



## Enfleshing temporal insurgencies and decolonial times

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### ABSTRACT

Time and temporality often remain the unthought in our spaces, moments, and movements of radical political imagination and practice. In this contribution, we aim to open a dialogue between current queer/feminist/black/decolonial scholarship on time, and the praxis of feminist movements and women in movement in Cali, Colombia. We hope to nurture, in this way, a systematization of the role of decolonial times and insurgent temporalities in our anti-capitalist praxis and deepen the theorization of decolonial emancipation and/as healing. We develop this systematization through exploration of three moments of encounter; the first a women-only workshop 'Finding Voice', the second a workshop that was part of a diálogo de saberes between feminist/peace movements in the region, and the final a public talk-performance at the International Conference in Mental Health and Well-Being, all held in Cali. Exploration and excavation of these moments suggest-enflesh that embracing our untimely rhythms and that which is out-of-time in our subjectivities, excavating together the epistemological possibilities of silence and the pauses in-between speech, as well as reconfiguring 'failure' as a moment of possibility, open embodied pathways to decolonising and feminising the revolutionary political.

### KEYWORDS

Decolonialism; time; resistance; feminism; women's movements

Time and temporality often remain the unthought in our spaces, moments, and movements of radical political imagination and practice. This can result in hegemonic temporalities and times of patriarchal capitalist-coloniality continuing to underpin the logics and rationalities in our politics, and limiting our ability to move beyond the horizons, epistemologies, literacies, and subjectivities of capitalism. In this contribution, we aim to open a dialogue between current queer/feminist/black/decolonial scholarship on time and the praxis of feminist movements and women in movement in Cali, Colombia. We hope to nurture, in this way, a systematization of the role of decolonial times and insurgent temporalities in our anti-capitalist praxis and deepen the theorization of decolonial emancipation and/as healing.

We focus on three problematics: the first is the temporal reduction of feminized and racialized others in patriarchal capitalist-coloniality to invisibility as barbarians of the past, absent in the present (and past) as knowing-beings. However, as Roland Vazquez argues 'the avowal of those who have been denied existence in the present, leads to an understanding of the past as a force of liberation' (Vasquez 2012, 247). Following Vazquez, allowing the past to become a force of liberation for the women and feminists in Cali involves an embrace of practises of embodied listening. This enables connection with deep and dark wisdoms in which ancestral knowledges become 'an active source of

meaning and struggle' (Vasquez, 2012, 248). The second problematic, is the hegemony of a unidimensional linear temporal narrative and infrastructure which results in the exclusion (within our practices and movements) of out-of-time subjects and cyclical prefigurative and unplanned times of political co-creation. This can result in universalization and normalization of temporal expectations of political performance which mirror the precarities, demands, and unsustainability of the social-political system we seek to transcend. Such a problematic foregrounds the necessity of listening to out-of-time subjects and our own embodied temporalities as time-spaces of other possibilities of becoming political and creating times of our own. The third involves bringing to political visibility the unthought temporal orderings of political-theoretical subjectivity that reproduce the invisibilization of other temporal processes and embodied literacies through which to open decolonising and healing encounters that en flesh relationality, re-connection with our deep wisdoms, and speak through/as deep time.

To explore these challenges and listen to the decolonial times and insurgent temporalities emerging from feminized and racialized others, we invite you to journey with us through three moments in the praxis of women in movement and feminist movements in Cali, Colombia. Through these encounters *sentipensamos*: the power of silence and the breath to re-connect us to deep ancestral time and the multidimensional presence of our embodied selves; the importance of 'failure' as a means of revealing both the ways in which maintaining the temporal unthought leaves us vulnerable and complicit in the silencing of, and separation from out-of-time subjects and bodies, and how privileging untimely bodies and affectivities allows us to weave emergent possibilities of insurgent temporalities of liberation; and, finally the ways in which we can en flesh decolonising encounters that rupture the hegemonic temporal subjectivities that imprison possibility and instead, nurture en fleshed communion with the ancestral body of the commons.

## Why time/temporality

There is a plethora of critical scholarship exploring and analysing contemporary forms of power and political economy with a focus on the spatial dynamics and logics, and spatialities of such processes, structures, and relationships (Massey, 1991; Peck & Tickell, 2002). There is also increasing attention to the way that counter-spatialities or altar-spatialities underpin the possibility of new forms of emancipatory politics (see for example Banerjee, 2011; Dean, 2012; Gibson-Graham, 2002; Hesketh, 2017). However, implicit within this turn to the spatial in our understandings and visions of domination and transformation, is time and the temporal. There is a body of work that conceptualizes and analyses the temporal infrastructures and imaginaries which contain, subjugate, oppress, and police us (see, e.g. Adkins, 2017; Potter & Westall, 2013; Sharma, 2014b) and/or which explores 'other' temporal ecologies with which we might embed, embody, and vision our alternatives (Bennett & Burke, 2017; Felt, 2016; Firth & Robinson, 2014; Sharma, 2014a). However, this scholarship remains fragmented (with key exceptions being work on queer temporalities (Chávez & Vasquez, 2017; Dinshaw et al., 2007; Halberstam, 2003; Lilja, Baaz, & Vinthagen, 2015; Mitchell, 2013)); feminist traditions (Anzaldúa, 1987; Cruz, 2001; Kristeva, 1981) and indigenous theorizations of time and temporality (Strakosch & Macoun, 2012; Young & Nadeau, 2005). Arguably, this calls for more systematic attention to be turned towards temporalities and time. It currently constitutes an important lacuna in our praxis of emancipatory change, and can result in hegemonic temporalities and times of patriarchal capitalist-coloniality (re)producing themselves and being entrenched in our spaces of radical political imagination and practice (see Motta, 2012; Sharma, 2014a).

A focus on time enables visiblization of the often implicit and taken for granted temporal infrastructure guiding the ways in which we know, and shaping the kinds of lives we can have, and believe are possible. As researchers have shown, time is institutionally structured and caught within complex webs of social networks, relationalities, exclusions, and (in)equalities (Adams, Murphy, & Clarke, 2009; Adkins, 2017). As Bennett and Burke (2017, p. 2) explain, ‘Time is not only clock-time, which is the dominant ontic measurement-only focus that erases recognition of subjectivity and difference, and which presumes that time is ahistorical disembodied and simply objective’. Implicit and sometimes explicit assumptions about time foreground the normative judgements of what are the legitimate subjects of a(ny) domain, what are the legitimate rhythms of working in that domain, and how that domain is situated in relation to history and future horizons. As Felt (2016, p. 1) describes ‘time is [deeply] entangled with questions of power, knowledge and control, and essential [for] not only structuring and ordering our worlds but also for creating and sustaining feelings of stability and belonging’.

Exploring the way, we think about, and perform/embodiment time, and how time marks our bodies and subjectivities thus enables visiblization and reflection about our assumptions and judgements in relation to the capabilities of self and other, and resultant practices which exclude/include others, and limit/expand political horizons (Lynch, 2010; Sharma, 2014a). This has implications for political assumptions, practices, and imaginations, which accordingly, can be complicit in reproducing limited (and limiting) concepts of time, thus reproducing traditional practices, horizons, and subjectivities seen as legitimate in the political field (Felt, 2016); or become conscious in creating possibilities for embedding and recognising: multiple ‘timescapes’, multiple rhythms of knowledge creation needed to foster diverse political subjectivities, and expanded/multiple temporal horizons of political possibility.

Accordingly, in this contribution we aim to open a dialogue between queer, feminist, black and decolonial subaltern radical traditions of thought, and the praxis of feminists in movements in Cali, Colombia to develop a temporal systematization that allows a deepening of our visions and horizons regarding other times and temporalities, which resist and transgress patriarchal capitalist-coloniality.<sup>1</sup>

### Hegemonic/resistant times/temporalities

Much analysis of hegemonic time and temporality focus on the epochal temporal shift evidenced in the current stage of global capitalism. The shift is understood as encompassing and embedding the speeding up of linear time in which space and active subjectivity becomes obliterated by an immediatized and simulacra temporality of 24/7 information and production/circulation flows. Here, the Western ‘we’ (the main subjective place of enunciation of this scholarship) become spectators not only on the life of others but on our own lives, as they are projected back to us on the ever-present screen of surveillance and hypervisibility. Concurrently, demands and expectation on the worker become mediated through a temporal infrastructure and narrative in which infinite flexibility and increasing expectations to produce more and quicker are policed through insidious micro-practices of surveillance and management which track, monitor and evaluate performance (Sharma, 2014b offers an excellent introduction and critique of such traditions). It is argued from within this framework that traditional temporal splits between free time and work time become increasingly blurred as work time colonizes the private space and free time is increasingly commodified and factored in as part of temporal self-monitoring (Amsler & Motta, 2017; Lynch, 2010; McRobbie, 2015).

Feminists have argued that such temporal logics strengthen historic hegemonic subjectivities and rationalities, resulting in the (re)production of the ideal of the careless neoliberal subject ‘grounded in individualization, infinite flexibility, precarious commitments, orientated towards survivalist competition and personally profitable exchanges’ (Motta, 2012, np). This aims to produce a culture of hierarchy, competition, and individualism through the eradication of cultures of solidarity, care, and collectivity. Some subjects and forms of behaving, feeling and embodying space are empowered and legitimized, whilst others are delimited, disciplined, and subjected to the dominant logics, allowing some to judge and others to be judged (Lynch, 2010, 2015). The affective realities of such a temporality are often associated with feelings of ‘not having enough time’, anxiety, internalized spreadsheets of disciplinary micro-management of each moment of time (time management), and burn-out and exhaustion (Hall, 2014; Institute of Precarious Consciousness, 2014; McRobbie, 2015).

As analysts such as Sarah Sharma (2014b) and Louise Potter and Claire Westall (2013) demonstrate, a new industry dedicated to managing time represents itself as mitigating such a speed up with fast-foods, energy drinks, and the outsourcing of everyday social reproductive labours and tasks. In reality, as opposed to working somehow outside or against such temporal logics and horizons, this forms a core element of its temporal infrastructure which reproduces exclusions, inequities and naturalizes the contours of such a temporal narrative. The political registers of such a temporal narrative/plot include the erasure of/amnesia about other pasts through their equation with irrationality, underdevelopment, violence, illiberalism and/or authoritarianism, which work to suffocate the contemporary political moment, and limit our political visions of the future to a naturalized extension of the present endless 24/7 speeded up patterns of consumption and work (Adkins, 2017; Moulian, 2002; Potter & Westall, 2013).

Critical responses to this aforementioned analyses of contemporary temporal logics and narratives include a turn to slowness and the slow movement. Here it is posited that slowing down in terms of labour, consumption, and practices of self can resist the increasing encroachment of such careless subjectivities, logics, and rationalities, and instead foster careful practices of recognition, relating and creating. However, as Sharma (2014b) deftly demonstrates such a call to slowing down is ambiguous and easily recuperable into hegemonic temporality if such movements of slowing down are not politicized by being embedded within other temporal infrastructures and narratives of time. A way to think about this is how yoga specialists have been employed by Wall Street bankers, or time management consultants are brought in to Higher Education to help manage time and bring quality slowed down time and care, as part of their overall strategy of managing the time and temporal subjectivities and experiences of workers, in order to stabilize flexibilization and the overall political economy of speeded up 24/7 global capitalist relationships and flows (Lynch, 2010, 2015; Sharma, 2014b).

Another critical response comes from particular traditions of Marxian critical theory. The temporal imaginaries of much of this critical theory, whilst often implicit, when made explicit often focus on the moment of rupture as key to resisting and opening our political horizons to other possibilities of self, community, and economy (Badiou, 2001; Miéville, 2017; Žižek, 2004, 2006). As indicated earlier, much of this framing of rupture has been viewed from a spatial orientation, as opposed to a focus on its temporal dynamics. However, focusing on the temporality or time of rupture, can itself reify a unidimensional articulation of the possibilities and experiences of the temporal-spatialities of emancipation. It can work to undercut the possibilities of engaging with and building from acknowledgement of the differential and unequal experiences of temporality of movement participants, and of the diverse temporal horizons and rhythms that might be necessary to nurture emancipatory subjectivities, relationships, and practices (Motta, 2017b; Sharma,

2014a). This can result in the reproduction of hegemonic hierarchies of judgement, exclusion, and silencing which particularly impact on already marginalized subjects that do not fit hegemonic renditions of the on-time subject, within supposedly democratic, emancipatory, and radical movements (Amsler & Motta, 2017; Motta, 2012; Sharma, 2014a; Sinclair, 2005).

Maintaining temporality as the unthought other of emancipatory political practice or creating temporal binaries between speed and slowness, or temporal reifications of rupture do not provide us with the tools to develop what Sharma terms 'temporal insurgencies' and what we name, decolonial times with which to forge worlds beyond patriarchal heteronormative capitalist-coloniality. Arguably it is only through engagement and participation in emergent insurgent temporalities and decolonial times that we might begin to open our horizons, theorizations, and practices to these revolutionary temporal possibilities.

### Untimely scholarship and knowledges

Scholarship emerging from the struggles around such insurgent temporalities and decolonial times tends to be found in the queer, decolonial/black/Chicana feminist and Indigenous worlds of thought and struggle. Here critical attention is given to the way that hegemonic temporalities are lived through the body and render certain othered subjects consistently out-of-time/a danger to temporality proper, and thus re-presented as a drain on the body politic of reason, democracy, development, and progress (Cruz, 2001; Morgensen, 2011; Motta, 2017b). Queer, raced, and gendered subjects become marked as other in relation to normalized and naturalized temporal linear narratives and the knowing-subjects which people such narratives, and as such are named as backward, delinquent, deviant, and irrational.

They/we thus become dangerous to the rational ordering of time, life, labour, and (political) subjectivity. Such marking manifests itself as both invisibilization (as subjects with history and of (historical) agency) and as hypervisibilization in which we become the non-subject legitimately intervened upon to develop, educate, civilize, contain (Motta, 2017d, 2018b). This both individualizes and pathologizes experiences of precarity and exclusion, as well as legitimising interventions to bring these subjects into the right time. Such dualistic hierarchical markings in hegemonic narratives of time are marked by ruptures in the hegemonic narrative of liberal democracy, in which the latter is equated with reason, peace, and dialogue, as the smooth rhythms of liberal law are halted through exceptions to the rule of law as these 'others' are denied the right to rights (Morgensen, 2011; Motta, 2017d). This is justified through temporal narratives in which these untimely subjects must be brought/forced into the Time of rationality and law. Exception becomes the norm, an ever-postponed entrance in the future of reason, progress, law.

The hierarchical and violent dualistic separations in the time-spaces of patriarchal heteronormative capitalist-coloniality becomes marked along clearly gendered, raced, and classed lines, with the other feminized and racialized, positioned as outside/against the time of Reason and thus justifiably intervened upon to 'develop', 'civilize', and 'educate'. The knowing-subject is that subject which people's the time of Reason, Law, History, and Progress; the White Masculinised Bourgeois who has the right to intervene and force/assimilate these others into Time (Morgensen, 2011; Motta, 2017b, 2017d).

These technologies of temporality and logics of hypervisibilization, are manifested historically, and continued into the present, through practices of assimilation (through education, child removal, and incarceration) which seek to police into hegemonic time and normalize the times of precarity and exclusion that are common place experiences for such subjects. Their most insidious

consequences are when such temporal narratives and representations of subjectivity and reason, are internalized in those that are subject to systematic violent hypervisibilization. As such the processes of subjectification and policing of othered subjects embedded into hegemonic narratives of time create internal exile from all that is feminized and raced: affective, emotional and embodied wisdoms and knowledges. They also sever our connection from ancestral wisdoms which rupture the living relation between past and present and reproduce our invisibility leaving us without anchor/roots. This results in onto-epistemological soul-wounds (Duran, Firehammer, & Gonzalez, 2008). Thus healing is foregrounded in our practices and pathways of emancipation, through a recovery of these knowledges and wisdoms, (re)connection with ancestors, and practices of relationality as homecoming to ourselves and each other. Like this, we might cultivate our insurgent temporalities and decolonising times of healing-liberation (Anzaldúa, 1987; Lugones, 2010; Motta, 2014, 2017b, 2017d, 2018a).

Thus, such hegemonic temporal narratives are coupled with the negation of other temporalities, and other temporal narratives, and thus other onto-epistemological horizons of political possibility. Caught within the logics of a hegemonic temporality of hypervisibility/invisibility struggles have emerged around the co-creation of an other politics which transgresses the temporalities and times of patriarchal heteronormative capitalist-coloniality and thus its registers of reason and political subjectivity. Such an other politics is thus deeply embedded and embodied in insurgent temporalities and decolonising times. Key to these struggles and praxis is an embrace of these other temporal narratives, rhythms and times that resist confinement into linear renditions of time which embed violent dualisms between past/present, immanent/transcendent, concrete/universal, underdeveloped/developed, savage/citizen, state/religion, reason/myth, mind/body, nature/science (Chávez & Vasquez, 2017; Cruz, 2001; De La Cadena, 2010).

We turn now to an encounter with emergent insurgent temporalities and decolonising times, through exploration of three 'moments' in the praxis of women in movement and feminist movements in Cali, Colombia. These three moments can be thought of as: re-rooting into spiral/multidimensional time; prefiguring embodied temporalities; and privileging our out-of-timeliness.

## Decolonising and feminising encounters

The methodological ethics and epistemology within which these moments of encounter sit, and were nurtured by, build upon my/our previous methodological work pedagogising the political (Bermúdez, 2013; Motta, 2014), decolonising participatory action research (Motta, 2017a) and co-creating prefigurative epistemologies (Motta, 2011).

This methodological commitment seeks to transgress the violent dualisms between knower/known, mind/body, word/world/, nature/society, human/nonhuman, and education/life upon the geopolitics of knowledge of patriarchal capitalist-coloniality rests. It, therefore, re-enfleshes research as a process of mutual healing as emancipation in which the process as much as the outcome are collaborately visioned and realized. Knowledge(s) are co-created which foster critical reflexivity and aim to open possibilities for our be-ing-knowing and becoming otherwise.

The women and men, communities and movements who formed part of these moments are *compañer@s* with whom I/we have journeyed, struggled and visioned such transformations for over a decade. These particular moments of encounter emerged during the period September 2017–February 2018 when I (Sara) was visiting scholar at the Centre for Gender, Women and Development, Univalle, Cali, Colombia.

### Three moments of encounter with women in movement and feminist movements in Cali, Colombia

The first moment-encounter occurred in a workshop ‘Finding Voice’ that I (Sara) was invited to run in collaboration with MAVI (Mujer, Arte y Vida), an arts-media feminist organization, as part of the feminist streams of the international festival of poetry held in Cali in October 2017. The workshop was a woman only-space and included activist-artists, feminist poets, popular educators, and feminist movements participants. The second moment occurred as part of a series of eight workshops (October 2017–February 2018) that we were invited to facilitate for a diverse range of feminist, Black, and Indigenous movements seeking to explore tensions and challenges in their decolonising, feminist political praxis. These were run with a participatory and prefigurative methodology, enflashing multiple literacies; embodied, oral, spiritual, cultural (song, movement, visual arts) to support the systematization of key themes identified together in the workshops. The third moment emerged as a result of an invite to present at the International Conference in Mental Health and Well-Being organized by the Secretariat of Gender, Cali in December 2017. Participants in the audience included members of the Gender Secretariat, academics, high school children participating in the programmes of the Gender Secretariat, teachers from primary and secondary schools, medical professionals in mental health, journalists, and feminist/gender movements/organizations.

#### First moment: re-rooting into spiral/multidimensional times

Hegemonic narratives, infrastructures, and technologies of time rob raced and gendered subjects of their inner connection to their wisdom, power, dignity, and reason. Experiences of hypervisibility attempt to maintain us as broken, self-doubting, self-hating peoples and communities, who believe the misrepresentations told about us and branded onto our bodies that we are unruly, irrational, backward, deviant, underdeveloped. Becoming the other to the ordered story of the Time of Reason, Truth, Progress, and Law, turns our realities into experiences of systemic onto-epistemological violences, which result in disassociation and disconnection from what Audrey Lorde names our erotic power (1978). All such embodied knowing and wisdom is rendered out-of-time and dangerous to the rational ordering of time. Such a condition of existential exile and splitting of self, renders our bodies more compliant to their use and abuse as sites of accumulation, abuse, and control.

Unlearning and healing from such systemic onto-epistemological denial and traumatization, involves embrace of an other temporality, one deeply rooted in our connections to our endarkened wisdoms; of the emotions, embodied, ancestral and spiritual (Anzaldúa, 1987; Cruz, 2001; Levins Morales, 1998; Motta, 2017b). Here, the role of silence and pausing of the normal lived hegemonic performances of narratives of time and their resultant expectations and judgements becomes central.

A group of 20 women, community educators, movement organizers, feminist poets, and artists join together to explore the way that patriarchal heteronormative capitalist-colonial logics have wounded them, to find together the medicine and wisdom that sits deep within these wounds, and speak these in sacred feminist individual and collective story telling/ myth making.

We undertake a deep listening exercise that involves being silent for 5 minutes. Each has a piece of paper in which they draw what looks like a fried egg, a small circle nested within a bigger circle. The smaller circle represents what they internally hear during their silence, the larger what they hear outside of themselves. They disperse across the space, some going outside, and stand in silence, eyes closed. Each represents in whatever way she chooses what she hears through the silence, her

heart beat, her fear, the voice in her head, the flies buzzing, some beautiful birds landing on the branch outside, the breeze entering through the window, its caress on her cheek.

There is a softening of the energy between us, a slowing of the rhythms of the hegemonic times of everyday life, a rooting into our selves and the place we stand as the world-word/image as embodied enters and no longer merely represents something but rather expresses the very coming into being of a new quality of relationship, sensing, knowing-being (Motta, 2018a). There is an opening of the body to an other listening and knowing. As we sit in circle and share our mappings, it becomes obvious that our embodied return to being of the world and our bodies does not take one form, is not experienced as sameness but as difference. Some share their circles full of words, others with images, others with colours flowing across the page, one woman has no separation between inner and outer worlds. Some share the richness of what they can hear and become aware of through silence and stillness, sensations, feelings, awareness that otherwise remain hidden and absent in the precarious temporalities that mark most participant's lives. Hegemonic temporal narratives and resultant subjugation as Subjects-in/on-time against Others out-of-time tend to be complicit in misrepresenting silence and pausing as an absence of knowing-being (Motta, 2018b). Within such hegemonic renditions of the time of Speech the word without pause, without breath, without the silence of listening becomes the sign of Knowing, Reason, Right and Law. As Luce Irigaray (122) describes:

Speech, instead of bearing breath, takes its place, replaces it, which invariably stifles and preoccupies the place for silence. People who pay no heed to respiration, who breathe poorly, who are short of air, often cannot stop speaking, and are thus unable to listen. Speaking is their way of respiring, or more precisely expiring, of exhaling, in order to take a breath. And so, they stifle the inspiration – in the strict sense, general or figurative – of others ... [and] might well lead to a lack of respect for life; for one's own life, for the other's life, for others' lives. ... Such traditions substitute words for life without forging the necessary links between the two. Yet these links would be what enables life and language to be reciprocally preserved, regenerated and fecundated, especially in dialogue where breath can either be awakened, engendered, or stifled.

Our practice resists and transgresses these temporal narratives and resultant embodiments and expectations of on/in-time subjects. Instead we return the word to the breath and bring attention to a practice of dwelling in moments of pause and silence. This allows us to descend into our endarkened territories that are rendered unruly, out-of-time, and dangerous in hegemonic narratives, subjectivities, and technologies of time. Such a pause and descent into embodied deep listening creates an opening which allows us to drop and dwell even more deeply into those out-of-time, unruly and dangerous endarkened territories (Motta, 2018a).

We continue our descent into these out-of-time territories, through an ancestral practice in which we combine different rhythms of silence, embodied expression and deep listening. Here in pairs we sit in silence and connect with an ancestor: an actual person, myth, energy, animal or spirit, and represent them with five images. Next, one person speaks for a few minutes talking about her ancestor and representations, whilst her partner listens in silence, absorbed into her story and words. They then switch roles.

Returning to circle almost all the women spoke of actual ancestors, grandmothers, mothers, grandfathers. One woman spoke of herself as her own ancestor. Asked to share one significant reflection from this experience many expressed dignity, strength, resilience, safety, holding, wisdom. Dwelling in embodied and deeply relational silence, pausing to listen to their own, and an other's untold stories and histories, created openings for embodied ancestral connection across time and for careful practices of self-other dialogical relationality (Chávez & Vasquez, 2017). Deep time became present, with the energies of these grandmother/father ancestors palpably present in the

room accompanying each woman in her unfolding journey. As Vazquez (2012, p. 249) describes, this is a ‘relationality not limited to the relations with nature and the cosmos in the presence of the present. It implies a relationality beyond the present that reaches out to the past, to memory and the ancestors’.

Such dwelling in complex rhythms of relationality and re-connection re-rooted us into awareness of spiral and multidimensional time. Sharing untold, unthought and unfelt stories, ruptured hegemonic temporal narratives that render raced and gendered others as lacking history, agency and reason, as they brought to embodied reason histories of dignity, strength, resilience, and survival. It is this awareness that allows out-of-time others to take back their sense of rootedness in and across multiple times, of ancestral holding, and endarkened wisdoms. It is from this embodied time-space that we might re-create our own myths and temporal disorderings of the world, rooted in care, reciprocity, and attention to the/our breath of life.

### Second moment: prefiguring embodied temporalities through ‘failure’

We have nothing to inherit for we cannot borrow from the dominant histories and logics of rational Humanity which ‘by a kind of perverted logic, turns to the past of the oppressed people, and distorts, disfigures and destroys it’ (Fanon, 1961, p. 169), through negating other histories, other ways of knowing, other ways of being, other stories of possibility of lives well-lived. This legitimizes and produces our dehumanization through historic and continual practices of assimilation and annihilation, or as Audrey Lorde (1983) poetically describes, we cannot change the master’s house with the master’s tools.

Black feminist, decolonial, Indigenous, and queer scholars have brought to life these sentiments through embrace of multiple forms of knowing(being), multiple forms of knowing and multiple subjects of knowing. In the work of feminists and women in movement in Cali this has involved building on traditions of popular education, Black feminist praxis and Indigenous knowledge practices to co-create a political praxis which nurtures our becoming otherwise in theory and practice to the dominant logics, rationalities, and relationalities of patriarchal heteronormative capitalist-coloniality (Bermúdez, 2013; Bermúdez & Tamayo, 2017; Motta, 2017c). This involves overcoming the violent dualisms between mind/body, emotion/reason, knower/known, science/nature, past/present, nature/reason, and state/spirituality that characterize the geopolitics of knowledge of Modernity.

Prefigurative epistemologies and pedagogical practices (Motta, 2011) have come to the heart of this, in which all become knowing-subjects able to theorize and transform their conditions of oppression and experiences of violent subjugation into emancipation and flourishing. Emerging from this broader decolonising, feminising, and queering politics of knowledge, was a collective visioning of a series of *diálogo de saberes* (dialogues of knowledges) between participants in different movements between October 2017 and January 2018. These dialogues of knowledges sought to systematize key thematics in their, and their movements’/communities’ praxis, in order to foster critical reflexivity in relation to political practices. They hoped to visibilize/bring to thought the barriers, possibilities, and complicities in their political practice in order to work collectively through and with them to nurture an integral and consistent politics able to include and foster ever deepening relationalities and realities that resist and transgress patriarchal heteronormative capitalist-coloniality.

One of the thematics which emerged from our initial dialogue was time and temporality. This was particularly salient for participants as it felt, on initial reflection, like an unthought, yet significant, element of their praxis, often leading to tensions, exclusions and the reproduction of hegemonic narratives, infrastructures, and technologies of time and temporal subjectivities.



never having time to engage in these kinds of activities, relationality and dialogues' because of her isolation as a single parent. Eventually we stopped trying to order our selves and times into the pre-determined script and opened to the 'out-of-time' playfulness of the children. The drums we had bought to mark out the beat of our own temporalities became the instruments with which some played with the children in the courtyard, whilst others talked and laughed, until we were all called to work out a way of saving a broom which a little one had dropped down onto a lower roof. The patience and concentration, and shared thinking-doing it took to rescue the broom, brought more laughter, compassion, and connection.

'Failure' to achieve the imagined outcome of the afternoon, and 'failure' to follow our pre-thought rhythms and pre-determined beats opened us to other affective temporal registers of being and knowing (Boler & Zembylas, 2003; Mitchell, 2013). A tenderness and lived compassion for the mothers that were present rippled between us, and for that time we shared the care, and the care as opposed to being experienced or expressed as a drain, or a secondary moment to the overall temporal narrative, became a central moment of untimeliness (Amsler & Motta 2017; Motta, 2012; Sharma 2014a). This moment was a ripple on an otherwise un-thought(ful) pre-ordering of the time of our dialogues which had been without attention to our differential experiences of the time of the purported participatory temporality of the dialogues. The tensions of maintaining the unthought(ful)ness of temporalities became palpably felt, not as usual by the carers as guilt and shame, but by all participants. The affectivities were untimely, uncontrolled: laughter, playfulness, forgetfulness of the order of political things.

This brought to our attention the importance of play and laughter for the possibilities of rendering present other enfolded and liberatory temporalities (Firth & Robinson, 2014; Motta & Cole, 2014). In particular, it deepened reflection about the kinds of (dis)embodied subjectivities that undergird the implicit rendering of political knowing in both hegemonic and critical spaces of the political: particularly, the detached, all-knowing, tight bodied, symbolic representation of the revolutionary; as prophet and warrior of Truth and Justice (Motta, 2017b, 2018b). This suggested to us that rendering present other temporalities impacts on the kinds of subjectivities that become valued and visible in our politics. It also implies enfolding a lived critique of the knowing-subject of patriarchal heteronormative capitalist-coloniality foregrounding the importance of dedicating political time to play and playfulness, to the unplanned and disorganized (Firth & Robinson, 2014; Starodub, 2018) and to be open to the onto-epistemological possibilities that attentiveness to this might nurture.

Our experience also stimulated reflections about the implicit temporal infrastructure and narrative constraining our dialogue, and the kinds of exclusions and hierarchical orderings of particular bodies we could become complicit in reproducing. Such attentiveness, emerged out of the silencing of the implicit temporal script through which we had initially attempted to organize our dialogues through the noise of the unruly rhythms of children and their mothers. This enabled us to make explicit this unthought temporal infrastructure. The openness and willingness of the collective to explore these otherwise silenced or devalued untimely subjects and bodies, brought to thought the importance of recognition of differential and unequal experiences of time and temporal expectations, as well as commitment to embedding this recognition in our co-organising of time (Sharma, 2014a). We agreed to actively encourage the participation of participants' children, to dedicate time to creating a rota of care and of activities so that both the children and their carers could be present with their out-of-time bodies and relationalities. Centrally, they were not judged or shamed but welcomed and held as epistemologically and politically sacred.

### Third moment: privileging our out-of-timeness: tenderly transgressing the temporal orderings of political-theoretical visibility

In November 2017, Cali held the week-long International Congress of Mental Health for Peace with a number of national and international speakers and numerous roundtables and community fora organized. I (Sara) was invited to participate in the opening plenary panel of the day dedicated to Community Networks in Mental Health and Gendered Violence. Unexpectedly a renowned psychiatrist who was originally meant to participate in a roundtable the previous day had been unable to arrive to Cali in time and was therefore swapped onto our panel. This resulted in many concerns from the community organizers and activists organising this particular day, as they were worried that his un-organized and unexpected participation in our plenary would potentially undermine the transgressive and resistant orientation of the day which sought to open a space against and beyond the medicalization and individualization of mental health and its co-optation into state (neo-liberal) logics of control, disempowerment, and discipline (Bermúdez & Tamayo, 2017).

However, his contribution focused on the role of the body in healing trauma and we kept a hopeful openness to the possibility that his unexpected and untimely entrance into our ‘resistant and transgressive’ panel and day might indeed open unexpected possibilities and connections. This was especially possible, as my contribution, which read trauma politically and centred healing as essential to our struggles for emancipation, in, against and beyond the state, also foregrounded the role of the body and the enfolded in these collective processes. His entrance, at first glance, confirmed our fears, that this was indeed a professionalized subject, embodying the disciplinary ordering of thought and bodies, rendered out-of-time through their trauma, and in need of timely interventions to heal/correct them.

However, the organizer’s suggestion that we bridge our two talks with an embodied practice that prefigured with the audience the enfolded and embodied practices that we were discussing was met with openness, a big smile and excitement. This unexpected meeting brought two unlikely subjects together who in that moment co-created a tender rupture in the temporal-subjective infrastructure that silently and insidiously ‘normally’ undergirds such public-intellectual-political-policy events. As opposed to reproducing the original trauma of misrecognition and negation of the colonial encounter on stage – in the flesh between him and I – we embodied a decolonising of such an encounter, not only between us but between all of us.

We asked the audience members to stand (over 150), and move their chairs back so that they might form a semi-circle. We then prefigured two body practices with them to take them into the power and wisdom of their bodies, and to rupture the unthought spatial-temporal registers of being-knowing implicit in the very structure of this and other similar events/spaces. With ‘El Tango De Evora’ playing I asked them to close their eyes, and place their left hand on their heart, and their right hand on their womb/hara space; the two hearts of knowing-being of our body as flesh and energy (Motta, 2018b). I then guided them to slow down their breathing, relax their shoulders, jaws, back, and belly and to feel themselves descending into their body, until they came to their womb/hara space. In that place, they saw a door in front of them which they entered and passed through to find their garden of creativity.

Here, was a figure beckoning them to come forward, a figure that had a message and medicine for them about their emotions and experiences. They sat a while with this figure, I tenderly suggested that they allow themselves to feel the love and compassion that this figure wished to gift them; to open and trust. Then it was time to leave, to give thanks, to remember that she was always there, that they could return, and to breath back up through their body, to wiggle their fingers and toes,

stretch their arms and, when they were ready, to open their eyes. Holding the space in this way, not only meant creating an other temporal-spatiality of sacred deep enfleshed and cosmic time, it also involved holding the energies (individual and collective) that emerged. I felt such a deep sadness and well of tears emerge from their journey of descent into their endarkened banished of no-time wisdoms. I felt a heaviness fill my untimely body and subjectivity, and I channelled the love and compassion of divine mother into their bodies, hearts, and wombs (for further exploration of such practices of feminine divine pedagogies of the body, see Motta, 2018a; Motta & Bermudez, [in press](#)).

After opening their/our eyes, the psychiatrist began his practice, to the same music. We were asked to face each other in pairs, with him and I on the stage, leading the practice. Then he guided us, through doing not through words, into our embodied selves, with deep guttural noises, with cries, with the screwing up of our face, the huge smile of recognition, the tender relaxation of compassion, with a multiplicity of embodied emotions and relations, to end on a hug with your pair and then a hug as groups, a big group. It was completely liberating in its untimeliness, and out of controlled embodied ancestrality. In some ways surreal, but in a way, that tenderly enacted an other knowing-being in an other time. The monological and violent onto-epistemological relationality between the 'Professionalized' speaking-knowing body and the passive receiving object of unknowing audience, was transgressed in this enfleshed yet cosmic deep-multiple time encounter. Nothing and no-one were left untouched by this out-of-time moment with two out-of-time subjects, opening the flood gates of our embodied presence and enfleshed darkened wisdoms.

There is a time for ruptures, but perhaps not the hegemonic temporal imaginings, affectivities, and narratives of the revolutionary rupture. Perhaps, these ruptures are not the violent reproduction of the event as trauma, to move above and outside the hegemonic limitations of the concrete present and negate the other (see Motta, 2017b for a critique of the event as it appears in critical theory). Perhaps, they involve a moving in-wards and to-gather, a deepening encounter with the flesh and/as the divine, and a tender melting of the masks of alienation through a dwelling in the territories of our endarkened wisdoms. Such tender moments of rupture privilege our out-of-timeliness and untimely subjectivities and affectivities, as the basis for an enfleshed encounter of other temporal narratives, other rhythms and of together freeing our caged, ordered, hierarchically separated and discipline/disciplining hearts, minds, bodies, and souls. Such rupturing moments do not so much speed up time or offer a glimpse of the utopic future. Rather, they slow us into a presence of intensity and deep embodied relationality, and collapse the dualisms between transcendent and immanent that are the logics of modernity's temporal metaphysics to move 'us' to the time of precedence. This time of precedence as Daniel Brittany Chávez and Rolando Vasquez (2017, p. 5) reflect,

shows us the possibility of recovering a relational, an ancestral body. The relational body overflows the present/presence as the sole dimension of experience; the relational body is not confined to the surface of immanence, to the metaphysics of presence. The body as individual materiality is transgressed in the verbiage of decolonial performance, in the grounding and gathering of embodiment. For a deep moment, the body becomes a temporal vessel in the swaying before the before, in the presence of precedence. In its opening, beyond the individual-now, it sways towards the horizon of the always already ancestral, of relational temporalities, of the communal in time.

Moments of untimely dwelling and decolonising encounter, such as this, act also as a reminder. For it is so easy to become deluded by the unthought and unsaid temporal narratives, logics and technologies that we give them a totalising presence that closes us off to our possibilities of insurgent temporalities. These possibilities exist in the liminal spaces between processes of subjectivation

and active processes of subjectivity. They exist in our failures, under and beyond the representations through which we come to be read, we read ourselves and we read the other. Such a moment of relational temporalities and the communal in time is a reminder that it is our belonging to impure communities that gives life to our agency. As Maria Lugones describes:

[we are] beings who inhabit a fractured locus constructed doubly, who perceive doubly, where the sides of the locus are in tension, and the conflict itself actively informs the subjectivity of the colonized self in multiple relation. (Lugones, 2010, p. 748)

Moments such as this are a reminder to remain open and attentive to the other, to an embrace of the possibility of a mutual co-fragilization of embodied dwelling through which we might co-create other temporal underpinnings and times of knowing-being through which to weave our healing liberations.

### Enfleshing insurgent temporalities and decolonising times

The three moment-encounters embody exploration and collective visibilization of the temporal unthought of our political praxis. Importantly, they nurture forms of being, knowing and creating that do not mirror those of the violent temporal logics, rationalities, and relationalities of contemporary capitalism. Their excavation and embrace in our praxis can nurture unimaginable possibilities for the co-creation of temporal narratives, affectivities, and subjectivities otherwise. They suggest-enflesh that embracing our untimely rhythms and that which is out-of-time in our subjectivities, excavating together the epistemological possibilities of silence and the pauses in-between speech, as well as reconfiguring ‘failure’ as a moment of possibility, open embodied pathways to decolonising and feminising the political.

These three moments of encounter thus suggest that anti-capitalist politics can be enriched through an embrace of feminine/ist decoloniality. This might involve a re(turn) to the other exiled within and without, through spiral times of deep listening, silence and a return of breath to the word that can bring re-connection to the land, cosmos, ancestors, each other and ourselves. It foregrounds the epistemological embrace of those out-of-time comrades and bodies, otherwise rendered invisible in our movements, political rhythms, and radical practices. It must also decentre and disrupt a linear, goals-oriented temporality which fetishes the revolutionary moment as rupture, towards the possibility of multiple times of emancipatory encounter in which we might prefigure our emancipation as healing(s).

Decolonial times and insurgent temporalities emerging from the praxis of those often rendered absent and non-subject in revolutionary politics and theory offer keys to the visioning and enfleshing of a politics of the commons that includes, honours and nurtures multiple grounds of onto-epistemological becoming and be-ing. As we find illumination through the silence and slowness of exploration into our endarkened territories, we connect to the wisdoms of all that has been misnamed as dangerous, unruly, irrational and untimely in need of taming, disciplining and control. We connect to the medicine and the magic of the raced and feminized (em)body(ied) of ancestral knowing-being, and the possibilities of entering temporal territories beyond the violent dualisms of patriarchal heteronormative capitalist-coloniality.

### Note

1. This conceptualization of contemporary capitalism begins from the proletarian othered-subject and an understanding that primitive accumulation (as ongoing continual process) is premised upon the construction of particular subjectivities and social relationships which are classed, raced and gendered.

The knowing (agentic)-subject of this structuration of social desire and potentiality is the White, masculinised bourgeois subject and the object other to be known, tamed, controlled and exploited are all those who do not meet phenomenologically this subjectivity, often raced and feminised, or queer others (Ahmed, 2007; Motta, 2017b, 2018b).

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