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Decolonial approach and critical discourse analysis: Theoretical convergences for organizational studies

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Abstract

The convergence between decolonial approach and Critical Discourse Analysis may represent a prolific path for organizational studies. This paper objective is to discuss and reflect about potential theoretical convergences between decolonial approach and CDA and their contributions to organizational studies. Relevant convergences between the approaches were identified, such as focus on social problems, concern with power relations, discussion about ideology and hegemony, the pursuit of movements of change and rupture with the social structures of domination, etc. It demonstrates the potential for organizational studies and confirms the possibility of using CDA as methodological support for applied decolonial research.

Keywords: Decolonial Approach; Critical Discourse Analysis; Organizational Studies.

Enfoque decolonial y análisis crítico del discurso: convergencias teóricas para los estudios organizacionales

Resumen

La convergencia entre el enfoque decolonial y el análisis crítico del discurso representa un camino prolífico para los estudios organizacionales.

El objetivo del trabajo es discutir las posibles convergencias teóricas entre los enfoques y sus contribuciones a los estudios organizacionales. Se identificaron convergencias relevantes entre los enfoques, como importancia de los problemas sociales, preocupación por las relaciones de poder, discusión sobre ideología y hegemonía, búsqueda de movimientos de cambio y ruptura de las estructuras sociales de dominación, etc. Se demuestra el potencial para los estudios organizacionales y confirma la posibilidad de utilizar CDA como soporte metodológico para la investigación decolonial.

> **Palabras clave**: Enfoque Decolonial; Análisis Crítico del Discurso; Estudios Organizacionales.

1. INTRODUCTION

The decolonial approach comes from Latin America and from the perspective of those who are part of that context (SOLER, 2009); it seeks to uncover coloniality and provide new ontological and epistemological lenses to "understand and act in a world marked by the persistence of global coloniality at different levels of individual and collective life" (BALLESTRIN, 2013:89; GOHN, 2011).

The emergence of the decolonial notion can be attributed to the fact that although a vast body of literature considers that the colonial period has ended and that we now live in a postcolonial reality, colonial vestiges still mark postcolonial societies, operating within their legal, institutional, governmental and decision-making systems (UGARTE, 2014). There are intrinsic historical connections that do not vanish following the formal independence of these societies (JOHNSON, 2010).

The definition of decolonization used in the decolonial approach extends beyond gaining political sovereignty and transferring power from colonial administrations to an independent state (ASHAR, 2015); it is a praxis that resists and breaks with colonial institutions and ideologies, questioning their legitimacy (UGARTE, 2014; GROSFOGUEL, 2008).

Confirming the decolonial approach, QUIJANO (2001) emphasizes that coloniality continues to be perpetuated through institutional, political, economic, cultural, and power relations that are rooted in colonial ideology (UGARTE, 2014) and legitimized through a social-cultural hierarchy and a political, economic and cultural power structure (ASSIS, 2014; BERNARDINO-COSTA; GROSFOGUEL, 2016; JOHNSON, 2010). The decolonial approach proposes to break with these structures that sustain and reproduce coloniality (UGARTE, 2014).

In view of the current context of neoliberal globalization, ex-colonial nations have undergone a process that can be understood as "recolonization" or "global colonialism" in which historical forms of exploitation used in the colonial era (such as the appropriation of natural resources and territorial conquest) resurface with new labels, strategies and discourses but continue to reproduce colonial logics. These processes seek to maintain capitalist hegemony, guaranteeing the political and economic interests of large corporations in the process of capital accumulation (BALLESTRIN, 2015; CARVALHO, 2012).

The model of accumulation mentioned above refers to capitalism. MERINO ACUÑA (2015) states that capitalism is generally seen as disconnected from colonialism, yet the development of capitalism as a global economic system only occurred after the "discovery" of the Americas, when the modern/colonial world system took shape. Colonization is thus an essential element of capitalism, which developed primarily through the processes of expropriation and exploitation of the colonial territories (BALLESTRIN, 2017; CARVALHO, 2015; MERINO ACUÑA, 2015).

Considering that the current global configuration was constructed upon the expansion and global domination of liberal capitalism rooted in modernity/coloniality (MERINO ACUÑA, 2015) and that the current world order can be explained by the connections among capitalism, colonialism, power and hegemony, established by European modernity, it seems essential to understand these relations involved in the construction of the postcolonial reality. As well, discourses are also important, because according to ASHAR (2015), the maintenance of coloniality and the aforementioned structures inhabits and is spread through categories of political discourses (BERNARDINO-COSTA; GROSFOGUEL, 2016; JOHNSON, 2010).

In this sense, a convergence between the decolonial approach and the theoretical and methodological proposal of Critical Discourse Analysis (CDA) seems feasible and may represent a prolific path for the field of organizational studies.

In organizational studies, corporations are central institutions in modern society that from the perspective of CDA are capable of influencing individuals through their discourses. Confirming this view, SILVA RODRIGUES & DELLAGNELO (2013) note that corporate discourses are the routes through which the principles of capitalist logic are spread, consolidated and maintained in modern society. CAMPÊLO & SILVA (2017) thus state that language should not be considered merely a means of communication or expression of thoughts; as discourse, it can also be a form of social production through the interactions that occur with its use and is capable of expressing ideologies and producing spaces of conflict.

CDA is concerned with investigating not only the conditions of discursive formation but also its social and political consequences; discourses are capable of establishing rules for behavior and conduct that, if accepted and legitimized, can involve the whole of society. In other words, CDA is focused on the relations among language, ideology, hegemony, power and society and seeks to construct an explanatory critique of the radical changes that are taking place in contemporary social life (BARROS, 2010; CHIAPELLO, FAIRCLOUGH, 2002; ONUMA, ZWICK, BRITO, 2015; SILVA RODRIGUES, DELLAGNELO, 2013).

At this juncture emerges the focus of this study, guided by the following question: How can the convergence between the decolonial approach and CDA contribute to the field of organizational studies? To answer this question, this paper intends to discuss the potential

theoretical convergences between the decolonial approach and CDA and their contributions to the field of organizational studies.

In the field of organizational studies, the integration of the decolonial approach and CDA may be promising. Using the decolonial approach's critical view of capitalist hegemony and the theoretical and methodological foundations of CDA, it may be possible to broaden the understanding of organizational contexts as well as the understanding of the expansion of corporate power in the contemporary global scene. In other words, the expectation is that interweaving the approaches may generate new theoretical and methodological reflections for the study of organizations and their discourses, proposing a different view of corporations that is based on a decolonial perspective, which is currently underexplored by scholars in this study field (ABDALLA, FARIA, 2017; WANDERLEY, 2015).

To achieve the proposed objective, this paper will present the theoretical foundations of the decolonial and CDA approaches followed by a discussion of the potential theoretical convergences between the two approaches and their contributions to the field of organizational studies. Finally, it will present the study's final considerations and references.

2.   DECOLONIAL APPROACH

The decolonial approach emerged in the late 1990s with the formation of the Modernity/Coloniality (M/C) study group (CARVALHO, 2015). The M/C group comprised different authors

who sought to radicalize the arguments debated by postcolonial studies in Latin America through a "critical renewal of the social sciences on the continent and [which] defends the decolonial perspective as an epistemic, theoretical and political option for understanding and acting in a world marked by coloniality" (ESPANHOL, 2017:1; MIGNOLO, 2007).

SCHERER-WARREN (2010:21) notes that Fanon conceived colonization as a history that needs to be "rewritten and reinterpreted, but, above all, it is necessary to decolonize minds to never see one man in servitude to another". The M/C group thus proposes what they call the "Decolonial Shift" in which the concept of decoloniality is a critique of modern European thought, spreading "other principles and categories to interpret reality based on Latin American experiences" (BERNARDINO-COSTA; GROSFOGUEL, 2016:16).

MIGLIEVICH-RIBEIRO (2017, np.) emphasizes that the epistemological exercise proposed by the decolonial shift is not a simple one because it requires familiarity with neglected schools of thought and different languages that are capable of presenting a critical alternative view of the hegemonic discourse. The decolonial option attempts to propose "new interpretive models of our globalization". The decolonial proposal thus moves beyond a geographical question; it is also an epistemic transformation that seeks self-understanding and respect for different cultures (OLIVEIRA, 2016).

Therefore, although the term decolonization is normally used to describe the process of transition from a colonial authority's control over a territory to the creation of independent states through political sovereignty, for the authors of the M/C group decolonization is a concept that goes far beyond this transition process (ASHAR, 2015; GROSFOGUEL, 2008).

QUIJANO & WALLERSTEIN (1992) note that the colonial condition leaves behind historical vestiges that do not vanish after independence; instead, a sociocultural hierarchy based on Eurocentrism remains in which political, economic, and cultural structures maintain relations of power and domination, thus constituting the deepest mark left by modernity.

In this sense, the M/C group proposes a new vision of modernity in which modernity and coloniality are considered mutually dependent and constitutive events (ESPANHOL, 2017).

According to various decolonial authors (BALLESTRIN, 2013; ESCOBAR, 2005; MALDONADO-TORRES, 2008), modernity begins with the colonization of the Americas rather than in the eighteenth century as described in the hegemonic view of modernity constructed according to Europe (BERNARDINO-COSTA; GROSFOGUEL, 2016; MIGNOLO, 2005). MIGNOLO (2005) indicates that the discovery of the Americas and the genocide of indigenous peoples and African slaves were the foundation that

constituted modernity, which has completely disregarded the views of these subjects, thereby demonstrating its dark side. This European perspective of modernity was taken as universal and perpetuated in Latin America through colonialism in its different dimensions, with an effect not only on "the political and economic domain, but also dominion – through the suppression, enslavement and decimation of cultures and individuals that are not European and white" (OLIVEIRA, 2016:4).

For decolonial authors, coercion by Europe and countries in the Global North has been and continues to be sustained covertly through the notion of modernity and civilization (OLIVEIRA, 2016). QUIJANO (2005) argues that the Eurocentric view was absorbed by dominant groups in Latin America and that this led to the imposition of the European nation-state model and power structures that have operated through colonial relations to the present day. Quijano calls this process, which extrapolates the specificities of historical colonialism and does not vanish following independence or decolonization, coloniality; it is reproduced through the dimensions of power, knowledge and being (BALLESTRIN, 2017). Quijano also identifies four main elements that together shape the pattern of world power:

> 1) the coloniality of power, that is, the idea of "race" as the basis for universal basic social classification and social domination; 2) capitalism as a universal tool for social exploitation; 3) the state as a central universal tool for control of public authority and the modern nation-state as its hegemonic variant; 4) Eurocentrism as a hegemonic form of

control of subjectivity/intersubjectivity, particularly regarding how to produce knowledge (QUIJANO, 2001:1)

MIGNOLO (2010), using the formulations proposed by QUIJANO (2001), seeks to expand the concept of the coloniality of power, expressing it through a matrix composed of five dimensions of control exercised by the coloniality of power, as seen in Figure 1.
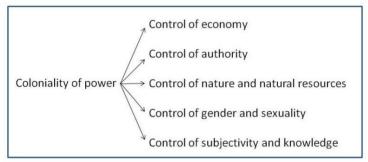

Figure 1: Matrix of the coloniality of power
Source: Translated from Ballestrin (2017:519)

Through this matrix, MIGNOLO (2005) shows that "in addition to exploitation through the extraction of natural resources, the conquest and control of lands, slavery and the division of races, there was a control of knowledge and subjectivity" leading to a level of control that includes the subject's own existence (VIEIRA, 2016:100).

BERNARDINO-COSTA & GROSFOGUEL (2016) note that this formulation clarifies the centrality of the concept of the coloniality of power, emphasizing the concept's importance for understanding the

patterns of labor control, the state and its institutions, and the production of knowledge instituted in postcolonial nations.

Considering these points, the decolonial approach is based on a critical view that is capable of broadening the understanding of power relations constructed through the subalternization of certain peoples; these relations propelled a global model of accumulation (and power) during colonization that has endured to the present day (MERINO ACUÑA, 2015). This model of accumulation is perpetuated through institutional, legal, economic and political systems that are based on colonial practices inherited by ex-colonial nations, i.e., the power relations and the regulative aspects of society are still organized around the colonial logic (ASHAR, 2015; MERINO ACUÑA, 2015; UGARTE, 2014).

The model of accumulation mentioned by the authors above is capitalism. Merino Acuña (2015) states that capitalism is generally seen as disconnected from colonialism, yet the development of capitalism as a global economic system only occurs after the "discovery" of the Americas, when the modern/colonial world system takes shape. Colonization is thus an essential element of capitalism that developed primarily through the processes of expropriation and exploitation to which the colonial territories were subjected (BALLESTRIN, 2017; CARVALHO, 2015; MERINO ACUÑA, 2015). Therefore, this point of view that capitalism is closely linked to colonialism represents one important contribution from decolonial

approach to organizational studies and justifies the use of this perspective in research.

The current global context was configured based on the expansion and global domination of liberal capitalism, which is rooted in the modernity project (MERINO ACUÑA, 2015). The current world order can thus be explained through the connections between capitalism and colonialism and the power relations established by European modernity.

CORADIN (2017) argues that even after independence and apparent decolonization, many underdeveloped countries continue to be integrated into the process of global capital accumulation through typically colonial and imperialist forms of exploitation. In other words, colonial modes of control and exploitation are updated and resignified, taking subtler forms that nevertheless have the same objectives of colonial exploitation (CORADIN, 2017).

Finally, BALLESTRIN (2017:519) argues that the decolonial option is a "movement of theoretical and practical, political and epistemological resistance" to the logic of modernity. In other words, decolonization represents a movement away from modernity and its inherent rationality, seeking resistance praxis to colonial ideologies (BALLESTRIN, 2017; UGARTE, 2014).

3. RITICAL DISCOURSE ANALYSIS

In the 1970s, various approaches to studying language were developed and began to treat language as a mode of interference in the economic and social order. Based on these approaches, in 1985, Norman Fairclough developed Critical Discourse Analysis (CDA) (GUIMARÃES, 2012).

CDA is a transdisciplinary approach to the critical study of language as a social practice. In CDA, CHOULIARAKI & FAIRCLOUGH (1999) indicate a rupture between epistemological obstacles and social theories, seeking to theorize their own sociodiscursive approach and providing a foundation for the contemplation of discursive aspects in social research (RAMALHO, RESENDE, 2011; RAMALHO, 2008). CDA thus comprises heterogeneous theories that focus on social and political questions, seeking to uncover the social implications of texts and the asymmetric power relations supported by semiosis with the aim of "offering a different 'mode' or 'perspective' of theorizing, analysis and application throughout the whole field" (RAMALHO, 2005; VAN DIJK, 2015:114).

The CDA approach does not work with language only as a semiotic system or an isolated text. CDA is used in studies focusing on discourse, which is understood as one of the moments of social practice. This notion of discourse makes it possible – through localized studies – to broaden the understanding of the use of language, which is

supported by semiotic and social structures (RAMALHO, RESENDE, 2011).

The term "discourse", in addition to naming the approach, is one of its central points; for Fairclough, discourse can be defined in two ways:

> As a more abstract noun, it means "language and other types of semiosis as elements of social life"; as a more concrete noun, it means "particular ways of representing part of the world". According to the first meaning, in social practices, language appears as discourse, the semiotic moment that interacts with other non semiotic moments; namely, action and interaction, social relations, people and the material world. According to the second meaning, the different semiotic moments of different practices give rise to (networks of) orders of discourse formed by genres, discourses and particular styles in each field or social activity (RAMALHO, 2008:53).

FAIRCLOUGH (2001:90) notes that the term discourse refers to "the use of language as a form of social practice". Discourse is thus taken as a mode of action, and it is assumed that its relation to the social structure is constitutive and dialectical, with one constituting the other and vice versa (MELO, 2011).

Furthermore, as a sociodiscursive perspective, CDA is both a theoretical and a methodological approach. As a theoretical approach, CDA is linked to Fairclough's Social Theory of Discourse, the main assumption of which is that "language is an irreducible part of social life, dialectically interconnected with other elements of social life". As

a methodological choice, CDA focuses on the relations between language, ideology, power and society, seeking to critically analyze these relations (MELO, SALLES, VAN BELLEN, 2012:707; ONUMA, ZWICK, BRITO, 2015; RAMALHO, 2008).

In this sense, CDA is concerned with investigating not only the conditions of discursive formation but also its social and political consequences. Discourse is thus taken as an arrangement of texts together with practices for their production, distribution and consumption (ONUMA, ZWICK, BRITO, 2015; SILVA RODRIGUES, DELLAGNELO, 2013).

According to SILVA RODRIGUES & DELLAGNELO (2013), CDA focuses its analyses on everyday communication and the sociological systems that permeate it and seeks to analyze the dialectical relations between different modes of meaning construction (semiosis). It is also important to emphasize that, in CDA, discourse must be understood as both socially constitutive and socially conditioned (CAMPÊLO, SILVA, 2017); for FAIRCLOUGH (2001), discourse is a mode of action but also a way of representing and constructing reality.

MELO, SALLES & VAN BELLEN (2012) emphasize that, for Fairclough, discourse acts in three concomitant ways: action, since people act through language; representation, in which people express their worldview; and identification, which is how people position themselves as individuals (CHIAPELLO, FAIRCLOUGH, 2002). For

RAMALHO (2008), these modes of (inter)action, representation and identification in social practices can internalize evidences of different nondiscursive moments and can also assist in the formation of other moments.

FAIRCLOUGH (2012, 2001) considers that every discursive event must simultaneously be analyzed as text, discursive practice and social practice. Thus, based on the assumption that CDA is a theoretical and methodological approach and seeking to evade sociological or textual determinism, FAIRCLOUGH (2001) presents a model that incorporates three analytical approaches: i) interpretivist or microsociological, "seeing social practice as something which people actively produce and make sense of on the basis of shared commonsense procedures"; ii) macrosociological, which analyzes "social practice in relation to social structures" and; iii) textual and linguistic, which analyzes the text itself (RAMALHO, 2005:24).

Therefore, to proceed to CDA, it is essential to consider the textual, interpretative (or discursive practice) and explanatory (or social practice) dimensions, not necessarily in that order (CAMPÊLO, SILVA, 2017). These three dimensions can be described as follows:

a) Textual: For Fairclough, texts are relevant because they have causal effects that can generate material changes (BARROS, 2010). In this dimension, the linguistic aspects should thus be addressed carefully and systematically, pointing out the patterns

of the textual structure. RAMALHO (2005) also indicates that vocabulary, grammar, cohesion and textual structure are essential to this linguistic analysis. FAIRCLOUGH (2005) also emphasizes the notion of intertextuality. RAMALHO (2005) clarifies that intertextuality refers to the fact that a text can generally be composed of fragments of other texts and that it is through the perception of this intertextuality that it becomes possible to understand the discursive practices present in society and the relation between them.

b) Discursive Practice: In this dimension, it is important the interpretation of the text about the conditions of production, distribution and consumption. At this stage, it is necessary to combine analysis at the micro and macro levels so as to evaluate the text's intertextual and interdiscursive factors (BAETA, BRITO, SOUZA, 2016; BARROS, 2010).

c) Social Practice: It is through the analysis of social practice that it becomes possible to reveal the political and ideological influences of texts (BAETA, BRITO, SOUZA, 2016; BARROS, 2010). This dimension is also related to the concept of hegemony and includes aspects of social analysis such as the institutional and organizational particularities of the discursive event (RAMALHO, 2005).

Considering the assumptions of CDA, CHIAPELLO & FAIRCLOUGH (2002) argue that taking social practice as central

point enables a movement that encompasses both the perspective of social structure and the perspective of social agency, which are fundamental views for analyses in social research. This is because the authors see social life as a network of different interconnected social practices (economic, political, cultural, family, etc.) in which it is necessary to understand the relations established between structure and agency. These social practices, interconnected in specific ways, constitute a particular social order (such as the capitalist order) (CHIAPELLO, FAIRCLOUGH, 2002).

In addition to the three dimensions of analysis discussed above, Fairclough (2005) notes that CDA not only deals with linguistic analyses of text but also links them to social explanations; the notions of ideology, power and hegemony are therefore indispensable to substantiating the criticism that must be present in the explanation of discursive instances and social practices (RAMALHO, RESENDE, 2011; WODAK, 2004).

RAMALHO (2005) notes that Foucault was one of the first authors to connect discourse and power; for him, power in modern society was exercised through institutionalized discursive practices. However, the Foucauldian view was deterministic and considered only the constitutive aspect of discourse. In this sense, Fairclough tied the notion of hegemony to Foucault's concept of power, seeking to address the propositions of his Social Theory of Discourse (RAMALHO, 2005).

Fairclough (2012) assumes that the notion of hegemony is appropriate and useful for analyzing orders of discourse because it is through a hegemonic social structure accepted by common sense that relations of domination are sustained. FAIRCLOUGH (2005) proposes to adopt the concept of hegemony proposed by Gramsci, according to which the hegemonic struggle is conceived as a process that seeks to connect, reorganize and/or dismantle components of social practice, indicating that certain meanings necessary to the exercise of power and the propagation of values of certain dominant groups are instigated in this process (ONUMA, 2017).

It is necessary, however, to draw attention to Gramsci's conception of the questions of power and hegemony. For Gramsci, there is no possibility that the power of a ruling class will be attained fully and permanently; it will only be achieved partially and temporarily in the hegemonic struggle. This view gives rise to the notion of hegemonic struggle, in which language becomes the space for the interaction of different voices (or groups), thus enabling debates and connections over the conditions of power and domination (RAMALHO, 2005).

Considering that hegemony is maintained by the establishment, maintenance and universalization of certain discourses and that power is attained not through the use of force but through consensus, RAMALHO & RESENDE (2011) emphasize the importance of ideologies that are spread through discourse. Ideology is a mode that

seeks to "secure consent through power struggles carried out at the level of the semiotic moment" (RAMALHO, 2005:26).

WODAK (2004) confirms this view, indicating that it is the spread of the ideologies of those in power that legitimizes structures of domination. Furthermore, it is important to emphasize that, for Fairclough, the notion of ideology is negative by its self nature:

> Unlike neutral conceptions, which attempt to characterize ideological phenomena without implying that these phenomena are necessarily deceptive and illusory or linked to the interests of any particular group, the critical conception postulates that ideology is, by its own nature, hegemonic in the sense that it necessarily serves to establish and sustain relations of domination and, therefore serves to reproduce the social order that favors dominant individuals and groups (RAMALHO, 2005: 26-27).

Thus, as dominant structures attempt to stabilize and naturalize certain social precepts, there is an attempt to mask the effects of ideology and power in the production of meanings, which are taken as given and as perfectly natural. The breaking or questioning of these precepts would thus give rise to acts that are considered resistance and in which discursive practices would serve as spaces of ideological struggles in the pursuit of changes in the established relations of domination (WODAK, 2004).

From this perspective, through the ideological deconstruction of texts that make up social practices, CDA looks for ways to uncover

these relations of domination and to intervene in ways that cause social transformations (RAMALHO, 2005). In other words, analyzing the ideology inherent in discursive discourses and practices means broadening the understanding of how symbolic forms – interconnected with power relations – mobilize specific meanings that can establish relations of domination and maintain certain groups in power positions (ONUMA, 2017).

RAMALHO (2005) also clarifies that the critical approach should reveal connections and motives that are hidden and that it is capable of facilitating social interventions that can generate changes that support those who are at a disadvantage in the relations of power and domination established in social life.

CDA, as a critical science, thus proposes to denaturalize ideological representations that are accepted as neutral as well as to investigate the ideological consequences of discourses in social structures that contribute to the maintenance of conditions of domination and exploitation and anchor the unequal distribution of power in society (ONUMA, 2017; RAMALHO, 2008).

4. DECOLONIALITY AND CRITICAL DISCOURSE ANALYSIS: THEORETICAL CONVERGENCES FOR ORGANIZATIONAL STUDIES

In the field of organizational studies, corporations are seen as central institutions in modern society. However, it is important to

remember that these corporations exist within certain contexts and have characteristics that influence their discourses and practices. Consequently, for the organizational studies field, achieving a broader understanding of the contexts and aspects that constitute the reality of these corporations is fundamental.

With this in mind, the decolonial approach emerges as an opportunity for organizational studies and as a critical perspective that provides an alternative to mainstream approaches; it seeks to create space for practices and knowledge produced locally in the studied realities, freeing itself from modern Euro-American rationality (MIGNOLO, 2011; WANDERLEY, 2015).

In this sense, this paper proposes a convergence between the decolonial and CDA approaches as a means of promoting new worldviews that can contribute to the field of organizational studies. In addition to bringing alternative views to the field, ABDALLA AND FARIA (2017: 924) argue that it is necessary to "overcome the lack of dialogue between the theorists of decoloniality and the framework of scientific methodology"; this paper therefore also represents an opportunity to reconcile CDA as a theoretical and methodological perspective for decolonial studies.

The expectation is that the connection between the decolonial approach and CDA may generate new theoretical and methodological reflections and constructions for the study of organizations,

particularly in countries that possess a colonial heritage, thus enabling the development of methodological alternatives informed by decoloniality that are capable of denouncing the consequences that the naturalization of certain discourses can cover on societies (ABDALLA, FARIA, 2015; CALDERÓN, 2017).

Basically, CDA has become appropriate for decolonial studies because, according to Ashar (2015), the maintenance of coloniality in its various dimensions inhabits and is spread precisely through categories of political discourse that conceal and deny the domination and subalternization of the other (BERNARDINO-COSTA; GROSFOGUEL, 2016; JOHNSON, 2010). FURTHERMORE, SILVA RODRIGUES & DELLAGNELO (2013:623) argue that corporations and corporate discourse are the means by which various principles of modern society – such as the capitalist logic, which is one of the important research foci of the decolonial approach – are disseminated, consolidated and maintained.

Based on these notions, it is possible to indicate the first convergence between decoloniality and CDA: both are grounded in the critical and political nature of research about minorities or marginalized groups and seek to give voice to those who have been subalternized and/or silenced in the hegemonic discourses (CALDERÓN, 2017; Rodrigues-Júnior, 2009). This is because both CDA and the decolonial approach are focused on social problems and concerned with issues of equality and social justice (CALDERÓN, 2017; MIGNOLO, 2017). More broadly, considering Wodak's (2004)

annotations, RODRIGUES-JÚNIOR (2009:101) argues that the central focus of CDA is on "uncovering the injustice and inequality present in the naturalization of discourses that represent social minorities", while decolonial thought has focused on "radicalizing the framework of poverty and inequality" as well as on the disempowerment of populations that resulted from the Eurocentric view (ABDALLA, FARIA, 2017:915).

However, it is important to emphasize that CDA is generally focused on the study of dominant hegemonic discourses, while the decolonial approach is concerned with the discourses of minorities who are colonized by the dominant discourses. In this sense, the convergence of the approaches can broaden the understanding of these discourses, thereby uniting complementary visions of reality, from dominant and subaltern groups and discourses.

With respect to the first convergence, it is possible to observe another point of contact between CDA and the decolonial approach that is related to the focus on power relations (CALDERÓN, 2017). For QUIJANO (2001) and QUIJANO & WALLERSTEIN (1992), the bases of power and subordination inherited from the colonial period have continued to be perpetuated, especially through "mechanisms of the colonial-modern capitalist world-system" (ASSIS, 2014:614; BERNARDINO-COSTA; GROSFOGUEL, 2016). This is why decolonial theorists seek to uncover vestiges of the colonial era that are

rooted in forms of exploitation and power relations as well as the mechanisms of control over the social sphere.

Similarly, CDA is concerned with the relation between language and power, noting that language can represent a form of social domination and control that "legitimizes institutionally established power relations" (PEDROSA, 2005:1). MARCHIORI *et al.* (2010) also note that discourses are intersected by instances of power that are sustained by multiple forces socially produced in our everyday practices. The approaches thus begin to converge as they critically interrogate the underlying assumptions of [colonial] power imbalances (UGARTE, 2014).

This convergence can contribute to organizational studies through the understanding that coloniality is present in the power relations that have been established between corporations and society and between dominant and dominated groups as well as by providing an alternative view for understanding the consequences of the relation between coloniality and power in the structuring of different contexts, such as the organizational sphere, particularly in countries that have undergone the colonial process.

Another potential convergence between the decolonial approach and CDA lies in the centrality of the concepts of ideology and hegemony. For BALLESTRIN (2017), the decolonial option seeks a praxis of resistance to colonial ideologies, while CDA not only aims to analyze discourses themselves but also focuses on analyzing the links

between discursive and nondiscursive aspects in the social domain, paying special attention to the ideological implications of texts (ONUMA, 2017; RAMALHO, 2008).

Discourse as social practice acts in both the political sphere (establishing, maintaining and transforming power relations) and in the ideological sphere (helping to constitute, naturalize, maintain and transform world meanings) (FAIRCLOUGH, 2001; MARCHIORI *et al*., 2010; ONUMA, 2017). RAMALHO (2008) thus emphasizes that language through discourse has implications and effects that may be social, political, moral, material and cognitive. SILVA RODRIGUES & DELLAGNELO (2013) confirm that discourses are capable of establishing rules of behavior and conduct that, if accepted and legitimized, may involve the whole of society.

Discourse can therefore be characterized as an instrument of domination; tied to ideological values, it "carries within it a set of ideas, assumptions and practices that seek to instill, in each individual that composes the social macro system, the values that it was built on" (SILVA RODRIGUES, DELLAGNELO, 2013:623). In the same sense, it is also possible for organizations to reproduce certain ideologies through their discursive practices in such a way that the dominant discourses legitimize their social practices (ONUMA, ZWICK, BRITO, 2015).

Considering that "structures of domination are legitimized by the ideology of powerful groups" (PEDROSA, 2005:1), decolonial theorists note that coloniality is perpetuated through this ideology, propagating itself through forms of "socioeconomic-cultural domination based on capitalist hegemony [...], historically exercised by [...] elites over subaltern groups" (JOHNSON, 2010:140). These forms of domination are precisely grounded in a colonial imaginary guided by an ideological nature constructed by modern societies and institutions (CASTRO-GÓMEZ, 2005), constituting hegemonic discourses.

Taking into account that the decolonial approach considers the imposition of the hegemonic view by the Global North to be one of the main expressions of coloniality, decolonial studies seek to reveal and denounce the dependence of peripheral groups and places face to developed countries and the power of dominant groups (OLIVEIRA, 2016). For ABDALLA & FARIA (2017), the hegemonic discourse that divides the world into dominant and dominated causes a schism between worldviews, and this schism has created dynamics that are "extremely favorable to the advancement of the global capitalist elite and dramatically oppressive for a growing population around the world" (ABDALLA, FARIA, 2017:915).

In this sense, by seeking a convergence between CDA and the decolonial approach, the notion of hegemony is appropriate and useful in analyzing orders of discourse, as it is through a hegemonic social structure accepted by common sense that relations of domination are

sustained (FAIRCLOUGH, 2012). The concept of hegemony is linked to the notion that the power held by the ruling class not only concerns economic relations but also includes the propagation of values (ONUMA, 2017). DUARTE & GOMES (2018:336) note that the most striking manifestation of capitalist hegemony and neoliberal thought is precisely the "naturalization of these social relations".

Hegemony is maintained by the establishment, maintenance and universalization of certain discourses and through the spread of the ideologies of dominant groups that legitimize the structures of domination and enable power to be attained not through the use of force, but through consensus (RAMALHO, RESENDE, 2011; WODAK, 2004). In other words, hegemony is not only exercised through coercion but also encompasses the ways in which specific worldviews are spread, allowing their dominance to be shared by other classes (ONUMA, 2017).

However, the concept of hegemony also encompasses a process of shared struggle involving specific forces and boundaries that can be changed (RAMALHO, 2005), and it is precisely in this process that the decolonial option seeks to encourage movements of protest and resistance against the Euro-American hegemony. It thus proposes a decolonization of the "systematizing, unifying discourse. [...] a discourse of a unity of differences" that was established by modernity (BARCELLOS, DELLAGNELO, 2014:408).

In relation to these globally established hegemonic discourses, there is yet another point of contact between the approaches discussed here, the locus of enunciation. Some authors argue that it is necessary to move the focus from the enunciated thing to enunciation; to this end, it is necessary to ask: "who and when, why and where is knowledge generated?" (MIGNOLO, 2009:4; WANDERLEY, 2015).

This change of focus represents another important contribution of the proposed convergence to the field of organizational studies; as Freitas (2011:105) emphasizes, by elucidating the relation between the enunciator (the producer of discourses) and the locus of production (the cultural sociohistorical context), "critical discourse analysis makes it possible to deeply understand the social and cultural reality manifested by the discursive formation through individual or collective discourses". CDA thus seeks to avoid simplistic assumptions about discourses considering that the context has a categorical role in the conditions of discourse production because "all discourse is a historically produced and interpreted object, i.e., is situated in time and space" (PEDROSA, 2005:1).

This notion of time and space encompassed by CDA is essential for decolonial studies because it is impossible to conduct studies based on this approach without considering the effects of the historical construction of the context. MIGNOLO (2011) also states that although there is no particular method for conducting a decolonial critical analysis defined in the literature, attention to the specification of the locus of enunciation should not be ignored, as he believes that

we cannot fall within the naturalization of knowledge and practices established by modernity.

The decolonial approach coupled with CDA thus aids in understanding the structures underlying the social, political, and cultural aspects intrinsic to contexts and discourses whether individual or collective, thereby revealing historical constructs that may be of paramount importance to organizational studies.

Finally, another relevant convergence between CDA and the decolonial approach is a concern for movements of resistance and change. For decolonial theorists, decolonization is a praxis that resists and breaks with colonial institutions and ideologies, questioning the underlying assumptions of colonial power imbalances (GROSFOGUEL, 2008; UGARTE, 2014) and seeking to overcome the ideological conceptions and hegemonic discourses of European modernity that legitimize and perpetuate coloniality in its four dimensions: power, being, knowledge and nature (OLIVEIRA, 2016).

CDA is similarly focused on social problems through its critical analysis of the linguistic and semiotic aspects of these problems with the aim of proposing social and political changes in society (CALDERÓN, 2017). Thus, by assuming that texts and discourses are transmitted by power relations and ideology, CDA is also concerned with identifying how language can be used to rupture these relations in the modern world, making subjects aware of the "convergences

between discourse and social structures" and leading to a modification of power relations in social and organizational life (MARCHIORI *et al*., 2010:227).

Using the two approaches together can therefore contribute to the field of organizational studies not only by proposing an alternative viewpoint for research but also by encouraging studies that seek to question and break the hegemonic patterns of society, promoting movements of resistance and proposing social transformations that are capable of pointing out "solutions" to the practical problems of the social and organizational reality faced by the ex-colonial countries in today's world.

Finally, this paper demonstrates that CDA is suitable to decolonial studies, because of their theoretical convergences and, especially, because it can provide methodological support to applied research in organizational studies using the decolonial approach.

5. FINAL CONSIDERATIONS

This paper's objective was to discuss the potential theoretical convergences between the decolonial approach and CDA and their contributions to the field of organizational studies. This study represents an initial effort toward identifying the convergence of the two approaches and thus had no intention of exhausting all the

possibilities for the combined use of CDA and the decolonial approach.

It is important to emphasize that the study did not seek to propose theoretical or methodological models, since scholars of both CDA and decolonial approach disagree with preset research patterns. Both approaches suggest that the theoretical and methodological research path must be constructed considering the specific characteristics of each study. However, relevant convergences between the decolonial approach and CDA were identified, demonstrating that there are potentially promising paths for combining the approaches in organizational studies, particularly in studies about corporate discourses.

In the analysis of the decolonial approach and CDA, the following convergences between the theoretical perspectives have been identified: the political and critical nature of the approaches; their focus on social problems such as inequality and social injustice; their concern with power relations; the centrality of the concepts of ideology and hegemony; the relevance of the context and the locus of enunciation for analyses; and the pursuit of movements of change and rupture with the social structures of domination that have been established in contemporary society.

In terms of the contribution of this work to organizational studies, the expectation is that the convergence of the two approaches

can link complementary views of the same reality that are usually studied through different lenses and remain disconnected from one another. This is true because CDA provides methodological paths for studying the hegemonic discourses that circulate around society, while the decolonial approach is capable of dredging up aspects that are "erased" or "repressed" from these hegemonic discourses through coloniality. By combining the approaches, it therefore becomes possible to construct broader and deeper perceptions of reality, uncovering the games of interest and power behind the discourses and practices established in modern society, including organizational contexts, and providing a new research perspective for the field of organizational studies, particularly in ex-colonial countries.

Based on the convergences and brief contributions presented here, this paper intended to contribute to the field of organizational studies, prompting other scholars to further research these relationships and to seek other points of contact between the approaches to open up new theoretical and methodological possibilities that extend beyond the knowledge and models typically produced by the Euro-American view. The attainment of knowledge that incorporates alternative perspectives on hegemonic patterns is essential for decolonial studies and in the field of organizational studies, as well as in achieving a proper understanding of the realities of countries in Latin America and the Global South. Moreover, this study confirms the possibility of using CDA is a methodological support for decolonial research, once that perspective has not yet gone far in using applied research, especially because of the difficulty of methodological arrangements.

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ANEXOS

Tabla 1. Resultados de la comparación de los indicadores del análisis
basado en teorías de aprendizaje en museos.

Categorías Conceptuales	Indicadores de VTS	Indicadores de ICOM-CECA
Temas y contenidos	VTS-I1: presentar una cuidada selección de imágenes de acuerdo al perfil del grupo.	CECA-I2: los/as educadores introducen otros temas que son familiares, de interés y de actualidad, y los asocian con los temas de la exposición de arte. Permiten la discusión abierta de los temas y de sus interpretaciones. CECA-I4: Los/as educadores destacan cuáles son los temas y obras principales de la exposición y los introduce en la discusión con el alumnado.
Estrategias de aprendizaje	VTS-I3: realizar estas tres preguntas específicas de investigación para motivar y mantener la indagación: ¿Qué está pasando en este cuadro?, ¿Qué veis que ves/veis que hace que digas eso? y ¿Qué más puedes/podéis encontrar?	CECA-I1: los/as educadores utilizan preguntas para introducir la exploración visual de las obras al grupo.
Empatía y compromiso social	VTS-I4: facilitar la discusión: relacionando comentarios tanto si los estudiantes están de acuerdo como en desacuerdo, o basarse en las ideas de los demás, parafraseando.	