



Edited by
Abdul Karim Bangura

Socioeconomics, Philosophy, and Deneocoloniality

Exploring the Economic
Impact of Colonialism
and Neocolonialism
Across Africa and
Its Diaspora

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Abdul Karim Bangura
Center for Global Peace
American University
Washington, DC, USA

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To the Deneocolonial Warriors across the Globe!

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NOTES ON CONTRIBUTORS

Ana Alakija is a Brazilian-born African-Diaspora scholar living in the US. She is an independent researcher on identity and Afro-Brazilian families both in Brazil and across the Atlantic through their oral histories. She has chapters published in books on these subjects. Alakija has a Master of Arts in History from Salem University, Massachusetts, and attended classes on the African Diaspora and Identity in the African-American Program at Boston University. She also holds a Bachelor of Arts in Communication in Journalism from Federal University of Bahia, Brazil. She has worked as a journalist covering health and ethnic issues.

Funmi Alakija is a visiting researcher and professor at the University of São Paulo, Brazil. She has a PhD in Media and Communication from the University of Leicester, UK, a Master's in Communication and Language from the University of Ibadan, and a B.A. in Theatre Arts from the University of Benin, Nigeria. She has published and co-authored books on communication and critical writing. Her research interests are Afro-diasporic Nigerian formations in Europe (the UK) and the Black Atlantic (Brazil). She uses ethnography and qualitative research as methodology. She is fluent in English, Yoruba, and Portuguese languages.

Abdul Karim Bangura is Researcher-in Residence of Abrahamic Connections and Islamic Peace Studies at American University's Center for Global Peace in Washington DC, USA. He holds five PhDs in Political Science, Development Economics, Linguistics, Computer Science, and

Mathematics. He is the innovator of more than a dozen theories and research methodologies. He is the author and editor of 116 books and 710 scholarly articles. He is fluent in a dozen African and six European languages. He is also the winner of more than 50 prestigious scholarly and community service awards.

Saidu Bangura holds a PhD in English Linguistics from the University of Las Palmas de Gran Canaria, Spain. He is an Assistant Professor of English and Vice President of the Faculty of Social Sciences, Humanities, and Arts at the University of Cape Verde. He is an Accredited Experienced Researcher at the University of Las Palmas where he serves as an External Examiner in the DELLCOS Doctoral Program (PhD in Linguistic and Literary Studies in their Socio-Cultural Contexts). His academic articles and poems are published in leading academic books and poetry anthologies and contributes to multiple editorial boards focusing on African Studies.

Collence Takaiingehamo Chisita holds a PhD in Library and Information Science. He is a Lecturer at the Durban University of Technology (DUT) and research fellow at the University of Johannesburg Methods lab South Africa. He has co-authored and co-edited numerous books, book chapters and more than 28 scholarly articles. He is the recipient of the South African National Research Foundation (NRF) for recognized researchers with a constant record of productivity in LIS. His studies have been presented as keynotes in many countries across the globe. He is a trailblazing knowledge activist with a voracious appetite for reading.

Adebimpe Desire Fashina is a Lecturer at the Technical University of Mombasa in Kenya, with over six years of experience teaching Human Migration, Gender Studies, and Conflict Management. She has worked with Nigeria's National Emergency Management Agency (NEMA) and the National Agency for the Prohibition of Traffic in Persons (NAPTIP), supporting displaced populations and trafficking survivors. Her research focuses on displacement, gender, and resilience, with lived experience of displacement shaping her commitment to inclusive solutions. Currently completing her PhD in Development Studies, Fashina is dedicated to fostering sustainable community-based approaches to migration and displacement challenges.

Tinashe Gumbo holds a PhD in Development Studies. He is a program executive at the All Africa Conference of Churches in Nairobi, Kenya.

He is the author of nine book chapters, four scholarly articles, and two books. He has lectured and written several articles for his blog and enjoys listening to and analyzing African music.

Olumuyiwa A. Kehinde holds a PhD in English Language. He is an interdisciplinary researcher currently in England. He has been working in research areas such as English language, education, literary education, psycholinguistics, neurolinguistics, and neurodevelopmental disorders, such as autism, aphasia, and dyslexia. He is the author of five peer-reviewed articles, and nine book chapters. He won the prestigious O’dua Investment Group Award, and some conference travel grants. He enjoys musicals, and teaching different aspects of English Language, and Literature-in-English to diverse L2 learners in primary, secondary, and higher institutions for academic, business, and communication purposes.

Taiwo Kemisola Kehinde obtained her B.A. in History and International Relations before she earned M.Sc. in Data Science in England. She is an early career scholar in England, who is passionately researching histories, migration, health, and wealth of people in living Africa, and African people in the diaspora using Data Science approaches. She is also a professional fashionista who had trained hundreds of young women in the last eleven years in Nigeria.

Gregory Thabang Koole is a PhD candidate in Sociology at the University of Johannesburg in South Africa, specializing in Industrial Sociology. His master’s thesis titled “Decolonization of Sociological Knowledge Production: A Tri-method Approach to a Review of South African Sociological PhD Theses from the University of Johannesburg between 2010 and 2021” earned him summa cum laude. Holding additional master’s degrees from the University of the Witwatersrand, Koole is dedicated to contributing to African scholarship through rigorous research, mindful pedagogy, policy analysis, and active engagement with stakeholders.

Alie Kunda holds a PhD in Political Science. He is a Research Associate at The African Institution in Washington, DC, United States of America. He is the author of seven book chapters and more than 20 scholarly articles. He is the recipient of more than ten prestigious national and international scholarly and community service awards. He has lectured and done television and newspaper interviews in many countries across the globe. He is also fluent in many African and several European languages, and enjoys computer programming.

Isreal Mallard earned his doctorate degree from Howard University in political science with a concentration in American government, international relations and comparative politics where he specializes in Afro-Latino affairs and political representation. He is the author of *The Politics of Being Afro-Latino/Latina: Ethnicity, Colorism, and Political Representation in Washington, D.C.* He is a member of DC Afro-Latino Caucus and has studied abroad in Santo Domingo, Dominican Republic and Tanzania, Africa as well as traveled to 70 countries. In addition, he has worked for the U.S. Department of Transportation for 19 years in various offices which includes the Office of the Secretary and the Office of Human Resources.

Tlou Maggie Masenya holds a PhD in information science. She is an Associate Professor at Durban University of Technology in South Africa. She is the author of 2 books, 25 book chapters, and more than 25 peer-reviewed journal articles. She is currently editing 2 books to be published in April 2025. She has lectured and supervised undergraduate and postgraduate students in various universities in South Africa. Her areas of interest and specialization are digital preservation, innovative technologies in libraries, knowledge management, and records and archives management.

Somtochukwu J. Metu (PhD) is a Lecturer in the Department of English and Literary Studies, University of Nigeria, Nsukka where she teaches Studies in Fiction, European Theatre Since Ibsen, African-American Literature, Introduction to Drama and English Literature Survey: The Neoclassical-Period. She holds a Master of Arts degree in English Literature and a PhD in Literature (Queer Studies). Her research interests are in Queer, Feminist and Gender Studies. She has authored journal articles and book chapters that intersect Feminist and Gender Studies and attended some academic conferences and workshops.

Julius Niringiyimana holds a PhD in Political Science. He is a Lecturer at the Department of Political Science and Public Administration, Makerere University, Uganda. He is the author of eleven book chapters and seven scholarly articles. He is the recipient of more than five national and international prestigious scholarly and community service awards. He is a laureate for CODESRIA's College of Academic Mentors Institute. He also lectures at three military institutions in Uganda and researches on African politics and international political economy.

Esther Nkhukhu-Orlando holds a PhD in Sociology. She is a Lecturer at The University of Botswana. She is the author of four book chapters and more than eight scholarly articles. She started her teaching career at the University of Botswana and has over the years taught courses on Research Methods, Social Problems, Social institutions, and Theories of Deviance and Crime. She is also fluent in English and three African languages and enjoys advocacy work. She continues to advocate for social justice, education reform, and the empowerment of marginalized voices across the African continent.

Jeremiah Oluwadara Omotayo is a Research Fellow in the Political and Governance Policy Department, Nigerian Institute of Social and Economic Research (NISER). He has participated in various political and social research projects across Nigeria. His research focuses on youth politics, federalism, security studies, legislative studies, and peace and conflict. Omotayo has contributed to several scholarly publications and is currently pursuing a doctorate in Political Sociology at the University of Ibadan.

Beatrice Nwawuloke Onuoha holds a PhD in Languages, and Literature. She is a Senior Lecturer at the Federal University Dutse in Jigawa State, Nigeria. She is the author of one book, five book chapters, and more than 16 scholarly articles. She has conducted many research projects on gender, and cultural studies with specific interest in masculinity. She is married with children, and her family lives in Abuja, Nigeria. She is also fluent in the Igbo language, and she enjoys counseling and directing plays.

Mohamed Gibril Sesay holds a PhD in Sociology and is a Senior Lecturer in Sociology at Fourah Bay College, University of Sierra Leone, with over 25 years of experience in social research, governance, and post-conflict development. A former Minister of State for Foreign Affairs, he has led major national and international research on democratization, youth empowerment, transitional justice, and corruption. He has published widely, including scholarly books, monographs, and creative works. Sesay has served as consultant to the World Bank, DFID, UNDP, and several Sierra Leonean civil society organizations. He supervises graduate theses on governance, gender, and livelihoods.

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PART I

Introduction and Philosophical Foundations



Deneocoloniality vs. Decoloniality: A Conceptual Comparison

Abdul Karim Bangura

Deneocoloniality is an offshoot of *decoloniality* and *neocolonialism*. *Decoloniality* deals with the power dynamic whereby the colonizer holds all the power and the colonized are reduced to objects of exploitation. *Deneocoloniality* tackles the same oppressive system but as operating under the guise of economic and cultural dominance with the enthusiastic assistance of the former colonized. Concomitantly, the main argument in this book is that *decoloniality* is a perfunctory treatise of today's African reality and therefore needs to be transcended.

Stated in layperson's terms, purveyors of *decoloniality*, which has become a dominant paradigm in the discourse on relations between the developed countries and developing countries, argue that the economic, political, and social problems of developing countries are the result of the oppressive machinations of the developed countries, and that the only way to remedy the situation is to break down the structures of those machinations which manifest themselves in those developed countries

A. K. Bangura (✉)
Center for Global Peace, American University, Washington, DC, USA
e-mail: akbangura@gmail.com

and international organizations. We who are offering the *deneocoloniality* paradigm argue that the *decoloniality* school of thought is absolving those in the developing countries who are willing partners in perpetuating the oppressive mechanisms on their own people, and that in fact they have established additional oppressive machinations on their people for their own self-aggrandizement. We therefore also argue that until the methodology used to investigate the relationship is based on reality, we cannot develop sound policy recommendations to address the problems. So, the purpose of the book is to show the underlying socioeconomic-philosophical ideas and present case studies to support the *deneocoloniality* paradigm as the more authentic explanation of the preceding situation. Indeed, as I have argued elsewhere

While we contemporary African intellectuals are very good at and do a humongous amount of diagnosis of the problems confronting the continent and its people, we offer pitifully very few prescriptions and, even more, the latter are mostly not *rekbtically* grounded: i.e. based on “deeper knowledge”—meaning “science,” “to know,” “to be wise,” “to be acquainted with,” “to be skilled in an art or craft”) involving both *ren* and sometimes *ka* (meaning “to name,” “to create,” “to form,” “to fashion,” “to beget,” “to produce”) and *âr* or *âri* (meaning “to do”). In essence, deeper knowledge involves both naming and action → abstract and concrete → competence and performance = logic. Consequently, an *âr* or *âriu* (“a doer”) is more preferable to an *âkhem* (meaning “a do nothing,” “to be ignorant,” “to have nothing,” “inert,” “weak,” or “feeble.” In fact, most of the time, symptoms are conflated for causes. Indeed, diagnosis and prescription just as theory and praxis are never separate. Moreover, the challenges facing Africa are never constant across time and space. Thus, while we need to continuously diagnose our problems, (this book is focused on paying significant attention to developing well-grounded solutions). We do not even have in this age of Internet technology an African Intellectual Architecture platform through which we can catalyze our thoughts around major issues. These inconvenient verities call for serious work that would bring together some of our best minds with the requisite expertise to address this shortcoming of offering well-grounded solutions to our problems. (Bangura, 2021, 62–63)

As I also pointed out,

The rationale for the proposed methodology is well captured by the analogy of the pot, anchor, and fire which encompasses four steps. The

first step in a deep analysis of issues/problems in the African context is to subject them to the Heat/Council, commonly known as *Joto/Baraza* in the Kiswahili language. The purpose of subjecting a hypothesis/assumption to the heat is to allow the smoke to come out and inform the audience about the signs, symptoms, and issues. The second step is the Cooling, known in Kiswahili as *Baridi*. The significance of this step is to allow actors to reason, adopt logic, and avoid being led by emotions. After cooling, the next/third step is the Calibration, referred to in Kiswahili as *Kumakinika*. In order to diagnose a problem effectively, the environment should be absolutely free from heat or excessive cold. The fourth/final step is to assign Responsibility, referred to in Kiswahili as *Majukumu*, to each actor so that the problem can be reached at its deepest point to allow for the delineation of a well-grounded solution. (Bangura, 2021, 63)

It behooves me to mention here that the preceding rationale was birthed during a Facebook discussion I had with Cheryl Hendricks, Sabelo J. Ndlovu-Gatsheni, and Francis Onditi in 2018 when we made the case that we need to transcend “Decolonization” and engage in “Deneocolonizing the Mind” because our problems in Africa are not only the manifestations of external actors but also self-inflicted by our own leaders and knowledge producers (see Bangura, 2021).

Accordingly, in the rest of this chapter, I do three things. First, I present a conceptual comparison of the two foremost concepts in this book—(1) *deneocoloniality* and (2) *decoloniality*—in order to draw an analogy between them. Second, since this is the first chapter in the book, I briefly illustrate how the rest of the book is organized. Third, I provide an addendum section based on what the three anonymous reviewers of the manuscript suggested. To begin with, it was recommended that the objectives of the book and how the call for chapters was done should be stated. The latter aspect was said to be critically important for readers to know why certain pioneers and topics were suggested and others were not suggested by contributors. It was specifically pointed out that the pioneers of Pan-Africanism in the African Diaspora who were the precursors of neocolonialism that influenced Kwame Nkrumah, the Father of neocolonialism in Africa, are not included in the relevant section. This outcome, of course, is no fault of mine because an editor can only take what is suggested and cannot do everything. But I will in the addendum briefly discuss the birth of the Pan-African thought and movement in the Diaspora that inspired the anti-neocolonialist thought and movement in Africa.

CONCEPTUAL COMPARISON

Whereas several groups of benchmarks have been suggested by analysts for how to compare concepts, I find the criteria offered by LinkedIn to be more comprehensive. They are as follows: (a) “identify the purposes,” (b) “analyze the evidences,” and (c) “evaluate the reasoning” (2024, 1). Before doing this for the concepts of *deneocoloniality* and *decoloniality*, it makes sense to commence by providing definitions for the basic terms here: i.e. *concept* and *compare*.

For starters, as we state in our book titled *Conducting Research and Mentoring Students in Africa: CODESRIA College of Mentors Handbook*, a *concept* basically refers to “an abstract idea or a general notion” (Bangutra et al., 2019, 29). We also point that for the African, a *concept* is holistic—i.e. it is based on an integrative world view; it is continuing, dynamic and dialectical; it implies first-hand knowledge involving naming and action; it denotes aspiration of eternal life through righteousness; it supports building moral character and a moral community which sustains and is sustained by such character; it extends in space and time to include all or parts of the African Diaspora—in other words, persons or groups that can trace their origins to the African continent; and it depicts a force whose nature and evolution are basically dialectical (Bangutra et al., 2019).

Next, the term *compare* commonly denotes to estimate, measure, or note the similarities and/or dissimilarities between/among two/or more phenomena. As we also indicate in the aforementioned book, comparing allows analysts to (a) identify shortcomings and strengths of phenomena in order to initiate a process of addressing their weaknesses and reinforcing their identified strengths; (b) examine many similar cases as possible on the belief that the more similar the cases compared the more possible that a researcher can isolate the factors that explain the differences between/among them; and (c) assess as many contrasting cases as possible in order to determine the robustness of a relationship between/among two/or more phenomena (Bangutra et al., 2019). With the preceding descriptions as backdrop, I now turn to the comparison of the two principal concepts of the book—i.e. (1) *deneocoloniality* and (2) *decoloniality*—in the ensuing subsections by utilizing the LinkedIn criteria one at a time for the sake of lucidity.

Purposes

Both deneocolonialty and decoloniality ascribe to the purpose of undoing colonial structures that are firmly fixed in the cultural, institutional, and social-political organization of formerly colonial people (for example, see Bangura, 2021; Tarango, 2024). Nonetheless, deneocoloniality goes a step further by advocating for the dismantling of the neocolonial structures that have been erected by both the former colonial masters and Africans themselves (Bangura, 2021).

Accordingly, on the one hand, decoloniality seeks to get Africans to de-link from their present colonial structures of knowledge and power in order to generate new ones. On the other hand, deneocoloniality aims to get Africans to de-link from the enduring colonial structures and the new ones that have been developed by Africans themselves in order to generate *rekbttically* grounded ones that reflect the current African reality.

Evidences

Advocates of decoloniality make their case of the persistence of colonial legacies by drawing evidence from the ways that African culture and knowledge production are undervalued. They concretize their evidence based on the persistence of the ways in which dominant systems of evidence and learning are structured and framed in Western epistemic (for instance, see Inés Arangüena, 2023).

For proponents of deneocoloniality, evidence is drawn from both Western and African sources. I have, for example, provided evidence on how African educators have failed to draw upon the epistemologies of Kemet/Ancient Egypt to generate new and enhance existing knowledge in Africa. I have also tendered evidence of the ways Westerners finance development projects in Africa are undergirded by Western conceptualizations, research methodologies, analytical frameworks, conclusions, and recommendations (Bangura, 2021).

But more important here is that as I have stated in many of my works, as the Pharaoh of Knowledge Cheikh Anta Diop urged us Africans, “the historical and promethean consciousness” encompassed in the achievements of Kemet must be unearthed and revived. Our failure to do so, he asserted, will leave the history of Black Africans in particular and humanity in general to “remain suspended in air.” Diop went on to insist that “until African historians dare to connect Black Africa with the history of Egypt,

Black African history cannot be narrated correctly” (Diop, 1974, xiv–vi; see also, for example, Bangura et al., 2019, 138–139; Bangura, 2021, 46).

Reasoning

The reasoning behind decoloniality is “the recognition and implementation of a border gnosis or subaltern, a means of eliminating the provincial tendency to pretend that Western European modes of thinking are universal” (Mignolo, 2000, 88; Quijano, 2000, 544). Thus, as I mentioned earlier, decoloniality is characterized as a means for the former colonial subjects to de-link from the structures of coloniality that still exist today.

For deneocoloniality, while the preceding reasoning of decoloniality is accepted, it is also noted that even in Western epistemic, there exist those of Africans given the history of appropriation of African ideas by earlier European thinkers. It is further posited that most contemporary Africans still privilege Western thoughts over those of Africans, despite the many advances that have been made by some scholars in the domain of indigenous knowledge (for example, see Bangura, 2021, 2024; Bangura et al., 2019).

ORGANIZATION OF THE REST OF THE BOOK

In this section, I briefly discuss what are entailed in the various parts of the book, with each part encompassing a number of chapters. Part I is about this chapter and the one that follows dealing with a studied criticism of selected major works on decoloniality. Accordingly, the chapter systematically interprets, assesses, analyzes, and judges the merits of the chosen texts. The part also concerns the philosophical foundations of the idea of neocolonialism. The relevant chapter examines the work of the pioneer, Kwame Nkrumah, of the notion. The major focus is therefore on the fundamental nature of knowledge, reality, and existence of the idea.

Part II addresses disciplinary foci. Concomitantly, the chapters study deneocoloniality from the perspectives of various academic fields. The disciplines include those in the Humanities and the Social Sciences, with a principal focus on socioeconomic-philosophical thoughts.

Part III entails chapters that interrogate political and economic relations. Correspondingly, the chapters discuss deneocoloniality from the

purviews of connections dealing with a government or public affairs of a country and the wealth and resources of a country or region, especially in terms of the production and consumption of goods and services.

Part IV deals with power relations. Here, the chapters delineate the notion of deneocoloniality vis-à-vis the capacity or ability to direct or influence the behavior of others or the course of events and the ability to do something or act in a particular way, especially as a faculty or quality.

And, Part V relates to case studies. The chapters in this part explore specific subject matters dealing with deneocoloniality in details. Each of these case studies systematically analyzes an event or a set of related events with the aim of describing and explaining the idea.

ADDENDUM

As mentioned earlier, I briefly broach the following three aspects in this section: (1) objectives of the book, (2) how the call for chapters was made, and (3) pioneers of Pan-Africanism in the African Diaspora who are the precursors of neocolonialism. As I also stated, this aspect was recommended by the anonymous reviewers of the manuscript for this book.

To begin with, as can be gleaned from the top of this chapter, two objectives can be discerned for this book. One objective is to demonstrate that decoloniality is a cursory disquisition of present-day African reality and, therefore, it needs to be trumped with deneocoloniality. The other objective is to address the shortcoming *rekbtically* in order to generate sound solutions for the continent's problems.

Next, the call for chapter abstracts was made on various scholarly listservs such as those of the African Studies and Research Forum (ASRF) and the CODESRIA College of Mentors (CCoM) and professional online fora such as LinkedIn. The call was also made many times for several months. The abstracts submitted were assessed by panels of experts in various disciplines. Authors of the approved abstracts were then invited to submit essays, most of which appear in this book. Unfortunately, no abstract was submitted on a pioneer of neocolonialism in the African Diaspora.

In addition, as I have explained elsewhere (Bangura, 2024), the idea of neocolonialism can be traced back to those of Pan-Africanism birthed by Henry Sylvester-Williams and others in the late 1800s and Negritude ushered by Aimé Césaire and others in the early 1900s (most of

these major Black thinkers being in the Diaspora) that emboldened many major Black thinkers in Africa to push for independence across the continent. The early Diaspora thinkers' ideas also helped those in the continent to propose ways of building a “new Africa” conceptualized as a thriving continent that is constructed on growth that is all-inclusive, development that is people-driven and maintainable, a political environment that is unified, good governance, democratic dispensation, human rights, and peace.

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A Studied Criticism of Selected Major Works on Decoloniality

Alie Kunda

A laborious search of the literature on decoloniality in 2024 yielded 241 books dealing with various issues regarding the socio-philosophy. Of these books, five focused exclusively on the socio-philosophy. They are the following: (1) Mignolo, *The Politics of Decolonial Investigations* (2021); (2) Mignolo and Walsh, *On Decoloniality: Concepts, Analytics, Praxis* (2018); (3) Scauso, *Intersectional Decoloniality: Reimagining International Relations and the Problem of Difference* (2021); (4) McEwan, *Post-colonialism, Decoloniality and Development* (2018); and (5) Nhemachena et al., *Social and Legal Theory in the Age of Decoloniality: (Re-) Envisioning Pan-African Jurisprudence in the 21st Century* (2018). In the second introductory chapter of this book, I broach the aforementioned books using the *studied criticism approach*, which involves judging a work's strengths and weaknesses. Accordingly, each book is analyzed in five subsections. The first subsection entails a brief synopsis of the main ideas of the book. The second subsection assesses the theoretical

A. Kunda (✉)
The African Institution, Washington, DC, USA
e-mail: aliekunda@mail.com

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framework used in the book. The third subsection encompasses an evaluation of the research methodology employed in the book. The fourth subsection appraises the analytical technique(s) utilized. And the fifth subsection entails an overall determination of the book's strength(s) and weakness(es). Before I do this, I will in the ensuing section explain a bit more what the *studied criticism approach* is.

THE STUDIED CRITICISM APPROACH

The approach is a “suggestive evaluative tool” that is conducive for investigating a subject or a theme in the manifestation of an “interpretation, assessment, analysis, judging merits, unfavorable opinions and systematic inquiry” (Rao, 2020, 1). It is also employed to provide an opportunity for context setting. In addition, it may possess a positive or a negative slant as well as being a critical investigation of a writer's work. Furthermore, anchored on Critical Theory, the approach is utilized for the “philosophical appraisal and analysis of society and culture and it keeps up that philosophy in the main snag to human freedom. There are various forms of criticism occurring in the day-to-day life” (Rao, 2020, 1).

For example, in the field of Management Science, studied criticism is used to scrutinize organizations. But, as Martin Messner, Stewart Clegg and Martin Kornberger point out, “Existing organizational literature, where it has addressed criticism, mostly tends to see it as an extraordinary phenomenon” (2008, 68). Contrastingly, these scholars posit and do the following:

Criticism may also originate from strongly embedded and more ordinary practices. Thus, there is a theoretical need for considering those critical practices that are structurally and/or formally institutionalized within the organization. They reflect the organizational status quo and promote a reproduction of existing structures of power/knowledge. Drawing on ideas from practice theory, institutional theory, and Foucault's analytics of power/knowledge regimes, the authors introduce a typology that distinguishes forms of criticism according to the degree to which they are coupled with particular organizational practices, their rationalities, and corresponding power relations. They then focus on those forms of criticism that are strongly linked to organizational practices and illustrate the ambiguous effects of such an “organization of criticism.” (Messner et al., 2008, 68)

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