, Gayatri Chakravorty Spivak (1999) notes that the famous German philosopher’s ‘ostensibly benevolent’ and admiring remarks on the *Gītā* (p. 43) are found, upon closer examination, to be wholly given to making the point that the art and literature of India are not produced by the *Geist*, i.e. the Universal Spirit, that ‘Indians cannot move history’ and that hence India stands for *stasis* in world history (p. 48). Elaborating further, Spivak (1999) points out that, as someone who was ‘well acquainted with contemporary German scholars of Sanskrit’ (p. 48, n. 59), Hegel himself possessed – and, indeed, ‘professed to possess’ – the necessary ‘knowledge of the Indian background’ and the intellectual ‘wherewithal’ to offer a *different* reading of the *Gītā*, a reading not committed to viewing India as a civilization possessed of a *flawed* essence (p. 47). However, what such a different reading of the *Gītā* requires on Hegel’s part is an ‘absence of the *ideological motivation* to prove’ that, in comparison with Europe/the West, India can occupy only a hierarchically inferior position in the now familiar schema of West/non-West binaries (Spivak, 1999: 47; italics added). As Spivak puts it, ‘because Hegel . . . wants and needs to prove that “India” is the name for . . . [a] stop on the Spirit’s . . . journey, he makes his “India” prove it for him’ (1999: 47–48).

Spivak’s critique of Hegel helps us draw at least two useful lessons in the context of this chapter’s suggestion that the CMS field needs to devote considerably greater attention to studying non-Western phenomena. First, somewhat similar to Hegel – who took the time to do the necessary preparatory work on India before writing his remarks on the *Gītā* – CMS scholars desirous of conducting research on organizations located in a non-Western country must ‘(take) the trouble to do enough homework’ (Spivak, 1999: 50) on the relevant non-Western country’s culture, economy, politics, history and so forth and thereby attend to the necessary background preparation without which a *meaningful* analysis (critical or otherwise) of a country’s organizations/institutions is simply impossible. Secondly, however, as Hegel’s example itself clearly shows, such background preparation *alone* is not enough. Rather, learning from Hegel’s ideological folly, CMS scholars need to exercise constant vigilance in the interest of ensuring that their writings on non-Western issues do not bear the imprint – explicit and/or implicit – of the infamous system

of colonialist binaries and other elements of Eurocentrism. This second lesson, though, may be particularly difficult to put in practice, especially for First World²⁰ researchers who are deeply schooled in the hierarchizing cultural myth of European exceptionalism/universalism and whose very identity, often enough, is crucially dependent on that myth.

Perhaps even more difficult for First World researchers to implement might be the chapter's proposal that CMS in the 21st century needs to learn to view the Third World as a producer of sophisticated knowledge (not only as a source of 'data') and begin using non-Western epistemologies, categories and knowledges in the process of generating new CMS knowledge. The difficulty of implementing this suggestion is linked to a variety of factors including, for instance, the limited availability in Western languages of resources dealing with the epistemologies/knowledges/categories of Third World cultures, the widespread illiteracy of First World (CMS) scholars in Third World languages and so on. Faced with this situation (and lacking the motivation to put in the hard work required for earning fluency in a Third World language), a First World researcher interested in pursuing this kind of research might decide in favor of collaboration with Third World scholars. Needless to say, such collaborations are invariably complex exercises, especially so, moreover, in a hierarchically structured global system caught right now in the middle of a massive power shift. In addition, however, another word of caution to First World scholars contemplating such collaboration might be in order.

In some of her remarks on the difficulty of First World–Third World collaborations, Spivak has drawn attention to Jacques Derrida's observation that philosophical/cultural categories and 'concepts [cannot] transcend *idiomatic* differences' (Derrida, 1992: 54, quoted in Spivak, 2003: 10; emphasis added). This implies, says Spivak (2003: 10), that cross-cultural importations and transfers (or 'translations') of concepts and categories require an idiomatic – rather than merely a mechanical or 'objectifying' – understanding of the two languages/cultures involved in any instance of such 'translation'. But the problem facing a First World CMS academic who may lack even a mechanical understanding of the Third World language relevant for a given research project and who has hopes of filling the gap in her/his language skills by collaborating with a Third World researcher is particularly complex because, for the most part, such collaboration is likely to take place with members of a particular class of professionalized Third World researchers, many (though not all) of whom might have been educated either in the West or in Western-style institutions and who may frequently be 'out of touch with the idiomaticity of . . . [their own] languages' and/or of the languages of the poor and the subaltern within their societies (Spivak, 2003: 10). In other words, the mere fact of collaboration between First and Third World scholars is no guarantee of the idiomatic adequacy of cross-cultural transfers of categories/knowledges from the Third World to the West, although some collaborations may well be successful in achieving this goal.

These considerations pave the way for three preliminary conclusions. First, unless adequate translations are available, a Western CMS scholar interested in making use of epistemologies/concepts/categories from a Third World culture may have no choice, generally speaking, but to go through the laborious process of idiomatically learning the relevant language from that culture. Secondly, as we explain below, it seems to be highly unlikely over the next several years that significant numbers of First World CMS scholars might engage in research that draws upon Third World concepts and categories *if* such research requires the learning of Third World languages. Hence, finally, it would seem also that, for a number of years into the future, it is mostly (though not exclusively) Third World scholars with strong links to Third World languages/cultures who might be in a position to address the important task of importing Third World knowledges into the CMS field. It appears, therefore, that the future (shape) of CMS may crucially depend upon what this particular group of Third World scholars decides to do, a point we will return to presently.

First, however, we need to briefly go back to the question of why we believe that, during the next several years, First World CMS researchers are unlikely to undertake the kind of research being discussed here. While it is possible to suggest a variety of reasons for the First World CMS scholars' refusal to engage in such research, the following discussion restricts itself to only one such reason, namely the nature of the present-day CMS 'research industry' in First World countries. Without getting into great detail, we may think of this 'research industry' as organized around a set of practices (e.g. publishing/presenting papers in journals/conferences, training novice researchers in doctoral programs etc.), and a reward structure, i.e. a variety of rules and conventions that determine how those practices will be rewarded by way of, for example acceptance of manuscripts for publication in journals, academic tenure and promotion decisions, award of grants from funding bodies and so forth. It is easy enough to see that, in its current form, the First World CMS 'research industry' does not offer any *added incentive* for conducting research that might draw upon Third World epistemologies/concepts/categories, nor does the industry impose any costs on academics for *not* doing that kind of research. At the same time, moreover, certain *implicit disincentives* tend to dissuade scholars from undertaking research of this type. For instance, to keep it brief, why would any researcher run the risk of submitting to a First World CMS journal a manuscript discussing, say, the complexity of epistemological thinking in a largely unknown part of the Third World – largely unknown, that is, to the journal's editor/readership – when that journal might not even be able to find enough reviewers with adequate interest in that subject?

The CMS field, thus, finds itself at a somewhat awkward moment in its history. On the one hand, as a result of various developments characterizing a world in the middle of a far-reaching systemic shift, the field is now being called upon to respond to a range of novel and urgent concerns and, in that process, to meaningfully re-form, decolonize and reorient itself. On the other hand, for a variety of reasons, the First World CMS 'research industry' – a factor of undoubted importance in the field of CMS today – is mostly unable (but perhaps also generally unwilling) to make large-scale contributions toward all the necessary aspects of this project of reforming and decolonizing the field. For instance, as already noted, some of the reforms of CMS being proposed in this chapter are unlikely to receive extensive *concrete* support over the next several years, either from significant numbers of First World CMS researchers or from the First World CMS journals. Hence, for the foreseeable future, many aspects of the overall project of seriously overhauling CMS may need to be carried out mostly by Third World scholars, and much indeed will depend upon whether or not Third World scholars decide to become significant contributors in those matters. If the Third World scholars do so decide, however, they can succeed in giving a fundamentally new and exciting direction to the CMS field as a whole.

It needs to be noted that, for CMS scholars from the Third World, the project of radically reorienting and decolonizing the CMS field comes wrapped in interesting challenges and opportunities.²¹ Clearly, the project may be seen as having considerable affinities with Walter Mignolo's (2011: 54) notion of 'epistemic delinking' alluded to earlier, which calls for delinking the production of new knowledge from Western epistemologies, concerns and structures of knowledge. In addition to epistemic delinking, however, the project of reforming/decolonizing CMS may also require considerable 'institutional delinking/relinking', comprising a variety of initiatives across different parts of the Third World.

Without getting into exhaustive details here, one important initiative in this regard, for instance, may need to address the task of developing new research outlets (e.g. workshops, conferences and conference proceedings, edited volumes/serials, working papers series, monographs, launching new journals and/or strengthening existing journals and so on, *as well as* creatively imagining other *novel avenues* for disseminating research) that may serve as *alternatives* to the

existing First World CMS journals and other publication channels. Moreover, the creation of new research outlets will necessarily need to be accompanied by suitable changes in local academic reward structures, which may provide adequate incentives to scholars to publish their research in these newly developed Third World outlets. Similarly, another initiative in this regard may need to focus upon establishing new scholarly networks (and/or strengthening existing ones) not only within individual countries but also along international lines that promote greater South–South linkages (e.g. networks spanning scholars from countries belonging to different groupings like ASEAN (Association of South East Asian Nations), BIMSTEC (Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation), BRICS (Brazil, Russia, India, China, and South Africa), IBSA (India–Brazil–South Africa Dialogue Forum), SAARC (South Asian Association for Regional Cooperation), SADC (South African Development Community), UNASUR (Union of South American Nations) and others). These and other epistemological/institutional initiatives launched in several regions stretching across the Global South may serve as pathways leading to a world of plural (CMS) knowledges mentioned earlier in the chapter.

In this regard, it might be useful to point out that, although one of the goals of the project of plural knowledges is indeed that of undermining the current dominance of modern Western knowledge, this project is driven neither by a desire to further deepen the West/non–West divide in the service of relativism nor by a commitment to cultural nativism. Indeed, instead of any commitment to nativism, it is rather the notion of cultural hybridity/hybridization that is taken seriously by this project. Among other things, this implies a recognition on the part of this project that what hybridization produces (for instance, in the course of West/non–West encounters in different parts of the world) is *not* uniformity but difference, and this for the simple reason that different cultural sites – serving as different ‘loci of enunciation’ (Mignolo, 2000, 2011) – invariably assimilate/appropriate outside influences in their own different ways. Not to recognize this aspect of hybridity is to deny agency to the ‘recipients’ (so-called) of external influences. Turning to Homi Bhabha, therefore, we could say that what hybridity produces is ‘the difference of the same’ (1994: 22). That is to say, hybrid productions that look similar across different cultures may be marked by profound differences, while things that appear different may well have significant similarities.²²

The project of plural knowledges, therefore, aims to create (at multiple loci of enunciation around the world) the necessary conditions and the required infrastructure (epistemological and institutional) for promoting and facilitating the production of knowledges that are *hybrid* and (therefore) *different*. Hence, although different cultural sites of knowledge production may choose to reject one or more of the concepts of the Western social sciences, the project of plural knowledges does not necessarily require a complete rejection of all such concepts. Rather, what this project requires is making *use* of the needed social scientific concepts in a way that brings the *force* of locally embedded knowledges and epistemologies (elite *and* subaltern) to bear upon the existing concepts of the social sciences and, in that process, hybridizing those concepts, i.e. making those concepts ‘strangers’ to ‘themselves’. In sum, therefore, the project of multiple forms of CMS being proposed here is intended to help develop, at different sites (or loci of enunciation) around the world, different kinds of CMS knowledges, each addressing those issues that might be of greater importance to a specific site, while using localized epistemologies and protocols of knowledge production and not feeling any need or desire to regard modern Western epistemology and the protocols of the First World CMS research industry as universal norms.

Scholarly discussions of the project of plural knowledges often raise the question of whether a world of diverse knowledges – or, as in our case, of multiple CMSs – represents ‘a mosaic of distinct knowledge systems . . . all functioning independently’ (Connell, *Southern Theory*, 2007: 223). In this regard, while Connell (2007: 223) herself has proposed that such a world is ‘unrealistic’,²³

Ashis Nandy offers the view that a world of multiple knowledges is one in which only some (and not necessarily all) of the different coexisting knowledges of the planet might be ‘in communication with each other’ (2000: 81). In any event, it needs to be emphasized that the pattern of communication across different knowledges in such a world would involve significant South–South exchanges and would not be centered on the Western world of knowledge.

In many ways, one of the goals of the project of plural knowledges (and that of multiple forms of CMS) is to imaginatively recuperate the energy, sophistication and heterogeneity of the multitude of long-standing cultural traditions of thinking, being, seeing and acting that have suffered from the depredations of modern Western (neo-)colonialism. As already suggested, however, this does not imply an outright rejection of modern Western epistemology in its entirety. Indeed, for those of us who have been schooled in this epistemology, it is an *indispensable* tool in our critical endeavors. However, it is also a tool that is *inadequate* for our purposes. Indeed, as critical scholars like Dipesh Chakrabarty (2000) and Sanjay Seth (2007) have long been pointing out, modern Western knowledge/epistemology is inadequate not only for the needs of the Third World but even for those of the First World as well. Hence, this book is also an invitation to all critical scholars – those in the Third World and those in the First – to join us in imagining new ways of being and thinking that bring with them a promise of justice.

Notes

- 1 *Khātirāt-i-Mutribī Samarqandī* is often referred to as ‘The Memoirs of Mutribi Samarqandi’.
- 2 “Whoores”, i.e. ‘whores’ according to present-day spelling.
- 3 It needs to be noted that neither of these two xenological traditions was monolithic. Considerations of space prevent us from looking into the heterogeneity that marks the two traditions.
- 4 For the most part, this chapter uses terms like ‘Western’, ‘the West’, etc. as “figures of the imaginary” having “somewhat indeterminate geographical referents” (Chakrabarty, 1992: 1). Any deviation in the chapter from this meaning will occur in well-defined contexts where the different meaning of the terms will be readily discernible. The chapter, moreover, duly recognizes that these terms should not be viewed as referring to essentialist and/or monolithic entities. See, in this regard, Chakrabarty (1992), Prasad (1997a: 306, n. 4), Prasad (2003b: 34–35, n. 5), etc.
- 5 The European wars of religion were fought over a long period stretching broadly from the 1520s to the middle of the 17th century. The Thirty Years’ War (which came to an exhausted end in 1648 with the Peace of Westphalia) may have been the most brutal phase of these religious wars with unspeakable acts of barbarity committed by all sides and is often regarded as not only the ‘most destructive war in preindustrial Europe’ (historian Hugh Trevor-Roper quoted in Inayatullah & Blaney, 2004: 29) but also as ‘a total ideological war’ and ‘the greatest calamity to befall . . . [parts of Europe] in the period bounded by the Black Death [occurring during the middle of the 14th century] and World War II’ (Inayatullah & Blaney, 2004: 29).
- 6 The most famous of these debates were the Valladolid Debates (1550–1551) between Bartolomé de Las Casas and Juan Ginés de Sepúlveda. The “principles of those debates . . . [were further refined] in the university of Salamanca” (Mignolo, 2003: 428).
- 7 In this context, we need to take note also of the extremely ferocious wars waged in Europe on the knowledge systems of the witches during a long period stretching from the 12th to 17th centuries (Barstow, 1994). Largely for reasons of space, however, we have decided not to take up that question in this chapter.
- 8 See, e.g. Anshuman Prasad (Chapter 10 in this volume) for further thoughts on the project of plural knowledges.
- 9 Needless to say, the lines demarcating different circles in Figure 1.1 represent porous boundaries rather than impermeable ones that may not be breached.
- 10 The authors of this chapter are themselves part of the CMS community. In that sense, this chapter’s critique of CMS may be regarded as an ‘internal’ critique of the field. However, we hold a more elastic view of CMS than the one proposed by the Manchester School.
- 11 As we will see in the next section, current debates and discussions about CMS mostly focus only on one segment of the field (namely, the Manchester School of CMS), rather than on the CMS field in its entirety.

Introduction

- 12 On this matter, Wallerstein deserves to be quoted at some length: “If I insist on . . . [global] analysis . . . it is certainly not because I am asking . . . [everyone] to look only at macro-phenomena. Far from it. It is because I do not believe one can make relevant, meaningful analyses of the data (at whatever level from which they are drawn) if one omits significant contextual . . . [factors] at the level of the . . . [global] system. . . . Groups of any size (from casual duos . . . to large-scale organizations, to state structures) operate within an evolving historical [global-level] system and can only be understood if carefully placed within that system” (1999: 260).
- 13 This genre of writings in the social sciences and the humanities, while occupying a location that is ‘inside’ the discourse of Western knowledge, functions at what scholars like Mignolo (2003) refer to as the ‘exteriority’ of the Western discourse and, as a result, exerts relentless pressure in the direction of *decolonizing* that discourse.
- 14 We address the question of relevance of CMS knowledge in the next section.
- 15 Note, however, that this volume does not advance any claim of being the one and only ‘true’ way forward for CMS. Other approaches and possibilities, needless to say, always exist. From our perspective, CMS as a scholarly field needs to keep itself open to new critical influences, always be intellectually on the move and resist systematization.
- 16 Note that, in our use, the term, ‘critical consulting’ holds a somewhat different meaning from the one in which this term has been used by Voronov (2008).
- 17 For a brief history of the transformation of business administration into an applied social science, see Anshuman Prasad (Chapter 10 in this volume).
- 18 There exists a huge literature addressing the ongoing decline in Western ‘hard’ as well as ‘soft’ power. For an overview, see e.g. Bacevich (2012), *Foreign Affairs* (2010), Kupchan (2012), Layne (2006), Mahbubani (2008), National Intelligence Council (2008, 2012), Packer (2013), PricewaterhouseCoopers (2013), Scahill (2013), Stiglitz (2012), Taibbi (2010, 2014), Wilson & Purushothaman (2003), World Bank (2011), Zakaria (2008), etc.
- 19 In brief, Spivak’s (1999) concept of ‘sanctioned ignorance’ may be said to refer to the idea that Eurocentric knowledge *learns to ignore* (the challenge posed by) ‘other’ knowledges because of “the availability, within the Eurocentric tradition, of key texts [e.g. Kant, Hegel, Marx, Weber, etc.] that endorse and *sanction* such ignorance” (Prasad & Prasad, 2003: 288, italics in the original). We need to take note also of a fairly widespread habit of scholarship (in business academia in the West) that encourages researchers to mostly ignore international issues *beyond the Western group of countries*.
- 20 It needs to be emphasized that our use of expressions like ‘First World’ or ‘Third World’ does not subscribe to notions of hierarchical ordering that might be embedded in such expressions. Moreover, similar to Walter Mignolo’s (2000) use of expressions like these (see this chapter’s epigraph quoting Mignolo), our use of these expressions also is of a somewhat metaphorical nature.
- 21 For reasons already alluded to, the following discussion focuses only on Third World CMS researchers. However, *mutatis mutandis*, many of the challenges and opportunities being identified here are equally relevant for all CMS scholars (from any part of the world) who might be interested in the kind of reform under consideration.
- 22 Taking hybridity seriously involves a recognition also that the various characteristic elements and features that make up the modern West (e.g. modern Western philosophy, or the social sciences, etc.) are themselves hybrid productions. Consequently, different forms of modern Western knowledge, or the modern social sciences, which were once regarded as autonomous and internal products of the West, now come to be seen as resulting from colonial and neocolonial encounters.
- 23 However, Connell does accept the feasibility of the ‘mosaic model’ of multiple knowledges “as a rare limiting case” (2007: 224).

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